

**RECONSTRUCTING *RASM* AND *ḌABṬ* IN PERTIS BRAILLE
QURAN BASED ON *MUṢḤAF AL-MADĪNAH***

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UNIVERSITI SAINS ISLAM MALAYSIA

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BASED ON *MUṢḤAF* AL-MADINAH**

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Thesis submitted in partial fulfilment for the degree of
DOCTOR OF PHILOSOPHY IN
QURANIC STUDIES

UNIVERSITI SAINS ISLAM MALAYSIA

February 2023

AUTHOR DECLARATION

I hereby declare that the work on this thesis is my own except for quotations and summaries which have been duly acknowledged.

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ACKNOWLEDGEMENTS

All praises to Allah the most kind and gracious. Blessing and peace be upon our Prophet Muhammad s.a.w, his family and all of his companions. Alhamdulillah, all praises to Allah for all the opportunities, trials and strength that have been showered on me in completing this thesis.

First and foremost, my deepest gratitude to Universiti Sains Islam Malaysia (USIM) and SLAB/SLAI scheme of the Ministry of Education Malaysia (KPM) for their support to further my PhD studies.

My sincere appreciation to my kindly supervisor Associate Prof. Madya Dr. Noornajihan Jaafar and Prof. Madya Dr. Khairul Anuar Mohamed for their valuable supervision which have inspired me to complete this dissertation. Much appreciated for all the guidance, comments and useful suggestion throughout my study period. Also thank you for all the emotionally and spiritually advise, understanding and positive encouragement. I am honoured to have learned with two well-known experts in their respective fields. Thank you for being such amazing mentorship. I would also like to extend my gratitude to Prof Dr. Adnan Mohamed Yusoff, Prof. Madya Dr. Zetty Nurzuliana Binti Rashed, Dr. Hishomudin Ahmad and Prof Dr. Muhammad Mustaqim Mohd Zarif who support me, giving comments and timely contribution in educating and my thesis as well. I sincerely pray to Allah to place all of you among those who receive His blessings.

My deepest gratitude goes to my beloved parents. My mother Hj. Norazua Jalaluddin and my father Hj. Rasdi Abd Kadir who have provided me with the best education. No words can ever be strong enough to express my gratitude to them for their endless prayer, support and sacrifices. A special dedication also goes to my sister Nur Aien and her spouse Mohd Rizal who have always been supported and encouraged me along the way.

To my beloved wives Rohana Zakaria and Ummi Kalhsum, and my lovely childs, Safeyya, Syifa, Zayd, Fareed, Iyadh, Nuri and Addaniy, thank you for the eternal support, love, and constant encouragement have indeed helped me in completing my study. Thank you for understanding the long journey that i have been through for each and every step of the way also enduring it all along with me. All of you are all always close to my heart. Forever.

The deepest appreciation to my Braille teacher Mr. Zakaria Yahya, my fellow friends in the UMMI team – Dr. Norakyairee, Dr. Mahyuddin, Dr. Nurul Asiah, Dr. Fatimah, Ammar, Amna, Amalina, Thoilah, Rahmah, Anisah and Syuhaidah, as well as my friends from the visually impaired community - who supported me with a lot of guidance, enthusiasm, encouragement and assistance. *Barakallahu fikum wa fataha 'alaykum abwabal khairi wal barakah.*

To those who have involved directly or indirectly throughout the process of completing this thesis to the very end. May Allah bless and grant all of you with the utmost reward. May Allah make this small effort a blessed so that it could obtain the mercy and please of Allah. Amin.

Jazakumullahu Khairan Kathira.

ABSTRAK

Al-Quran diriwayatkan melalui dua keadaan iaitu secara hafazan melalui *talaqqi* dan *musyāfahah* serta melalui penulisan di dalam *muṣḥaf* al-Quran. Oleh itu, keselarasan teks al-Quran sangat penting demi menjaga kesatuan ummah dan membuktikan keaslian teks yang menjadi rujukan asas umat Islam. Semenjak penulisan teks al-Quran distandardkan oleh Saidina Uthman, para ulama ummah telah cuba mengekalkan bentuk dan sistem tulisan tersebut yang dikenali sebagai *Rasm Uthmāni*. Adapun sistem penulisan *muṣḥaf* al-Quran Braille terbitan Persatuan Orang-orang Cacat Penglihatan Islam Malaysia (PERTIS) yang menjadi rujukan utama OKU penglihatan di Malaysia adalah berasaskan *rasm imlai*. Sistem penandaannya (*ḍabt*) pula tidak selengkap sistem *ḍabt* yang diaplikasi dalam *muṣḥaf* yang digunakan oleh golongan tipikal. Perbezaan ini menyebabkan golongan OKU penglihatan agak ketinggalan dalam memahami dan menguasai ilmu penulisan al-Quran. Selain itu aktiviti pembelajaran dan tilawah al-Quran secara inklusif antara golongan tipikal dan golongan OKU penglihatan sukar dilakukan kerana perbezaan standard teks *muṣḥaf* ini. Oleh yang demikian, kajian ini mensasarkan kepada empat objektif. Objektif yang pertama adalah bertujuan untuk mengenalpasti keperluan penyelarasan *muṣḥaf* al-Quran Braille dengan *muṣḥaf* al-Quran standard Madinah dari sudut pandang OKU penglihatan. Seterusnya, satu penelitian dilakukan ke atas teks *muṣḥaf* al-Quran Braille PERTIS bagi tujuan penyelarassannya dengan *muṣḥaf* Madinah. Objektif ketiga kajian pula adalah untuk menyelaraskan secara teoritikal aplikasi *rasm* dan *ḍabt* antara teks al-Quran Braille dengan teks *muṣḥaf* al-Quran Madinah. Manakala objektif keempat adalah membangunkan teks al-Quran Braille yang telah diselaraskan dengan teks *muṣḥaf* al-Quran Madinah dari sudut *rasm* dan *ḍabt*. Kajian ini menggunakan pendekatan kualitatif. Kaedah yang digunakan pada fasa keperluan kajian adalah temubual. Dapatan daripada data temu bual semi struktur kemudiannya dianalisis menggunakan perisian N'Vivo versi 8.0. Seramai tujuh orang pengguna *muṣḥaf* al-Quran Braille PERTIS telah dipilih sebagai peserta kajian melalui teknik persampelan bertujuan. Data yang seterusnya bagi kajian ini diperolehi melalui kaedah penganalisan teks. Proses ini bertujuan untuk menganalisis elemen-elemen yang memerlukan penyelarasan dari teks *muṣḥaf* Madinah kepada teks al-Quran Braille. Data dari penganalisan teks ini kemudiannya disusun secara teoritikal dan diaplikasi secara praktikal bagi mencapai objektif kajian. Kajian ini mendapati terdapat keperluan untuk penyelarasan dan pembangunan semula teks al-Quran Braille PERTIS berasaskan teks al-Quran Madinah terbitan *Mujamma' Malik Fahd*. Elemen-elemen terpenting yang diberikan tumpuan adalah penyelarasan pada *rasm* dan *ḍabt*. Setelah pembangunan semula teks dilakukan ke atas surah *al-Sajdah* sebagai sampel kajian, sejumlah 515 penyelarasan telah dibuat, di mana sebanyak 55 penyelarasan adalah dalam kategori *rasm*, manakala 460 penyelarasan dalam kategori *ḍabt*. Kajian ini telah menghasilkan satu panduan bagi menyelaraskan dan membangunkan teks ayat suci al-Quran dalam bentuk braille berdasarkan *Rasm Uthmani* dan *ḍabt*. Hasil kajian ini boleh dijadikan sebagai panduan kepada para pengguna, penerbit dan pihak-pihak yang bertanggungjawab seperti PERTIS, Lembaga Pengawalan dan Pelesenan Pencetakan Teks al-Quran Kementerian Dalam Negeri (LPPPQ KDN), Jabatan Kemajuan Islam Malaysia (JAKIM) dan Kementerian Pendidikan Malaysia (KPM), selain mampu membuah kesatuan yang bersifat inklusif dalam kalangan umat Islam melalui keselarasan penulisan teks suci al-Quran.

ABSTRACT

The Holy Quran is narrated in two conditions, which include memorisation through *talaqqi* and *musyafahah*. Therefore, the standardisation of the Quran as a volume is pivotal in preserving the unity of the *ummah*, and in evidencing textual authenticity as a fundamental reference for Muslims. Since the scripting standardisation of the Holy Quran by Caliph Uthman, the religious scholars of the *ummah* have strived to maintain the form and writing system known as the *Rasm Uthmāni*. However, the PERTIS Braille Quranic scripting system, is based on *Rasm Imlā'i*. The *ḍabt* system is not as comprehensive as the *ḍabt* system applied in the volume typically used. The difference causes the visually impaired to be backward in their understanding and mastery in the knowledge of Quranic scripting. Moreover, an inclusive study and recitation of the Holy Quran between the visually impaired and the typical group are challenging, due to the different standards of the volumes. This study is based on four objectives. First, it aims to identify the need for the Braille Quranic volume to be standardised with the al-Madinah standardised *muṣḥaf*, from the perspective of the visually impaired. Based on the realisation of such a need, the PERTIS Braille Quranic volume text was scrutinised along with the *muṣḥaf al-Madīnah* for standardisation, which is the second research objective. The third objective was to theoretically align the application of *rasm* and *ḍabt* between the Braille Quranic texts and the *muṣḥaf al-Madīnah* text. After the theoretical coordination was completed, the study went on with the final objective, which is to develop the Braille Quranic text which has been coordinated with the *muṣḥaf al-Madīnah* volume text from the *rasm* and *ḍabt* perspectives. The study was qualitative in nature. The method used in the study needs phase was the interview. Findings from the semi-structured interview data were analysed using the N'Vivo version 8.0 software. Seven users of the PERTIS Braille Quranic volume were chosen as study participants through the purposeful sampling technique. The next data were obtained from the text analysis method. This process was to analyse the elements which required coordination from the *muṣḥaf al-Madīnah* text to the Braille Quranic text. The study found that there was a need for standardisation and redevelopment of the PERTIS Braille Quranic text based on the *muṣḥaf al-Madīnah* text. The most important element focused was on the standardisation of the *rasm* and *ḍabt*. After the redevelopment, the text of *Sura al-Sajdah* was completed as a study sample, with 515 adjustments in which 55 were standardisation in the *rasm* category, and 460 were from the *ḍabt* category. The study has produced a guide for the standardisation and development of the sacred verses of the Holy Quran in Braille based on the *Rasm Uthmāni* and *ḍabt*. The findings of this study can be used as a guide by users, publishers and bodies such as PERTIS, LPPPQ (KDN), JAKIM and KPM, besides being able to create an inclusive unity among Muslims through the standardisation of Quranic text scripting.

المخلص

روي القرآن الكريم بإحدى طريقتين، إما الحفظ بطريقة التلقي والمشاهدة، وإما بطريقة الكتابة من خلال المصحف نفسه. لذلك، فإنَّ توحيد رسم المصحف بات أمراً ضرورياً ومهماً في الحفاظ على وحدة الأمة وفي إثبات أصالة القرآن الكريم كمرجع أساسي للمسلمين. فمنذ توحيد كتابة المصحف في عصر عثمان بن عفان، سعى علماء الأمة للحفاظ على رسم وضبط كتابة المصحف المعروف بالرسم العثماني. نظام كتابة المصحف بطريقة برايل والتي قامت بنشرها الرابطة الماليزية للمكفوفين المسلمين - (PERTIS) المرجع الرئيس للمكفوفين في ماليزيا، يعتمد على الرسم الإملائي. كما أن نظام الضبط ليس شاملاً مثل نظام الضبط المطبق في المصحف المعروف والمستخدم. هذا الاختلاف يؤدي إلى صعوبة فهم وإتقان كتابة المصحف للمكفوفين، وبالتالي، فإنَّ دراسة القرآن الكريم وتلاوته بين المكفوفين والمبصرين ستمثّل تحدياً كبيراً نظراً لاختلاف المصاحف التي منها يقرءون. تقوم هذه الدراسة على أربعة أهداف. أولاً، تهدف إلى تحديد الحاجة إلى توحيد حجم المصحف المكتوب بطريقة برايل مع حجم مصحف المدينة المنورة من منظور المكفوفين. بناءً على نتيجة تحديد الحاجة، يتمّ فحص نص المصحف بطريقة برايل إلى جانب مصحف المدينة المنورة لتوحيد الرسم والضبط، وهو الهدف الثاني للبحث. أما الهدف الثالث هو التنسيق من الناحية النظرية لتطبيق الرسم والضبط بين مصحف برايل ومصحف المدينة المنورة. بعد اكتمال التنسيق النظري، استمرت الدراسة في الهدف الرابع والأخير، وهو تطوير طريقة كتابة المصحف بطريقة برايل بالتنسيق مع مصحف المدينة المنورة من ناحية الرسم والضبط. الدراسة نوعية في طبيعتها. استخدم الباحث طريقة المقابلة في الدراسة. تم تحليل النتائج من بيانات المقابلة شبه الهيكلية باستخدام برنامج N'Vivo الإصدار 8.0. تم اختيار سبعة مستخدمين لمصحف برايل كمشاركين في الدراسة من خلال تقنية أخذ العينات الهادفة، تم الحصول على البيانات عن طريقة تحليل النص. كانت هذه العملية لتحليل العناصر التي تتطلب التنسيق من مصحف المدينة المنورة إلى المصحف بطريقة برايل. تم ترتيب البيانات من التحليل النصي نظرياً وعملياً لتحقيق أهداف الدراسة. وقد توصلت الدراسة إلى أنّ هناك حاجة لتوحيد وإعادة تطوير كتابة مصحف برايل الرابطة الماليزية للمكفوفين المسلمين (PERTIS) طبقاً لمصحف المدينة المنورة الذي نشره مجمع الملك فهد. أهم ما ركزت عليه الدراسة هو توحيد الرسم والضبط. بعد اكتمال تطوير كتابة مصحف برايل بيرتيس، اختير سورة السجدة كعينة للدراسة مع 515 تعديل تمّ تعديل 55 من ناحية الرسم، و 460 من ناحية الضبط. وقد أنتجت الدراسة دليلاً لتوحيد وتطوير المصحف بطريقة برايل بالضبط والرسم العثماني والتي يمكن أن يستخدمه كدليل مهم لكل المستخدمين والناشرين والهيئات الحكومية مثل الرابطة الماليزية للمكفوفين المسلمين (PERTIS)، وهيئة مراقبة وترخيص طباعة النصوص القرآنية وزارة الداخلية (LPPPQ KDN)، ودائرة التنمية الإسلامية (JAKIM)، ووزارة التربية والتعليم (KPM)، بجانب القدرة على إيجاد إئتلاف شامل متكامل بين المسلمين من خلال توحيد كتابة المصحف .

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LIST OF TRANSLITERATIONS*

Arabic	Latin	Example	
		Arabic	Latin
ء	‘	فَارٌ	‘farun
أ	(a,i,u)	أَحْكَامٌ	aḥkāṃ
ب	b	بَابٌ	bābun
ت	t	تَمْرٌ	tamr
ث	th	ثَلَاثٌ	thalātha
ج	j	جَبَلٌ	Jabal
ح	ḥ	حَدِيثٌ	ḥadīth
خ	kh	خَالِدٌ	khālid
د	d	دِينٌ	dīn
ذ	dh	مَذْهَبٌ	madhhab
ر	r	رَاهِبٌ	rāhib
ز	z	زَكِيٌّ	zakī
س	s	سَلَامٌ	salām
ش	sh	شَرَبٌ	sharaba
ص	ṣ	صَدْرٌ	ṣodrun
ض	d	ضَارٌ	ḍār
ط	ṭ	طَهْرٌ	ṭahura
ظ	ẓ	ظَهْرٌ	ẓohr
ع	c	عَبْدٌ	‘abdun
غ	gh	غَيْبٌ	ghayb
ف	f	فَاتِحَةٌ	Fātiḥah
ق	q	قَبَسٌ	qabas
ك	k	كِتَابٌ	kitāb
ل	l	لَيْلٌ	layl
م	m	مُنِيرٌ	munīr
ن	n	نِقَابٌ	niqāb

و	w	وَعَدَ	wa'ada
هـ	h	هَدَفَ	hadaf
ي	y	يُوسُفَ	Yūsuf

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LIST OF ABBREVIATIONS

Abbreviations	
SWT	Subhana Wa Ta'ala
SAW	Sallallahu 'Alaihi Wasallam
RA	Radiyahallahu 'Anhu
KDN	Kementerian Dalam Negeri
JAKIM	Jabatan Kemajuan Islam Malaysia
USIM	Universiti Sains Islam Malaysia
PERTIS	Persatuan Orang-Orang Cacat Penglihatan Islam Malaysia
LPPPQ	Lembaga Pengawalan dan Pelesenan Pencetakan al-Quran
PwD	Person with Disability
KPM	Kementerian Pelajaran Malaysia
SMK	Sekolah Menengah Kebangsaan
SKPK	Sekolah Kebangsaan Pendidikan Khas
SMPK	Sekolah Menengah Pendidikan Khas
PPKI	Program Pendidikan Khas Integrasi