

CLARIFYING THE MISCONCEPTION IN DIFFERENTIATING BETWEEN MANUSCRIPTS OF *RASM 'UTHMANI* AND *IMLA'I* [◊]

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ABSTRACT

This paper will discuss the differences between the characteristics of *mushaf* written with *rasm 'Uthmani* ('*Uthmani* orthography) and *mushaf* written with *rasm al-impla'i* (Arabic orthography). Even though there are only six basic differences between these two types of *mushafs*, the researchers found out that many people are still confused in determining them. Thus, this study aimed to explain the differences between them and clarify the confusion. This study found out that the confusion originated from people's misunderstanding of the differences between the science of *rasm mushaf* (the writing form of the Qur'an) and the science of *dabt mushaf* (determining the conventional signs of vocalization of the Qur'an). This also led to the misconception that *dabt mushaf* is the yardstick to determine the differences between *rasm 'Uthmani mushaf* and non-*rasm 'Uthmani mushaf*. In fact, *rasm 'Uthmani mushaf*, which was written by the *sahabah*, did not contain the conventional signs of vocalization like the *mushaf* that we have in hand nowadays. The signs were actually applied to the Qur'an by the scholars at a later time.

Keywords: *Mushaf, rasm 'Uthmani, rasm al-impla'i, dabt mushaf, Quran writing.*

[◊] This article was submitted on: 12/09/2017 and accepted for publication on: 16/02/2018.

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1. INTRODUCTION

The knowledge of writing noble Quran flourished at the earliest era of Islam. It started upon first revelation revealed to Prophet Muhammad (Peace be Upon Him). Islam came and fought illiteracy within the Arabs. The Prophet Muhammad (PBUH), greatly encouraged his companions to learn and become skilled in reading and writing. When revelation came to the Prophet Muhammad (PBUH), he would call among his companions and order them to write what revealed to him. The companions memorized and wrote the complete Qur'an in the time of the Prophet Muhammad (PBUH), completion of the writing of the whole Qur'an was done in front of the Prophet Muhammad (PBUH), with whatever tools available (bones, palm trees fiber, leather, thin stones) and kept in his house. It is impossible to put these tools in between two covers (a bound book), however all verse and chapters was organised in order as much as possible.

After the Prophet (PBUH) died, Abu Bakr (r.a.) was asked to put the written Qur'an into a *suhuf* (one bound book). His efforts was considered as a second draft of the written Quran. This copy of Qur'an was relinquished to Abu Bakr (r.a.) until Prophet Muhammad death. It was given to Umar (r.a.) after abu Bakr's death, and then after Umar's (r.a.) death to Hafsa, Umar's daughter and wife of Prophet Muhammad (PBUH).

At the time of Uthman (ra), he retrieved the *Suhuf* from Hafsa, arranging immediately for the scribing of duplicate copies of Quran, to be publicised and followed as the only authorised Qur'an in the Muslim world. Finally, in the 'Uthmanic copies, the Quran was written in particular *rasm* (orthography) then became well known as *al-rasm al-'Uthmani* (the 'Uthmanic way of writing the text of the Quran).

2. DEFINITION OF RASM

The word "*Rasm*" is from the Arabic word meaning conventional sign¹ and is consider synonym with calligraphy, *al-kitabah* (writing) and *al-impla'* (spelling).² In addition, it also means custom, or habit.³

¹ Muhammad 'Ali al-Tahanawi (1996), *Kasysyaf Istilahat al-Funun wa al-'Ulum*, ed. Rafiq 'Ajam, j. 1. Lubnan: Maktabah Lubnan, h. 861, Muhammad bin Mukram bin 'Ali bin Manzur (1414 H), *Lisan al-'Arab*, j. 12. c. 3. Beirut: Dar Sadir, h. 241 dan Majd al-Din Abu Tahir Muhammad bin Ya'qub al-Fayruz Abadi (2005), *al-Qamus al-Muhtit*, Beirut: Mu'assasah al-Risalah, h. 1113

² 'Abd al-Karim Ibrahim 'Iwad Salih (2006), *al-Muthaf fi Rasm al-Mushaf*, Tanta: Dar al-Sahabah, h. 8.

³ Muhammad 'Ali al-Tahanawi (1996), *op.cit*, j. 1, h. 861.

Those definition is very synonym to Malay lifestyle. However it is understood as 'Resam', describing a variety of local customary practices and tradition¹ as observed by Malay communities in Southeast Asean countries. Somehow, Malay people make use of 'pakis', a herbaceous plant, as stationary especially calligraphy.² Practically done by Yayasan Restu in the writing of *Mushaf* Malaysia by means of uniqueness using 'batang Resam'.³

Nonetheless, terminologically, *Rasm* has two meanings: *Rasm al-impla'i* or *Qiyasi* (analogy); the spelling method based on the conventional method of spelling Arabic words.⁴ Secondly, *Rasm Uthmani* or *al-istilahi*; the specific orthographical method employed in writing the letters and words of the Quran.⁵ It was the method used by the companions to write and copy the Quran with the instruction from the Prophet Muhammad (PBUH). Most of its orthographical methods are consistent with conventional Arabic method of spelling, yet there are also differences.⁶

As a result, there are differences in terms of writing the Quranic words and its method of vocalization among various edition of the Quran. In general, the *Rasm 'Uthmani* (the 'Uthmanic model of Quranic orthography) is based on six principles as follows: *al-hadhf* (deletion of letters), *al-ziyadah*, (addition to letters), *al-hamz* (the methods of writing the letter hamzah), *al-fasl and al-wasl* (connection of letters and its separation), and *ma fih qira'atan mutawitiran wa kutiba 'ala ihdahuma* (a word that can be read with two variant readings but is written according to one of its reading form).⁷

3. HADHF AND ITHBAT

The most prevalent discussion in *Rasm 'Uthmani* is the *Hadhf* and *Ithbat* i.e. method applied to clarify the difference between *Rasm al-impla'i* and *Rasm 'Uthmani*. The general rule in the study of *ilm al-rasm* is *hadhf* means ommision any one of the five *hijaiyyah*

¹ Laman DBP: <http://prpm.dbp.gov.my/Search.aspx?k=resam> pada 15 Oktober 2012.

² Berita Harian (Singapura), Julai 1, 2001:10 "Seni Menyalin Al-Quran".

³ *Mushaf* Malaysia (2006), Selangor: Yayasan Restu, h. 623

⁴ Asyraf Muhammad Fu'ad Tal'at (2003), *Safir al-'Alamin Fi Idah Wa Tahrir Wa Tahbir Samir al-Talibin Fi Rasm Wa Dabt al-Kitab al-Mubin*, j. 1. Brunei: Kementerian Pendidikan, h.61.

⁵ Salim Muhaisin, M. (1994). *Al-Fath al-Rabbani fi 'Alaqah al-Qiraat bi al-Rasm al-'Uthmani*. Jamiah Imam Muhammad ibn Su'ud al-Islamiyyah, Riyadh.

⁶ Asyraf Muhammad Fu'ad Tal'at (2003), *Safir al-'Alamin Fi Idah Wa Tahrir Wa Tahbir Samir al-Talibin Fi Rasm Wa Dabt al-Kitab al-Mubin*, j. 1. Brunei: Kementerian Pendidikan, h.62.

⁷ Sya'ban Muhammad Isma'il (2008), *Rasm Mushaf Wa Dabtu*, Mekah: Maktabah Ilya' Turath al-Islami, h. 39.

letters' i.e the alif, waw, ya ', lam and nun.¹ Among these five letters, the deletion of alif, waw and ya is mostly occurred compared to the other two letters.²

4. CHARACTERISTIC OF *HADHF* (DELETED LETTERS)

Hadhf (Deleted letters) in the Quran is divided into three characteristics:³

i. *Hadhf Isyarat*; pointed to a word with more than one *Qiraat Mutawatirah* (canonical readings).⁴ As an example *أَسْرَى* and *تَقْدُوهُمْ*⁵

أَسْرَى: The rule of deletion on Alif pointed to *Qiraat Hamzah*. The recitation is thus "أَسْرَى" with fathah on hamzah, sukoon sin without alif after it.

تَقْدُوهُمْ: The rule of deletion pointed to *Qiraat Ibn Kathir*, Abu 'Amr, Ibn 'Amir, Hamzah and Khalaf. Delete alif thus makes the recitation as "تَقْدُوهُمْ" with fathah ta' and sukoon fa' without alif after it.⁶

ii. *Hadhf Ikhtisar*, involves deletion of alif on certain words as in *jama' al-mudhakkar* atau *al-mu'annath al-salim* (sound of masculine and feminine plural).⁷ For example: *صَلِّقِينَ*⁸ and *وَالْتَرَعَتِ*⁹

iii. *Hadhf Iqtisar*; involves the deletion of alif for special words.¹⁰ Example *الْمَيْعَدِ*¹¹ in Surah al-Anfal. All other places in the Quran written in an alif (*ithbat alif*).¹²

¹ Ahmad Malik Hammad al-Futi, *Miftah al-Aman fi Rasm al-Qur'an*, (Dakkar: Dar al-Singhaliyyah, 1963), 6

² Abu Ishaq Ibrahim bin Ahmad al-Marighni al-Tunusi, *Dalil al-Hayran 'Ala Mawrid al-Zam'an*, (Kaherah: Dar al-Hadith 2005), 66.

³ Asyraf Muhammad Fu'ad Tal'at, *Safir al-'Alamin Fi Idah Wa Tahrir Wa Tahbir Samir al-Talbin Fi Rasm Wa Dabt al-Kitab al-Mubin*, (Brunei: Kementerian Pendidikan, 2003), 1:69 dan al-Marighni, *Dalil al-Hayran*, 66

⁴ Abu Ishaq Ibrahim bin Ahmad al-Marighni al-Tunusi (2005), *Dalil al-Hayran 'Ala Mawrid al-Zam'an*, Kaherah: Dar al-Hadith, h. 66.

⁵ Surah al-Baqarah (2): 85.

⁶ Ahmad bin Muhammad al-Banna', *Itihaf Fudala' al-Basyar fi al-Qira'at al-Arba'ah 'Asyar*, ed. Anas Maharah (*tahqiq*), (Lubnan: Dar al-Kutub al-'Ilmiyyah, 2006), 1: 184.

⁷ *Jam' al-mudhakkar* atau *al-mu'annath al-salim* is a plural noun with an additional waw and nun or ya' and nun. 'Abd Rahman bin Muhammad bin Qasim, *Hasyiyah 'ala al-Ajrumiyyah* (t.tp.1988), 28

⁸ Surah al-Baqarah (2): 23.

⁹ Surah al-Nazi'at (79): 1.

¹⁰ Al-Marighni, *Dalil al-Hayran*, 66.

¹¹ Surah al-Anfal (8): 42.

¹² Al-Marighni, *Dalil al-Hayran*, 66.

4.1 DELETED LETTERS IN THE AL-QURAN

Hadhf is one of the six main principles in the writing of *Rasm 'Uthmani'* which involves the deletion of five letters i.e. an alif, waw, ya', lam and nun:²

i. The Alif³

The general rule of deletion is that the alif is deleted from the following examples:

a) Delete alif on *jama' al-mudhakkar al-salim* (masculine plural),⁴ as in *صَادِقِينَ*⁵

6 *الصَّابِرِينَ* and *الْمُتَّقِينَ*⁷

b) Delete Alif of every feminine plural (*jama' al-Salim al-mu'annath*),⁸ as *وَالْمُتَّصِفَاتِ*

*وَالْمُؤْمِنَاتِ*⁹, *وَالْمُسْلِمَاتِ*¹⁰, *وَالْمُؤْمِنَاتِ*¹¹, *وَالْمُؤْمِنَاتِ*¹²

c) Delete Alif on words containing *damir* "نا" then followed by *damir* "ه" or "ها" as in

the following examples: *جَعَلْنَاهُ*¹³, *أَنْزَلْنَاهُ*¹⁴, *فَأَنجَيْنَاهُ*¹⁵ and *فَدَمَّرْنَاهَا*¹⁶, *وَأَوْرَثْنَاهَا*¹⁷

*وَاتَّبَعْنَاهُمْ*²⁰ followed by *damir* "هم" respectively such as *ظَلَمْنَاهُمْ*¹⁹

¹ Muḥammad Ḥabib Allāh al-Syinqīṭī, *Iqāz al-A'lām li Wujūb Ittibā' Rasm al-Muḥṣaf al-Imām 'Uthmān Ibn 'Affān*, (Syria: Maktabah al-Ma'rifah, 1972), 42.

² Al-Futi, *Miftah al-Aman*, 14

³ *Hadhf* alif in rasm Uthmani is approximated up to 500 words. Salih Muhammad Salih 'Atiyyah, *Rasm Mushaf Ihsa' wa Dirasah* (Tropoli: Jam'iyyah al-Da'wah al-Islamiyyah al-'Alamiyyah, 2001), 50-66

⁴ Al-Dani, *al-Muqni'*, 263

⁵ Surah al-Baqarah (2): 23.

⁶ Surah al-Anfal (8): 46.

⁷ Surah al-Ahzab (35): 46.

⁸ Al-Dani, *al-Muqni'*, 268.

⁹ Surah al-Ahzab (33): 35

¹⁰ Surah al-Ahzab (33): 35.

¹¹ Surah al-Ahzab (33): 35.

¹² Surah al-Ahzab (33): 35.

¹³ Surah al-An'am (6): 9.

¹⁴ Surah al-An'am (6): 92.

¹⁵ Surah al-A'raf (7): 64.

¹⁶ Surah al-Isra' (17): 16.

¹⁷ Surah al-Dukhan (44): 28.

¹⁸ Surah al-Hijr (15): 16.

¹⁹ Surah Hud (11): 101.

²⁰ Surah al-Qasas (28): 42.

جَعْتَهُمْ¹, or in connection with Damir after "ك" as in بَعَثْنَاكُمْ², رَزَقْنَاكُمْ³, or the relation thereof with damir "ك" as in وَأَتَيْنَاكَ⁴.

d) Delete Alif in proper names of more than three letters as in إِسْحَاقَ, وَإِسْمَاعِيلَ, إِبْرَاهِيمَ⁵.

e) Delete Alif from the ياء of calling, as in يَا أَيُّهَا⁶, and يَمُوسَى⁷.

f) Delete Alif from demonstrative pronouns "ها" as in هَذَا⁸ and هُنَّ⁹.

g) Deleted Alif from *ism al-isjarah*¹⁰ such as ذَلِكَ¹¹, وَأُولَئِكَ¹², and فَذَلِكَ¹³.

h) Deleted Alif from *ism al-mawsul*¹⁴ such as وَأَلْتَمَى¹⁵ and أَلْتَى¹⁶.

ii. The Waw¹⁷

a) Deleted waw occurs in five words in the Quran,¹⁸ as in وَيَدْعُ¹⁹, وَيَدْعُ²⁰, وَيَدْعُ²¹, وَيَدْعُ²², and وَصَلِحُ الْمُؤْمِنِينَ²³. In written copy of Quran with *rasm al-impla'i*, a madd letter waw was written at the end these words as in "يدعو", "يمحو",

¹ Surah Al 'Imran: 25.

² Surah al-Baqarah (2): 56.

³ Surah al-Baqarah (2): 57.

⁴ Surah al-Hijr (15): 64.

⁵ These three words are from Surah al-Baqarah (2): 136.

⁶ Surah al-Baqarah (2): 21.

⁷ Surah al-Baqarah (2): 55.

⁸ Surah al-Baqarah (2): 25.

⁹ Surah al-Qasas (28): 27.

¹⁰ Al-Dani, *al-Muqni'*, 223.

¹¹ Surah al-Baqarah (2): 16.

¹² Surah al-Baqarah (2): 2.

¹³ Surah Yusuf (12): 32.

¹⁴ Al-Dani, *al-Muqni'*, 240.

¹⁵ Surah al-Talaq (65): 4.

¹⁶ Surah al-Ahzab (2): 50.

¹⁷ *Hadhf* waw occurs in fifteen words in the Quran.. Salih Muhammad, *Rasm Mushaf*, 149-152.

¹⁸ Al-Dani, *al-Muqni'*, 326.

¹⁹ Surah al-Isra' (17): 11.

²⁰ Surah al-Syura (42): 24.

²¹ Surah al-Qamar (54): 6.

²² Surah al-'Alaq (96): 17.

²³ Surah al-Tahrim (66): 17.

"يدعو", "فليدعو" and "صالحو". However, the letter waw is not present in the written copy of Quran with *rasm 'Uthmani*.

- b) The letter waw is deleted when preceded by another waw (to avoid repetition)¹ as in *دَاوُدَ*², *مَاوِرِي*³ and *لَا يَسْتَوُونَ*⁴. Instead the deleted waw is replaced by a small waw.

iii. The Ya'

- a) Deleted ya from *ya' al-mutakallim*⁵ such as *فَأَرْهَبُونَ*⁶ and *فَأَنْتَقُونَ*⁷. In the written copy of Quran with *rasm imlai'i*, the letter ya' is present in writing as in "فارهيويني" and "فانتقوي". However, in *rasm 'Uthmani*, the rule of deletion on letter ya' is applied.⁸
- b) Deleted ya on certain verb and a noun⁹ such as *وَيُؤْتِ*¹⁰, *بِسْرٍ*¹¹ and *لِهَادٍ*¹². In *rasm imlai*, the letter ya is present at the end of the word as in "يؤتي", "يسري" and "هادي". In *rasm Uthmani*, the letter ya' is deleted.¹³
- c) The rule of deletion on letter ya' occurs if two ya meets in the same word¹⁴ as in *الْتَّيِّبِينَ*¹⁵, *رَبَّكَتَيْبِينَ*¹⁶ and *وَالْأُمِّيَّتِينَ*¹⁷. This appears in the written copy of Quran with *rasm 'uthmani*.¹⁸ In the writing of *rasm al-impla'i* the second ya is written clearly as in "الأميين", "ربانيين" and "النبيين".

¹ Al-Dani, *al-Muqni'*, 326.

² Surah al-Naml (27): 15.

³ Surah al-A'raf (7): 20.

⁴ Surah al-Tawbah (9): 19.

⁵ Al-Dani, *al-Muqni'*, 299.

⁶ Surah al-Baqarah (2): 40.

⁷ Surah al-Baqarah (2): 41.

⁸ *Hadhf ya'* occurs in 60 places in the Quran. Salīf Muhammad Salih 'Atiyyah, *Rasm Mushaf Ihsa' wa Dirasah*, h. 138-143.

⁹ Al-Dani, *al-Muqni'*, 324.

¹⁰ Surah al-Nisa' (4): 40.

¹¹ Surah al-Fajr (89): 4.

¹² Surah al-Hajj (22): 54.

¹³ *hadhfya'* occurs in 20 places in the Quran. Salīf Muhammad Salih 'Atiyyah, *Rasm Mushaf Ihsa' wa Dirasah*, h. 143-146.

¹⁴ Al-Dani, *al-Muqni'*, 378.

¹⁵ Surah al-Baqarah (2): 61.

¹⁶ Surah Al-Imran (3): 79.

¹⁷ Surah Al-Imran (3): 20.

¹⁸ Estimated more than 10 places *hadhfya'* in the Quran. Salīf Muhammad Salih 'Atiyyah, *Rasm Mushaf Ihsa' wa Dirasah*, h. 146-147.

iv. Hadhf Lam¹

The rule of deletion on letter lam occurs on the following words: ²وَاللَّيْلِ, ³وَاللَّيْلِ, ⁴وَاللَّيْلِ, ⁵وَالَّذِينَ, ⁶وَالَّذِينَ. In written copy of Quran with *rasm al-impla'i*, the two lam is present in writing as in "اللليل", "اللاهي", "اللائي" "اللدان" and "اللدنين". However in *Rasm Uthmani* it is written with one lam.

v. Hadhf Nun:⁷

Delete the letter nun occurs on the following examples: ⁸نُفَجِي, ⁹فَلَا تَكُ, ¹⁰لَمْ يَكُ, ¹¹بَكَ. However, in *rasm al-impla'i* these word are written with nun as in "ننجي", "نكن", ¹²أَكُ. "نكن" and "نكن" and "نكن"

Based on the preceding discussion, the researcher conclude all *mushaf* written in accordance to *rasm 'Uthmani* basic rule are regarded as *mushaf Rasm 'Uthmani*, rather then looking at *dabt* or signs.

5. CLARIFYING THE MISCONCEPTION IN DIFFERENTIATING BETWEEN MANUSCRIPTS OF RASM `UTHMANI AND IMLA'I

Many people are still confused in determining the difference between *mushaf* written with *rasm 'Uthmani* and *mushaf* written with *rasm al-impla'i* (Arabic orthography). The researcher found out that the confusion originated from people's misunderstanding of the differences between the science of *rasm mushaf* (the writing form of the Qur'an) and

¹ Al-Dani, *al-Muqni'*, 455.

² Surah al-Layl (92): 1.

³ Surah al-Talaq (65): 4.

⁴ Surah al-Nisa' (4): 15.

⁵ Surah al-Nisa' (4): 16.

⁶ Surah Fussilat (41): 29.

⁷ Al-Dani, *al-Muqni'*, 533.

⁸ Surah al-Anbiya' (21): 88. According to Hafz bin 'Aasim, these words are written with two nun but the second nun is deleted. However, a small nun is written in between letter nun and jim in order to standardize the reading.



⁹ Surah Hud (11): 17. That word is originally written as "نكن". It (*hadhf* nun) occurs in seven places in the Quran. Salih Muhammad, *Rasm Mushaf*, 153.

¹⁰ Surah al-Anfal (8): 53. The original word is "نكن". *Hadhf* nun occurs in eight places in the Quran. Salih Muhammad, *Rasm Mushaf*, 153.

¹¹ Surah al-Mudaththir (74): 43 dan 44. The original word is "نكن".

¹² Surah Maryam (19): 20.

the science of *dabt mushaf* (determining the conventional signs of vocalization of the Qur'an). The following example are found in the internet in order to clarify the difference between *rasm Uthmani* and *rasm al-impla'i*:¹

MAIN TOPIC ON THE WEB PAGE	
An example of written copy of Quran (Majid) not in accordance of <i>Rasm 'Uthmani</i>	Written copy of Quran according to <i>Rasm 'Uthmani</i>
	

The above circles are said not in accordance with the writing of *Rasm Uthmani*, stated as follows

- 1- *Hamzah al-Wasl* on the lafz al-Jalalah الله.
- 2- *Hamzah al-Wasl* the word الحمد.
- 3- *Hamzah al-Wasl* on word اهدنا
- 4- The letter alif in الصراف

From the examples stated above, the forth example (الصراف) is related to *Rasm Uthmani* While the first, second and third example stated above, are related to *dabt mushaf*. In this regard, differences in the use *Dabt al-Quran* can not be considered against *Rasm 'Uthmani* because *Dabt Rasm al-Quran* is supplemented by later scholars among the Companions of the Prophet (PBUH) to standardise the reading of al-Quran.

Likewise, many people argue the written copies of Quran published from Pakistan or India - the example above - are not consider as *rasm 'Uthmani*. A collective reason made is basically due the usage of conventional sign the written *mushaf* differs with

¹ Website: Ustaz Rahim Jusoh: <http://www.ustazahim.net/blog/?p=509> retrieved on 24 December 2014.

mushaf Madinah. Apparently, the researcher have no access with any arguments *mushaf* Pakistan against the rules of *Rasm 'Uthmani*.

The researcher concludes that this misconception arise particularly in two main areas. Firstly, no brief understanding upon rules and methods of writing the copy of Quran published by Pakistan and India. Furthermore, the conventional signs of vocalization in *mushaf* Pakistan and India differs with the conventional signs of vocalization used by *mushaf* Madinah. Look at the diagram below for further explanation.

Mushaf	<i>Izhar</i>	<i>Idgham</i>	<i>Ikhfa'</i>
Madinah	مِنْهَا	فِي أَنْ لَمْ	وَأَنْزَلَ
Pakistan	مِنْهَا	فِي أَنْ لَمْ	وَأَنْزَلَ
Madinah	قَوْلًا غَيْرَ	رِزْقًا لَكُمْ	مَاءً فَأَخْرَجَ
Pakistan	قَوْلًا غَيْرَ	رِزْقًا لَكُمْ	مَاءً فَأَخْرَجَ

The above example states differences in written form of *nun sakinah* and *tanween* rules to clarify *mushaf* Madinah and *mushaf* Pakistan. As a result, the *dabt mushaf* should not be a yardstick to determine the differences between *mushaf rasm 'Uthmani* or *rasm 'imla'i*. As far as the *Mushaf Rasm 'uthmani* was concerned, the evaluation should be made by refering on its rules applied.

Pakistan	الْعَلَمِينَ	الرَّحْمَنِ	مَلِكِ	الصِّرَاطِ
Madinah	الْعَلَمِينَ	الرَّحْمَنِ	مَلِكِ	الصِّرَاطِ

The above example, stated that both *mushaf* Madinah and *Mushaf* Pakistan – applied *Hadf* and *ithbat alif* – as a general rule in *Rasm Uthmani*, except in one word "الصراط". Eventhough, *mushaf* Pakistan wrote with *ithbat alif* on "الصراط", it is still recognised as *Rasm 'Uthmani*. As stated by Abu Dawood: the word should be written with *hadf* or *ithbat alif*.¹

¹ Abu Dawud, *al-Tanzil*, 2:55-56.

Therefore, the researcher argues that *Mushaf* Pakistan and India was written according to the rules of *Rasm 'Uthmani*. Yet, continuous studies should be made to what extend its accuracy in the writing rules of *Rasm 'Uthmani*.

6. CONCLUSIONS

This research had clarified the misconception in differentiating between rasm `uthmani and imla'i. Thus, the science of *dabt mushaf* (determining the conventional signs of vocalization of the Qur'an) is not a correct method to determine between *mushaf rasm 'Uthmani* and non-rasm 'Uthmani. Instead, the spelling, which was reproduced by 'Ulama al-Rasm (scholars of Qur'anic orthography), are authorised to be the system used in clarification on *mushaf Rasm 'Uthmani*. Basicly, there are six rules of *Rasm 'Uthmani*, namely *al-hadhf*, *al-ziyadah*, *al Hamza*, *al-badal*, *al-fa'ṣl* and *al-wasl* and *ma fih qira'atan mutawatiran wa kutibba 'ala ihdahuma*. As far as the Quran was concerned, continuous research on the knowledge of *Rasm 'Uthmani* should be done.

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