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A Review on the Manuscript of Turkish Quran YWJ68197MSI.4 in Database Management System (DBMS)

Mohd Nazir Kadir^{1*}, Riswadi Azmi², Mohd Faizulamri Mohd Saad³,
Nur Zainatul Nadra Zainol⁴, Mohd Amin Mohd Yunus⁴

¹Kolej Pengajian Islam Johor (MARSAH),
80350 Johor Bahru, Johor, MALAYSIA

²Universiti Malaysia Terengganu,
21030 Kuala Terengganu, Terengganu, MALAYSIA

³Universiti Kebangsaan Malaysia,
43600 UKM, 43600 Bangi, Selangor, MALAYSIA

⁴Universiti Tun Hussein Onn Malaysia,
Parit Raja, 86400 Batu Pahat, Johor, MALAYSIA

*Corresponding Author

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Abstract: The writings of the Quran has begun since the time of the Prophet (PBUH) and it has continued until today. It has been proved that there are manuscripts of the Quran around the world that are handwritten. The Quran manuscripts of the great works are so meticulous and scattered around the world. The writing activity or the so-called copying is carried out on the basis of honor to the Qalam Allah. Thus, the preliminary study is conducted on a Turkish Quran manuscript, a collection of Yayasan Warisan Johor (YWJ), Johor Bahru. However, there is no computerized system for saving the manuscript proper manner and secured electronically as well as may be referred and retrieved in the future. The purpose of this study is to find out the method of writing al-Quran based on the focus on knowledge of *rasm*, marking (*dabt al-Quran*), *fawasil*, forms of illumination and calligraphy and saved in Database Management System (DBMS) properly with authentication. In addition, it is intended to highlight YWJ's contribution in preserving the manuscripts of the Quran in the state of Johor. This study is a qualitative method using content analysis approach. The findings show that the Turkish manuscripts contain very beautiful local features and further studies should be conducted specifically on the perspectives of the Quran.

Keywords: Quranic manuscript, Yayasan Warisan Johor, Turkish Quran, science of al-Quran, DBMS

1. Introduction

The writings of the Qur'an during the time of the Prophet, was guided and controlled by Prophet Muhammad (PBUH) who always observed the way the companions wrote al-Quran with the correct method (Al-A'ami, 2003). Apart from the companions who were assigned by the Prophet to write al-Quran, there were also some companions who wrote privately and unorganized. Their purpose at that time was to facilitate memorization and as their own personal reference (Al-A'ami, 2003). The process of collecting and writing in this order was developed and progressed by the Caliph al-Rashidin Abu Bakr and Sayyidina Uthman. Despite opposition from some of the companions, Abu Bakr saw that this work should

*Corresponding author: nazir@marsah.edu.my

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be moved as soon as possible due to the loss of many *huffaz* among martyred friends during the war. The work of copying the Quran does not stop that far, it has even grown in bloom and seems to be the obligation of khalifah, the sultans and the empire and the Islamic state from the present time.

The Quran manuscripts are one of the great works which is meticulous and is scattered around the world. The writing activity involved in the copying of the Quran is carried out on the basis of the honour of *kalām Allāh* with the support of the palace. At that time, the palace was a major contributor to the writing of manuscripts especially the Quran. Writing of the Quran requires a precise work and art skills from Arabic calligraphy called *khat* that was printed on high quality papers and all these costs cannot be done without the financial support from the palace (Riswadi, 2017).

Furthermore, the Quran manuscript is also a proof of the scholarship of Islamic scholars, who were not only able to master Arabic calligraphy, but also specialize in knowledge related *rasm, fawasil and dabt* of the Quran. The height of art skills in the produced Quranic manuscripts can also be seen in the illumination and its artwork (Riswadi, 2017). The illuminations found in the Quranic manuscripts are something that the researchers consider. In the study of the Quranic manuscript, illumination serves to clarify the origins of a manuscript. It is also used to determine the region it was created because every region has its own illumination motive and influenced by nature, culture and custom. It can also interpret the era and times it was being created as each era has different styles depend on the era.

Thus, the manuscripts are necessarily reserved and saved in Database Management System (DBMS) for the future used and studies. Normally, database is much easier to keep all important and valued manuscripts especially Quranic text. DBMS is computerized system technology that keep huge data without falsification or modification made by irresponsible people whereby it has security in terms of username or password access through it. So, the people in the future may see the original data even past minimum 20 years back for example. For having DBMS, Entity Relationship Diagram is very important to design this virtue purposes.

2. Literature Review

2.1 Copying Technique of the Quran

The writing of the holy verses of the Quran has started for a long time, since the time of decline of the revelation period. During that period, Prophet (PBUH) faced various tests and challenges whether physically or mentally. According to Al-Qattan (2001), Islamic scholars have different opinion in determining the period. Some say that it took 22 years, 23 years, or 25 years. However, Al-Qattan (2001) mentioned that after being examined based on the calculations of the moon and day, it took 22 years, 2 months and 22 days to complete the whole revelation to Prophet Muhammad.

During the decline of the revelation period, some of the companions were writing and some were only concentrated in the form of memorization. But among those who write, some companions were entrusted by Prophet Muhammad to rewrite the verses included Ali, Muawiyah, Abdullah bin Umar and Zaid bin Thabit (Al-Qattan, 2001). Among the factors of the election were that the Prophet Muhammad (PBUH) saw their credibility and skills in writing at which at that time, only few were proficient in writing and reading. According to Al-Qattan (2001), there were also companions who wrote as a personal mushaf such as mushaf Ali, mushaf Ubay bin Ka'ab and mushaf Ibn Mas'ud.

The tradition of copying or writing the Quran has been successfully carried out today through several phases. In addition, the writing of the mushaf also undergoes some innovative changes in order to maintain the sanctity of the verses of the Quran. Even though this process and activities were considered a matter of *ijtihad*, the scholars at that time were cautious enough for fear that they had violated the orders of Prophet SAW. But after a long thought, some innovations or *tahsinat* began with the innovation of *naqt al-'rab* and *naqt al-'ijam*, which was a sign that serves as a poem of reading invented by Abu al-Aswad al-Duali (16H-69H) and passed to his son named al-Khalil bin Ahmad al-Farahidi (100H-173H) by placing the dots to distinguish the letters (ب) by (بٓ) and (بٔ) and more.

2.2 The Manuscript of Turkish Quran

The distribution of the manuscripts of Quran Archipelago, is widely found in Malaysia, Indonesia, the Netherlands and some other places. It is also found the most in Indonesia (Lestari, 2016). Gallop (2005) mentioned the collection of the East Coastal al-Quran as the most beautiful ornament. However, it does not deny the existence of some of the Quranic manuscripts which were not from the archipelago. It may have been carried by preachers when arriving to Malaya or it was purchased by or brought in by outsiders to Malaya. In addition, it is possible that after independence of the country, it was brought in by a person and then kept by the bodies of museums or individuals. This statement is reinforced as according Zakaria (2017) other than Persia and India, Turkey is also one of the areas of Islamic dynasties having diplomatic or trade relations with the Malay world especially in the east coast of the Malay Peninsula. In addition (Zakaria, 2017) Turkey has also reached a golden age in the writing of Islamic manuscripts.

2.3 Yayasan Warisan Johor

Yayasan Warisan Johor (YWJ) was established on 11 October 1988 through the State Heritage Foundation Enactment 1988 which was approved by the Johor State Assembly. This foundation is run by the Board of Directors of Johor Heritage Foundation (YWJ 2013). The YWJ was established with the aim of preserving the state's cultural and historical heritage

and making provisions relating thereto. Initially the foundation's activities were more focused on the work of identifying the historical sites available in the state of Johor which are to be developed or rebuilt by the National Museum. The efforts to rescue Johor's historical heritage, art and culture are currently being actively undertaken by the Johor Heritage Foundation. Four sections were created according to their respective expertise to carry out the task of preserving the heritage of Johor, which one the Permuziuman Division (BP), the Arts and Culture Development Division, the Literature and History Division and the Performing Arts Division (www.ywj.gov.my 2018)

The YWJ's vision and mission is upholding the historical heritage, arts and culture of Johor and maintaining, conserving and building heritage, art and cultural heritage moves and take proactive steps to achieve its vision and mission (YWJ 2013). The scope of BP engagement is from the aspect of collecting artefacts, inheritance materials, preserving and conserving, protecting historic interests, traditions, practices, architecture and holding exhibitions to educate people on the interests of state heritage, history and art. In this regard, BP is the centre of reference, research and education of legacies. YWJ also has some wonderful collections of Quranic manuscripts and various forms of illumination and size. The manuscripts were partly shown in Kota Tinggi Museum, but now all the manuscripts are kept at Permuziuman Division, YWJ.

According to Gallop (2005) during her visit to Kota Tinggi Museum on November 17, 2011 she found 6 handwritten manuscripts of the Quran and another one is a printed Quran, as well as some other book manuscripts. But when the researcher visited the YWJ on November 12, 2018, she found 8 copies of the Quran, three of them were handwritten manuscripts and the rest of the texts were in printed forms like Quran Bombay, Mushaf Jawami Syarif and Quran Majid. Hence, the number of handwritten manuscripts of the handwriting as Gallop mentioned is unequal, possibly because after her visit some of the manuscripts have been borrowed or removed for documentation purposes.

2.4 Name of Copying

The collocation note at the end of the writing page is written in Arabic with the following translation. However, the location of the information is not specified, but based on the binding and illumination forms, it clearly symbolizes the Turkish method.

“It was written by a sinful servant, the evil of Hasan Husni, hopefully God will forgive his sin and the sin of his parents... The perfected mushaf was perfected on the 17th day of Muharram, 1256H”.

2.5 Database Management System (DBMS) with Authentication

All manuscripts need to be kept in a secured place namely DBMS which in the form of computerized system. It may keep all images of the manuscripts safely compared to those manuscripts in the form of papers. Yunus *et al.* (2017) discussed the benefits of having Database Management System (DBMS) for keeping the valued data with an authentication. The benefits of DBMS is firstly storing the preserved Quran manuscripts with the unique writing styles. If there are certain requests for retrieving the manuscripts from DBMS, it may display the result for certain inquiries from the users. Then, DBMS has the lock via username and password without unauthorized users from accessing the manuscript illegally. Therefore, use of username and password for keeping the digital manuscripts securely are quite importantly. Last but not least, DMBS can keep the different manuscripts with different tables so that they are mix up to each other and properly indexed.

3. Methodology

This paper aims to explain the features of Turkish Quran manuscript written by Hasan Husni which is preserved in Yayasan Warisan Johor (YWJ). This article is a qualitative research which applied the content analysis method as method for collecting data. The focus of this study is on a manuscript from the Turkish Quran (QT) maintained by YWJ. The QT manuscript is stored in a safe for security purposes in Database Management System (DBMS). Based on YWJ Artifact Registration Book, the manuscript has YWJ6819MSI.4 code. Gallop calls it the ‘Ottoman’ (2011). This manuscript of the Quran has its own distinctive feature, it has exquisite decoration, full of natural flora and full of golden colors.

4. Discussion

4.1 Physical Characters of Turkish Quranic Manuscript

The study found that Turkish manuscripts are small-sized, 7'x5' (see Fig. 1(a)), compared to the Patani al-Quran, the East Coast (Kelantan and Terengganu) and the Quran from Indonesia. From the angle of binding, according to Zakaria & Latif (2008), there are generally two types of Islamic manuscript volumes, (1) it has two thick papers that act as protectors while the top and the bottom are on the right side of the manuscript. This connecting part is called the ‘cover of the backbone’ and (2) similar to the first volume, but the sheet on the bottom of the manuscript is wider and foldable. It is known as a flap or ‘flap book’. Thus, the manuscript of the Quran is classified in the second division, measuring 8 more or 22cm (see Fig. 1(b)).

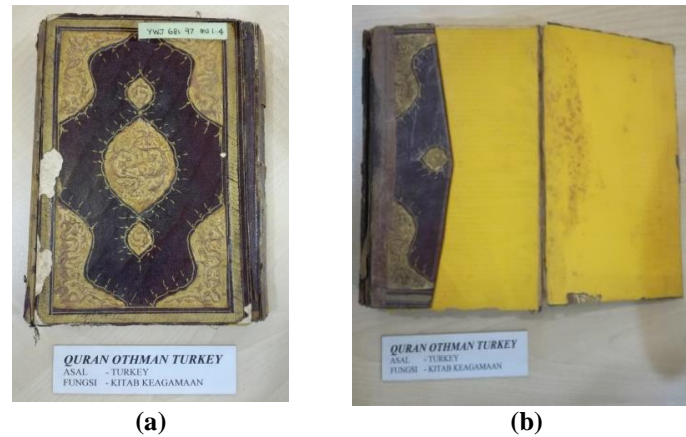


Fig. 1 - Manuscript of Turkish Quran YWJ68197 MSI.4.

The binding of art of Islamic manuscript in Turkey began to dazzle during the era of the Ottoman Dynasty. However, Turkish botanical art is heavily influenced by the techniques developed in Iran. This may be due to the migration of Iranian people to Turkey. Zakaria (2017) mentioned that the strength and uniqueness of the art of binding Turkish manuscripts is a decorative motive used on manuscripts. The motives are synonymous with other crafts or crafts of the other Ottoman arts such as ceramics and textiles. There are three types of ornamental designs of the Uthmaniyyah skin, which are:

- Decorative cap with decorative four corners of the book
- Simple décor with a medallion in the middle. A concise conclusion around the skin of the manuscript
- European influences such as flower vases used as manuscript leather decorations after the 18th century.

From this field of study, the researcher found that the design of the manuscripts of the Quran is similar to those shown in the article by Zakaria & LATif (2008), the outer part of the Turkish 16th century to the 20th century, 18 Jun. MKIM 2013.7.98. Therefore, the researcher is convinced that the Turkish Quran manuscript at YWJ is from that period.

4.2 Illumination

This Turkish manuscript has a very beautiful illumination, full of natural elements of flora. The pattern applied in this manuscript is clearly visible on the starting page, surah *al-Fatihah*. The plant elements are very clear like golden green foliage and flowers with varied colors such as orange, red, violet purple and violet. On the outside to the end of the yard is filled with blue and red green color shrubs.

In addition, the most interesting thing is the use of gold ink. The position of surah *al-Fatihah* (the right page) is separated from the beginning of surah *al-Baqarah* (the left page). This is a common method used in writing the Quran either in the form of printed manuscripts or the Quran. Surah *al-Fatihah* is written with *Surah al-Fātihah al-Kitāb* with white ink, as well as the writing of surah *al-Baqarah*. While parts of the surah are written in rectangular boxes filled with gold ink. Likewise, at the bottom with the writing of *wa hiya sab'u ayāt* - and as many as seven verses, white writing.

4.3 Arabic Calligraphy

Arabic calligraphy or also called as *khat* is also one of the aspects to be considered in the study of manuscripts of the Qur'an such as *khat nasakh*, *kufi*, *suluth*, *diwani*, *riqa'ah*, and others (Saefullah, 2008). The Quranic calligraphic for TQ manuscript is *khat nasakh*. *Khat nasakh* is a form of writing that is easy to read and applied to this day as found in mushaf al-Madinah, printed by Majma' al-Malik Fahd. Harun & Yusof (2011) mentions that *Khat Nasakh* contains a simple form of writing that is not too difficult but seems clearer, captivating, easy to read and even easy to write and learn.

4.4 Writing Method (Rasm)

In general, this Quran manuscript was written using the *rasm imlai* method, which is not Rasm Uthmani. However, it is still a comprehensive study to determine the writing method used. Rasm Uthmani is the ratio of Sayyidina 'Uthman bin 'Affan for his efforts to gather the Quran in the form of mushaf and subsequently transmit the recital mushafs to major Islamic cities. The things to be discussed in rasm knowledge are *al-hazf* (alphabet), *al-ziyadah* (add letter), *al-hamzah*, *al-badal* (change of letter), *al-wasl wa al-fasl* (word connective or separate) *ma fih qiraatan fa kutiba 'ala ihdahima* (written in one form if it contains two qiraat readings) (FayizDaryan, 1999).

Based on the observations on several pages of the manuscripts, there are several words that can be identified differently from the features of Rasm Uthmani's writing method. To facilitate the following is the details in Fig. 2,

whereby in Fig. 2(a), it was written without Alif after the letter ‘Ain. In Fig. 2(b), it was written without Alif after Ta. Finally, in Fig. 2(c), it was written without Alif after Mim.

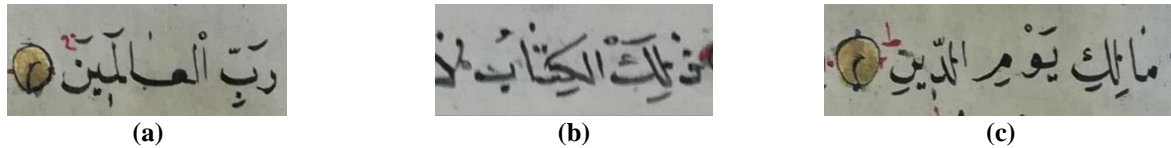


Fig. 2 - Features from the Rasm Uthmani Method.

4.5 Punctuation (Dabt)

Among the punctuation used in the writing of this manuscript is the sign of Sukun, which is a full round shape. In addition, the method of writing of *Lafz al-Jalalah* (الله) is by putting a small Alif sign on the sabdu, for example in *basmalah* as shown in Fig. 3.

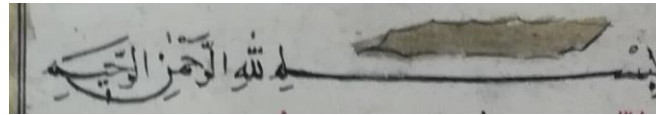


Fig. 3 - Basmallah.

Based on *Ilm al-Dabt*, it is also one of the methods of tagging for the pronouncement of *al-Jalalah* (Muhaisin, 1989). In addition, the writing method also does not apply to the *hamzah wasal* such: (العلمين). On the other hand, the mark is written as (وصل) show *hamzah wasal* such as in Fig. 4.

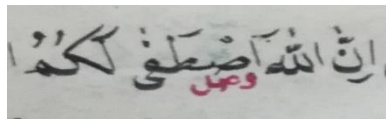


Fig. 4 - Hamzah Wasal.

For the waqaf, the QT manuscript applies with some signs such as the letters (م), (ط), (ج) and (ك), while for hukum *iltiqa' sākinain* is given the sign (ن) as shown in Fig. 5.

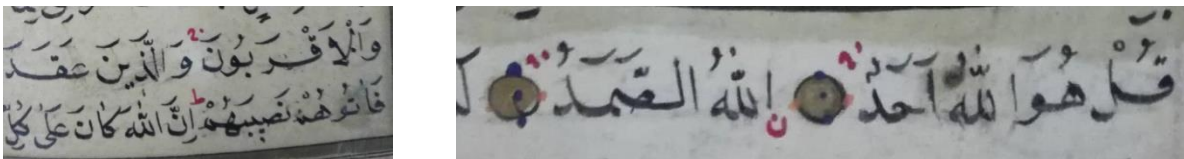


Fig. 5 - Waqaf.

4.6 Number of Verses (Fawasil)

The QT manuscript does not have the number of verses like the latest mushaf commonly used by Muslims. It is customary to write the manuscripts of the Quran often without the number of verses. Though sometimes it is only given a sign such as round, three or four points and the like shows that the end of the verse.

4.7 Analysis of Surah al-Fatihah

In the Manuscript, it states that the number of surah *al-Fatihah* verses is seven verses regardless of *basmalah* as the first verse. But the last verse on (... صراط الذين ...) is separated into two different verses, namely at the word (... غير...). It is possible to follow the opinion of the scholars of fawasil al-Madaniyan, al-Basri and al-Shami because they do not include *basmalah* as a verse and (... غير...) as a sentence. While fawasil al-Kufi and al-Makki scholars are the opposite (Al-Qadhi, 2005). Here are some examples of Quranic verses that have different facets of Madinah mushaf which are widely used as shown in Fig. 6 and Fig. 7.

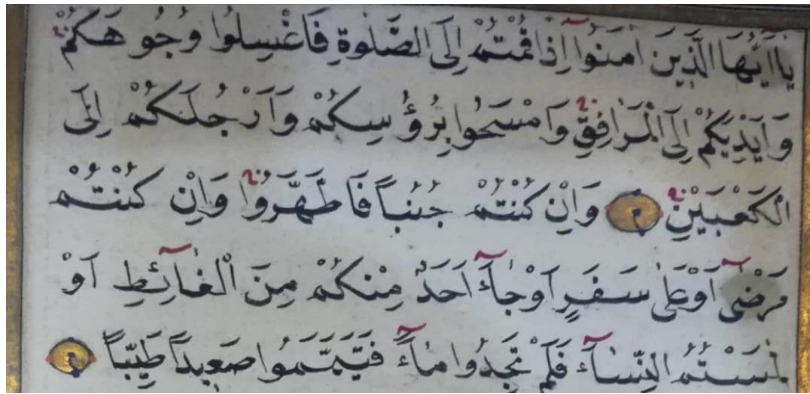
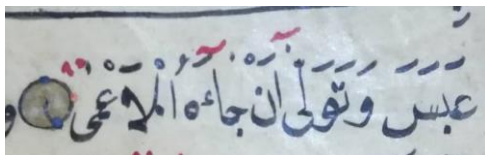
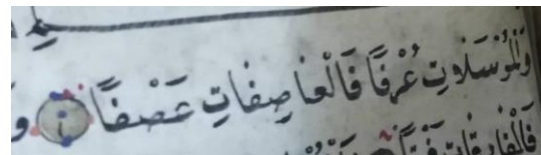


Fig. 6 - Surah al-Maidah, verse 6. In the manuscript QT the sentence is divided into two verses.



(a) Surah 'Abasa



(b) Surah al-Mursalat

Fig. 7 - Writing styles.

4.8 Entity Relationship Diagram (ERD) in DBMS

From the previous explanation on findings, all elements in all manuscripts can be saved on DBMS by using a diagram as known as Entity Relationship Diagram (ERD). ERD contains the tables in DBMS that shows the boxes represent the ERD's tables. Thus, Fig. 8 shows the users, analysis, chapters, calligraphy, illumination, verses, writings, and punctuations tables that are designed in computerized system through DBMS.

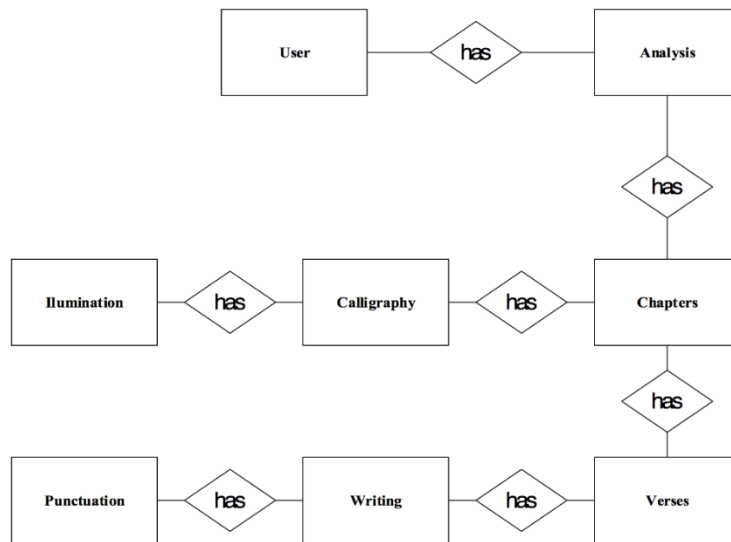


Fig. 8 - Entity Relationship Diagram (ERD) in DBMS for Quranic manuscripts.

ERD presents the activity carried out by the users firstly to do or has analysis on the preserved authentic Quran manuscripts. Analysis is about or explaining about each chapter in Quran manuscripts. So, each chapter has its calligraphy and verses presentations. Calligraphy has illumination whereas each verse has its writing styles to be preserved that contain the different punctuations. All data in the tables (boxes) are kept and preserved safely for the future references accesses by authorized users. Therefore, DBMS may protect the original Quran manuscripts without big loss of the authentic or original writings themselves than contain so many unique elements and even the original text of the Quran by hand-writings or computer printed. If there are new discoveries or breakthroughs of the authentic Quran manuscripts by hand-writings especially, DBMS may provide so much space to keep them from over the world. So, DBMS with start with the users have unique username and unique password to access the Holy manuscripts. Authorized user will provide analysis in Analysis Table. Then, Analysis has 114 chapters to be evaluated. Each chapter in Chapter table has 6236

verses. Calligraphy also relates to each illumination and each chapter. Next, each calligraphy in Calligraphy Table has types of *Khat*. While, each verse has different writings that also have so many unique punctuations. This shows that the writing of the manuscript of the Quran is full of precision and more valuable to be stored and kept in Database Management System (DBMS) securely and safely.

Therefore, without using DBMS, should be the problem to preserve the original hand-writings Quran manuscripts that come from over the world. So, DBMS plays important roles for keeping, storing, indexing, retrieving and evaluating the available Quran manuscripts so that the authorized users still do analysis the valuable original Quran manuscripts without falsification or the fake statements made by the irresponsible users. Hence, DBMS is quite important as a technology to prove the originality of Quran manuscripts as a proof taken care by the right users or people. By having the design of ERD, so it may achieve the Quran manuscripts hand-writings preservation and protection in DBMS technology.

5. Conclusion

History has proven that the writings of the Quranic manuscript have begun in tandem with the decline of the Quran. Subsequently, the writings of the Quranic manuscripts have developed so brilliantly from the initiatives of the caliphs, the sultans and the Islamic rulers from the present time. The conclusion of this brief study is that although the tradition of writing the Quranic manuscript has begun since the prophetic era, various reforms, innovations and forms of either calligraphy or illumination are different and it all reflects that the Quran seems to be 'living' and 'fascinated' people throughout life. The study carried out on the manuscripts of the Turkish Quran located in YWJ that contributed the findings that show that the Turkish manuscripts contain very beautiful local features and further studies have to be done, especially in the perspectives of the Quran. So, for the preservation and protection purposes, DBMS is very crucial to store all hand-writings Quranic manuscripts securely for future references and virtue purposes.

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