

# Proposal to encode fourteen Arabic honorifics

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## History

This document replaces L2/14-147, “Proposal to encode seventeen Arabic honorifics”, by Roozbeh Pournader. Only characters for which we could find examples in running text are proposed.

## Background





Unicode includes two sets of Arabic honorifics, one set as combining marks at U+0610..U+0614 (mostly for use in Pakistan, proposed in L2/01-425), and another set at U+FD00..U+FD0F (all around the Muslim world). But the encoded set is far from complete.











Some of the character proposed here are mostly used by the Persian- and Arabic-speaking Shi’a Muslims in Iran and Iraq, while others are common among the Sunni and Shi’a across the world. The user community has been using hacked fonts or images in order to represent the missing ones, or when missing fonts, using parenthesized abbreviations.

Several variations in glyph shape exist among the proposed characters, but they are interchangeable, and would all refer to the same semantics when the underlying phrase is the same.

## Proposal

Encode the following characters in the Unicode Standard (the figures column list figure with examples):

Glyph	Codepoint	Name and notes	Figures
	FD40	ARABIC LIGATURE RAHIMAHU ALLAAH	13, 17
	FD41	ARABIC LIGATURE RADI ALLAAHU ANH	4, 5, 10
	FD42	ARABIC LIGATURE RADI ALLAAHU ANHAA	4*, 7, 16
	FD43	ARABIC LIGATURE RADI ALLAAHU ANHUM	8, 12

	FD44	ARABIC LIGATURE RADI ALLAAHU ANHUMAA	10, 14
	FD45	ARABIC LIGATURE RADI ALLAAHU ANHUNNA	16
	FD46	ARABIC LIGATURE SALLALLAAHU ALAYHI WA-AALIH	2
	FD47	ARABIC LIGATURE ALAYHI AS-SALAAM	2, 3, 9
	FD48	ARABIC LIGATURE ALAYHIM AS-SALAAM	3, 7
	FD49	ARABIC LIGATURE ALAYHIMAA AS-SALAAM	11
	FD4A	ARABIC LIGATURE ALAYHI AS-SALAATU WAS-SALAAM	6
	FD4B	ARABIC LIGATURE QUDDISA SIRRAH	1
	FDFE	ARABIC LIGATURE SUBHAANAHU WA TAAALAA	18, 19
	FDFE	ARABIC LIGATURE AZZA WA JALL	13, 15, 18

The main character properties should be as follows:


FD40;ARABIC LIGATURE RAHIMAHU ALLAAH;So;0;ON;;;;;N;;;;;  
FD41;ARABIC LIGATURE RADI ALLAAHU ANH;So;0;ON;;;;;N;;;;;  
FD42;ARABIC LIGATURE RADI ALLAAHU ANHAA;So;0;ON;;;;;N;;;;;  
FD43;ARABIC LIGATURE RADI ALLAAHU ANHUM;So;0;ON;;;;;N;;;;;  
FD44;ARABIC LIGATURE RADI ALLAAHU ANHUMAA;So;0;ON;;;;;N;;;;;  
FD45;ARABIC LIGATURE RADI ALLAAHU ANHUNNA;So;0;ON;;;;;N;;;;;  
FD46;ARABIC LIGATURE SALLALLAAHU ALAYHI WA-AALIH;So;0;ON;;;;;N;;;;;  
FD47;ARABIC LIGATURE ALAYHI AS-SALAAM;So;0;ON;;;;;N;;;;;  
FD48;ARABIC LIGATURE ALAYHIM AS-SALAAM;So;0;ON;;;;;N;;;;;  
FD49;ARABIC LIGATURE ALAYHIMAA AS-SALAAM;So;0;ON;;;;;N;;;;;  
FD4A;ARABIC LIGATURE ALAYHI AS-SALAATU WAS-SALAAM;So;0;ON;;;;;N;;;;;  
FD4B;ARABIC LIGATURE QUDDISA SIRRAH;So;0;ON;;;;;N;;;;;  
FD4E;ARABIC LIGATURE SUBHAANAHU WA TAAALAA;So;0;ON;;;;;N;;;;;  
FD4F;ARABIC LIGATURE AZZA WA JALL;So;0;ON;;;;;N;;;;;

The script property for all the characters should be Arabic. All other properties should be similar to U+FD4D ARABIC LIGATURE BISMILLAH AR-RAHMAN AR-RAHEEM.

## Suggestion for NamesLists.txt

@ Honorific word ligatures  
FD40 ARABIC LIGATURE RAHIMAHU ALLAAH  
x (arabic sign rahmatullah alayhe - 0612)  
FD41 ARABIC LIGATURE RADI ALLAAHU ANH  
x (arabic sign radi allahou anhu - 0613)  
FD42 ARABIC LIGATURE RADI ALLAAHU ANHAA  
FD43 ARABIC LIGATURE RADI ALLAAHU ANHUM  
FD44 ARABIC LIGATURE RADI ALLAAHU ANHUMAA  
FD45 ARABIC LIGATURE RADI ALLAAHU ANHUNNA  
FD46 ARABIC LIGATURE SALLALLAAHU ALAYHI WA-AALIH  
x (arabic ligature sallallahou alayhe wasallam - FDFA)  
FD47 ARABIC LIGATURE ALAYHI AS-SALAAM  
x (arabic sign alayhe assallam - 0611)  
FD48 ARABIC LIGATURE ALAYHIM AS-SALAAM  
FD49 ARABIC LIGATURE ALAYHIMAA AS-SALAAM  
FD4A ARABIC LIGATURE ALAYHI AS-SALAATU WAS-SALAAM  
FD4B ARABIC LIGATURE QUDDISA SIRRAH  
  
FD4E ARABIC LIGATURE SUBHAANAHU WA TAAALAA  
FD4F ARABIC LIGATURE AZZA WA JALL

## Notes

1. The character proposed at FD47 ARABIC LIGATURE SALLALLAAHU ALAYHI WA-AALIH is an alternate version of U+FDFA  ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM. Both, as well as a third form not proposed yet, are used as honorifics for the prophet Muhammad. The newly proposed character adds the words و آله (“and his family”), which, although used by both the Sunni and the Shi’a, is used more by the Shi’a since the prophet’s family has a special importance among the Shi’a.
2. The character names match the existing patterns in Unicode character names. The phrases have been transcribed with a key similar to that used in U+FDFF ARABIC LIGATURE BISMILLAH AR-RAHMAN AR-RAHEEM and the Quranic characters accepted at U+08D5..U+08D2 (see L2/14-105), as opposed to U+FDFF..U+FDFF and U+0610..U+0613, since the former pattern is more common among Arabic speakers.
3. Characters have been arranged in groups of two, three, or four. In each group, they are sorted alphabetically based on the part of the word that changes.
4. We found published evidence for another honorific used in Iran, SALAAMU ALLAHAH ALAYHAA (سلام الله عليها) or SALAAMU ALLAHAH ALAYHIMAA (سلام الله عليهما). But we are not proposing it yet since we don’t have a font for it and it’s not clear which one of the two it is (singular vs dual).
5. Evidence of usage in published text was not found for the following forms, although they exist in some honorific fonts. They are not proposed yet:

Glyph	Spelled out form
	تبارك وتعالى
	جل وعلا
	عليها السلام
	صلى الله عليه وآله وسلم

Glyph	Spelled out form
	رحمها الله
	رحمهم الله
	رحمهما الله
	رحمهن الله

عجل الله تعالى فرجه الشريف	عجل الله تعالى فرجه الشريف
رحمة الله عليه	رحمة الله عليه
رحمة الله عليها	رحمة الله عليها
رحمة الله عليهم	رحمة الله عليهم
رحمة الله عليهما	رحمة الله عليهما
رحمة الله عليهن	رحمة الله عليهن

قدس سرهم	قدس سرهم
قدس سرهما	قدس سرهما
حفظه الله	حفظه الله
حفظها الله	حفظها الله
حفظهم الله	حفظهم الله
رضوان الله عليهم اجمعين	رضوان الله عليهم اجمعين

## Samples of usage

اولین و آخرین رهبری که مستقیماً از سوی مردم به رهبری شناخته و پذیرفته شد، امام خمینی <small>علیه السلام</small> بود.	مسدود گردید و در واقع اولین و آخرین رهبری که مستقیماً از سوی مردم به رهبری شناخته و پذیرفته شد، امام خمینی <small>علیه السلام</small> بود.
	<b>◀ دلایل تغییر</b>
	۱. اگر انتخاب رهبر به مردم واگذار شود، ممکن است این پرسش‌ها و شبهه‌ها مطرح شود که آیا اکثریت قاطع مردم، این فرد را به رهبری شناخته و پذیرفته‌اند؟ آیا این فرد که مردم او را شناخته و پذیرفته‌اند، و احدها ارتباطی به رهبری نیست؟ به انجام نماند معر باشد

Figure 1. Sample of usage of proposed QUDDISA SIRRAH from Var'i 2006. Note that both usages come from the same font, although they are surrounded by fonts of different styles and weight.

□ ۱۵. حکومت علوی؛ بنیان‌ها و چالش‌ها؛ جمعی از نویسندگان، ۱۳۸۱، قم: دبیرخانه مجلس خبرگان رهبری، ۲۶۴ ص.

در دوران کوتاه حکومت امیرالمؤمنین علی بن ابیطالب علیه السلام، مصداقی جامع و الگویی ماندگار از نظام سیاسی اسلام و حکومت حق و عدل پس از حکومت پیامبر اعظم صلی الله علیه و آله و سلم جای گذاشت. در این کتاب، مسائل کلی حکومت علوی جهت تبیین سیره و سلوک آن

Figure 2. Sample of usage of proposed ALAYHI AS-SALAAM and SALLALLAAHU ALAYHI WA-AALIH from Var'i 2006.

اشخاص بدهد. ادله بیعت بالاتفاق در مورد معصوم **عجله** ورد شده که ولایتشان منوط به بیعت نیست. نقش بیعت همین مقدار است «قیام الحجة بوجود الناصر» یعنی بیعت حجت را بر آنها تمام می‌کرد که یار و یاور به مقدار کافی دارند برای ایفای مسؤولیت.<sup>۲</sup>

## ● ۲. منافات توقیت با مقام الهی رهبری

جامعه مدرسین حوزه علمیه قم، پس از اطلاع از مشروح مذاکرات شورای بازنگری قانون اساسی، با ارسال نامه‌ای اظهار امیدواری کردند که: «اعضای محترم شورا، مسأله ولایت فقیه را که منقبتی الهی است و ادامه ولایت ائمه معصومین **عجله** است، محدود به زمان نکنند، که بدون تردید، محدودیت، موجب تضعیف مقام ولایت فقیه خواهد بود.»<sup>۳</sup>

این گروه بر این نظر بودند که:

اگر توقیت شرعاً هم منعی نداشته باشد، چون ولایت و رهبری یک مقام الهی و معنوی است و مردم رهبر را نایب حضرت ولی **عجله** می‌دانند و با عشق و علاقه به او می‌نگرند

Figure 3. Sample of usage of proposed ALAYHI AS-SALAAM and ALAYHIM AS-SALAAM from Var'i 2006. Note the circled phrase on the last line, the parenthesized (عج), which is a replacement for AJJALA ALLA AHU TAAALAA FARA JAHU ASH-SHARIF that was probably not available in the production environment.

## Уахидың басталуы [өңдеу]

Алланың елшісі Мұхаммедтің **عجله** пайғамбарлығы ол 40 жасқа толғанда шейін созылды. Ол пайғамбарлық кезеңінің алғашқы 13 жылын Меккеде, қі

Ең алғашқы уахи Мекке маңындағы Нұр тауындағы Хира үңгірінде дүйсенбі бойынша 620 жылдың 10 тамызын) және шииттердің пайымдауына Раджа

Иман келтіргендердің анасы Айша **عجله** айтқан:

Figure 4. Sample of usage of U+FDFA **عجله** ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM and the proposed RADI ALLA AHU ANH from the Kazakh Wikipedia. The male honorific is mistakenly used after the name of Aisha, the youngest wife of the prophet. Correct grammatical usage would have been RADI ALLA AHU ANHA.

## INTRODUCTION

AH/1135-1199 AD) and Saint Net-har Wali ﷺ (d.417 AH/1026 AD), and Saint Shāhul Ḥamīd Wali ﷺ (900-978 AH/1504-1570 AD), Nadwi's book does not mention even a single person of the region. Foreign scholars living farther from the Arwi Muslims appear to know more than

Figure 5. Sample of usage of the proposed RADI ALLAAHU ANH in the English language from Alim 1993, page XLI.

in the place called renapatunam - an area in the ancient city called Pauttira Mānikka Pattinam (page 53).

- (c) The tomb of *Hābīl*, son of *Ādam* ﷺ, is in Rameswaram Island. The ruler of Ramnad, Muthukumara Vijaya Ragunatha Sethupathi, endowed a village called Pudukulam in 1745 to the said shrine (page 43). (When this writer visited this shrine, he

Figure 6. The honorific ALAYHI AS-SALAATU WAS-SALAAM (عليه الصلاة والسلام) in English text, from Alim 1993, page 5.

Likewise is His choice of the Prophets from among the sons of Adam ﷺ and His Choice of the Messengers from among them and His Choice of 'Ulul-'Azm from them – and they are the five mentioned in *Sûrahs Al-Ahzâb* and *Ash-Shu'râ*<sup>[2]</sup> and His choice of *Al-Khaleelan* from them: Abraham and Muhammad – may the Peace and Blessings of Allâh be upon both of them and upon all of the Prophets and Messengers. And included in this is His selection of the sons of Isma'eel from among the nations of the sons of Adam, then He chose from them Banu Kinanah from Khuzaimah, then He chose from the

[1] Narrated by Muslim in his '*Saheeh*' (770) regarding the prayer of the travellers, in the *Hadeeth* of 'A'ishah ﷺ and by Abu 'Awanah.

Figure 7. The honorifics ALAYHIM AS-SALAAM and RADI ALLAAHU ANHAA, from al-Jawziyyah 2003, p. 14.



“(Glory be to You, oh, Allâh and praise and thanks. I testify that none is worthy of worship except You. I seek forgiveness from You and I turn to You in repentance).”

He never said at the beginning of it: “I make the intention”, nor did any of the Companions ﷺ ever did so; and he never repeated the washing of his limbs more than three times.

Figure 8. The honorific RADI ALLAAHU ANHUM, from al-Jawziyyah 2003, p. 15.

sons of Kinanah Quraish and from Quraish He chose Banu Hashim. Then from Banu Hashim, He chose the Leader of the children of Adam ﷺ – Muhammad ﷺ and He chose his people over all of the peoples of the world, as reported in ‘*Al-Musnad*’<sup>[1]</sup> on the authority of Mu’awiyah Ibn Haidah ﷺ in a *Marfu*<sup>[2]</sup> form: “You complete (in Arabic: *Tûfûna*) seventy nations. You are the best of them and the most noble of them in Allâh’s Sight.”<sup>[3]</sup>

And it is reported in ‘*Musnad Al-Bazzar*’, in the *Hadeeth* of Abu Ad-Darda’ ﷺ: “Verily, Allâh, Most Glorified, Most High said to Jesus the son of Mary: “I will send after you a people who, when something which they like comes to them, praise Allâh and thank Him and if something they dislike afflicts them, they hope for a reward (from Allâh) and they patiently persevere without gentleness or knowledge” He (Jesus [‘Isa ﷺ]) said: “Oh, Lord! How can they be without gentleness or knowledge?” He said: “I give them from My Gentleness and My Knowledge.”

Figure 9. From top to bottom, the honorifics ALAYHI AS-SALAAM, U+FDFA ﷺ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANH (twice in a row), and ALAYHI AS-SALAAM from al-Jawziyyah 2003, p. 15.

<sup>[1]</sup> What is confirmed from him ﷺ is that he used to recite it quietly, not aloud, for Al-Bukhari has narrated in his description of the prayer, on the authority of Anas ؓ that the Prophet ﷺ, Abu Bakr and 'Umar ؓ used to open the prayer by saying: "All praise and thanks be to Allâh, the Lord of the worlds". This was also confirmed by Muslim and At-Tirmidhi.

<sup>[2]</sup> Narrated by Al-Bukhari, Ahmad and Abu Dawûd.

<sup>[3]</sup> Narrated by Abu Dawûd and At-Tirmidhi.

<sup>[4]</sup> *Takbeerah*: Saying: "Allâhu Akbar" (Allâh is Most Great).

<sup>[5]</sup> *Al-Mu'awwidhatan*: *Sûrah Al-Falaq* and *Sûrah An-Nas*.

Figure 10. From top to bottom, the honorifics U+FDFA ﷺ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANH, U+FDFA ﷺ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, and RADI ALLAAHU ANHUMAA from al-Jawziyyah 2003, p. 27.

«لَقَدْ مَرَّ بِهِ هُوْدٌ وَصَالِحٌ عَلَىٰ بَكْرَيْنِ أَحْمَرَيْنِ خُطْمُهُمَا اللَّيْفُ، وَأَزْرُهُمَا الْعَبَاءُ، وَأَرْدِيَّتُهُمَا النَّمَارُ يُلْبَوْنَ يَحْجُونَ الْبَيْتَ الْعَتِيقَ»

"Prophets Hûd and Salih ؑ passed through it on two red camels; their reins were made of palm fibre, their upper garments were woolen wraps and their lower garments were of striped material and they were making the *Talbiyyah* on their way to perform *Hajj* to the Ancient House (i.e. the House of Allâh in Makkah)."<sup>[2]</sup>

Figure 11. The honorifics ALAYHIMAA AS-SALAAM from al-Jawziyyah 2003, p. 134.

(ومنه) أي ومن هذا النوع (أَخَذُ الصَّحْبِ) أي الصحابة (عن تابع) لهم (ك) رواية (عِدَّة) من الصحابة فيهم العبادلة الأربعة<sup>(٣)</sup>، وعُمَرُ، وعليّ، وأنسُ، ومعاويةُ، وأبو هريرة ؓ (عن كعب) الأخبار، في أشباه ذلك أفرَدَها الخطيبُ في جزء: «رواية الصحابة عن التابعين»، وقد رَبَّنْتُهُ، وَلَخَّصَهُ<sup>(٤)</sup> شيخنا فيما أَخَذْتُ عنه.

Figure 12. The honorifics RADI ALLAAHU ANHUM from al-Sakhawi 2005, Vol 4, p. 127.

- (١) «تاريخ بغداد» (٣/١٠٣).  
 (٢) «تاريخ بغداد» (١٣/٤٢).  
 (٣) ذكر روايتهم عنه ابنُ الصلاح في «علوم الحديث» (ص ٢٧٧).  
 (٤) كذا. وعليه فهو رَبُّهُ، أمَّا شَيْخُهُ فلخَّصه. لكن لعل أصلها: (رَبُّهُ ولخَّصه).  
 (٥) سورة النساء: الآية ٩٥. ثم نزل بعد ذلك: «غير أولي الضرر».  
 (٦) الترمذي في «التفسير»: باب ومن سورة النساء (٥/٢٤٢).  
 والحديثُ أخرجه البخاري أيضاً في «الجهاد»: بابُ قولِ الله ﷻ: لا يستوي القاعدون  
 (٤٥/٦) وفي «التفسير» (من طريق صالح بن كيسان به). ويظهرُ أنَّ المصنّف ﷻ عَفَلَ  
 عن ذلك.

Figure 13. The honorifics AZZA WA JALL and RAHIMAHU ALLAHAH from al-Sakhawi 2005, Vol 4, p. 127.

- هذا وفي سندهُ عُمَرُ بْنُ حَمَزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ اسْتَشْهَدَ بِهِ الْبَخَّارِيُّ، وأخرج له  
 مسلمٌ، وضعَّفَه الجمهورُ كأحمدَ، ويحيى بن معين، والنسائي، وابن حَجْرٍ. وأمَّا معناهُ  
 فَصَحِيحٌ فَبِلَالُ بْنُ رَبَاحٍ خَيْرٌ مِنْ هَذَا الْمَمْدُوحِ. والله أعلم.  
 (٣) «تهذيب الكمال» (١٥/٣٣٢) في ترجمة عبد الله بن عمر ﷺ.  
 (٤) «الاستيعاب» (١/١٨٨).  
 (٥) وتفرَّد بذكرهما هشامُ بن الكلبي. قال الدارقطني في «الإخوة»: لا يُتَابَعُ عليه. قال كلُّ  
 ذلك الحافظُ في «الإصابة» (١/١٨٧).

Figure 14. The honorific RADI ALLAHAHU ANHUMAA from al-Sakhawi 2005, Vol 4, p. 141. The honorific follows the name of Abdullah ibn Umar, and at first glance appears grammatically incorrect, since it's in dual form instead of singular form. But because Umar, the father, is the second Caliph and a thus a key figure in Sunni Islam, the honorific tries to cover both the son and the father.

روايةُ الآباءِ عن الأبناء، وعكسه

١٥٦

فتح المغيث بشرح ألفية الحديث

قولِ الله ﷻ: ﴿وَإِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ﴾<sup>(١)</sup>، قال: «هو قولُ الرجلِ: حدَّثني أبي عن جدِّي»<sup>(٢)</sup>.

Figure 15. The honorific AZZA WA JALL from al-Sakhawi 2005, Vol 4, p. 156.

وقال أبو قيس مولى عمرو بن العاص : بعثنى عمرو إلى أم سلمة فقال : سلها أكان رسول الله ﷺ يُقبلُ أهلهُ وهو صائم ؟ فإن قالت : لا ، فقل لها : إن عائشة رضي الله عنها حدثتنا أن رسول الله ﷺ كان يقبلها وهو صائم ، فسألها فقالت : لا فأخبرها بما قال : عبد الله ، فقالت أم سلمة رضي الله عنها : إن رسول الله ﷺ كان إذا رأى عائشة رضي الله عنها لم يتمالك عنها ، أما أنا فلا .

وقال بيان الشعبي : أتاني رجل فقال : كل أمهات المؤمنين أحبّ إلا عائشة ، فقلت : أما أنت فقد خالفت رسول الله ﷺ ، كانت عائشة رضي الله عنها أحبهنّ إلى قلبه .

وقال مصعب بن سعد : فرض عمر بن الخطاب لامهات المؤمنين رضي الله عنهن عشرة آلاف عشرة آلاف ، وزاد عائشة ألفين ، وقال : إنها حبيبة رسول الله ﷺ .

وكان مسروق إذا حدث عن عائشة رضي الله عنها يقول : حدثتني الصديقة بنت الصديق ، حبيبة رسول رب العالمين ، المبرأة من فوق سبع سموات . قال أبو محمد ابن حزم : وقد أحبّ من الخلفاء الراشدين والأئمة المهديين كثير .

Figure 16. From top to bottom, the honorifics U+FDFA ﷺ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANHAA, U+FDFA ﷺ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANHAA, U+FDFA ﷺ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANHAA, U+FDFA ﷺ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANHAA, RADI ALLAAHU ANHUNNA, U+FDFA ﷺ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, and RADI ALLAAHU ANHAA, from al-Jawziyya 2001, p. 97.

## البَابُ السَّادِسُ

«المسند الصحيح» للإمام مسلم بين النسخ الخطية التي اعتمدها

و«تحفة الأشراف» وغيرها من المصادر

أولاً: زيادات «تحفة الأشراف» على نسخنا الخطية:

من المسلم به عند المحققين أن مراجعة أحاديث «تحفة الأشراف» للحافظ المزي رَحِمَهُ اللهُ عَلَى أَحَادِيثِ أَيِّ مِنَ الْكُتُبِ السِّتَةِ - لَضَبْطِ وَتَوْثِيقِ أَسَانِيدِهَا وَمَتُونِهَا - مِنْ الْخَطَوَاتِ الْهَامَةِ وَاللَّازِمَةِ لِتَحْقِيقِ نَصِّ هَذِهِ الْكُتُبِ تَحْقِيقًا عِلْمِيًّا شَامِلًا ؛ وَذَلِكَ لَوْقُوفِ الْإِمَامِ الْمِزِيِّ عَلَى أَقْدَمِ النُّسَخِ ، وَأَكْثَرِهَا دِقَّةً وَإِتْقَانًا ، فَضْلًا عَنْ عِنَايَتِهِ بِالِاخْتِلَافِ بَيْنَ الرُّوَايَاتِ ، يُضَافُ إِلَى ذَلِكَ مَا عَهَدَ عَنْ الْحَافِظِ الْمِزِيِّ مِنْ دِقَّةٍ تَكَادُ تَبْلُغُ الْغَايَةَ فِي هَذَا الْبَابِ ، مَعَ الْأَخْذِ فِي الْإِعْتِبَارِ - أَيْضًا - مَا اسْتَدْرَكَهُ الْحَافِظُ وَلِي الدِّينِ الْعِرَاقِيُّ رَحِمَهُ اللهُ فِي كِتَابِهِ «الْإِطْرَافُ بِأَوْهَامِ الْأَطْرَافِ» ، وَكَذَا مَا اسْتَدْرَكَهُ الْحَافِظُ ابْنَ حَجْرٍ رَحِمَهُ اللهُ فِي كِتَابِهِ «النُّكْتُ الْظُرَافُ» .

Figure 17. The honorific RAHIMAHU ALLAAH from al-Naysaburi 2014, p. 188.

٣٩٤٠٥ - عن أبي صالح باذام - من طريق إسماعيل بن أبي خالد - في قوله: ﴿وَمَنْ عِنْدَهُ عِلْمٌ الْكِتَابِ﴾، قال: رجل من الإنس. ولم يُسمَّه<sup>(١)</sup>. (ز)

٣٩٤٠٦ - عن قتادة بن دعامة - من طريق معمر - في الآية، قال: كان من أهل الكتاب قومٌ يشهدون بالحق ويعرفونه؛ منهم عبدالله بن سلام، والجارود، وتميم الداري، وسلمان الفارسي<sup>(٢)</sup>. (٤٨٣/٨)

٣٩٤٠٧ - قال مقاتل بن سليمان: ﴿وَيَقُولُ الَّذِينَ كَفَرُوا﴾ يقول: قالت اليهود: ﴿لَسْتَ مُرْسَلًا﴾ يا محمد، لم يبعثك الله رسولا. فأنزل الله ﴿قُلْ﴾ لليهود: ﴿كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾ يقول: ويشهد من عنده

: الأول: عدم ثبوته. الثاني: أنه بتقدير ثبوته ليس بحجة مع مخالفة الجمهور له. الثالث: بطلانه قطعاً؛ لأنه لو أُريد بالآية علياً لما كان لشهادته نفع للنبي، ولا يكون ذلك حجة له على الناس؛ لأنهم يقولون: من أين لعلي ذلك؟ وإنما هو استفاد ذلك من محمد، فيكون محمد هو الشاهد لنفسه. ومنها أن يقال: إن هذا ابن عمه ومن أول من آمن به، فيظن به المحاباة، والشاهد إن لم يكن عالماً بما يشهد به، بريئاً من التهمة، لم يحكم بشهادته، ولم يكن حجة على المشهود عليه، فكيف إذا لم يكن له علم بها إلا من المشهود له؟!.

وظاهر كلام ابن تيمية **ترجيحه** أن المراد بمن عنده علم الكتاب: أهل الكتاب، **استناداً** **للدلالة العقلية، والنظائر**، فقال: «وأما أهل الكتاب فإذا شهدوا بما تواتر عندهم عن الأنبياء وبما علم صدقه كانت تلك شهادة نافعة، كما لو كان الأنبياء موجودين وشهدوا له؛ لأن ما ثبت نقله عنهم بالتواتر وغيره كان بمنزلة شهادتهم أنفسهم. ولهذا نحن نشهد على الأمم بما علمناه من جهة نبينا، كما قال تعالى: ﴿وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [البقرة: ١٤٣]،... والله ﷻ قد ذكر الاستشهاد

Figure 18. The honorifics AZZA WA JALL and SUBHAANAHU WA TAAALAA from *al-Tafsir al-Ma'thur* 2017, p. 172.

٣٤٦١١ - روى سفيان بن عيينة: ﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ﴾، فضل الله: التوفيق، ورحمته: العِصْمَةُ<sup>(١)</sup> [٣١٢٨]. (ز)

﴿هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾ (٥٨)

٣٤٦١٢ - عن أنس، قال: قال رسول الله ﷺ: «مَنْ هَدَاهُ اللَّهُ لِلْإِسْلَامِ، وَعَلَّمَهُ الْقُرْآنَ، ثُمَّ شَكَا الْفَاقَةَ؛ كَتَبَ اللَّهُ الْفَقْرَ بَيْنَ عَيْنَيْهِ إِلَى يَوْمِ يَلْقَاهُ». ثم تلا النبي ﷺ: ﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ﴾ مِنْ عَرَضِ الدُّنْيَا مِنْ

[٣١٢٨] أفادت الآثارُ الاختلاف في المراد بفضل الله ورحمته في الآية على عدة أقوال: أولها: أن فضل الله: الإسلام، ورحمته: القرآن. وثانيها: أن فضل الله: القرآن، ورحمته: الإسلام. وثالثها: أن فضل الله: العلم، ورحمته: محمد ﷺ. وعلق ابن القيم (٣٨/٢ بتصرف) على القولين الأول والثاني بقوله: «التحقيق: أن كلاً منهما فيه الوصفان الفضل والرحمة، وهما الأمران اللذان امتنَّ الله بهما على رسوله ﷺ، فقال: ﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ﴾ [الشورى: ٥٢]، والله ﷻ إنما رفع من رفع بالكتاب والإيمان، ووضع من وضع بعدمها، فضله: الإسلام والإيمان، ورحمته: العلم والقرآن، وهو يُحِبُّ من عبده أن يفرح بذلك ويُسرُّ به، بل يُحِبُّ من عبده أن يفرح بالحسنة إذا عملها وأن يُسرُّ بها، وهو في الحقيقة فرح بفضل الله حيث وَفَّقَه الله لها، وأعانها عليها، ويسرُّها له، ففي الحقيقة إنما يفرح العبد بفضل الله ورحمته».

Figure 19. From top to bottom, the honorifics U+FDFA ﷺ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM (four times), and SUBHAANAHU WA TAAALAA from *al-Tafsir al-Ma'thur* 2017, p. 93.

### بصیرت کومیدی

روزی حضرت علی علیه السلام در منزل نشسته بود و دو طفل خردسال آن حضرت، عباس بن علی علیه السلام و زینب رضی الله عنها در طرف راست و چپ آن حضرت نشسته بودند. امام علیه السلام به عباس فرمود: بگو یک. عباس پاسخ داد: یک. حضرت فرمود بگو: دو. عباس عرض کرد: حیا می کنم با زبانی که یک گفته ام، دو بگویم. (کودک، ج ۲، ص ۲۴۳)

◆ آبان ۱۳۹۳/۸/۹ ◆

ش	ی	د	س	چ	پ	ج	ش	ی	د	س	چ	پ	ج	ش
۱۰	۱۱	۱۲	۱۳	۱۴	۱۵	۱۶	۱۷	۱۸	۱۹	۲۰	۲۱	۲۲	۲۳	۲۴
۲۴	۲۵	۲۶	۲۷	۲۸	۲۹	۳۰								

Figure 20. From top to bottom, the honorifics ALAYHI AS-SALAAM (twice), the not-yet-proposed SALAAMU ALLAH ALAYHAA or SALAAMU ALLAH ALAYIMAA (it's low-resolution so it's not clear if it's singular or dual, and we didn't have a font for either of them anyway), and ALAYHI AS-SALAAM again from a calendar published in Iran.

## Acknowledgments

The first author is grateful to Karim Senussi who helped him with information about the Sunni usage of the honorifics and proofread the character names in the first version of this proposal.



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ISO/IEC JTC 1/SC 2/WG 2  
PROPOSAL SUMMARY FORM TO ACCOMPANY SUBMISSIONS  
FOR ADDITIONS TO THE REPERTOIRE OF ISO/IEC 10646

**A. Administrative**

1. Title: ***Proposal to encode fourteen Arabic honorifics***
2. Requester's name: **Roozbeh Pournader and Mustafa Jibaly**
3. Requester Type (Member body/Liaison/Individual contribution): **Individual Contribution**
4. Submission date: **June 19, 2019**
5. Requester's reference, if applicable: **N/A**
6. Choose one of the following:  
    This is a complete proposal: **Yes**  
    (or) More information will be provided later: **No**

**B. Technical – General**

1. Choose one of the following:
  - a. This proposal is for a new script (set of characters): **No**  
    Proposed name of script: **N/A**
  - b. The proposal is for addition of character(s) to an existing block: **Yes**  
    Name of existing block: **Arabic Presentation Forms-A**
2. Number of characters in proposal: **14**
3. Proposed category: **A-Contemporary**
4. Is a repertoire including character names provided? **Yes**
  - a. If YES, are the names in accordance with the "character naming guidelines" in Annex L of P&P document? **Yes**
  - b. Are the character shapes attached in a legible form suitable for review? **Yes**
5. Fonts related:
  - a. Who will provide the appropriate computerized font to the Project Editor of 10646 for publishing the standard? **Pending**
  - b. Identify the party granting a license for use of the font by the editors (include address, e-mail, ftp-site, etc.): **Pending**
6. References:
  - a. Are references (to other character sets, dictionaries, descriptive texts etc.) provided? **Yes**
  - b. Are published examples of use (such as samples from newspapers, magazines, or other sources) of proposed characters attached? **Yes.**
7. Special encoding issues:  
Does the proposal address other aspects of character data processing (if applicable) such as input, presentation, sorting, searching, indexing, transliteration etc. (if yes please endorse information)? **Yes.**

8. Additional information:  
Submitters are invited to provide any additional information about Properties of the proposed Character(s) or Script that will assist in correct understanding of and correct linguistic processing of the proposed character(s) or script. Examples of such properties are: Casing information, Numeric information, Currency information, Display behaviour information such as line breaks, widths etc., Combining behaviour, Spacing behaviour, Directional behaviour, Default Collation

behaviour, relevance in Mark Up contexts, Compatibility equivalence and other Unicode normalization related information. See the Unicode standard at <http://www.unicode.org> for such information on other scripts. Also see Unicode Character Database (<http://www.unicode.org/reports/tr44/>) and associated Unicode Technical Reports for information needed for consideration by the Unicode Technical Committee for inclusion in the Unicode Standard.

### C. Technical - Justification

1. Has this proposal for addition of character(s) been submitted before? **Yes**  
If YES explain: **Examples for all proposed characters are now provided.**
2. Has contact been made to members of the user community (for example: National Body, user groups of the script or characters, other experts, etc.)? **Yes**  
If YES, with whom? **The first author used to live in Iran and has seen frequent examples of usage. There are various requests by the user community on social media.**  
If YES, available relevant documents: **N/A**
3. Information on the user community for the proposed characters (for example: size, demographics, information technology use, or publishing use) is included? **Yes**  
Reference: **See above**
4. The context of use for the proposed characters (type of use; common or rare): **Common. Some of them comparatively rare.**  
Reference: **N/A**
5. Are the proposed characters in current use by the user community? **Yes**  
If YES, where? Reference: **See above**
6. After giving due considerations to the principles in the P&P document must the proposed characters be entirely in the BMP? **Yes**  
If YES, is a rationale provided? **Yes. Need to be next to similar characters.**  
If YES, reference: **N/A**
7. Should the proposed characters be kept together in a contiguous range (rather than being scattered)? **No**
8. Can any of the proposed characters be considered a presentation form of an existing character or character sequence? **Yes**  
If YES, is a rationale for its inclusion provided? **Yes**  
If YES, reference: **Similarity to already-encoded characters and different usage.**
9. Can any of the proposed characters be encoded using a composed character sequence of either existing characters or other proposed characters? **Yes**  
If YES, is a rationale for its inclusion provided? **Yes**  
If YES, reference: **See above**
10. Can any of the proposed character(s) be considered to be similar (in appearance or function) to, or could be confused with, an existing character? **Yes**  
If YES, is a rationale for its inclusion provided? **Yes. The proposed characters have different identities.**  
If YES, reference: **See above**
11. Does the proposal include use of combining characters and/or use of composite sequences?  
**No**  
If YES, is a rationale for such use provided? **N/A**  
If YES, reference: **N/A**  
Is a list of composite sequences and their corresponding glyph images (graphic symbols) provided? **N/A**

If YES, reference: **N/A**

12. Does the proposal contain characters with any special properties such as control function or similar semantics? **No**

If YES, describe in detail (include attachment if necessary): **B/A**

13. Does the proposal contain any Ideographic compatibility characters? **No**

If YES, are the equivalent corresponding unified ideographic characters identified? **N/A**

If YES, reference: **N/A**