

Title: Proposal to encode Quranic marks used in Quran published in Libya (Narration of Qaloon with script Aldani)

Action: For considera on by UTC and ISO/IECJTC1/SC2/WG2

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Introduction:

Arabic script is used by a multitude of languages and it is the second most widely used script in the world. Quran is revealed and written in Arabic but writing Quran scripts requires additional Arabic fonts that should reflect the recitation rules. Reciting Quran is mainly based on ten correct readings (Qira'at). There are two famous readings of Quran: qira'a of 'Asim (عاصم) in the narration (riwayat) of Hafs (حفص), that were widely used over the Islamic world, and secondly the qira'a of Nafi' (نافع) in the narration of Warsh (ورش) and the narration of Qaloon (قلون) that is mainly used by Muslims in north Africa. Till today, The writing of Quran script is done manually by calligraphers using the traditional techniques (papers and pens). This takes long time (2-3 years) and huge effort as well as the high rate of errors. After getting the final hand written version then a digital processed (scanning, adding decoration, etc.) have to taking place to finalize Quran in its last version. This proposal tries to make use of digital technology to facilitate and computerize writing of Quran with **Aldani** script and overcome the current weaknesses.

Aldani:

His name was Uthman bin Said bin Uthman Ibn Omar Abu Amr ALDANI, Relative to the Dania one of the cities of Andalus, He was born in 371 al-Hijarah and died in 444 al-Hijarah, in the city of Dania. He has several books, including: Facilitation (التيسير); Convincing (المقنع); Collector of notification (جامع البيان); Stopping and starting (الوقف والابتداء); Notification in counting verses of the Quran (البيان في عد أي القرآن); The precise in dots (المحكم في النقط).






Requests:

The author requests the encoding of the Quranic marks that are used in Libya.

Character names and shapes:

No.	SHAPE	NAME	FIGURE
1	◌◌◌	ALDANI ARABIC DAMMA	1
2	◌◌◌◌	ALDANI ARABIC DAMMATAN IN CASE OF ETHHAR	1
3	◌◌◌◌◌	ALDANI ARABIC DAMMATAN IN CASE OF EDGAHM AND EKHFA	1
4	◌◌◌◌◌◌	ALDANI ARABIC DAMMATAN IN CASE OF EQLAB	1
5	◌◌◌◌◌◌◌	ALDANI ARABIC FATHATAN IN CASE OF EQLAB	10
6	◌◌◌◌◌◌◌◌	ALDANI ARABIC KASRATAN IN CASE OF EQLAB	10
7	◌◌◌◌◌◌◌◌◌	ALDANI ARABIC LETTER ALEF KHINGARIH	5

8	ا	ALDANI ARABIC LETTER ALEF MOKHASES	10
9	اَ	ALDANI ARABIC LETTER ALEF MOKHASES WITH MADDAH ABOVE	10
10	س	ALDANI ARABIC LETTER SAD WITH OUT SENNA	6
11	د	ALDANI ARABIC LETTER DAD WITH OUT SENNA	7
12	و	ALDANI ARABIC SIGN OF WAQAF	2
13	ن	ALDANI ARABIC LETTER NOON WITH SMALL HIGH YEH WITH FATHA ABOVE	6
14	هـ	ALDANI ARABIC LETTER HAH WITH DAMMA ABOVE AND SMALL WAW BELOW	6
15	ي	ALDANI ARABIC LETTER YEH WITH HIGH YEH MAQUSA ABOVE	8
16	يَ	ALDANI ARABIC LETTER HIGH YEH MAQUSA WITH DOT ABOVE	12
17	وِ	ALDANI ARABIC SMALL WAW INSIDE TATWEEL	13
18	ء	ALDANI ARABIC HAMZA INSIDE TATWEEL	13
19	أ	ALDANI ARABIC ALEF WASLA STARTED WITH FATHA AND THE SIGN OF THE LETTER BEFOR IT IS FATHA	1
20	إ	ALDANI ARABIC ALEF WASLA STARTED WITH FATHA AND THE SIGN OF THE LETTER BEFOR IT IS KASRA	1
21	آ	ALDANI ARABIC ALEF WASLA STARTED WITH FATHA AND THE SIGN OF THE LETTER BEFOR IT IS DAMMA	1
22	أَ	ALDANI ARABIC ALEF WASLA STARTED WITH DAMMA AND THE SIGN OF THE LETTER BEFOR IT IS FATHA	2
23	إَ	ALDANI ARABIC ALEF WASLA STARTED WITH DAMMA AND THE SIGN OF THE LETTER BEFOR IT IS KASRA	5
24	آَ	ALDANI ARABIC ALEF WASLA STARTED WITH DAMMA AND THE SIGN OF THE LETTER BEFOR IT IS DAMMA	3
25	أِ	ALDANI ARABIC ALEF WASLA STARTED WITH KASRA AND THE SIGN OF THE LETTER BEFOR IT IS FATHA	1
26	إِ	ALDANI ARABIC ALEF WASLA STARTED WITH KASRA AND THE SIGN OF THE LETTER BEFOR IT IS KASRA	2
27	آِ	ALDANI ARABIC ALEF WASLA STARTED WITH KASRA AND THE SIGN OF THE LETTER BEFOR IT IS DAMMA	4
28	ل	ALDANI ARABIC ALEF MOTHAFAR WITH LAM	1
29	لَ	ALDANI ARABIC ALEF MOTHAFAR WITH LAM AND MADDAH ABOVE	10
30	لِ	ALDANI ARABIC HAMZA JOINED WITH ALEF AND DAMMA ABOVE	6
31	لْ	ALDANI ARABIC LAM ALEF WITH SUKUN ABOVE LAM AND HAMZA JOINED WITH ALEF AND DAMMA ABOVE	9
32	لِ	ALDANI ARABIC LAM ALEF WITH FATHA ABOVE	1

33		ALDANI ARABIC LAM ALEF WITH FATHA ABOVE LAM AND MADDAH ABOVE	11
34		ALDANI ARABIC LAM ALEF WITH SHADDA AND DAMMA ABOVE LAM	11
35		ALDANI ARABIC LAM ALEF WITH SUKUN ABOVE LAM AND HAMZA WITH FATHA ABOVE	5
36		ALDANI ARABIC LAM ALEF WITH SUKUN ABOVE LAM AND HAMZA WITH KASRA BELOW	7
37		ALDANI ARABIC LAM WITH FATHA FOLLOWED BY HAMZA WITH FATHA ABOVE TATWEEL AND JOINED WITH LAM ALEF WITH SUKUN ABOVE LAM	9

Comparison between the writing of Quran in narration Hafs (Khrraz) and narration Qaloon (Aldani)

No.	Name	Khrraz	Aldani
1	ARABIC DAMMA	◌َ	◌ِ
2	ARABIC DAMMATAN IN CASE OF ETHHAR	◌ِ◌ِ	◌ِ◌ِ
3	ARABIC DAMMATAN IN CASE OF EDGAHM AND EKHFA	◌ِ◌ِ	◌ِ◌ِ
4	ARABIC DAMMATAN IN CASE OF EQLAB	◌ِ◌ِ	◌ِ◌ِ
5	ARABIC FATHATAN IN CASE OF EQLAB	◌َ◌َ	◌ِ◌ِ
6	ARABIC KASRATAN IN CASE OF EQLAB	◌ِ◌ِ	◌ِ◌ِ
7	ARABIC ALEF KHINGARIH	ا	ا
8	ARABIC ALEF MOKHASES	-	ا
9	ARABIC LETTER ALEF MOKHASES WITH MADDAH ABOVE	-	اا
10	ARABIC LETTER SAD WITH OUT SENNA	-	س
11	ARABIC LETTER DAD WITH OUT SENNA	-	د
12	ARABIC SIGN OF WAQAF	ط	ط
13	ARABIC LETTER NOON WITH SMALL HIGH YEH WITH FATHA ABOVE	-	نْ
14	ARABIC LETTER HAH WITH DAMMA ABOVE AND SMALL WAW BELOW	هْ و	هْ و
15	ARABIC LETTER YEH WITH HIGH YEH MAQUSA ABOVE	-	يْ
16	ARABIC LETTER HIGH YEH MAQUSA WITH DOT ABOVE	-	يْ
17	ARABIC SMALL WAW INSIDE TATWEEL	-	و
18	ARABIC HAMZA INSIDE TATWEEL	-	ء
19	ARABIC ALEF WASLA STARTED WITH FATHA AND THE SIGN OF THE LETTER BEFOR IT IS FATHA	أ	أ
20	ARABIC ALEF WASLA STARTED WITH FATHA AND THE SIGN OF THE LETTER BEFOR IT IS KASRA	أ	أ
21	ARABIC ALEF WASLA STARTED WITH FATHA AND THE SIGN OF THE LETTER BEFOR IT IS DAMMA	أ	أ
22	ARABIC ALEF WASLA STARTED WITH DAMMA AND THE SIGN OF THE LETTER BEFOR IT IS FATHA	أ	أ

23	ARABIC ALEF WASLA STARTED WITH DAMMA AND THE SIGN OF THE LETTER BEFOR IT IS KASRA	أَ	أِ
24	ARABIC ALEF WASLA STARTED WITH DAMMA AND THE SIGN OF THE LETTER BEFOR IT IS DAMMA	أُ	أِ
25	ARABIC ALEF WASLA STARTED WITH KASRA AND THE SIGN OF THE LETTER BEFOR IT IS FATHA	أِ	أَ
26	ARABIC ALEF WASLA STARTED WITH KASRA AND THE SIGN OF THE LETTER BEFOR IT IS KASRA	أِ	أِ
27	ARABIC ALEF WASLA STARTED WITH KASRA AND THE SIGN OF THE LETTER BEFOR IT IS DAMMA	أِ	أُ
28	ARABIC ALEF MOTHAFAR WITH LAM	-	لأ
29	ARABIC ALEF MOTHAFAR WITH LAM AND MADDAH ABOVE	-	لأا
30	ARABIC HAMZA JOINED WITH ALEF AND DAMMA ABOVE	أَ	أُ
31	ARABIC LAM ALEF WITH SUKUN ABOVE LAM AND HAMZA JOINED WITH ALEF AND DAMMA ABOVE	لأَ	لأُ
32	ARABIC LAM ALEF WITH FATHA ABOVE	لأِ	لأِ
33	ARABIC LAM ALEF WITH FATHA ABOVE LAM AND MADDAH ABOVE	لأِ	لأِ
34	ARABIC LAM ALEF WITH SHADDA AND DAMMA ABOVE LAM	لأُ	لأُ
35	ARABIC LAM ALEF WITH SUKUN ABOVE LAM AND HAMZA WITH FATHA ABOVE	لأَ	لأَ
36	ARABIC LAM ALEF WITH SUKUN ABOVE LAM AND HAMZA WITH KASRA BELOW	لأِ	لأِ
37	ARABIC LAM WITH FATHA FOLLOWED BY HAMZA WITH FATHA ABOVE TATWEEL AND JOINED WITH LAM ALEF WITH SUKUN ABOVE LAM	لأَ	لأَ

Figures:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ
 لَا يُؤْمِنُونَ ﴿٥﴾ خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى
 أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٦﴾ وَمِنَ النَّاسِ
 مَن يَقُولُ ءَأَمَّنَّا بِاللَّهِ وَالْيَوْمِآءِ ۖ لَآخِرُ مَا هُمْ بِمُؤْمِنِينَ ﴿٧﴾
 يُخَدِّعُونَ اللَّهَ وَالَّذِينَ ءَأَمَّنُوا وَمَا يُخَدِّعُونَ إِلَّا
 أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٨﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ
 اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا يَكْذِبُونَ ﴿٩﴾ وَإِذَا قِيلَ
 لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٠﴾ أَلَا إِنَّهُمْ
 هُمُ الْمُفْسِدُونَ وَلَٰكِن لَّا يَشْعُرُونَ ﴿١١﴾ وَإِذَا قِيلَ لَهُمْ ءَأَمِنُوا
 كَمَا ءَأَمَّنَ النَّاسُ قَالُوا نُوْمِنُ كَمَا ءَأَمَّنَ السَّفَهَاءُ ۖ أَلَا إِنَّهُمْ
 هُمُ السَّفَهَاءُ وَلَٰكِن لَّا يَعْلَمُونَ ﴿١٢﴾ * وَإِذَا قَالُوا الَّذِينَ ءَأَمَّنُوا
 قَالُوا ءَأَمْنَا وَإِذَا حَلَّوْا إِلَىٰ شِيطَانِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
 مُسْتَهْزِءُونَ ﴿١٣﴾ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ
 فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٤﴾ أُولَٰئِكَ الَّذِينَ كَانُوا الضَّالَّةَ
 بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٥﴾

Figure 1

Commented [MA1]: Shape	لَا	No. 32
Commented [MA2]: Shape	ط	No. 28
Commented [MA3]: Shape	ط	No. 3
Commented [MA4]: Shape	ط	No. 4
Commented [MA5]: Shape	ذ	No. 2
Commented [MA6]: Shape	ر	No. 1
Commented [MA7]: Shape	ك	No. 25
Commented [MA8]: Shape	ف	No. 21
Commented [MA9]: Shape	ل	No. 20
Commented [MA10]: Shape	أ	No. 19

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَى
 بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَابِقِينَ ﴿٣٩﴾
 فَكَلَّا أَخَذْنَا بِذُنُوبِهِمْ مِنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا
 وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الْأَرْضَ
 وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيظْلِمَهُمْ وَلَكِنْ
 كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾ مَثَلُ الَّذِينَ اتَّخَذُوا
 مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا
 وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا
 يَعْلَمُونَ ﴿٤١﴾ إِنَّ اللَّهَ يَعْلَمُ مَا تَدْعُونَ مِنْ دُونِهِ
 مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ الْأَمْثَالُ
 نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾
 خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ
 لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾ كَذَلِكُمْ مَا أَوْحَى إِلَيْكَ مِنَ الْكِتَابِ
 وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
 وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

Figure 2

Commented [MA11]: Shape ٣ No. 12

Commented [MA12]: Shape ٤ No. 22

Commented [MA13]: Shape ٥ No. 26

مَثَلُهُمْ كَمَثَلِ الَّذِينَ اسْتَوْقَدُوا نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ
 بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٦﴾ صَمٌّ بَكْمٌ عُمَى
 فَهُمْ لَا يَرْجِعُونَ ﴿١٧﴾ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ
 وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ
 حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٨﴾ يَكَادُ الْبَرْقُ يَخْطَفُ
 أَبْصَارَهُمْ كَمَا أَضَاءَ لَهُمْ مَشْأُو فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ
 قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنِ اتَّخَذَ
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ
 الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢٠﴾ الَّذِي
 جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
 مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ
 أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢١﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى
 عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ
 إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
 النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٣﴾

Figure 3

وَيَصْنَعُ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ
 قَالَ إِنْ تَسْخَرُوا مِنِّي فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾
 فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ
 مُتَّقِمْ ﴿٣٩﴾ حَتَّى إِذَا جَاء أَمْرُنَا وَفَارَ التَّنُورُ قُلْنَا احْمِلْ فِيهَا
 مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ
 وَمَنْ ءَامَنَ وَمَنْ ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾ * وَقَالَ ارْكَبُوا فِيهَا
 بِسْمِ اللَّهِ مَجْرَاهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾
 وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ
 فِي مَعْرَلٍ يَلْبَنَى إِرْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾
 قَالَ سَاوِ إِلَى جِبَلٍ يَفْصِمُنِي مِنَ الْمَاءِ قَالَ لَأَعَاصِمُ الْيَوْمَ مِنْ
 أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ
 الْمَغْرِقِينَ ﴿٤٣﴾ وَقِيلَ يَا رِضُّ إِبْلِغِ مَاءَ كِ وَيَسْمَاءَ أَقْلِعِي
 وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا
 لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ
 أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾

Figure 4

* وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةٌ ۚ
فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فليؤدِّ الَّذِي أُوتِيَ مِنَ الْأَمَانَةِ وَلِيَتَّوَكَّلْ
رَبَّهُ ۚ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ أَمَةٌ قَلْبُهُ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝٢٨٢ لِّلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَإِنْ تَبَدُّوْا مَافِي أَنْفُسِكُمْ أَوْ تُخَفُّوْهُ يَحْسِبُكُمْ بِهِ اللّٰهُ
فَيَغْفِر لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَاللّٰهُ عَلٰى
كُلِّ شَيْءٍ قَدِيْرٌ ۝٢٨٣ ؕ آمَنَ الرَّسُوْلُ بِمَا أُنزِلَ اِلَيْهِ مِنْ رَّبِّهِ
وَالْمُؤْمِنُوْنَ كُلُّهُمْ بِاللّٰهِ وَمَلٰئِكَتِهِ وَكِتٰبِهِ
وَرُسُلِهِ لَا يَفْرُقُوْنَ بَيْنَ اَحَدٍ مِنْ رُسُلِهِ وَقَالُوْا
سَمِعْنَا وَاَطَعْنَا غُفْرٰنَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ۝٢٨٤
لَا يَكْلِفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا اِنْ نَسِينَا اَوْ اَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ
عَلَيْنَا اِضْرًا كَمَا حَمَلْتَهُ عَلٰى الَّذِيْنَ مِنْ قَبْلِنَا
رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ وَاغْفِرْ عَنَّا وَاغْفِرْ لَنَا
وَارْحَمْنَا اَنْتَ مَوْلٰنَا فَاَنْصُرْنَا عَلٰى الْقَوْمِ الْكَافِرِيْنَ ۝٢٨٥

لَا

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ا

Commented [MA17]: Shape No. 7

ا

Commented [MA18]: Shape No. 23

Figure 5

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتِمِدْ وَنَبِيَّ بِمَالِ فَمَاءِ اتْلُيَّ اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ
بَلْ أَنْتُمْ بِهَدْيَتِكُمْ تَفْرَحُونَ ﴿٣٧﴾ ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِنُجُودٍ لَا يَبْلُغُ
لَهُمْ بِهَا وَلَنْ خَرِجَتَهُمْ مِنْهَا أَذَلَّةً وَهُمْ طَاغِرُونَ ﴿٣٨﴾ قَالَ يَا أَيُّهَا
الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٩﴾ قَالَ عَفْرَيْتُ
مَنْ أُنْجِنَ أَنَاءَ آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ
أَمِينٌ ﴿٤٠﴾ قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَاءَ آتِيكَ بِهِ قَبْلَ
أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ هَذَا مِن فَضْلِ رَبِّي
لِيَبْلُوَنِي ءَأَشْكُرُ أَمْ أَكْفُرُ وَمَن شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ
وَمَن كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ ﴿٤١﴾ * قَالَ نَكُرُوا هَآءِ عَرْشَهَا نَنظُرْ أَتَهْتَدِي
أَمْ تَكُونِ مِنَ الَّذِينَ لَا يَهْتَدُونَ ﴿٤٢﴾ فَلَمَّا جَاءَتْ قِيلَ أَهَلْكَذَا عَرْشُكَ
قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِن قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿٤٣﴾
وَصَدَّهَا مَا كَانَت تَّعْبُدُ مِن دُونِ اللَّهِ إِنَّهَا كَانَتْ مِن
قَوْمٍ كَافِرِينَ ﴿٤٤﴾ قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً
وَكشفت عن ساقينها قال إِنَّهُ صَرْحٌ مُمَرَّدٌ مِّن قَوَارِيرَ ﴿٤٥﴾ قَالَتْ
رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

ر

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No. 30

و

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No. 14

و

Commented [MA21]: Final form of shape

No. 14

ص

Commented [MA22]: Shape

No. 10

ن

Commented [MA23]: Shape

No. 13

Figure 6

قَدْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ
 مِنْ بَنِي إِسْرَائِيلَ عَلَى مِثْلِهِ فَعَامَنَ وَاسْتَكْبَرُوا تَوَّابًا إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
 الظَّالِمِينَ ﴿٩﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا
 إِلَيْهِ وَإِذْ لُمِيتَهُدْ وَأَبِيهِ فَسَيَقُولُونَ هَذَا إِفْكٌ قَدِيمٌ ﴿١٠﴾ وَمِنْ قَبْلِهِ
 كِتَابٌ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا
 لِنَذِيرِ الَّذِينَ ظَلَمُوا وَنُشْرَى لِلْمُحْسِنِينَ ﴿١١﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ
 ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾ وَأُولَئِكَ أَصْحَابُ
 الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٣﴾ * وَوَصَّيْنَا
 الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا حَمَلَتْهُ أُمُّهُ كَرْهًا وَوَضَعَتْهُ كَرْهًا
 وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ
 أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
 الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
 وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنَّهُ تُبْتُ إِلَيْكَ وَإِنَّكَ مِنَ السَّمِيعِينَ ﴿١٤﴾
 وَأُولَئِكَ الَّذِينَ يَتَقَبَّلُ عَنْهُمْ أَحْسَنُ مَا عَمِلُوا وَيُجَاوِزُ
 عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقَ الَّذِي كَانُوا يُوعَدُونَ ﴿١٥﴾

Figure 7

سُورَةُ الْمَائِدَةِ 126 الْحَزْبُ الثَّلَاثُ عَشَرَ

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا جِئْتُمْ قَالُوا لَعَلَّمَنَا
 إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١١١﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَىٰ ابْنَ مَرْيَمَ
 اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ
 تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ
 وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ
 كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي
 وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ
 بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ
 فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا أَسْحَابٌ مَبِينٌ ﴿١١٢﴾
 * وَإِذْ أَوْحَيْتُ إِلَى الْخَوَارِجِ أَنْ آمِنُوا بِي وَبِرَسُولِي
 قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١٣﴾ إِذْ قَالَ الْخَوَارِجُونَ
 يَٰعِيسَىٰ ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا
 مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٤﴾
 قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ
 أَنْ قَدْ صَدَقْتُنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٥﴾

Figure 8

سُورَةُ الْيَسِّ مَكِّيَّةٌ 92
وَهِيَ إِحْدَى وَعِشْرُونَ آيَةً 21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

* وَالْيَلِ إِذَا يَغْشَى ① وَالنَّهَارِ إِذَا تَجَلَّى ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③
إِنَّ سَعْيَكُمْ لَشَتَّى ④ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤ وَصَدَّقَ بِالْحُسْنَى ⑥
فَسَنِيئَتُهُ لِلْيُسْرَى ⑦ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ⑧ وَكَذَّبَ بِالْحُسْنَى ⑨
فَسَنِيئَتُهُ لِلْعُسْرَى ⑩ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪ إِنَّ عَلَيْنَا
لَلْهُدَى ⑫ وَإِنَّ لَنَا الْآخِرَةَ وَالْأُولَى ⑬ فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ⑭
لَا يَصْلَاهَا إِلَّا الْأَشْقَى ⑮ الَّذِي كَذَّبَ وَتَوَلَّى ⑯ وَسَيَجْزِيهَا الْآتَى ⑰
الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ⑱ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ⑲
إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ⑳ وَلَسَوْفَ يَرْضَى ㉑

سُورَةُ الضُّحَى مَكِّيَّةٌ 93
وَهِيَ إِحْدَى عَشْرَةَ آيَةً 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَى ① وَالْيَلِ إِذَا سَجَى ② مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ③

Figure 9

قُلْ إِنْ كَانَتْ لَكُمْ دَرَارَةٌ لِأَخْرَجَهُ عِنْدَ اللَّهِ خَالِصَةً
 مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٣﴾
 وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ
 بِالظَّالِمِينَ ﴿٩٤﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ
 وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ
 وَمَا هُوَ بِمُرْخِزِجِهِ مِنَ الْعَذَابِ أَنْ يَعْمَرَ وَاللَّهُ بَصِيرٌ
 بِمَا يَعْمَلُونَ ﴿٩٥﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ
 عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى
 وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٦﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
 وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٧﴾
 وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا
 إِلَّا الْفَاسِقُونَ ﴿٩٨﴾ أَوْ كَلَّمَآ عَاهِدُوا وَعَاهِدَا تَبَدَّ فَرِيقٌ مِنْهُمْ
 بَدَلًا أَكْثَرَهُمْ لَا يُؤْمِنُونَ ﴿٩٩﴾ وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ
 مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
 كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٠﴾

Commented [MA29]: Shape ٩٣ No. 29

Commented [MA30]: Shape ٩٤ No. 6

Commented [MA31]: Shape ٩٥ No. 5

Commented [MA32]: Shape ٩٦ No. 8

Commented [MA33]: Shape ٩٧ No. 9

Figure 10

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۗ (44) مِن نُّطْقَةٍ إِذْ أَتَمَّنَىٰ ۗ (45)
 وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ۗ (46) وَأَنَّهُ هُوَ أَعْنَىٰ وَأَقْنَىٰ ۗ (47) وَأَنَّهُ هُوَ
 رَبُّ الشَّعْرَىٰ ۗ (48) وَأَنَّهُ أَهْلَكَ عَادَ الْأُولَىٰ ۗ (49) وَثَمُودَ أَفَمَا أَبْقَىٰ ۗ (50)
 وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطَىٰ ۗ (51) وَالْمُؤْتَفِكَةَ
 أَهْوَىٰ ۗ (52) فَغَشَّاهَا مَا عَشَىٰ ۗ (53) فَيَأْتِي الْأَيْدِيَ رَبِّكَ تَتَمَارَىٰ ۗ (54)
 * هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ ۗ (55) أَرَفَتِ الْإِزْفَةَ ۗ (56) لَيْسَ لَهَا مِن دُونِ اللَّهِ
 كَاشِفَةٌ ۗ (57) أَفَمِنْ هَذَا تُحَدِّثُ يُعْجَبُونَ ۗ (58) وَتَضْحَكُونَ
 وَلَا تَتَّبِعُونَ ۗ (59) وَأَنْتُمْ سَامِدُونَ ۗ (60) فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۗ (61)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِقْتَرَبَتِ السَّاعَةُ ۖ وَالنَّشَقِ الْقَمَرِ ۗ (1) وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا
 سِحْرٌ مُّسْتَعَرَّبٌ ۗ (2) وَكذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكَلَّأْمُرٍ مُّسْتَقَرَّرٌ ۗ (3)
 وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ۗ (4) حِكْمَةٌ بَالِغَةٌ
 فَمَا تُعْنِ النَّذِرَ ۗ (5) فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نَّكِرٍ ۗ (6)

Figure 11

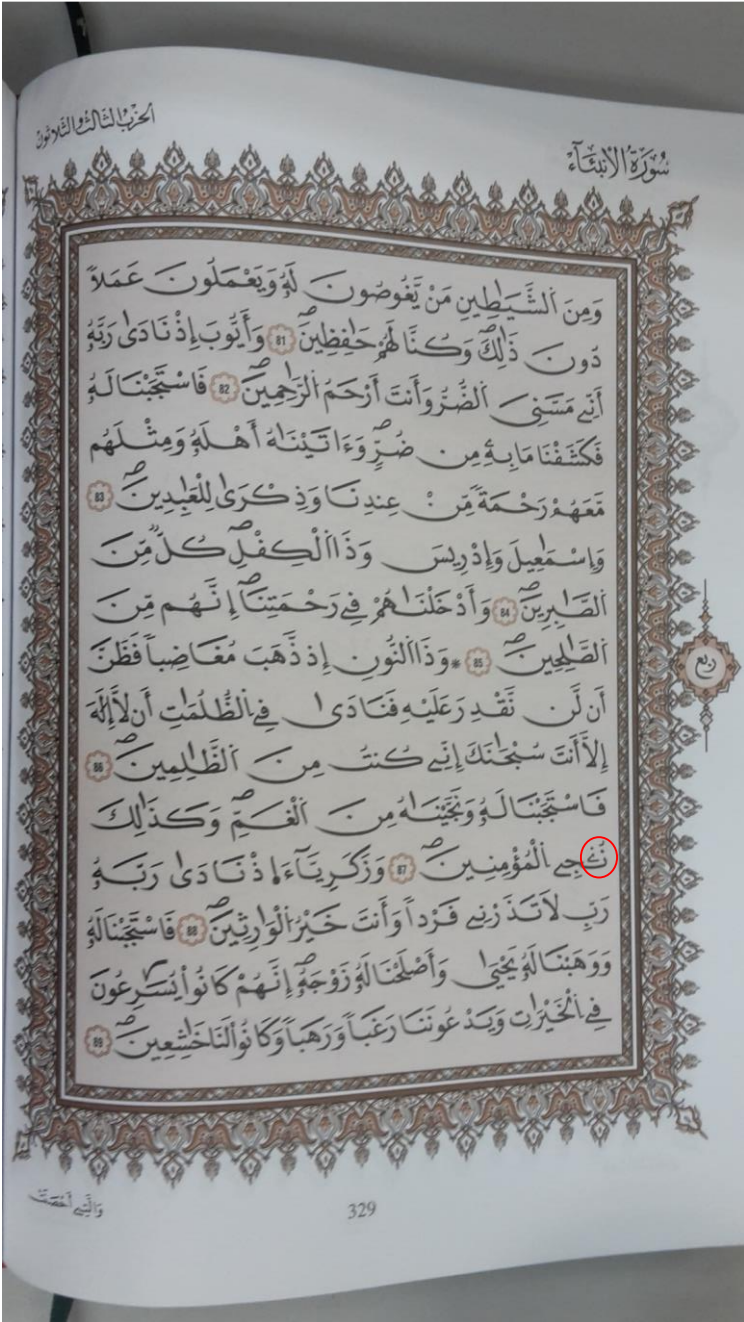


Figure 12

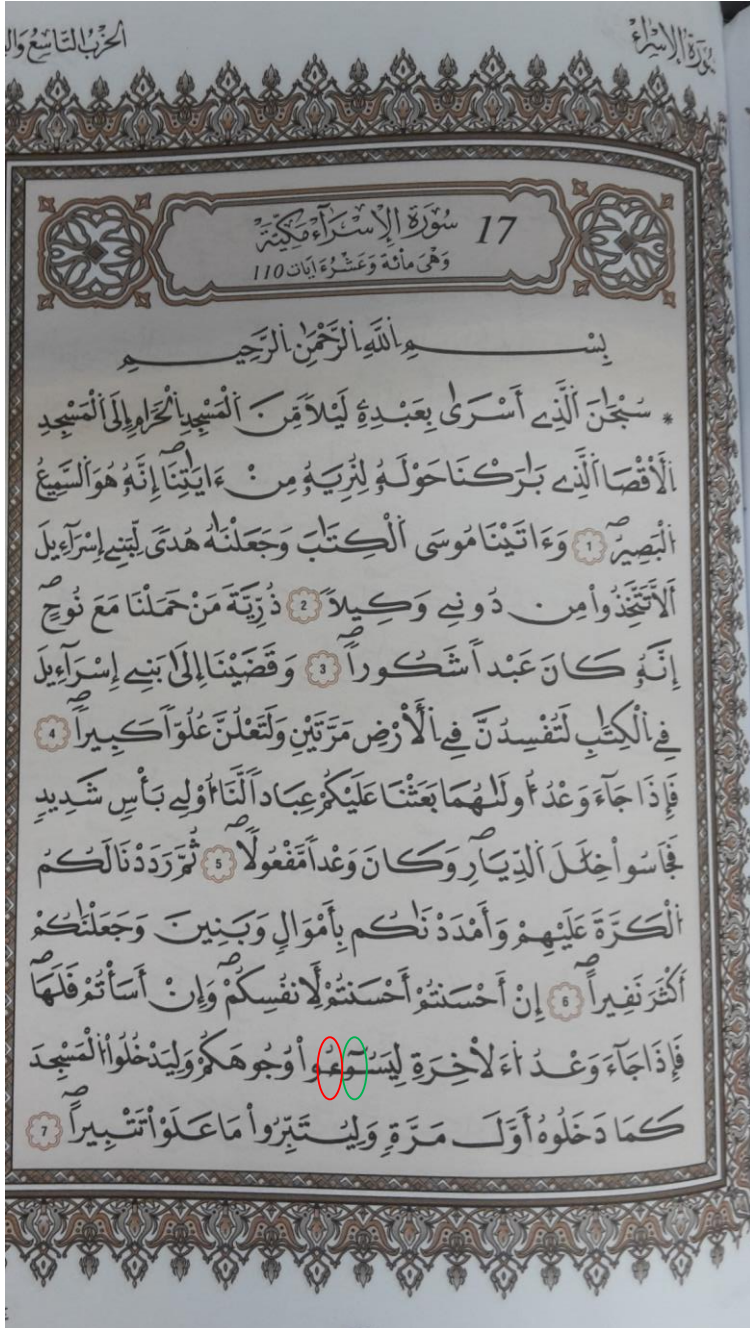




Figure 13

Commented [MA37]: Shape  No. 18
Commented [MA38]: Shape  No. 17

Description:

ETHHAR, EDGAHM, EKHFA and EQLAB – These four cases for Tanween (Fathatan, Dammatan and Kasratan) depends on the letter comes after Tanween.

ALDANI ARABIC LETTER SAD WITH OUT SENNA and ALDANI ARABIC LETTER DAD WITH OUT SENNA – These two letters used only if there is ALDANI ARABIC ALEF KHINGARIH after one of them.

ALDANI ARABIC SIGN OF WAQAF – This is the mandatory pause sign. Recited must take a pause here.

ALDANI ARABIC ALEF WASLA – It has nine shapes depends on two things: the sign before it, and how it recited when we start read the word beginning with it.

ALDANI ARABIC LAM ALEF – The first letter is Alef and the second is Lam. It is opposite to normal Arabic Lam Alef.

Reference:

1. Holy Quran – published by General Authority of Awqaf and Zakat Affairs / Libya, 2010.
www.ahlalheeth.com/vb/showthread.php?t=241984
2. Tawjihat Aldani lethwaer alrasem alqurani, Hassan Abdel Jalil A'badleh, 2007. Journal of the Islamic University, a series of Islamic Studies, Volume 15, Issue 1.
3. Proposal to encode Quranic marks used in Quran published in Pakistan, Lateef Sagar, 2014.

ISO/IEC JTC 1/SC 2/WG 2

PROPOSAL SUMMARY FORM TO ACCOMPANY SUBMISSIONS

Please fill all the sections A, B and C below.

Please read Principles and Procedures Document (P & P) from

<http://std.dkuug.dk/JTC1/SC2/WG2/docs/principles.html> for guidelines and details before filling this form.

Please ensure you are using the latest Form from <http://std.dkuug.dk/JTC1/SC2/WG2/docs/summaryform.html>.

See also <http://std.dkuug.dk/JTC1/SC2/WG2/docs/roadmaps.html> for latest Roadmaps.

A. Administrative

1. Title: Proposal to encode Quranic marks used in Quran published in Libya (Narration of Qaloon with script Aldani)
2. Requester's name: Mussa A. A. Abudena
3. Requester Type (Member body/Liaison/individual contribution): Individual Contribution
4. Submission date: 11/29/2015
5. Requester's reference (if applicable):
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): Yes
- Proposed name of script: Aldani
- b. The proposal is for addition of character(s) to an existing block: Yes
- Name of existing block: Arabic Extended-A
2. Number of characters in proposal: 37
3. Proposed category: (select one from below - see section 2.2 of P&P document):
- A-Contemporary B.1-Specialized (small collection) B.2-Specialized (large collection) Yes
- C-Major extinct D-Attested extinct E-Minor extinct
- F-Archaic Hieroglyphic or Ideographic G-Obscure or questionable usage symbols
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 for publishing the standard?

Mussa A. A. Abudena

b. Identify the party granting a license for use of the font by the editors (include address, e-mail, ftp-site, etc.):

Mussa A. A. Abudena (Abudena1965@yahoo.com)

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

See the section titled Character names and shapes

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? No

If YES explain:

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.)? No

If YES, with whom?

If YES, available relevant documents:

3. Information on the user community for the proposed characters (for example: size, demographics, information technology use, or publishing use) is included? Yes

Reference: Muslims in North Africa

4. The context of use for the proposed characters (type of use; common or rare): Common in Quranic-writing

Reference: All proposed marks are very common in Quran published in Libya

5. Are the proposed characters in current use by the user community? Yes

If YES, where? Reference: Used by Muslims in North Africa

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

If YES, reference: Characters could be kept with their counterparts in Arabic block

7. Should the proposed characters be kept together in a contiguous range (rather than being scattered)? **Yes**

8. Can any of the proposed characters be considered a presentation form of an existing character or character sequence? **No**

If YES, is a rationale for its inclusion provided?
If YES, reference:

9. Can any of the proposed characters be encoded using a composed character sequence of either existing characters or other proposed characters? **No**

If YES, is a rationale for its inclusion provided?
If YES, reference:

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? **No**

If YES, is a rationale for its inclusion provided?
If YES, reference:

11. Does the proposal include use of combining characters and/or use of composite sequences? **Yes**

If YES, is a rationale for such use provided? **Yes**

If YES, reference: **Most of the characters are combining, as can be seen in samples**

Is a list of composite sequences and their corresponding glyph images (graphic symbols) provided? **No**

If YES, reference:

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):

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

If YES, are the equivalent corresponding unified ideographic characters identified?

If YES, reference: