Proposal to encode fourteen Arabic honorifics

Roozbeh Pournader (WhatsApp) and Mustafa Jibaly
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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+FDF0..U+FDF2 (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):

<table>
<thead>
<tr>
<th>Glyph</th>
<th>Codepoint</th>
<th>Name and notes</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>الله</td>
<td>FD40</td>
<td>ARABIC LIGATURE RAHIMAHU ALLAAH</td>
<td>13, 17</td>
</tr>
<tr>
<td>ﷴ</td>
<td>FD41</td>
<td>ARABIC LIGATURE RADI ALLAAHU ANH</td>
<td>4, 5, 10</td>
</tr>
<tr>
<td>ﷵ</td>
<td>FD42</td>
<td>ARABIC LIGATURE RADI ALLAAHU ANHAA</td>
<td>4*, 7, 16</td>
</tr>
<tr>
<td>ﷴ</td>
<td>FD43</td>
<td>ARABIC LIGATURE RADI ALLAAHU ANHUM</td>
<td>8, 12</td>
</tr>
<tr>
<td>Code</td>
<td>ARABIC LIGATURE</td>
<td>Pages</td>
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<tr>
<td>FD44</td>
<td>RADI ALLAAHU ANHUMAA</td>
<td>10, 14</td>
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<tr>
<td>FD45</td>
<td>RADI ALLAAHU ANHUNNA</td>
<td>16</td>
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<tr>
<td>FD46</td>
<td>SALLALLAAHU ALAYHI WA-AALIH</td>
<td>2</td>
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<tr>
<td>FD47</td>
<td>ALAYHI AS-SALAAM</td>
<td>2, 3, 9</td>
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<tr>
<td>FD48</td>
<td>ALAYHIM AS-SALAAM</td>
<td>3, 7</td>
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<td>FD49</td>
<td>ALAYHIMAA AS-SALAAM</td>
<td>11</td>
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<tr>
<td>FD4A</td>
<td>ALAYHI AS-SALAATU WAS-SALAAM</td>
<td>6</td>
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<tr>
<td>FD4B</td>
<td>QUDDISA SIRRAH</td>
<td>1</td>
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<tr>
<td>FDFE</td>
<td>SUBHAANAHU WA TAAALAA</td>
<td>18, 19</td>
<td></td>
</tr>
<tr>
<td>FDFF</td>
<td>AZZA WA JALL</td>
<td>13, 15, 18</td>
<td></td>
</tr>
</tbody>
</table>
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;;;;;
FDFF: 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+FDFD 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

FDFF 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 the words “الله و آل” (“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+FDFD 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+FDF0..U+FDFB 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 ALLAAH ALAYHAA (سلام الله عليه) or SALAAMU ALLAAH 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:

<table>
<thead>
<tr>
<th>Glyph</th>
<th>Spelled out form</th>
<th>Glyph</th>
<th>Spelled out form</th>
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<td>عجل الله تعالى فرجه الشريف</td>
<td>قدس سرهم</td>
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<tr>
<td>رحمة الله عليه</td>
<td>قدس سرهم</td>
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<tr>
<td>رحمة الله عليها</td>
<td>حفظه الله</td>
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<td>رحمة الله عليهم</td>
<td>حفظهم الله</td>
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<tr>
<td>رحمة الله عليهما</td>
<td>حفظهم الله</td>
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<tr>
<td>رحمة الله علیھن</td>
<td>رضوان الله علیھم اجمعین</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Samples of usage

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.

Figure 2. Sample of usage of proposed ALAYHI AS-SALAAM and SALLALLAAHU ALAYHI WA-AALIH from Var‘i 2006.
Figure 3. Sample of usage of proposed ALAYHI AS-SALAM and ALAYHIM AS-SALAM from Var'i 2006. Note the circled phrase on the last line, the parenthesized (عج), which is a replacement for AJJALA ALLAAHU TAAALAA FARAJAHU ASH-SHARIF that was probably not available in the production environment.

Figure 4. Sample of usage of U+FDF ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM and the proposed RADI ALLAAHU 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 ALLAAHU ANHA.
INTRODUCTION

AH/1135-1199 AD) and Saint Nat-har Wali (d.417 AH/1026 AD), and Saint Shāhul Ḥamīd Wali (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 Periapattinam - an area in the ancient city called Pauttira Mānikka Pattinam (page 53).

(c) The tomb of Ḥabīl, son of Ādam, 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 and His Choice of the Messengers from among them and His Choice of ‘Ulul-‘Azm from them – and they are the five mentioned in Sūrah Al-Ahzàb and Ash-Shu‘râ[2] and His choice of Al-Khaleelan from them: Abraham and Muhammad – may the Peace and Blessings of Allāh 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’eeel 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 and by Abu ‘Awanaah.

Figure 7. The honorifics ALAYHIM AS-SALAAM and RADI ALLAAHU ANHAA, from al-Jawziyyah 2003, p. 14.
“(Glory be to You, oh, Allah 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 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.

Provisions for the Hereafter (Abridged)

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’[1] on the authority of Mu’awiyah Ibn Haidah ☪ in a Marfu’[2] form: “You complete (in Arabic: Tulfuna) seventy nations. You are the best of them and the most noble of them in Allah’s Sight.”[3]

And it is reported in ‘Musnad Al-Bazzar’, in the Hadeeth of Abu Ad-Darda’ ☪: “Verily, Allah, 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 Allah and thank Him and if something they dislike afflicts them, they hope for a reward (from Allah) and they patiently persevere without gentleness or knowledge’” He (Jesus [‘Isa ☪]) 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 ☪ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANH (twice in a row), and ALAYHI AS-SALAAM from al-Jawziyyah 2003, p. 15.
Figure 10. From top to bottom, the honorifics U+FDFA ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANH, U+FDFA ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, and RADI ALLAAHU ANHUMAAM from al-Jawziyyah 2003, p. 27.

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

Figure 12. The honorifics RADI ALLAAHU ANHUM from al-Sakhawi 2005, Vol 4, p. 127.
Figure 13. The honorifics AZZA WA JALL and RAHIMHU ALLAAH from al-Sakhawi 2005, Vol 4, p. 127.

الحديث أخرجه البخاري أيضاً في «الجهاد»: بابُ قولٌ الله: لا يستوي القاعدون
وفي «الفقه» (من طريق صالح بن كيسان به). وظفهَ أنَّ المصَنِّف محمَّد عَفْلَ عن ذلك.

Figure 14. The honorific RADI ALLAAHU 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.

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


Figure 16. From top to bottom, the honorifics U+F DFA ☥️ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANHAA, U+F DFA ☥️ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANHAA, U+F DFA ☥️ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANHAA, U+F DFA ☥️ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, RADI ALLAAHU ANHAA, RADI ALLAAHU ANHUNNA, U+F DFA ☥️ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM, and RADI ALLAAHU ANHAA, from al-JawiZiyya 2001, p. 97.
الجواب السياسيين

السند الصحيح للإمام مسلم بين النسخ الخطية التي اعتمدناها

وتحفة الأشراف وغيرها من المصادر

أولاً: زيادات "تحفة الأشراف" على نسخنا الخطية:

من المسلم به عند المحققين أن مراجعة أحاديث "تحفة الأشراف" للحافظ المزي
ككلتاها على أحاديث أي من الكتب السنن - لضبط وتوثيق أسانيدها ومتوسهاما - من
الخطوات الهمة واللازمة لتحقيق نص هذه الكتب تحقيقًا علميًا شاملاً، وذلك لوقف
الإمام المزي على أقدم النسخ، وأكثرها دقة وإنتقاًا، فضلًا عن عنايته بالاختلاف
بين الروايات، يضاف إلى ذلك ما عهد عن الحافظ المزي من دقة تكاد تبلغ الغاية في
هذا الباب، مع الأخذ في الاعتبار أيضًا - ما استدركه الحافظ ولي الدين العراقي ككلتاها
في كتابه "الإطراف بأوهام الأطراف"، وكذا ما استدركه الحافظ ابن حجر ككلتاها في
كتابه "النكت الظراف".

Figure 17. The honorific RAHIMAHU ALLAAH from al-Naysaburi 2014, p. 188.
1405 - عن أبي صالح باذام - من طريق إسماعيل بن أبي خالد - في قوله: "وَمَنَّ{عندِهِ} أَعْلَمَ الْكِتَابِ"، قال: رجل من الإنس. ولم يسمه (1). (ز)

1406 - عن قنادة بن دعامة - من طريق معمر - في الآية، قال: كان من أهل الكتاب قومًا يشهدون بالحقّ ويعرفونه; منهم عبدالله بن سلام، والجارود، وعمرو الداري، وسلمان الفارسي (2). (483/8)

1407 - قال مقاتل بن سليمان: «وَيَقُولُ الْبَيْتُ كَذَّباً» يقول: قالت اليهود: «كَذَّبَ مُسْلِمَانَا يَا مَعْمَرٌ، لَمْ تُعْتَقَ السَّلَامُ. فَأَنْزَلَ اللَّهُ مِنْهُ: قُلْ لِلْيَهُودِ: أَكَثَّرْنَا بِنَاهُ بَيْنَ يَدَيْنَا وَإِيَّاهَا مَا شَاءَ رَبُّكَ» يقول: ويشهد من عنده

الأول: عدم نبوته. الثاني: أنه يتقدير ثروته ليس بحجة مع خلافة الجمهر له. الثالث: بطلانه قطعاً؛ لأنه لو أريد بالأشياء علياً لما كان لشهدته يفع للنبي، ولا يكون ذلك حجة له على الناس؛ لأنهم يقولون: من أين لنعلي ذلك؟ وإنما هو استفاد ذلك من محمد، فيكون محمد هو الشاهد نفسه، ومنها أن قال: إن هذا ابن عميه ومن أول من آمن به، فيظن به المحاباة، والشاهد إن لم يكن عاملًا بما يشهد به، بريًا من التهمة، لم يحكم بشهادته، ولم يكن حجة على المشهد عليه، فكيف إذا لم يكن له علم بها إلا من المشهد له؟!

وظهر كلام ابن تيمية ترجيحه أن المراد بن عنده علم الكتاب: أهل الكتاب، استنادًا للدلالة العقليّة، والنظائر، فقال: "وأما أهل الكتاب فإذا شهدوا بما تواثر عنهم عن الأنبئة وما علم صدقه كانت تلك شهادة نافعة، كما لو كان الأنباء موجودين وشهدوا له؛ لأن ما ذهب نقلهم بالنواحى وغيره كان بمثله شهادتهم أنفسهم. ولهذا نحن نشهد على الأمم بما علمتنا من جهة نبينا، كما قال تعالى: "وَهُمْ يَضْعِفُونَ أَمْثَالَ اسْتِحْيَاءٍ عَلَى الْآخِرَةِ وَيُكَفِّرُونَ عَلَى مَّسِيِّهِ" [البقرة: 143]. . . . والله قد ذكر الاستشهاد

Figure 18. The honorifics AZZA WA JALL and SUBHAANAHU WA TAAALAA from al-Tafsir al-Ma’thur 2017, p. 172.
Figure 19. From top to bottom, the honorifics U+FDFA ☪ ARABIC LIGATURE SALLALLAHOU ALAYHE WASALLAM (four times), and SUBHAANAHU WA TAAALAA from *al-Tafsir al-Mauthur* 2017, p. 93.
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.
   http://www.unicode.org/L2/L2001/01425-arabic_marks.pdf
   http://kk.wikipedia.org/w/index.php?title=%D2%9A%D2%B1%D1%80%D0%B0%D0%B0&R D&oldid=2088749
# 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**