



## ARABIC WRITING IN THE II-VII CENTURIES AND IT'S REFLECTION IN THE KARAN

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### ANNOTATION

*Scholars claim that the Arabic script is derived from the Nabataean script, based on a number of ancient writings that are now known. Through these writings, it is possible to find out in what way the Nabataean script was changed to the Arabic script, and the script used in the writing of the Karan in the beginning of Islam. Here are three key pointers in moving forward. Two of them belong to the centuries before Islam, and the third was written in the first century AH. The article examines them on the basis of historical evolution and shows how their spelling features are reflected in the Ottoman Mushafs.*

**KEYWORDS:** *Holy Karan, Osman Mushafi, official letter, ancient Arabic inscriptions, Nammora inscription, Mount Usays inscription, Cairo inscription, Tashkent Mushafi ..*

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### DISCUSSION

In recent years, special attention has been paid in our country to the study of the rich scientific heritage of our ancestors, to conduct scientific research in this area. A number of decisions taken by the President of Uzbekistan Shavkat Mirziyoyev are a clear proof of our words.

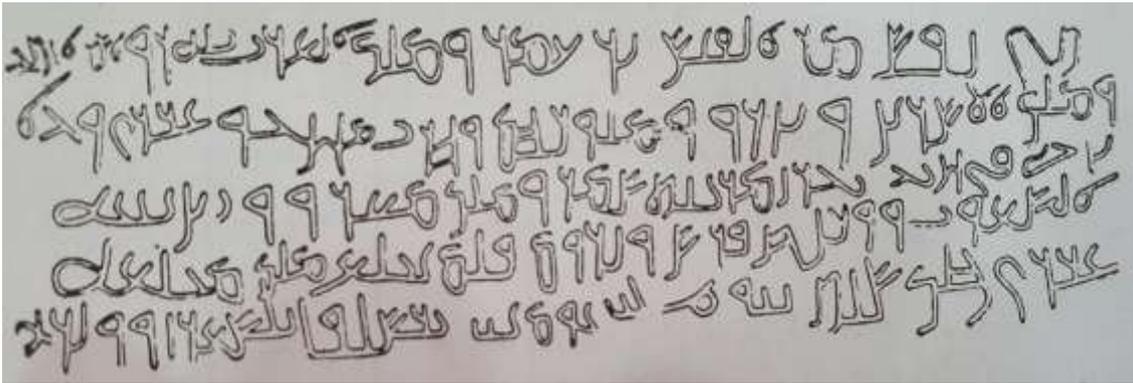
The most unique manuscript preserved in our country is Tashkent Osman Mushafi. The universal significance of this monument and its role in the study of the text of the Holy Karan is incomparable. The reason is that his writing is one of the primary sources in the study of the Mushaf picture letter. There are different views on the nature and origin of this writing, and interpreting it with the rules in force in the ancient Arabic orthography is recognized by experts as the most correct interpretation. Recent scientific studies support this. We aim to explain exactly this meaning in this article.

Our discussion of the features of ancient Arabic writing includes two aspects:

1. Type of letter;
2. To what extent the letters express the sounds of speech.

There are a number of findings now known to scholars, through which it is possible to study in what way the Arabic script was changed from the Nabataean script to the Arabic script, and to the letter used in the early writing of the Karan. Here are three key pointers in moving forward. Two of them belong to the centuries before Islam, and the third was written in the first century AH.

1. **Nammora letter.** It is inscribed on the tombstone of Imri ul-Qays, one of the Arab kings, and is so named because it was found near a place called Nammora in the Havron region of southern Syria. It was written in 328 AD and was discovered in 1901 by French orientalist Rene Dusso and Frederick Makler.<sup>1</sup>



This inscription is written in the ancient form of the modern Arabic script as we know it, and there is little difference between the words of the scholars in reading some of its words and in determining their meanings. We study it on the basis of the interpretation provided by Ghanim Qadduri.

- أسر ذوك له العرب ملك عمرو بن القيس مرزفس تي .
1. التاج
  2. وجأ عكدي محجو وهرب وملوكهم ونزرو الأسيدين ومملك ونزل معدو ومملك شمر مدينت نجران حبيج في وب زجي
  3. ب نيه
  4. مبلغه ملك ي بلغ فلم وروم فر سو ووك لهين الشعوب
  5. ولده نوب لسعد ب كسلول 7 يوم 223 سنت هلك عكدي

#### Interpretation:

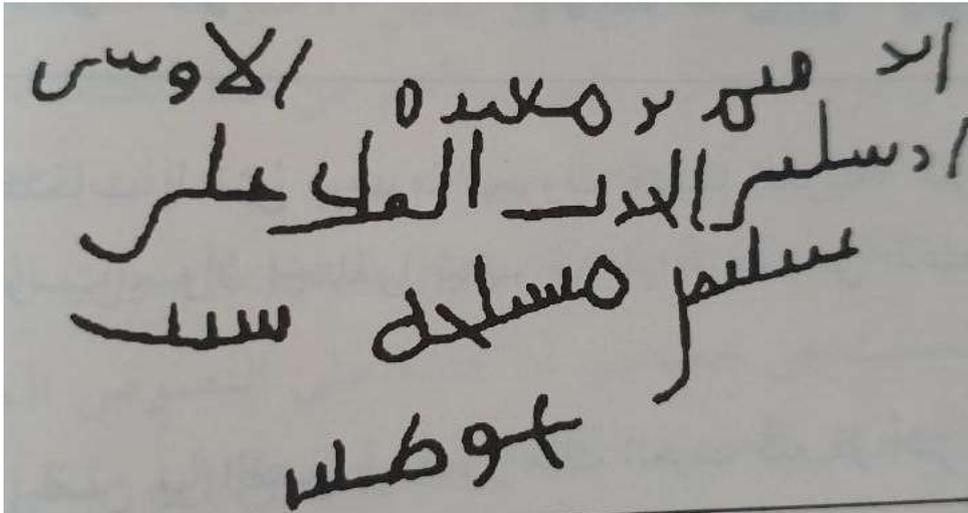
العرب ملك عمرو بن القيس امرؤ (ضريح) نفس (هذه) تي  
التاج أسر الذي ك لها  
وملوكتهم، (عربية بائل) وذارا الأسيدين (هزم) ومملك  
يزجي (القيس امرؤ أي) وجاء ب قوته، منحج وهرب  
مدينت نجران، حبيج في (ب ضراوة ي قات لها)  
أي) الشعوب بنيه ونزل (اليمين في ذمة ب نو) معد ومملك شمر،  
أب ناه عين أي) ووك لهين (الشعوب علي أمراء أب ناه جعل  
هلك مبلغه ملك ي بلغ فلم وروم فر س (ل لة بائل شيوخا  
ولده الذي فليسعد، (الأول كانون) ب كسلول 7 يوم، 223 سنة

**Translation:** "This is the tomb of Imri ul-Qays ibn Amr, the king of all the Arabs. He won the

crown. Banu Assad oppressed the Banu Nizar tribes and their kings. He defeated Muzhaj by force. He struck them hard on the threshold of Najran, the city of Shammar (or Shamir). Banu Mada also ruled. He divided the dominion of the nations among his sons and was an ally of the Persian and Roman rulers. No one has reached his level in the kingdom. He died in 223 A.D. on the 7th of the month of Kaslul (according to the Busro calendar, 328 AD falls on October 7). We wish happiness to his children".

Nammora is an inscription in Arabic-Nabataean language, which has great historical and lexical significance. In general, it is the most authoritative in all respects among the ancient Arabic writings. It reflected the point at which the Nabataean letter in the form of the Aramaic script moved away from its original form and became a new Arabic letter by reflecting new properties. When it became a complete Arabic script, it became a participant in a great universal event: the Karan was first written in this letter.

**2. The end of Mount Usays.** This inscription was discovered in 1965 by German scientists on Mount Usays, 105 kilometers east of Damascus. Its writing date is 528 AD. That is, it was written 200 years after the Nammora inscription.



This text is written in today's letter as follows:

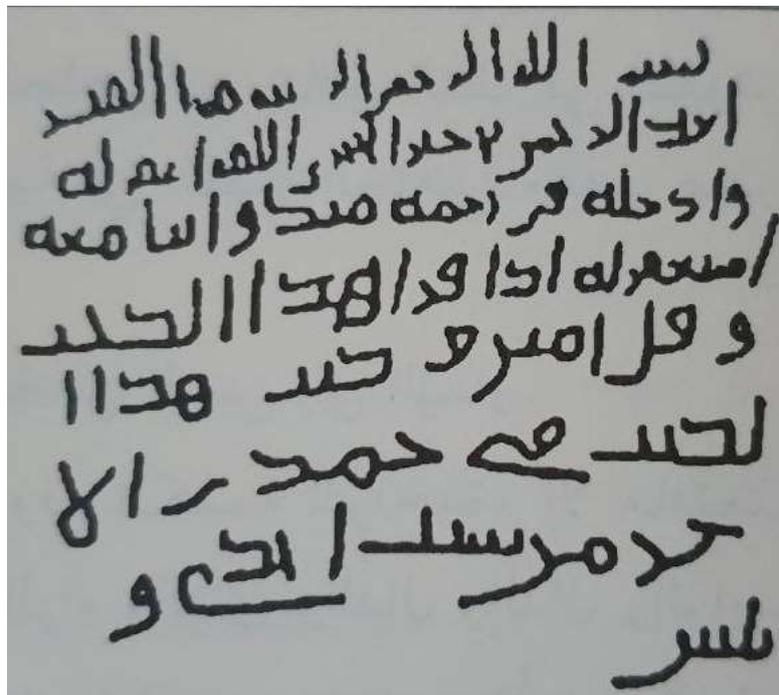
1. الأوسي مغيرة بن (إبراهيم) إيسوي
2. علي الملك (الحارث) الحارث أرسلني
3. سنة مسلحة (سليمان) سنة
4. ٤٢٣

Translation: "I am Ibrahim ibn Mughirah al-Awsiy. King Haris (according to the Nabataean calendar) sent me armed against Solomon in 428 AD.

The words of this inscription are written in pure Arabic and read fluently, informing about the war that took place between the Arab tribes. It has no strange words. It contains a lot of information, even though it consists of very short phrases. It contains an

Arabic letter a hundred years before the revelation of the Karan.

3. **Cairo letter.** This inscription was recorded on the tombstone of an Arab Muslim man buried in Egypt and was found in 1929 by Muhammad Hassan the Apostle. The monument is now housed in the Museum of Islamic Sciences in Cairo. It is inscribed on a stone measuring 38 \* 71 cm on 31 AH. It is also referred to in some sources as the "Aswan Inscription" because it was found in the Aswan region of southern Egypt.





The appearance of the inscription in today's Arabic script is as follows (words that are ambiguous in reading are enclosed in parentheses):

1. القبر هذا الرديم الرحمن الله بسم
2. له اغفر اللهم (الحجري) (خير) بن الرحمن لعبد
3. معه (واننا) منك رحمة في وأذله
4. الكتاب هذا (قرأ) إذله اسد تغفر
5. اهذا وك تب أمين وقل
6. الأجمادي في الكتاب
7. إحدى سنت من خر
8. وثلاثين

Translation: In the name of God, Most Gracious, Most Merciful. This tomb belongs to Abdur-Rahman ibn Khair al-Hajri. O Allah, forgive him and include him in Your mercy. We are with him. When this scripture is read, apologize to him and say "Amen." This inscription was written in the last month of Jumu'ah, 31 AH.

Although the meaning of this text is purely Islamic, it also reflects the characteristics of the Arabic script in the age of ignorance. It was written during the caliphate of Osman when the Mushafs were written.

By studying the above three scriptures, it is possible to identify important features that existed in the Arabic script in the age of ignorance and in the beginning of Islam. They are:

The inscription is from right to left.

Letters other than the letters ا, ر, ز, د, ذ are added in the word section.

In the early stages of Nabataean writing, the letters were written separately. Then, gradually, the letters in a word came together. As a result, two situations arose:

a) A number of letters are written in more than one form according to their place in the word.

b) Letters of a different shape began to mix with other letters. As a result, one character has always meant two speech sounds. For example, the letters د, ر and س. This in turn prompted the addition of dots to similar letters. After all, the characters that distinguish letters did not exist before Islam.

1. The vowels are not expressed in the text, i.e. no action is given. The Karan is written in this style. Actions were invented by scholars in later times.

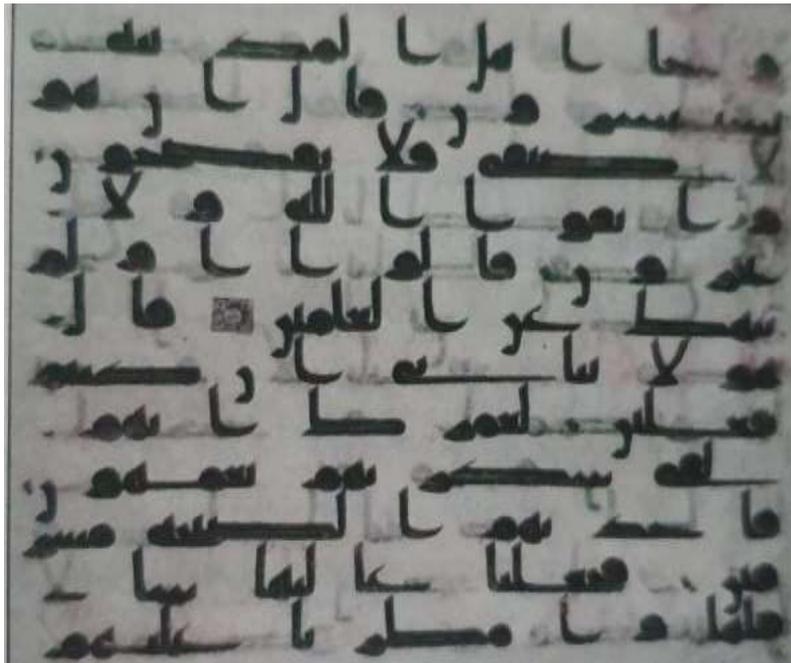
2. The letter is sometimes used instead of alif. That is, the length has been expressed in ā unli. The word (وسلم عليه الله صلى) in the inscription of Mount Usays and the word (دي) in the Cairo inscription are good examples.

3. In the Usays inscription on the words (مغيرة) and (مسلحة), in the Cairo inscription on the words (رحمة) from the muannas (feminine) tāsi is written with a circle tā (ة) made of the letter hā, while in both inscriptions the word (سنت) is written with a long letter tā (ت).

4. In the Cairo script, some words are written scattered in two lines.

5. In the Nammora inscription, a number of famous horses are written with the letter (و) at the end of the word, but are not pronounced in the speech. For example, (معدو, نذرو, عمرو). This image is widely used in plant writing. However, modern Arabic script does not have this technique, except for the letter (و), which is written with the letter (و).

These features of the Arabic script are reflected in the writing of the Karan, especially in the Mushaf script written during the time of Osman. This fact can be clearly seen in the Ottoman Mushaf in Tashkent.



The page contains verses 67-74 of Surat al-Hijr:



«تَفْضَحُونَ فَلَا صَنِيْفِي هُوَ لَاءِ إِنَّ قَالَ يَسْتَبْشِرُونَ الْمَدِينَةَ أَهْلًا وَجَاءَ  
بِنَاتِي هُوَ لَاءِ قَالَ بَيْنَ الْعَالَمِ عَنِ نَنْهَكَ أَوْلَمَ قَالُوا بَخَزُونَ وَلَا اللَّهُ وَأَنْقُوا  
فَأَخَذَتْهُمْ يَعْصَمُونَ سَكَرْتِهِمْ...» لَفِي إِنَّهُمْ لَعَمْرُكَ بِفَاعِلِينَ كُنْتُمْ إِنْ  
عَلَيْهِمْ وَأَمْطَرْنَا سَافِلَهَا عَلَيَّهَا فَجَعَلْنَا مُشْرِقِينَ الصَّيْحَةَ

On this page you can see the following writing styles from the above scriptures:

The absence of letters from points and movements;

The absence of alifs between words. This can be seen in the example of the words *علام بين* and *فلا بين*. They are written in the present spelling in the form of *علام بين* and *فلا بين*;

Write one word in two lines. For example, the words *مشراقين* and *سافلها*.

Other differences that are important for professionals.

From this comparative analysis, it can be understood that the rules of the book that were in circulation at that time were followed in writing the Ottoman Mushafs. It should be noted that Ibn Qutayba's claim about the literacy of the Companions: "One or two of them could write, they could not write well, they could not express the sounds of speech correctly" was not scientifically based, but contradicted reality.

It should be noted that the above inscriptions written by the Arabs in the pre-Islamic period are examples of monuments found so far. There are also Zabad, Harron, Umm Jamal and other inscriptions that can be studied from relevant sources. The discovery of such findings is still in full swing today.

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