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## HISTORY OF THE DEVELOPMENT AND EMERGENCE OF THE RULES OF ARABIC CALLIGRAPHY

**Abstract:** *The article examines the rules and history of Arabic calligraphy, the fact that in our country our ancestors not only mastered the Arabic language and writing, but also created its calligraphy and formed schools of calligraphy. The art of calligraphy was not limited to books, but at the same time used calligraphy in all aspects of architecture and folk art. It is argued that the rules of calligraphy play an important role in the repair and restoration of architectural monuments.*

**Key words:** Arabic language, Naskh, writing Kufa, Nastalik, Suls, writing Devoniy, writing Raikhoniy, writing Talik.

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### Introduction

The ancient Egyptian script is an Arabic script, the first, first link in the chain of origin of the Arabic script. Based on this inscription, a Phoenician letter emerged. The people who invented the Phoenician script lived on the coast, in Phoenicia, and at the foot of Mount Lebanon. The jobs they engaged in were mostly traded with the Egyptian state. They brought 15 letters from the ancient Egyptian inscriptions to their lands, and by modifying its form, adding other inscriptions, gave rise to the Phoenician inscription. Later, two outlets emerged from this letter. These are the Masnad and Aramaic inscriptions.

The Aramaic and Masnad inscriptions are the inscriptions of the Sami people living in the south of the Arabian Peninsula. These inscriptions are the earliest records of the most ancient Arabs. Its branches are the Thamud, Safavid, Lakhian inscriptions. The Aramaic script developed so rapidly that the states in the northern part of the peninsula reached the borders of Syria, Jordan, and then Iraq. In 270 AD, the Nabataean inscription appeared. Prior to the emergence of the Kufa script, a number of other types

of plant writing emerged. These are Hijri, Hijaz inscriptions.

The Nimara inscription is a folk inscription living near Mount Duruz near the city of Hira, dating to 323 AD.

The Zayd inscription is a folk inscription living on the banks of the Euphrates River. This inscription was created in 512.

The Heron script, on the other hand, differs little from the Zayd script and dates to 568. Then the Proverb is one of the oldest inscriptions up to the Kufic script, distinguished from the Kufic script by the straight line of the letters.

The Kufic script is the first and most ancient type of Arabic writing, and other scripts have emerged on this basis. As one of the oldest monuments of the Kufi method, dating to 328 AD, a stone inscription was found in the palace of Annamoro (Syria). After Islam, the Arabic script spread very quickly. The inscriptions of many nations were destroyed and replaced by the Arabic script.

Initially, there were two types of Arabic script, the official "Kufic" and the simple "Nasik". It is believed that later periods linked the origin of these

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two letters to Islamic religious knowledge and acknowledged that the Kufic script originated in Kufa as an example of the first Arabic script. The classic "six" letters were written in this style. It has been scientifically proven that the letter "Kufi" existed for the Arabs even before the advent of Islam.

**The main part:** The letter "Kufiy" is given this name conditionally. Given the similarity of the Kufic letters to the Syrian alphabet, the numerical features of the letter and the position of the letters of this alphabet, it can be concluded that the origin of this letter is derived from the Syrian letter "estragello". This letter belongs to the type of cement letters. Researchers in Central Arabia later point out that in the first centuries AD, a plant letter was circulating around Arabia. Observations show that the method of plant writing is more similar to the "estragello" script. The letter "Kufi" has a legitimate character, the letters are reflected in a straight and angular form. This letter is a sign of luxury and solemnity with its authentic style and its beautiful patterns.

Previously, there was no clear idea of the emergence of another angular letter. Until the early nineteenth century, medieval authors believed that corner letters originated from Kufic letters in the second or third century, and that some were believed to have originated in the tenth century as a result of processing by calligraphers and ministers Abu Ali Muhammad ibn Mulqā (888-940). In 1825, Arabic papyri were found in Egypt. These findings date back to Hijri I (early 7th century). That is, before the advent of Islam, there was the letter "naskh" and this letter was formed as a result of the processing of the Kufic script, and the letters in the style of "naskh" are an independent method of Arabic writing. This letter also goes back to the Nabataean alphabet.

Medieval authors conducted research on the development of letter history. But their worldview and teachings were different. Accordingly, based on their views, they explained the origin of the Kufic letter, its development, the methodological nature of the letter.

Although it has not yet been scientifically proven who the author of the Naskh script was, it is clear that most of the authors at the time identified Ibn Muqla as the author of the Kufic script. Some modern scholars have suggested that this method of writing existed even before Ibn Muqla. That is, they claim that the naskh is not derived from the suls method, but from the muhaqqaq. Some scholars have suggested that the Naskh script appeared as a second letter at the same time as the Kufic method. In any case, the term "naskh" was not mentioned in any source before Ibn Muqla. This removed the letter method from circulation and replaced it. That is why he was called Naskh. The word "Nasx" in the dictionary means to lose, to do something else, to destroy, to move.

Various scholars have added several distinct characters to the Arabic alphabet to suit their phonetics. Persian-speaking and Turkic-speaking

peoples also wrote with this letter. Undoubtedly, almost all languages had their own alphabet and pronunciation. It should be noted that the naskh method did not change after Yaqut Mustasimi. Only in the twentieth century did King Malik Fuad I of Egypt want to use capital letters and biblical symbols in Arabic letters. For this he announced a competition among calligraphers (1929).

The Muhaqqaq style of writing is derived from the Kufic script. The original meaning of the word muhaqqaq is "revealed." The dictionary explains that it is understandable. For this reason, no element called "muhaqqaq" has been dropped. Some sources attribute the creation of the method of "muhaqqaq" to the name of Ibn Muqla, but it has not been scientifically confirmed. The method of Muhaqqaq was known even before Ibn Mullaq, and Ibn Muqla was the only person who made this method of writing known to the world.

The inscription "Muhaqqaq" appeared and developed at the beginning of the Abbasid caliphate. It is easier and more beautiful than the inscription "Muhaqqaq", full and priority, far from confusing and short.

Rayhani's style of writing originated from the "muhaqqaq" method. In many ways it has a resemblance to the muhaqqaq method. This line was also developed by Yakut Mustasimi and his disciples.

Suls writing developed, evolved, and underwent many changes during the Abbasid period. At that time, there were 35 types of letters, and each type of letter was designed to do certain things. For example, some were used to write works of art, some were used to write caliphate decrees. Even some of the letters could only be used by this or that group of people. For example, the caliph's correspondents corresponded in the "presidium" style, and ministers and other officials (other than the sultan) wrote letters in the suls style, but corresponded to the sultan with the mansur pen.

For letter types, a reform was carried out in accordance with Mamun's assignment, and this reform was positively evaluated. But today only a few examples of those letters remain.

As mentioned above, the idea that the Arabic script is associated with divine power also applies to the angular letter "suls". According to Ibn Muqla, Ali ibn Abu Talib entered his dream and then Ibn Muqla invented this letter. He said that the newly invented letters were written on the basis of "Kufic" and interpreted their origin from a religious point of view. According to other sources from the 16th century, the origin of writing is associated with the names of various legendary heroes.

According to them, the first letter creators were the prophets Adam and Idris. They wrote in the "muqla" method. This style of writing existed until the Kufic. During the time of the Umayyads, the Kufic script came into being and was created by Ali ibn Abu Talib. Later, during the time of the Abbasids, a person

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named Ibn Muqla developed this letter in every way. His sons, Ali and Abdullah, inherited their father's profession. They gradually laid the foundations and laws of the letter. Thus, of the six styles of writing, Ali was the most popular in the muhaqqaq style, and Abdullah was the most popular in the naskh. Later, an author (in 16th century sources) reported that a person who mastered the methods of writing was also known as Ibn Bawwab. The sons of Hatat Ibn Muqla also developed writing. One of his students, Jallolidin Yaqut Mustasimi, perfected the writing style of the letter. He created the laws of the art of calligraphy, that is, he developed the theory and practice of the art of calligraphy.

There are ways to easily read source texts in different letters and determine if they are specific to a particular type of letter.

There are seven types of original letters. Their differences are determined by their size, length, and width relative to the horizontal line.

The formation of letter types was caused by writing using a writing tool that had the widest range of Arabic writing.

It is for this reason that the thickness standard of ink traces reflected by a writing instrument of a certain width has determined the depiction of letter shapes.

The inscriptions on the architectural monuments are traditionally written in Kufi, Suls and Naskh, as well as in Nastaliq, Nim and Shkasta, Devonian letters, which are Nafis Persian-Turkish inscriptions [2]

Letters in Arabic, reflected in architectural monuments, differ from each other in reading. The reader first reads the inscription in the suls letter on the long and majestic, full line on the roof, then reads the Kufi Letter, and finally catches sight of one of the Naskh Devoni, taliq, or Nastaliq letters. Because the Suls letter is distinguished by its distinctive features in the general letter field. The Kufic script is 1/7 the length of Sule.

The first form of the 28-letter Arabic alphabet is called the maqali. The proverbial letter is one of the oldest pre-Kufic scripts, the letters of which are represented by completely flat - wide, vertical lines, and differs from the Kufic script in that no letter has a round shape [6].

But this letter was not in long consumption and did not gain fame. From the 7th century onwards, it was replaced by the Kufic, the oldest and most popular form of Arabic writing.

This type of writing is based on geometric shapes, and only straight and circular lines are used in the writing. From this type of letter, various other Arabic letters have emerged over the centuries.

At the end of the 7th century, coins began to be minted in Kufic script. Then dots (zamma, fatha, kasra) were placed on the Kufic letter. The rapid development of the sciences of tafsir, hadith, jurisprudence, aqeedah, and history required that

writing be also quick, fluent, and convenient. The Kufic script, on the other hand, was so complex that it could not fully meet the demands of the time.

Calligraphy is an invaluable art that has gained a special direction in the countries of the East and risen to the level of science. In connection with the adoption of Islam by the peoples of Central Asia, the Arabic script, which was revealed in the "Holy Qur'an", entered the country. The ancient Uyghur, Orkhon-Enasay, Sughd, Khorezmian scripts of the Central Asian peoples became obsolete, and from the end of the 7th century the Qur'anic script became the official script in science and government.

There are more than 100 types of Arabic writing. The original form of the 28-letter Arabic alphabet was "Hatti Maqali", represented by vertical lines. But it was in long consumption and did not gain fame. From the 7th century onwards, it was replaced by the Kufic script, the oldest and most famous of the Arabic scripts. Then came 8 different basic styles of artistically created Arabic writing based on proverbial and Kufic script. These are: suls letter; nasx xati; muhaqqaq letter; Rayhan's letter; chicken letter; riqqa letter; office letter; Nasta'liq letter [7]. The most widely used of these letters today is the naskh letter, which is used in 22 Arab countries. For writing, also called suls, the tip of the pen should be at least 3 millimeters wide. You can use a pencil 1 millimeter or smaller for Nasx writing. Another important feature of Arabic writing is that it has the feature of stenographic writing.

Classical Arabic literary language and script have long been used as an international language and script in many Eastern Muslim countries.

In our country from the VIII century to the XX century, our ancestors not only mastered the Arabic language and script, but also managed to create examples of its calligraphy. World-renowned calligraphy schools have also been formed in our country.

**The emergence of the Movarounnahr School of Calligraphy:** A look at the history of the development of calligraphy in Central Asia shows that the Movarounnahr School of Calligraphy was established in the 7th and 10th centuries in the central cities of the Arab Caliphate, Mecca, Kufa and Basra. Calligraphers such as Ahmad ibn Umar Ash'as Abu Bakr Samarkandi (XI century), Ahmad Tabibshah Movarounnahri (died 1215), Ali Banokati (XIII century), Jamshid Shoshi (XIV century) are famous as representatives of this school.

In the XIV-XV centuries, as in all areas of science, culture and art, there was an unprecedented rise in the art of calligraphy. Since that time, several calligraphy schools have sprung up in various parts of Central Asia.

The Herat School of Calligraphy, founded in the 15th century with the support of the rulers of the Timurid dynasty, is known for its representatives such

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as Sultanali Mashhadi (1437–1520), Darvesh Muhammad Taqi Hirawi (first half of the 15th century), and Abduljamil Kotib (d. 1505/1506).

The Bukhara School of Calligraphy, founded in the 16th century by the khans of the Shaybanid dynasty, was founded by Mirali Hiravi (d. 1557), Mir Ubayd Bukhari (d. 1601), Mir Hussein Kulanki Bukhari (d. 16th century), Sayyid Abdullah Bukhari (d. 1647). He became famous with such representatives as Haji Yodgor (died 1663), Ahmad Donish (1826–1897).

At the beginning of the 18th century, Khorezm and Fergana calligraphy schools were formed in the territory of Khiva and Kokand khanates, and in the 19th century, Samarkand and Tashkent calligraphy schools were formed.

The Khorezm calligraphy school is known for its representatives such as Munis Khorezmi (1778-1829), Kamil Khorezmi (1825–1899), Fergana calligraphy school Mirzo Mirzo Sharif Dabir (XIX century), Muqimi (1850–1903), Samarkand calligraphy school Ochildimurod Miri Kattako'r (1830–1899), Abduljabbor Urguti Samarkandi (1885–1910), and the Tashkent School of Calligraphy became famous with such representatives as Muhammad Yunus Kotib (19th century) and Muhammad Shahmurad Kotib (1850–1922). [4]

The art of calligraphy has also been widely used in architecture and folk applied art. In our country, ancient architectural structures - mosques, madrasas and mausoleums, exterior and interior walls, ceilings are decorated with calligraphy inscriptions - verses of the Koran, hadiths, wise sayings and poems [12]. In the East, the letters of calligraphers, in addition to expressing meaning, excited a person and gave him aesthetic pleasure. Each letter is considered a miracle of art.

Most of the Eastern thinkers possessed not only one science or branch, but also several sciences and professions. Whether you take Abu Rayhan Beruni, Umar Khayyam, Abu Nasr al-Farabi, or Ibn Sina, several of the natural and social sciences have been great masters. Hence, it cannot be overlooked that the Arabic alphabet has great potential in its attempt to comprehend the world through logical observation, which encourages man to think. Because in this writing, in addition to the task of conveying meaning, the aspect of giving aesthetic pleasure to a person is also important.

**Mufradot** – work with unit letters;

**Murakkabod** – write letter by letter,

**Qitoot** – to write chorbayt, masnavi, rubai in large jali pen,

**Munshaot** – writing a letter in a secret pen, writing an essay

**Kitobat** – copying books in secret and genuine pens.

The letters are measured in dots. In the past, calligraphers had to occupy two different letters when copying a manuscript with calligraphy. One is a simple small secret letter and the other is a large secret letter [11].

The text of the calligraphy had to be copied in three types of letters, ie verses, hadiths "naskh", simple texts "nasta'liq", chapters and titles "suls". [13]

The first form of the 28-letter Arabic alphabet is the Nasxi Hijazi antiquity. The basis of all the created styles is represented by 7 types of letter types.

**Muhaqqaq letter** - most of this letter is written flat, the rest is written in a round shape. This letter is more like a hijazi and a kofi letter. That is why Ibn Muqla called this letter "muhaqqaq" and called it the first of the other letters.

**Suls letter** means one-third or one-third of something. The reason it is called a "Suls letter" is that it uses a third of the pen, or more than a third of the pen.

**Rayhon's letter** - derived from the suls letter, such a name is given because the spelling of this letter resembles basil leaves.

A common "gubor letter" in the scientific literature and manuscripts is the writing of the naskh letter in small pen. It is so named because it is written in a small form similar to numbers.

**The Tavqi letter** consists of a half-straight, half-round line. It has a resemblance to a customer letter. In the past, judges and governors signed documents with a letter of intent, and decrees, letters and manuscripts were signed in offices and courts in the form of a letter of commendation.

**Riqo letter** is one of the features in which most of the letters are written in combination. Riqo is a plural of the word 'ruqa', which means 'a piece of paper'.

**The Talik letter** is, in fact, a riqo. From his writing in various forms came the letter of ta'liq. The calligraphers Khoja Tajiddin Sulayman and Abul Oliy founded this letter.

In the language of calligraphers, it is called "Al-hutut as-saba", which means "seven letters". Skilled calligraphers should know all of these letters.

Nasta'liq consists of a combination of the terms "naskh" and "taliq". Mir Ali Hirawi and Mir Ali Tabrizi created the Nasta'liq letter on the basis of these two letters. It is also called the Persian letter. Many books in our country are written in this letter.

**Conclusion:** The art of calligraphy, as mentioned above, is not limited to books, our ancestors used calligraphy in all aspects of architecture and folk arts. The interior and exterior of the buildings are decorated with wisdom, holy words or verses from the Qur'an.

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