

# Library of Arabic Literature

## Handbook for Editor-Translators

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## 1. The Series

The Library of Arabic Literature is a new series offering Arabic editions and English translations of key works of classical and premodern Arabic literature, as well as anthologies and thematic readers. Books in the series are edited and translated by distinguished scholars of Arabic and Islamic studies, and are published in parallel-text format with Arabic and English on facing pages. The Library of Arabic Literature includes texts from the pre-Islamic era to the cusp of the modern period, and encompasses a wide range of genres, including poetry, poetics, fiction, religion, philosophy, law, science, history and historiography.

Supported by a grant from the New York University Abu Dhabi Institute, and established in partnership with NYU Press, the Library of Arabic Literature produces authoritative Arabic editions and modern, lucid English translations, with the goal of introducing the Arabic literary heritage to scholars and students, as well as to a general audience of readers.

## 2. Organizational Structure

The Library of Arabic Literature's Editorial Board consists of the following scholars:

General Editor: Philip Kennedy (New York University)

Executive Editors: James E. Montgomery (University of Cambridge)  
Shawkat M. Toorawa (Yale University)

Editors: Sean Anthony (The Ohio State University)  
Julia Bray (University of Oxford)  
Michael Cooperson (University of California, Los Angeles)  
Joseph E. Lowry (University of Pennsylvania)  
Maurice Pomerantz (New York University Abu Dhabi)  
Tahera Qutbuddin (University of Chicago)  
Devin J. Stewart (Emory University)

Managing Editor: Chip Rossetti (NYU Press)

Assistant Editor: Gemma Juan-Simó

The Editorial Board selects works, commissions translations, reviews all manuscripts and vets the final Edition-Translations. A twenty-seven member International Advisory Board provides the Editorial Board with guidance.

The Managing Editor, Chip Rossetti, handles day-to-day issues involving book production, printing, marketing, contracts and payments.

### **3. The Proposal and Contract Process**

“Edition-Translation” below refers to both the Arabic text you will deliver as well as your English translation of it.

#### **3.1 Delivery of Questionnaire**

If you are applying to edit and translate a text for the Library of Arabic Literature, you must first complete a questionnaire, available from the Managing Editor, in which you will need to provide the Editorial Board with (a) information about your proposed text and its significance, (b) an estimate of the word counts in Arabic and English, and (c) a list of the manuscripts and editions you will use to generate your Arabic edition.

Once the Editorial Board has considered your questionnaire and has decided to take your project further, you will be contacted by the Managing Editor.

#### **3.2. Preliminary Sample Edition-Translation**

If this is the first time you are editing and translating for the Library of Arabic Literature, the Executive Editors will request that you also provide a 10-page preliminary sample edition and translation of the text. This preliminary sample will be reviewed by a member of the Editorial Board and/or an outside referee. A report will then be prepared. Please note that you may be

required to provide a copy of the relevant pages from the manuscript(s) and/or edition(s) you are working from.

The Editors are aware that in some cases it may not be feasible or practicable to provide a preliminary sample edition of the work in question, because you have not yet acquired the manuscripts, for example. In such cases, the 10-page preliminary sample can be a translation based on a published Arabic edition of the work. If you think this applies in your case, please consult the Managing Editor.

The report will advise the General Editor and Executive Editors whether to invite you to proceed to a formal submission.

You will receive a copy of the report concerning your preliminary sample edition-translation to give you the opportunity to respond to the points raised there.

### **3.3. Formal Submission of 20 Pages of Your Edition-Translation**

If the Editors decide to move ahead with your project, you will be invited to deliver 20 finished pages of your Arabic edition, along with your English translation of it. These 20 pages may not include the 10 pages which constituted your preliminary sample.

In addition to these 20 pages each of Arabic and English, you should also provide: a detailed written statement for the referees about the manuscript sources and editions you are using; copies of these materials (including PDFs of any MSS consulted); and a brief note on your editing choices; see 4.2. below for specific guidelines.

The formal submission of your 20 pages of the Edition-Translation is due within 90 days of the date of the invitation and should be delivered to the Managing Editor ([chip.rossetti@nyu.edu](mailto:chip.rossetti@nyu.edu)), who will pass this on to the Editorial Board.

When delivering your electronic version of the Arabic text, please ensure that your text is in a standard Unicode Arabic font in either Word or a Mac-based program such as Nisus (see 6.1.1). If you have any questions about compatibility issues, please contact the Managing Editor as soon as possible.

As for the English translation, please use only the Gentium Plus font at 1.5 line spacing. (For more details on font size, see section 6.2.1 [“Basic Formatting”]). The Gentium Plus font is available for free download here:

[http://scripts.sil.org/cms/scripts/page.php?item\\_id=Gentium\\_download](http://scripts.sil.org/cms/scripts/page.php?item_id=Gentium_download)).

Also, please correspondingly number the sections in both the Arabic text and the English translation (See Appendix B.) On delivery of the full manuscript, both Arabic and English will need to have corresponding numbered sections too.

### **3.4. Peer Review**

The 20 pages of your Edition-Translation will be assessed and reviewed by two referees. If, based on the written reports of the referees, the Editorial Board accepts the project for the series, you will be offered a contract, and invited to complete your Edition-Translation and deliver it no later than the date specified in your contract. You will have the opportunity to see the referee reports in order to incorporate any suggestions.

Careful peer review is central to the Library of Arabic Literature’s vision. Acceptance of projects is not automatic: we subject all projects to a careful outside peer review of both the Arabic and English. As a result, in some cases, in order for a project to proceed, we may require the formal, credited involvement of either a collaborator or a reviewer (see 3.4 below).

If the Editorial Board chooses not to accept the project, you will be paid a \$250 cancellation fee.

### **3.5. Collaboration**

Collaboration and peer review are integral to the series. Depending on the reviews of the formal submission of your Edition-Translation, the Editorial Board may make it a condition of acceptance that you agree to collaborate with another scholar on your edition, your translation, or both. As a result, there are a number of models into which your project may fit, such as, by way of example:

Single Editor-Translator:

*Leg Over Leg*

Edited and translated by Humphrey Davies

Joint Editor-Translators:

*The Epistle of Forgiveness*

Edited and translated by Geert Jan van Gelder and Gregor Schoeler

Editor, Translators and a Reviewer:

*The Book of Animals*

al-Jāḥiẓ

Edited by James E. Montgomery

Translated by James E. Montgomery and Shawkat M. Toorawa

Reviewed by Philip F. Kennedy

There are other possible models that the Editorial Board may recommend. For example, a single editor and a single translator (who is not the editor)—this is when the Arabic text is prepared by one scholar and translated by another. Or, a single editor and joint translators—this is when the Arabic may be edited by one scholar and translated by that scholar and another scholar, or even by two scholars who are not the editor.

A project with more than one editor-translator will be a collaborative effort: even if you and your fellow editor-translator(s) are translating different sections of the same text, you will first need to agree which MSS and editions you will be working from, and will need to come to a decision about the contents of the Introduction. We will thus draw up one contract for each book, rather than separate contracts for each co-editor-translator.

### **3.6. Contract**

Once your formal submission has been reviewed and a decision formally to adopt your project has been taken by the Editorial Board, you will be offered a contract with the Library of Arabic Literature and will be put in touch with your Project Editor.

### **3.7. Project Editor**

A unique feature of the series' approach to Edition-Translation is the assigning of a Project Editor, viz. an Editorial Board member who will be involved in all aspects of your project at every stage once it is accepted. You and your Project Editor should arrange to be in regular contact as you edit and translate, in particular to ensure that you deliver the Edition-Translation by the date agreed upon in the contract. We recommend that you arrange with your Project Editor to send him or her chapters of your Edition-Translation as they are completed, so that the Project Editor can edit and review these on a rolling basis, rather than submitting your entire manuscript at once.

### **3.8. Final Delivery of the Edition-Translation**

When you (and your collaborator[s], if applicable) have completed all the required elements for your volume (see 4. below), you will deliver everything to your Project Editor for a final review of the full manuscript. After you have incorporated any final changes required by your Project Editor, and your Project Editor is satisfied with the revised version, you will deliver the full manuscript to the Managing Editor. At that point, the Executive Board will commission a reader to do an executive review of your manuscript. The executive review is the final hurdle the manuscript must pass before the Executive Board will formally accept it, at which point it will be transmitted to production. The Executive Board may require you to input the executive reviewer's edits before they will allow the project to move forward.

Once the Executive Board have formally approved and accepted your revised manuscript, your book enters the production stage.

### **3.9. Incidentals**

Because the Library of Arabic Literature offers generous fees to editor-translators, it does not cover other incidental fees editor-translators may incur, such as photocopying, microfilm costs, or any other outlays associated with an Edition-Translation.

#### **4. Structure of your Library of Arabic Literature Volume**

Books in the series open with a brief Preface about the series by the General Editor, and may include a Foreword about the work by a leading scholar chosen by the Editorial Board. The various elements of a LAL book will appear in the order listed below; you will be responsible for submitting the elements appearing in bold:

1. [Recto] Half-title page
2. [Verso] Masthead of LAL editorial board
3. [Recto] Letter from the General Editor
4. **[Verso] Title page in Arabic**
5. **[Recto] Title page in English**
6. [Verso] Copyright page
7. **[Recto] Dedication**
8. **[Recto] Epigraph(s)**
9. **Table of Contents**
10. Foreword by another scholar (when applicable)
11. **Page of Abbreviations**
12. **Introduction by the Editor-Translator(s)**
13. **A Note on the Text by the Editor-Translator(s)—including a list of sigla for Arabic sources.**
14. **Complete text of the Arabic Edition**
15. **Complete text of the English Translation**
16. **Endnotes for the English translation**
17. **Glossary of Names and Terms (Arabic words untranslated in the text, individuals, places, dynasties and tribes)**
18. **Bibliography (all books and articles referred to in the Introduction and Endnotes)**

**19. Further Reading (a guide to other resources for the interested reader)**

**20. Index**

21. About the NYUAD Institute

**22. About the Editor-Translator(s)**

#### **4.1. Introduction**

Your Introduction, which should not exceed 10% of the length of the combined Edition-Translation, will serve to orient the non-expert reader to the work. It should include a biography of the author, provide historical and cultural context, and describe the text's place in its literary tradition. You may also highlight here the text's key features. Feel free also to point out any relevance the work may have for contemporary readers. Please consult with your Project Editor if you anticipate that your Introduction will exceed the 10% limit.

#### **4.2. A Note on the Text**

This is where you should explain your approach to editing and translating the text.

It should indicate the Arabic edition(s) and/or MSS that served as the basis of your own Arabic edition and include a list of the corresponding sigla used in the text and notes (see 4.7. below for details on bibliographic style).

If you have made any specific editorial or translation decisions, such as leaving standard pious phrases out of your translation, you should make that clear here. Additionally, please indicate whether you are using your own translation of the Qur'an or a published one.

#### **4.3. The Arabic Edition**

By edition the Editors understand an Arabic text collated by referring, minimally, to a representative number of MSS and/or other available editions, or, if that is not possible or

desirable, a composite text produced from a comparison of available editions. The Arabic text you deliver will thus be the product of your careful comparison of existing editions and MSS as applicable. As described above, you will have already informed the Editorial Board of the editions and/or manuscripts on which you intend to base your own edition, which naturally must also form the basis of your English translation. (If you are working from a previously unedited unique MS, the foregoing will evidently not apply, but you will need to submit a copy of the entire MS.)

Ideally you will be delivering the Arabic text electronically, as a Word or Nisus document. However, in some circumstances we are prepared to accept a legible hard copy of a reliable text. How we deal with the Arabic depends partly on the state of the original from which you are working.:

**4.3.1** If there is a reliable electronic version (for example, if you have found a reliable version of the text online, and copied and pasted it into a Word document to which you have made emendations), you may decide to adopt this as the electronic text you deliver to us. In this case, please remember to keep only absolutely essential modern punctuation and vocalization, in keeping with LAL style (see further 6.1.3. below).

**4.3.2** If you are working from a legible hard copy of the reliable Arabic text (such as a legible printed Arabic edition), you will need to deliver to us a hard copy of that text as soon as possible after you have signed your contract. We will then have it typed by a data entry firm and will forward the electronic version to you, so that you can proof-read it, insert section numbers, and make your edits to it. You will then deliver your edition and translation to us electronically using this electronic version of the Arabic.

**4.3.3** If you are working from original manuscripts or otherwise difficult-to-read text (such as photocopies of an old edition), and you wish for us to arrange for it to be typed up, please contact the Managing Editor as soon as possible. You will be required to write it out by hand legibly before delivering it to us.

**4.3.4** Because the Arabic and English will be published on facing pages, one of your first tasks—before you begin translating—will be to mark the Arabic text into easily digestible numbered sections in the electronic version you are using. The structure of the text should determine

how you number your sections, but the primary purpose is to allow the reader easily to correspond Arabic and English paragraphs. Those section numbers will be included in the margin of the typed Arabic. Additionally, the typesetter will need these numbers in order to ensure that the Arabic and the English translation remain in sync on the facing pages.

If the Arabic text you are working from is not already organized into paragraphs or sections, you will need to determine where those section breaks should occur, at regular intervals. Please see Appendix A for an example.

Please check with the Managing Editor if you have questions about how to number sections.

#### **4.4. The English Translation**

Your English translation should be delivered as a Word document, in Gentium Plus font. (See 6. below for further details.)

Once you have numbered the sections in the Arabic text, remember to ensure that the section numbers in the English translation correspond exactly.

#### **4.5. Notes**

##### ***4.5.1. Endnotes to the English Translation***

In your English-language translation you may include notes that cover essential points in order to make the work more accessible to the reader. These notes, which should normally amount to no more than 5% of the length of the translation, will appear as endnotes. The Editors realize that there will be some texts that require more annotation than a limit of 5% will allow. Please consult with your Project Editor if you think this will be the case.

For the purpose of brevity, please use only short-form references in the notes, rather than providing full bibliographical information. All sources referenced in the notes should be given a full citation in the “Bibliography” section.

To create these notes, please use the endnotes function in your word processing system.

#### ***4.5.2. Footnotes to the Arabic Text***

We are not aiming for an exhaustive apparatus criticus for the Arabic text, but rather for an authoritative edition that will not overwhelm the reader. Therefore, notes to the Arabic edition should be *minimal and absolutely crucial*. These will run as footnotes at the bottom of the page. Because the footnotes will appear on the Arabic side of the book, footnotes should be entirely in Arabic. See Appendix C for an example of “minimal and absolutely crucial apparatus.”

If you are also thinking of preparing a full critical apparatus, it will be possible to archive it on the series’ website. See 5. below.

#### **4.6. Glossary of Names and Terms**

You must provide a Glossary of Names and Terms and an Index. You may wish to compile these lists as you work on your Edition-Translation. The Glossary of Names and Terms should include brief definitions of Arabic terminology, as well as brief descriptive entries on key individuals, tribes, dynasties, and places mentioned in the text. In the interest of making the translation accessible to non-specialists, these kinds of definitions and biographical details should appear here rather than in the Endnotes. The glossary should also include entries for groups and sects likely to be unfamiliar to some readers (e.g. Mu‘tazilah and Shi‘ah, for example). Biographical entries should include death dates (where known) in both the Hijri and Gregorian calendars (see examples in 6.2.1 below). The glossary will not include page numbers.

In all cases, Arabic names that begin with “al” include the “al-”, but it is ignored for alphabetizing purposes. Entries in the Glossary should be formatted as follows:

*Aḥmad ibn Ṭūlūn* (r. ca. 254-70/868-84) Turkic military officer of the Abbasids. De factor independent ruler of Egypt and founder of a minor dynasty there.

*al-Ḥasan ibn Sahl* (d. 236/850-1) high official of the Abbasid state. Twice occupied the vizierate under Caliph al-Mu‘tamid.

#### 4.7. Bibliography and Further Reading

These are two separate lists:

(a) *Bibliography*, comprising all books or articles referred to in the Endnotes and Introduction.

(b) *Further Reading*, a guide to other resources for the interested reader.

Entries in both the Bibliography and Further Reading sections should follow the Chicago Manual of Style. Each should be in alphabetical order by author's last name and, in the case of authors with the same last name, sequenced alphabetically by author's first name. Anonymous works and public documents should be inserted in the alphabetical list according to the first word of the title, ignoring *A*, *An*, or *The* or foreign equivalents.

In all cases, Arabic names that begin with "al" include the "al-", but it is ignored for alphabetizing purposes.

For books and book chapters, entries should be formatted as follows:

*Single author*

Hourani, Albert. *History of the Arab Peoples*. Cambridge, MA: Harvard University Press, 1991.

*More than one author*

Crone, Patricia, and Martin Hinds. *God's Caliph: Religious Authority in the First Centuries of Islam*. New York: Cambridge University Press, 1986.

*Edited collection*

Cooperson, Michael, and Shawkat M. Toorawa, eds. *Arabic Literary Culture: 500–925*. Detroit: Thomson Gale, 2005.

*Chapter in an edited collection*

Bonebakker, S. A. "Ibn al-Mu'tazz and *Kitāb al-Badī'*." In *ʿAbbasid Belles Lettres (The Cambridge History of Arabic Literature)*, edited by Julia Ashtiany, T. M. Johnstone, J. D.

Latham, and R. B. Serjeant, 388–411. Cambridge, New York: Cambridge University Press, 1990.

*Published edition of an Arabic text*

al-Anṣārī, ‘Abd Allāh. *Kitāb Manāzil al-sā’irīn*. Beirut: Dār al-Kutub al-‘Ilmiyyah, 1988.

al-Tawḥīdī, Abū Ḥayyān. *Al-Imtā’ wa-l-mu’ānasah*. Edited by Aḥmad Amīn and Aḥmad al-Zayn. 3 vols. Cairo: Lajnat al-Ta’līf, 1939–53.

*Published translation of an Arabic text*

Ibn al-Marzubān, Muḥammad ibn Khalaf. *The Book of the Superiority of Dogs over Many of Those Who Wear Clothes*. Translated and edited by G. R. Smith and M. A. S. Abdel Haleem. Warminster, England: Aris & Phillips, 1978.

Ṣafwat, Aḥmad Zakī. *Jamharat khuṭab al-‘Arab fī l-‘uṣūr al-‘Arabiyyah al-zāhirah*. 4 vols. Cairo: al-Maktabah al-‘Ilmiyyah, 1933–34.

For articles in journals, entries should be formatted as follows:

Tayob, Abdelkader I. “Tabari on the Companions of the Prophet: Moral and Political Contours in Islamic Historical Writing.” *Journal of the American Oriental Society*, 119, no. 2 (1999): 203–10.

al-Sāmarrā’ī, Yūnus Aḥmad. “Aḥmad ibn Abī Fanan: Ḥayātuhu wa-mā tabaqqā min shi‘rihi.” *Majallat Majma‘ al-‘Ilmī al-‘Irāqī*, 34, no. 4 (1983): 131–90.

For articles in print encyclopedias, entries should be formatted as follows:

Athamina, Khalil. “Abān b. ‘Uthmān b. ‘Affān.” In *Encyclopaedia of Islam Three*, v. 1, edited by Gudrun Krämer, Denis Matringe, John Nawas, and Everett Rowson, 101–103. Leiden: Brill, 2008.

Articles published online or in electronic encyclopedias should be formatted as follows:

Soucek, S. "Turfan." *Encyclopaedia of Islam, Second Edition*. Brill Online, 2012. Accessed 25 July, 2012. [http://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-2/turfan-SIM\\_7368](http://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-2/turfan-SIM_7368).

#### **4.8. Index**

When delivering your text, please also provide a list of all relevant subject words in your English translation that should be included in the Index (including all the entries in your Glossary of Names and Terms). That list will then be transmitted to an Indexer.

In all cases, Arabic names that begin with "al" include the "al-", but it is ignored for alphabetizing purposes.

#### **5. Website**

Because there is limited space for extensive notes, back matter, and other material in the books themselves, the Library of Arabic Literature uses its website as a repository for more extensive materials not included in the printed book and e-book, such as a full critical apparatus if you have done one, an excursus on features of the text, or parts of the Arabic text that you and your Project Editor agree do not belong in the print version of the Edition-Translation. These are archived under "Book Supplements" accessed via the "Online Material" menu option on our website ([www.libraryofarabicliterature.org](http://www.libraryofarabicliterature.org)). Please contact the Managing Editor if you expect that you will have materials that would be suitable for archiving on the website.

### **6. Style Guide**

#### **6.1. Preparing the Arabic Edition**

### 6.1.1 Font and Type Size

We recommend a common Arabic typeface such as Arabic Typesetting, Scheherazade or AlBayan. In general, the body of your Arabic text should be in one Arabic font and type size. It is house style, however, to print *isnāds* or any reference material that is part of the original Arabic text (such as in-text glosses provided by the original author) at a smaller size. In your final manuscript, please set such material at a smaller size so that the digital production manager can easily recognize it as such. In the following example, the *isnād* is in 12-point and the matn in 16-point.

قرأت على محمد بن أبي منصور عن أبي القاسم بن البُسْرِيِّ عن أبي عبد الله  
بن بَطَّة قال: أخبرنا أبو بكر الأَجْرِيّ قال: أخبرنا أبو نصر بن كُرْدِي  
قال:

دِجْلَةُ الْعَوْرَاءِ خَلْفَ مَنْزِلِ أَحْمَدَ بْنِ حَنْبَلٍ

### 6.1.2 Vocalization

Please provide minimal vocalization in your Arabic text. The exceptions are as follows:

1. Provide sufficient vocalization as needed to clarify an obscure point or to provide the reader with general guidance;
2. Provide full vocalization in quotations from the Qur'an;
3. Provide full vocalization in poetry.
4. Provide full vocalization for ambiguous or unfamiliar proper nouns (including personal names) the first time they occur in the text. Thereafter, do not vocalize. If in doubt, please consult your Project Editor.

We strongly advise that you confer with your Project Editor on the precise extent of vocalization appropriate for your edition at the very beginning of your project.

In principle, please indicate *tashdīd* in all cases other than on assimilated “sun” letters. Please also consult with your Project Editor on *tanwīn* in your edition. If you choose to indicate *fathāh tanwīn*, we suggest it be written over the letter which precedes the *alif*:

بَكَرًا                      not                      بَكَرًا

### 6.1.3 Punctuation

Please take an extremely restrained approach to modern punctuation in your edited Arabic text. Only include modern periods, commas, semi-colons, and question marks in the Arabic when *absolutely* necessary and please do not use multiple punctuation (e.g., ?! or !!!).

Also, please do not add spacing before punctuation in Arabic, as the additional spaces before periods and commas will later need to be stripped out.

### 6.1.4 Qur’anic Excerpts

In your Arabic text, place Qur’anic material in braces: { }. No footnote is needed for citation. When your Arabic text quotes from the Qur’an, please ensure that the text is fully vowelled. We recommend the site [www.altafsir.com](http://www.altafsir.com), which includes full Qur’anic voweling. On [www.altafsir.com](http://www.altafsir.com), you can search for a particular ayah by clicking on بحث وفهارس on the Arabic side of the home page, although text cannot be copied and pasted from the website. Depending on the program you are working in, you may be able to copy and paste Qur’anic material from [www.tanzil.net](http://www.tanzil.net) into your document. If you are using [www.tanzil.net](http://www.tanzil.net), please choose the “Uthmani” text in the “Quran” menu on left-hand side, and be sure that the “Show Small-Alef” button is checked, and that “Show Pause Marks” is unchecked. If you will need different vowels on the ayah, please consult with your Project Editor.

### 6.1.5 Poetry

If your text includes poetry, please indicate the meter in square brackets immediately prior to quoting the first verse. For example:

قال [الكامل] :

يا رَبِّ قَطْرٍ جامِدٍ حَلَّى بِهِ      نَحَرَ الثَّرَى بَرْدٌ تَحَدَّرَ  
صَائِبٌ  
حَصَبَ الْأَبَاطِحِ مِنْهُ ماءٌ جامِدٌ      غَشَى الْيَلادَ بِهِ عَذَابٌ ذَائِبٌ

Alternatively, you may wish to create an Index of Verses as part of the back matter for your edition-translation, which will indicate the rhyme of the initial line, section number and meter for each poem or excerpted poem in your text. Please see our published volume, *The Epistle of Forgiveness, Volume Two: Hypocrites, Heretics, and Other Sinners*, edited and translated by Geert Jan van Gelder and Gregor Schoeler, pp.313-329, for an example of an Index of Verses.

### **6.1.6 Lacunae**

If you add text to the Arabic edition to make good any lacunae in the manuscript, please indicate that in a footnote at the bottom of the page. Do not add brackets to your Arabic text to indicate material you have added.

For lacunae in the Arabic which cannot with any confidence be filled or restored, please use an ellipse of four periods (. . .).

For lacunae in your English translation, please see section 6.2.3 below.

## **6.2. Preparing the English Translation**

### **6.2.1 Basic Formatting**

Please follow *The Chicago Manual of Style, Sixteenth Edition*

- Use only the Gentium Plus typeface for your English-language manuscript. We recommend the 12-point size for your main text. Use Gentium Plus 10-point size for material (such as isnāds) that should be typeset at the smaller size.
- Follow American English spelling and style (e.g. “realize,” not “realise”; “color,” not “colour”).
- Use “s” in the sibilant-final possessive (“Ḥāfiẓ’s life,” not “Ḥāfiẓ’ life”; “Moses’s staff”).

- Double-space *everything*, including notes and long indented quotes.
- All titles and emphases should be in *italics*. Do not use underline or boldface.
- Put only one space after a colon and after the period at the end of a sentence.
- Use the serial comma before the conjunction that joins the last two items in a series (“Abū Tammām, al-Buḥturī, and al-Mutanabbī”; “apples, oranges, or pears”).
- Space out ellipses [( . . . ) and not (...)].
- Avoid ampersands (&). Spell out “and” instead.
- Close up m-dashes (“him—and her” rather than “him — and her”).
- Divisions between numbers should be with an n-dash, not a hyphen (“7–8,” not “7-8”).
- Place punctuation inside quotes (end.” not end”).)
- Use double quotation marks (American-style) rather than single quotation marks (European-style) for quoted text. Use curly quotation marks (“”) rather than straight ones ("). For quotes within quotes, use a single quotation mark: ‘ ’.
- Justify left only. Do not center anything, including subheads.
- Keep all embedded word processing formatting to a minimum, avoiding functions such as running heads; turn off the automatic hyphenation function.
- Do not use a hard return to end a line of text (even for indented extracts or epigraphs); use a hard return only to end a paragraph or to end items in lists or in lines of poetry.
- Start the first line of your text flush left after chapter openings, section breaks, and any subheads (i.e., no paragraph indent). Paragraph indent all subsequent paragraphs using the tab key (not the space bar).
- Spell out whole numbers from zero through one hundred, as well as whole numbers followed by *hundred*, *thousand*, or *hundred thousand*: fifty-four men, seventeen trees, thirty-eight thousand dollars.
- Particular centuries should be spelled out and lowercase: the fourth Islamic century, the twenty-first century, from the ninth to the eleventh century.
- If your text includes a date in the Hijri calendar, provide the Gregorian equivalent in square brackets as well, without “AD”:
 

“In the year 240 [854–55], I traveled to Baghdad.”

“On the fifteenth day of Rajab in the year 240 [December 9, 854], I traveled to Baghdad.”
- In your own writing (such as the Endnotes, Introduction, and Glossary of Names and Terms), Hijri and Gregorian dates should be separated by a forward slash:

“He was born in the year 303/915–16 in Kufa.”

- Additionally, while both birth and death dates in the Hijri and Gregorian systems should be added when known, please use only death dates for individuals in early Islam born before 1 H (i.e., *mukhaḍramūn*), in order to avoid the use of “BH”:

‘*Alī ibn Abī Ṭālib* (d. 40/661) Muḥammad’s cousin and son-in-law, married to his daughter Fāṭimah...

- Gregorian birth and death dates alone should be given for individuals when Hijri dates are inappropriate or irrelevant:

Euripides (ca. 490–406 BC)

Khedive Ismā‘īl (r. 1863–79)

### ***6.2.2. Quoted Matter***

- Indent left quotes of more than 60 words and include interlinear space (i.e., an extra hard return) both above and below.
- Any interpolations made in quoted matter should be put in square brackets [ ], not in parentheses. Omitted words are indicated by three ellipsis points if the omission does not include a period, by four points if one or more periods occur within the material dropped out. Ellipsis points need not be used at the opening or closing of quoted matter.

### ***6.2.3 Lacunae***

The use of brackets is to be avoided in your English translation, so please do not indicate an interpolated word or words in your translation with brackets. You may, however, wish to indicate the interpolation in an endnote.

Please use an ellipse of four periods (. . .) to indicate lacunae in the English which cannot with any confidence be filled or restored.

For lacunae in your Arabic edition, please see section 6.1.6. above.

### ***6.2.4. Endnotes, Glossary, Bibliography, Further Reading and Index***

- Do not use all caps for authors’ names in the Endnotes, Bibliography or Further Reading sections.

- Endnote numbers should be indicated in the text by Arabic numerals, and placed outside the punctuation.
- In text and notes, avoid cross-references by page numbers to other pages within your manuscript.
- Verses from the Qur'an in the English translation should be referenced for the first time in the Endnotes as follows: Q 'Alaḳ 96:1–5, providing the untranslated name of the surah. In subsequent references, the surah's name may be dropped if appropriate, i.e., Q 96:1.
- Use only short-form references throughout the Endnotes section, rather than providing full bibliographical information in the first instance. The proper citation for an endnote is:

Al-Buḥturī, *Dīwān*, 1:322–323

[In this case, since the citation is to a numbered volume, and is immediately followed by a page number, leave out “vol.” before the volume number.]

- In all cases, in the backmatter of the book (Glossary, Bibliography, Further Reading, and Index) Arabic names that begin with “al” include the “al-”, but it is ignored for alphabetizing purposes.

#### Sample Bibliography entry:

al-Tawḥīdī, Abū Ḥayyān. *Al-Imtā' wa-l-mu'ānasah*. Edited by Aḥmad Amīn and Aḥmad al-Zayn. 3 vols. Cairo: Lajnat al-Ta'līf, 1939–53.

#### Sample Glossary entries:

‘ajwah A special kind of date grown in Medina. A hadith ascribed to the Prophet says “‘Ajwah dates are from Paradise.”

al-Sha‘bī, ‘Āmir ibn Sharāḥīl (d. between 103/721 and 110/728) A resident of Kufa, and a famous early legal expert, exegete, and transmitter of hadith. He was from the Sha‘b clan of the tribe of Hamdān, and is said to be descended from a chieftain of Yemen.

#### Sample Index entries:

al-Akhṭal  
al-Ḥakīm, Tawfiq  
al-Jamāl, Muḥammad Ḥāmid

- In all backmatter elements (Glossary, Bibliography, Further Reading, and Index), the “al-” prefix is always lowercase and ignored for alphabetization purposes, no matter where it occurs in a name. Thus, the following entries are alphabetized correctly:

Ibn Baṭṭūṭah  
Ibn al-Jarrāḥ  
Ibn Mas‘ūd, ‘Abd Allāh  
Ibn al-Qāsim, Abū ‘Abd Allāh ‘Abd al-Raḥmān al-‘Utaqī

Names beginning with Abū, ‘Abd, Ibn and the like are alphabetized under those elements.

‘Abd al-Malik ibn Marwān  
Abū l-‘Atāhiyah  
Ibn al-Qāriḥ, ‘Alī ibn Manṣūr

### ***6.2.5. Pious Phrases and Formulas***

Standard Arabic pious phrases (such as صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) must be retained in your Arabic edition. You may, however, omit them from your translation, provided that you note your decision to do so in your Introduction. If you opt to keep them in your translation, see Appendix D for a list of suggested translations for individual phrases and formulas. Whatever you decide, please be consistent.

### ***6.2.6. Technical Terms for the Learning Process***

Please see Appendix E for a list of suggested translations of phrases pertaining to learning, transmission, and the like.

### ***6.2.7. Qur’anic Excerpts***

In your English text, place translated Qurʾanic material in guillemets (French-style quotation marks): « » . You should also add an endnote citing the surah and ayah, per 6.2.4 above.

When translating material from the Qurʾan, please ensure that your translations are consistent, either by referring to a single published translation, or by ensuring that an ayah that appears more than once in your text is translated identically in each instance.

### **6.2.8. Names**

Names in Arabic convey a wide variety of information. You may translate components of personal names if you deem them relevant:

عبد اللطيف البغدادي	ʿAbd al-Laṭīf al-Baghdādī <b>or</b> ʿAbd al-Laṭīf of Baghdad
ابو بكر الخلال	Abū Bakr al-Khallāl <b>or</b> Abū Bakr the Vinegar Merchant

### **6.2.9. Transliteration from the Arabic**

As with the rest of your manuscript, please use the Gentium Plus font for writing Arabic words and names in transliteration. In general, please follow the transliteration used by the *International Journal of Middle East Studies (IJMES)*, available here:

<http://web.gc.cuny.edu/ijmes/docs/TransChart.pdf>. If you have trouble opening the PDF link, go to <http://web.gc.cuny.edu/ijmes/pages/transliteration.html> and click on “IJMES Transliteration Chart.”

Note that we have made some exceptions to the IJMES system, as follows:

- 1) Use “h” to transliterate *tāʾ marbūṭah* in the non-construct state:  
*madrasah* (not *madrasa*)  
*madrasahs* (not *madrasas*)

- 2) Transliterate the *tāʾ marbūṭah* as a “t” in the construct state:

*Sīrat rasūl Allāh* (not *Sīrah rasūl Allāh*)

- 3) Retain full diacritics for personal names, even for names commonly used in English:

ʿAlī (not Ali)

Muḥammad (not Muhammad)

- 4) If *alif al-waṣl* begins a sentence, or is not preceded by a vowel (i.e., it would not be written with the *hamzat al-waṣl* in Arabic), then write it with its appropriate vowel. Otherwise represent it as a blank space, rather than a hyphen or an apostrophe:

Abū l-ʿAlāʾ al-Maʿarrī (not Abū ʾl-ʿAlāʾ or Abū-l-ʿAlāʾ)

fi l-arḍ (not fī-l-arḍ)

ukhruj min baytī

al-rajul kabīr

inṣarafatā

al-ism

al-ishtirāʾ

riḥlat Ibn Baṭṭūṭah

idhā nfaṣala

qāla khruj

hādhā bnuhu

yā bnī

- 5) Please also note: transliterate the *hamzat al-waṣl* with its appropriate vowel when it is preceded by a *sukūn* (*jazmah*) which in fully vocalized Arabic the following *alif al-waṣl* would elide:

min al-jamāʿah (not mina l-jamāʿah)

lam yaqtul al-rajul (not lam yaqtuli l-rajul)

qad inqāṭaʿa (not qadi nqāṭaʿa)

- 6) Please use a hyphen to indicate the *hamzat al-waṣl* when it is preceded by a connecting particle:

fa-jtanabū  
bi-stimrār  
wa-slamī  
li-l-malāʾikah  
bi-l-layl  
bi-llāh  
li-l-ladhī  
wa-l-nās  
wa-smuhu

- 7) Please use a hyphen to indicate all connectors not followed by the definite article:

bi-lā  
fa-ṣāhibu  
fī-hā  
wa-lam

- 8) Proper names, when transliterated, should retain the definite article:

al-Shāfiʿī (not Shāfiʿī)

- 9) Spell out “ibn” and “bint” in names, rather than the shorthand “b.” and “bt.”:

ʿAlī ibn ʿAbd al-ʿAzīz (not ʿAlī b. ʿAbd al-ʿAzīz)  
Shuhdah bint al-ʿIbarī (not Shuhdah bt. al-ʿIbarī)

- 10) Please retain “al-” for words beginning with “sun letters”:

al-sharq (not ash-sharq)

- 11) When transliterating Arabic book titles, only capitalize the first word (or, if the first word is *Kitāb*, *Risālah*, *Sharḥ*, *Tafsīr* or the like, then the first and second words) and any proper nouns. Note that “al-”, like “the” in English, is capitalized only at the beginning of a sentence or a title.

*Kitāb Nafḥ al-ṭīb min ghuṣn al-Andalus al-raṭīb*  
*Ṭabaqāt fuḥūl al-shu‘arā’*  
*Al-Mawā‘iz wa-l-i‘tibār*

Journal titles should be fully capitalized, thus:

*Majallat Majma‘ al-Lughah al-‘Arabiyyah*  
*Al-Ādāb*

Article titles should read as follows:

“Abū Hiffān: ḥayātuhu wa-shi‘ruhu wa-baqāyā kitābihi *Al-Arba‘ah fī akhbār al-shu‘arā’*”

In the case of organizations, capitalize all words, thus:

Dār al-Ma‘ārif  
al-Imārāt al-‘Arabiyyah al-Muttaḥidah

- 12) If an English term exists for a word, please use it. Words in Merriam-Webster’s should be spelled as they appear there: [www.merriam-webster.com](http://www.merriam-webster.com). These terms should have no diacritics, nor should they be italicized—for example:

Abbasid	(not ‘Abbāsīd)
mufti	(not muftī)
shaykh	(not <i>shaykh</i> )

In some cases, Merriam-Webster lists two options for spelling an Arabic word. In such cases, use either, but please be consistent.

- 13) Please check Appendix G: Preferred Spellings of Commonly-Used Terms for a list of words that are exceptions to rule 12) above and should not be spelled according to [www.merriam-webster.com](http://www.merriam-webster.com).

- 14) For words transliterated from Arabic that do not appear in [www.merriam-webster.com](http://www.merriam-webster.com) and are not listed in Appendix G, however, *ʿayn* and *hamzah* should be preserved in all cases, including personal names, place names, names of organizations, and titles of books and articles. *ʿayn* and *hamzah* should be clearly distinguished from one another, as half rings in Gentium Plus:

ʿ                    for *ʿayn* and  
ḥ                    for *hamzah*

- 15) Place names that have accepted English forms should be spelled in accordance with English norms, for example:

Baalbek, Cairo, Damascus, Mecca, Medina

For other examples of place names, please see Appendix G: Preferred Spellings of Commonly-Used Terms below. All other place names should conform to the transliteration rules laid out in section 6.2.9.

- 16) You should not include Arabic transliterated terms in parentheses in your translation, except in those instances where including the original Arabic word is absolutely vital for the reader’s comprehension of the passage, such as wordplay, lexicographical passages, or other places where it may be absolutely essential and unavoidable. If the text you are translating mentions an Arabic text, please give its title only in English. Technical terms in your translation should be given in English only, without transliteration in parentheses:

“conclusive proofs of prophethood”

Not:                    “conclusive proofs (*hujaj*) of prophethood (*nubuwwah*)”

Within the Introduction and A Note on the Text, when you first mention a technical term, give its definition in English, followed by the Arabic term in transliteration. Thereafter, you should only refer to it by its English definition. Likewise, the first time you mention an Arabic text, give its title in English, followed by its Arabic title in transliteration. Example:

This is like al-Jāḥiẓ, who in his *Book of Misers* (*Kitāb al-Bukhalāʾ*), describes stingy folk from Marw. For many readers, the *Book of Misers* represents...

A pioneer in the field of Arabic philosophy (*falsafah*), al-Fārābī was known as the “second teacher.” His writings on philosophy enormously influenced...

If you are in doubt, please consult the Managing Editor and your Project Editor.

## **7. Overview of the Editing and Production Process**

Once the Editorial Board has formally accepted your delivered Edition-Translation, Introduction, A Note on the Text, Bibliography, Further Reading, Endnotes, Glossary of Names and Terms, and Index, the manuscript will be prepared for production. We cannot begin the production process until *all* materials are delivered.

### **English**

Your English translation will be given a full copyedit, including edits for grammar and consistency of style. The copyeditor will also insert the Press's codes for formatting extracts and different levels of subheadings. Additionally, the copyeditor will check the numbering of the paragraphs in your translation against the Arabic you have provided to ensure that the numbering matches.

### **Arabic**

You are required to deliver your final Arabic edition electronically as a Word document. If you are unable to generate an initial electronic Arabic text on which you will make your edits, we can arrange to have a hard copy of a printed edition typed using an outside vendor. Data-entry firms use a "double-key" system, meaning that two people type the text. A computer flags any discrepancies between the two versions, greatly minimizing the possibility of errors. In either case, you will then be asked to check the typed Arabic text thoroughly for accuracy against the original that you supplied. You will then use that electronic version to produce your edition.

In either case, your final delivered Arabic edition will be reviewed for consistency of paragraph numbering and style, then given codes for formatting.

The copyediting may take 10–12 weeks from date of delivery, after which you will receive the copyedited manuscript for your review. The copyedited manuscript will consist of the English translation marked up with the copyeditor's edit and queries, as well as the Arabic edition included for comparison. You will then have three weeks to review the copyedited manuscript, respond to the copyeditor's queries, and return it. After you have reviewed and returned the copyedited manuscript, the changes will be finalized and the translation laid out as page

proofs, along with the Arabic. Please note that the copyediting stage will be your last opportunity to make substantial additions and revisions to your text. Once the book has been laid out, it becomes much more difficult and costly to make revisions that affect pagination.

The Library of Arabic Literature will first publish printed volumes and e-books; once we have a critical mass of published titles in the series, our goal is to work with a vendor who will convert the texts into a searchable electronic corpus, to be made available to institutions and libraries via a subscription service.

## APPENDICES

### **Appendix A: Examples of Acceptable and Unacceptable Translations into English**

The Library of Arabic Literature aims to produce modern, lucid translations that will be accessible to a non-specialist readership, reflecting a smooth, idiomatic English style rather than simply a “crib” of the Arabic text. Below is an excerpt of an Arabic text, followed by two different translations:

فَأَمَّا مَسْأَلَتِهِمْ فِي كَلَامِ عِيسَى فِي الْمَهْدِ أَنَّ النَّصَارَى مَعَ  
حَبِّهِمْ لِتَقْوِيَةِ أَمْرِهِ لَا يُثَبِّتُونَهُ وَقَوْلُهُمْ إِنَّا تَقَوَّلْنَاهُ  
وَرَوَيْنَاهُ عَنْ غَيْرِ الثَّقَاتِ وَأَنَّ الدَّلِيلَ عَلَى أَنَّ عِيسَى لَمْ  
يَتَكَلَّمْ فِي الْمَهْدِ أَنَّ الْيَهُودَ لَا يَعْرِفُونَهُ وَكَذَلِكَ الْمَجُوسُ  
وَكَذَلِكَ الْهِنْدُ وَالْخَزَرُ وَالْدَيْلَمُ .

The following is an inelegant, overly literal translation of this text, which would not be acceptable style for a Library of Arabic Literature Edition-Translation:

As for their question about the speech of Jesus in the crib, that the Christians, despite their love of strengthening his matter, do not support it, and their words that we have said it and transmitted it from other than trustworthy men and that the proof that Jesus did not speak in the crib is that the Jews do not know it, and so too the Zoroastrians, and so too the Indians, the Khazars, and the Daylamites.

Here is a more idiomatic translation of the same text, which the Editorial Board would consider acceptable for the series:

Let us turn to the question they posed concerning Jesus speaking in the crib, to their point that for all their love of strengthening his cause, the Christians do not support it, to their statement that we have repeated it and transmitted it from untrustworthy authorities, and to their claim that because the Jews, the Zoroastrians, the Indians, the Khazars, and the Daylamites are unaware of it proves that Jesus did not speak in the crib.

Below is another example of an Arabic text, followed by two different translations:

أخبرنا محمد بن أبي منصور قال: أخبرنا عبد القادر بن محمد بن يوسف قال: أنبأنا إبراهيم بن عمر البرمكي قال: أنبأنا عبد العزيز بن جعفر قال: أخبرنا أبو بكر الخلال قال: أخبرني محمد بن الحسين قال: حدثنا أبو بكر المرؤذي قال: قال لي أبو عفيف - وذكر أبا عبد الله أحمد بن حنبل - فقال: كان في الكتاب معنا وهو غليم نعرف فضله وكان الخليفة بالرقعة فيكتب الناس إلى منازلهم الكتب فيبعث نساؤهم إلى المعلم: أبعث إلينا بأحمد بن حنبل ليكتب لهم جواب كتبهم فيبعثه فكان يجيء إليهن مطأطي الرأس فيكتب جواب كتبهم فربما أملين عليه الشيء من المنكر فلا يكتبه لهن.

Below is an inelegant, unacceptable translation of the above text:

Muhammad ibn Abi Mansur reported to us. He said: 'Abd al-Qadir ibn Muhammad ibn Yusuf reported to us. He said: Ibrahim ibn Umar al-Barmaki informed us. He said: 'Abd al-Aziz ibn Ja'far informed us. He said: Abu Bakr al-Khallal reported to us. He said: Muhammad ibn al-Husayn reported to us. He said: Abu Bakr al-Marrudhi transmitted to us. He said: Abu Afif said to us and mentioned Abu 'Abd Allah Ahmad ibn Hanbal. He said:

[Abu Afif:] He was in Qur'an-school with us when he was a little boy whose excellence we knew. The caliph was in al-Raqqah, and the people used to write letters to their dwellings. Their women would send to our schoolmaster: send to us Ahmad ibn Hanbal, in order that he might write for them the answer to their letters. He would send him, and he used to go to them stooping the head to write the answer to their letters. Sometimes they would dictate to him disapproved things and he would not write it for them.

And here is a more idiomatic, acceptable translation of the same text:

We cite Muhammad ibn Abi Mansur, who cites 'Abd al-Qadir ibn Muhammad ibn Yusuf, who was informed by Ibrahim ibn Umar al-Barmaki, who was informed by 'Abd al-Aziz ibn Ja'far, who cites Abu Bakr al-Khallal, who cites Muhammad ibn al-Husayn, who heard Abi Bakr al-Marrudhi report that Abu Afif was talking about Abu 'Abd Allah Ahmad ibn Hanbal and said:

[Abū ‘Afif:] Aḥmad was with us in Qur’an-school when he was just a little boy. Even then he stood out. At that time, the caliph was living in al-Raqqah and the courtiers who joined him there began writing letters to their families in Baghdad. When they wanted to reply to a letter, their womenfolk would ask our schoolmaster to send Aḥmad ibn Ḥanbal to their homes. The teacher would send him out and off he’d go, looking carefully at the ground. The women often dictated obscene words but he wouldn’t write them down.

## Appendix B: Paragraph Numbering of the Arabic and English

The following passage gives an example of how to approach paragraph numbering of the Arabic and English.

### الباب الثالث

#### في ذكر منشئه في صباحه

##### 3.1

قد ذكرنا أنّ الإمام أحمد - رضي الله عنه - ولد ببغداد وبها نشأ وطلب العلم والحديث بها من شيوخها ثم رحل بعد ذلك في طلب العلم إلى البلاد.

##### 3.2

قرأت على محمد بن أبي منصور، عن أبي القاسم بن البُسريّ، عن أبي عبد الله بن بطة، قال: أخبرنا أبو بكر الأجرّي، قال: أخبرنا أبو نصر بن كُرديّ، قال: دجلة العوراء خلف منزل أحمد بن حنبل.

##### 3.3

أخبرنا محمد بن أبي منصور قال: أخبرنا عبد القادر بن محمد بن يوسف قال: أنبأنا إبراهيم بن عمر البرمكيّ قال: أنبأنا عبد العزيز بن جعفر قال: أخبرنا أبو بكر الخلال قال: أخبرني محمد بن الحسين قال: حدثنا أبو بكر المرّوذّي قال: قال لي أبو عفيف - وذكر أبا عبد الله أحمد بن حنبل - فقال:

كان في الكتاب معنا وهو غُلَيْمٌ نَعْرِفُ فَضْلَهُ وَكَانَ  
الْخَلِيفَةَ بِالرَّقَّةِ فَيَكْتُبُ النَّاسَ إِلَى مَنَازِلِهِمُ الْكُتُبَ  
فَيَبْعَثُ نِسَاءَهُمْ إِلَى الْمَعْلَمِ: ابْعَثْ إِلَيْنَا بِأَحْمَدَ بْنَ  
حَنْبَلٍ لِيَكْتُبَ لَهُمْ جَوَابَ كُتُبِهِمْ فَيَبْعَثُهُ فَكَانَ يَجِيءُ إِلَيْهِنَّ  
مَطَاطِيءَ الرَّأْسِ فَيَكْتُبُ جَوَابَ كُتُبِهِمْ فَرَبَّمَا أَمْلَيْنَ عَلَيْهِ  
الشَّيْءَ مِنَ الْمُنْكَرِ فَلَا يَكْتُبُهُ لَهُنَّ.

### 3.4

قال المَرُودِي:

قال لي أبو سراج بن خزيمة: كنا مع أبي عبد الله في  
الكتاب فكان النساء يبعثن إلى المعلم: ابعث إلينا  
بابن حنبل ليكتب جواب كتبهن فكان إذا دخل إليهن لا  
يرفع رأسه ينظر إليهن. قال أبو سراج: فقال أبي -  
وذكره - فجعل يعجب من أدبه وحسن طريقته. فقال لنا  
ذات يوم: أنا أنفق على ولدي وأجيئهم بالموذبين على  
أن يتأدبوا فما أراهم يُفليحون وهذا أحمد بن حنبل  
غلام يتيم انظر كيف يخرج! وجعل يعجب.

## Chapter 3. His childhood

### 3.1

Our exemplar Ahmad was born in Baghdad, as we have mentioned, and grew up there. After studying with the teachers and hadith scholars of the city, he set out to seek learning elsewhere as well.

### 3.2

I read back to Muḥammad ibn Abī Maṣṣūr his report, citing Abū l-Qāsim ibn al-Busrī, citing Abū ‘Abd Allāh ibn Baṭṭah, who cited Abū Bakr al-Ājurrī (the brick maker), who cited Abū Naṣr ibn Kurdī, who said:

[Ibn Kurdī:] Aḥmad ibn Ḥanbal’s house had the One-Eyed Tigris directly behind it.

### 3.3

We cite Muḥammad ibn Abī Maṣṣūr, who cites ‘Abd al-Qādir ibn Muḥammad ibn Yūsuf, who was informed by Ibrāhīm ibn ‘Umar al-Barmakī, who was informed by ‘Abd al-‘Azīz ibn Ja‘far, who cites Abū Bakr al-Khallāl, who cites Muḥammad ibn al-Ḥusayn, who heard Abī Bakr al-Marrūdhī report that Abū ‘Afif was talking about Abū ‘Abd Allāh Aḥmad ibn Ḥanbal and said:

[Abū ‘Afif:] Aḥmad was with us in Qur’an-school when he was just a little boy. Even then he stood out. At that time, the Caliph was living in al-Raqqah and the courtiers who joined him there began writing letters to their families in Baghdad. When they wanted to reply to a letter, their womenfolk would ask our schoolmaster to send Aḥmad ibn Ḥanbal to their homes. The teacher would send him out and off he’d go, looking carefully at the ground. The women often dictated obscene words but he wouldn’t write them down.

Al-Marrūdhī added that Abū Sirāj ibn Khuzaymah said:

[Abū Sirāj:] When we were in Qur’an-school with Aḥmad, women would send messages to the schoolmaster saying, “Send Ibn Ḥanbal to write for us so we can reply to the letters we’ve received.” Whenever he went in to where the women were, he would keep his head down so as not to look at them.’

### 3.4

Al-Marrūdhī:

Abū Sirāj also said that his father, whose name he gave, was impressed by how well Aḥmad conducted himself: “One day my father said to us, ‘I spend money to hire tutors for my children hoping they’ll learn to behave properly, but it doesn’t seem to do any good. Then take Aḥmad ibn Ḥanbal: he’s an orphan, but look how well he’s turned out!’<sup>1</sup> He went on marveling for some time.”

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## Appendix C: Minimal and Absolutely Crucial Apparatus for the Arabic

Below is an example of the kind of minimal apparatus we would like to see for your Arabic text:

لولا مكانه لم يُثَبَّتْ للربِّ رُبوبيُّته ولا لِنَبِيِّ حُجَّةٌ ولم يُفْصَلَ بين حجةٍ وشُبْهَةٍ وبين الدليل وما يُتَخَيَّلُ في صورة الدليل وبه يُعرَفُ الجماعةُ من الفرقة والسنةُ من اليَدِعةِ والشذوذُ من الاستفاضة؟

### فصل منه

[٦] واعلم أن لصناعة الكلام آفاتٍ كثيرةً وضروباً من المكروه عجيبةً منها ما هو ظاهرٌ للعيون والعقول ومنها ما يُدْرِكُ بالعقول ولا يَظْهَرُ للعيون؛ وبعضُها وإن لم يظهر للعيون وكان ممّا يظهر للعقول فإنّه لا يظهر إلا لكلِّ<sup>٢</sup> عقلٍ سليمٍ جيّدٍ التركيبِ وذهنٍ صحيحٍ خالصٍ الجوهرِ؛ ثمّ لا يُدْرِكُهُ أيضاً إلا بعد إدمان الفكرِ وإلا بعد دراسة الكتب وإلا بعد مناظرة الشكل الباهرِ والمعلّم الصابر؛ فإن أراد المبالغةَ وبلوغَ أقصى النهاية فلا بدّ من شهوة قويّة ومن تفضيله على<sup>٣</sup> كلِّ صناعةٍ مع اليقين بأنّه متى اجتهد أنجحَ ومتى أذمنَ قرعَ البابِ ولجَّ فإذا أعطى العلمَ حقّه من الرغبة فيه أعطاه العلمُ حقّه من الثواب عليه.

### فصل منه

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<sup>٢</sup>ط: يظهر لكل؛ ت: يظهر إلا لكل.  
<sup>٣</sup>ساقطة من ب؛ ت: فإذا أعطى العلم حقه من الثواب عليه.

Below is the same Arabic text, but with the kind of detailed critical apparatus that should be avoided in your Arabic edition:

لولا مكانه لم يُثبِتَ للربِّ رُبوبيُّته ولا لِنَبِيِّ حُجَّةٍ ولم يُفصِّلَ بين حُجَّةٍ وشُبْهَةٍ وبين الدليل وما يُتخيَّلُ في صورة<sup>1</sup> الدليل وبه<sup>2</sup> يُعرَفُ الجماعةُ من الفرقة والسنة من البيدعة والشذوذُ من الاستفاضة؟

### فصل<sup>3</sup> منه

[٦] واعلمْ أن لصناعة الكلام آفاتٍ كثيرةً وضروباً من المكروه عجيبةً، منها ما هو ظاهرٌ للعيون والعقول ومنها ما يُدركُ بالعقول ولا يَظْهَرُ للعيون؛ وبعضُها، وإن لم يظهر للعيون وكان ممّا يظهر للعقول فإنّه لا يظهر إلا لكل<sup>4</sup> عقلٍ سليمٍ جيّدٍ التركيبِ وذهنٍ صحيحٍ خالصٍ الجوهرِ؛ ثم لا يُدركُهُ أيضاً إلا بعد إدمان<sup>5</sup> الفكرِ وإلا بعد دراسة الكتب وإلا بعد مناظرة الشكل الباهرِ والمعلّم الصابر؛ فإن أراد المبالغة وبلوغ أقصى النهاية فلا بدّ من شهوة قويّة ومن تفضيله على<sup>6</sup> كلِّ صناعةٍ، مع اليقين بأنّه متى [ب 262ظ] اجتهد أنجح

<sup>1</sup>ب: سورة .

<sup>2</sup>ساقطة من ط .

<sup>3</sup>بياض في ب .

<sup>4</sup>ط، جب: يظهر لكل؛ ت: يظهر إلا لكل .

<sup>5</sup>ط، ت: أزمان .

<sup>6</sup>ساقطة من ب؛ ت: فإذا أعطى العلم حقه من الثواب عليه .

ومتى أذمنَ قَرَعَ<sup>1</sup> البابِ وَلَجَ فإذا أعطى العلمَ حقَّه من  
الرغبة فيه أعطاه العلمُ<sup>2</sup> حقَّه من الثواب عليه.  
فصل<sup>3</sup> منه

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<sup>1</sup>ب، ت: قراع.  
<sup>2</sup>ساقطة من ب.  
<sup>3</sup>بياض في ب.

## Appendix D: Suggested Translations of Pious Phrases and Formulas

أبقاك الله	God keep you!
أجاز	grant a certificate authorize
إجازة	certificate permission to transmit
أخبار	accounts reports
أخبرنا فلان	we cite X X reported to us
أعوذ بالله من الشيطان الرجيم	I seek God's protection from the accursed Satan
أمّا بعد	To proceed And now So [or simply a paragraph return]
أنّ الحمد والنعمة لك والملك	Praise, bounty, and dominion are yours alone
إن شاء الله	God willing
أنبأنا فلان	We were informed by X X informed us
بسم الله الرحمن الرحيم	In the name of God, full of compassion, ever compassionate In the name of God, the Merciful and Compassionate
بسم الله	In the name of God
بلغني عن فلان	I learned from X I heard about X
جلّ ثناءه	His praise be extolled Sublime His praise
جلّ جلاله	His glory be extolled
حدّثنا فلان	We heard X report X told us X reported to us

حفظك الله	God preserve you!
الحمد لله	God be praised Praise God!
رحمه الله	God show him mercy
رسول الله	The Emissary of God, God's Emissary The Messenger of God, God's Messenger
رضوان الله	the pleasure of God
رضي الله عنه	God be pleased with him
سبحان الله	God be glorified!
سبحان الله عما يصفون	God's glory is more sublime than their characterization of Him...
سبحانك	May You be glorified
سبحانه وتعالى	God be glorified and exalted
سمعنا فلاناً يقول	We heard X say
صلاة	ritual prayer [as opposed to "prayer" tout court]
صلوات الله	the blessings of God
صلوات الله عليه	God's blessings upon him
صلى الله عليه وسلم	God bless and keep him God bless and cherish him
عز وجل	mighty and glorious
عليه السلام	eternal peace be his On him/whom eternal peace
قال تعالى	The Exalted said
قال سبحانه وتعالى	God, glorified and exalted, said...
قرأت على فلان	I studied with X
القرآن الكريم	The Noble Qur'an The Exalted Qur'an
كتاب الله	The Book of God
لا إله إلا الله محمد رسول الله	There is no god but God, Muḥammad is the Emissary (or Messenger) of God
لا توفيق إلا بالله	By the grace of God alone God alone gives success May God bring it to pass
لا حول ولا قوة إلا بالله	Power and strength come from God alone
لعمري	Indeed I swear

لا قوّة ولا حكم إلا بالله	Power and decision are God's alone
لك الحمد والشكر	All praise and thanks belong to You
الله	God
الله أعلم	And/but God knows best!
الله أكبر	God is greatest / God is Supreme Good God! God almighty!
الله تبارك وتعالى	God, blessed and exalted
الله تعالى	God (the) exalted
ما شاء الله	Good God! / Goodness! / As God wills
مرسل	God's envoy
نبي	Prophet
نحمده ونشكره	We praise and thank Him
يرحمك الله	God show you mercy God shower you with mercy

## Appendix E: Suggested Translations of Terms Pertaining to Learning, Transmission, Etc.

*adab*: according to the context, “good breeding,” “manners,” “culture,” “refinement,” “belles-lettres,” “writerly culture,” “erudition,” “education.”

*adīb*, pl. *udabāʾ*: “man of learning,” “gentleman,” “writer.”

*allafa*: “to compose.”

ʿ*arḍ*: “presentation” (cf. *qirāʾah*).

*ḥadīth*: “hadith” (per Merriam-Webster), or “saying” when context requires.

*khābar*, pl. *akhbār*: “report,” “anecdote,” “account.”

*ḥalqah*, pl. *ḥalaqāt*: “study circle,” “teaching circle.”

*hijrah*: “Hegira” (pace Merriam-Webster), “exodus,” or “Emigration.”

*ijāzah*: “authorization,” “authorization to transmit.”

*ijāzat al-samāʾ*: “written authorization of audition,” “endorsement of audition.”

*imlāʾ*, pl. *amālī*: “dictation,” “dictation session.”

*isnād*: “chain of transmitters,” “chain of transmission,” “chain of supporting authorities.”

*kalām*: “theology,” “dialectic.”

*kātib*, pl. *kuttāb*: “scribe,” “state secretary.”

*kitāb*: “note,” “letter,” “contract,” “book,” “inscription,” “pamphlet.”

*kitābah*: “transmission of written copy.”

*lughah*: “language,” “lexicography.”

*lughawī*, pl. *lughawiyūn*: “lexicographer.”

*madrasah*, pl. *madāris*: “law college.”

*majlis*, pl. *majālis*: “session,” “discussion session,” “study session,” “literary gathering.”

*matn*, pl. *mutūn*: “text.”

*mudhākarah*: “recitation from memory,” “recapitulation,” “consultation,” “memorizing.”

*naḥw*: “grammar,” “linguistics.”

*naḥwī*, pl. *naḥwiyyūn*: “grammarian,” “linguist.”

*qāriʿ*, pl. *qurrāʿ*: “reciter.”

*qirāʿah*: “recitation,” “presentation.”

*qirṭās*, pl. *qarāṭīs*: “papyrus,” “parchment”.

*qiṭʿah*: “short poem,” “fragment.”

*qiyās*: “rule,” “reasoning according to a set of rules”; in grammar, “analogical deduction.”

*rāwī*, pl. *ruwāt*: “transmitter.”

*rāwiyah*, pl. *rāwiyāt*: “transmitter,” “scholarly transmitter” of poetry.

*raʿy*, pl. *arāʿ*: “personal juridical opinion.”

*risālah*, pl. *rasā'il*: “letter,” “epistle.”

*riwāyah*: “transmission of knowledge,” “a chain of transmission” at the beginning of a book.

*riwāyah bi-l-lafz.* : “verbatim transmission.”

*riwāyah bi-l-mā'nā*: lit. “transmission through meaning [or sense].”

*al-riwāyah al-masmū'ah*: “heard” (literally “audited”) or “aural transmission”.

*samā'*: “audition.”

*sharḥ*, pl. *shurūḥ*: “commentary.”

*ṣuḥufī* (or *ṣaḥafī*) pl. *ṣuḥufiyyūn* (or *ṣaḥafiyūn*): “book-based learner,” “an individual whose learning has been acquired exclusively from books.”

*sunnah*: “custom,” “customary practice.”

*sūrah*: surah

*ta'līf*: (the act of) “composition”; “a compilation,” “a literary work.”

*tadwīn*: “official collection,” “large scale [official] collection.”

*tafsīr*: “exegesis,” “Qur'anic commentary,” “Qur'an commentary.”

*taṣnīf*: “systematic classification,” a method of presenting knowledge that consisted of classifying items in a systematic fashion in books (*kutub*) subdivided into chapters.

## Appendix F: Examples of Transliteration

In general, we seek to retain transliteration from the Arabic, although the level of transliteration will depend on the type of Arabic you are transliterating. For an example of acceptable Arabic vocalization and transliteration styles, see below:

### Poetry

When transliterating poetry, please include full vocalization. Note that this transliteration follows the poetic convention that a verse cannot end on a short vowel, in order to clarify the prosody.

هَلْ غَادَرَ الشُّعْرَاءُ مِنْ مُتَرَدِّمٍ      أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ  
تَوْهُمِ  
يَا دَارَ عِبْلَةَ بِالْجَوَاءِ تَكَلِّمِي  
دَارَ عِبْلَةَ وَاسَلِّمِي  
فَوَقَفْتُ فِيهَا نَاقَتِي وَكَأَنَّهَا  
لِأَفْضِي حَاجَةَ الْمُتَلَوِّمِ  
فَدَنْ

hal ghādara l-shu‘arā’u min mutaraddamī  
am hal ‘arafta l-dāra ba‘da tawahhumī  
yā dāra ‘Ablata bi-l-jiwā’i takallamī  
wa-‘imī ṣabāḥan dāra ‘Ablata wa-slamī  
fa-waqqaftu fī-hā nāqatī wa-ka-annahā  
fadanun li-aqḍiya ḥājata l-mutalawwimī

دَعْ عَنْكَ لَوْمِي فَإِنَّ اللَّوْمَ إِغْرَاءُ  
بِالْتِي كَانَتْ هِيَ الدَّاءُ  
صَفْرَاءُ لَا تَنْزِلُ الْأَحْزَانُ سَاحَتَهَا  
مَسَّتْهُ سَرَاءُ  
وَدَاوِنِي  
لَوْ مَسَّهَا حَجْرٌ

من كَفَّ ذَات حِرِّ فِي زِيِّ ذِي ذَكْرِ  
وَزَنَاءُ لَهَا مُجَبَّان لَوَطِيَّ

da‘anka lawmī fa-inna l-lawma ighrā‘ū  
wa-dāwinī bi-l-latī kānat hiya l-dā‘ū  
ṣafrā‘a lā tanzilu l-aḥzānu sāḥatahā  
law massahā ḥajarun massathu sarrā‘ū  
min kaffi dhāti ḥirin fī ziyyi dhī dhakarīn  
lahā muḥibbāni lūṭiyyun wa-zannā‘ū

### Qur’an

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ  
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ  
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ  
تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ  
فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

Q Fīl 105: 1-5

a-lam tara kayfa fa‘ala rabbuka bi-aṣḥābi l-fīl  
a-lam yaj‘al kaydahum fī taḍlīl  
wa-arsala ‘alayhim ṭayran abābīl  
tarmīhim bi-ḥijāratīn min sijjīl  
fa-ja‘alahum ka-‘aṣfin ma’kūl

In transliterating *āyāt*, please leave off the final endings in order to preserve the rhyme.

### Prose

لولا مكانه لم يُثبَتَ للربِّ رُبوبيُّته ولا لِنَبِيِّ حُجَّةٌ ولم  
يُفصلَ بين حجةٍ وشُبُهةٍ وبين الدليلِ وما يُتخيلُ في صورة

الدليل وبه يُعرَفُ الجماعةُ من الفرقة والسنةُ من  
البدعة والشذوذُ من الاستفاضة؟

law-lā makānuhu lam yuthbat li-l-rabb rubūbiyyah wa-lā li-nabī ḥujjah wa-lam yufṣal bayna  
ḥujjah wa-shubhah wa-bayna l-dalīl wa-mā yutakhayyal fī ṣūrat al-dalīl wa-bi-hi yuʿraf al-  
jamāʿah min al-furqah wa-l-sunnah min al-bidʿah wa-l-shudhūdh min al-istifāḍah.

## Appendix G: Preferred Spellings of Commonly-Used Terms

Per 6.2.9 (12) above, the Library of Arabic Literature asks that editor-translators use the commonly-accepted English spelling of a term if one exists, and to follow the spelling used in [www.merriam-webster.com](http://www.merriam-webster.com), without diacritics. Additionally, per 6.2.9 (14), editor-translators should use the commonly accepted spelling of a place name. To be clear about which words fall under the above categories, please refer to this (non-exhaustive) chart, and ensure that you are using the forms indicated in the left-hand column:

Preferred Spelling:	Not:
Abbasid	‘Abbasid, ‘Abbāsīd
ayah, ayahs	āyah, aya, āyāt, āy
Ayyubid	Ayyūbī, Ayyūbiyyin
Baalbek	Ba‘labakk, Ba‘albik
Baghdad	Baghdād, al-Baghdād
Bedouin	Badū, Badw, Badawī
Cairo	al-Qāhirah
caliph (only capitalized when immediately followed by an individual’s name: “Caliph al-Mu‘tamid,” “when al-Mu‘tamid was caliph”)	khalīfa, khalīfah
Damascus	al-Dimashq
Daylamī	Daylamite
dinar	dīnār
hadith [lowercase] (when referring to a particular hadith or groups of hadith; e.g., “hadiths quoted by al-Ghazali,” “a hadith collection” )	Hadith, Ḥadīth, ḥadīth
Hadith [capitalized] (when referring to the Sunnah as a whole; e.g., “he was a Hadith scholar,” “the Qur’an and Hadith”)	Ḥadīth, hadith, ḥadīth
Ḥanbalī	Hanbalite, Ḥanbalite, Hanbali
hajj	Hajj, ḥajj, <i>hajj</i>
hemistichs	hemistiches
Hijaz	Ḥijāz
Hijrah	Hijra, Hegira, Hegirah
Hijri	Hijrī

jihād	jihād
Kaaba	al-Ka‘bah, Ka‘aba
Khurasan	Khorasan, Khurāsān
Mamluk	Mamlūk, Mameluke
Mecca	Makka, Makkah, al-Makkah
Medina	Madīnah, al-Madīnah
Medinese	Medinan
mufti	muftī
Pasha, pasha	bāshā, pāshā
Qur’an	Quran, Qur’ān
Qur’anic	Quranic, Qur’ānic
Qurayshī	Qurayshite, Qurayshi
Saljūq	Seljuk, Saljuk, Saljuq
Sanaa	Sana’a
Shariah (or shariah)	sharī‘a, sharī‘ah
shaykh	sheik, sheikh
Shaykh	Sheik, Sheikh
Shi‘ah	Shi‘ites, Shiites, Shi’ites
Shi‘i	Shii, Shi’I, Shiite, Shi‘ite, Shi’ite, Shi’ite
Shi‘ism	Shiism, Shi’ism
Sunni, Sunnis	Sunnī, Sunnīs
Surah, Surahs (when referring to particular Surahs)	Sūra, Sūrah, Sūrahs, Suwar
surah, surahs (when referring to surahs in general)	sūra, sūrah, sūrahs, suwar
Umayyad	Umawī

### Islamic Calendar Months

<b>Preferred Spelling:</b>	<b>Not:</b>
Muharram	Muḥarram
Safar	Ṣafar
Rajab	
Rabi‘ al-Awwal	Rabī‘ al-Awwal, Rabī‘ I, Rabi I
Rabi‘ al-Thani	Rabī‘ al-Thānī, Rabī‘ II, Rabi II
Jumada al-Awwal	Jumādā al-Awwal, Jumādā al-Ūlā, Jumādā I

Jumada al-Thani	Jumādā al-Thānī, Jumādā II, Jumada II
Shaʿban	Shaʿbān
Ramadan	Ramaḍān
Shawwal	Shawwāl
Dhu l-Qaʿdah	Dhū l-Qaʿdah, Dhū l-Qaʿda, Dhuʿl-Qaʿdah
Dhu l-Hijjah	Dhū l-Ḥijjah, Dhū l-Hijja, Dhū l-Hijjah, Dhuʿl-Hijjah

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