

Library of Arabic Literature

Handbook for Editor-Translators

Revised by the Executive Board in December, 2020

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1. The Series

The Library of Arabic Literature series offers Arabic editions and English translations of significant works of Arabic literature, with an emphasis on the seventh to nineteenth centuries. The Library of Arabic Literature thus 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, travel writing, history, and historiography.

Books in the series are edited and translated by internationally recognized scholars. They are published in parallel-text and English-only editions in both print and electronic formats. PDFs of Arabic editions are available for free download. The Library of Arabic Literature also publishes distinct scholarly editions with critical apparatus and a separate Arabic-only series aimed at young readers.

The Library encourages scholars to produce authoritative Arabic editions, accompanied by modern, lucid English translations, with the ultimate goal of introducing Arabic's rich literary heritage to a general audience of readers as well as to scholars and students. The publications of the Library of Arabic Literature are generously supported by Tamkeen under the NYU Abu Dhabi Research Institute Award G1003 and are published by NYU Press.

2. Organizational Structure

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

General Editor:	Philip Kennedy (New York University)
Executive Editors:	James E. Montgomery (University of Cambridge) Shawkat M. Toorawa (Yale University)
Editorial Director:	Chip Rossetti
Assistant Editor:	Lucie Taylor
Editors:	Sean Anthony (The Ohio State University) Huda Fakhreddine (University of Pennsylvania) Lara Harb (Princeton University) Maya Kesrouany (New York University Abu Dhabi) Enass Khansa (American University of Beirut)

Bilal Orfali (American University of Beirut)
Maurice Pomerantz (New York University Abu Dhabi)
Mohammed Rustom (Carleton University)

The Editorial Board selects works, commissions translations, reviews all manuscripts and vets the final Edition-Translations.

The Editorial Director, Chip Rossetti, is assisted by Assistant Editor Lucie Taylor, in handling 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 edition 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 Editorial Director, in which you will need to provide (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 produce your Arabic edition.

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

3.2. Submission of 20 Pages of Your Edition-Translation

If, on the basis of your completed questionnaire, the Executive Board decides to move ahead with your proposal, you will be invited to deliver a submission which will be used to assess the viability of the project. Your submission must consist of:

1. 20 finished pages of your Arabic edition, based on your review of the original manuscripts you identified in your questionnaire;

When preparing your Arabic text, please ensure that it is in a standard Unicode Arabic font in Word or a Mac-based program such as Nisus (see 6.1.1). If you have any questions about compatibility, please contact the Editorial Director.

2. your polished English translation of the same section;

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://software.sil.org/gentium/download/>.

Also, please correspondingly number the sections in both the Arabic text and the English translation (See Section 4.3.3 and Appendix B.) On delivery of the full manuscript, both Arabic and English will need to have corresponding numbered sections too.

3. your “principles of editing”: a detailed written statement for the referees about the manuscript sources and editions you are using including a statement of your editorial principles.
4. your “principles of translation”: a detailed written statement for the referees on your approach to translating this text and particular translation guidelines you followed for this submission.
5. PDFs of the relevant folia from any MSS consulted; see 4.2. below for specific guidelines.

Your submission should be sent to the Editorial Director (chip.rossetti@nyu.edu), who will pass it on to the Executive Board.

3.3. Peer Review

The 20 pages of your Edition-Translation will be assessed and anonymously reviewed by two or more outside 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. You will have access to the referee reports in order to incorporate their suggestions.

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 scrutiny 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).

3.4. Collaboration

Collaboration and peer review are integral to the series. Depending on the reviews of the 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, e.g:

Single Editor-Translator:

Leg Over Leg

Edited and translated by Humphrey Davies

Joint Editor-Translators:

The Book of Travels

Edited by Johannes Stephan

Translated by Elias Muhanna

The Philosopher Responds

Edited by Bilal Orfali and Maurice Pomerantz

Translated by Sophia Vasalou and James E. Montgomery

These are only some of the possibilities the Editorial Board may recommend for a particular text.

Note: 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.

3.5. Contract

If your submission has been reviewed and the Editorial Board has taken a formal decision to adopt your project, you will be offered a contract with the Library of Arabic Literature and will be put in touch with your Project Editor. The delivery date in the contract will be determined in consultation with the Editorial Director.

3.6. 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. You and your Project Editor should arrange to be in regular contact as you edit and translate, in particular to ensure that your Edition-Translation conforms to LAL's standards and 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 them 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. The Project Editor is credited as "Volume Editor" in the book.

3.7. 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 Editorial Director.

3.7.1. Review Commissioned by the Executive Board (Executive Review)

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. The Executive Board may require you to input the executive reviewer's suggestions before formally accepting your work.

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

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 [see 4.1 below]**
13. Map(s)
14. **A Note on the Text (including a list of sigla for Arabic sources) [see 4.2 below]**
15. **Complete text of the Arabic Edition [see 4.3 below]**
16. **Complete text of the English Translation [see 4.4 below]**
17. **Endnotes for the English translation [see 4.5 below]**
18. **Glossary (technical terms, individuals, places, dynasties and tribes) [see 4.6 below]**
19. **Chronology (if applicable)**
20. **Bibliography [see 4.7 below]**

21. **Further Reading [see 4.7 below]**
22. **Index of verses/Qurʿanic verses/hadith (if applicable)**
23. **Index [see 4.8 below]**
24. About the NYUAD Institute
25. About the Typefaces
26. Titles Published by LAL
27. **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 and the Editorial Director 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 manuscripts (and editions, in some cases) 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 Qurʿan or a published one.

4.3. The Arabic Edition

Your Arabic editions should be delivered as a Word or Nisus document.

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

You will deliver the Arabic text electronically, as a Word or Nisus document. How you produce the electronic Arabic text depends partly on the state of the original from which you are working, as follows:

4.3.1 Reliable Electronic Edition Available

If you have access to a reliable electronic version (for example, if you have found a version of the text online, and copied and pasted it into a Word document), you may decide to adopt this as the basis for your electronic text and then make your emendations and edits to it. In this case, please use only absolutely minimal vocalization and remove all modern punctuation except for periods, in keeping with LAL style (see further 6.1.3. below).

4.3.2 Typing up a Legible Hard Copy of the Arabic

If you have access only to a printed edition of the Arabic text, you will need to deliver to us scanned PDFs of that edition as soon as possible. If you are having difficulty producing the Arabic text for your edition, please contact the Editorial Director.

4.3.3. Dividing the Text into Numbered Sections

Because the Arabic and English will be published on facing pages, one of your first tasks—before you begin translating—will be to divide the Arabic text into easily digestible numbered sections in the electronic version you are using. The structure of the text should help you determine how you number your sections, but the primary purpose is to allow the reader to consult corresponding Arabic and English material easily. 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. Please see Appendix A for an example.

Prose texts should be numbered with no more than three numbers separated by one period to indicate paragraphs and subdivisions within a longer chapter or section, e.g. for chapter 1:

1.1, 1.2, 1.3, 1.4.1, 1.4.2, 1.4.3, 1.5, 1.6.1, 1.6.2, 1.7, etc.

For **Poetry texts**, the first number should indicate the number of the poem in the book. If your translated lines closely reflect the original Arabic lines of verse (that is, if you have translated each Arabic *bayt* with a single equivalent line of English text), then please number each line individually, so that each Arabic and English line can be given a matching electronic tag for later searchability. In the print edition, only every fifth line number will be printed. For an example, please take a look at the published LAL hardcover, *Arabian Satire* by Ḥmēdān al-Shwē'ir, edited and translated by Marcel Kurpershoek.

If you have not translated your poetry on a strictly line-by-line basis, and cannot in good confidence number your English translation as equivalent to an original Arabic *bayt*, please consult your Project Editor or the Editorial Director for alternative numbering possibilities.

Serial numbering applies irrespective of whether your text will appear in a single volume or in multiple volumes.

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 paragraphs and sections in the Arabic text, please be sure to follow the same numbering in the English translation.

4.5. Notes

4.5.1. Endnotes to the English Translation

In your English-language translation, please include notes that cover only the most 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 some texts may require more annotation than a limit of 5%. Please consult with your Project Editor and the Editorial Director if you think this will be the case.

For the purpose of brevity, please use only short-form references in the notes. All sources referenced in the notes should be given in 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

Notes to the Arabic edition should be *minimal and absolutely crucial*. LAL editions should not overwhelm the reader with notes and therefore do not include an exhaustive apparatus criticus. We only include those notes that will make for an authoritative edition. You may use as a model either *Excellence of the Arabs* or *Consorts of the Caliphs*, both previously published by LAL. See Appendix C for an example of “minimal and absolutely crucial apparatus.”

Because the footnotes will appear on the Arabic side of your book, footnotes should be entirely in Arabic.

In your apparatus, use the Arabic sigla you identified in your Note on the Text. Please avoid including metadata, such as the identification of *tahrīf* and *taṣhīf*, or the use of such terms as *ziyādah* (زيادة) and phrases such as *la‘allahu l-ṣawāb* (لعله الصواب).

If, in addition to the minimal and absolutely crucial version for the print book, you are also thinking of preparing a version of the Arabic text with full critical apparatus, it is possible to archive it on the series' website. See Section 5 below. Alternatively, you can consult with the Executive Board about the possibility of publishing it as a separate LAL Scholarly Edition. Please consult the LAL title *Tajrīd sayf al-himmah li-stikhrāj mā fi dhimmat al-dhimmah* as a model.

4.6. Glossary

You must provide a Glossary of key terms, individuals, tribes, dynasties, and places mentioned in the text. The metalanguage of the Glossary is English. Entries should be brief and not include page numbers or references to scholarly works. To keep the Endnotes to a minimum, definitions and biographical details should appear here. The glossary should also include entries for groups and sects likely to be unfamiliar to some readers (e.g. Mu'tazilah and Shi'ah). Biographical entries should include death dates (where known) in both the Hijri and Gregorian calendars (see examples in 6.2.1 below).

The definite article "al" is to be included in lowercase, but ignored for alphabetizing purposes. Entries in the Glossary should be formatted as follows:

al-Faḍl ibn Ya'qūb (d. 258/872) Baghdadi marble mason and traditionist

Fam al-Ṣilḥ a village north of Wāsiṭ

Fāṭimah (AD 605–32) Daughter of Muḥammad by his first wife, Khadījah...

forfeiture payments (māl al-muṣādarah) it was normal to...

Gabriel the angel who imparted to Muḥammad...

Please consult *Stories of Piety and Prayer* for guidance.

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. Unlike Glossary entries, Bibliography and Further Reading entries capitalize the initial "Al-."

Keep transliterated Arabic author names and titles as they appear on the published book, rather than alter them to conform to LAL transliteration rules.

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

Single author

Bennison, Amira. *The Great Caliphs*. New Haven: Yale University Press, 2010.

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

Larkin, Margaret, and Jocelyn Sharlet, eds. *Tradition and Reception in Arabic Literature*. Wiesbaden: Harrassowitz, 2019.

Chapter in an edited collection

‘Abd al-Rahman, ‘Ā’ishah, “Abū l-‘Alā’ al-Ma‘arrī.” In *‘Abbasid Belles Lettres (The Cambridge History of Arabic Literature)*, edited by Julia Ashtiany et al., 328–38. 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-Tawhīdī, Abū Ḥayyān. *Al-Baṣā’ir wa-l-dhakhā’ir*. Edited by Wadād al-Qāḍī. 10 vols in 6. 1st ed. Beirut: Dār Ṣādir, 1988.

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.

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

Van Berkel, Maaïke. “Reconstructing Archival Practices in Abbāsīd Baghdad.” *Journal of Abbasid Studies* 1 (2014): 7–22.

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

Do not include entries for individual articles in encyclopedias or other references. Your endnotes, for example, may cite multiple articles from *The Encyclopaedia of Islam, Second Edition*, but the Bibliography should list only:

Encyclopaedia of Islam, Second Edition. Brill Online, 2012.

The Further Reading section, on the other hand, may point readers to other resources, including articles in reference works not cited in your book. In that case, you may include entries for individual articles:

Encyclopaedia of the Qurʾān, “Ḥanīf.” Brill Online, 2007.

4.8. Index

When delivering your text, please also provide a list of all relevant 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.

5. Website

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 an excursus on features of the text, parts of the Arabic text that do not belong in the print version of the Edition-Translation, or an expanded Arabic edition. These are archived under “Book Supplements” accessed via the “Online Material” menu option on our website (www.libraryofarabicliterature.org). Please contact the Editorial Director if you expect that you will have materials that would be suitable for publishing 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, Simplified Arabic, Scheherazade, or AlBayan. In general, the body of your Arabic text should be in one Arabic font and type size. House style permits printing lengthy *isnāds* in 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, e.g.:

قرأت على محمد بن أبي منصور عن أبي القاسم بن البُسري عن أبي عبد الله بن بطة قال أخبرنا أبو بكر الأجرى قال أخبرنا أبو نصر بن كُردي قال

دجلة العوراء خلف منزل أحمد بن حنبل

6.1.2 Vocalization

Please provide only absolutely minimal vocalization in your Arabic text. You will be asked to remove or delete vowels judged by your Project Editor and Executive Reviewer not to meet this criterion. The exceptions are as follows:

1. Fully vocalize quotations from the Qur'an, per the guidelines in section 6.1.4 below.
2. Fully vocalize poetry.
3. Fully vocalize unfamiliar proper nouns (including personal names) the first time they occur in the text. Thereafter, do not vocalize.
4. Include *tashdīd* in all cases other than on assimilated “sun” letters, and on relative pronouns.
5. Always indicate *fathah tanwīn*, which must be written over the letter which precedes the *alif*:

فَكَرًا not فَكَرًا

6.1.3 Punctuation

The only modern punctuation that LAL permits in its Arabic texts is the period. No other punctuation—commas, question marks, exclamation points, colons, semi-colons, or dashes—should appear in your Arabic edition, as you will be required to remove them before your materials can be accepted for publication. Please do not add spacing before punctuation in Arabic, as the additional spaces will later need to be stripped out.

6.1.4 Qur'anic Excerpts

Place any Qur'anic material in braces: { }. Please ensure that the text is fully vowelled. To do so, please copy and paste your Qur'anic material from the site www.tanzil.net. Once there:

- Choose the “Uthmani” text in the “Quran” menu on the left-hand side;
- Make sure that “Show Pause Marks” is unchecked;
- Make sure that the “Show Small-Alef” button is checked.

No footnote is needed for citations of Qur'anic material in Arabic.

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]

يَا رَبِّ قَطْرِ جَامِدٍ حَلَّى بِهِ نَخَرَ الْأَثْرَى بَرْدٌ تَحَدَّرَ صَائِبُ
حَصَبِ الْأَبَاطِحِ مِنْهُ مَاءٌ جَامِدٌ غَشَى الْبِلَادَ بِهِ عَذَابٌ دَائِبُ

If you include an Index of Verses as part of the back matter, you may also indicate the meter there; please also include the rhyme of the initial line and section number where it appears. 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, Seventeenth Edition*

- Use only 12-point Gentium Plus typeface for your English-language manuscript. You may use Gentium Plus 10-point size for material (such as *isnāds*) that you believe 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 (“Moses’s staff,” “Ḥāfiẓ’s life,” not “Moses’ staff,” “Ḥāfiẓ’ life”).
- 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 colons and periods 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, if you wish, 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 Āl 'Imrān 3:1–5, providing the untranslated name of the surah. In subsequent references, the surah's name may be dropped if appropriate, i.e., Q 3:7.
- 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:

Abū Hiffān, *Akhbār Abī Nuwās*, 12.

Al-Buḥturī, *Dīwān*, 1:322–323

- 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-Tawhīdī, Abū Ḥayyān. *Al-Baṣāʾir wa-l-dhakhāʾir*. Edited by Wadād al-Qāḍī. 10 vols in 6. 1st ed. Beirut: Dār Ṣādir, 1988.

Sample Glossary entries:

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

al-Shaʿbī, ʿĀmir 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 Shaʿb 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 the Glossary and Index, the “al-” prefix is always lowercase. In the Bibliography and Further Reading sections, the initial “Al-” at the start of an entry is capitalized. In all backmatter elements, the al-/Al- is ignored for alphabetization purposes, no matter where it occurs in a name. Thus:

Ibn Baṭṭūṭah
Ibn al-Jarrāḥ
Ibn Masʿūd, ʿAbd Allāh

Ibn al-Qāsim, Abū ʿAbd Allāh ʿAbd al-Raḥmān al-ʿUtaqī

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

ʿAbd al-Malik ibn Marwān

Abū l-ʿAtāhiyah

Ibn al-Qāriḥ, ʿAlī 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. Qurʾanic Excerpts

In your English text, place translated Qurʾanic material in angle brackets (French guillemets): « » . 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.

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-Baḡhdādī or
---------------------	------------------------------

	‘Abd al-Laṭīf of Baghdad
أبو بكر الخلال	Abū Bakr al-Khallāl or Abū Bakr the Vinegar Merchant

You may standardize the use of a name. If al-Jāḥiẓ is sometimes referred to as al-Jāḥiẓ in the Arabic and sometimes as ‘Abū ‘Uthmān, you may use one version of the name throughout. You may also shorten names given in full after the first occurrence.

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:

<https://ijmes.chass.ncsu.edu/docs/TransChart.pdf>. If you have trouble opening the PDF link, go to https://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm and click on “IJMES Transliteration Chart.”

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

- 1) Use “h” to transliterate *tā’ marbūṭah* in the non-construct state:

<i>madrasah</i>	(not <i>madrasa</i>)
<i>madrasahs</i>	(not <i>madrastas</i>)

- 2) Use “t” to transliterate the *tā’ marbūṭah* in the construct state:

<i>Sīrat rasūl Allāh</i>	(not <i>Sīrah rasūl Allāh</i>)
--------------------------	---------------------------------

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

‘Alī	(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-‘Alā’ al-Ma‘arrī	(not Abū ‘l-‘Alā’ or Abū-l-‘Alā’)
fi l-arḍ	(not fi-l-arḍ)
ukhruj min baytī	
al-rajul kabīr	
inṣarafatā	
al-ism	
al-ishtirā’	
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-jamā‘ah	(not mina l-jamā‘ah)
lam yaqtul al-rajul	(not lam yaqtuli l-rajul)
qad inqāṭa‘a	(not qadi nqāṭa‘a)

- 6) 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-malā’ikah
bi-l-layl
bi-llāh (but connected in names, e.g., al-Mustanṣir billāh)
li-l-ladhī
wa-l-nās

wa-smuhu

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

bi-lā

fa-ṣāhib

fi-hā

wa-lam

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

al-Shāfi‘ī

(not Shāfi‘ī)

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

‘Alī ibn ‘Abd al-‘Azīz

(not ‘Alī b. ‘Abd al-‘Azīz)

Shuhdah bint al-‘Ibarī

(not Shuhdah bt. al-‘Ibarī)

- 10) 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. 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.

14) For words transliterated from Arabic that do not appear in www.merriam-webster.com and are not listed in Appendix G, ‘ayn and hamzah should be preserved, including personal names, place names, names of organizations, and titles of books and articles. ‘Ayn and hamzah should be clearly distinguished from one another, as half rings in Gentium Plus:

‘	for ‘ayn and
’	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, Sousse

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 rare 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 (*ḥujaj*) 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...

As always, when in doubt, please consult the Editorial Director and your Project Editor.

7. Overview of the Editing and Production Process

Once the Editorial Board has formally accepted your delivered Introduction, Note on the Text, Edition, Translation, Glossary, Bibliography, Further Reading, Index (and any other components that apply), the manuscript will be prepared for production. We cannot begin the production process until *all* materials are delivered.

Arabic

Your Arabic edition will be reviewed for consistency of paragraph numbering and style, and given codes for formatting. It may also be sent for proofreading (especially if there is a great deal of poetry).

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. 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.

English

Your English translation will be fully copyedited, 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.

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 مَسْأَلَتُهُمْ فِي كَلَامِ عَيْسَى فِي الْمَهْدِ أَنَّ النَّصَارَى مَعَ حُبِّهِمْ لَتَقْوِيَةِ أَمْرِهِ لَا يَثْبُتُونَهُ وَقَوْلِهِمْ إِنَّا تَقَوْلُنَاهُ وَرَوَيْنَاهُ عَنْ غَيْرِ الثَّقَاتِ وَأَنَّ الدَّلِيلَ عَلَى أَنَّ عَيْسَى 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 that LAL would find acceptable:

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 المروزي 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 ابعت إلينا بأحمد بن حنبل ليكتب لهم جواب كتبهم فيبعثه فكان يجيء إليهن مطأطئ 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 Manṣūr reported to us. He said: ‘Abd al-Qādir ibn Muhammad ibn Yūsuf reported to us. He said: Ibrāhīm ibn ‘Umar al-Barmakī informed us. He said: ‘Abd al-‘Azīz ibn Ja‘far informed us. He said: Abū Bakr al-Khallāl reported to us. He said: Muhammad ibn al-Ḥusayn reported to us. He said: Abū Bakr al-Marrūdhī transmitted to us. He said: Abū ‘Afīf said to us and mentioned Abū ‘Abd Allāh Aḥmad ibn Ḥanbal. He said:

[Abū ‘Afīf:] 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 Aḥmad ibn Ḥanbal, 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 Manṣūr, who cites ‘Abd al-Qādir ibn Muhammad 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 Muhammad ibn al-Ḥusayn, who heard Abi Bakr al-Marrūdhī report that Abū ‘Afīf was talking about Abū ‘Abd Allāh Aḥmad ibn Ḥanbal and said:

[Abū ‘Afīf:] 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: Section 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 صباح

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 محمّد بن أبي منصور عن أبي القاسم بن البُسريّ عن أبي عبد الله بن بَطّة قال أخبرنا أبو بكر الأَجريّ قال أخبرنا أبو نصر بن كرديّ 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 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 بالرقّة فيكتب الناس إلى منازلهم الكتب فيبعث نساؤهم إلى المعلم ابعت 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 لهنّ.

3.4

قال المرؤذي

قال لي أبو سراج بن خزيمة كنا مع أبي عبد الله في الكتاب فكان النساء يبعثن إلى المعلم ابعت إلينا بآبن حنبل ليكتب جواب كتبهنّ فكان إذا دخل إليهنّ لا يرفع رأسه ينظر إليهنّ. قال أبو سراج فقال أبي وذكره فجعل يعجب من أدبه وحسن طريقته. فقال لنا ذات يوم أنا أنفق على ولدي وأجيئهم بالمؤدبين على أن يتأدّبوا فما أراهم يفلحون وهذا أحمد بن حنبل غلام يتيم انظر كيف يخرج. وجعل يعجب.

Chapter 3. His childhood

3.1

Our exemplar Aḥmad 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 Abū 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!’ He went on marveling for some time.”

Appendix C: Minimal and Absolutely Crucial Apparatus for the Arabic

Examples from published Library of Arabic Literature books:

٨. بوران

وكان مبلغ النفقة عليهم خمسين ألف ألف درهم وأمر المأمون بعد انصرافه أن يُدفع إلى الحسن عشرة آلاف دينار من مال فارس وأقطعه الصلح فمُلت إليه على المكان وكانت مُعدّة فجلس الحسن ففرّقها في قواده وأصحابه وحشمه وخدمه.

٢٠٣٠٨ وذكر أحمد بن الحسن بن سهل قال كان أهلنا يتحدثون أن الحسن بن سهل كتب رقاعاً فيها أسماء ضياعه ونثرها على القواد وعلى بني هاشم فن وقعت في يده رقعة منها فيها اسم ضيعة بعث فتسلّمها.

٣٠٣٠٨ وذكر أبو عبد الله الجهشيارى أن عبد الواحد بن محمد حدّثه عن علي بن سهل ابن أبان مولى الحسن بن سهل قال

نثر الحسن يوم الإملاك بنادق العنبر فاستبرد الناس ذلك فأمر بكسرها وأستخراج ما فيها ووكل بكلّ من التقط رجلاً يوفيه ما في بندقته فلما كُسرت البنادق وُجد فيها رقاع قبض كلّ من وجد رقعة ما فيها من عقار أو غيره.

٤٠٣٠٨

فقال إبراهيم بن العباس [طويل]

لِيَهْنِكَ أَصْهَامٌ أَذَلَّتْ بِعَرِّهَا خُدُودٌ^٣ وَجَدَعْنَ الْأُنُوفَ الرَّوَاعِمَا
جَمَعَتْ بِهَا الشَّمْلَيْنِ مِنْ آلِ هَاشِمٍ وَحُرَّتْ بِهَا لِلْكَسْرِيِّ الْمَكَارِمَا
بُنُوكَ بِهَا آلُ النَّبِيِّ وَوَامِرُ ثَوَّ آلِ خِلَافَةِ وَالْحَادُونَ كِسْرَى وَهَاشِمَا

٤٠٨

وروى الصولي عن عون بن محمد قال حدّثني عبد الله بن أبي سهل قال لما بنى المأمون على بوران بنت الحسن بن سهل وأنحدر إليهم إلى ناحية

١ م: ألف. ٢ م: عبد الرحمن الواحد. ٣ م: جدود. ٤ م: وأورثوا.

ذكر انتقال هذا القصر وكيف صار إلى المأمون وما أضاف إليه من الأبنية^١

٩٠٨ ذكر بعضهم أن هذا القصر صار إلى المأمون وكان من أكمل القصور وأبهاها وأحبّ المواضع إليه وأشهاها لإطلاله على دجلة وكاله في النظر وأشماله بالروض والشجر وأكسائه^٢ بالنور المشرق النائر والزهر الموق الزاهر فنزل بساحته وحلّ به حُبّ راحته وجرّ على رياضه ذبوله وطارد في ميدان سروره خيوله ملتذاً بسكاه معتداً بهواه وصار منزل صيده وقصه ومحلّ نزهه وفرسه وأقطع جملة من البرية فعملت ميادناً لركض الغلمان واللعب بالكرة والصولجان وحيراً لجمع الوحوش في أوقات تصيده وفتح له باباً شرقياً إلى جانب البرّ وأخذ على أعلاه منظره تشرف على مرام واسعة لمن عساه يصل من طريق خراسان ونواحي همذان وأذربيجان وأجرى على ذلك الباب نهراً ساقه من نهر المعلّى وأبنتى عليه وقرياً منه منازل برسم خاصته وأصحابه وغاياته^٣ سُميت المأمونية وهي الآن محلة الشارع الأعظم فيما بين عقدي المصطنع والزرايين.^٤

ذكر انتقال هذا القصر إلى الحسن بن سهل وأشتهاره به وما مراد فيه من الأبنية

١٠٠٨ كان المأمون بخراسان مع والده فلما توفي والده هناك بويغ المأمون بخراسان وبويغ أخوه الأمين ببغداد وجرت الفتن العظيمة إلى أن قُتل الأمين رحمة الله عليه فلما وصل البريد بخبر قتله إلى المأمون أرسل الحسن بن سهل خليفة له على العراق لتدبير الأمور بها فوردها بعد انقضاء فتنة الأمين في سنة ثمان وتسعين ومائة ونزل القصر المأموني المذكور وتزوج المأمون بوران بنت الحسن بن سهل بمرو بولاية عمها الفضل بن

١ الأبنية: في حاشية م. ٢ م: أكثانه. ٣ م: غاياته، ج: حاشيته. ٤ م: الزرايين.

الخيل

- ١٠٢٠٢ فما تقرد به علم الخيل لم نجد لأحد من الأمم اليونانية والفارسية والهندية والرومية فيه إلا البند اليسير الذي لا يذكر مثله ولا يعتد به والعرب تعرف أعضائها عضوًا عضوًا بأسماء معروفة من النواصي إلى الأذنان ومن السروات إلى الأرساغ وتعرف شمائلها ومخائلها وما يبلغ منها الغاية وما يقصر عنها بالفراسة وأعلام الجواد والعتيق والمقرف والمجين عُربًا ومجلاً ومحصراً وما يحضر منها على ضمير وما يحضر منها على غير ضمير .
- ٢٠٢٠٢ حدثني السجستاني قال أخبرنا أبو عبيدة معمر بن المثنى عن العرب أنها تستدل على عتق الفرس برقة مجافله وأرنبته وعرض منخريه وعري نواهقه وسمومه ورقة حقويه وما ظهر من أعالي أذنيه ورقة سالفته ولينه ولين شعره ورقة شعر ركبيه وثننه وأشاعره^١ وأبين من ذلك كله لين شكير ناصيته وعرفه .
- ٣٠٢٠٢ قال وكانوا يقولون إذا اشتدت نفسه ورجب متنفسه وطالت عنقه واشتد مركبها في كاهله واشتد حقوه وانهرت شدقه وعظمت فخذه واشتجت أنساؤه وعظمت فصوصه واشتدت حوافره ووقت لحق بجياد الخيل .
- ٤٠٢٠٢ قالوا وإذا رجب متنفسه ولم ير^٢ . . . نفس فإذا لم يكن شديد . . .^٤ قالوا وكل شيء يستحب^٥ . . . في الأثني من الأعلام يستحب في الذكر إلا طول القيام وقلة الربوض وقلة لحم اللهزمة وكانوا يقولون ذكر نؤوم وأثني صؤوم .

١ الأصل: يجده . ٢ الأصل: أشاعره . ٣ الأصل مطموس . ٤ الأصل مطموس . ٥ الأصل: الجملة غير واضحة .
٦ الأصل: الكلمة مطموسة .

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
أما 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, 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 فلانًا 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
عزّ وجلّ	mighty and glorious
عليه السلام	On 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 قوة 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 Almighty God
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: “hijrah,” “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. *lughawīyyūn*: “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. *naḥwīyyūn*: “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. *ārāʿ*: “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.”

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

samā': “audition.”

sharḥ, pl. *shurūḥ*: “commentary.”

ṣuḥufī (or *ṣaḥafī*) pl. *ṣuḥufiyyūn* (or *ṣaḥafiyyūn*): “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 your Introduction or Note on the Text, or in the endnotes, you may need to include transliterated Arabic. 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 تَوْهُمٍ
يَا دَارَ عِبْلَةَ بِالْجَوَاءِ تَكَلِّمِي وَعِمِّي صَبَاحاً دَارَ عِبْلَةَ وَأَسْلَمِي
فَرَقَفْتُ فِيهَا نَاقَتِي وَكَانَتْهَا فَدَنْ لَأَقْضِي حَاجَةَ الْمُتَلَوِّمِ

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

دَعِ عَنْكَ لَوْمِي فَإِنَّ اللَّوْمَ إِغْرَاءُ وَدَاوِنِي بِأَلَّتِي كَانَتْ هِيَ الدَّاءُ
صَفْرَاءُ لَا تَنْزِلُ الْأَحْزَانُ سَاحَتَهَا لَوْ مَسَّهَا حَجْرٌ مَسَّتْهُ سَرَّاءُ
مَنْ كَفَّ ذَاتِ حِرِّ فِي زِيِّ ذِي ذَكْرِ لَهَا مُحِبَّانِ لُوطِيٍّ وَزَنَاءُ

da‘ ‘anka lawmī fa-inna l-lawma ighrā’ū

wa-dāwinī bi-l-lati kānat hiya l-dā'ū
ṣufrā'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 مِّن سِجِّيلٍ
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

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-ḥijāratin 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 يثبت للربّ ربوبيته ولا لنبيّ حجّة ولم يفصل بين حجّة وشبهة وبين الدليل وما
يتخيّل في صورة الدليل وبه يعرف الجماعة من الفرقة والسنة من البدعة والشذوذ من
الاستفاضة.

law-lā makānuhu lam yuthbat li-l-rabb rubūbiyyah wa-lā li-nabiyyin 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-firqah wa-l-sunnah min al-bidʿah wa-l-shudhūd 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, 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
‘Abdallāh, ‘Abd Allāh	Abdallah
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
dinar	dīnār
diwan	dīwān, dīwān, diwan
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
Hanafi, Hanafis	Hanafī, Hanafīs
Hanbali, Hanbalis	Hanbalite, Hanbali, Ḥanābilah, Hanbalīs
hajj	Hajj, ḥajj, hajj
hemistichs	hemistiches
Hijaz	Ḥijāz

Hijrah	Hijra, Hegira, Hegirah
Hijri	Hijrī
Imru' al-Qays	Imru' l-Qays, Imra al-Qays
jihād	jihād
Kaaba	al-Ka'bah, Ka'aba
Khurasan	Khorasan, Khurāsān
Maliki, Maliki's	Malikī, Malikīs
Mamluk	Mamlūk, Mameluke
Mecca	Makka, Makkah, al-Makkah
Medina	Madīnah, al-Madīnah
Medinese	Medinan
mufti	muftī
Mu'tazilah	Mu'tazilites
Mu'tazili	Mu'tazilite
Pasha, pasha	bāshā, pāshā
qasida	qaṣīdah, qaṣīda
Qur'an	Quran, Qur'ān
Qur'anic	Quranic, Qur'ānic
Qurayshī	Qurayshite, Qurayshi
Saljūq	Seljuk, Saljuk, Saljuq
Sanaa	Sana'a, Ṣan'ā'
Shafi'i, Shafi'is	Shāfi'ī, Shāfi'īs, Shafii
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, Sunnis
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

Preferred Spelling:	Not:
Muharram	Muḥarram
Safar	Ṣafar
Rajab	
Rabiʿ al-Awwal	Rabīʿ al-Awwal, Rabīʿ I, Rabi I
Rabiʿ al-Thani	Rabīʿ al-Thānī, Rabīʿ 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

Appendix H: Example of an Index of Verses

Index of Verses

رقم الفقرة في النص	الشاعر	عدد الأبيات	البحر	القافية
11.5.1	مجهول	١	بسيط	ذَيْبُ
17.4.2	زهير بن مسعود الضبي	١	سريع	محبوبُ
9.3.1	مجهول	٢	كامل	غَضَابُ
17.5.1	علقمة بن عبدة	٦	طويل	تَصُوبُ
17.5.1	علقمة بن عبدة	مصراع	طويل	طَرُوبُ
6.1	عبيد بن الأبرص	١	مخلع البسيط	يَحْيَبُ
20.3	إياس بن الأرت	٢	وافر	ديبُ
31.1	عدي بن زيد	١	وافر	عتيبُ
40.2	مجنون ليلي قيس بن الملوّح	٤	وافر	وَحْيَبُ
2.3 ق	أبو بكر العرزي	٣	طويل	يناسبةُ
17.8.2	الأخوص اليربوعي	١	طويل	غرابها
1.1	رؤبة بن العجاج	١	رجز	الحضْبُ
43.3.1	مجهول	١	رجز	كعبُ
17.3.4	امرؤ القيس	١	طويل	المعدَّبُ
41.1	امرؤ القيس	١	طويل	يَربُ
43.2.1	النابعة الجعدي	٢	متقارب	الحوَابُ
3.12 ق	أبو تمام	١	بسيط	السَلْبُ
27.5.1	امرأة مجهولة	٨	رجز	والعي
7.3 ق	مجهول	٢	رجز	يوماً يربُ
17.4.1	أبو تمام	٢	طويل	الذواهبِ
40.4	قيس بن الخطيم	٣	طويل	الركائبِ
19.2.6	مجهول	١	طويل	كاذبِ
12.2.3	القطامي	٥	طويل	كواكبِ
28.5.2	مجهول	٣	رجز	ركائبي
3.13 ق	مجهول	١	خفيف	ماي
3.5.1 ق	الوليد بن يزيد	١	وافر	كاتبِ
17.4.2	مجهول	١	وافر	الكلابِ
9.3.3	الأعشى ميمون	٦	كامل	ثيابها
27.2.2	بشار بن برد أو أبو الأسود الدؤلي	١	طويل	بليبِ
44.2.2	امرأة مجهولة	١	طويل	حيبِ
31.3.2	مجهول	١	طويل	قضيبِ
23.3.2	مجهول	٢	وافر	والغُيوبِ
39.2.2	أبو تمام	١	خفيف	أديبِ