Library of Arabic Literature
Handbook for Editor-Translators

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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, history, and historiography. Books in the series are edited and translated by internationally recognized scholars and are published in parallel-text format with Arabic and English on facing pages, and are also made available as English-only paperbacks. The Library encourages scholars to produce authoritative, though not necessarily critical, Arabic editions, accompanied by modern, lucid English translations. Its ultimate goal is to introduce the rich, largely untapped Arabic literary heritage to both a general audience of readers as well as to scholars and students. The Library of Arabic Literature is supported by a grant from the New York University Abu Dhabi Institute and is 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)
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)

Editorial Director: Chip Rossetti
Assistant Editor: Lucie Taylor
The Editorial Board selects works, commissions translations, reviews all manuscripts and vets the final Edition-Translations. A thirty-member International Advisory Board provides the Editorial Board with guidance.

The Editorial Director, 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 Editorial Director, 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 Editorial Director.

3.2. Submission of 20 Pages of Your Edition-Translation

If, on the basis of your completed questionnaire, the Editors decide to move ahead with your proposal, you will be invited to deliver a submission which they will use to assess the viability of the project. Your submission will consist of:

1. 20 finished pages of your Arabic edition;
2. your polished English translation of the same section;
3. your “principles of editing” statement: a detailed written statement for the referees about the manuscript sources and editions you are using including a brief note on your editing choices;

4. PDFs of any MSS consulted); see 4.2. below for specific guidelines.

The submission of your 20 pages of the Edition-Translation should be delivered to the Editorial Director (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 Editorial Director 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://software.sil.org/gentium/.

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.

3.3. 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).
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, 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-Translator and a Reviewer:**

*Scents and Flavors: A Syrian Cookbook*
Edited and translated by Charles Perry
Reviewed by David Waines

The models above are only some of the possibilities that the Editorial Board may recommend for a particular text.

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

Once your submission has been reviewed and a formal decision 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.

3.6. 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 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.

3.7. 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. 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.

3.8. 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.
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)
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 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 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 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 naturally must also 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:

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 remember to keep only absolutely essential modern punctuation and vocalization, 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. We will then have it typed by a data entry firm and will forward the electronic document to you, so that you can proofread 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 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 determine how you number your sections, but the primary purpose is to allow the reader to review 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.

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.

Because space on the margin is limited, please limit your section numbering as follows:

**Single-volume prose texts** should be numbered with two numbers separated by one period to indicate subdivisions within a longer chapter or section

Format: 1.1, 1.2, 1.3, etc.

**Single-volume poetry texts** should also be numbered with two numbers separated by one period. 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. However, 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-Shwēʿir, 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.

**Texts that will be published as multivolume LAL hardcovers** should have three numbers separated by two periods, with the first number indicating the hardcover volume number. That way, when two hardcover volumes are converted to a single combined paperback, their numbering can stay the same.

Format: [Volume One] 1.1.1, 1.1.2, 1.1.3, etc.
Please check with the Editorial Director 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 follow the same section numbering in the English translation.

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. For your own footnotes, 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. Wherever possible, avoid including metadata, such as the identification of taḥrīf and taṣḥīf, or the use of such terms as ziyādah (زيادة) and phrases such as laʿallahu l-ṣawāb (لعنه الصواب).

If, in addition to the minimal and absolutely crucial version for the print book, you are also thinking of preparing a full critical apparatus, it will be possible to archive it on the series’ website. See Section 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. Muʿtazilah and Shiʿah, 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:

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

al-Hasan ibn Sahl (d. 236/850-1) high official of the Abbasid state. Twice occupied the vizierate under Caliph al-Muʿtamid.
4.7. Bibliography and Further Reading

These are two separate lists:

(a) \textit{Bibliography}, comprising all books or articles referred to in the Endnotes and Introduction.

(b) \textit{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 \textit{A}, \textit{An}, or \textit{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:

\textit{Single author}


\textit{More than one author}


\textit{Edited collection}


\textit{Chapter in an edited collection}

Published edition of an Arabic text


Published translation of an Arabic text


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


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

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


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). Please contact the Editorial Director 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, Simplified Arabic, 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 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 البَشري عن أبي عبد الله بن بطة قال: أخبرنا أبو بكر الأَشْرَي قال: أخبرنا أبو نصر بن كردي قال:

دليل الغورار خلف منزل أحمد بن حنبل

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 *fatḥah tanwīn*, we suggest it be written over the letter which precedes the *alif*:

\[
\text{بﻜرأ} \quad \text{not} \quad \text{بﻜرأ}
\]

### 6.1.3 Punctuation
Please take an extremely restrained approach to modern punctuation in your edited Arabic text. You may use modern periods, comma, colons, and question marks in the Arabic only when *absolutely* necessary. LAL does not permit any other modern punctuation in its Arabic text, such as the semi-colon or exclamation point. Please do not use multiple punctuation (e.g., `??`).

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 preparing 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. 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.

If you will need different vowels on the Qur’anic material in your text, 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 زرب قطر جامد حلّى به نحر النوى بوزن تَحَذَر صائب
خصب الأباخ فنة ماء جامد عشى أيلاد به غذاب ذائب

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-Buḥtūrī, and al-Mutanabbi”; “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., mukhadramūn), in order to avoid the use of “BH”:
  ʿAlī 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 Ismāʿīl (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 Qurʾan in the English translation should be referenced for the first time in the Endnotes as follows: Q ʿAlaq 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, Ḍīwān, 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:**


**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-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-Akhtal
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 Masʻūd, ‘Abd Allāh
Ibn al-Qāsim, Abū ‘Abd Allāh ʿAbd al-Raḥmān al-ʻUtaqī

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

ʿAbd al-Malik ibn Marwān
Abū l-ʻAtāhiyah
Ibn al-Qāriḥ, ʻAlī ibn Manṣūr

6.2.5. Pious Phrases and Formulas
Standard Arabic pious phrases (such as صلّى اللّه عليه وسَلَّم) 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 Qur’anic 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 Qur’an, 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:

<table>
<thead>
<tr>
<th>Arabic Name</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿAbd al-Laṭīf al-Baghdādī</td>
<td>'Abd al-Laṭīf of Baghdad</td>
</tr>
<tr>
<td>Abū Bakr al-Khallāl</td>
<td>Abū Bakr the Vinegar Merchant</td>
</tr>
</tbody>
</table>

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](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](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 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-ваşl begins a sentence, or is not preceded by a vowel (i.e., it would not be written with the hamzat al-ваşl 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 l-ʿAlāʾ or Abū-l-ʿAlāʾ)
fi l-аrḍ (not fi-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-ваşl with its appropriate vowel when it is preceded by a sukūn (jazmah) which in fully vocalized Arabic the following alif al-ваşl would elide:
min al-jamāʿah (not mina l-jamāʿah)
lam yaqtul al-rajul (not lam yaqtuli l-rajul)
qad inqaṭaʿa (not qadi nqaṭaʿa)

6) Please use a hyphen to indicate the *hamzat al-waṣl* when it is preceded by a connecting particle:
fa-jtanabū
ti-stimrār
wa-slamī
di-l-malāʾikah
bi-l-layl
bi-llāh
di-l-ladhī
da-l-nās
wa-smuhu

7) Please use a hyphen to indicate all connectors not followed by the definite article:
bi-lā
fa-ṣāḥibu
fi-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.”:
‘Alī ibn ‘Abd al-ʿAzīz (not Ālī b. Abd 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 Naṣḥ al-ṭīb min ghuṣn al-Andalus al-raṯīb
Ṭabaqāt fuḥūl al-shuʿārāʾ
al-Mawāʿiẓ wa-l-ʿitibār

Journal titles should be fully capitalized, thus:

Majallat Majmaʿ al-Lughah al-ʿArabiyyah
Al-Ādāb

Article titles should read as follows:

“Abū Hiffān: ḥayātuhu wa-shiʿruhu wa-baqāyā kitābihi Al-Arbaʿah fī akhbār al-
shuʿarāʾ”

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

Dār al-Maʿārif
al-Imārāt al-ʿArabiyyah 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 ‘Abbāsid)
mufti (not muftī)
shaykh (not shaykh)

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, however, ‘āyn and hamzah should be preserved in all cases, 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:


c  for ‘āyn 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

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 (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-Jāḥīz, 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 Editorial Director 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.

**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. You will need to check the typed Arabic text thoroughly for accuracy against the original that you supplied and 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.
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 مِسَآَلَتَهُمْ فَأِنَّ كَلَامَ عِيسَى فِي المَهَدِ أَنَّ النَّصَارَى مَعَ حُبِّهِمْ لِثُقَوْيةَ أَمْرِهِ لاَ يُثْبِتُونَهُ وَقُولُهُمْ إِنَّا نَقُولُنَا وَزُوِّيَانَا عَنْ غَيْرِ الثِّقَاتِ وَأَنَّ الدَّلِيلَ عَلَى أَنَّ عِيسَى لَمْ يَتَكُلَّمْ فِي المَهَدِ أَنَّ الْيَهُودَ لاَ يَقُولُونَهُ وَكَذَلِكَ الْمُجُوسُ وَكَذَلِكَ الْهَنَّدُ وَالْخُزَرُ وَالْدَّيْلَمَ.

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:

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

Muḥammad ibn Abī Manṣūr reported to us. He said: ‘Abd al-Qādir ibn Muḥammad ibn Yūsuf reported to us. He said: Ibrāhīm ibn ‘Umar al-Barmaki informed us. He said: ‘Abd al-‘Azīz ibn Ja’far informed us. He said: Abū Bakr al-Khallāl reported to us. He said: Muḥammad ibn al-Ḥusayn reported to us. He said: Abū Bakr al-Marrūdhi 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 Qurʾan-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 Muḥammad ibn Abī Manṣūr, who cites ‘Abd al-Qādir ibn Muḥammad ibn Yūsuf, who was informed by Ibrāhīm ibn ‘Umar al-Barmaki, who was informed by ‘Abd al-‘Azīz ibn Ja’far, who cites Abū Bakr al-Khallāl, who cites Muhammad ibn al-Ḥusayn, who heard Abī Bakr al-Marrūdhi report that Abū ‘Afīf was talking about Abū ‘Abd Allāh Aḥmad ibn Ḥanbal and said:

[Abū ‘Afīf:] Aḥmad was with us in Qurʾan-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 Ahmad ibn Hanbal 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 أن الإمام أحمد - رضي الله عنه - ولد في بغداد 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 البشري، عن أبي عبد الله بن بطئة، قال: أخبرنا أبو بكر الأخرجي، قال: أخبرنا أبو نصر بن كردي، قال:

دـِجلة الغوراء خلف منزل أحمد بن حنبل.

3.3
Chapter 3. His childhood

3.4

قال المروديّ:

قال لي أبو سراج بن خزيمة: كنا مع أبي عبد الله في الكتاب فكان النساء يبعثن إلى المعلم:

ابعث إلينا بابن حنبل ليكتب جواب كتبهم، فكان إذا دخل إلينا لا يرفع رأسه نظر إلينا. قال

أبو سراج: فقال أبي - وذكره - فجعل يعجب من أديبه وحسن طريقة. فقال لنا ذات يوم: أنا

أنفق على ولدي وأجيه بين المؤذّبين على أن يتأدبوا فما أراهم يقلّبون وهذا أحمد بن حنبل غلام

يتيم انظر كيف يخرج! وجعل يعجب.

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 Maṣūr his report, citing Abū l-Qāsim ibn al-Busrī, citing Abū ʿAbd Allāh ibn Baṭṭah, who cited Abū Bakr al-Ājurri (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 Maṣūr, who cites ʿAbd al-Qādir ibn Muḥammad ibn Yūsuf, who was informed by Ibrāhīm ibn ʿUmar al-Barmakī, who was informed by ʿAbd al-ʿAzīz ibn Jaʿfar, who cites Abū Bakr al-Khallāl, who cites Muhammad ibn al-Ḥusayn, who heard Abī Bakr al-Marrūdhi report that Abū ʿAfīf was talking about Abū ʿAbd Allāh Aḥmad ibn Ḥanbal and said:

[Abū ʿAfīf:] 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-Marrūdhi 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.”
Abū Sirāj also said that his father, whose name he gave, was impressed by how well Āḥmad 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 Āḥmad 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

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

لولا مكانه لم يثبت للربِّ زوبيلته ولا لبني حجة ولم يفصل بين حجة وشبهة وبين الدليل وما يتخيل في صورة الدليل وبه يَعرَف الجماعة من الفرقة والسنة من البَدْعَة والشذوذ من الاستفاضة؟

فصل منه

[6] وأعلمن أن لصناعة الكلام آفات كثيرة وضروريا من المكروه عجيبة منها ما هو ظاهر للعيون والعقل ومنها ما يدرك بالعقل ولا يظهر للعيون؛ وبعضها وإن لم يظهر للعيون وكان مما يظهر للعقل فإن له لا يظهر إلا لكل عقل سليم جيد التركيب وذهن صحيح خالص الجوهر؛ ثم لا يدركه أيضا إلا بعد إدمان الفكر والآلة بعد دراسة الكتب والآلة بعد مناظرة الشكل الباهر والمعلوم الصائب فإن أراد المبالغة ولعوب أقصى النهاية فلا بد من شهوة قوية ومن تفضيله على كل صناعة مع اليقين بأنه متى اجتهد أنجح متى أدنى قرع الباب ولَّج فإذا أعطى العلم حقه من الرغبة فيه أعطاه العلم حقه من الثواب عليه.

فصل منه

ط: يظهر لكل؛ ت: يظهر إلا لكل.

ساقطة من ب؛ ت: فإذا أعطى العلم حقه من الثواب عليه.
لولا مكانه لم يثبت للرب زُبْرِيْته ولا لبني حجة ولم يفصل بين حجة وشبهة وبين الدليل وما
يختّل في صورة 1 الدليل ويه2 يُعرف الجماعة من الفرقة والسنّة من البذعة والشذوذ من
الاستفاضة؟
فصل 3 منه

[4] واعلم أن لصناعة الكلام آفات كثيرة وضروبا من المكروه عجيبة، منها ما هو ظاهر
للعيون والعقلون ومنها ما يذرك بالعقلون ولا يظهر للعيون؛ وبعضها، وإن لم يظهر للعيون وكان
فيها ما يظهر للعقلون فإنه لا يظهر إلا لكل 4 عقل سليم جيّد التركيب وذهن صحيح خالص
الجوهر؛ ثم لا يذركه أيضا إلا بعد إدماح 5 الفكر وراءا بعد دراسة الكتب وراءا بعد مناظرة الشكين
الباهير والمعلّم الصابر؛ فإن أراد المبالغة ويلوغ أقصى النهاية فلا بد من شهوة قويّة ومن

<table>
<thead>
<tr>
<th>علامة</th>
<th>ملاحظة</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ب: سورة</td>
</tr>
<tr>
<td>2</td>
<td>سافطة من ط</td>
</tr>
<tr>
<td>3</td>
<td>بيضا في ب</td>
</tr>
<tr>
<td>4</td>
<td>ط، جب: يظهر لكل، ت: يظهر إلا لكل</td>
</tr>
<tr>
<td>5</td>
<td>ط، ت: أزنام</td>
</tr>
</tbody>
</table>
تفضيله على كل صناعة، مع اليقين بأنه متي [ب 262ظ] اجتهد أنْجح ومتى أذمن فرع.

الباب وّلّج فإذا أعطى العلم حقه من الرغبة فيه أعطاه العلم حقه من الثواب عليه.

فصل منه 4.

---

1. ساقطة من ب ؛ ت: فإذا أعطى العلم حقه من الثواب عليه.
2. ب ، ت: قراع.
3. ساقطة من ب.
4. بياض في ب.
### Appendix D: Suggested Translations of Pious Phrases and Formulas

<table>
<thead>
<tr>
<th>Arabic Phrase</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>أبقاك الله</td>
<td>God keep you!</td>
</tr>
<tr>
<td>أجاز</td>
<td>grant a certificate authorize</td>
</tr>
<tr>
<td>إجازة</td>
<td>certificate permission to transmit</td>
</tr>
<tr>
<td>أخبر</td>
<td>accounts reports</td>
</tr>
<tr>
<td>أخبرنا فلان</td>
<td>we cite X X reported to us</td>
</tr>
<tr>
<td>أعوذ بالله من الشيطان الرجيم</td>
<td>I seek God's protection from the accursed Satan</td>
</tr>
<tr>
<td>أما بعد</td>
<td>To proceed And now So [or simply a paragraph return]</td>
</tr>
<tr>
<td>أن الحمد والنعمه لك والملك</td>
<td>Praise, bounty, and dominion are yours alone</td>
</tr>
<tr>
<td>إن شاء الله</td>
<td>God willing</td>
</tr>
<tr>
<td>أنبأنا فلان</td>
<td>We were informed by X X informed us</td>
</tr>
<tr>
<td>بسم الله الرحمن الرحيم</td>
<td>In the name of God, full of compassion, ever compassionate</td>
</tr>
<tr>
<td>In the name of God, the Merciful and Compassionate</td>
<td></td>
</tr>
<tr>
<td>بسم الله</td>
<td>In the name of God</td>
</tr>
<tr>
<td>بسم الله الرحمن الرحيم</td>
<td>In the name of God, full of compassion, ever compassionate</td>
</tr>
<tr>
<td>بلغني عن فلان</td>
<td>I learned from X I heard about X</td>
</tr>
<tr>
<td>جل ثناءه</td>
<td>His praise be extolled Sublime His praise</td>
</tr>
<tr>
<td>جل جلاله</td>
<td>His glory be extolled</td>
</tr>
<tr>
<td>حديثنا فلان</td>
<td>We heard X report X told us X reported to us</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>------------------------</td>
<td>----------------------------------------------------------------</td>
</tr>
<tr>
<td>حفظك الله</td>
<td>God preserve you!</td>
</tr>
<tr>
<td>الرحمن الله</td>
<td>God be praised</td>
</tr>
<tr>
<td>Praise God!</td>
<td></td>
</tr>
<tr>
<td>رحمه الله</td>
<td>God show him mercy</td>
</tr>
<tr>
<td>رضوان الله</td>
<td>the pleasure of God</td>
</tr>
<tr>
<td>رضي الله عنه</td>
<td>God be pleased with him</td>
</tr>
<tr>
<td>سبحان الله</td>
<td>God be glorified!</td>
</tr>
<tr>
<td>سبحان الله عما يصفون</td>
<td>God's glory is more sublime than their characterization of Him...</td>
</tr>
<tr>
<td>سبحانك</td>
<td>May You be glorified</td>
</tr>
<tr>
<td>سبحانه وتعالى</td>
<td>God be glorified and exalted</td>
</tr>
<tr>
<td>سمعنا فلانا يقول</td>
<td>We heard X say</td>
</tr>
<tr>
<td>صلاة</td>
<td>ritual prayer [as opposed to “prayer” tout court]</td>
</tr>
<tr>
<td>صلوات الله</td>
<td>the blessings of God</td>
</tr>
<tr>
<td>صلوات الله عليه</td>
<td>God’s blessings upon him</td>
</tr>
<tr>
<td>صلى الله عليه وسلم</td>
<td>God bless and keep him</td>
</tr>
<tr>
<td>عز وجل</td>
<td>mighty and glorious</td>
</tr>
<tr>
<td>عليه السلام</td>
<td>eternal peace be his</td>
</tr>
<tr>
<td>قال تعالى</td>
<td>On him/whom eternal peace</td>
</tr>
<tr>
<td>قال سبحانه وتعالى</td>
<td>The Exalted said</td>
</tr>
<tr>
<td>قرأت على فلان</td>
<td>God, glorified and exalted, said...</td>
</tr>
<tr>
<td>القرآن الكريم</td>
<td>I studied with X</td>
</tr>
<tr>
<td>The Noble Qur’an</td>
<td>The Exalted Qur’an</td>
</tr>
<tr>
<td>The Book of God</td>
<td></td>
</tr>
<tr>
<td>لا إله إلا الله محمد رسول الله</td>
<td>There is no god but God, Muhammad is the Emissary (or Messenger) of God</td>
</tr>
<tr>
<td>لا توفيق إلا بالله</td>
<td>By the grace of God alone</td>
</tr>
<tr>
<td>God alone gives success</td>
<td></td>
</tr>
<tr>
<td>May God bring it to pass</td>
<td></td>
</tr>
<tr>
<td>لا حول ولا قوة إلا بالله</td>
<td>Power and strength come from God alone</td>
</tr>
<tr>
<td>لعمرى</td>
<td>Indeed</td>
</tr>
<tr>
<td></td>
<td>I swear</td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>لا قوة ولا حكم إلاّ بالله</td>
<td>Power and decision are God’s alone</td>
</tr>
<tr>
<td>لك الحمد والشكر</td>
<td>All praise and thanks belong to You</td>
</tr>
<tr>
<td>الله</td>
<td>God</td>
</tr>
<tr>
<td>الله أعلم</td>
<td>And/but God knows best!</td>
</tr>
<tr>
<td>الله أكبر</td>
<td>God is greatest / God is Supreme</td>
</tr>
<tr>
<td></td>
<td>Good God! / God almighty!</td>
</tr>
<tr>
<td>الله تبارك وتعالي</td>
<td>God, blessed and exalted</td>
</tr>
<tr>
<td>الله تعالى</td>
<td>God (the) exalted</td>
</tr>
<tr>
<td>ما شاء الله مارسل</td>
<td>Good God! / Goodness! / As God wills</td>
</tr>
<tr>
<td>نبيّ</td>
<td>God’s envoy</td>
</tr>
<tr>
<td>نحمدّ ونشكره يرحمك الله</td>
<td>We praise and thank Him</td>
</tr>
<tr>
<td></td>
<td>God show you mercy</td>
</tr>
<tr>
<td></td>
<td>God shower you with mercy</td>
</tr>
</tbody>
</table>
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*ard*: “presentation” (cf. *qirāʾah*).

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


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

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

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

*ijāzat al-*samaʿ*: “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.”

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.”

nahw: “grammar,” “linguistics.”

nahwī, pl. nahwīyyūn: “grammarian,” “linguist.”

qāriʾ, pl. qurrāʾ: “reciter.”

qirāʾah: “recitation,” “presentation.”

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

qitʿah: “short poem,” “fragment.”

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

rawī, pl. ruwāt: “transmitter.”

rawiyah, pl. rawiyāt: “transmitter,” “scholarly transmitter” of poetry.

raʾy, pl. arāʾ: “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-ma’na: lit. “transmission through meaning [or sense].”

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

samā: “audition.”

sharḥ, pl. shurūḥ: “commentary.”

ṣuḥufi (or ṣaḥafi) pl. ṣuḥufiyūn (or ṣaḥafiyūn): “book-based learner,” “an individual whose learning has been acquired exclusively from books.”

sunnah: “custom,” “customary practice.”

sūrah: surah
ta’lif: (the act of) “composition”; “a compilation,” “a literary work.”


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.

هل غادرَ أَلْشَغَرَاءَ من مُتَرَدِّمٍ أم هل غَرَفْتَ أَلْدَازَ بَعْدَ
توهُم
يا دَارَ غَبِلَةً بَالجِوَاءِ تَكَلَّمَيْي ذَرَ غَبِلَةً وَاسْلَمَي
فوقَتْ فيها نَاقَتِي وكَأنَّها
لأَفْضِيْ خَاجِةٌ عَمْلَمْؤُمٍ

hal ghādara l-shuʿarāʿu min mutaraddamī
am hal ʿarafta l-dāra baʿda tawahhumī
yā dāra ʿAblata bi-l-jiwāʾi takallamī
wa-ʿimī šabāḥan dāra ʿAblata wa-slamī
fa-waqqāftu fi-hā näqātī wa-ka-annahā
fadanun li-aqḍīya ḥājata l-mutalawwimī

ذغ عنك لَومي فإن ألَوم إغراءً
بالتِّي كانت هي الداءً
لا تنزل الأحزان ساحتها
من كفّ ذات حر في زمن ذكر
وزناء

ألم تَرْ كِيْفَ فَعَلُ زِكَ بِالأَصْحَابِ أَللْفِيل
أَلْمُ يَجْعَلُ كِيْدَهُمْ فِي تَضْلِيلٍ
و أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيل
تَرْمِيهم بِجَُجَارَةٍ مَّن سَجِيل
فَجَعَلُهُمْ كَخَسْفٍ مَّأْكُولٍ

Qurْan

In transliterating آیات, please leave off the final endings in order to preserve the rhyme.
لولا مكانه لم يُثبت للرب زُبوبيتُه ولا للمسيح حجة ولم يُفصل بين حجة وشبهة وبين الدليل وما يُتخيل في صورة الدليل وبه يُعرف الجماعة من الفرقة والسنة من البذعة والشذوذ من الاستفادة؟

law-lā makānuhu lam yuthbat li-l-rabb rubūbiyyah wa-lā li-nabi ḥujjah wa-lam yuṣal bayna ḥujjah wa-shubhah wa-bayna l-dalīl wa-mā yutakhayyal fi sürat 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:

<table>
<thead>
<tr>
<th>Preferred Spelling:</th>
<th>Not:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbasid</td>
<td>ʿAbbasid, ʿAbbāsid</td>
</tr>
<tr>
<td>ayah, ayahs</td>
<td>āyah, aya, āyāt, āy</td>
</tr>
<tr>
<td>Ayyubid</td>
<td>Ayyūbi, Ayyūbiyyin</td>
</tr>
<tr>
<td>Baalbek</td>
<td>Baʿlabakk, Baʿalbik</td>
</tr>
<tr>
<td>Baghdad</td>
<td>Baghdād, al-Baghdād</td>
</tr>
<tr>
<td>Bedouin</td>
<td>Badū, Badw, Badawī</td>
</tr>
<tr>
<td>Cairo</td>
<td>al-Qāhirah</td>
</tr>
<tr>
<td>caliph (only capitalized when immediately followed by an individual's name: “Caliph al-Muʿtamid,” “when al-Muʿtamid was caliph”)</td>
<td>khalīfa, khalīfah</td>
</tr>
<tr>
<td>Damascus</td>
<td>al-Dimashq</td>
</tr>
<tr>
<td>Daylamī</td>
<td>Daylamite</td>
</tr>
<tr>
<td>dinar</td>
<td>dīnār</td>
</tr>
<tr>
<td>diwan</td>
<td>dīwān, diwān, diwan</td>
</tr>
<tr>
<td>ḥadith [lowercase] (when referring to a particular hadith or groups of hadith; e.g., “hadiths quoted by al-Ghazali,” “a hadith collection”)</td>
<td>Hadith, Ḥadīth, ḥadīth</td>
</tr>
<tr>
<td>Hadith [capitalized] (when referring to the Sunnah as a whole; e.g., “he was a Hadith scholar,” “the Qurʾan and Hadith”)</td>
<td>Ḥadīth, hadith, ḥadīth</td>
</tr>
<tr>
<td>Ḥanbalī</td>
<td>Hanbalite, Ḥanbalite, Hanbali</td>
</tr>
<tr>
<td>āḥaj</td>
<td>Hājj, ḥajj, āḥaj</td>
</tr>
<tr>
<td>hemistichs</td>
<td>hemistiches</td>
</tr>
<tr>
<td>Hijaz</td>
<td>Ḥijāz</td>
</tr>
<tr>
<td>Hijrah</td>
<td>Hijra, Hegira, Hegirah</td>
</tr>
<tr>
<td>Foreign Term</td>
<td>Transliteration</td>
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<td>--------------</td>
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<tr>
<td>Hijri</td>
<td>Hijrī</td>
</tr>
<tr>
<td>Imru’ al-Qays</td>
<td>Imru’ l-Qays, Imra al-Qays</td>
</tr>
<tr>
<td>jihad</td>
<td>jihād</td>
</tr>
<tr>
<td>Kaaba</td>
<td>al-Ka‘bah, Ka‘aba</td>
</tr>
<tr>
<td>Khurasan</td>
<td>Khorasan, Khurāsān</td>
</tr>
<tr>
<td>Mamluk</td>
<td>Mamlūk, Mameluke</td>
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<tr>
<td>Mecca</td>
<td>Makka, Makkah, al-Makkah</td>
</tr>
<tr>
<td>Medina</td>
<td>Madinah, al-Madinah</td>
</tr>
<tr>
<td>Medinese</td>
<td>Medinan</td>
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<tr>
<td>mufti</td>
<td>muftī</td>
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<tr>
<td>Pasha, pasha</td>
<td>bāsha, pāshā</td>
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<tr>
<td>qasida</td>
<td>qaṣīdah, qaṣīda</td>
</tr>
<tr>
<td>Qur’an</td>
<td>Quran, Qur’ān</td>
</tr>
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<td>Qur’anic</td>
<td>Quranic, Qur’ānic</td>
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<tr>
<td>Qurayshī</td>
<td>Qurayshite, Qurayshi</td>
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<tr>
<td>Saljūq</td>
<td>Seljuk, Saljuk, Saljuq</td>
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<td>Sanaa</td>
<td>Sana’a, Ṣan‘āʾ</td>
</tr>
<tr>
<td>Shariah (or shariah)</td>
<td>shari‘a, sharī‘ah</td>
</tr>
<tr>
<td>shaykh</td>
<td>sheik, sheikh</td>
</tr>
<tr>
<td>Shaykh</td>
<td>Sheik, Sheikh</td>
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<td>Shi‘ah</td>
<td>Shi‘ites, Shiites, Shi‘ites</td>
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<td>Shi‘i</td>
<td>Shī‘a, Shī‘a, Shi‘ite, Shi‘ite</td>
</tr>
<tr>
<td>Shi‘ism</td>
<td>Shi‘ism, Shi‘ism</td>
</tr>
<tr>
<td>Sunni, Sunnis</td>
<td>Sunnī, Sunnīs</td>
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<tr>
<td>Surah, Surahs (when referring to particular Surahs)</td>
<td>Sūra, Sūrah, Sūrah, Suwar</td>
</tr>
<tr>
<td>surah, surahs (when referring to surahs in general)</td>
<td>sūra, sūrah, sūrah, suwar</td>
</tr>
<tr>
<td>Umayyad</td>
<td>Umawī</td>
</tr>
</tbody>
</table>

**Islamic Calendar Months**

<table>
<thead>
<tr>
<th>Islamic Month</th>
<th>Preferred Spelling</th>
<th>Not</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muharram</td>
<td>Muḥarram</td>
<td></td>
</tr>
<tr>
<td>Safar</td>
<td>Ṣafar</td>
<td></td>
</tr>
<tr>
<td>Rajab</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Arabic</td>
<td>English</td>
<td></td>
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<tr>
<td>----------</td>
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<td></td>
</tr>
<tr>
<td>Rabīʿ al-Awwal</td>
<td>Rabīʿ al-Awwal, Rabīʿ I, Rabi I</td>
<td></td>
</tr>
<tr>
<td>Rabīʿ al-Thani</td>
<td>Rabīʿ al-Thānī, Rabīʿ II, Rabī II</td>
<td></td>
</tr>
<tr>
<td>Jumada al-Awwal</td>
<td>Jumādā al-Awwal, Jumādā al-Ūlā, Jumādā I</td>
<td></td>
</tr>
<tr>
<td>Jumada al-Thani</td>
<td>Jumādā al-Thānī, Jumādā II, Jumada II</td>
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</tr>
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<td>Shaʿbān</td>
<td></td>
</tr>
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<td>Ramadan</td>
<td>Ramaḍān</td>
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<tr>
<td>Shawwal</td>
<td>Shawwāl</td>
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</tr>
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<td>Dhu l-Qaʿdah</td>
<td>Dhū l-Qaʿdah, Dhū l-Qaʿda, Dhuʾl-Qaʿdah</td>
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</tr>
<tr>
<td>Dhu l-Hijjah</td>
<td>Dhū l-Ḥijjah, Dhū l-Hijja, Dhū l-Hijjah, Dhuʾl-Hijjah</td>
<td></td>
</tr>
</tbody>
</table>

(Revised by the Library of Arabic Literature Editorial Board, February 15, 2018, with input gratefully received from Geert Jan van Gelder, Th. Emil Homerin, Keith Miller, and Bilal Orfali.)