

Library of Arabic Literature
Handbook for Editor–Translators



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TABLE OF CONTENTS

1	THE SERIES	5
2	ORGANIZATIONAL STRUCTURE	6
	2.1 Editorial Board	6
	2.2 Executive Board	6
3	THE PROPOSAL AND CONTRACT PROCESS	7
	3.1 Delivery of Questionnaire	7
	3.2 Submission of 20 Pages of Your Edition–Translation	7
	3.3 Peer Review	8
	3.4 Collaboration	8
	3.5 Contract	9
	3.6 Project Editor	10
	3.7 Final Delivery of the Edition–Translation	10
	3.8 Executive Review	10
	3.9 Incidentals	11
4	STRUCTURE OF YOUR LIBRARY OF ARABIC LITERATURE VOLUME	12
	4.1 Introduction	13
	4.2 Note on the Text	13
	4.2.1 Note on the Edition	13
	4.2.2 Note on the Translation	14
	4.3 The Arabic Edition	14
	4.3.1 Reliable Electronic Edition Available	14
	4.3.2 Dividing the Text into Numbered Sections	15
	4.3.3 Footnotes to the Arabic Text	16
	4.3.4 Sigla	16
	4.3.5 Arabic Footnote Format	17
	4.4 The English Translation	20
	4.5 Endnotes to the English Translation	20
	4.6 Glossary	21
	4.7 Bibliography and Further Reading	23
	4.8 Index List	25
5	WEBSITE	27

6	STYLE GUIDE	28
6.1	Preparing the Arabic Edition	28
6.1.1	Font and Type Size	28
6.1.2	Vocalization	28
6.1.3	Punctuation	29
6.1.4	Manual Kashida (The ـ Character)	29
6.1.5	Qur’anic Excerpts	29
6.1.6	Poetry	30
6.1.7	Lacunae	31
6.2	Preparing the English Translation	31
6.2.1	Basic Formatting	31
6.2.2	Structural Considerations	33
6.2.3	Quoted Matter	34
6.2.4	Capitalization	34
6.2.4	Lacunae	34
6.2.5	Endnotes, Glossary, Bibliography, Further Reading, and Index	35
6.2.6	Pious Phrases and Formulas	36
6.2.7	Technical Terms for the Learning Process	36
6.2.8	Qur’anic Excerpts	36
6.2.9	Names	36
6.2.10	Transliteration from the Arabic	37
7	OVERVIEW OF DELIVERY AND PRODUCTION	41
7.1	Delivery	41
7.1.1	English	41
7.1.2	Arabic	41
7.2	Copy Editing	41
	APPENDICES	43
	Appendix A Section Numbering of the Arabic and English	43
	Appendix B Minimal and Absolutely Crucial Apparatus for the Arabic	46
	Appendix C Suggested Translations of Pious Phrases and Formulas	48
	Appendix D Suggested Translations of Terms Pertaining to Learning, Transmission, etc.	50
	Appendix E Examples of Transliteration	52
	Appendix F Preferred Spellings of Commonly Used Terms	53

1 THE SERIES

The Library of Arabic Literature series makes available 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; PDFs of the Arabic editions are available for free download. In addition, the Library publishes distinct scholarly editions with extensive apparatus criticus. The Library encourages scholars to produce authoritative 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 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

2.1 *Editorial Board*

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) Huda Fakhreddine (University of Pennsylvania) Lara Harb (Princeton University) Enass Khansa (American University of Beirut) Maya Kesrouany (New York University Abu Dhabi) Bilal Orfali (American University of Beirut) Maurice Pomerantz (New York University Abu Dhabi) Mohammed Rustom (Carleton University)
Editorial Director:	Chip Rossetti
Associate Editor:	Lucie Taylor
Digital Production Editor:	Stuart Brown
Fellowships Coordinator:	Amani Alzoubi

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

2.2 *Executive Board*

The Executive Board—which consists of the General Editor, the two Executive Editors, the Editorial Director, and the Associate Editor—are responsible for the day-to-day running of the project.

3 THE PROPOSAL AND CONTRACT PROCESS

The term “Edition–Translation” in what follows refers to both the Arabic text you edit and your English translation of it, both of which must be delivered together.

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, modern, lucid English translation of the same section;
3. a “principles of editing” statement, viz. a detailed written statement about the manuscript sources and editions you are using, including a brief note on your editing choices;
4. PDFs of the corresponding sections of any MSS consulted; see [section 4.2](#) for specific guidelines.

The submission of your 20 pages of the Edition–Translation should be delivered to the Editorial Director (chip.rossetti@nyu.edu).

When delivering your electronic file, please ensure

1. That your text is in a standard Unicode Arabic font in Word (see [section 6.1.1](#)). If you have any questions about compatibility issues, please contact the Editorial Director as soon as possible.

2. That your English translation uses only the Gentium Plus font at 1.5 line spacing. (For more details on font size, see [section 6.2.1](#)). The Gentium Plus font is available for free download here: <http://software.sil.org/gentium/>.
3. That you correspondingly number the sections in both the Arabic text and the English translation (see [section 4.3.2](#) and [Appendix A](#)). On delivery of the full manuscript, both Arabic and English will need to have corresponding numbered sections too.

Note: Submissions that do not conform to LAL’s norms and conventions as set out in this Handbook will not be accepted until they do conform.

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 project is accepted, 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 [section 3.4](#)).

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:

Ibn Khaldūn, *The Requirements of the Sufi Path*

Edited and translated by Carolyn Baugh

Joint Editor–Translators:

Ibn Buṭlān, *The Doctors' Dinner Party*

Edited and translated by Philip Kennedy and Jeremy Farrell

Separate Editor and Translator:

Al-Jawbarī, *The Book of Charlatans*

Edited by Manuela Dengler

Translated by Humphrey Davies

Several Editors and Translators:

Al-Tawḥīdī and Miskawayh, *The Philosopher Responds*

Edited by Bilal Orfali and Maurice Pomerantz

Translated by Sophia Vasalou and James E. Montgomery

Editor–Translator and a Reviewer:

ʿAbdallāh ibn Sbayyil, *Arabian Romantic*

Edited and translated by Marcel Kurpershoek

Reviewed by Saad Sowan

The Editorial Board may recommend other models depending on the text and the nature of the collaboration required.

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 subsequently will need to come to a decision about the contents of the Introduction. The Arabic edition you establish must be the basis of the translation you produce. In case of uncertainty or doubt, please consult your Project Editor or the Editorial Director.

3.5 *Contract*

Once your submission has been reviewed and a formal decision to adopt your project has been taken, 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 LAL approach to editing and translating 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 to send chapters of your Edition–Translation as you complete them, rather than submitting your entire manuscript at once: your Project Editor can then edit and review these on a rolling basis. (Your Project Editor will be credited as Volume Editor in your published book.) It is the task of the Project Editor to help ensure that your work once finished will pass the review commissioned by the Executive Editors (often referred to as the Executive Review: see [section 3.8](#)).

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 [section 4](#)), 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. Please note that your manuscript will be returned to you if it does not conform to LAL's norms and conventions as set out in this Handbook and will not be accepted until it does conform. At that point, the Executive Board will commission an executive review of your manuscript. The Executive Board aim to have the review of your manuscript completed within four to six months of its delivery to the Editorial Director.

3.8 *Executive Review*

The executive review is the final hurdle the manuscript must pass before the Executive Board will formally accept it. The executive review may recommend that a) your manuscript enter the production stage; b) your manuscript be returned with instructions to make changes as outlined in the review report; or c) your manuscript be declined and your contract cancelled. The Executive

Board may require you to input the executive reviewer's edits before they allow the project to move forward.

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

3.9 *Incidentals*

The Library of Arabic Literature does not cover 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 Executive 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 (including endnotes)**
13. **Note on the Edition (including a list of sigla for Arabic sources)**
14. **Note on the Translation**
15. **Complete text of the Arabic Edition, with apparatus**
16. **Complete text of the English Translation, with endnotes**
17. **Glossary**
18. **Bibliography (all books and articles referred to in the Introduction and Endnotes)**
19. **Further Reading (a guide to other resources for the interested reader)**
20. **Index list**
21. About the NYUAD Institute
22. **About the Editor–Translator(s)**

4.1 *Introduction*

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

4.2 *Note on the Text*

Your Note on the Text should explain your approach to editing and translating the text. LAL advises organizing this into two subsections: Note on the Edition and Note on the Translation.

4.2.1 Note on the Edition

The Note on the Edition should indicate the Arabic manuscripts (and published editions, if applicable) that served as the basis of your own Arabic edition, describe your editorial decisions (such as, e.g., retaining “Middle Arabic” orthography), and include a list of the corresponding sigla used in the text and notes (see [section 4.7](#) below for details on bibliographic style). It may also include other materials pertinent to your edition such as a list of passages you have emended based on versions of a passage or poem available in quotations by other authors in separate works.

Your Note on the Edition should include a list identifying the sigla for the manuscripts (and, in rare instances, published editions) that you relied upon for your Arabic edition.

If you are working from a unicum, it should be identified by the siglum **الأصل**.

If you are working from more than one MS, use a single Arabic letter—ideally, an abbreviation—to identify each MS as its siglum.

In the rare instances when you are citing a published Arabic edition, identify the edition by a proper noun, usually the name of the editor.

For further detail on sigla, see [section 4.3.4](#) below.

4.2.2 Note on the Translation

The Note on the Translation should describe previous translations and explain any translation decisions you have made, such as leaving standard pious phrases out of your translation.

4.3 *The Arabic Edition*

For editions of Arabic texts, it is LAL policy that the editor select a manuscript on which to base the edition, and to collate other manuscripts against that base manuscript, rather than to seek to create a new version of the text out of the manuscript evidence available. The following instructions are intended to cover most eventualities that may arise when editing your base manuscript, rather than to encourage a reconstruction of any ur-text based on a pick and mix approach to editing the text as it has survived in the manuscripts at the editor's disposal.

Therefore, by “edition,” the Editors understand an Arabic text established on the basis of a single MS that the editor has selected as suitable for the purpose and collated by referring, minimally, to a representative number of MSS and/or other available editions, or in rare cases, if such an edition is not possible, 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 in [section 3.1](#) above, you will have already informed the Editorial Board of the manuscripts on which you intend to base your own edition, which 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 to the Editorial Director a copy of the entire manuscript.)

You will deliver the Arabic text electronically, as a Word 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 [section 6.1.3](#) below).

4.3.2 Dividing the Text into Numbered Sections

Because the Arabic and English are published on facing pages, one of your most important tasks in preparing your Edition will be to divide the Arabic text into numbered sections in the electronic version you are using. The primary purpose is to allow the reader to review corresponding Arabic and English material easily. Additionally, the Digital Production Manager 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 sections, you will need to determine where those section breaks should occur. A section may, when appropriate, consist of more than one paragraph. As the sections are also used for indexing, a section should not exceed one page. (Please see [Appendix A](#) for examples).

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

In prose texts, use two numerals separated by a period, e.g.

1.1, 1.2, 1.3, etc.

2.1, 2.2, 2.3

If your Arabic text is divided into chapters, the first numeral should indicate the chapter number. For reasons of space, your section numbering should not attempt to reflect a text's complex structures (such as nested narratives or detailed sub-arguments) through the use of three or more numerals.

In poetry texts, the first numeral 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. (See *Arabian Satire* by Ḥmēdān al-Shwē'ir, for an example.)

If you have not translated your poetry on a strictly line-by-line basis, please consult your Project Editor or the Editorial Director for numbering advice.

4.3.3 Footnotes to the Arabic Text

We do not aim 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. See [Appendix B](#) for an example of “minimal and absolutely crucial apparatus.” Do not use the apparatus criticus as an opportunity to describe features of the manuscripts, such as *tahrīf* or *taṣḥīf*. Please comment on such features generally in your Note on the Edition.

Do not include in the apparatus bibliographical information about texts you have relied on to restore a reading or replace a reading of the manuscript. Note the reading of the MS in the apparatus and include a list of such occasions in your Note on the Edition.

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

Do not include phrases such as *لعل الصواب* in the apparatus. If you think the reading is defective then emend it and give the emended reading in the apparatus and give a list of such occasions in your Note on the Edition.

4.3.4 Sigla

Singleton MS

For a singleton or unicum MS, use *الأصل* .

Multiple MSS

When using several MSS, please use single Arabic letters to designate them (or two letters to disambiguate), e.g., for 5 MSS,

Damascus	د	
Cairo	ق	
London	ل	
Tashkent	ش	(or تش)
Tokyo	ك	(or تك)

Published editions

For published editions, use the name of the editor, e.g.

Bint al-Shāṭi' بنت الشاطئ
Ghersetti غرسيتي
van Gelder & Schoeler فان خلدن وشولر

4.3.5 Arabic Footnote Format

The following provides examples of how you should structure Arabic footnotes to different purposes.

Emendation when working from a single manuscript

Case: You are working with a singleton/unicum MS and wish to correct or emend the *aṣl*, e.g., غريب قريب for the *aṣl*'s غريب.

Format: Use الأصل, followed by a colon and the word you emended from the *aṣl*.

Example: الأصل: غريب.

Indicating a variant

Case: You are working with, say, the five MSS listed above (ك, ش, ل, ق, د) and wish to indicate variants. You choose, e.g., جمال from MSS د and ق, but want to show that the others have كمال.

Format: List the relevant MSS, separated by Arabic commas, followed by a colon and the variant.

The reader can infer that د and ق have جمال.

Note: LAL policy is to indicate only significant variants.

Example: ش, ك, ل: كمال.

Indicating multiple variants

Case: You wish to indicate multiple variants across the MSS.

Format: The format above can be repeated, separated by an Arabic semi-colon.

Note that LAL policy is to indicate only significant variants.

Example: ش, ك: كمال; ل: جمال.

Indicating multi-word variants

Case: You wish to indicate a variant reading for more than a single word in your edition.

Format: Provide the phrase or relevant words as they appear in your edition, followed by a colon, the siglum, another colon, and the variant. If the phrase in your edition is very long, use an ellipsis.

Example: ثلاث . . . الله تعالى: س: وعندي شيء من المال أودعه عندك .

Case: A similar construction between the reading in your edition and the variant means that the extent of the parallel phrases can easily be deduced. For instance, a name given in most manuscripts as عمر بن معدي كرب, but in one as عمر بن معدي كرب.

Format: You need not provide the reading adopted in your edition.

Example: ك: عمر بن معدي كرب .

Indicating a missing word or phrase

Case: You wish to indicate that an MS or MSS is missing a word or phrase:

Format: To notate a missing word, use ساقطة من or سقطت من, followed by the siglum/sigla.

To notate a missing phrase, provide the phrase, followed by a colon, ساقطة من or سقطت من, and the siglum/sigla.

Examples: سقطت من ق .
يا قوم . . . الدهر: سقطت من ق .

Indicating a divergence from base MS(S)

Case: You wish to indicate that a word or phrase which you have decided to include in your edition comes from a MS other than your base MS(S).

Format: Use زيادة من or زيدت من followed by the sigla.

To notate multiple words, provide the word or phrase, followed by a colon, زيادة من or زيدت من, and the sigla.

Examples: زيدت من ت، ق، ش .
ثلاث . . . لأجل الله تعالى: زيدت من ت، ق، ش .

Editorial addition

Case: You wish to indicate a word or phrase that you have added to your edition out of necessity.

Format: Use لم ترد في followed by the siglum.

If you are notating a phrase, provide the word or phrase, followed by a colon, لم ترد في, and the siglum.

Examples:

لم ترد في ك.
حول المدينة: لم ترد في ك.

Indicating material you have excluded

Case: You wish to indicate a word or phrase in a MS which you have decided not to include in your edition, but which is significant enough to merit a footnote.

Format: Provide the siglum followed by a colon and the word or phrase in parentheses and use زيادة.

Examples:

ش: (غير) زيادة.
ش: (ذراع وعلوه خمس مائة ذراع) زيادة.

Excluded marginalia

Case: You wish to indicate a word or phrase that appears in the margin of an MS, but which you have decided not to include in your edition.

Format: Provide the siglum, followed by a colon, the marginal word or phrase in parentheses, and وردت في الهامش.

Examples:

د: (النما) وردت في الهامش.
د: (ولا يخافون من) وردت في الهامش.

Damage

Case: You wish to indicate a word or phrase that is unreadable due to damage in the base MS.

Format: Use مطموسة في followed by the siglum.

If you are notating a phrase, provide the phrase, followed by a colon, مطموسة في, and the siglum.

Examples:

مطموسة في ش.
فيدخل الناس تحت: مطموسة في ش.

Illegibility

Case: You wish to indicate a word or phrase that is illegible.

Format: Use غير واضحة followed by the siglum.

If you are notating a phrase, provide the phrase, followed by a colon, غير واضحة في, and the siglum.

Examples:

غير واضحة في د.
فُيدخل الناس تحت: غير واضحة في د.

Lacunae

Case: You wish to indicate a lacuna.

Format: Use بياض في followed by the siglum.

If you are notating a phrase, provide the phrase, followed by a colon, بياض في, and the siglum.

Examples:

بياض في ل.
فُيدخل الناس تحت: بياض في ل.

4.4 *The English Translation*

Your English translation should be delivered as a Word document, in Gentium Plus font. (See [section 6.2](#) 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 *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. Some texts may exceptionally require more annotation. Please consult with your Project Editor and the Editorial Director if you think this will be the case.

You are free to use either the endnotes or footnotes function in Microsoft Word to create these notes. If you use footnotes, these will be converted to endnotes in production, so please ensure that they are numbered contiguously through the whole document, with no restarting on a new page or section.

See [section 6.2.5](#) for how to format references in notes.

4.6 Glossary

You must provide a Glossary. The Glossary should include brief definitions of Arabic terminology, as well as brief descriptive entries on key individuals, tribes, dynasties, and places mentioned in the text if they are not represented on a map that accompanies your Edition–Translation. In the interest of making the translation accessible to non-specialists, these kinds of definitions and biographical details should appear here rather than in the Endnotes. The glossary should also include entries for groups and sects likely to be unfamiliar to some readers (e.g. Mu‘tazilah or Kharijites). Biographical entries should include death dates (where known) in both the Hijri and Gregorian calendars (see examples in [section 6.2.1](#) below). The glossary will not include page numbers.

The entry should be separated into a headword and a description. The description should begin with birth/regnal dates in parenthesis for a person, followed by a bare noun phrase summarizing the basic nature of the topic, followed by additional information in normal prose.

For individuals, the headword should be the standardized version of their name predominantly used in your translation. The name may be inverted if they are predominantly referred to by, for instance, a patronymic (e.g., «Ibn Khaldūn, ‘Abd al-Raḥmān»); but should not be inverted if their given name (or *kunyah* or *laqab*) is the main referent (e.g., «‘Antarah ibn Shaddād»).

- If the standardized version of their name is a *nisbah* or *laqab* (such as Abū Tammām), given birth names should be provided in the description, after the dates of birth. The exception to this is caliphs, for whom the regnal name is sufficient.
- Similarly, an individual who is usually referred to by their *kunyah* may have that as the basis of the headword; if they are occasionally referred to thus in reported speech, but the authorial voice does not, it should be provided in the headword, after a comma (e.g., «Abū Baṣīr al-Asādī», but «Aḥmad ibn Ḥanbal, Abū ‘Abd Allāh»).
- Other names by which the individual may be referred to in the text should be included in the description, and an explanation of any *laqabs* or *nisbahs* may be helpful.
- Signpost entries should be made for any version of a person’s name used in the text except passing vocatives in reported speech or in the instance

that the signpost would be immediately adjacent to the main entry.

Examples:

Abū ‘Abd Allāh Muḥammad ibn Tūmart al-Sūsī see Ibn Tūmart.

Ibn al-Jarrāḥ see Muḥammad ibn Dāwūd.

For technical terms, if the term used in the text is English but there is a standard Arabic term that the English translates, the Arabic may be provided in parentheses in the headword, preceded by «Ar.». If the Arabic term is preserved transliterated in your translation, the definition may start with a literal translation in the form «lit., “gloss”». The singular should form the basis of a headword unless it is entirely senseless to do so; the plural form may be provided after «, pl.». For flora and fauna for which there is no equivalent English term and for which you have transliterated the Arabic, a Linnean binomial may be useful but should not be the only element of the description: some indication of the type or characteristics of the organism should be provided.

In all cases, Arabic names that begin with «al-» include the «al-», which is ignored for alphabetizing purposes. The headword should be entirely italic (whether or not an Arabic or other foreign term), and separated from the description by a tab (two tabs are acceptable if a single tab creates an illusion of simply a space). It should not have sentence-initial capitalization: a term or name that would begin lower case in a non-sentence-initial position in the text should do so in the headword. (This is important to distinguish, for instance «hadith»—a single report—from «Hadith»—the corpus.) Example glossary entries are as follows:

Abū Baṣīr al-Asadī (d. 150/767–68) companion of the Twelver Imams Muḥammad al-Bāqir and Ja’far al-Ṣādiq and an important source of information about them. The name Abū Baṣīr is not a true teknonym, but rather an epithet meaning “father of sight,” commonly used for a blind man.

Abū Mūsā l-Ash’ari (d. ca. 48/688) ‘Abd Allāh ibn Qays, Companion of the Prophet who played a major role in the early Islamic conquests.

Abū Tammām (d. 231/845) Ḥabīb ibn Aws, renowned Arab poet from Damascus. The name Abū Tammām, by which he is almost universally known, means “father of perfection.”

Aḥmad ibn Ḥanbalī, Abū ‘Abd Allāh (d. 241/855) theologian, jurist, founder of the Ḥanbalī school of jurisprudence, and author of a widely-cited

collection of hadiths. He is often referred to simply as Abū ‘Abd Allāh or Imām Ḥanbal.

Aḥmad ibn Ṭūlūn (r. ca. 254–70/868–84) Turkic military officer of the Abbasids. He was the de facto independent ruler of Egypt and founder of a minor dynasty there.

blood (*Ar. dam*) one of the four humors combining hot and moist complexions; the counterpart of the season spring and the element air.

goshawk (*Ar. bāz*) *Accipiter gentilis*, the Northern Goshawk. It is a large and aggressive raptor; the female of the genus is noticeably larger than the male.

al-Ḥasan ibn Sahl (d. 236/850–51) high official of the Abbasid state. He twice occupied the vizierate under Caliph al-Mu‘tamid.

hullab *Euphorbia granulata*, milkweed (according to Mandaville, *Flora of Eastern Arabia*). A prostrate annual herb, with branches up to 15 cm long.

Imām Ḥanbal see Aḥmad ibn Ḥanbal.

wāfir lit., “wide, abundant.” A musical mode.

4.7 *Bibliography and Further Reading*

These are two separate lists:

1. Bibliography, comprising all books or articles referred to in the Endnotes and Introduction.
2. 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. They should be in alphabetical order by author’s last name in the case of modern authors. For classical Arabic names, if the author is customarily known by a latter part of their name it may be presented inverted; however where they are primarily known by a given name or *nisbah* the entry should be ordered by this uninverted. In the case of multiple authors with the same last name, they should be 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», «The», or foreign equivalents thereof.

In all cases, Arabic names that begin with «Al-» include the «Al-», but it is ignored for alphabetizing purposes. In the Bibliography and Further Reading sections (alone), initial «Al-» is uppercase.

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

Single author

Ayubi, Zahra. *Gendered Morality: Classical Islamic Ethics of the Self, Family and Society*. New York: Columbia University Press, 1991.

More than one author

Van Berkel, Maaïke, Nadia El Cheikh, Hugh Kennedy, and Letizia Osti. *Crisis and Continuity at the Abbasid Court: Formal and Informal Politics in the Caliphate of al-Muqtadir (295–320/908–32)*. Islamic History and Civilization. Studies and Texts 102. Leiden: Brill, 2013.

Edited collection

Akasoy, Anna, Charles Burnett, and Ronit Yoeli-Tlalim, eds. *Islam and Tibet: Interaction along the Musk Routes*. Farnham, England: Ashgate, 2011.

Chapter in an edited collection

Buturovic, Amira. “Ibn Quzmān.” In *The Literature of Al-Andalus*, edited by María Rosa Menocal, Raymond P. Scheindlin, and Michael Sells, 292–305. Cambridge, New York: Cambridge University Press, 2012.

Published edition of an Arabic text

Al-Ma‘arrī, Abū l-‘Alā’. *Risālat al-Ghufrān*. Edited by Bint al-Shāṭi’. Dhakhā’ir al-‘Arab 4. Cairo: Dār al-Ma‘ārif, 1950.

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

Published translation of an Arabic text

‘Antarah ibn Shaddad. *War Songs*. Translated and edited by James E. Montgomery with Richard Sieburth. New York: New York University Press, 2018.

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.

Articles in journals

Ali, Kecia. "Muslims and Meat-Eating: Vegetarianism, Gender, and Identity." *Journal of Religious Ethics* 43, no. 2 (2015): 267–87.

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.

Articles in print encyclopedias

Athamina, Khalil. "Abān b. 'Uthmān b. 'Affān." In *Encyclopaedia of Islam, Three*, vol. 1, edited by Gudrun Krämer, Denis Matringe, John Nawas, and Everett Rowson, 101–3. Leiden: Brill, 2008.

Articles published online or in electronic encyclopedias

Soucek, S. "Turfan." *Encyclopaedia of Islam, Second Edition*. Brill Online, 2012.

Note that articles in encyclopedias need only be presented as individual bibliography items if the article itself contains significant scholarship. For minor articles representing a summary of existing scholarship, you may reference them in the note in the format «see "kohl" in *EI2*» or «see *EI2*, s.v. "kohl"», and simply provide a bibliography entry in the format:

EI2 = *Encyclopaedia of Islam, Second Edition*. Brill Online, 2012

4.8 *Index List*

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). For individuals, please include in your index list all forms of their name that you use in your translation; for forms other than the primary form which you use (and which will contain the actual index entry), please indicate the corresponding primary form. The list you provide will then be transmitted to an Indexer. Inversion of names should follow the rules for the Glossary and Bibliography: it is permitted if the usual form of the name used

in your text is a non-initial part of a name, but a name such as «‘Antarah ibn Shaddād», the short form of which is «‘Antarah» rather than «Ibn Shaddād» should remain uninverted. Note that the definite article “al-” is ignored for alphabetizing purposes.

Note that the *hamzat al-waṣl* will not be written in a name when it follows a long vowel. The exception is «ibn» in a name, which is always spelled with the initial «i». See [section 6.2.10](#) for more on Arabic transliteration.

Sample Index entries:

al-Akhṭal
‘Alī Akbar ibn al-Ḥusayn
‘Alī ibn Abī Ṭālib
Ghiyāth ibn Ghawth al-Taghlibī [= al-Akhṭal]
al-Ḥakīm, Tawfīq
al-Jamāl, Muḥammad Ḥāmid

5 WEBSITE

Because the Library of Arabic Literature's practice is to limit notes and other scholarly material in the books, the website is used as a repository for more materials not included in the printed book and e-book. Fuller editorial apparatus, an excursus on features of the text, or parts of the Arabic text that you and the Executive Board decide do not belong in the print version of the Edition–Translation are archived on the “Book Supplements” page, which can be accessed via the “Online Material” menu option of the website, at <http://www.libraryofarabicliterature.org/extra-2/>. Please contact the Editorial Director if you expect that you will have materials 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 New, or AlBayan. In general, the body of your Arabic text should be in one Arabic font and type size. See also [section 6.1.4](#).

6.1.2 Vocalization

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

1. Sufficient vocalization needed to clarify an obscure point or to provide the reader with essential guidance, for instance in a verb form in *mabnī li-l-majhūl* where the spelling would otherwise be indistinguishable.
2. Full vocalization in quotations from the Qur'an. See [section 6.1.5](#) for guidelines about using www.tanzil.net.
3. Full vocalization of poetry (including the *waṣlah* and *sukūn* of the definite article, when applicable, but avoiding the *sukūn* over *alif*, *wāw* or *yā'* in a long vowel (*ā*, *ī*, or *ū*).
4. Full vocalization for rare, ambiguous, or unfamiliar proper nouns (including uncommon personal names) the first time they occur in the text. Thereafter, do not vocalize. If in doubt, please consult your Project Editor.
5. *Tashdīd* in all cases, other than on assimilated “sun” letters or above the *lām* of the relative pronoun.
6. *Faṭḥatayn* when requiring an *alif* seat; the *faṭḥatayn* must be typed over the letter preceding the *alif*, thus: قدِيمًا, not قَدِيمًا

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 the Executive Review, inappropriate vocalization is one of the most common reasons for a manuscript being returned to the Editor–Translator for further work.

6.1.3 Punctuation

LAL takes an extremely restrained approach to punctuation in the Arabic text. Please do not add question marks, exclamation points, quotation marks, commas, semicolons, or colons in your Arabic edition. Please do provide periods at the end of paragraphs and sections.

The above applies to the main text of the Arabic edition. The footnotes to the edition may include periods and commas as well as colons and semicolons. (See [section 4.3.3](#).)

6.1.4 Manual Kashida (The ـ Character)

Please do not use the manual kashida character to extend words: if it is important that a particular word be extended in any manner, please place a comment in your submitted Word document indicating such. Some fonts (such as Traditional Arabic) use default ligatures which are problematic with heavy vowelizing, for instance using closed *mīms*, giving results such as **أَلْمَدِيَّةُ** rather than **أَلْمَدِيَّةُ**, and there may be a temptation to add a kashida character to force the open *mīm* or create space for the *fathah*: **أَلْمَدِيَّةُ** or **أَلْمَدِيَّةُ**. Please avoid doing this; instead select a font which does not default to closed ligatures: Scheherazade New is one. Usually, the one location you may use manual kashida is to indicate a word breaking over the caesura in verse: see [section 6.1.6](#). You may also, of course, use it to reflect a deliberately broken-off word in the MS, and similar. Isolate *hā'* which is required to be in the format **هـ** rather than **هـ** may also apply it, although if this is one your sigla, you may simply indicate with a Word comment directed to the production team that this is to be applied throughout.

6.1.5 Qur'anic Excerpts

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. You can go directly to any individual ayah with a URL in the format [«http://www.tanzil.net/#2:255»](http://www.tanzil.net/#2:255). Once there:

- Choose the “Uthmani” text in the “Quran” menu on the left-hand side.
- Make sure that “Show Pause Marks” is unchecked.
- Copy the ayah(s) and paste without formatting between curly braces **«{}»** into your Word document.

- If the selection is more than one ayah, the ayah numbers will be pasted: «{ }»; there is no need to remove these, although you should note that they will be removed in production. If you wish to retain some indication of the ayah breaks, please provide a Word comment indicating this.

All Qur’anic material should be placed within curly braces: «{ }»; these will be converted to the ornate Qur’anic brackets (which Tanzil uses to set off the ayah number): the above example will be realized in production as «{ }». No footnote is needed for citation in your Arabic text. Note that Tanzil uses a *fathah* rather than dagger *alif* on the theograph الله; this will be converted to a dagger *alif* in production.

If you will need different vowels on the Qur’anic material in your text, please consult with your Project Editor. In the rare instance that the MS contains a misquotation of the Qur’ān that you think it important to preserve, you may vowel the misquotation but you should not apply curly braces; the English translation should be annotated to make clear it is a misquotation.

If there are a significant number of Qur’anic quotations, or they are of particular importance to the text, please prepare an Index of Qur’anic Quotations, using the section number.

6.1.6 Poetry

If your text includes poetry, please create an Index of Verses as part of the back matter, indicating the rhyme of the initial line, meter for each poem or excerpted verse, and section. See the bilingual edition of *Consorts of the Caliphs*, pp. 206–9, for an example of an Index of Verses.

You should normally set traditional verse in two columns; right-aligned and using tabs to create the second column. Do not use kashida to attempt to justify the columns; this will be done in production.

Verse in *rajaz* can be set in either one or two columns. If the *rajaz* is *mashtūr*, i.e., each hemistich ends with the rhyme consonant, it should be set as one line per *shaṭr*. If it is *muzdawij*, i.e., the hemistich of *rajaz* does not end with the rhyme consonant, then it is set in two columns. If there is an odd number of lines, the final line can be simply right-aligned.

If your text consists solely of poetry, i.e., a diwan, please indicate the meter in square brackets immediately prior to quoting the first verse of each poem or fragment. For example:

قال [الكامل]

نُحْرُ الثَّرَى بِرْدٍ تَحْدَرُ صَائِبُ	يَا زُبَّ قَطْرِ جَامِدٍ حَلَى بِهِ
عَشِي أَلْبِلَادِ بِهِ عَدَابٌ ذَائِبُ	حَصَبِ الْأَبَاطِحِ مِنْهُ مَاءٌ جَامِدٌ

Where a word divides across the caesura and the two letters on either side would otherwise be joined, you should use the manual kashida character to indicate this:

هـ غَدَاءٌ تُضَوِي بِهِ الْأَجْسَامُ	وَأَحْتِمَالُ الْأَذَى وَرُؤْيُهُ جَانِيهِ
--------------------------------------	--------------------------------------------

6.1.7 Lacunae

Do not insert any material of your own devising into the Arabic edition, including chapter headings. Indicate any lacunae with ellipses. If you do reconstruct anything, indicate that in an Arabic footnote (see [section 4.3.3](#) for instructions on how to word the footnote). For lacunae in the Arabic that cannot with any confidence be filled or restored, please use an ellipse of four periods «. . . .» without surrounding parentheses.

For lacunae in your English translation, please see [section 6.2.4](#).

6.2 *Preparing the English Translation*

6.2.1 Basic Formatting

Please follow *The Chicago Manual of Style*, Seventeenth 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 monograph titles and emphases should be in italics. Do not use underline or boldface.
- Put only one space after a colon and after the period at the end of a sentence.
- Use the serial comma before the conjunction that joins the last two items in a series («Abū Tammām, al-Buḥturī, and al-Mutanabbī»; «apples, oranges, or pears»).
- Ellipses should be spaced periods, not closed up periods or the single ellipsis character: «(. . .)», not «(...)»].
- Do not use ampersands («&»). Spell out «and» instead.
- Close up em dashes («him—and her» rather than «him — and her»).
- Numerical ranges should use an en dash, not a hyphen («7–8», not «7-8»).
- Place punctuation except semi-colons 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 single quotation marks: «‘ ’».
- The translation of quotations from the Qur’ān should be delimited with guillemets such as are used in this document to indicate exemplar text, not standard quotation marks; see [section 6.2.8](#).
- Align 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 spacebar). Paragraphs after set-out quoted material or verse should be flush left if the prose continues on from the matter immediately preceding the set-out material, but may be indented if a new paragraph would commence regardless of the set out material.

- 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), Hijri and Gregorian dates should be separated by a forward slash: «He was born in the year 303/915–16 in Kufa.»
- While both birth and death dates in the Hijri and Gregorian systems may be included when known, please use death dates only for individuals in early Islam born before 1 H (i.e., *mukhaḍramūn*), 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 Structural Considerations

There is no obligation to exactly match the structure of the Arabic text, as the two languages have differing structural protocols. However, you should bear in mind that the Arabic and the English are presented on opposite pages, kept roughly in line with each other, so a structural choice that takes a full page in English but only half a page in Arabic will result in a considerable amount of white space on the typeset page. In particular, long conversations which are set out with a new paragraph per speech turn in the English, but as a single paragraph in the Arabic, can cause this problem.

If poetry is translated fairly literally, it is usually translated with a single *bayt* of the Arabic corresponding to two lines of English verse; the latter indented and without a line-initial capital. Rajaz is usually translated line-for-line, with no alternate-line indents, and a line-initial capital for all lines. You are under no

particular obligation to follow this style, however the text styles for the type-set volumes ensure that poetry translated in this manner will remain reasonably well aligned.

6.2.3 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.

6.2.4 Capitalization

- CMS allows silent amendment of the case of initial letters in quoted material, both inline and set out, to match the structure of the surrounding text; there is no need to supply square brackets to indicate this: «[T]he» and the like are unnecessary.
- In general, inline material following a colon should start with a capital letter if it forms a complete sentence on its own; otherwise lower case: «Listen: Do you hear it?» but «Marley was dead: to begin with.»
- The «al-» prefix in names is treated as lower case, but as with French «de», if it starts a sentence it is capitalized.

6.2.4 Lacunae

The use of brackets to indicate interpolated words is to be avoided in your English translation: 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 that cannot with any confidence be filled or restored.

For lacunae in your Arabic edition, please see [section 6.1.7](#) above.

6.2.5 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, do not insert cross-references by page numbers to other pages within your manuscript. If absolutely necessary, do not simply use the Word document page numbers. Instead, please add a Word comment to the target location in the format «TEXT ANCHOR: page-reference-1» and format the cross-reference «see {page-reference-1}».
- Verses from the Qur'an in the English translation should be referenced for the first time in the Endnotes as follows: Q 'Alaq 96:1–5, providing the untranslated name of the surah (without “al-”). In subsequent references, the surah's name may be dropped if appropriate, i.e., Q 96:1.
- Please do not provide full bibliographic information in the notes. The first reference to a source should give the text's full title; subsequent references should be short form. All sources referenced in the notes should be given a full citation in the “Bibliography” section. A first reference would thus be in the format «see Ibn Ḥajar al-'Asqalānī, *al-Durar al-kāminah fī a'yān al-mi'ah al-thāminah*, 4:138» (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). Subsequent references to the same source should then be short form: «see Ibn Ḥajar al-'Asqalānī, *al-Durar*, 3:78».
- In all cases, in the backmatter of the book (Glossary, Bibliography, Further Reading, and Index), «al-» is ignored for alphabetizing purposes.
- 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-» is ignored for alphabetization purposes, no matter where it occurs in a name. This includes the reduced form «l-» where contextually required. Thus:

Ibn Baṭṭūṭah

Ibn al-Jarrāḥ

Ibn Mas'ūd, 'Abd Allāh

Ibn al-Qāsim, Abū 'Abd Allāh 'Abd al-Raḥmān al-'Utaqī

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

‘Abd al-Malik ibn Marwān

Abū l-‘Atāhiyah

Ibn al-Qāriḥ, ‘Alī ibn Maṣṣūr

6.2.6 Pious Phrases and Formulas

Standard Arabic pious phrases (such as *صلى الله عليه وسلم*) must be retained in the Arabic edition. You may, however, omit them from your translation, provided that you note your decision to do so in your Note on the Translation. If you opt to keep them in your translation, see [Appendix C](#) for a list of suggested translations for individual phrases and formulas. Whatever you decide, please be consistent.

6.2.7 Technical Terms for the Learning Process

Please see [Appendix D](#) for a list of suggested translations of phrases pertaining to learning, transmission, and the like.

6.2.8 Qur’anic Excerpts

In your English text, place translated Qur’anic material in guillemets: « » — this should correspond to the Arabic material in curly braces { }. If you cannot locate these characters you may use double angle brackets instead, << >>. You should also add an endnote citing the surah and ayah, per [section 6.2.5](#) above.

6.2.9 Names

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

عبد اللطيف البغداديّ

‘Abd al-Laṭīf al-Baghdādī [or]

‘Abd al-Laṭīf of Baghdad

أبو بكر الخلال

Abū Bakr al-Khallāl [or]

Abū Bakr the Vinegar Merchant

6.2.10 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://www.cambridge.org/core/journals/international-journal-of-middle-east-studies/information/author-resources/ijmes-translation-and-transliteration-guide>

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>madrasas</i>)
2. Transliterate the *tā' marbūṭah* as a «t» 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. The only exception to this rule is the word «ibn» in a name, which is always written with the initial «i»:

Abū l-‘Alā’ al-Ma‘arrī	(not Abū ‘l-‘Alā’ or Abū-l-‘Alā’)
‘Alī ibn al-Jahm	(not ‘Alī bn al-Jahm)
<i>fī l-arḍ</i>	(not <i>fī-l-arḍ</i>)
<i>ukhruj min baytī</i>	
<i>al-rajul kabīr</i>	
<i>inṣarafatā</i>	
<i>al-ism</i>	
<i>al-ishtirā’</i>	
<i>riḥlat Ibn Baṭṭūṭah</i>	
<i>idhā nfaṣala</i>	
<i>qāla khruj</i>	
<i>hādhā bnuhu</i>	
<i>yā bnī</i>	

5. Please note also: you must 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:

<i>min al-jamā'ah</i>	(not <i>mina l-jamā'ah</i>)
<i>lam yaqtul al-rajul</i>	(not <i>lam yaqtuli l-rajul</i>)
<i>qad inqata'a</i>	(not <i>qadi nqata'a</i>)
 6. Please use a hyphen to indicate the *hamzat al-waṣl* when it is preceded by a connecting particle:

fa-jtanabū
bi-stimrār
wa-slamī
li-l-malā'ikah
bi-l-layl
bi-llāh
*li-lladhī*¹
wa-l-nās
wa-smuhu
 7. Please use a hyphen to indicate all connectors not followed by the definite article:

bi-lā
fa-ṣāhibu
fī-hā
wa-lam
 8. Proper names, when transliterated, should retain the definite article:

al-Shāfi'ī (not Shāfi'ī)
 9. Spell out «ibn» and «bint» in names, rather than the shorthand «b.» and «bt.»:

Shuhdah bint al-'Ibarī (not Shuhdah bt. al-'Ibarī)
 'Alī ibn 'Abd al-'Azīz (not 'Alī b. 'Abd al-'Azīz)
 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.
- 1 Note that LAL transliterates *alladhī/allatī/alladhīna* without a hyphen.

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

12. Journal titles should be fully capitalized, thus:
Majallat Majma‘ al-Lughah al-‘Arabiyyah
Al-Ādāb
13. Article titles should be left without italic, as follows:
“Abū Hiffān: ḥayātuhu wa-shi‘ruhu wa-baqāyā kitābihi Al-Arba‘ah fī akhbār al-shu‘arā’”
14. In the case of organizations, capitalize all words, thus:
Dār al-Ma‘ārif
al-Imārāt al-‘Arabiyyah al-Muttaḥidah
15. 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* or ‘*Abbāsīd*)
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. Note that the Hijri calendar months appear in Merriam-Webster. See [Appendix F](#).
16. Please also check [Appendix F](#) for a list of words that are exceptions to rule 15 above and should not be spelled according to www.merriam-webster.com.
17. For words transliterated from Arabic that do not appear in www.merriam-webster.com and are not listed in [Appendix F](#), ‘*ayn* 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: «‘» for ‘*ayn* and «’» for *hamzah*.
18. Place names that have accepted English forms should be spelled in accordance with English norms, for example:
Baalbek (not Ba‘labakk)
Cairo (not al-Qāhirah)
Damascus (not Dismashq)

Mecca (not Makkah)

Medina (not al-Madīnah)

For other examples of place names, please see [Appendix F](#). All other place names should conform to the transliteration rules laid out in this section.

19. Rule 18 includes the place of publication in the Bibliography, but does not cover a place named in an Arabic organization name:

Beirut: Dār Ṣādir (not Bayrūt: Dār Ṣādir)

but:

Beirut: Maktabat Lubnān (not Beirut: Maktabat Lebanon)

20. You should not include Arabic transliterated terms in parentheses in your translation: «conclusive proofs of prophethood», not «conclusive proofs (*ḥujaj*) of prophethood (*nubuwwah*)». Exceptions can be made 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. Please consult your Project Editor for how to approach such instances.
21. If the text you are translating mentions an Arabic text, please give its title only in English in your translation. Technical terms in your translation should be given in English only, without transliteration in parentheses.
22. In the Introduction and Notes on the Edition and Translation, 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 in the frontmatter or backmatter, give its title in English, followed by its Arabic title in transliteration. Examples:

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

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

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

7 OVERVIEW OF DELIVERY AND PRODUCTION

7.1 *Delivery*

Once your Introduction, Note on the Text (divided into Note on the Edition and Note on the Translation), Edition–Translation, Endnotes, Glossary, Bibliography, Further Reading, and Index List have been delivered and formally accepted, the manuscript will be prepared for production. We cannot begin the production process until all materials are delivered.

7.1.1 English

Once your English translation has undergone the executive review process and has been accepted and delivered for publication, it will be given a full copy edit, including edits for grammar and consistency of style. The copy editor will also insert the Press’s codes for formatting extracts and different levels of subheadings.

7.1.2 Arabic

Before delivering your final Arabic edition, please ensure it adheres to all LAL footnoting and punctuation norms. Editions that do not conform to LAL’s norms will be returned to you and will not be accepted for executive review until it does conform.

7.2 *Copy Editing*

Prior to copy editing, the entire volume will be converted into the publishing format XML. The copy editing may take 6–12 weeks from the acceptance of your work, after which you will receive an output of the copy edited document for your review. This will be a Word document consisting of the English translation aligned opposite the Arabic; the English will be marked up with the copy editor’s edits as tracked changes and queries as Word comments. There may also be comments from the production editor, usually regarding any problems in alignment of the two texts.

You will then have three weeks to review the copy edited manuscript, respond to the queries, and return it. Please note: as this document is an output from the XML source, all changes should remain visible in track changes. If you wish to *reject* a change made by the copy editor, please do not use the Reject Change feature of Track Changes; instead you should add a comment indicating your rejection and reasons for it. You are free to make further changes, as long as you do so with Track Changes enabled. Substantive changes may be subject to further copy correction.

After you have reviewed and returned the copy edited manuscript, the changes will be finalized and the translation laid out as page proofs, along with the Arabic. Please note that the copy editing stage will be your last opportunity to make substantial additions and revisions to your text. The laying out of a facing-page translation such that it maintains alignment between the two texts is no simple matter and, once laid out, a change of even a few words in the translation or the addition of an extra footnote to the Arabic can throw out a carefully placed page break, with knock-on effects for many subsequent pages. Therefore once the book has been laid out, it becomes all but impossible to make revisions that affect pagination.

APPENDICES

Appendix A 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 صباه

3.1

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

3.2

قرأت على محمد بن أبي منصور عن أبي القاسم بن البُسَريّ عن أبي عبد الله بن بَطّة قال أخبرنا أبو بكر الأَجْرِيّ قال أخبرنا أبو نصر بن كرديّ قال دجلة العوراء خلف نزل أحمد بن حنبل.

3.3

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

كان في الكُتاب معنا وهو غليّم نعرف فضله وكان الخليفة بالرقّة فيكتب الناس إلى منازلهم الكتب فيبعث نساؤهم إلى المعلّم ابعث إلينا بأحمد بن حنبل ليكتب لهم جواب كتبهم فيبعثه فكان يجيء إليهنّ مطأطئ الرأس فيكتب جواب كتبهم فربّما أملين عليه الشيء من المنكر فلا يكتبه لهنّ.

3.4

قال المروزيّ

قال لي أبو سراج بن خزيمة كُتِبَ مع أبي عبد الله في الكتاب فكان النساء يبعثن إلى المعلم
ابعث إلينا بن حنبل ليكتب جواب كِمْهَنْ فكان إذا دخل إليهن لا يرفع رأسه ينظر
إليهن قال أبو سراج فقال أبي وذكره فجعل يعجب من أدبه وحسن طريقته فقال لنا
ذات يوم أنا أنفق على ولدي وأحيئهم بالمؤدبين على أن يتأدبوا فما أراهم يفلحون وهذا
أحمد بن حنبل غلام يقيم 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, who cited Abū Naṣr ibn Kurḍī, who said:

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

3.3

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

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

Al-Marrūdhī added that Abū Sirāj ibn Khuzaymah said:

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

3-4

Al-Marrūdhī:

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

Appendix B *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 يُثبِت للرب ربوبيته ولا لنيّ حجّة ولم يُفصل بين حجّة وشبهة وبين الدليل وما يُتخيل في صورة الدليل وبه يُعرّف الجماعة من الفرقة والسنة من البدعة والشذوذ من الاستفاضة.

فصل منه

واعلم أنّ لصناعة الكلام آفات كثيرة وضروباً من المكروه عجيبة منها ما هو ظاهر للعيون والعقول ومنها ما يُدرّك بالعقول ولا يظهر للعيون وبعضها وإن لم يظهر للعيون وكان ممّا يظهر للعقول فإنه لا يظهر إلا لكلّ عقل سليم جيّد التركيب وذهن صحيح خالص الجوهريّ لا يدركه أيضاً إلا بعد إيمان الفكر وإلا بعد دراسة الكتب وإلا بعد مناظرة الشكل الباهر والمعلم الصابر فإن أراد المبالغة وبلوغ أقصى النهاية فلا بدّ من شهوة قوية ومن تفضيله على^٢ كلّ صناعة مع اليقين بأنّه متى اجتهد أنجح ومتى أدم من قرع الباب وبلج فإذا أعطى العلم حقه من الرغبة فيه أعطاه العلم حقه من الثواب عليه.

١ يظهر إلا لكلّ: ط (يظهر لكلّ).

٢ ساقطة من ب.

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

لولا مكانه لم يُثبِت للرب ربوبيته ولا لنيّ حجّة ولم يُفصل بين حجّة وشبهة وبين الدليل وما يُتخيل في صورة الدليل وبه^٢ يُعرّف الجماعة من الفرقة والسنة من البدعة والشذوذ من الاستفاضة.

فصل^٣ منه

واعلم أنّ لصناعة الكلام آفات كثيرة وضروباً من المكروه عجيبة منها ما هو ظاهر للعيون والعقول ومنها ما يُدرّك بالعقول ولا يظهر للعيون وبعضها وإن لم يظهر للعيون وكان

مما يظهر للعقول فإنه لا يظهر إلا لكل؛ عقل سليم جيد التركيب وذهن صحيح خالص الجوهر ثم لا يدركه أيضاً إلا بعد إدمان الفكر وإلا بعد دراسة الكتب وإلا بعد مناظرة الشكل الباهر والمعلم الصابر فإن أراد المبالغة وبلوغ أقصى النهاية فلا بد من شهوة قوية ومن تفضيله على^٦ كل صناعة مع اليقين بأنه متى [ب ٢٦٢ظ] اجتهد أنجح ومتى أدمن قرع^٧ الباب ورجح فإذا أعطى العلم حقه من الرغبة فيه أعطاه العلم^٨ حقه من الثواب عليه.

١ ب: سورة.

٢ ساقطة من ط.

٣ يياض في ب.

٤ يظهر إلا لكل؛ ط: يظهر لكل؛ ت: يظهر إلا لكل.

٥ ط، ت: أزمان.

٦ ساقطة من ب؛ ت: فإذا أعطى العلم حقه من الثواب عليه.

٧ ب، ت: قواع.

٨ ساقطة من ب.

Appendix C *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
أما بعد	To proceed / And now / So [or simply a paragraph return]
إن الحمد والنعمة لك والمملك	Praise, bounty, and dominion are yours alone
إن شاء الله	God willing
أنبأنا فلان	We were informed by X / X informed us
بسم الله الرحمن الرحيم	In the name of God, full of compassion, ever com- passionate / 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
جل ثناءه	His praise be extolled / Sublime His praise
جل جلاله	His glory be extolled
حدثنا 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 Mes- senger 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 character- ization of Him
سبحانك	May You be glorified
سبحانه وتعالى	God be glorified and exalted
سمعنا فلاناً يقول	We heard X say
صلاة	ritual prayer [as opposed to "prayer" tout court] / prayer rite

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/the blessed (i.e., Prophet)
عز وجل	mighty and glorious
عليه السلام	eternal peace be his / on him/whom eternal peace
قال تعالى	The Exalted said
قال سبحانه وتعالى	God, glorified and exalted, said...
قرأت على فلان	I read back to X / 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 Emis-sary (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
الله تبارك وتعالى	As an expression: Good God! / God almighty!
الله تعالى	God, blessed and exalted
ما شاء الله	God (the) exalted / Almighty God
مرسل	Good God! / Goodness! / As God wills
نبي	God's envoy
نحمده ونشكره	Prophet
يرحمك الله	We praise and thank Him
	God show you mercy / God shower you with mercy

Appendix D *Suggested Translations of Terms Pertaining to Learning, Transmission, etc.*

<i>adab</i>	[according to the context] good breeding, manners, culture, refinement, belles-lettres, writerly culture, erudition, education
<i>adīb</i> , pl. <i>udabā'</i>	man of learning, gentleman, writer
<i>allafa</i>	to compose
<i>'arḍ</i>	presentation (cf. <i>qirā'ah</i>).
<i>ḥadīth</i>	hadith [per Merriam-Webster], saying [when context requires]
<i>khabar</i> , pl. <i>akhbār</i>	report, anecdote, account
<i>ḥalqah</i> , pl. <i>ḥalaqāt</i>	study circle, teaching circle
<i>ijāzah</i>	authorization, authorization to transmit
<i>ijāzat al-samā'</i>	written authorization of audition, endorsement of audition
<i>imlā'</i> , pl. <i>amālī</i>	dictation, dictation session
<i>isnād</i>	chain of transmitters, chain of transmission, chain of supporting authorities
<i>kalām</i>	theology, dialectic
<i>kātib</i> , pl. <i>kuttāb</i>	scribe, state secretary
<i>kitāb</i> , pl. <i>kutub</i>	note, letter, contract, book, inscription, pamphlet
<i>kitābah</i>	transmission of written copy
<i>lughah</i>	language, lexicography
<i>lughawī</i> , pl. <i>lughawīyyūn</i>	lexicographer
<i>madrasah</i> , pl. <i>madāris</i>	law college
<i>majlis</i> , pl. <i>majālis</i>	session, discussion session, study session, literary gathering
<i>matn</i> , pl. <i>mutūn</i>	text
<i>mudhākarah</i>	recitation from memory, recapitulation, consultation, memorizing
<i>naḥw</i>	grammar, linguistics
<i>naḥwī</i> , pl. <i>naḥwīyyūn</i>	grammarian, linguist
<i>qārī'</i> , pl. <i>qurrā'</i>	reciter
<i>qirā'ah</i>	recitation, presentation
<i>qirṭās</i> , pl. <i>qarāṭīs</i>	papyrus, parchment

<i>qit'ah</i>	short poem, fragment
<i>qiyās</i>	rule, reasoning according to a set of rules, analogical deduction [in grammar]
<i>rāwī</i> , pl. <i>ruwāt</i>	transmitter
<i>rāwīyah</i> , pl. <i>rāwīyāt</i>	transmitter, scholarly transmitter [of poetry]
<i>ra'y</i> , pl. <i>ārā'</i>	personal juridical opinion
<i>risālah</i> , pl. <i>rasā'il</i>	letter, epistle
<i>riwāyah</i>	transmission of knowledge, a chain of transmission [at the beginning of a book]
<i>riwāyah bi-l-lafẓ</i>	verbatim transmission
<i>riwāyah bi-l-mā'nā</i>	lit. "transmission through meaning [or sense or paraphrase]
<i>al-riwāyah al-masmū'ah</i>	heard [lit., "audited"], aural transmission
<i>samā'</i>	audition
<i>sharḥ</i> , pl. <i>shurūḥ</i>	commentary
<i>ṣuḥufī</i> , pl. <i>ṣuḥufīyyūn</i>	book-based learner, an individual whose learning
[or <i>ṣaḥafī</i> , pl. <i>ṣaḥafīyyūn</i>]	has been acquired exclusively from books
<i>sunnah</i>	custom, customary practice
<i>sūrah</i>	surah
<i>ta'līf</i>	[the act of] composition, compilation, literary work
<i>tadwīn</i>	official collection, large scale [official] collection
<i>tafsīr</i>	exegesis, Qur'anic commentary, Qur'an commentary
<i>taṣnīf</i>	systematic classification, a method of presenting knowledge that consisted of classifying items in a systematic fashion in books (<i>kutub</i>) subdivided into chapters.

Appendix E *Examples of Transliteration*

Poetry

In general, you will only be transliterating for the front and back matter. When transliterating poetry, please do so fully e.g.:

*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-'ammī ṣabāḥan dāra 'ablata wa-slamī*

In general, although it is acceptable to set out translated poetry in the Introduction, in notes it should be inline. When doing so, insert a comma to mark the caesura, and a slash «/» between *bayts* if more than one is given. Use no other punctuation: «*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-'ammī ṣabāḥan dāra 'ablata wa-slamī*».

The Qur'an

In the case of Qur'anic material, please leave off the final endings in order to preserve the rhyme, e.g.: «*a-lam tara kayfa fa'ala rabbuka bi-aṣḥābi l-fil a-lam yaj'al kaydahum fī taḍlīl*».

Prose

In the case of prose, please transliterate pausally, e.g.: «*qāla lī Abū 'Afīf wa-dhakara Abā 'Abd Allāh Aḥmad ibn Ḥanbal fa-qāla kāna fī l-kuttāb ma'a-nā wa-huwa ghulayyim na'rifu faḍlahu*».

Appendix F Preferred Spellings of Commonly Used Terms

Per [section 6.2.10](#) (15) 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 [section 6.2.10](#) (18), 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
Aleppo	Ḥalab
Anbār	Anbar
Antioch	Anṭākya
Ardabil	Ardabil
ayah, ayahs	āyah, aya, āyāt, āy
Ayyubid	Ayyūbī, Ayyūbiyyin
Baalbek	Ba‘labakk, Ba‘albik
Baghdad	Baghdād, al-Baghdād
Basra	Basrah, Baṣrah
Bedouin	Badū, Badw, Badawī
Cairo	al-Qāhirah
caliph ¹	khalifa, khalifah
Damascus	al-Dimashq
Daylamī	Daylamite
Dinar	Dīnār
Diwan	dīwān, <i>dīwān</i> , <i>diwan</i>
hadith ²	Hadith, Ḥadīth, ḥadīth
Hadith ³	Ḥadīth, hadith, ḥadīth
hajj	Hajj, ḥajj, <i>hajj</i>
Hamadhān	Hamadan, Hamedan

- 1 Only capitalized when immediately followed by an individual’s name: «Caliph al-Mu‘tamid», «when al-Mu‘tamid was caliph».
- 2 Lowercase when referring to a particular hadith or group of hadiths; e.g., «hadiths quoted by al-Ghazali», «a hadith collection».
- 3 Capitalized when referring to the Hadith as a whole; e.g., «he was a Hadith scholar», «the Qur’an and Hadith».

Preferred Spelling	Not
Ḥanbalī	Hanbalite, Ḥanbalite, Hanbali
hemistichs	Hemistiches
Ḥīrah	Hira, al-Ḥīrah
Hijaz	Ḥijāz
Hijrah	Hijra, Hegira, Hegirah
Hijri	Hijrī
Imru' al-Qays	Imru' l-Qays, Imra al-Qays
Isfahan	Iṣfahān, Isbahan
Jaffa	Yāfā
jihād	Jihad
Jahiliya	Jāhiliyyah
Kaaba	al-Ka'bah, Ka'aba
Karkh	al-Karkh
Khurasan	Khorasan, Khurāsān
Kufa	Kufah
Latakia	Lādhiqiyyah, al-Lādhiqiyyah
Mamluk	Mamlūk, Mameluke
Mayyāfāriqīn	
Mecca	Makka, Makkah, al-Makkah
Medina	Madinah, al-Madinah
Medinese	Medinan
Mosul	Mawṣil
mufti	Mufti
Nīshāpūr	Nishapur
Pasha, pasha	bāshā, pasha
qasida	qaṣīdah, qaṣīda
Qazvīn	Qazwīn, Qazvin
Qur'an	Quran, Qur'an
Qur'anic	Quranic, Qur'anic
Qurayshī	Qurayshite, Qurayshi, Qurashi
Rayy	Rey
Saljūq	Seljuk, Saljuk, Saljuq
Samarra	Sāmarrā'
Sanaa	Sana'a, Ṣan'ā'
Sawād	Sawad

Appendix F

Preferred Spelling	Not
Shariah (or shariah)	sharī'a, sharī'ah
shaykh	sheik, sheikh
Shaykh	Sheik, Sheikh
Shi'ah ¹	Shi'ites, Shiites, Shi'ites, Shī'ah
Shi'ī ²	Shii, Shi'i, Shiite, Shi'ite, Shi'ite, Shi'ite
Shi'ism	Shiism, Shi'ism
Shiraz	Shīrāz
Sistān	Sistan
Sunni, Sunnis	Sunnī, Sunnīs
Surah, Surahs ³	Sūra, Sūrah, Sūrahs, Suwar
surah, surahs ⁴	sūra, sūrah, sūrahs, suwar
Tihāmah	Tihamah
Umayyad	Umawī
Wāsiṭ	Wasit

Islamic Calendar Months (per Merriam-Webster)

Preferred Spelling	Not
Muharram	Muḥarram
Safar	Ṣafar
Rajab	
Rabi al-Awwal	Rabī' al-Awwal, Rabī' I, Rabi I
Rabi al-Thani	Rabī' al-Thānī, Rabī' II, Rabi II
Jumada al-Awwal	Jumādā al-Awwal, Jumādā al-Ūlā, Jumādā I
Jumada al-Thani	Jumādā al-Thānī, Jumādā II, Jumada II
Shaban	Sha'bān
Ramadan	Ramaḍān
Shawwal	Shawwāl
Dhu'l-Qadah	Dhū l-Qa'dah, Dhū l-Qa'da, Dhu'l-Qa'dah
Dhu'l-Hijjah	Dhū 'l-Ḥijjah, Dhū l-Hijja, Dhū l-Hijjah

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- 1 As the collective noun.
- 2 For an individual or as an adjective.
- 3 Capitalized when referring to particular Surahs.
- 4 Lowercase when referring to surahs in general.

