

## Mizan Series Guidelines for Preparation of Manuscripts

### GENERAL FORMATTING AND BASIC PUNCTUATION GUIDELINES

Contributions should follow the style standards established in the Style Sheet below, particularly in regard to transliteration of terms and citation of sources. Contributions should be submitted in a standard word processor format (Word, Mellel, Open Office, RTF) and also as Adobe PDF. The font employed in the document should be Unicode compliant to ensure translatability of special characters and non-Roman text. The Ilex Foundation can provide assistance in obtaining and using appropriate fonts. Please contact the Managing Editor and Publications Production Manager, Christopher Dadian ([cd@ilexfoundation.org](mailto:cd@ilexfoundation.org)), for more information.

Please use double spacing throughout the manuscript, including in bibliography and footnotes. Do not justify the manuscript.

Longer quotations (more than two sentences or fifty words) should be offset in block quotes. Do not indent the continuation of a paragraph after a quotation. Quotations of texts in foreign languages should be given in translation, though they may also be included in the original language. In the case of languages using non-Roman scripts, the quotation may be rendered in either the original script or in transliteration according to the rules given in the Style Sheet below.

Titles, headings, and subheadings should be in bold, not italics. Paragraph indents should be used throughout. Block quotes should be left-indented, unjustified, with no quotation marks, and double-spaced. American spellings are preferred, though alternative spelling in quotations should be preserved as in the original.

- Use one space after periods.
- Use serial (Oxford) comma.
- Commas and periods precede closing quotation marks; The only exception is when single quotation marks are used to indicate definitions.
- Colons follow closing quotation marks.
- Double quotation marks are used for the first level of quotation.
- Quotation marks should not be placed at the beginning and end of block quotations. Within a block quotation, the first “new” level of quotation should be enclosed by double quotation marks (in run-in quotations, this would be the second level, enclosed by single quotation marks).
- Latinate abbreviations are allowed; i.e. and e.g. should be used only in parenthetical notes,

followed by a comma.

- Ellipsis should be represented by three unspaced points followed by a space. If preceded by punctuation, a space should precede the ellipsis.
- Ellipses within or at the end of quotes are allowed. Do not use ellipses at the beginning of quotes. Ellipsis immediately follows the final word before the lacuna, without a space preceding it. Editors should ensure that ellipsis is used consistently throughout a volume.
- Avoid contractions.
- Avoid numeral compression in numbers and date ranges (24–28 not 24-8). Use an en dash (–) with ranges.
- Spell out cardinals and ordinals under 100; e.g., “ninth” (not “9<sup>th</sup>” or “9th”). Exceptions are made here for chapter references, editions, or percentages (e.g., “Chapter 2”; “3rd Edition”; “10 percent”).

## **TERMINOLOGY AND NOMENCLATURE IN ARABIC AND OTHER ISLAMIC(ATE) LANGUAGES**

The following outlines best practices for reference to the cultures, communities, and learned traditions of the Islamic world, as well as providing basic guidelines for citation of authors and works in Arabic, Persian, and other Islamicate languages.

Authors are encouraged to carefully distinguish between *Arab* and *Arabic*; *Persian*, *Persianate*, and *Iranian*; *Muslim*, *Islamic* and *Islamicate*; *Ottoman* and *Turkish*; *Malay* and *Malaysian-Indonesian*; and so forth.

## **TECHNICAL TERMS IN ARABIC AND OTHER ISLAMICATE LANGUAGES**

There are three tiers of specialized terminology in use in scholarly discussions of Islamic traditions and Muslim communities in Western languages:

1. Some terms originating in Arabic or other Islamicate languages are so commonly encountered in English and other Western languages that they need not be formally transliterated nor glossed. Thus: bazaar, caliph, Islam, jihad, shari’ah, and so on.

This practice also extends to the names of major dynasties, political movements, philosophical and legal schools, and so forth, which should be given according to the most current and readily recognizable form. Thus:

Alids, Abbasids, Seljuks, Safavids, Mughals  
Hanafis, Mu’tazilah (Mu’tazilite is also acceptable), Salafis, Kharijites  
Shi’ah (sg. Shi’i), Sunnis (sg. Sunni), Isma’ilis, Alevi, Ahmadis  
Al-Qa’idah

Inclusion in the Oxford English Dictionary is a good indication of a first-tier Arabic term.

The form “Qur’ān” is to be preferred over “Qur’an,” “Koran,” and the like. The adjective is “qur’ānic” with a lower-case “q,” on analogy with “biblical.”

2. Some terms originating in Arabic or other Islamicate languages are not commonly encountered in English and other Western languages, but are well known enough that they need not be glossed, although they should be italicized and properly transliterated. Thus: *fiqh*, *fitnah*, *ḥadīth*, *hijrah*, *imām*, *muṣḥaf*, *qirā’āt*, *tafsīr*, ‘*ulamā*’, and so on.
3. All other specialized terms should be italicized and properly transliterated upon every occurrence; it may be helpful to gloss said terms in parentheses upon their first occurrence. Thus: *‘iṣmah* (impeccability), *nubuwwah* (prophecy), *ta’dīl* (validation/verification), and so on.

### **COMMON NAMES**

While one sometimes encounters the simple, untransliterated form of the name of the Prophet, “Muhammad,” the transliterated form “Muḥammad” is preferred, as are the fully transliterated versions of the names of other major figures such as ‘Alī, Abū Bakr, ‘Umar b. al-Khaṭṭāb, ‘Ā’ishah, and so forth.

The full spelling ‘Abd Allāh is to be preferred over ‘Abdallah, ‘Abdullah, and the like.

When characters from biblical, Jewish, and Christian tradition are discussed in the context of their appearance in the Qur’ān or Islamic tradition, the familiar English version of the name should be used. However, when that name appears as part of the nomenclature of a specific historical individual from Islamic history or culture, it should appear in its Arabicized form, e.g., Jesus, but Abū ‘Īsā al-Warrāq; Aaron, but Hārūn al-Rashīd; Solomon, but Salmān Pāk (and otherwise Sulaymān).

The rules of transliteration of Arabic names should not be applied to modern authors who have published in Western languages; rather, the authors’ particular choice for representing their names should be respected, e.g., Maryam Jameelah, Ebrahim Moosa, Nadia Maria El Cheikh, Fazlur Rahman. In the case of scholars known for publishing in both Arabic and English, the name as commonly encountered in English-language contexts is to be preferred, e.g., A. A. Duri or Abd al-Aziz al-Duri (not ‘Abd al-‘Azīz al-Dūrī); Wadad Kadi (not Wadād al-Qāḍī).

### **CITATION OF ARABIC AND ISLAMIC TEXTS AND AUTHORS**

Upon first mention, the name of a classical Muslim author, tradent, or other figure given significant attention should be given in the fullest form possible, following the standard pattern: *kunyah* (teknonym); *ism* (personal name); *nasab* (patronym); *nisbah* (“surname,” that is, place of origin, tribal or professional association, etc.). The name should also be followed by the death date: for example, Abū Ja’far Muḥammad b. Jarīr al-Ṭabarī (d. 311/923). Subsequent mentions should use the *nisbah*, or otherwise the most commonly used term of reference, the ‘*urf* (customary name): for example, Bukhārī, Bayḍāwī, Fīrūzābādī, Muslim, Ibn Sa’d, Ibn al-Kalbī. (If only casual reference is being made to well-known

figures, full documentation of authors' names may be omitted, e.g., "In the works of classical authors such as Ṭabarī or Zamakhsharī...")

For many medieval authors, a *laqab* (honorific) may be standard as well; further, the customary appellation or *urf* may not be generated from the standard components of the name at all, for example, Shihāb al-Dīn Abū'l-Faḍl Aḥmad b. 'Alī al-'Asqalānī, universally known as Ibn Ḥajar al-'Asqalānī. Subsequent references would be to "Ibn Ḥajar" alone.

Elisions (i.e., *hamzat al-waṣl*) are generally avoided in nomenclature *except* following the progenitive *abū*: thus, "Abū'l-Faḍl" (as above) and not "Abū al-Faḍl," but otherwise "Abū 'Īsā al-Warrāq" and not "Abū 'Īsā'l-Warrāq," "Ibn al-Jawzī" and not "Ibnu'l-Jawzī," etc.

If two or more people are under discussion who have the same *nisbah*, they should be consistently distinguished at all times: for example, 'Alī b. Rabbān al-Ṭabarī versus Abū Ja'far al-Ṭabarī; Abū Ḥātim al-Rāzī versus Fakhr al-Dīn al-Rāzī.

The following rules of thumb apply to the use of the patronymic *ibn/bint*:

- A. As part of a chain of names, abbreviate to "b." or "bt.," e.g., 'Abd Allāh b. 'Abbās, Muḥammad b. Ismā'īl al-Bukhārī
- B. In abbreviated reference to an individual by *nasab* only, use and capitalize "ibn," e.g., Ibn 'Abbās
- C. In cases where the *nasab* is actually a family name, capitalize *ibn* to distinguish from the true patronymic, e.g., Abū Zayd 'Abd al-Raḥmān b. Muḥammad Ibn Khaldūn

Titles of works in Arabic and other Islamicate languages should be given in full upon their first citation and in an abbreviated form thereafter. The omission of the definite article and shortening of the title should be in keeping with Arabic grammar, or if context dictates a distinction between two similarly titled works. Only the first word should be capitalized, with the exception of book titles in which *kitāb* ("book") is the first word. In this case, the next word should be capitalized as well. Insofar as classical works in particular are commonly given ornamental rather than descriptive titles, translation of the title is to be avoided, except parenthetically upon first mention if it is deemed significant.

**Examples:**

Abū Ja'far Muḥammad b. Jarīr al-Ṭabarī, *Jāmi' al-bayān 'an ta'wīl āy al-Qur'ān* (first citation, giving full publication information); Ṭabarī, *Jāmi' al-bayān* (subsequent citations)

Mālik b. Anas, *Al-Muwaṭṭa' li-Imām Mālik* (first citation); Mālik, *Muwaṭṭa'* (subsequent citations)

Muḥammad b. Sa'd al-Hāshimī, *Kitāb al-Ṭabaqāt al-kubrā* (first citation); Ibn Sa'd, *Ṭabaqāt* (subsequent citations)

Al-Murtaḍā al-Ḥusaynī al-Zabīdī, *Tāj al-‘arūs min jawāhir al-qāmūs* (first citation); Zabīdī, *Tāj al-‘arūs* (subsequent citations)

These basic rules are generally applicable to pre-modern works in other Islamicate languages.

It is important to not “correct” names that occur in a Persian or Turkish linguistic context back into “proper” Arabic morphology. An author known for both Arabic and Persian works may most commonly be known by an Arabophone name, e.g., Mawlānā Jalāl al-Dīn Rūmī (seldom al-Rūmī). However, others are most commonly known by the Persianate form of their name, e.g., Ḥāfeẓ (seldom if ever spelled Ḥāfiẓ). Authors in the Ottoman context vary; the seventeenth-century Ottoman scholar Ḥajjī Khalīfah Kātīb Çelebi is seldom referred to as Hacı Halife Kātib Çelebi (the proper Turkish morphology) outside of a Turkish-language context. However, the sixteenth-century jurist and exegete Ebussuūd Efendi is never referred to as “Abū al-Su‘ūd.” Contributors are referred to the *Encyclopedia of Islam* for indication of the nomenclature most commonly used for a particular figure.

### **ISLAMIC DATES**

In discussions of premodern Islamic history, it is preferable to indicate significant dates (especially death dates) according to both the Hijri and Common Era (Gregorian) calendars. The Hijri calendar began on 26 Safar (13 June 622) with Muḥammad’s departure from Mecca; as such, all events relevant to Islamic history after this point should be marked as 1/622, 2/623, and so on.

In instances when the precise date in either calendar is known, authors are encouraged to convert dates accurately (easily done through any number of conversion programs or websites). In many instances, however, if only the year is known in one calendar, the range of possibility in the other should be acknowledged; for example, if an author is known to have died in 900 AH (anno Hegirae), this corresponds to 1494–1495 CE (Common Era), thus (d. 900/1494–1495). Generally, for dates after 1900, the year is given only according to the Common Era calendar and not the Hijri calendar.

### **TRANSLITERATION OF ARABIC AND OTHER NON-ROMAN LANGUAGES**

Transliteration of classical and modern standard Arabic in Mizan publications generally follows the rules established in the style sheet of the International Qur’anic Studies Association, available here:

<https://iqsaweb.files.wordpress.com/2014/10/jiqsa-guidelines-and-style-sheet.pdf>

The IQSA transliteration style for Arabic is based loosely upon that of the *International Journal of Middle Eastern Studies*. For Persian, Turkish, and other modern Middle Eastern languages, contributors are referred to the *IJMES* style sheet:

[https://ijmes.chass.ncsu.edu/IJMES\\_Translation\\_and\\_Transliteration\\_Guide.htm](https://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm)

## WORKS CITED AND FOOTNOTES

Please use the author-date reference system, providing a full list of works cited at the end of your submission and using short (author-date) citations in your footnotes.

The list of works cited should contain the full reference to each work cited in the preceding text and footnotes. Elements are separated by periods (see examples).

Titles of journals, books, and monographs should appear in italics without quotation marks. For English titles, all words other than articles, conjunctions, and prepositions should be capitalized; the first and last words of the title and subtitle should always be capitalized. Non-English language titles should follow the conventions of the appropriate language.

In transliterated titles, capitalize only the first word of the title, except for any proper nouns that appear as part of the title. If a word such as *Kitāb* or *Risāla* appears at the beginning of a title, it should be capitalized, as should the following word, e.g., *Kitāb al-Bayān*; the rest of the title should appear in lower case.

Authors' names should be given exactly as in the work cited, except that for modern authors initials should be used for all but surnames.

Reprints should be cited only when they differ significantly from the original work, or when the original is widely unavailable.

Only one place of publication (usually the first) should be noted, in the conventional English form (e.g., Rome, not Roma; Cologne, not Köln). Include the country or state of publication only when confusion might otherwise arise (e.g., Cambridge, MA, but Cambridge without further qualification for Cambridge, England).

Year of publication should appear immediately after the author's name.

Transcription of languages other than English used in titles of books or articles should be reproduced exactly as they appear in the original.

Note that it is generally appropriate to cite the page or page range of an article appearing in a shorter encyclopedia, but for larger, standard reference works, the author name and lemma usually suffice. Indication of the date of publication of an article in an encyclopedia that appeared over an extended period of time is desirable. It is preferable to indicate the publication information of encyclopedia entries when possible, especially in cases in which the volumes appeared over a long period of time.

Except for standard reference works, please do not use abbreviations for titles.

For online sources:

- Provide the name of either the publication or the publishing entity and either volume/issue or publication date.
- If there is no author, list as Anonymous.
- Provide at the end of the entry the full Universal Resource Locator (URL) or Digital Object Identifier (DOI).
- Accession dates are not required

**Examples:**

Monographs

Gruendler, B. 2003. *Medieval Arabic Praise Poetry: Ibn al-Rūmī and the Patron's Redemption*. London.

Multiple Authors/Editors

Gottschalk, P., and G. Greenberg. 2008. *Islamophobia: Making Muslims the Enemy*. Lanham, MD.

Translations

Rāzī, Najm al-Dīn Dāyah. 1982. *The Path of God's Bondsmen from Origin to Return*. Translated by H. Algar. Delmar.

Untranslated works

Ashraf Māzandarānī, Muḥammad Sa'īd 1994. *Dīvān-i ash'ār*. Edited by M. H. Sayyidan. Tehran.

Collections

Hambly, G. R. G., ed. 1998. *Women in the Medieval Islamic World*. New York.

Articles in collections

Davidson, O. M. 1998. "Women's Lamentations as Protest in the 'Shāhnāma.'" In *Women in the Medieval Islamic World*, edited by G. R. G. Hambly, 131–146. New York.

Articles in collections when the collection is listed separately

Davidson, O. M. 1998. "Women's Lamentations as Protest in the 'Shāhnāma.'" In Hambly 1998, 131–146.

Articles in journals

Moreh, S. 1987. "The Shadow Play (Khayāl al-ẓill) in the Light of Arabic Literature." *Journal of Arabic Literature* 18: 46-61.

Articles in encyclopedias or dictionaries

Gardet, L. 1959. "Fitna." *Encyclopedia of Islam*. 2nd ed. 1954–2005.

Hamori, A. 2017. "Ibn 'Abd Rabbihi." *Encyclopedia of Islam*. 3rd ed. 2007–.

Stoetzer, W. 1998. "Dubayt." In: *Encyclopedia of Arabic Literature*, edited by J. S. Meisami and P. Starkey, 2 vols., 1: 197–198. London.

Yūsufī, Gh.-Ḥ. 1988. "Bayhaqī, Abū'l-Faḏl." *Encyclopædia Iranica*. 1982–.

### Online sources

Anonymous. 2011. "Une photographie d'art controversée vandalisée à Avignon." *Le monde.fr*, April 17. [http://www.lemonde.fr/culture/article/2011/04/17/une-photographie-d-art-polemique-detruite-a-avignon\\_1509023\\_3246.html](http://www.lemonde.fr/culture/article/2011/04/17/une-photographie-d-art-polemique-detruite-a-avignon_1509023_3246.html).

Fawstin, B. 2014. "The Post-9/11 'Muslim Superhero' Invasion." Blogspot of B. Fawstin, February 19. <http://fawstin.blogspot.com/2014/02/the-post-911-muslim-superhero-invasion.html>.

Lund, M. 2015. "The Mutant Problem: *X-Men*, Confirmation Bias, and the Methodology of Comics and Identity." *European Journal of American Studies* 10 (2). <http://ejas.revues.org/10890>.

---. 2016. "On the Ms. Marvel Moment." Mizan Project, June 20. <http://www.mizanproject.org/pop-post/muslim-superheroes/>.

### **FOOTNOTES**

Footnotes should be numbered continuously throughout each chapter or article.

In the footnotes, use author-year citations. For modern authors, use last name, date, volume, page(s); if more than one work from the same author and year appears in the bibliography, use (for example) 1998a and 1998b. For medieval authors, use author's name (together with date of death at first mention), short title, volume, page(s). Do not use abbreviations in citations, except for standard reference works. Please do not use *ibid.* or *op. cit.*

#### **Examples:**

Meisami 1999, 64.

Günther 1998c, 445.

Ibn al-Jawzī (d. 597/1201), *al-Muntaẓam*, 15: 206-207.

al-Iṣfahānī, *Kitāb al-Aghānī*, 21: 128-129.