

# Manuscript Preparation and House Style Guidelines

*for Kube Publishing and its imprints*

Yahya Birt

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## ABOUT KUBE PUBLISHING

KUBE IS AN independent publishing house that publishes general interest, academic and children's books on Islam and the Muslim experience. Inspired by our Islamic faith, Kube is committed to serving Muslim communities worldwide by publishing innovative, relevant and authentic books. In today's everchanging world, Kube seeks to enable Muslim spiritual, cultural, intellectual and creative expression in ways that are engaged and exciting, traditional and modern.

Set up in 2006, Kube Publishing established its imprint, which focuses on history, biography, lifestyle and gift books; among its noted titles are *Islam in Victorian Britain*, *The Muslim 100*, and *A Journey Through Islamic History*. Kube aims to tackle contemporary issues and promote the best new authors, in ways that engage Muslims of the West. In 2011, Kube moved into digital publishing, and, in 2013, established two new imprints, Kube Academic and Kube Publishing Children's Books, the latter with a focus on teen fiction.

Kube also has responsibility for the trusted Islamic Foundation imprint, established in 1973, which focuses on Qur'an, Hadith and Sīrah, children's publishing and Islamic economics. Among its important publications have been the Qur'an commentaries of Abu'l A'lā Mawdūdī, Sayyid Quṭb and Abdul Majid Daryabadi, the sīrahs of Zakaria Bashier and Adil Salahi, and Tariq Ramadan's *To Be a European Muslim*. Several of its ground-breaking titles on Islamic economics have won international awards, and it has been a noted pioneer of Islamic children's publishing in English since the 1980s with authors such as Khurram Murad, Dawud Wharansby and Mehded Maryam Sinclair.

With many years of experience in catering for the English-language Muslim bookselling market, Kube acts as a distributor for many Muslim publishing houses in over 30 countries, and works as wholesaler for mainstream publishing houses to make their titles available to Muslim booksellers.



# BOOK PROPOSALS AND MANUSCRIPT PREPARATION

## 1.0 BASIC PREPARATION AND GROUND RULES FOR GOOD STYLE

If you are a first-time author, or are still learning the ropes, then reading and absorbing some how-to guides about book proposals and preparing manuscripts is essential, as well as getting an understanding of the publishing process and the book trade before you first approach a publishing house such as ours. For trade or mass-market titles, a popular guide is Michael Larsen's *How to Write a Book Proposal*, fourth edn (Cincinnati: Writer's Digest, 2011). For scholarly or academic titles, William Germano's *Getting It Published* (Chicago: University Press, 2008) is very helpful; more specialized but equally important is Germano's *From Dissertation to Book* (Chicago: University Press, 2005) for those who suffer from the delusion that their dissertation is the finished product.

In setting out to write a book, every writer needs some key reference books by her or his desk. Some of the essential reference works are listed in our house style guide (see Chapter 2), chief amongst them should be *Hart's Rules*, a good Oxford dictionary, a thesaurus, and sources important for the subject of your book. In addition to these, M. M. Gwynne, *Gwynne's Grammar* (London: Ebury Press, 2013) is lucid and useful on grammar and on style too, as it incorporates the 1918 masterpiece *Strunk's Guide to Style*. An indispensable set of stylistic rules of thumb is George Orwell's six recommendations at the end of his essay 'Politics and the English Language', which is widely available online.

Academia is notorious for inculcating bad writing habits. Germano's works as well as Michael Billig's astute polemic *Learn to Write Badly: How to Succeed in the Social Sciences* (Cambridge: University Press, 2013) and Helen Sword's helpful guide *Stylish Academic Writing* (Cambridge, Mass.: Harvard University Press, 2012) are useful correctives. Common bad practices include using far too many nouns, e.g. turning verbs into nouns or using noun phrases, writing in the passive tense, the overuse of jargon, writing about things rather than people, lazy appeals to scholarly authority, too much redundant referencing and so on.

Clarity is everything in writing. As George Orwell said, ‘Good prose is like a window pane.’ But achieving that clarity is a serious and painstaking business.

It should be made clear that we currently only publish non-fiction trade and academic titles. Although we used to publish poetry, we are not commissioning any new poetry titles at this time. However, we do publish children’s and young adult fiction as well as non-fiction (for which a separate guide is available from our website).

What follows in the rest of Chapter 1 is a basic outline of our process, but your proposal and your manuscript will be improved by consulting the references given above.

### **1.1 The Initial Enquiry – What’s Needed?**

First of all, send in an initial enquiry to gauge interest, which is comprised of:

- 1.1.1 *A letter of enquiry* – keep it short, less than a page, with a few key facts about you and your project, with your contact details.
- 1.1.2 *Project description* – keep it to one page. Explain the big purposes and ideas in the book, and why it should be published. This is a chance for you to show you can write well and that you can structure and summarize an argument (and *not* just a description). For further guidance on what is expected, see Section 1.2.4 below.
- 1.1.3 *Curriculum vitae* – don’t send in your standard CV, tailor it to one page to show: (1) you have the knowledge and experience to write a book on this subject, and (2) you have previous experience or training that demonstrates an ability to write clearly and well.

If we are interested, we will contact you for a full proposal.

### **1.2 The Book Proposal – What’s Needed?**

The more time and care you take with your proposal, the more likely it is that it will be taken seriously and this will improve if not guarantee your chances of getting published.

- 1.2.1 *A one-page covering letter*
- 1.2.2 *Full name/contact details*
- 1.2.3 *A proper CV*, which is focused on (1) your expertise in writing a book on this particular subject, (2) your professional background and education, (3) your experience as a writer (a bibliography of online and paper publications should always be included), (4) your experience in public speaking (in professional or other contexts), and (5) any media, marketing and PR experience.
- 1.2.4 *A one-page outline of the proposal*. For trade titles, there needs to be one big idea, one big argument that defines the book, which should be explained

at the top in two sentences before you get into the longer description. Thereafter, in 500 words, explain the big purposes and ideas in the book, and why it ought to be published. The longer summary is a chance for you to show you can write well, and can structure and provide the gist of an argument (and *not* just provide a description, which is a common mistake). For academic or scholarly titles, this longer description should also explain what your book adds to its field, alongside its overarching proposition.

- 1.2.5 A *full contents outline*, which includes a punchy description of the main points and arguments you develop in each chapter. Don't summarize the argument because it will make the proposal seem insubstantial but instead explain what you are going to do in each chapter and section, which issues you are going to discuss, and how the examples given illustrate your argument. In short, don't merely summarize but talk about how you are going to write the book. It is often helpful to break up each chapter into three to four titled sections. The point of the outline is to show the editor that you can research, order and outline the book in a dozen pages or less. The outline should give a clear sense of narrative or structural flow. Give each chapter an opening hook and a climax at the end that links to the next chapter.
- 1.2.6 In the contents outline, you must provide full details of proposed textual features, illustrations or half-tone photographs (send electronic samples, which must be at least 300 dots per inch or dpi), tables and charts.
- 1.2.7 At least *fifty pages of the manuscript*, whether that is one chapter or two. The point of the sample is to show how well you can write. After all, you might have a brilliant idea but if you can't write clearly and engagingly then your book stands no chance of getting published. And what your sample should show is that you are writing well for your chosen genre under the broad categories of non-fiction trade or academic titles that Kube and the Islamic Foundation publish. If you are an established author, you may not have to send in a sample, but a first-time author may have to send in more. Don't automatically assume that you should send in the introduction, but, rather, those chapters that are most pivotal to the book. They do not necessarily have to be consecutive chapters.
- 1.2.8 A *detailed description of your definable target readership/audience/market*. For trade titles, you need to segment and define your audience by age, gender, geography and so on. Never talk about general appeal in unspecified terms. The use of reliable evidence about the level of interest will strengthen the proposal. For instance a book on legal claims after car accidents would mention how many millions are involved in accidents each year. Assess



sales figures for books in your field. For academic titles, in Germano's words, there is your 'devoted readership', such as family and close friends, who will probably expect free copies, then your peers in your field who are your 'core readership', then a 'supplementary readership' who might have a passing interest in your book. Finally there is the educated reader, which is probably one's 'wishful thinking readership'. So focus on explaining the size of your core readership and provide evidence, not speculation, on its size. It may not sell as much as a trade title but an academic title that finds the right specialist audience can still be marketable.

- 1.2.9 Finally *assess the competition, and learn from it*. The claim that no one has ever published a book remotely like yours before is only very rarely true. Look at similar titles that are currently available on the market, and especially those on our publishing backlist (Islamic Foundation and Kube). If we have a similar book on our backlist already, then it is unlikely that we will be interested in your proposal. What does your proposal add that is distinctive or different? For trade titles, it is not a disadvantage that there are other good sellers in your field, as it indicates strong demand. For academic titles, as there is a greater premium on originality, there is a greater need to demonstrate that originality by discussing the strengths and weakness of books closest to yours in your field.
- 1.2.10 *Word length* (actual or proposed), which should be broken down chapter-by-chapter, and also section-by-section. As this can be a sensitive issue, it is best to consult with the publishing house on this matter.

We do *not* look at unsolicited manuscripts. The process described here cannot be short-circuited.

### **1.3 After the Proposal – What Happens Next?**

After looking at a proposal, the editorial team will inform you if they wish to consider the full manuscript for publication or, as the case may be, to commission a manuscript for publication. Further consideration of manuscripts can be delayed if the manuscript is sent for review to an external reader; this is particularly the case with specialist subjects, but otherwise we aim to give a response within six to eight weeks.

### **1.4 The Five Biggest Questions for Your Manuscript – What the Editor is Looking For**

Most importantly, in preparing your manuscript you should always bear in mind the following five *biggest* issues:

- 1.4.1 *Audience.* No manuscript works if you don't understand exactly who your intended audience is. Writing for everyone can just mean that you end up writing for no one.
- 1.4.2 *Voice.* No manuscript works if you can't write it in a way that is appropriate and appealing to your core audience.
- 1.4.3 *Structure.* No manuscript works if your audience doesn't understand how the pieces fit together to form the whole, or cannot see logic in the order of the manuscript.
- 1.4.4 *Length.* No manuscript works if you don't know when to stop writing.
- 1.4.5 *Tone.* No manuscript works if it is gratuitously polemical or apologetic, or is sectarian. It should not incite hatred towards particular groups on the grounds of race, colour, gender, nationality or ethnicity. It should not promote or encourage violence. The argument of the manuscript should rely on solid research and evidence rather than on hot air and rhetoric.

Finally, there is *the fifty page rule*. Once you've completed your first draft, and gone through your mechanical corrections, you must thoroughly revise the first fifty pages as the last thing you do before you send the manuscript to us. Make the prose ring, make the argument shine, eliminate anything boring and turgid, make those fifty pages pull the editor – your first and most important critical reader – into the manuscript. As a rule of thumb, if a manuscript doesn't work in the first fifty pages then, for most editors, whether they consciously realize it or not, the manuscript is headed for the rejection pile.

### **1.5 A Checklist for Manuscript Preparation**

Any manuscript should be sent in electronic form as a MS Word document as one whole document, *and two bound hardcopies*, which should match perfectly. Manuscripts should:

- 1.5.1 Include your full contact details
- 1.5.2 A covering letter
- 1.5.3 Be set in the Times New Roman font, font size 11
- 1.5.4 Transliterated characters in Arabic must be set in the AtTimes font, font size 11 ([http://www.kubepublishing.com/wp-content/uploads/2013/12/ATTIBA\\_.zip](http://www.kubepublishing.com/wp-content/uploads/2013/12/ATTIBA_.zip))
- 1.5.5 For Arabic language texts, either the Traditional Arabic font or the Simplified Arabic font (both are Word system fonts) should be used and set in font size 11.
- 1.5.6 Be set in A4 with standard margins (2.54cm on all sides)
- 1.5.7 Be set with 1.5 line spacing between sentences
- 1.5.8 Be set as justified text

- 1.5.9 Include a contents page
- 1.5.10 Conform to our house style (see Chapter 2)
- 1.5.11 The pages must be consecutively numbered
- 1.5.12 Print on one side only.
- 1.5.13 Include a one-paragraph description of the book for marketing purposes (150 words), and a one-paragraph description of the author (50 words)
- 1.5.14 A full accompanying CV (see Section 1.2.3 above)

## 1.6 Dos and Don'ts

### *I have an idea for a book*

We often get phone calls from people with a bright idea for a book. The problem is that they have called too early when their idea is still vague and not thought through. They need to go do their homework and research and prepare a decent proposal and sample chapters before approaching us.

### *I believe that my book is unique and important and will be a bestseller*

No publisher takes a sweeping unsubstantiated claim like this seriously. Please refer to the guidance above on the preparation of a decent book proposal.

### *This is my first book*

Much as we would love to encourage new writing talent, our editors cannot spare the time to coach you through the rudiments of style and grammar. If you lack experience, take the time to hone and develop your writing before you start your first book by doing things such as taking a writing course. Never send anything to a publisher that hasn't been redrafted and polished; proposals and manuscripts full of errors will almost certainly be immediately rejected.

### *My dissertation is ready to be published*

Dissertations are *not* books. They are completely different genres, and one should never mistake the two. The first is written for your dissertation committee and the other for a wider readership. Read William Germano's *From Dissertation to Book* and then you will take the business of preparing your first book more seriously.

### *I forgot to mention that Chapter 4 is being published elsewhere.*

This is a breach of trust. Publishers will not thank you for late disclosure and, worse, failure to disclose at all. At the very least they will demand a complete rewrite, but be warned it can also lead to withdrawal of contract.

### *You are one of a number of lucky publishers who are receiving my full proposal at the same time.*

This is an absolute no-no in publishing and is frowned upon in the industry, and will do nothing for your reputation among publishers. It is also a high-risk

strategy as your proposal or manuscript will have to be of exceptional quality and commercial potential as commissioning editors will understand that you want to engineer competitive bidding between them for your project. However, there is a real danger that most of them will not think the proposal worth this kind of risk. It only really works for well-established or high-profile authors with literary agents.

However, this taboo doesn't apply to making initial contact with multiple publishers to assess levels of interest in your project.

*Here is my manuscript which I am offering for publication*

Unsolicited manuscripts will *not* be reviewed. You must follow the process described here, as there is no short-circuiting this process.

*You need to publish this book because it serves a higher religious purpose*

Of course religious aims are laudable but it doesn't mean that publishers should pass over issues of quality out of a sense of duty. The same rules and the same publishing standards still apply.

*I want you to publish my book. How much does it cost?*

We do not offer this service.

*Can you advise me on self-publishing?*

We do not offer this service either.

### **1.7 Our Contact Details**

Trade and academic proposals *in hard copy* should be sent to:

Commissioning Editor

Kube Publishing

MCC, Ratby Lane

Markfield

Leicestershire LE67 9SY

United Kingdom

Tel: +44 (0)1530 249230 x. 254

Fax: +44 (0)1530 249656

Email: [manuscript@kubepublishing.com](mailto:manuscript@kubepublishing.com)



## HOUSE STYLE GUIDELINES

### 2.0 INTRODUCTION

ALTHOUGH PUBLISHING HOUSES follow the standard authorities in grammar and style, they also have special rules and recommendations for their own publications. In the case of our publishing house and its imprints, we adhere to the dictionaries and grammatical and style reference works issued by the University of Oxford, but we also have our own house style guidance as well, which reflects our focus on Islam and Muslim culture and civilization. Our guidelines are set out as rules and they also make some recommendations. While ours is quite long it is neither exhaustive nor comprehensive and it is not a replacement for some of the standard references listed in Further Reading (Section 2.24). However, it should be helpful in dealing with the most common and obvious issues.

Our house style guidelines are useful to writers, translators, editors, copyeditors and proof-readers in preparing a manuscript for publication. Their main purpose is to maintain consistency in matters like punctuation, spelling, capitalization, italicization, transliteration and so on, so that everyone involved in preparing the manuscript can avoid wasting time and effort in making corrections later on by understanding our house style rules from the beginning.

Our house style guide is not set in stone because languages are living things and the rules of grammar and style change too. Therefore we will periodically update our house style guidelines, and the glossary attached to them, in particular to reflect the naturalization of Arabic and other languages used in Muslim-majority countries into the English language.

#### **2.1 Rules for Setting English, Transliterated Characters and Arabic**

Use British English spelling, *not* American English or any other, except in quotations where original spelling should be retained. The text must *always* be set in the Times New Roman font.

Where stipulated, use the standard Anglo-American academic convention for transliterating Arabic words unless they have been recognized as English words (for further details, see Section 2.7 and Appendixes A and B). Transliterated *characters* must always be set in the AtTimes font ([http://www.kubepublishing.com/wp-content/uploads/2013/12/ATTIBA\\_\\_.zip](http://www.kubepublishing.com/wp-content/uploads/2013/12/ATTIBA__.zip)). This means that transliterated *words* are a composite of the Times New Roman and AtTimes fonts.

Texts in Arabic should *only* be set in the following fonts – the Traditional Arabic font or the Simplified Arabic font (both are Word system fonts) – and must always be fully vowelled. Arabic texts are to be prepared in a separate document (see further details in Section 2.12).

## 2.2 Abbreviations

If abbreviations are prevalent in a text, then the author or editor of a collection should provide a separate list in alphabetical order. Otherwise, if abbreviations are not so prevalent, then for less well-known organizations, the full name should spelt out in the first appearance in the text with the acronym in parenthesis thereafter. Subsequent to that the acronym should be employed.

For more general guidance on abbreviations, please refer to *Hart's Rules*, Ch. 10.

## 2.3 Honorifics, Pious Formulae and Common Expressions in Arabic

In general, usage of honorifics should be minimized, and, where it is used, English should be preferred over the Arabic. Some common examples include:

*‘azza wa jall* = Mighty and Majestic

*bismillāh al-rahīmān al-rahīm* = In the name of God/Allah, most Compassionate, most Merciful

*inshā’Allāh* = if God/Allah wills

*mashā’Allāh* = what God/Allah wills

*radīyallāhu ‘anhu/hā/hum* = may God/Allah be pleased with him/her/them

*rahmatullāhi ‘alayhi/hā/him* = may God/Allah have mercy upon him/her/them

*ṣallallāhu ‘alayhi wa sallam* = may God/Allah bless him and give him peace

*Sayyidunā* = our leader/master

*subhānahu wa ta‘ālā* = glorified and exalted is He

Further examples are given with their translations in Appendix B.

In more academic texts within Islamic studies proper, such honorifics and pious formulae may be used once as a note in the foreword or introduction with an



instruction to the Muslim reader to assume its use elsewhere in the text; with academic texts in the social sciences and humanities, these should be avoided altogether. In more devotional texts, these can be used more often but in a restrained way. With translations, their occurrence in the original text should generally be retained at all times. If necessary, please consult with the publishing house for further guidance on this matter.

Contractions such as *pbuh* or *saw* etc. should *not* be used for *ṣalawāt*.

In general, authors should seek to minimize the need for *ṣalawāt* in the text, which depends upon. As a rule, *ṣalawāt* should be used after ‘the Messenger’, ‘the Prophet’, ‘the Messenger of God/Allah’ or ‘the Prophet of God/Allah’, and after his proper name, Muhammad, may Allah bless him and grant him peace. It should *not* be used after ‘he’ or ‘his’. Our preference is to reserve the use of the Arabic glyph for the *ṣalawāt*, i.e. (ﷺ), for Arabic texts.

As we do *not* insert *ṣalawāt* in the middle of a possessive construction, e.g. the Prophet Muhammad’s teachings, it is preferable in every case to construct phrases this way, rather than as ‘the teachings of the Prophet Muhammad, may Allah bless him and grant him peace’.

#### 2.4 Qur’an Citation

Authors and translators are normally expected to use one of the well-regarded translations of the Qur’an, and their preference should normally be discussed with the publishing house. It is the responsibility of authors and translators that if they make use of translations that are still under copyright with another publishing house, then they should stay within the norms of fair usage rights for the purposes of research and discussion. At the time of writing, the Islamic Foundation also holds the rights to four translations of the Qur’an: Yusuf Ali in its revised form, Abu Ishaq Ansari (Sayyid Abul A‘lā Mawdūdī’s *Towards Understanding the Qur’ān*), Abdul Majid Daryabadi and Adil Salahi (Sayyid Quṭb’s *In the Shade of the Qur’ān*). Authors or translators may only adapt the translation of the Qur’an with the agreement of the publishers; in general, they expected to have the requisite expertise to be able to do so with authority.

Qur’an quotations should only be indented as block text if they exceed fifty words in length. And they should be set in italics, whether they are interlinear or block texts. For general rules on quotations, see *Hart’s Rules*, Ch. 9.

Explanative interpolations, namely insertions of interlinear commentary, into the text of the Qur'an should always be in square brackets. Where necessary, the insertion of the Arabic term *after* the English translation should always be in parenthesis or rounded brackets.

Qur'an referencing should follow the following pattern, e.g. (*al-Fātiḥah* 1: 1–7); i.e. the name of the chapter (surah) in italicized transliteration, one space, then the chapter number, followed by a colon, then one space, followed by the range of verses (*ayāt*) separated by an en dash (rather than by a hyphen).

The standard spelling of the chapters of the Qur'an is set out in Appendix C.

### 2.5 Hadith Citation

In non-academic works, a reference to the collection should be placed in parenthesis after the cited tradition (i.e. after the last full stop), e.g. (Bukhārī and Muslim) or (Mālik, Aḥmad and Nasā'ī). Some of the famous collections are listed below with the short reference that should be used in each case.

In academic works, the author/translator is expected to provide a proper reference for each Hadith, and it should be to a recognized critical edition of the collection in question, using first of all the standard shorthand, with a translation of the relevant section (*kitāb*) into English, the volume number (if a multi-volume collection) and the Hadith number separated by a comma, e.g. 2/1,234 (note the formatting carefully, i.e. the division between the volume number and the Hadith number by a single forward slash with no gap in-between). In the bibliography, the author/translator must provide a full bibliographic reference to a good critical edition of the Hadith collection in question.

Please see Appendix D for the standard spelling of the standard Hadith collections.

### 2.6 Use of the Arabic Definite Article

Do *not* use the construction 'the al-' at all. When the Arabic definite article is used, it is used mostly but *not* solely for proper names, and a hyphen must always be employed, e.g. al-'Abbās *not* al 'Abbās.

Drop 'al-' in preference for 'the', e.g. 'the Quraysh' instead of 'al-Quraysh', or 'the Qur'an and the Sunnah' instead of 'al-Qur'an and al-Sunnah', etc.

Do *not* capitalize 'al-' unless it comes at the beginning of sentence, or is the first term in a book or article title.



In terms of spelling, the assimilation with the ‘sun’ letters should be ignored; ‘al-’ is to be used in all cases, e.g. al-Suyūṭī, al-Tirmidhī, etc. *not* as-Suyūṭī, at-Tirmidhī, etc.

‘Al-’ should never be used for non-Arab names, e.g. Mawdūdī *not* al-Mawdūdī.

## 2.7 Spelling of Arabic Terms

We employ two systems of spelling for Arabic terms. These are simple and full transliteration systems, see Appendix A for the full transliteration system. The simple system uses a single opening quote mark in place of the character (‘); and dispenses with the subscript dots and superscript macrons. The author/translator must consult with the publishing house about which system should be used consistently in the preparation of the manuscript.

In a possessive (*idāfah*) construct, the *tā’ marbūṭah* (ة) in the first term is marked by a ‘t’, rather than by an ‘h’, e.g. Madīnat al-Nabī *not* Madīnah al-Nabī.

In general, if an Arabic word has been assimilated into English then it should *not* be transliterated, although there are a few exceptions, for which see Appendix B. Presently, we use of the second edition of the *Oxford Dictionary of English* to decide cases. As this is a dynamic phenomenon, this list will be revised periodically and Appendix B, where some common examples are listed, will be updated regularly.

Proper names that have a common English spelling should *not* be transliterated, e.g. Ayatollah Ruhollah Khomeini, Gamal Abdel Nasser, Saddam Hussein or Osama bin Laden *not* Āyatullāh Rūḥullāh Khumaynī, Jamāl ‘Abd al-Nāṣir, Saddām Ḥusayn or ‘Usāmah ibn Lādin.

For indicative spellings of Muslim organizations and movements, please refer to Brill’s *Encyclopaedia of Islam*, in both its second third editions, as well as John Esposito (ed.), *The Oxford Encyclopedia of the Modern Muslim World* (New York: Oxford University Press, 1995).

## 2.8 Translated Terms or Arabic Originals?

The general rule is that the translated English term always comes first, followed by the Arabic term in parenthesis. The original Arabic term in parenthesis should only be provided in the first instance that its English translation appears in the text.

This rule need not apply where the Arabic term has been assimilated as an English word, see Appendix B. It also does *not* apply where the Arabic term itself is the subject of a prolonged discussion as to its meaning, or if it is a complex term with layers of meaning that cannot easily be captured in English, particularly where the author may translate the term variously into a number of different English terms according to its context. If in doubt, exceptional cases such as these should be referred to the publishing house.

### **2.9 Capitalization of Islamic Terms**

Capitalize Allah, Companion (of the Prophet), God, Hadith, Hell (and synonyms like the Fire), Islam and its derivatives, Messenger/s, Muslim/s, Paradise (and synonyms like the Garden), Prophet/s, Qur'an, Scripture, Sunnah, the attributes of Allah, e.g. al-Raḥmān, al-Raḥīm, etc., but not *shūrā*, *ijmā'*, *qiblah*, etc. In general, terms like 'Divine' relating to Allah should be capitalized, as well as pronouns relating to Allah, e.g. He, His, We, Our, etc., in all cases. In general, matters connected to the Unseen or the Hereafter should also be capitalized but *not* italicized, e.g. the Bridge over Hell (al-Ṣirāt), the Preserved Tablet (Lawḥ Maḥfūz), etc.

Do *not* capitalize Arabic terms that have been italicized.

Whole words in the text should never be capitalized; which means everything including the main title of the book. Chapter headings, section and subsection headings should not be in full capitals either. The exception is the acronym, but if the organization's acronym is pronounced as a whole word, then only the first letter is capitalized, e.g. Unesco, Hamas, Nato, etc., but not the BBC, for example.

For general rules on capitalization, see *Hart's Rules*, Ch. 5; for major organizations see the *New Oxford Dictionary for Writers and Editors*.

### **2.10 Italicization of Arabic Terms**

In general, transliterated terms are italicized, but there are exceptions. Tribes, dynasties, proper names, movements, terms relating to the Hereafter, or Arabic words that have assimilated into English are *not* italicized; concepts normally are italicized (although there are a few exceptions for the latter, see Appendix B).

Do *not* italicize Arabic terms that are capitalized.

For general rules on italicization and related matters, see *Hart's Rules*, Ch. 7.

### 2.11 Plurals of Arabic Nouns

In general, the Arabic plural form should be used rather than adding an English plural suffix, except where Arabic terms have become Anglicized and the use of English suffixes has become common, e.g. *sheikh* and *sheikhs* (not *shuyūkh*), *imam* and *imams* (not *a'immaḥ*), *fatwa* and *fatwas* (not *fatāwā*). Further examples are given in Appendix B.

### 2.12 Arabic Texts

Whether to use Arabic texts or not, and if their use is agreed then for what purpose and in what quantity should always be matters of consultation with the publishing house, as Arabic texts can present considerable technical challenges for typesetters, designers and for conversion into electronic book formats.

Arabic texts must always be (1) set in either the Traditional Arabic font and the Simplified Arabic font (both are Word system fonts), (2) be fully vowelled, (3) be labelled sequentially (according to chapter numbers, so for Chapter 1, it would be [AR1.1], [AR1.2], etc., and for Chapter 2, it would be [AR2.1], [AR2.2], etc. and so on), and (4) be put in a separate document and *not* in the main manuscript. In the main manuscript, insertion points that correspond to the labelling in the separate Arabic texts document should be used, i.e. for Chapter 1, it would be [AR1.1], [AR1.2], etc., and for Chapter 2, it would be [AR2.1], [AR2.2], etc. and so on.

### 2.13 Punctuation

For general rules on punctuation, see *Hart's Rules*, Ch. 4.

### 2.14 Quotation

Excessive quotation is to be avoided. The general rule is to quote only the most pertinent texts (e.g. from the Islamic source-texts or from scholarly authorities) that the author wishes to engage actively with, i.e. reflect upon, discuss, interpret, etc.

Quotations should be in single quote marks; a quotation within a quotation should be in double quote marks, alternating between the two thereafter.

Quotations over fifty words should set out separately as a block text, indented by one tab mark without opening and closing quote marks. If there is a quotation inside an indent block quotation, then start again with single quote marks, then double, and so on, as normal.

Insertions within quotations should be placed within square brackets.

For general rules on quotation, see *Hart's Rules*, Ch. 9.

### 2.15 Numbers and Dates

Numbers from one to ninety-nine should be spelt out; numbers above 100 should be in Arabic numbers. Larger numbers if rounded approximations should be spelt out, e.g. one million. Ordinals – first, second, third, etc. – should be spelt out. Figures are used for parts of books, e.g. p. 17, Chapter 8; numbers of periodicals, figures with decimal points, e.g. 1.5 million, decimal fractions, etc. Numbers of four digits or over should have a separating comma, e.g. 1, 234.

Number ranges anywhere in the MS, including in the index, should be set separated by en dashes and *not* hyphens. Do *not* elide digits in or ending with the group 10 to 19, e.g. 10–12.

Use cardinal *not* ordinal numbers for dates, e.g. 3 November 1968 *not* 3<sup>rd</sup> November 1968. Do *not* use the American form for dates, e.g. November 3, 1968.

Do *not* use apostrophes for plural dates whether in digits or spelt out, e.g. 1960s *not* 1960's.

Spell out centuries, e.g. the first century or the nineteenth century.

For further details see *Hart's Rules*, Ch. 11.

### 2.16 Islamic and Gregorian Dates

For texts dealing with the modern period, the Islamic calendar is to be avoided. For further guidance in this matter please consult with the publishing house.

Otherwise where both calendars are used together, they should be used in the following way, 1409/1989, i.e. the Islamic then the Gregorian date, separated by a forward slash. Where the two dating systems are used separately in a text where both systems are being used, the following abbreviations should always be used in SMALL CAPS:

AH	After Hijrah; <i>Anno Hegira</i>
BC	Before Christ
BH	Before Hijrah
CE	Common Era (do <i>not</i> use AD)

The twelve months of the Islamic lunar calendar are spelt as follows:

Full Transliteration	Simple Transliteration
1 Muharram (no translit.)	Muharram
2 Şafar	Safar
3 Rabī‘ I ( <i>not</i> Rabī‘ al-Awwal)	Rabī‘ I
4 Rabī‘ II ( <i>not</i> Rabī‘ al-Thānī <i>or</i> al-Ākhir)	Rabī‘ II
5 Jumādā I ( <i>not</i> Jumādā al-Ūlā)	Jumada I
6 Jumādā II ( <i>not</i> Jumādā al-Thānīyah <i>or</i> al-Ākhirah)	Jumada II
7 Rajab	Rajab
8 Sha‘bān	Sha‘ban
9 Ramadan (no translit.)	Ramadan
10 Shawwāl	Shawwal
11 Dhū al-Qa‘dah	Dhu al-Qa‘dah
12 Dhū al-Ḥijjah	Dhu al-Hijjah

Care should be exercised when determining the Islamic from the Gregorian date and vice versa. Authors/translators are advised to refer to Freeman-Grenville’s *Islamic and Christian Calendars*.

### 2.17 Use of the Serial Comma

A comma should *not* be used in a list of three or more items after ‘and’ or ‘or’, except to avoid ambiguity of meaning. So it should normally be ‘apples, oranges and pears’ *not* ‘apples, oranges, and pears’ or ‘x, y and z’ *not* ‘x, y, and z’.

### 2.18 Preference for ‘-ize’ and Its Derivatives

Where verbs can end in either ‘-ise’ or ‘-ize’, use ‘-ize’ and its derivatives like ‘izing’, ‘ization’, etc.; of course, this does *not* apply to verbs that only end in ‘-ise’.

Some verbs where ‘-ize’ is preferred over ‘-ise’ are: authorize, categorize, centralize, civilize, colonize, criticize, democratize, emphasize, globalize, idealize, industrialize, Islamicize, Islamize, liberalize, marginalize, memorize, modernize, organize, personalize, politicize, racialize, realize, recognize, socialize, stylize, sympathize, utilize, visualize, vitalize, westernize, etc.

Some ‘-ise’ verbs are: arise, bruise, compromise, disguise, exercise, liaise, practise, praise, promise, raise, revise, supervise, surprise, etc.

Please use the *New Oxford Spelling Dictionary* or any other of the other Oxford dictionaries as references.

### **2.19 Lists, Tables, Figures and Illustrations**

The house style for lists is as follows. For a hierarchy of three, it should be (1) (a) (i); anything more complex should use numbered sections such as 1.4.17, etc.

All tables should be numbered in line with the chapter they are in, and thereafter sequentially, e.g. Table 1.1, 1.2, 2.1, 2.2, 2.3, 3.1, etc. They should be formatted in Word, in greyscale or black and white, with text in Times New Roman or AtTimes if transliterated characters are used. Each table should have a title at the top, e.g. Table 1.1 Prayer Frequencies in Three Muslim Schools, and a source at the bottom. Each table should be labelled accordingly and sent in its own separate file, and should *not* be included in the main text.

In the main text, mark the insertion point in square brackets, e.g. [Insert Table 1.3 here.].

For more detail on lists and tables, see *Hart's Rules*, Ch. 15.

The author is normally expected to provide illustrations and photographs for which copyright permission has been secured and that they have a minimal resolution of 300dpi (dots per inch). They should also be in greyscale, halftone or black and white rather than in full colour, unless otherwise agreed with the publishing house. Normally they should be fully described even at the proposal stage. The number of photographs should be agreed in advance with the publishing house.

Each picture should be numbered as per chapter and thereafter sequentially, e.g. as Picture 1.1 etc. Each one should be saved as a separate jpeg file in the correct numbered order with a short caption. Each one should also have a minimal resolution of 300dpi (dots per inch): the rule of thumb is that if the originals are of poor quality, then they will appear so in the final published product as well.

In the final text, mark the insertion point in square brackets, e.g. [Insert Picture 1.3 here.].

Two separate sheets should also be prepared: a list of illustrations with short captions, and a list of picture credits, each sequentially numbered as per chapter.

For more detail on photographs and illustrations, see *Hart's Rules*, Ch. 16.

## 2.20 Notes and Referencing

In general, whether to use footnotes, chapter notes (i.e. notes at the end of each chapter) or endnotes should be discussed with the publishing house *before* the preparation of the final manuscript.

References should be as brief as possible, and multiple citations should be amalgamated into one note at the end of a paragraph to reduce the total number of notes in the text. Citations in notes should be kept short and the full bibliographic reference should be reserved solely for the bibliography. An example using the author–title system would run as follows:

<sup>5</sup> A. Sahin, *New Directions in Islamic Education*, p. 5.

<sup>73</sup> Sahin, *New Directions*, pp. 49–50.

<sup>74</sup> Sahin, p. 213.

In the first instance, the author’s name and full main title is given, but it is cited again then the surname and a shortened main title is given, and if another reference to the same work falls within a few pages (and no other work is cited by the same author) then even the author’s name on its own will suffice. For further guidance, see *Hart’s Rules*, 17.2.5.

Citation of references (and quotations) is often excessive in manuscripts that have their origin as dissertations or in the genre of populist Muslim apologetics. The undesirable consequences are that (1) the author’s perspective is hidden; (2) the author’s bigger, more important ideas are obscured by a mass of detail; (3) the ideas of great scholars are bowdlerized, lent on to give the author spurious authority, and are not properly discussed; and (4) passing references that are not engaged with in the text. All these should be avoided.

A consistent referencing style should be agreed in advance with the publishing house, whether it is a variant of the author–title or Oxford system or the author–date or Harvard system.

For referencing the Qur’an and the Hadith, please see Sections 2.5 and 2.6 above, and for more detail on notes and referencing generally, see *Hart’s Rules*, Ch. 17.

## 2.21 Gender Inclusive Language

It is now considered outdated to refer to someone of unspecified sex as ‘he’. ‘He or she’ is now the widely used alternative, but its overuse can become tiresome. It should alternated with recasting sentences in plural form using ‘they’. ‘Humanity’ should be used in preference to ‘Man’, when used to refer to human beings in general, or ‘Mankind’.



However, as a general rule, there is a precautionary principle at work with translations – the sense of the original text should not be misrepresented if it is being gender specific. In doubtful or unclear cases, please seek the advice of the publishing house.

## 2.22 Preparation of the Bibliography

All material cited in the text should be given in the bibliography. With respect to edited collections, it is preferable that all bibliographical references from the individual contributors are amalgamated into a single bibliography by the editor/s.

A few examples of the author–title or Oxford system are given here:

### *Single author:*

Sahin, A., *New Directions in Islamic Education: Pedagogy and Identity Formation* (Markfield, Leics.: Kube, 2013).

### *Edited volume:*

Birt, Y., D. Hussain and A. Siddiqui (eds), *British Secularism and Religion: Islam, Society and the State* (Markfield, Leics.: Kube, 2011).

### *Chapter within a single-author work:*

Sahin, A., ‘Reflections on Teaching the MEd in Islamic Education’, in *New Directions in Islamic Education: Pedagogy and Identity Formation* (Markfield, Leics.: Kube, 2013), 211–36.

### *Chapter within an edited volume:*

Modood, T., ‘Civic Recognition and Respect for Religion in Britain’s Moderate Secularism’, in Y. Birt, D. Hussain and A. Siddiqui (eds), *British Secularism and Religion: Islam, Society and the State* (Markfield, Leics.: Kube, 2011), 55–76.

### *Article within a journal:*

Winter, T., ‘Some thoughts on the formation of British Muslim identity’, *Encounters*, 8/1 (2002): 3–26.

### *Book reviews within a journal:*

Sikand, Y., review of M. K. Masud (ed.), *Travellers in Faith* (Leiden: Brill, 2000), in *Muslim World Book Review*, 22/2 (2002), 32–4.

### *Dissertation thesis:*

Seddon, M. S., ‘Invisible Arabs’ or ‘English Muslims’? An inquiry into the construction of religious, cultural and national identities of the Yemeni community of Eccles, PhD Thesis, Lancaster University, 2005.



*A website article:*

Khan, M. M., ‘The Qur’anic Philosophy of History and Muslim Futures (Part One)’, *Kube Publishing* [website], 17 September 2013. <<http://www.kubepublishing.com/the-quranic-philosophy-of-history-and-muslim-futures-part-one/>>, accessed 20 November 2013.

The author–date or Harvard system reconfigures the author–title system to place the date after the author’s name, and is the preferred system for the social sciences, e.g.:

Sahin, A. (2013), *New Directions in Islamic Education: Pedagogy and Identity Formation* (Markfield, Leics.: Kube).

In alphabetizing a bibliography, ‘al-’, (‘), (‘) and (‘) should be disregarded altogether, e.g. al-Fārābī should come under ‘F’. Transliterated Arabic letters with subscript dots or superscript macrons are indexed according to their nearest equivalent in English:

ḥ = h	ṭ = t	ī = i
ṣ = s	ẓ = z	ū = u
ḍ = d	ā = a	

Full guidance on preparing a bibliography is provided in *Hart’s Rules*, Ch. 18. For authors less familiar with referencing online sources, please refer to *Hart’s Rules*, 18.8.

### 2.23 Indexing

Authors and editors are normally expected to provide headings (or headwords) and, depending on the nature of the book, subheadings (or subentries), alongside delivery of the final manuscript, if it is under contract. The number of headings should be agreed with the publishing house. Once the manuscript has been typeset, authors will be asked to provide page references thereafter using the search and find function in Adobe Acrobat.

In alphabetizing an index, the same rules with regard to transliterated characters should be applied as they are for a bibliography, see Section 2.22 above.

Good guidance on indexing can be found in *Hart’s Rules*, Ch. 19 and Butler’s *Copy-Editing*, Ch. 8.

## 2.24 Further Reading

### *Essential*

Ritter, R. M., *New Hart's Rules* (Oxford: University Press, 2005); all essential information needed to prepare a text for publication.

### *Basic*

Al Faruqi, I. R., *Towards Islamic English* (Herndon, VA: International Institute of Islamic Thought, 1986); as a general guideline, but should be in conformity with our house style, see Section 2.7, Appendixes A and B.

Bewley, A., *Glossary of Islamic Terms* (London: Ta Ha, 1998); same caveats as above with Al Faruqi.

Milton Cohen, J. (ed.), *A Dictionary of Modern Written Arabic*, third edn (Ithaca, NY: Spoken Language Services, 1976).

Ritter, R. M., *The New Oxford Dictionary for Writers and Editors* (Oxford: University Press, 2005); for difficult, unusual and specialist words and terms; names of people and organizations.

*The Times Comprehensive Atlas of the World*, twelfth edn (London: Times Books, 2008); for place names.

Waite, M. (ed.), *New Oxford Spelling Dictionary* (Oxford: University Press, 2005); for preferred spellings in British English and hyphenation.

### *Advanced*

Burchfield, R. W., *The New Fowler's Modern English Usage*, third edn (Oxford: University Press, 1998).

Butcher, J., *Copy-Editing: The Cambridge Handbook for Editors, Authors, and Publishers*, third edn (Cambridge: University Press, 2002).

Esposito, J. (ed.), *The Oxford Encyclopedia of the Modern Muslim World* (New York: Oxford University Press, 1995); guide to spellings of movements, groups, people, etc., with the same caveats as with Al Faruqi above.

Fleet, K., et al (eds), (ed.), *The Encyclopaedia of Islam*, third edn (Leiden: Brill, 2007); comprehensive guide to dates, dynasties, spellings of people, places, tribes, movements and groups, and technical matters such as weights and measures.

Freeman-Grenville, G. S. P., *The Islamic and Christian Calendars AD 622–2222 (AH 1–1650)* (Reading: Garnet, 1995); comprehensive guide to date conversion.

Gowers, E., *Fowler's Modern English Usage*, second edn (Oxford: University Press, 2005).

Houtsma, M. Th. (ed.), *The Encyclopaedia of Islam*, second edn (Leiden: Brill, 1954–2005); comprehensive guide to dates, dynasties, spellings of people, places, tribes, movements and groups, and technical matters such as weights and measures.

Ritter, R. M., *The Oxford Guide to Style* (Oxford: University Press, 2002); a more detailed version of *Hart's Rules*.

Lane, E. W., *Arabic-English Lexicon*, 2 vols (Cambridge: Islamic Texts Society, 1992).

Soanes, C., and A. Stephenson (eds), *Oxford Dictionary of English*, second edn (Oxford: University Press, 2003).



## APPENDIX A

### FULL TRANSLITERATION TABLE

#### Arabic Consonants

Initial, unexpressed medial and final: ء ’

ا	a	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	هـ	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

With a *shaddah*, both medial and final consonants are doubled.

Vowels, diphthongs, etc.

Short:                    اَ a      اِ i      اُ u

Long:                    اَآ ā      اِي ī      اُو ū

Diphthongs:                    اَوُ aw

  اِي ay



## APPENDIX B

### GLOSSARY OF KEY ISLAMIC TERMS

The purpose of this appendix is to provide an easy alphabetical reference to some key Islamic terms; it is *not* intended to be exhaustive. Close attention should be paid as to whether (1) they are italicized or not, (2) capitalized or not, or (3) transliterated or not, i.e. have been assimilated into English as loan words, *as this reflects the house style*. Some commonly used abbreviations are also included here.

#### A

abaya/s (no itals, no translit.)

Abbasid/s (*not* ‘Abbāsiyyūn or ‘Abbāsids); in sing. used as an adjective

‘Abdullāh (*not* ‘Abd Allāh, but ‘Abd al-Raḥmān, etc.)

Abu Bakr (no translit.) = the first caliph of Islam

*adhān*

Aga Khan

Aftasid/s

Aghlabid/s

AH (small caps) = *Anno Hegira*, the year of the Hijrah

‘Ā’ishah = the wife of the Prophet, daughter of Abu Bakr

Ākhirah (no itals) = the Next World, the Next Life, the Hereafter

al- = the definite article, always hyphenated and in the lower-case unless at the beginning of a sentence

‘*alayhi al-salām* = peace be upon him

Ali (no itals, no translit.) = cousin of the Prophet, fourth caliph

Allah (cap., no itals, no translit., except where names/organizations/book titles are transliterated, e.g. ‘Abdullāh; *Hujjat Allāh al-Bālighah*)

*Allāhu akbar* = Allah/God is greatest

Almohads (*not* al-Muwaḥḥidūn); in sing. used as an adjective

Almoravids (*not* al-Murābiṭūn); in sing. used as an adjective

*āmīn* = amen

Anṣār (no italics) = Helpers, in particular those in Madinah who welcomed and helped the Prophet and the Muhājirūn (q.v.)

‘Arsh (no italics) = the Throne

Ash‘arite/s (*not* al-Ash‘ariyyah *or* al-Ashā‘irah)

Ashura (no italics, no translit.) = the tenth day of Muharram

‘Aṣr (no italics)

Assassins = (with cap. refers to the fanatical Nizārī Ismaili sect at the time of the Crusades)

*astaghfirullāh* = I seek God’s/Allah’s forgiveness

Atatürk (note the use of a diaeresis or umlaut above the ‘u’)

*a‘ūdhu billāhi min al-shayṭān al-rajīm* = I seek refuge in God/Allah from the accursed Satan

‘ayn = ع; the eighteenth letter of the Arabic alphabet; in full transliteration, the character (‘) is used from the AtTimes font; in simple transliteration, a single opening quote mark (‘) in the Times New Roman font is used

‘Azrā‘īl (no italics) = the Angel of Death

‘azza wa jall = Mighty and Majestic

## **B**

Baath Party (*not* Ba’ath or Ba‘th) = an Iraqi and Syrian political party; as an adjective, use Baathist

Baghdad

baklava (*not* baclava)

baksheesh

Balkis (*not* Bilqīs) = the Queen of Sheba, mentioned in the Qur’an

Bānū Isrā‘īl (but note in Urdu, it is Bānī Isrā‘īl)

*basmalah*

bazaar (*not* the Persian *bāzār*)

BC (small caps, after date) = Before Christ

Bedouin (*not* Beduin), sing. form: Bedu

Berber

BH (small caps, after date) = Before Hijrah

Bin Laden, Osama (*not* ‘Usāmah ibn Lādin)

bismillah (no translit. or italics, except where part of a longer formula)

*bismillāh al-Rahmān al-Rahīm* = In the name of Allah, most Merciful, most Compassionate

**C**

Cairo (*not* al-Qahira)

caliph (*not* *khalīfah*; caps for titles only e.g. Caliph Uthman)

caliphate (*not* *khilāfah*)

cap. = capital; caps for pl.

CE (small caps) = Common Era

**D**

Dajjāl (no italics) = the Antichrist

Dar es Salaam = former capital of Tanzania

*da‘wah*

*dhimmī/s* (*not* *abl al-dhimmah* for pl.)

Dhū al-Ḥijjah = the twelfth month of the Islamic calendar

Dhū al-Qa‘dah = the eleventh month of the Islamic calendar

*dīn* (no cap.)

dinar/s (no italics, no cap., no translit.; do not use *danānīr* as pl.)

dirham/s (no italics, no cap., no translit.; do not use *darāhim* as pl.)

*du‘ā’*

**E**

ed. = editor

edn = edition; edns = editions

eds = editors

e.g. (points, preceded but not followed by a comma) = from the Latin *exempli gratia*, ‘for example’

Eid al-Adha (*not* ‘Īd al-Aḍḥā)

Eid al-Fitr (*not* ‘Īd al-Fiṭr)

el- *see* al-; otherwise should be retained when it is the accepted Anglicized spelling of an Arabic name, and it should be alphabetized under ‘E’.

emir (*not* amir); caps for titles

**F**

Fajr (no italics)

*faqīh* (no cap.)

*faqīr* (*not* fakir)

*fard* (no cap.)

Fatah (no full caps) = Palestinian political organization

al-Fatihah (*not* al-Fatiha *or* al-Fāṭīḥah, no italics, no translit. except in Qur’an citations, see Section 2.4)

Fatima = the Prophet’s daughter

Fatimids (*not* al-Fāṭimiyyūn); in the sing. used as an adjective  
 fatwa/s (no itals, no translit.)  
 fellah (pl. fellahin) = Egyptian peasant  
 Fez = city in northern Morocco  
 fez (pl. fezzes) = conical red hat historically worn in Muslim countries  
*fiqh* (no cap.)

## G

*ghusl* (no. cap.)  
 God (cap., including derivatives)  
 gods (no cap.)

## H

Hadith (no itals or translit.; always capitalized when referring to as a source of Revelation)  
 hadith/s (no itals or translit.; always lower-case when referring to an individual report or reports)  
 hafiz (no itals, no translit.; *ḥuffāz* used as pl.)  
 hijab/s (no itals, no translit.)  
 hajj/s (no itals, no translit.)  
 hajji/s (no itals, no translit.; caps for titles)  
 hakim/s (no itals, no translit.) = traditional physician  
 halal (no itals, no translit.)  
 Hamas (no full caps) = Palestinian political movement  
 hamza (not *al-hamzah*) = ء, a letter in the Arabic alphabet; in simple and full transliteration denoted by a single closing quote mark (')  
 haram (no itals, no translit.)  
 Harun ar-Rashid = Abbasid caliph  
 Hashemites = Arab princely family claiming descent from the Prophet's great-grandfather  
 Heaven (cap., plus synonyms such as the Garden, Paradise; but heavenly has no cap.)  
 Hell (cap., plus synonyms such as the Fire)  
 hijab/s (no itals, no translit.)  
 Hijaz (*not* Hejaz)  
 Hijrah (in cap.; *not* Hegira or Hejira)  
 hoopoe (not *budhud*)  
 houri/s (not *ḥawrā'*/*ḥūr*)  
 Hussein, Saddam



## I

*‘ibādah* (no cap.)

*ibid.* = from the Latin *ibidem*, ‘from the same source’, used in a footnote or endnote immediately preceding the last one in which the same reference is cited in order to avoid repeating the author and title

Iblīs (no itals)

i.e. (points, preceded by a comma) = from the Latin *id est*, ‘that is’

*iftār* (no cap.)

*iḥsān* (no. cap)

*i‘jāz* (no. cap)

*ijāzah* (no. cap)

*ijmā‘* (no. cap)

*ijtihād* (no. cap)

*ikhhlāṣ* (no. cap)

imam/s (no itals, no translit.; caps for titles; do *not* use *a‘immah* for the pl.)

*īmān* (no cap.)

*innā lillāhi wa innā ilayhi rāji‘ūn* = to God we belong and to Him we will return

inshallah (no translit. or itals, except if used in a longer formula)

intifada (lower-case, no itals, no translit.)

‘Ishā’ (no itals)

Islam; also Islamize, Islamization (*not* Islamise, Islamization)

Islamic; also Islamicize, Islamicization (*not* Islamise, Islamisation)

Islamism/s (given its polemical history, it cannot be used without definition and qualification)

Islamist/s (given its polemical history, it cannot be used without definition and qualification)

Islamophobia/s (*not* Islamaphobia)

Ismaili/s (*not* Ismā‘īlīs)

Isrā’ (no itals)

Isrāfīl (no itals) = the Archangel who blows the Trumpet to announce the end of the world

ital. = italic

itals = italics

## J

Jalaluddin Rumi (no translit.)

Jahannum (no itals) = Hell, Gehenna

Jāhiliyyah (no itals) = the pre-Islamic Age of Ignorance

Jahīm (no itals) = Hellfire

*janāzah* (no cap.)

Jannah (no italics) = the Garden, Paradise, Heaven

Jibrīl (no italics) = the Archangel who brought the revelation of the Qur'an to the Prophet from Allah

jihad/s (no italics, no cap., no translit.)

jinn/s (*not* djinn or genie; no italics, no cap., no translit.)

Jumādā I (*not* Jumādā al-Ūlā) = the fifth month of the Islamic calendar

Jumādā II (*not* Jumādā al-Thānīyah *or* al-Ākhirah) = the sixth month of the Islamic calendar

Jumu'ah (no italics)

## K

Kaaba (*not* Ka'bah *or* Caaba)

kafir/s (no translit., no cap. no ital.; do not use *kuffār* as pl.)

kameez (pl. kameezes)

Karbala (no translit.)

keffiyeh

Khadījah (no translit.) = the Prophet's first wife

Khārijites (no italics)

Khiḍr (*not* Khidhr *or* Khizr)

Khomeini, Ayatollah Ruhollah (*not* al-Khumaynī, Āyatullāh Rūḥullāh)

*kitāb* (no cap.) = book in own right or section of a multivolume work

Kitāb (no italics) = the Book of God, the Qur'an

*kufr* (no cap.)

Kursī (no italics) = the Footstool

## L

al-Lawḥ al-Maḥfūz (no italics) = the Preserved Tablet

*lā ḥawla wa lā quwwata illa billāh* = there is no power or strength save in Allah

## M

*madhhab* (no cap.)

Madinah (*not* Medina; no translit.)

madrasah/s (*not* madrasa; caps for institutions; do *not* use *mudāris* for the pl.)

Maghrib (no italics)

Mahdi (no italics; no translit.) = 'the Divinely Guided', the descendant of the Prophet who rules with justice during the end times

Makkah (*not* Mecca)

Mamluks

*masbā'Allāh* = what Allah wills

*masjid*/s see mosque

- ma‘šūm* (no cap.)  
 Māturīdites (no itals)  
 mawlana/s (*not* maulana/s; no itals, cap. in titles, no translit.)  
*mibrab*/s (no translit., no cap.)  
 Mikā‘īl (no itals) = the Archangel entrusted with the rain, winds and clouds  
*millah* (no cap.)  
*minbar*/s (*not mimbar*; no translit., no cap.)  
 Mi‘rāj (no itals)  
 mosque/s (in preference to *masjid*, *masjids*; caps for institutions)  
*mudd* (no cap.)  
 muezzin/s (*not mu‘adhdhin*)  
 mufti/s (no itals; no translit.)  
 Mughals (*not* Moguls *or* Moghuls; sing. used as an adjective)  
 Muhājirūn (no itals) = Emigrants, particularly those who left Makkah with the Prophet and were received by the Anṣār (q.v.)  
 Muhammad (no translit.)  
 Muhammadan (as an adjective relating to the Prophet’s way; *not* as a synonym for a Muslim)  
 Muharram (no translit.) = the first month of the Islamic calendar  
*mujaddid* (no cap.)  
 mujahideen (no translit., no itals, but *mujāhid* in sing.)  
 mullah/s (no itals; caps in titles; avoid derogatory usage of this term)  
*mu‘min* (no cap.)  
*munāfiq* (no cap.)  
 Munāfiqūn (no itals, cap. only in relation to those who pretended to support the Prophet but really opposed him)  
 Murji’ites (no itals)  
*musbrik* (no cap.)  
 Muslim/s (*not* Moslem *or* Musselman)  
 Mu‘tazilites (no itals)

## N

- Nabī (no itals)  
 Najaf (no translit.)  
 Najd (*not* Nejd)  
*namāz* (Persian, Urdu for prayer)  
 Nār (no itals) = Fire, Hell  
 Nasser, Gamal Abdel (*not* al-Nāṣir, Jamāl ‘Abd)  
 Negus (cap.)  
 niqab/s (no. itals, no translit., no cap.)  
*niyyah*

**O**

Ottomans (not ‘Uthmānīyah or Osmanlis; sing. can be used as adjective or noun)

**P**

Paki/s (offensive, do not use)

pan- (hyphen, e.g. pan-Islamism, pan-Arabism)

Paradise (cap., plus synonyms such as the Garden, Heaven; but paradisaal has no cap.)

pasha (cap. in titles)

Pashto (*not* Pashtu)

Pashtun (*not* Pakhtun)

pl. = plural

Punjabi (*not* Panjabi)

purdah (no italics, no cap., from Persian/Urdu)

**Q**

Qaddafi, Muammar (*not* Gaddafi)

*qāḍī* (*not* *cadi* or *kadi*)

al-Qaida = terrorist group

Qaramatians (no italics)

*qāt* (*not* *khat* or *gat*)

*qiblah* (*not* *qibla*; no cap.)

Qom (*not* Qum)

Qur’an (*not* al-Qur’an or Quran or Koran; no italics or translit. and it is always capitalized), except as part of a longer Arabic phrase such as a book title; also Qur’anic is capitalized

Quraysh (no italics)

q.v. = from the Latin *quod vide*, ‘which see’ (referring to one place or source)

**R**

Rabī‘ I (*not* Rabī‘ al-Awwal) = the third month of the Islamic calendar

Rabī‘ II (*not* Rabī‘ al-Thānī or al-Ākhir) = the fourth month of the Islamic calendar

*radīyallāhu ‘anhu/hā/hum* = may God/Allah be pleased with him/her/them

*rahmatullāhi ‘alayhi/hā/him* = may God/Allah have mercy upon him/her/them

Rajab = the seventh month of the Islamic calendar

Ramadan (*not* Ramadhan; no italics or translit.) = the ninth month of the Islamic calendar; the month of fasting

**S**

ṣā' (no cap.)

Sā'ah (no itals) = the Final Hour, the Day of Judgement

Ṣafar = the second month of the Islamic calendar

Safavids

Ṣaḥābah (no itals, but prefer use of Companions)

Ṣaḥābī (no itals, but prefer use of Companion)

Salaf (no itals)

ṣalāh (no cap.)

ṣallallāhu 'alayhi wa sallam = may God/Allah bless him and give him peace

Samarqand (*not* Samarkand)

Samarra

Sana'a (*not* Sanaa or Ṣan'ā')

ṣawm (or *siyām*; no caps)

Sayyidunā = our leader/master (normally in reference to the Prophet)

Scripture (cap., only with reference to revelation)

Seljuqs

Sha'bān = the eighth month of the Islamic calendar

shahādah (no cap.)

shalwar (*not* salwar)

Shariah (*not* Sharia or Shariat; cap., no itals, no translit.)

sharif/s; caps for titles

Shawwāl = the tenth month of the Islamic calendar

sheikh/s (*not* shaykh or shaikh; caps for titles)

Shia (*not* Shi'a or Shī'ah)

Shii (not Shī'ī)

Shiite (*not* Shi'ite); also Shiism

Sidrat al-Muntahā (no itals) = the Lote Tree of the Utmost Limit

sing. = singular

Sīrah (no itals) = the Prophet's biography

Ṣirāṭ (no itals) = the Bridge over Hell

ṣirāṭ al-mustaqīm (no caps)

subḥānahu wa ta'ālā = glorified and exalted is He

subḥūr (no cap.)

sultan (cap. in title)

Sunnah/s (no itals or translit.; always cap.; Sunan is *not* used as a pl.)

Sunni/s (no itals or translit.)

surah/s (no itals or translit.; cap. in references; do not use *suwar* for the pl.)

**T**

Tābi‘ūn (no italics, but prefer Followers)

Tābi‘ū al-Tābi‘īn (no italics, but prefer Followers of the Followers)

*tafsīr* (no cap.)

*tāghūt* (no cap.)

*tahārah* (no cap.)

*takfīr* (no cap.)

*ṭalāq* (no cap.)

*taqwā* (no cap.)

*tawbah* (no cap.)

*tawhīd* (no cap.)

*tayammum* (no cap.)

translit. = transliteration

**U**

*ulema* (no translit.; but sing. ‘*ālim*)

Umar (no translit.) = the second caliph of Islam

Umayyads (*not* al-Umawiyyūn; in sing. used as adjective)

*ummah* (no cap.)

‘*umrah* (no cap.)

*uṣūl* (no cap.)

Uthman (no translit.) = the third caliph of Islam

**W**

Wahhabi/s (*not* Wahabi; no translit.; derogatory term); also Wahhabism

*wahy* (no cap.)

*wājib* (no cap.)

*walimah* (no cap.)

*wudū’* (*not* wuzu or wudhu; no cap.)

**Y**

Yawm al-Dīn (no italics) = Day of Judgement

**Z**

zakat (*not* *zakāh* or *zakāt*; always lower-case, no italics)

Zuhr (*not* Dhuhur, no italics)



## APPENDIX C

### STANDARD SPELLINGS OF THE QUR'AN'S SURAH TITLES

Full Transliteration	Simple Transliteration	Full Transliteration	Simple Transliteration
1 <i>al-Fāṭihah</i>	1 <i>al-Fatihah</i>	58 <i>al-Mujādilah</i>	58 <i>al-Mujadilah</i>
2 <i>al-Baqarah</i>	2 <i>al-Baqarah</i>	59 <i>al-Ḥashr</i>	59 <i>al-Hashr</i>
3 <i>Āl 'Imrān</i>	3 <i>Al 'Imran</i>	60 <i>al-Mumtahinah</i>	60 <i>al-Mumtahinah</i>
4 <i>al-Nisā'</i>	4 <i>al-Nisa'</i>	61 <i>al-Saff</i>	61 <i>al-Saff</i>
5 <i>al-Mā'idah</i>	5 <i>al-Ma'idah</i>	62 <i>al-Jumu'ah</i>	62 <i>al-Jumu'ah</i>
6 <i>al-An'ām</i>	6 <i>al-An'am</i>	63 <i>al-Munāfiqūn</i>	63 <i>al-Munafiqun</i>
7 <i>al-A'rāf</i>	7 <i>al-A'raf</i>	64 <i>al-Taghābun</i>	64 <i>al-Taghabun</i>
8 <i>al-Anfāl</i>	8 <i>al-Anfal</i>	65 <i>al-Talaq</i>	65 <i>al-Talaq</i>
9 <i>al-Tawbah</i> or <i>Barā'ah</i>	9 <i>al-Tawbah</i> or <i>Bara'ah</i>	66 <i>al-Taḥrīm</i>	66 <i>al-Tahrim</i>
10 <i>Yūnus</i>	10 <i>Yunus</i>	67 <i>al-Mulk</i>	67 <i>al-Mulk</i>
11 <i>Hūd</i>	11 <i>Hud</i>	68 <i>al-Qalam</i>	68 <i>al-Qalam</i>
12 <i>Yūsuf</i>	12 <i>Yusuf</i>	69 <i>al-Ḥaqqah</i>	69 <i>al-Haqqah</i>
13 <i>al-Ra'd</i>	13 <i>al-Ra'd</i>	70 <i>al-Ma'ārij</i>	70 <i>al-Ma'arij</i>
14 <i>Ibrāhīm</i>	14 <i>Ibrahim</i>	71 <i>Nūḥ</i>	71 <i>Nuh</i>
15 <i>al-Ḥijr</i>	15 <i>al-Hijr</i>	72 <i>al-Jinn</i>	72 <i>al-Jinn</i>
16 <i>al-Naḥl</i>	16 <i>al-Nahl</i>	73 <i>al-Muzzammil</i>	73 <i>al-Muzzammil</i>
17 <i>al-Isrā'</i> or <i>Banī Isrā'īl</i>	17 <i>al-Isra'</i> or <i>Bani Isra'il</i>	74 <i>al-Muddaththir</i>	74 <i>al-Muddaththir</i>
18 <i>al-Kahf</i>	18 <i>al-Kahf</i>	75 <i>al-Qiyāmah</i>	75 <i>al-Qiyamah</i>
19 <i>Maryam</i>	19 <i>Maryam</i>	76 <i>al-Insān</i> or <i>al-Dahr</i>	76 <i>al-Insan</i> or <i>al-Dahr</i>
20 <i>Tā Hā</i>	20 <i>Ta Ha</i>	77 <i>al-Mursalāt</i>	77 <i>al-Mursalat</i>
21 <i>al-Anbiyā'</i>	21 <i>al-Anbiya'</i>	78 <i>al-Naba'</i>	78 <i>al-Naba'</i>
22 <i>al-Ḥajj</i>	22 <i>al-Hajj</i>	79 <i>al-Nāzi'āt</i>	79 <i>al-Nazi'at</i>
23 <i>al-Mu'minūn</i>	23 <i>al-Mu'minun</i>	80 <i>'Abasa</i>	80 <i>'Abasa</i>
24 <i>al-Nūr</i>	24 <i>al-Nur</i>	81 <i>al-Takwīr</i>	81 <i>al-Takwir</i>
25 <i>al-Furqān</i>	25 <i>al-Furqan</i>	82 <i>al-Infiṭār</i>	82 <i>al-Infitar</i>
26 <i>al-Shu'arā'</i>	26 <i>al-Shu'ara'</i>	83 <i>al-Mutaḥḥifīn</i>	83 <i>al-Mutaaffin</i>
27 <i>al-Naml</i>	27 <i>al-Naml</i>	84 <i>al-Inshiqāq</i>	84 <i>al-Inshiqaq</i>
28 <i>al-Qaṣaṣ</i>	28 <i>al-Qasas</i>	85 <i>al-Burūj</i>	85 <i>al-Buruj</i>

29 <i>al-ʿAnkabūt</i>	29 <i>al-ʿAnkabut</i>	86 <i>al-Tāriq</i>	86 <i>al-Tariq</i>
30 <i>al-Rūm</i>	30 <i>al-Rum</i>	87 <i>al-Aʿlā</i>	87 <i>al-Alʿa</i>
31 <i>Luqmān</i>	31 <i>Luqman</i>	88 <i>al-Ghāshiyah</i>	88 <i>al-Ghashiyah</i>
32 <i>al-Sajdah</i>	32 <i>al-Sajdah</i>	89 <i>al-Fajr</i>	89 <i>al-Fajr</i>
33 <i>al-Aḥzāb</i>	33 <i>al-Ahزاب</i>	90 <i>al-Balad</i>	90 <i>al-Balad</i>
34 <i>Sabaʿ</i>	34 <i>Sabaʿ</i>	91 <i>al-Shams</i>	91 <i>al-Shams</i>
35 <i>Fāṭir</i>	35 <i>Fatir</i>	92 <i>al-Layl</i>	92 <i>al-Layl</i>
36 <i>Yā Sin</i>	36 <i>Ya Sin</i>	93 <i>al-Duhā</i>	93 <i>al-Duha</i>
37 <i>al-Ṣāffāt</i>	37 <i>al-Saffat</i>	94 <i>al-Sharḥ</i> or <i>Alam Nasbraḥ</i>	94 <i>al-Sharḥ</i> or <i>Alam Nasbraḥ</i>
38 <i>Sād</i>	38 <i>Sad</i>	95 <i>al-Tīn</i>	95 <i>al-Tin</i>
39 <i>al-Zumar</i>	39 <i>al-Zumar</i>	96 <i>al-ʿAlaq</i>	96 <i>al-ʿAlaq</i>
40 <i>Ghāfir</i> or <i>al-Muʿmin</i>	40 <i>Ghafir</i> or <i>al-Muʿmin</i>	97 <i>al-Qadr</i>	97 <i>al-Qadr</i>
41 <i>Fuṣṣilāt</i> or <i>Hā Mim al-Sajdah</i>	41 <i>Fussilat</i> or <i>Ha Mim al-Sajdah</i>	98 <i>al-Bayyinah</i>	98 <i>al-Bayyinah</i>
42 <i>al-Shūrā</i>	42 <i>al-Shura</i>	99 <i>al-Zalzalah</i>	99 <i>al-Zalzalah</i>
43 <i>al-Zukhruf</i>	43 <i>al-Zukhruf</i>	100 <i>al-ʿAdiyāt</i>	100 <i>al-ʿAdiyat</i>
44 <i>al-Dukhān</i>	44 <i>al-Dukhan</i>	101 <i>al-Qārīʿah</i>	101 <i>al-Qariʿah</i>
45 <i>al-Jāthiyah</i>	45 <i>al-Jathiyah</i>	102 <i>al-Takāthur</i>	102 <i>al-Takathur</i>
46 <i>al-Aḥqāf</i>	46 <i>al-Ahqaf</i>	103 <i>al-ʿAsr</i>	103 <i>al-ʿAsr</i>
47 <i>Muḥammad</i>	47 <i>Muhammad</i>	104 <i>al-Humazah</i>	104 <i>al-Humazah</i>
48 <i>al-Fath</i>	48 <i>al-Fath</i>	105 <i>al-Fil</i>	105 <i>al-Fil</i>
49 <i>al-Hujurāt</i>	49 <i>al-Hujurat</i>	106 <i>Quraysh</i>	106 <i>Quraysh</i>
50 <i>Qāf</i>	50 <i>Qaf</i>	107 <i>al-Māʿūn</i>	107 <i>al-Maʿun</i>
51 <i>al-Dhāriyāt</i>	51 <i>al-Dhariyat</i>	108 <i>al-Kawthar</i>	108 <i>al-Kawthar</i>
52 <i>al-Tūr</i>	52 <i>al-Tur</i>	109 <i>al-Kāfirūn</i>	109 <i>al-Kafirun</i>
53 <i>al-Najm</i>	53 <i>al-Najm</i>	110 <i>al-Naṣr</i>	110 <i>al-Nasr</i>
54 <i>al-Qamar</i>	54 <i>al-Qamar</i>	111 <i>al-Masad</i> or <i>al-Lahab</i>	111 <i>al-Masad</i> or <i>al-Lahab</i>
55 <i>al-Raḥmān</i>	55 <i>al-Rahman</i>	112 <i>al-Ikblāṣ</i>	112 <i>al-Ikblas</i>
56 <i>al-Wāqīʿah</i>	56 <i>al-Wāqiʿah</i>	113 <i>al-Falaq</i>	113 <i>al-Falaq</i>
57 <i>al-Ḥadīd</i>	57 <i>al-Hadid</i>	114 <i>al-Nās</i>	114 <i>al-Nas</i>





## APPENDIX D

### STANDARD SPELLINGS OF THE MAIN HADITH COLLECTIONS

Full Transliteration	Simple Transliteration	Reference
‘Abd al-Razzāq	‘Abd al-Razzaq	<i>Al-Muṣannaf</i>
Abū Dāwūd	Abu Dawud	<i>Al-Sunan</i>
Abū Ya‘lā	Abu Ya‘la	<i>Al-Mu‘jam</i>
Aḥmad	Ahmad	<i>Musnad</i>
Bayhaqī	Bayhaqi	<i>Al-Sunan al-Kubrā</i>
Bazzār	Bazzar	<i>Al-Musnad</i>
Bukhārī	Bukhari	<i>Al-Jāmi‘ al-Ṣaḥīḥ</i>
Bukhārī, <i>Adab</i>	Bukhari, <i>Adab</i>	<i>Kitāb al-Adab al-Mufrad</i>
Dāraquṭnī	Daraqutni	<i>Al-Sunan</i>
Dārimī	Darimi	<i>Al-Musnad</i>
Daylamī	Daylami	<i>Al-Firdaws</i>
Ḥākim	Hakim	<i>Al-Mustadrak</i>
<i>Al-Ḥiṣn al-Ḥaṣīn</i>	<i>Al-Hisn al-Hasin</i>	(by Shams al-Dīn al-Jazarī, d. 833H)
Ibn Abī al-Dunyā	Ibn Abī al-Dunyā	<i>Kitāb al-Du‘ā’</i>
Ibn Abī Shaybah	Ibn Abi Shaybah	<i>Al-Muṣannaf</i>
Ibn Ḥibbān	Ibn Hibban	<i>Al-Ṣaḥīḥ</i>
Ibn Mājah	Ibn Majah	<i>Al-Sunan</i>
Ibn al-Mubārak	Ibn al-Mubarak	<i>Kitāb al-Zuhd wa al-Riqāq</i>
‘Iraqī	‘Iraqi	<i>Takbrīj Ahādīth al-Ihya’</i> or <i>al-Mughnī ‘an Ḥaml al-Asfār</i>
Mālik	Malik	<i>Muwatta’</i>
Muslim	Muslim	<i>Al-Jāmi‘ al-Ṣaḥīḥ</i>

Nasā'ī	Nasa'i	<i>Al-Sunan al-Sughrā</i>
Nasā'ī, <i>ʿAmal</i>	Nasa'i, <i>ʿAmal</i>	<i>ʿAmal al-Yawm wa al-Laylah</i>
Qāḍī ʿĪyād	Qadi ʿIyad	<i>Kitāb al-Shifā bi Taʿrīf Ḥuqūq al-Muṣṭafā</i>
Tirmidhī	Tirmidhi	<i>Al-Jāmiʿ al-Ṣaḥīḥ</i>
Ṭabarānī, <i>Awsaṭ</i>	Tabarani, <i>Awsat</i>	<i>Al-Muʿjam al-Awsaṭ</i>
Ṭabarānī, <i>Kabīr</i>	Tabarani, <i>Kabir</i>	<i>Al-Muʿjam al-Kabīr</i>
Ṭabarānī, <i>Ṣaḡīr</i>	Tabarani, <i>Saghir</i>	<i>Al-Muʿjam al-Ṣaḡīr</i>
Ṭaḥāwī	Tahawi	<i>Sharḥ Maʿānī al-Āṭhār</i>

