

IV STYLE-SHEET

THE RULE OF RULES is consistency. At a number of points in this Style-sheet two equally acceptable conventions are indicated. This does not mean that the two different conventions may be used randomly in the same work. On the contrary, only one of the two equally acceptable ways must be adopted and then followed consistently. Whenever an alternative is offered, it must be understood as an either/or choice, not an and/or choice.

4.1 AMERICAN, NOT BRITISH

- a. IIIT publications follow standard American (U.S.) conventions, rather than British. For example, in modern British practice, an abbreviated word is not followed by a full-stop if the abbreviation contains the last letter of the word; thus ed. (for editor) but eds (editors) and edn (edition). The American practice is to retain the full-stop; thus: ed. (editor), eds. (editors), edn. (edition).

For all matters not covered by this Style-sheet, and when in doubt on any point, authors and copy-editors should refer to preferably the latest edition of *The Chicago Manual of Style* (Chicago: University of Chicago Press).

- b. Similarly, IIIT publications follow American English and not British English spelling. A list of commonly used words that differ in the two systems is given in Appendix 1 (p.52 below).

4.2 TRANSLITERATION

Words and proper names of Arabic origin or written in a script derived from Arabic must sometimes be ‘transliterated’, sometimes ‘partly

transliterated' (or 'corrected'), and sometimes (usually in the case of names of persons and places) the spelling as found must be accepted just as it is – 'untransliterated'. By way of illustration, some examples of how the same word would appear in, respectively, transliterated, partly transliterated, and untransliterated form:

Qur'ān – Qur'an – Koran
 'ulamā' – 'ulama – ulema
 Muḥammad – Muhammad – Mohammed

A transliteration table, showing the Arabic characters and the Latin characters used to represent them, along with some rules to clarify usage, is given in Appendix 3 (p.58 below).

4.2.1 To Transliterate, or Not

- a. The rationale of transliteration is to enable readers to work out, from the form of the transliterated word, the original Arabic. This, in turn, enables them to look up the word, the person's name, the book title, etc., in the appropriate reference work. That is why transliteration follows (as closely as reasonably practicable) the script rather than the sound of Arabic. (For example, we say: 'ash-shamsu wa-l-qamar', but we write: *al-shams wa al-qamar*.)
- b. Problems arise because, to meet immediate everyday needs, people transliterate the sound rather than the script. Also, as people hear sounds differently, and different languages indicate quite similar sounds by different combinations of the same letters, a bewildering array of spellings of the same word can be found in use. The problem is most acute with names of persons but it arises also with common nouns that have entered into usage in Western languages and are recorded in standard dictionaries, and with place names recorded in standard atlases.

- c. The rule to be followed is this: Where the Arabic of a common noun or the name of a person or place has become established in a particular form in English, that established form must be used in preference to any other. The reason for this preference needs to be understood. If a work of the well-known author Fazlur Rahman is attributed to ‘Faḍl al-Raḥmān’, readers will have difficulty locating the work in a standard library catalogue. Similarly, if Dar es Salaam/Darussalam is written as Dār al-Salām, some readers may not know that a particular city is being referred to, those who do may not know how to find it in the index of a standard atlas.
- d. Exceptions to the rule will be extremely rare for names of persons or places (see Appendix 2(a), p.54). However, numerous exceptions to the rule need to be made for common nouns. The two good reasons for this should be understood. (1) Some established spellings are particularly misleading, and IIT publications must contribute to the process of correction. For example, the spelling ‘Muslim’ is steadily displacing the incorrect ‘Moslem’; ‘Ramadan’ is steadily displacing the incorrectly rendered ‘Ramadhan’ or ‘Ramazan’. (2) Some words of Arabic origin are, even if not yet recorded in all standard dictionaries, so widely used in English that it would be unreasonably pedantic to insist on treating them as foreign words.
- e. Common nouns whose established spelling is to be corrected (point 1 in the preceding paragraph), and common nouns in the process of becoming standard usage (point 2), make up a special group of ‘partly transliterated’ words. The list is given in Appendix 2(f) (p.56 below). Note that none of these words is classed as ‘foreign’, and therefore none is italicized. Note also that

some ‘corrected’ words must always be written with an initial capital (Appendix 2(b), 2(d–e)).

- f. Some English dictionaries give two or more variant spellings for the same word. In this case, use the more correct form. For example, the spelling ‘qadi’ is to be preferred to ‘cadi’.
- g. If an established spelling (as defined for the rule in (c) above) is such that an Arabic speaker might not recognize the word, give the correctly transliterated form of the word in round brackets after the first occurrence of the misleading spelling. For example: muezzin (*mu’adhdhin*).
- h. Following the rule as given in (c) above, the names of the prophets must be given in the established English spelling. However, to prevent errors of identification, give the Qur’anic name in round brackets after first occurrence of the English spelling. For example: Noah (Nūh).
- i. Any quoted text must be quoted as it is, always, without amendment. However, a potentially misleading or incomprehensible spelling may be corrected (as explained in (g) above), this time in square brackets (see 4.4(c)).

Bibliographical information (author name, title) should be quoted from the title-page of the publication. Therefore, the rule for quoted text applies.

- j. In rare cases, two spellings of the same author name may have to be quoted in the same bibliographical listing. This will happen if publications in Arabic and publications in English by the same author are listed in the same place. It can also happen when older translations of the work of an author (in which the name is rendered into English haphazardly) and later translations (in which the same name is transliterated correctly) are listed

consecutively. To retain both spellings could lead to the misconception that there are two different authors. Therefore, in such cases, prefer the correctly transliterated form but give the other spelling in round brackets after it. For example: al-Mawdūdī (Mawdoodi).

4.3 THE USE OF ITALICS

- a. Italics must not be used as a heading style for main headings. Italics may be used as a character style, within headings, to distinguish particular elements within the heading. For example: ‘The development of *uṣūl* in Iraq’.
- b. Italics must not be used for Arabic or other words of foreign origin defined in this Style-sheet as having entered common usage. See the list in Appendix 2(b), (d–f) (pp.54– 57 below).
- c. Italics may be used as a character style for other foreign words, not defined as in common usage, or for words which, in a particular publication, are used in a special technical sense. Generally, avoid the use of italics whenever possible.
- d. Italics may be used sparingly as a character style to indicate emphasis.
- e. When giving bibliographical information, italics must be used for the titles of books and journals. (Emphasis within the title is therefore indicated using roman characters.)
- f. When giving bibliographical information, italics must not be used for the titles of articles in journals, the titles of chapters, the titles of essays in multi-author publications, or the titles of unpublished papers or dissertations. Similarly, italics must not be used for the names of authors or publishers, nor for the place or date of publication.

- g. Italics must not be used for the names of persons or places, except to indicate special emphasis (as (d) above).
- h. Italics must not be used as a general style for quotations, whether the quotation is short or long, verse or prose. However, italics may be used as a character style within a quotation to indicate emphasis (as (d) above).

4.4 QUOTATIONS

- a. In general, short quotations (less than three lines) must be enclosed within double quotation marks and set within the main text. Only exceptionally – for reasons of special emphasis, or because the quoted text demands special layout – may short quotations be set off from the main text.
- b. Long quotations or ‘excerpts’ (three lines or more) must be set off from the main text as a distinct paragraph and indented from both the left and right margins. Do not use italics or quotation marks to indicate ‘excerpts’. When an author’s typescript is set in preparation for final printing, the layout ordered for ‘excerpts’ may require a smaller font and full measure (i.e. no indentation). However, author typescripts must indicate ‘excerpts’ by indenting from both margins.
- c. Interpolations within quotations (to clarify the sense or for some other reason) must be enclosed within square brackets.
- d. Ellipses (omissions from quoted text) must be indicated by three consecutive unspaced dots, and without the addition of spaces either side of the dots.
- e. Quotations from the Qur’an may be selected from one or more reliable, existing translations in order to give the

accurate rendering that best suits the context in which the Qur’anic text is being quoted. In general, archaic forms (‘thee’, ‘ye’, etc.) in existing translations must not be reproduced. However, exceptionally, in the context of comparing two or more translations, the original must be cited (following the rule 4.2.1(i)) without amendment.

- f. Quotations from the Qur’an will normally be indicated by citing surah and verse number(s) in round brackets, i.e. (2:238) rather than (*surat al-Baqarah*: v.238) or (The Qur’an, Chapter 2 verse 238) or other variations. The surah and verse numbers must be separated by a colon without space on either side. To indicate a range of numbers use the en dash; multiple references must be separated by a semi-colon, not a comma. The full-stop (period) of a sentence that ends with a short Qur’anic quotation is written **after** the brackets containing the Qur’anic reference, not before the closing double quotation marks. Examples:

Surat Saba’ says: “My reward shall come from none but God. He is the Witness over all” (47).

Or elsewhere in the Qur’an, God says: “We test all of you with good and evil, and to Us you shall all return” (*al-Anbiyā’*: 35).

- g. The divisions of the Qur’an must be designated by the terms surah (**not** chapter) and verse (**not** *āyah*). In referring to individual surahs, the name of the surah must be transliterated and italicized and preceded by the word *Surat*. Examples:

In *Surat Yūsuf* . . . (**not** In surah *Yūsuf* . . .)

In *Surat al-Nisā’* . . . (**not** In *al-Nisā’* . . .)

4.5 THE USE OF INITIAL CAPITALS

- a. The names and attributes of God, the name Allah itself, and pronominal forms referring to God (He, Him, His; Who, Whom, Whose; and on occasion, We, Our when Allah speaks of Himself), must always have an initial capital. Examples include:

the All Knower, the Most Merciful
the Oneness of God, His Omnipotence, His Mercy
His Hand, His Throne
- b. In personal names which are composed with the name Allah, and which it is permitted to transliterate (see rule 4.2.1(c)), ‘Allah’ must be written as a separate word with an initial capital. For example: ‘Abd Allah (**not** ‘Abdallah or ‘Abdullah).
- c. The word ‘ibn’ when it is a medial element within a personal name must be written without an initial capital. However, when the name is abbreviated so that ‘ibn’ becomes the initial element of the name, it must be written with an initial capital. Moreover, ‘ibn’ should not be transliterated as ‘bin’.

Ibn Taymiyyah or Aḥmad ibn Taymiyyah

- d. The word ‘abū’ when it forms part of a transliterated personal name must always be written with an initial capital. For example: Abū Muṣṭafā.

Note that in the construct state ‘abū’ becomes ‘abī’, and if it occurs in this form within the Arabic name being transliterated, the inflection must be indicated. For example: ‘Alī ibn Abī Ṭālib.

Sometimes the ‘abū’ is not inflected because of a rela-

tionship with another part of the name, but because of its relationship with a word outside the name (in the example following, it is governed by the preposition *lī*). In this case the inflected form is not indicated:

He said to Abū Muṣṭafā (*qāla lī Abī Muṣṭafā*).

- e. The word ‘prophet(s)’ must be used without an initial capital unless it is immediately followed by the proper name, or occurs in the phrase ‘the Prophet’ which is now universally understood to mean ‘Prophet Muhammad’. Examples:

All the prophets brought the same message.

The Prophet said . . . Prophet Muhammad said . . .

(Note that use of the definite article with both the title and name together sounds awkward in English – by analogy with a phrase like ‘the King John’ which is incorrect. Therefore constructions like ‘the Prophet Moses’ should be avoided.)

- f. The names of the months of the Islamic calendar and the names of sects and dynasties must always be written with an initial capital. Similarly, ‘Islam’ (meaning the religion), ‘Muslim’ (meaning one who has embraced Islam), ‘Shari‘ah’ (meaning the Islamic Law), ‘Revelation’ (meaning the Qur’an), must be written with an initial capital. Certain words or phrases that, in special contexts, function as proper nouns (for example: ‘the Last Day’, ‘the Hour’), must be written with an initial capital. (Most of the words mentioned in this paragraph which are of Arabic/Qur’anic origin form a sub-set of the ‘partly transliterated’ words explained earlier. For an extended list, see Appendix 2(b–c), pp.54–55 below.)

4.6 USE OF AL-/THE

Use or omission of the definite article (*al-/the*) before a common noun must follow the rules of grammar of the language in which it occurs.

- a. For common nouns which name something that is considered unique, it is necessary in English to write ‘the’, as in (for example) ‘the New Testament’. Therefore, for analogous instances of single Arabic nouns used in an English phrase or sentence, we may translate the Arabic *al-* literally, as in ‘the Qur’an’, ‘the Sunnah’, ‘the Ka‘bah’. In such cases, ‘the’ must replace *al-* and not be added to it:

the Qur’an (**not** *al-Qur’an*, **not** *the al-Qur’an*)
 the Sunnah (**not** *al-Sunnah*, **not** *the al-Sunnah*)
 the Ka‘bah (**not** *al-Ka‘bah*, **not** *the al-Ka‘bah*)

- b. For common nouns which name something that is neither defined by being unique, nor defined in the context, the definite article is not permitted in English. Therefore, for analogous instances of single Arabic nouns used in an English phrase or sentence, *al-* must not be translated. For example:

Modern developments in Islamic jurisprudence . . .
 (**not** *the Islamic jurisprudence*)

Modern developments in *fiqh* . . . (**not** *the fiqh*)

In the same way, honorific titles (*al-Imam*, *al-Shaykh*) used as part of the name of a person must not have the definite article when rendered in English. For example, *al-Imam al-Shāfi‘ī* must be written *Imam al-Shāfi‘ī*.

- c. For common nouns occurring within an Arabic phrase, the whole of which is being used in an English sentence, *al-* must be retained since it is required by the rules of grammar governing the Arabic phrase. Examples:

Uṣūl al-Fiqh al-Islāmī
al-maṣāliḥ al-mursalāh
al-Khulafā' al-Rāshidūn
Ahl al-Kitāb

Special care will be needed, when using whole Arabic phrases, to avoid repeating the definite article of the Arabic in English. For example, *Ahl al-Kitāb* already means 'the People of the Book'; a construction like 'the *Ahl al-Kitāb*' is therefore absurd. In order both to retain naturalness in English and avoid the absurdity, it may be preferable in some instances to translate the phrase and give the Arabic in parentheses.

- d. The article 'al-' should always be written with a hyphen linking it to the word it defines. When typing, a non-breaking hyphen should be used to ensure 'al' remains on the same line as its partner. Moreover, the definite article should always be spelled as 'al-', never as 'ul' or 'il', regardless of the grammar of the sentence, word, or phrase being transliterated.

4.7 BIBLIOGRAPHICAL INFORMATION: GENERAL

There are two styles in general usage, the so-called 'humanities style', and the 'author–date style'. Each has its distinct merits and advantages, but the 'humanities style' (hereafter referred to as the 'preferred style') is preferred for IIT publications. The 'author–date style' is convenient, compact and reliable, but it is most suited to strictly academic

work intended for a narrower readership than many IIT publications. Moreover, it can only be used in conjunction with a formal bibliography appended to the work. For shorter publications, and for publications intended for inclusive readership, a formal bibliography is not always appropriate.

Within either style, it is necessary to distinguish the conventions for references as given in a formal bibliography, and references as given in footnotes/endnotes. There are important differences in the number of items required and, more particularly, in the order in which the items are presented.

Within the 'preferred style' only, it is also necessary to distinguish within footnotes/endnotes, 'long' and 'short' references used, respectively, for first and subsequent references to a work.

4.8 THE 'PREFERRED STYLE'

4.8.1 *The Items of Information Required*

The items of bibliographical information required are listed below. Note that all the items listed are not necessarily available for every publication mentioned in a work, but must be supplied when available.

- a. Author(s) name(s) – main name(s), first name(s) and/or initials.
- b. Other authorship information – where relevant, such information as 'editor', 'translator', etc.
- c. Title – the title of publication (book, journal, etc.), article or essay or chapter title, volume and issue number for journals.
- d. Additional information – where relevant, information about additional elements within a publication with distinct authorship, e.g. 'Foreword by . . .'

- e. Publication details – publisher’s name, place of publication; where relevant: name of series, number of volumes; date of publication or ‘no date’ (and, where relevant, specification of the calendar).

4.8.2 *Presentation of the Information: Examples*

As explained above, the items of information required, the order of presentation and, to a lesser extent, the punctuation used to separate the different items, varies according to whether a reference is presented in the bibliography proper, or in ‘long’ or ‘short’ references in footnotes/endnotes. The examples that follow (one or two are fictional) have been selected to illustrate, consecutively, each of the three forms of presentation for a sufficient variety of publications to cover most eventualities. The examples are preceded by the letters B, L, or S, to mean, respectively, ‘Bibliography’, ‘Long reference’, ‘Short reference’. We urge authors and copy-editors to be particularly attentive to the punctuation used to separate the individual items of information.

Example 1

- B Beck, Aaron T., *Cognitive Therapy and the Emotional Disorders*. New York: New American Library, 1976.
- L Aaron T. Beck, *Cognitive Therapy and the Emotional Disorders* (New York: New American Library, 1976), pp.29–35.
- S Beck, *Cognitive Therapy*, pp.32–33.

Example 2

- B Badri, Malik B., ‘Abū Zayd al-Balkhī: A Genius Whose Contributions to Psychiatry Needed More Than Ten Centuries to be Appreciated’, *Malaysian Journal of Psychiatry* 6(2) (September 1999), pp.48–53.

- L Malik B. Badri, 'Abū Zayd al-Balkhī: A Genius Whose Contributions to Psychiatry Needed More Than Ten Centuries to be Appreciated', *Malaysian Journal of Psychiatry* 6(2) (September 1999), pp.48–53.
- S Badri, 'Abū Zayd al-Balkhī', p.51.

Example 3

- B al-Ghazālī, Abū Ḥamīd, *al-Ḥikmah fī Makhlūqāt Allāh*. Beirut: Dār Iḥyā' al-'Ulūm, 1984.
- L Abū Ḥamīd al-Ghazālī, *al-Ḥikmah fī Makhlūqāt Allāh* (Beirut: Dār Iḥyā' al-'Ulūm, 1984), pp.13, 14.
- S Al-Ghazālī, *Al-Ḥikmah*, p.17.

Example 4

- B al-Ghazālī, Muḥammad, *Fiqh al-Sīrah*. Beirut: Dār al-Kutub al-Ḥadīthah, 1960.
- L Muḥammad al-Ghazālī, *Fiqh al-Sīrah* (Beirut: Dār al-Kutub al-Ḥadīthah, 1960), p.190.
- S Al-Ghazālī (Muḥammad), *Fiqh al-Sīrah*, p.191.

Example 5

- B Elkadi, Ahmed, 'Quranic Concepts for Eliminating Negative Emotions: Another Aspect of the Healing Effects of the Quran'. Unpublished paper presented at the 5th International Conference on 'The Scientific Signs of Quran and Sunnah', Moscow, September 1993.
- L Ahmed Elkadi, 'Quranic Concepts for Eliminating Negative Emotions: Another Aspect of the Healing Effects of the Quran' (unpublished paper: Moscow, September 1993).

S Elkadi, 'Quranic Concepts' (unpublished paper).

Example 6

B Carson, R.C., J.N. Butcher and J.C. Coleman, *Abnormal Psychology and Modern Life*, 8th edn. London: Scott, Foresman & Co., 1988.

L R.C. Carson et al., *Abnormal Psychology and Modern Life* (8th edn. London: Scott, Foresman & Co., 1988), p.368.

S Carson et al., *Abnormal Psychology*, p.368.

Example 7

B Ibn Taymiyyah, *Majmū^ʿ Fatāwā al-Imām Aḥmad ibn Taymiyyah*. 24 vols. Riyadh: Maṭābi^ʿ al-Riyāḍ, n.d.

L Ibn Taymiyyah, *Majmū^ʿ Fatāwā al-Imām Aḥmad ibn Taymiyyah* (Riyadh: Maṭābi^ʿ al-Riyāḍ, n.d.), vol.10, pp.221–25.

S Ibn Taymiyyah, *Fatāwā*, vol.10, p.221.

Example 8

B al-Albānī, Muḥammad Nāṣir al-Dīn, *Nasb al-Majānīq li Nasf Qiṣṣat al-Gharānīq*. Beirut: Manshūrāt al-Maktab al-Islāmī, 1372 AH (1952).

L Muḥammad Nāṣir al-Dīn al-Albānī, *Nasb al-Majānīq li Nasf Qiṣṣat al-Gharānīq*. (Beirut: Manshūrāt al-Maktab al-Islāmī, 1372 AH / 1952), pp.187–93.

S Al-Albānī, *Nasb al-Majānīq*, p.195.

Example 9

- B Winter, T. J. (trans., with introduction and notes), *The Remembrance of Death and the After Life (Book XL of Iḥyā' ʿUlūm al-Dīn)*. Cambridge: Islamic Texts Society, 1989.
- L T. J. Winter, (trans., with introduction and notes), *The Remembrance of Death and the After Life (Book XL of Iḥyā' ʿUlūm al-Dīn)*, (Cambridge: Islamic Texts Society, 1989), p.64.
- S Winter, *Remembrance of Death*, pp.64–67.

Example 10

- B Badri, Malik, *Contemplation: An Islamic Psycho-Spiritual Study*. Trans. from the Arabic by Abdul-Wahid Lu'lu'a; Introduction by Shaykh Yusuf al-Qaradawi. Herndon VA: International Institute of Islamic Thought, 2000.
- L(a) Malik Badri, *Contemplation: An Islamic Psycho-Spiritual Study* (Herndon VA: International Institute of Islamic Thought, 2000), pp.13–15.
- L(b) Malik Badri, *Contemplation: An Islamic Psycho-Spiritual Study* (Herndon VA: International Institute of Islamic Thought, 2000), 'Introduction' (by Yusuf al-Qaradawi), pp. ix–xi.
- S Badri, *Contemplation*, p.18.

4.8.3 Notes on the Examples

- a. In the bibliography, publication details are written as a separate sentence and not in parentheses. This is because the very function of the bibliography is to provide such information so that the work may be identified and

ordered efficiently. In ‘long’ references, however, publication details are not the focus of attention, and parentheses are used to enable readers (if they so wish) to ‘skim over’ the publication details.

- b. For the bibliography, where works are listed by author name in alphabetical order, the author’s main or identifying name must be given before his/her first name(s) or initials. For the ‘long’ references this order is reversed, and for ‘short’ references, usually only the main name is given. Note that, where confusion might arise, the first name must be given (compare Examples 3S, 4S).
- c. For purposes of alphabetical sorting in the bibliography, an initial ‘*ayn*’ in an author’s identifying name, and the article *al-*, are ignored. Because there is focus, in the bibliography, on alphabetical order, the *al-* is not written with an initial capital. However, in ‘short’ references where *al-* is the opening element in the sentence, it is written with an initial capital (compare Examples 4B/4S, 5B/5S).
- d. Where there are more than two authors, use ‘et al.’ in both the ‘long’ and ‘short’ references, but not in the bibliography where all the author names must be given in full (see Example 6).
- e. Where additional information about authorship is exceptionally long (see Example 10), it is best to provide it in a separate sentence before the sentence giving publication details. It is not usually necessary to give this information even in ‘long’ references (see 10L(a)). Very rarely, if the reference is specifically to the additional material in the work, the necessary minimum of information must be provided (see 10L(b)).

- f. Do not give page references for unpublished material which is not bound and paginated (see Example 5). Page references should, of course, be given to bound and paginated dissertations held in university libraries or otherwise accessible to readers.
- g. Depending on the nature of the subject-matter and the intended readership, it may be helpful to translate titles of works which are not in English. In this case, in the bibliography only (i.e. not in the references in notes) the English translation of the title may be given after the title of the original, in parentheses and in roman characters, not italics, and without quotation marks.

4.8.4 *Ibid. and Other Abbreviations in References*

- a. The abbreviation 'ibid.' meaning 'in the same place' must always have a full-stop after it. It will have an initial capital (Ibid.) if it opens a sentence. If a page reference is given as well, use a comma.

Examples

Badri, *Contemplation*, pp.16–18.

Ibid., p.19. (= the work cited in the preceding note, page 19).

Ibid. (= same work and same page as in preceding note).

- b. The abbreviation 'op.cit.' is not to be used. Instead, use the 'short' reference style illustrated in 4.8.2.
- c. The abbreviation for page is 'p.' The plural (pages) is 'pp.'
- d. The abbreviation for volume is 'vol.' The plural (volumes) is 'vols.'

- e. The abbreviation for (foot)note is 'n.' The plural (notes) is 'nn.'
- f. Volume numbers must always be given in Arabic numerals, not Roman. The Roman style has no function except to create an impression of monumentality; it consumes space, and, in any case, most readers need to 'translate' into Arabic numerals to understand the number meant. For the purpose of locating the work in catalogues, it causes no difficulty to present the Roman numerals as Arabic ones.
- g. A range of numbers (for volumes, pages or notes) must be separated with an en dash, not a hyphen, without space on either side of the dash. References in series to the same work must be separated by a comma. References in series to different works must be separated by a semi-colon.

Example

Ibn Taymiyyah, *Fatāwā*, vol.1, pp.221–25, vol.2, p.197;
Ibn al-Qayyim, *Miftāḥ*, p.180.

- h. Note that the abbreviations vol., p., n., are not separated by a space from the numbers that follow. However, when the numbers following must be given in Roman numerals, a space is used to prevent confusion:

Example

Badri, *Contemplation*, 'Introduction', pp. ix–xii. (**not**
pp.ix–xii)

4.9 THE 'AUTHOR-DATE STYLE'

We emphasize that this is not the style used in most IIIT publications.

A brief description is offered here for the benefit of copy-editors or authors who may need to convert references and bibliography done in the 'author–date style' to the 'preferred style'.

- a. There is no difference in the two styles in the items of information required.
- b. The 'author–date style' is dependent on a formal bibliography which gives all the information needed, so that references in the text and in the notes can be very economical. In fact, there is no need at all for footnotes or endnotes which give the reader only bibliographical information.
- c. Because this style is primarily intended for the use of academic readers, references to volume and page are not used. The convention is 'volume number: page number(s)'.
- d. In the 'author–date style', in place of the difference between 'long' and 'short' style references, there is a difference between references within the text and references within notes.
- e. Where two or more publications by the same author appeared in the same year, the identifying letters a, b, c etc., are added to the year in lower case.
- f. Unless otherwise specified, a number after 'author–date' always means page number. Therefore, if a particular volume is being referred to without specification of page numbers within that volume, the abbreviation 'vol.' is used.
- g. For ancient or classical works, reference by 'author–date' can look rather odd. For example, the reference 'al-Ghazālī 1988' will more readily bring to mind a modern

author with that name rather than the great scholar—theologian Abū Ḥamīd al-Ghazālī. In some publications, therefore, the editor's name if appropriate, or the word 'edn.' after the year-date, are used to alert the reader. For works with no publication date, the abbreviation 'n.d.' is used in place of the year-date. However, if there are many such works attributed to the same author, it is advisable to provide identifying information, for example the place of publication.

- h. In the illustrative examples following (all are fictional), the letters B, N, T are used to indicate respectively, information as presented in the bibliography, in references in notes, and references within the main text. Again, particular attention should be paid to the punctuation used to separate items of information.

Example 1

- B Beck, Aaron T., (1976) *Cognitive Therapy and the Emotional Disorders*. New York: New American Library.
- N For a detailed discussion see Beck 1976, pp.29–35.
- T Both earlier and later discussions of this point (e.g. Beck 1976, 32–33; Badri 1999, 48–51) have stressed . . .

Example 2

- B Badri, Malik B. (1999) 'Abū Zayd al-Balkhī: A Genius Whose Contributions to Psychiatry Needed More Than Ten Centuries to Be Appreciated', *Malaysian Journal of Psychiatry* 6(2) (September), 48–53.

- N For a detailed discussion see Badri 1999, 48–53; 2000, 23–31.
- T Badri in particular (1999, 48) has stressed that . . .

Example 3

- B al-Ghazālī, Abū Ḥamīd (1984 edn.) *Al-Ḥikmah fī Makhlūqāt Allāh*. Beirut: Dār Iḥyā' al-'Ulūm.
- N For the classical Sunni viewpoint see al-Ghazālī 1984 edn., 13, 14.
- T Al-Ghazālī (1984 edn. 13–24) was one of the earliest exponents . . .

Example 4

- B Elkadi, Ahmed (1993) 'Quranic Concepts for Eliminating Negative Emotions: Another Aspect of the Healing Effects of the Quran'. Unpublished paper presented at the 5th International Conference on 'The Scientific Signs of Quran and Sunnah', Moscow, September 1993.
- N For an analogous approach, see Elkadi 1993.
- T Elkadi (1993) makes a comparable claim for the healing . . .

Example 5

- B Carson, R.C., J.N. Butcher and J.C. Coleman (1988 edn.) *Abnormal Psychology and Modern Life*, 8th edn. London: Scott, Foresman & Co.
- N On particularly alarming aspects of the statistical evidence, see Carson et al. 1988 edn., 368.

- T Carson et al. (1988 edn.) has been a standard text for some years.

Example 6

- B Ibn Taymiyyah (n.d.) *Majmūʿ Fatāwā al-Imām Aḥmad ibn Taymiyyah*. 24 vols. Riyadh: Maṭābīʿ al-Riyāḍ.
- N Ibn Taymiyyah offers the same line of argument in other similar rulings (see n.d., 10:221–25, 234–35).
- T Ibn Taymiyyah (n.d., 10:221) is almost unique in his insistence on . . .

Example 7

- B Badri, Malik (2000) *Contemplation: An Islamic Psycho-Spiritual Study*. Trans. from the Arabic by Abdul-Wahid Lu'lu'a; Introduction by Shaykh Yusuf al-Qaradawi. Herndon VA: International Institute of Islamic Thought.
- N(a) The concept is elaborated further in Badri 2000, 13–15.
- N(b) The healer's ambition is succinctly stated in Badri 2000, 'Introduction' ix–xi.
- T Badri (2000, xiii) identifies some of the difficulties facing the translator who . . .

4.10 MISCELLANEOUS MATTERS

4.10.1 *Special Abbreviations*

The following special abbreviations may be used (in upper case and in brackets) as indicated:

- (SWT) – at first mention of the name of Allah.
- (SAAS) – at first mention of Prophet Muhammad.
- (RAA) – at first mention of the name of a Companion.

4.10.2 *Acronyms*

An acronym may be used after the first occurrence of the name it is used to replace. It is easier to understand if the name is supplied before the acronym is used, rather than the other way around. For the sake of variety, an abbreviated form of the name may be alternated with the acronym, once it is clear what the acronym stands for.

Example

The International Institute of Islamic Thought (IIIT)
was set up . . .

The IIIT now has offices in London and Islamabad . . .

The Institute has an extensive publications programme,
as well as . . .

4.10.3 *Dates*

For Gregorian or Common Era dates, it is not usually necessary to specify the calendar. However, when a date is given according to the Islamic or Hijri calendar and this date stands alone, the date must be followed by the letters AH written in small capitals and without full-stops. In any context where it is necessary to specify the Gregorian calendar, use the letters AC (**not** AD, **not** CE) or BC as appropriate. When dates from both calendars are given side by side, separate them with an oblique or forward slash (**not** with a hyphen or en dash). A range of dates in either calendar must be separated with an en dash (**not** a hyphen). When a range of dates is given side by side with a range of dates in a different calendar, separate the two ranges (as before) with an oblique or forward slash.

Examples

- al-Ghazālī (d. 1111)
- al-Ghazālī (d. 505 AH)
- al-Ghazālī (d. 505/1111)
- al-Ghazālī (450–505/1058–1111)

4.10.4 *Hyphens and Dashes*

A hyphen is used to join two elements which, when joined, form a single word or concept: for example, ‘socio-economic’, ‘neo-Georgian’. By contrast, the en dash (about the length of two hyphens) is used to join two elements which temporarily form a single unit of attention, but do not make up a single word or concept: for example, ‘the Iran–Iraq war’, ‘the London–Edinburgh train’. It is for this reason that the en dash is used to indicate a range of page numbers, or a range of dates: for example, ‘1914–1918’, pp.8–12.

The em dash (about the length of three hyphens) must not be used. To indicate parentheses in a sentence (when brackets will not do), or to separate an explanatory comment from the main part of the sentence, use the en dash with a space either side.

Example

He could not understand – or, more likely, did not choose to understand – the questions put to him.

He remained silent – in other words, he refused to cooperate.

4.10.5 *Quotation Marks*

When quoting a phrase or sentence within the main text, use double quotation marks. When a word or phrase is marked to indicate that it is a coinage or is being used in a special sense, use single quotation marks. As an example we may quote a sentence used in 4.7 above:

“There are two styles in general usage, the so-called ‘humanities style’, and the ‘author–date style’.”

Note that, following American (U.S.) rather than British conventions (see 4.1), any punctuation used with double quotation marks must come inside the latter, not outside.

Example

“XXXXX XXXX XXXX.” (**not** “XXXXX XXXX XXXX”.)

4.10.6 *Titles with Personal Names*

As noted earlier, the article used in Arabic titles which form an established part of the name with which someone is remembered or addressed, must not be translated. In many cases, such titles as ‘Doctor’ or ‘Professor’ are not integral to the name of the person; and indeed in most other cases as well, they can and should be dropped.

The words ‘brother’ and ‘sister’ when used before a particular name must be written with initial capitals. In all other instances, the words (whether in singular or plural) must not be written with an initial capital.

Examples

Brother Omar. Sister Fatima.

My dear brother(s) and sister(s), you are most welcome.

4.10.7 *Punctuation Marks and Spacing*

After punctuation marks (comma, semi-colon, colon, full-stop, etc.) a single character space suffices. Do not use two or more spaces after such marks.

The paragraph style for ‘excerpts’ or long quotations has already been explained (see p.29). Except to ensure that paragraphs are clearly distinct from each other, and that headings and heading levels are somehow distinguished (if necessary by hand) on the typescript,

authors have no responsibility for layout matters. As explained earlier, it is best to leave matters of layout to the editors and copy-editors who will be given instructions particular to each project or to each series of projects.

4.10.8 *The Hamzah and the Apostrophe*

The hamzah is transliterated by an apostrophe (') or by a specially designed mark that resembles an apostrophe. Inevitably therefore, it will happen that the apostrophe is needed at the end of a word which ends with a transliterated hamzah. However, since the apostrophe is normally used before an 's' to indicate possession or some similar relationship, it is always preferable to re-write the word or phrase using an 'of' construction or a passive form to evade the apostrophe-s.

Example

The *fuqahā'*'s ruling on this question, given at the 1986 convention . . .

The ruling of the *fuqahā'* on this question, given at the 1986 convention . . .

The ruling given on this question by the *fuqahā'* at the 1986 convention . . .

4.10.9 *Use of Brackets*

Use round brackets to enclose within a sentence any item of additional information (for example, the Arabic word that is only approximately expressed by an English equivalent; or the date of an event) which is not grammatically connected to the enclosing sentence.

Use square brackets to enclose any interpolations within quoted text and substantial interpolations within translated text.

If it becomes necessary to use brackets within brackets, use square within round, and round within square.

If the words enclosed within brackets form an independent

sentence, put a full-stop before the closing bracket. If the words enclosed within are part of another sentence, put the full-stop outside the closing bracket at whatever point the sentence ends.

4.10.10 *Consult the Manual*

There are a great many matters of substance and detail that are not touched upon in this Style-sheet. We have not sought to be comprehensive, but only to focus sufficient attention on those things that have in the past most perplexed authors and copy-editors who have worked with IIT publications. Readers of this booklet are therefore reminded that, if they need a full and comprehensive discussion of the many difficulties that arise in preparing textual material for publication, they should consult *The Chicago Manual of Style* to which we referred above (1.6; 4.1(a)).