

Guidelines for *MIDEO*'s authors

The following guidelines apply only to articles written in English. Please refer to the [French](#) and [Arabic](#) guidelines for articles written in French or Arabic. The editorial board of the *Miscellanies of the Dominican Institute for Oriental Studies (MIDEO)* welcomes for reviewed publication any original text in French, English or Arabic.

Please send your article to the director at the following address: <mideo@ideo-cairo.org>, in Microsoft Office or Libre Office format, along with its PDF version. The article should be preceded by a maximum ten-line abstract, in English, in French, and in Arabic (*MIDEO* can eventually provide the French and Arabic translations). Layout should be consistent with the rules below.

Submission process

As soon as we receive your typescript, we will send you a notification of submission. We will then submit it anonymously to two experts for evaluation. This process should not exceed three months from the date you received the submission notification from us. We will then notify you whether your text has been accepted for publication. In case it is accepted, we will send you the experts' reports, which may recommend emendations of your article.

We will send you a PDF offprint of your article in its final pagination.

MIDEO does not remunerate the authors.

Romanisation of Arabic (IFAO-IDEO)

Consonants, glides and long vowels

Consonants, glides and long vowels are romanised with the following letters:

' ā b t t ġ ḥ ḥ d d r z s š ṣ ḍ ṭ z ' ġ f q k l m n h w/ū y/ī

Please do not mix up ġ and Ğ, used for the romanisation of the Arabic *ġīm* with the Turkish ġ and Ğ. Likewise, do not mix up *hamza* ' or *'ayn* ' with the apostrophe (') and (').

Initial *hamza* is not transcribed, unlike middle and ending *hamzas*:

akaltu and not *'akaltu*; but *su 'ila*, *šifā* '.

Dagger *alif* is always transcribed:

Allāh, *hāḍā*, *hāḍihi*, *hā 'ulā 'i*, Ṭāhā.

Alif maqṣūra is transcribed as ā, and the final *alif* for past verbs in the third masculine plural is not transcribed:

ḥattā, *adnā*, *'aṣā*; *daḥalū*, *katabū*.

Tā ' marbūta is not transcribed, except in two cases where it is rendered by *t*, in annexation and after *alif*:

madrasa; *mamlakat Ḥimyar*; *quḍāt*, *ḥayāt*.

Doubled glides are romanised as *ī* and *ū* in final position and as *īyy* and *ūww* in middle position, as is the case in *nisba*:

'arabī, *'ulū*; *šamsī* and not *šamsīyy*; *šamsīyya* and not *šamsīya*.

Short vowels

Short vowels are all transcribed, however, for simplicity's sake, declension markers of strong-root substantives and adjectives are not transcribed (e.g. *'āmil*, *rağul*). Ending short vowel of regular plurals are not transcribed either (*'āmilūn*, *'āmilīn*).

Tanwīn

If *tanwīn* is carried by *alif* or *alif maqṣūra* it is always transcribed:

ḍarabtu maṭalan ġamīlan, ra'aytu fatan šuğā'an; šukran.

It is also transcribed in adverbial complements ending with a *tā' marbūṭa*:

mufāğ'a'atan, ḥaqīqatan.

In other cases, *tanwīn* is not transcribed:

anša'a madrasa 'aẓīma; ma'a rağul faqīr; walad ṣağīr.

Waṣla

Waṣla, including that of the article, is always transcribed by the short vowel it carries (*a, u, i*):

Abū al-Farağ, ma'a al-nahr, uḥruğ, al-istiğbāl, fī al-madīna.

However, it is not transcribed if it is preceded by a one-consonant particle, *wa-, fa-, li-, bi-, a-, ka-, la-*, etc.:

fa-ltamasū, wa-ḥruğ, bi-l-madīna.

Suffix pronouns

Suffix pronouns are transcribed without a hyphen:

kitābuhu, innaka, la'allakum, a'tānī.

The Quran, poetry, grammar, dialects, Persian, Urdu...

Authors who wish to adapt this romanisation system, in particular to romanise the Quran, poetry, artistic prose or grammatical examples, should specify the modifications they apply to the rules contained in this document.

For phonetic transcriptions, please use the International Phonetic Alphabet (IPA) between square brackets. As for phonemes, please use the romanisation system above.

/ğurūb al-šams/ [ɣuru:bəʃʔæms], /fī al-dār/[fidˤdˤɑ:r].

In order to romanise other languages written in Arabic script (Persian, Urdu...) we do not recommend any system in particular. We will consult specialists in the relevant fields.

Typography and page layout

Arabic words quoted in an English text

Plural is rendered by a final s, unless the Arabic plural is used:

The *waqfs*; the *awqāf*.

Arabic terms that entered the reference dictionaries (Oxford, Merriam-Webster) should be preferred to their romanised equivalent:

Quran, hadith, Sunni, Sufi, Sufism, sheikh, souk, hammam...

Please avoid to mingle romanised forms with English forms:

sūq al-ġum`a and not Souk *al-ġum`a*.

Please avoid as much as possible mixed neologisms formed by a romanised Arabic word and an English ending, as in “Abbāsīd” (prefer “Abbasīd”). This rule is particularly true for juridical and doctrinal schools, nouns derived from cities and countries’ names, dynasties.

Other languages

Words or short phrases in a language other than English should not be put between quotation marks. If there are in the same alphabet as the article, they are put in italics. If possible, translate them in English in the body of the article, and give the original language in footnote.

Use of non-Latin characters

Please avoid using non-Latin characters, unless necessary for the demonstration. Arabic, Hebrew, Syriac or Greek characters may be used under the following conditions: (1) terms should imperatively be encoded in Unicode; (2) for two words or more, begin a new paragraph; (3) Arabic, Hebrew or Syriac should be vocalised only for demonstration’s sake, otherwise romanisation is enough.

For Arabic, we use the Amiri font, designed by Khaled Hosny and freely downloadable here: <http://www.amirifont.org/>.

Text structure

We recommend the use of a maximum of three title levels in order to emphasize the structure of your text:

I. TITLE 1
1. Title 2
a) Title 3

Quotations

Long quotations (five lines or more) should be in a new indented paragraph, in a smaller body height, with no quotation marks.

Any intervention within a quotation (cutting, comments, corrections, etc.) should be indicated by the use of square brackets: [...].

Short quotations are inserted between quotation marks, following the English usage. If the quotation itself contains quotation marks, please use different quotation marks: “... ‘...’ ...”.

Specific instructions

To highlight a word, it is preferable to use italics, rather than bold. Do not underline.

Centuries should be written in Arabic numerals and the ordinal indicator should not be superscripted:

19th century and not: 19th century.

Plurals should not be indicated by a repetition of the abbreviation. Therefore, “page” is abbreviated by “p.” both in the singular and the plural. Likewise, “verse” and “verses” are abbreviated by “v.”

Except for “p.” and “v.”, please avoid abbreviations if full forms are not too heavy for the text. In case you need to use them, prefer abbreviations in the same language as your text rather than Latin abbreviations.

See the above-mentioned work, p. 120.

and not: *Cf.* the work quoted *supra*, p. 120.

Signature of the article

The signature at the end of the article should include the first and last name of the author, the institution to which they belong, and their e-mail address. It may include the title of the author: professor, assistant professor...

Bibliographical references

All articles should contain a final bibliography, in which primary and secondary sources should be separated. In the article itself, references should be given in footnote, in an abbreviated form.

For ancient authors (until the 19th century), please give the date of death both in Hijri and Gregorian date, in the footnotes as well as in the final bibliography.

References should all be given in Latin alphabet, using the romanisation system presented above.

Please find below examples of bibliographical references, both in abbreviated form for the footnotes and in full form for the final bibliography.

In the footnotes

1. Al-Saḥāwī (902/1497), *ʿUmdat al-qārī*, p. 32–45.
2. Al-Zayyānī (1249/1833), *Al-ḥabar*, p. 23.
3. ʿAbd al-Ḥamīd M. Š. Muḥammad, *Al-šiʿr al-taʿlīmī*, p. 56–60.
4. Ashtor, « *Ḳuṭn* », p. 556.
5. Brunschvig, « *Devoir et pouvoir* », p. 40s.
6. Brunschvig, *La Berbérie orientale*.
7. Cuypers, « *L’analyse rhétorique* », p. 270.
8. « *Georges Anawati* », 2014.
9. Mallett, *Popular Muslim reactions*, p. 12–13.

In the final bibliography

Primary sources:

Al-Saḥāwī (902/1497) Abū ‘Abd Allāh/Abū al-Ḥayr Šams al-Dīn Muḥammad b. ‘Abd al-Raḥmān, *‘Umdat al-qārī wa-l-sāmi‘ fī ḥatm al-ṣaḥīḥ al-ḡāmi‘*, ‘Alī b. Muḥammad al-‘Imrān (Ed.), Makka al-Mukarrama, Dār ‘Ālam al-Fawā’id, 1418/[1997–1998].

Al-Zayyānī (1249/1833) Abū al-Qāsim b. Aḥmad b. ‘Alī, *Al-ḥabar ‘an awwal dawla min duwal al-ašraf al-‘alawiyyīn min awlād al-šarīf b. ‘Alī*, (coll. Al-ḥizāna al-maḡribiyya, 2), Dimašq, Bayrūt, Madīnat al-Kuwayt, Dār al-Nawādir, 1434–1435/2013.

Secondary sources:

‘Abd al-Ḥamīd Muḥammad Šu‘ayb Muḥammad, *Al-ši‘r al-ta’līmī al-‘rabī wa-qaḍāyāhu, dirāsa naqdiyya*, s. 1., s. n., 2014.

Ashtor, Eliyahu, art. « Ḳuṭn. 1. In the mediaeval Arab and Persian lands », *The Encyclopaedia of Islam. New edition*, t. 5 (1986), p. 554–557.

Brunschvig, Robert, « Devoir et pouvoir », *Studia Islamica* 20, 1964, p. 5–46.

—, *La Berbérie orientale sous les Hafsides des origines à la fin du XV^e siècle*, (coll. Publications de l’Institut d’études orientales d’Alger, 8), 2 volumes, Paris, Adrien-Maisonneuve, 1940.

Cuypers, Michel, « L’analyse rhétorique du Coran face à l’exégèse traditionnelle et aux études orientalistes » in Danielle Delmaire and Geneviève Gobillot (ed.), *Exégèse et critique des textes sacrés*, Paris, Paul Geuthner, 2007, p. 267–280.

« Georges Anawati », <<http://hiwar.blogs.usj.edu.lb/dialogue-precursors/georges-anawati/>>, accessed on January 29, 2014.

Mallett, Alex, *Popular Muslim reactions to the Franks in the Levant, 1097–1291*, Farnham, Burlington, Ashgate, 2014.

Reviews

They are two types of reviews: critical assessments and bibliographical records. Critical assessments are not limited to a mere description of the book, they propose a critical evaluation as well. The bibliographical records are shorter and can remain only descriptive.

The books reviewed are presented as follows:

Delmaire, Danielle, Gobillot, Geneviève (coordination), *Exégèse et critique des textes sacrés*, (coll. Judaïsme, Christianisme, Islam hier et aujourd’hui), Paris, Paul Geuthner, 2007. 280 p., 24 × 16 cm, 48 €. ISBN 978-2705-33794-0.

Al-Saḥāwī (902/1497) Abū ‘Abd Allāh/Abū al-Ḥayr Šams al-Dīn Muḥammad b. ‘Abd al-Raḥmān, *‘Umdat al-qārī wa-l-sāmi‘ fī ḥatm al-ṣaḥīḥ al-ḡāmi‘*, ‘Alī b. Muḥammad al-‘Imrān (ed.), Makka al-Mukarrama, Dār ‘Ālam al-Fawā’id, 1418/[1997–1998]. 120 p., 17 × 24 cm, 45 EGP. ISBN 9960-9181-0-6.