

[MIDEO - Mélanges de l'Institut dominicain d'études orientales \(openedition.org\)](https://www.openedition.org)

[MIDEO - Institut dominicain d'études orientales \(ideo-cairo.org\)](https://www.ideo-cairo.org)

[IFAO - MIDEO \(egnet.net\)](https://www.egnet.net)

Instructions for Authors

Scope

The *Miscellanies of the Institut dominicain d'études orientales (MIDEO)* is an academic journal launched in 1954 by the Dominicans at [the Dominican Institute for Oriental Studies](https://www.ideo-cairo.org) in Egypt. It publishes annually one issue devoted to a specific topic, as well as other articles on Islam, text editions, translations, and reviews of academic works. The articles written in French, English or Arabic, are mainly those of the researchers at IDEO and its collaborators, but the journal is also open to any academic.

It focuses mainly on the religious, historical and philosophical fields of research undertaken by IDEO researchers and their collaborators, but is also open to any academic. Particular attention is paid to the history of ideas and doctrines of the Arab world, past and present, as it sees itself and as it relates to the West. By offering in-depth studies on Islam, MIDEO aims to overcome the lack of understanding that religious and cultural traditions often have for others and to present current research.

Produced in Egypt, MIDEO also has a particular interest in the historical, cultural and doctrinal problems of ancient and modern Egypt, which it pursues in close and constant collaboration with Egyptian scholars. Because of its commitment to the preservation of the Islamic intellectual heritage, MIDEO accepts critical editions of texts of any length, preferably in Arabic or Persian, but also in Turkish or any other language used in the Muslim world. Any edition of an old unpublished text (before the 19th century) related to the areas of research of the MIDEO will be welcomed, as well as reviews of recently published academic books.

Here is the [list of MIDEO's Scientific Committee](#).

A Journal in Open Access and multi-support

Since 2015, the MIDEO is published by the French Institute of Oriental Archeology (IFAO) in Cairo and is available freely on [OpenEdition Journals](https://www.openedition.org) (ePub).

All the articles published before 2015 can be found in pdf format on the [online catalogue of Ideo's library](#). You could also view online the [successive tables of contents and publishing houses of the MIDEO](#).

Submission Process

The following guidelines only apply to articles written in English. Please refer to the French and Arabic guidelines for articles written in these languages. Any original text in French, English or Arabic will be accepted for publication after double-blind peer review, provided that it is written in an academic style and free of spelling and syntactical errors. The Editorial Board does not provide linguistic assistance and relies on the ethical behaviour of all parties involved: authors, editors and reviewers.

Please send your article to the director at the following address <mideo@ideo-cairo.org>, in Microsoft Office or Libre Office format, together with its PDF version (no Mac formats will be accepted). The article should be followed by an abstract of no more than ten lines in English, French and Arabic (MIDEO may provide French and Arabic translations). The layout should follow the rules below.

As soon as we receive your typescript, we will send you a notification of submission. We will then send it anonymously to two experts for evaluation. This process should not take longer than three months from the date you receive our notification of submission. We will then let you know whether your text has been accepted for publication. If it is accepted, we will send you the experts' reports, which may recommend that your article be amended.

MIDEO does not remunerate authors, but will send you a PDF reprint of your article in its final pagination. Each issue also contains reviews and reports on recent scientific publications.

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 ğ ḥ ḫ d d r z s š š ḍ ṭ z ' ğ f q k l m n h w/ū y/ī

Please do not mix up ğ and Ğ, used for the romanisation of the Arabic *ġim* with the Turkish ğ 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, *hāqā, hāqīhi, 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' marbūṭa 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 *iiy* and *uww* in middle position, as is the case in *nisba*:

'*arabī, ġulū; šamsī* and not *šamsiyy; šamsiyya* 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, raḡul*). 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 ḡamīlan, ra'aytu fatan šuḡā'an; šukran.

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

mufāğā'atan, ḥaḳīqatan.

In other cases, *tanwīn* is not transcribed:

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

Waşla

Waşla, 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-istiqbāl, 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:bəʃʃæms], /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

The use of upper case for Arabic romanised words should follow the same rules that apply for English (e.g. the Mutazilites).

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, Sufism, Shiites, sheikh, souk, hammam...

Please avoid to mingle romanised forms with English forms:

sūq al-ğum'a and not *Souk al-ğum'a*.

Please avoid as much as possible mixed neologisms formed by a romanised Arabic word and an English ending, as in “‘Abbāsīd” (prefer “Abbasid”), “Aš‘arites” (prefer “Asharites”) or “Šī‘ism” (prefer “Shiism”). 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 into 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.

Text structure

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

<p>Title of the article in bold lowercase and centre justified (with or without subtitle), e.g.:</p> <p>Late Antique Syriac Homilies and the Quran. A Comparison</p> <p>Name of the author in bold uppercase and centre justified, e.g.:</p> <p>CHRISTOPHER MELCHERT</p> <p>Academic affiliation of the author in lowercase, not bold, and centre justified (please avoid abbreviations), e.g.:</p> <p>Whitman College, Walla Walla, WA</p> <p>Three to five subheadings without hierarchy or punctuation, in bold lowercase, and left justified, e.g.:</p> <p>Towards a Definition of Islam</p> <p>No “Introduction” but a “Conclusion” in bold lowercase and left justified:</p> <p>Conclusion</p> <p>“Bibliography” in bold lowercase, divided into “Primary Sources” and “Secondary Sources” in lowercase and not bold, all left justified:</p> <p>Bibliography</p> <p>Primary Sources</p> <p>Secondary Sources</p>
--

Following the bibliography, please add an abstract (bold lowercase) in English and, if possible, French and Arabic with 5 keywords each, separated by commas and all left justified:

Abstract

Keywords: Quran, Kalam, monk, Christianity, Late Antiquity.

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 square brackets: [...].

Short quotations are inserted between quotation marks, following the English usage. If the quotation itself contains quotation marks, please distinguish them as follows: "... '...' ...".

References to the Quran should be written in brackets and be referred to by the Arabic name of the sura and followed by the Western numbering, e.g.: (Q. *al-Isrā'* 17:5).

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 of "page", "verse", and the like should be abbreviated as follows: "pp.", "vv.", etc.

In general, please avoid abbreviations if full forms are not too heavy for the text. In case you use them, abbreviations in the same language as your text are preferred over Latin abbreviations.

Manuscripts

If you refer to manuscripts, please do so as follows (indicating city, library, shelf mark, folio):

Istanbul, Hagia Sophia, MS 2873, fol. 43r.

Plural of manuscripts: "MSS"

Plural of folios: "fols"

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 are separated. In the article itself, references should be given in footnote, in an abbreviated form.

References should all be given in the Latin alphabet, using the romanisation system presented above. Places of publication should be indicated in the original language: if it is in Arabic, Persian, etc., the name should be romanised.

For authors active up to the 19th century, please indicate at the first occurrence in the article as well as in the bibliography the year of death, both in Hijri and Gregorian date, separated by a slash and preceded by “d.”, e.g.: (d. 1123/1711).

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

Footnotes

1. Al-Saḥāwī, *Umdat al-qārī*, pp. 32–45.
2. Al-Zayyānī, *al-Ḥabar*, pp. 23 sq.
3. Al-Zayyāt, *Ḥazā'in al-kutub*, pp. 54–55.
4. Ashtor, “*Ḳuṭn*,” p. 556.
5. Brunschvig, “*Devoir et pouvoir*,” p. 40.
6. Brunschvig, *La Berbérie orientale*.
7. Cuypers, “*L’analyse rhétorique*,” pp. 270, 273.
8. “*Georges Anawati*,” 2014.
9. Mallett, *Popular Muslim Reactions*, pp. 12–13.

Please note that abbreviations such as 'op. cit', 'ibid', 'idem' should not be used in footnotes. Any reference that has already been cited should be re-cited using the above model.

Bibliography

Please indicate the author’s full name, beginning with the “last name” (or the one under which s/he is officially known), followed by the date of death, the entire title romanised and in italics, the number of volumes, the editor(s) full name(s) followed by (ed. or eds), the place of publication in the original language (romanised), the publishing house with initial letters in uppercase, the date of publication in Hijri (according to the publishing house) and the equivalent Gregorian date (if appropriate in square brackets). Please write “ibn” (not “b.” or “bin”) and “bint” (and not “bt.”), “vols” for multiple volumes, and use “&” for more than one author or editor.

Examples for primary sources:

- al-Saḥāwī (d. 902/1497), Abū ‘Abd Allāh/Abū al-Ḥayr Šams al-Dīn Muḥammad ibn ‘Abd al-Raḥmān, *‘Umdat al-qārī wa-l-sāmi’ fī ḥatm al-ṣaḥīḥ al-ḡāmi’*, ‘Alī ibn Muḥammad al-‘Imrān (ed.), al-Makka, Dār ‘ālam al-fawā'id, 1418/[1997–1998].
- al-Zayyānī (d. 1249/1833), Abū al-Qāsim ibn Aḥmad ibn ‘Alī, *al-Ḥabar ‘an awwal dawla min duwal al-ašrāf al-alawiyyīn min awlād al-šarīf ibn ‘Alī*, Dimašq, Dār al-nawādir, 1434–1435/2013.

al-Kirmānī (d. c. 411/1020), Ḥamīd al-Dīn, Kitāb al-Maṣābīḥ fī iṭbāt al-imāma, Paul E. Walker (ed. & trans.), *Master of Age. An Islamic Treatise on the Necessity of the Imamate*, Londres/New York, I. B. Tauris/The Institute of Ismaili Studies, 2007.

Examples for secondary sources:

Encyclopaedias and dictionaries:

Ashtor, Eliyahu, "Kuṭn. 1. In the Mediaeval Arab and Persian Lands," *The Encyclopaedia of Islam. New Edition*, vol. 5 (1986), pp. 554–557.

Pourjavady, Reza & Schmidtke, Sabine, "Alī Qulī Jadīd al-Islām," *The Encyclopaedia of Islam. Three* (online edition, 2009).

Hunt, David & Zagzebski, Linda, "Foreknowledge and Free Will," in Edward N. Zalta (ed.), *The Stanford Encyclopedia of Philosophy* (online edition, 2017).

Other works:

Muḥammad, 'Abd al-Ḥamīd Muḥammad Šu'ayb, *al-Ši'r al-ta'līmī al-'rabī wa-qaḍāyāhu, dirāsa naqdiyya*, n. p., n. d., 2014.

al-Zayyāt, Ḥabīb, *Ḥazā'in al-kutub fī Dimašq wa-ḍawāḥihā*, al-Qāhira, Maṭba'at al-ma'ārif, 1994.

Brunschvig, Robert, "Devoir et pouvoir," *Studia Islamica* 20, 1964, pp. 5–46.

Brunschvig, Robert, *La Berbérie orientale sous les Ḥafṣides des origines à la fin du XV^e siècle*, 2 vols, Paris, Maisonneuve, 1940.

Cuyppers, Michel, "L'analyse rhétorique du Coran face à l'exégèse traditionnelle et aux études orientalistes," in Danielle Delmaire & Geneviève Gobillot (eds), *Exégèse et critique des textes sacrés. Judaïsme, Christianisme, Islam hier et aujourd'hui*, Paris, Geuthner, 2007, pp. 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.

Weiss, Bernard G., *The Search for God's Law: Islamic Jurisprudence in the Writings of Sayf al-Dīn al-Āmidī*, revised edition, Salt Lake City, UT, University of Utah Press, 2010.

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 (eds), *Exégèse et critique des textes sacrés. Judaïsme, Christianisme, Islam hier et aujourd'hui*, Paris, Geuthner, 2007, 280 pp.

al-Saḥāwī, Abū ‘Abd Allāh/Abū al-Ḥayr Šams al-Dīn Muḥammad ibn ‘Abd al-Raḥmān, *‘Umdat al-qārī wa-l-sāmi’ fī ḥatm al-ṣaḥīḥ al-ġāmi’*, ‘Alī ibn Muḥammad al-‘Imrān (ed.), al-Makka, Dār ‘ālam al-fawā’id, 1418/[1997–1998], 120 pp.

Contact

For any inquiries, please contact us at mideo@ideo-cairo.org

Updated in June 2024.