

*Jerusalem Studies in Arabic and Islam*  
Guidelines for authors

These guidelines are meant to assist you in preparing your paper for publication in *Jerusalem Studies in Arabic and Islam*. Following them will ensure a smooth process of peer-review, production, and publication. Please adhere to the guidelines so that your paper matches the journal's requirements. Please submit your paper in a Word for Windows format and PC compatible (please attach special fonts if used). Please send your submission to [msjsai@mail.huji.ac.il](mailto:msjsai@mail.huji.ac.il).

**General information**

Papers will be subject to double-blind peer-review by appropriate members of the Editorial Board or external evaluators selected at the Editor's discretion. This means that manuscript authors do not know who the reviewers are, and that reviewers do not know the names of the authors.

Submitted articles should be 10,000–15,000 words (including footnotes). Abstracts should be 150–200 words. Please keep keywords to 5–7 words.

1. Manuscripts should be double-spaced throughout (text and footnotes).
2. The system used is that in which items are abbreviated in the footnotes throughout the article and written out in full in a bibliographical list at the end of the article.
3. Please abbreviate all references in the footnotes in the following manner:
  - Stern, *Studies*, pp. 23–37.
  - Al-Jabartī, *ʿAjāʾib al-āthār*, vol. 2, pp. 43–45.
  - Lev, Chipman, and Niessen, “Chicken and chicory are good for you,” p. 340.
  - Shinar, “*Mawlid* celebrations”, p. 375.
4. A complete bibliographical list must appear at the end of the article. The bibliography is arranged alphabetically; an initial *a*, *an*, *the*, or *al-* is ignored in the alphabetizing. Multiple entries by the same author are arranged alphabetically (not chronologically).

5. Please compile the list according to the following guidelines:

a. Book:

Author's last name, author's initial(s).<sup>1</sup> *Book title*. [Editor's name.] [No. of vols.] City, year of publication.

- Al-Jabartī, ‘Abd al-Raḥmān. *‘Ajā’ib al-āthār fī al-tarājim wa-l-akhbār*. Sh. Moreh, ed. 5 vols. Jerusalem, 2013.
- Stern, S. M. *Studies in early Ismā‘īlism*. Jerusalem, 1983.
- Yāqūt. *Mu‘jam al-buldān*. F. Wüstenfeld, ed. 6 vols. Leipzig, 1866–1873.
- Al-Zubayr b. Bakkār. *Al-Akhbār al-muwaffaqiyyāt*. Sāmī Makkī al-‘Ānī, ed. Beirut: ‘Ālam al-Kutub, 1996/1416.

b. An article in a journal:

Author's last name, author's initial(s). "Article's title." *Journal's Title* issue number (year of publication in parentheses): page numbers (numerals only).

- Kister, M. J. "Some reports concerning al-Tā’if." *JSAI* 1 (1979): 1–18.
- Lev, E., L. Chipman, and F. Niessen. "Chicken and chicory are good for you: a unique family prescription from the Cairo Genizah (T-S NS 83-223.82)." *JSAI* 35 (2008): 335–352.
- Kilpatrick, H. "Autobiography and classical Arabic literature." *Journal of Arabic Literature* 22 (1991): 1–20.

c. An article in a book:

Author's last name, author's initial(s). "Title of the article." In editor's initial(s) last name, ed. *Book's title*. City, year, page numbers.

- Shinar, P. "Traditional and reformist *mawlid* celebrations in the Maghrib." In M. Rosen-Ayalon, ed. *Studies in memory of Gaston Wiet*. Jerusalem, 1977, pp. 371–413.
- Humphreys, R. S. "Qur’ānic myth and narrative structure in early Islamic historiography." In F. M. Clover and R. S. Humphreys, eds. *Tradition and innovation in late antiquity*. Madison, 1989, pp. 271–290.

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<sup>1</sup> Names in Arabic or Persian are given in full.

- d. Book consisting of collected articles:  
Editor's last name, editor's initial(s), [additional editors] ed(s). *Collection's title*. City, year of publication.
  - Ben-Shammai, H., Sh. Shaked, and S. Stroumsa, eds. *Exchange and transmission across cultural boundaries: philosophy, mysticism and science in the Mediterranean world*. Jerusalem, 2013.
  
- e. Encyclopaedia entry:  
Author's last name, author's initial(s). "Entry's title." *Encyclopaedia's title*, s.v.
  - Hawting, G. R. "Taḥannutth." *EI*<sup>2</sup>, s.v.
  
6. Please note: with the exception of proper names, lower case letters should be used in all titles (books and articles).
  
7. Quotations from the Qurʾān: Please specify only sūra and āya number:
  - Qurʾān 33:3.
  
8. When citing excerpts from a source, the translation should precede the transliteration, which should be placed in parentheses:  
"Have no doubts concerning your wife Maryam"  
(*lā tartab bi-ḥalīlatika Maryam*)
  
9. In Arabic titles, only the first word should be capitalized with the exception of proper names:
  - Ibn ʿAsākir, *Taʾrīkh madīnat Dimashq*.
  
10. Arabic numerals (rather than Roman numerals) should be used to designate volume numbers and should be followed by p./pp.:
  - Ibn Taymiyya, *Majmūʿ fatāwā*, vol. 35, p. 225.

11. Please supply both *hijrī* and Common Era dates (marked with BCE and CE). If only a *hijrī* date is given, it should be followed by AH:

- 191/807 or 191 AH

12. When writing a book review, please cite at the top of the review the following details:

Author's full name. Full title of the book under review. City: publisher, year of publication. Number of pages. ISBN number.

- James R. Russell. *Armenian and Iranian studies*. Cambridge: Harvard University Press, 2004. 1462 pp. + xxix. ISBN 0-935411-19-4.

13. Transliteration should be full and consistent throughout the article. See the full transliteration table below.

Please note the following:

For Arabic:

No word-initial *hamzas*: *al-amr*

No sun letters: *al-nūr*

Compound names with Allāh are in general written as two words: 'Abd Allāh

Contraction of *al-*: *wa-'l-daftar*, *bi-'l-daftar*, but *li-l-bayt*, *fī al-bayt*

*Tā' marbūṭa* is rendered *-a*: *dawla*; when in construct, it is rendered *-at*: *dawlat al-nās*. After a long vowel it is rendered *-āt*: *ṣalāt*

For Persian:

*Ezāfa* is transliterated *-i* after consonants; *-yi* after vowels.

The construct *خوا* should be transliterated *kh<sup>v</sup>ā*.

**JSAI transliteration table – Arabic and Persian**

Arabic	Persian	
ʾ, ā	ʾ, ā	ا
b	b	ب
-	p	پ
t	t	ت
th	th	ث
j	j	ج
-	č	چ
ḥ	ḥ	ح
kh	kh <sup>2</sup>	خ
d	d	د
dh	dh	ذ
r	r	ر
z	z	ز
-	ž	ژ
s	s	س
sh	sh	ش
ṣ	ṣ	ص
ḍ	z	ض
ṭ	ṭ	ط
ẓ	ẓ	ظ
ʿ	ʿ	ع
gh	gh	غ
f	f	ف
q	q	ق
k	k	ك
-	g	گ
l	l	ل
m	m	م
n	n	ن
h	h, -a (at the end of a word)	ه
w, ū	v, ū	و
y, ī	y, ī	ي
-a, -āt (after a long vowel), -at (in construct)	-	ة

<sup>2</sup> The construct خوا should be transliterated kh<sup>v</sup>ā.

### Bibliography example

Humphreys, “Qurʾānic myth and narrative structure”

Humphreys, R. S. “Qurʾānic myth and narrative structure in early Islamic historiography.” In F. M. Clover and R. S. Humphreys, eds. *Tradition and innovation in late antiquity*. Madison, 1989, pp. 271–290.

Al-Jabartī, *ʿAjāʾib al-āthār*

Al-Jabartī, ʿAbd al-Raḥmān. *ʿAjāʾib al-āthār fī al-tarājim wa-l-akhbār*. Sh. Moreh, ed. 5 vols. Jerusalem, 2013.

Kister, “Some reports”

Kister, M. J. “Some reports concerning al-Tāʾif.” *JSAI* 1 (1979): 1–18.

Lev, Chipman, and Niessen, “Chicken and chicory are good for you”

Lev, E., L. Chipman, and F. Niessen. “Chicken and chicory are good for you: a unique family prescription from the Cairo Genizah (T-S NS 83-223.82).” *JSAI* 35 (2008): 335–352.

Shinar, “Mawlid celebrations”

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Stern, *Studies*

Stern, S. M. *Studies in early Ismāʿīlism*. Jerusalem, 1983.

Yāqūt. *Muʿjam al-buldān*

Yāqūt. *Muʿjam al-buldān*. F. Wüstenfeld, ed. 6 vols. Leipzig, 1866–1873.