Mamlūk Studies Review (*MSR*)

Editorial Statement and Style Notes

Statement of Editorial Policy

Mamlūk Studies Review is a biannual refereed journal devoted to the study of the Mamluk Sultanate of Egypt and Syria (648–922/1250–1517). It appears in January and July. The goals of *Mamlūk Studies Review* are to take stock of scholarship devoted to the Mamluk era, nurture communication within the field, and promote further research by encouraging the critical discussion of all aspects of this important medieval Islamic polity. The journal includes both articles and reviews of recent books. Submissions of original work on any aspect of the field are welcome, although the editorial board will periodically issue volumes devoted to specific issues and themes.

      Mamlūk Studies Review also solicits edited texts and translations of shorter Arabic source materials (*waqf* deeds, letters, *fatāwá,* and the like), and encourages discussions of Mamluk-era artifacts (pottery, coins, etc.) that place these resources in wider contexts.

      An article or book review in *Mamlūk Studies Review* makes its author a contributor to the scholarly literature and should add to a constructive dialogue.

      Transliterated Middle Eastern languages should conform to the system utilized by the Library of Congress. All questions regarding style should be resolved through reference to *The Chicago Manual of Style*, 14th edition. For further guidance, see the Style Notes below.

Submissions

Submissions should be composed with current word-processing software, and should use a Unicode font, such as Charis SIL (see the websites below for further information). Submissions may be made via email, but authors must also send a printed copy and, if necessary, a labeled CD-ROM which includes the article, all figures and illustrations, and any special fonts used. Articles which diverge widely from the format and style guidelines detailed in this document may not be accepted, and illustrations which do not meet the requirements set forth by the editors may not be usable.

      Submission of an article implies that it has not been simultaneously submitted or published elsewhere. Authors are responsible for obtaining permission to publish any material under copyright.

      MSR is produced using the Middle Eastern versions of Adobe InDesign CS2, Adobe InCopy CS2, and Adobe Photoshop CS2. Articles composed in the most current versions of Microsoft Word, using Unicode, are most easily converted for editing and publication. The preferred font is Charis SIL (see the links below for free downloading instructions), though other Unicode fonts may also be used, provided they have all the necessary diacritics.

Information about using Unicode for transliteration and multi-lingual typing on Windows or Macintosh computers is provided on the MEDOC website. The following pages contain instructions, explanations, links to free fonts and keyboard layouts, and more. All authors are strongly encouraged to make use of these resources.

"Enabling Unicode and entering special characters and diacritics" (links to free Unicode fonts, keyboard layouts for Mac and PC, information)
http://www.lib.uchicago.edu/e/su/mideast/encyclopedia/unicode.html

"Multilingual Computing with Arabic and Arabic Transliteration: Arabicizing Windows Applications to Read and Write Arabic" (a PDF or a PowerPoint tutorial)
http://www.lib.uchicago.edu/e/su/mideast/

Illustrations
Photos, maps, charts, and other graphics may be submitted as hard copies (original quality only, no photocopies or computer printouts) or as electronic files. The minimum resolution for graphics files is 300dpi (dots per inch) in a **non-compressed** file format (preferably TIFF, though PSD, AI, and others may be acceptable). Higher resolutions (up to 1200dpi) are desirable for materials such as manuscripts and for line drawings, maps, or plans, where detail is important. Files should never be submitted in JPEG or GIF format, as the quality of these and other compressed formats is generally unacceptable. When quality is too low for publication, illustrations may be rejected. In some cases, maps and charts may be redrawn to meet format and quality standards, but this may delay publication. Authors are strongly encouraged to contact the editors as early as possible in the submission process with questions about illustrations in order to avoid problems and delays later. Graphics received late may not be included. *MSR* does not publish color images, though color originals may be submitted (as hard copies or digital files). For explanations of many of the important issues that need consideration when preparing images for publication, see the excellent guide created by the University of Chicago Press. *MSR* is less strict, but the problems we encounter are the same, as are their resolutions.
(http://www.press.uchicago.edu/Misc/Chicago/artguide.pdf)

Book reviews
A critical book review should underline both the merits and the shortcomings of the work being reviewed, fairly and specifically. A successful review must be more than a summary: it should also place the work in the context of other studies in the field. Does it supersede an earlier work? Does it utilize an innovative methodology? How does it advance the field? *Mamlūk Studies Review* aims to provide a medium through which our knowledge of the field can be advanced through periodic critique and revision.

It is suggested that reviews of single works should consist of from 1,000 to 1,500 words, while reviews of more than a single work should consist of from 1,500 to 3,000 words.

Style Notes

The Chicago Manual of Style, 14th ed. (*CMS*), serves as the basis for all questions of style. Following are summaries of some of the more important points, as well as exceptions which are likely to be frequently encountered in *MSR* submissions.

Spelling of Common Romanized Arabic Words

- Common place-names should take the common spelling in American English; for example, Cairo, Damietta, Acre, Mecca, Beirut, Baghdad.

- Authors will be expected to define geographical regions and may spell the name as they wish; for example, Syria or Bilād al-Shām, for geographical Syria; al-ʿIrāq for southern Mesopotamia.

- Any romanized Arabic place-name that properly carries the definite article should do so: al-Manṣūrah, not Manṣūrah.

- "Quran" should be spelled without diacritics; it should not be spelled "al-Qurʾān," "Koran," or "Coran."

- Words that may be found in an English dictionary should be spelled as they are found there and not italicized. Some sample accepted spellings:
    Shiʿi
    Sunni
    Sufi
    Sultan
    Amir, *not* Emir
    Shaykh, *not* sheik
    Qalāwūn, *not* Qalāʾūn (unless quoted as such)
    Saljuq, *not* Seljuk

- Dynastic names should be written without diacritical marks:
  Mamluk, not Mamlūk; Burji, not Burjī; Bahri, not Baḥrī; Saljuq, not Saljūq; Abbasid, not ʿAbbāsid; Fatimid, not Fāṭimid; Ilkhanid, not Īlkhānid; Husaynid, not Ḥusaynid; Rasulid, not Rasūlid.

- *MSR* uses the designations Turkish or Kipchak (not Baḥrī) and Circassian (not Burjī) Mamluks.

- "Mamluk" should be spelled without a macron, except in romanized text and the *MSR* title.

- Other than these cases, romanized Arabic should conform to Library of Congress conventions.

Arabic Transliteration

Romanized Arabic in *Mamlūk Studies Review* follows the Library of Congress conventions, briefly outlined below. A more thorough discussion may be found in *American Library Association-Library of Congress Romanization Tables* (Washington, D.C.: Library of Congress, 1991).

ء	ʾ *	خ	kh	ش	sh	غ	gh	م	m
ب	b	د	d	ص	ṣ	ف	f	ن	n
ت	t	ذ	dh	ض	ḍ	ق	q	ه	h
ث	th	ر	r	ط	ṭ	ك	k	و	w
ج	j	ز	z	ظ	ẓ	ل	l	ي	y
ح	ḥ	س	s	ع	ʿ *				
		ة	h, t (in construct)			ال	al-		

‗	a	ُ‗	u	‗	i
‗	an	‗	un	‗	in
آ	ā	وُ	ū	ي	ī
ا	ā	وُ	ūw	ﻴّ	īy (medial), ī (final)
ى	á	وَ	aw	يَ	ay
				يّ	ayy

*Avoid using apostrophes or single quotation marks for ʿayn and *hamzah*. Instead use the Unicode characters ʿ (02BF) and ʾ (02BE).

Capitalization in romanized Arabic follows the conventions of American English; the definite article is always lower case, except when it is the first word in an English sentence or in a title. The *hamzah* is not represented when beginning a word, following a prefixed preposition or conjunction, or following the definite article. Assimilation of the *lām* of the definite article before "sun" letters is disregarded. Final inflections of verbs are retained, except in pausal form; final inflections of nouns and adjectives are not represented, except preceding suffixes and except when verse is romanized. Vocalic endings of pronouns, demonstratives, prepositions, and conjunctions are represented. The hyphen is used with the definite article, conjunctions, inseparable prepositions, and other prefixes. Note the exceptional treatment of the preposition *li-* followed by the article, as in *lil-sulṭān*. Note also the following exceptional spellings: Allāh, billāh, lillāh, bismillāh, miʾah, and ibn (for both initial and medial forms). Words not requiring diacritical marks, though following the conventions outlined above, include all Islamic dynasties, as well as the following terms: Quran, sultan, amir, imam, shaykh, Sunni, Shiʿi, and Sufi. Common place-names should take the common spelling in American English. Names of archaeological sites should follow the convention of the excavator.

Numbers and Dates
The Chicago Manual of Style should be consulted for the spelling out of numbers and
dates.

Note the following:
- Ordinal numbers indicating centuries, including double era dates, should be spelled out, not abbreviated: "The fifteenth century" *not* "the 15th century"; "the ninth/fifteenth century," *not* "the 9th/15th century" (except, of course, if not spelled out in titles and quotations).

- Common era dates (C.E., or A.D.) or Hijri era dates (H., A.H.), including double dates, are not to be indicated (872/1468).

Name References
- Do not use initials in proper names unless the named person habitually does so:
    correct: H. A. R. Gibb
         J. M. Rogers
         D. S. Richards
    incorrect: C. F. Petry, *but rather* Carl F. Petry
         D. Behrens-Abouseif, *but rather* Doris Behrens-Abouseif

- Arabic names romanized by the author citing that name should *never* be initialized. (If such a case exists, authors with Arabic names who publish in non-Arabic languages under a romanized name may be initialized if that author customarily does so).

- Arabic names with the intial article should be used with the article. Thus, al-Maqrīzī, *NOT* Maqrīzī.

Miscellaneous Punctuation
- Double quotation marks should be used for all quotations within a text, except for quotations within quotations, for which single quotation marks are to be used. Check *CMS* for problems of quotations with other punctuation.

- Note that ellipses always have spaces between the individual dots. See *CMS*, pp. 371 ff., for details. Most current software will automatically produce the ellipsis character when the author types three consecutive dots (periods) without adding spaces between them. This is preferable to typing dots and spaces.

- Note that dashes used to set off a phrase within a sentence should be "em dashes"—like these—and not hyphens (in some software an em-dash is achieved by typing two hyphens). Note also that spaces are not placed before or after the em dash. See *CMS*, pp. 185 ff., for details and for the other types of dash.

Footnotes
MSR uses footnotes, not endnotes.

- *MSR* uses "ibid." and "idem" but not "op. cit." or "loc. cit."
  (See *CMS* 15.253, 254, 255 on the use of "ibid." and "idem".)

- Ibid. (an abbreviation for ibidem) should be in roman text. It "refers to a single work cited in the note immediately preceding. It should not be used if more than one work is given in the preceding note. Ibid. takes the place of the author's name, the title of the work, and as much of the succeeding material as is identical. It may therefore be used to repeat the complete preceding citation. The author's name and title are never used with ibid."

- Note also that "ibid." may be used *within the same note* "in place of the name of a journal or book of essays in successive references to the same journal or book of essays."

  Note the following:
    [1] Suraiya Faroqhi, "In Search of Ottoman History," in *New Approaches to State and Peasant in Ottoman History*, ed. Halil Berktay and Suraiya Faroqhi (London, 1992), 235.
    [2] Halil Berktay, "The Search for the Peasant in Western and Turkish History/Historiography," in *New Approaches to State and Peasant in Ottoman History*, ed. Halil Berktay and Suraiya Faroqhi (London, 1992), 109, 157.
  But:
    [1] Suraiya Faroqhi, "In Search of Ottoman History," in *New Approaches to State and Peasant in Ottoman History*, ed. Halil Berktay and Suraiya Faroqhi (London, 1992), 235; Halil Berktay, "The Search for the Peasant in Western and Turkish History/Historiography," in ibid., 109, 157.

- Idem (*not* an abbreviation) should also be in roman text. It "may be used in place of an author's name in successive references within one note to several works by the same person. It is not used for titles, except in legal references. It should not be used in place of ibid. to refer to the complete preceding citation."

- After the first reference to a work, and if there are intervening references to other works, citation to the former work should be to the author's surname and an abbreviated—but easily recognizable—form of the title. Journal titles may be rendered as initials after the first full reference.

References to manuscripts:
- The title of an unpublished manuscript should be within quotation marks, not italicized.

- In footnotes, "manuscript" should be abbreviated MS (without a period) and the plural abbreviated MSS, but in text the words should be spelled out.

- Footnote references to manuscripts generally follow the pattern used by the library that owns the manuscript. However, generally the reference should contain information in the following order:

    Library name, MS, Collection name, Number, Folio

    For example: Bodleian MS Digby Or. 28, fol. 392r
    or: Chester Beatty MS 5527, fols. 78v–79r
                        Bibliothèque National Suppl. Ar. No. 471
                        Köprülü 1027

    Note the absence of commas except before the folio.
    Note the abbreviations of recto and verso.
    Note also some libraries' conventional abbreviation of Oriental, Arabic, etc.

    Note that conventional usage for some libraries rearranges the above order.
    For example: Dār al-Kutub MS 99 *tārīkh*
                        MS Ahmet III 2951
                        Dār al-Kutub MS 442

- In notes, frequently repeated subsequent references to the second example above, for example, may read: CB 5527; particularly if the article concerns that manuscript. Otherwise, just repeat the entire reference.

Standard reference works:
- After the first reference to Brockelmann's *Geschichte der arabischen Litteratur,* it may be abbreviated *GAL.* Supplement volumes are numbered S1 and S2.

- References to articles in *The Encyclopaedia of Islam* or *Encyclopédie de l'Islam* do **not** correspond to the format recommended in the *CMS*, which does not include the author's name. As with the *CMS*, it is necessary to state the edition.

    Rudi Paret, "Sīrat Baybars," *The Encyclopaedia of Islam*, 2nd ed., 1:1126–27.

    M. Sobernheim, "Ḳaʾitbey," *The Encyclopaedia of Islām*, 1st ed., 2:663–64.

    M. Talbi, "Ibn Khaldūn," *Encyclopédie de l'Islam*, 2nd ed., 3:849–55.

- According to the edition, subsequent entries may be abbreviated with EI^2 or EI^1 (authors are expected to cite consistently either the English or the French versions of *EI* throughout their articles):

    Franz Rosenthal, "al-Birzālī," EI^2, 1:1238–39.

    M. Talbi, "Ibn Khaldūn," EI^2, 3:849–55.

- Because the reprint of the first edition is divided into smaller volumes, it is necessary to indicate that the reprint edition is being cited:

    M. Sobernheim, "Mamlūks," *The Encyclopaedia of Islam*, 1st ed. (reprint), 5:216–19.

    M. Sobernheim, "Mamlūks," EI^1 (reprint), 5:216–19.

Footnote examples:

Following are some examples showing the correct footnote treatment of various types of sources:

[1]H. A. R. Gibb, "The Achievement of Saladin," *Bulletin of the John Rylands Library* 35 (1952–53): 44–60; reprinted in *Studies on the Civilization of Islam*, ed. Stanford J. Shaw and William R. Polk (London, 1962), 89–107; idem, "The Career of Nur al-Din," in *A History of the Crusades*, ed. Kenneth M. Setton (Madison, 1955–89), 1:513–27, esp. 514–16; and idem, "The Rise of Saladin," in ibid., 563–89. Gibb's near-apotheosis of Saladin should not be allowed to obscure his political acumen. Claude Cahen, "L'Islam et la Croisade," *Relazione del X Congresso internazionale dei scienze storiche, Roma 1955: Storia del medio evo* (Florence, 1955), 625–35. Emmanuel Sivan, *L'Islam et la Croisade: Idéologie et propagande dans les réactions musulmanes aux Croisades* (Paris, 1968).

[1]A detailed list of his public works and charitable foundations is given in the contemporary biography written by ʿIzz al-Dīn ibn Shaddād, edited by Ahmad Hutait as *Die Geschichte des Sultan Baibars*, Bibliotheca Islamica, vol. 31 (Wiesbaden, 1983), 339–59. On his administration of religious institutions, see Joseph Escovitz, *The Office of Qâḍî al-Quḍât in Cairo under the Baḥrî Mamlûks*, Islamkundliche Untersuchungen, vol. 100 (Berlin, 1984). On Khaḍir al-Mihrānī, see Peter M. Holt, "An Early Source on Shaykh Khaḍir al-Mihrānī," *BSOAS* 46 (1983): 33–49; Thorau, *Lion of Egypt*, 225–29.

[1]Ibn Iyās, *Badāʾiʿ al-Zuhūr fī Waqāʾiʿ al-Duhūr*, ed. Muḥammad Muṣṭafá (Wiesbaden-Cairo, 1961–75), 3:164 f., 329 f.; al-Jawharī al-Ṣayrafī, *Inbāʾ al-Haṣr bi-Abnāʾ al-ʿAṣr*, ed. Ḥasan Ḥabashī (Cairo, 1970), 480 f.; al-Sakhāwī, *Al-Ḍawʾ al-Lāmiʿ li-Ahl al-Qarn al-Tāsiʿ* (Cairo, 1896), 6:205 ff.; Quṭb al-Dīn al-Nahrawālī, *Al-Iʿlām bi-Aʿlām Bayt Allāh al-Ḥarām*, ed. Ferdinand Wüstenfeld (Tübingen, 1857; repr. Beirut, 1964), 104 f., 223, 225 f., 229 ff.; al-Samhūdī, *Wafāʾ al-Wafā bi-Akhbār Dār al-Muṣṭafá,* ed. Muḥammad Muḥyī al-Dīn ʿAbd al-Ḥamīd (Beirut, 1401/1981), 2:639–47, 710–17; Mujīr al-Dīn, *Al-Uns al-Jalīl bi-Tārīkh al-Quds wa-al-Khalīl* (Amman, 1973), 2:325 ff.

[1]Al-Nuwayrī, *Nihāyat al-Arab*, 31:364–65. See also al-ʿAynī, "ʿIqd al-Jumān fī Tārīkh Ahl al-Zamān," Istanbul, Süleymaniye Kütüphanesi MS Hacı Beşir Ağa 457, fol. 292v.

[1]See Lajos Fekete, *Die Siyāqat-Schrift in der türkischen Finanzverwaltung,* vol. 1, *Einleitung, Textproben* (Budapest, 1955), 13–33.

[1]See Felicitas Jaritz, "Auszüge aus der Stiftungsurkunde des Sultan Barqūq," in *Madrasa, H̱ānqāh und Mausoleum des Barqūq in Kairo,* ed. Saleh Mostafa, Abhandlungen des Deutschen Archäologischen Instituts Kairo, Islamische Reihe, vol. 4 (Glückstadt, 1982), 118, 168–69.

[1]Howyda N. al-Harithy, "The Complex of Sultan Hasan in Cairo: Reading between the Lines," *Muqarnas* 13 (1996): 68–79, based on her "Urban Form and Meaning in Bahri Mamluk Architecture" (Ph.D. diss., Harvard University, 1992).