

Supplement to the transliteration rules of the Deutsche Morgenländische Gesellschaft for the Arabic script

Contributions in the realms of Arabic philology and linguistics as well as Islamic Studies, whether submitted in German or in English, have to adhere to the transliteration of phonemes in accordance with the rules of the DMG, i. e., no digraphs such as *dh*, *kh*, *sh*, and *th* should be used to represent single phonemes:

ḥaraġa (not **kharaġa*) “he went out” or *aš-šams* “the sun” (not **al-shams*)

The following additional rules also hold for articles in both German and English:

1. *hamzat al-qaṭʿ*, as representing a genuine Arabic-Semitic phoneme, is transcribed throughout:

ʿislām “Islam” and *al-ʿislām* “the Islam,” *al-ʿaʿimma* “the imams,” or *ʿiḥwān* “hall”

Exceptions are possible in front of upper-case vowels in proper names:

Ibn Abī d-Dunyā or Ibrāhīm

2. In contrast, *hamzat al-waṣl* is neither transcribed nor rendered by an apostrophe:

al-ism “the name,” *al-iqtisād* “the economy,” or *fī l-ġurfa* “in the room”

3. The object and possessive suffixes *-ḥū/-hu* (nom./acc.) and *-hī/-hī* (gen.) represent long or short syllables, always in contrast to the length of the respective previous syllable (penultima):

ʿabūhu “his father” and *kitābuhū* “his book,” *fīhi* “in him/it” and *bīhī* “in him/it,” or *ʿan-hu* “from him/it”

4. Except for special linguistic circumstances, object and possessive suffixes are not hyphenated:

sayyāratunā “our car”

5. Diphthongs are always transcribed as *aw* or *ay*, as the semivowels *w* and *y* here constitute the syllable coda:

bayt “house” or *mawt* “death”

6. The feminine *nisba* forms can be rendered by either *-īya* or *-īyya*. In analogy, the ending of nouns *tertia* *w* with *tāʾ marbūʿa* can be rendered as either *-ūwa* or *-ūwwa*:

al-ḥanafīya/al-ḥanafīyya “the Hanafi scholar (f.),” *nubūwa/nubūwwa* “prophecy,” or *qūwa/quwwa* “force” (the editors prefer *-īya* and *-ūwa*, respectively)

7. The definite article as well as mono-consonantal conjunctions and prepositions are always hyphenated:

al-ʿumm “the mother,” *bi-l-bayt* “in the house,” or *wa-li-ṣ-ṣadīq* “and to the friend”

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8. God is transcribed as *Allāb* (not **al-Lāb* or the like), after prepositions *-llāb*:
al-ḥamdu li-llābi (not **li-Llāb*) “praise be to God”
9. *ʿalif maqṣūra* is always transcribed as *ā*:
fuṣḥā “the especially eloquent language”
10. In the main body of the text, Arabic terms and noun phrases are usually transcribed in pausal form:
ḥadīṡ “transmission” or *kitāb sīrat an-nabī* “the book of the history of the prophet”
11. Depending on time period and genre, whole text passages can be transcribed with full *ʿiʿrāb* (especially Qurʾān and poetry) or in pausal forms (especially post-classical prose texts):
Q. 1:1 *bi-smi llābi r-rahmāni r-rahīmi* “in the name of God, the merciful, the compassionate” or *man yaṭlub yaǧid* “whoever searches will find”
12. In the *ʿidāfa* (annexation), *tāʾ marbūʿa* is always marked by *t*:
Madīnat as-Salām “the City of Peace”