TAṢNĪF
STYLE GUIDE

CONTENTS

BACK MATTER

PREFACE

The Ahmadiyya Muslim Community suffers no shortage when it comes to publications—not surprising when we see ourselves as the spiritual legacy of Ḥaḍrat Mirza Ghulam Ahmad, the *Sulṭānul-Qalam* [King of the Pen], peace be on him. Throughout our 130 year history, several dozens of departments have collectively published millions upon millions of pages in the form of books, periodicals, magazines, newsletters, pamphlets, and MTA show scripts. However, as the Community grows from strength to strength, expanding its presence throughout the globe, there is a growing demand for our literature, underscoring the need to establish consistency and quality in our writing standards.

In order to meet this demand, a committee was formed under the guidance and instruction of Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V[aba]. The following members were approved to discuss and deliberate upon a universal standard for our international publications:

- Munir-ud-Din Shams (Chairman)
- Abdul Quddus Arif
- Amer Safir
- Ayyaz Mahmood Khan
- Bilal Tahir
- Hammad Khan

- Ibrahim Ikhlaf
- Jonathan Butterworth
- Mirza Usman Ahmad
- Nakasha Ahmad
- Naser-ud-Din Shams
- Reem Shraiky
- Sabahat Ahmad Cheema
- Salman Muhammad Sajid
- Syed Sajid Ahmad
- Tahir Nasser

I had the good fortune of presenting the Committee's findings and recommendations to Ḥaḍrat Khalīfatul-Masīḥ V[aba] for his guidance and approval. These approved proposals are collectively published in this *Taṣnīf Style Guide*. Of course, styles may vary from country to country, but a generally accepted approach serves the need for a quick reference guide.

Ḥaḍrat Khalīfatul-Masīḥ V[aba] had formed an additional subcommittee comprising the following members to discuss and finalize any outstanding items which I presented to Ḥaḍrat Khalīfatul-Masīḥ V[aba] for his guidance and approval.

- Munir-ud-Din Shams (Chairman)
- Ayyaz Mahmood Khan
- Ibrahim Ikhlaf
- Mirza Abdul-Wahab
- Naser-ud-Din Shams
- Nauman Hadi
- Sabahat Ahmad Cheema

I would like to express my deep gratitude to the Committee members, Wakālat-e-Taṣnīf, Naveed Ahmed Malik, al-Ḥāj Munawar Ahmed Saeed, and many others who have invested countless hours over the last several years to provide their valuable input. May Allah Almighty bless them and their families for the sacrifices they have made towards this noble cause. *Āmīn.*

al-Ḥāj Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf, UK
June 2024

Taṣnīf
Style Guide

QUICK TIPS

This Quick Tips section provides a brief introduction to Taṣnīf sources and reference guides, an overview of translation principles, and a quick reference for topics that writers, translators, and editors will frequently encounter. It is by no means comprehensive.

Introductory Note on Taṣnīf Sources

The 2016 **New Oxford Style Manual** (OSM) published by Oxford University Press and the Islam International Publications **Publisher's Note** form the basic foundation of the Taṣnīf Department's style, writing, and publication standards. As such, it is imperative to learn and follow the OSM and the Publisher's Note. *See* REFERENCE A at the end of this Quick Tips section for a list of topics covered by the OSM and REFERENCE B for the list of topics covered in the Publisher's Note.

This *Taṣnīf Style Guide* reiterates many of the topics mentioned in References A and B as a more detailed guide for translators, reviewers, and editors, but it does not enumerate many other aspects that are covered in the OSM. Readers are encouraged to obtain that source for further reference and guidance.

Translation Principles

Taṣnīf work is a spiritual undertaking that begins and ends with prayer. Our responsibility is to convey the Message in the most accurate and eloquent manner. In addition to seeking Allah's help and the counsel of experienced hands, three principles guide the translation and review of books in Additional Wakālat-e-Taṣnīf:

1. Accuracy
2. Completeness
3. Readability

ACCURACY refers to understanding clearly and fully the meaning and tone of the original source text and rendering it correctly into English. Strive for as literal a translation that will nevertheless be *readable.* It is not appropriate to interject one's own opinions or commentaries in a translation unless done so in form of publisher's brackets, footnotes, or endnotes. Do not translate specifically chosen Attributes of God simply as 'Almighty' (e.g. *Rabb-e-Karīm* should not be 'God Almighty', but rather, 'the Noble Lord'). Learn the translation of specific terms (e.g. *Rasūl* is 'Messenger', whereas *Nabī* is 'Prophet').

COMPLETENESS means accounting for every single word, preposition, and punctuation mark of the original text in the translation. Summarization is unacceptable, in particular for the books of the Promised Messiah[as] and his *Khulafāʾ.*

READABILITY signifies the fluency in English—good grammar, in particular—as well as the daunting goal of recreating the rhetorical force, literary eloquence, and spiritual effect possessed by the original text. At times, readability calls for paraphrasing or departing slightly from the original text, such as when an idiom does not translate well into English, and a suitable equivalent is required. Alternatively, translators may preserve the original idiom literally and expound upon its meaning in a footnote or endnote disclosure, keeping in mind that these books will be scrutinized by academia in the future and historical and textual accuracy will inevitably arise as topics of interest that will reflect translator(s) diligence. Do not sacrifice any one of these principles for the sake of others, but rather, seek to strike a balance. If in doubt, always seek advice.

The Promised Messiah's books—Read the recent translations of the Promised Messiah's books and those of his *Khulafā'* to understand their 'voice'. Language should be balanced and not distract from the message; it should neither be abstruse and archaic, nor overly informal and colloquial. The same author may take different tones in different works, so do not change the tone of the original text (i.e. do not soften language where it appears harsh and vice versa). For those **Arabic books** that the Promised Messiah[as] translated himself into Urdu or Persian, use his Urdu/Persian translation to prepare the English, while comparing with the Arabic for completeness. If any part of the Arabic is not translated, consult Taṣnīf. Translations from the Arabic performed by someone other than the Promised Messiah[as] may be used as a baseline, but the final English translation must agree with the original Arabic.

Guides, Resources, and References

The 2016 New Oxford Style Manual (OSM) is the PRIMARY STYLE GUIDE for Additional Wakālat-e-Taṣnīf. Prior to undertaking translation, review, or editing, please procure, study, and continuously reference OSM. Given below are style points that are specific to Taṣnīf and not found in OSM; however, <u>it is expected that all submissions and work done shall adhere to OSM,</u> the current Publisher's Note (found in recent translations), as well as this style guide. Where these sources are silent, consult **Chicago Manual of Style** (note this is uniquely catered to American English) or Taṣnīf leadership.

REFERENCES. In general, if the author provides a translation or meaning of a verse of the Quran, give only the reference but not an additional translation. Where the author does not provide a translation or detailed meaning, use *The English Translation of the Holy Qur'an* by Maulawi Sher Ali ra. Where Ḥaḍrat Khalīfatul-Masīḥ IV rta has provided an alternate translation (given at the bottom of the pages of Maulawi Sher Ali's translation), use that instead. Increasingly, Taṣnīf is providing precise references for *aḥādīth,* and not simply the name of the collection; e.g. *Ṣaḥīḥ al-Bukhārī.* Where a book of the Promised Messiah as has been translated into English, give references to both *Rūḥānī Khazā'in* and the English translation.

THE SPELLING OF ENGLISH WORDS must follow British rules (honour, defence, traveller, analyse, etc.), not American, unless the publication is exclusive to an American audience. We recommend Oxford English Dictionary (OED).

ISLAMIC TERMS should be spelled, transliterated, and defined according to current Taṣnīf guidelines, which in certain cases are determined directly by Ḥaḍrat Khalīfatul-Masīḥ [aba].

- The decision to transliterate (rather than translate) a term is contingent upon the nature of the term's meaning. If the word or term carries a unique Islamic context or significance that cannot be conveyed by the generic English translation of the term—e.g. ṣaḥīḥ [authentic]—then it should be preserved via transliteration in addition to the generic translation of 'authentic'. These are cases where the generic translation alone may hamper the reader's comprehension of the subject matter. That said, do not transliterate unnecessarily. Certain books will require heavy transliteration, whereas others will have hardly any. Markaz has transliteration guidance on all the books of the Promised Messiah[as].

- Terms that are now common in English and found in the dictionary—e.g. hadith, imam, and Quran—should be spelled without italics or diacritical marks.

- Words that are titles—e.g. Ḥaḍrat and Maulawī—should be transliterated but not italicized, as they often precede a specific name that is not italicized and may or may not carry diacritical marks (e.g. Ḥaḍrat Mirza Masroor Ahmad [aba]). If used generically, italicize (e.g. 'a *maulawī* came to me…').

- Transliterate Islamic terms according to the language of the original book (Arabic, Urdu, Persian, etc.). So, for example, terms from an Urdu book—such as نفس امارہ ,خلافت ,جماعت, and would be rendered as *Khilāfat, Jamāʿat,* and *nafs-e-ammārah,* respectively, whereas from an Arabic book (or when given *in*

Arabic), خلا فة, جماعة, and النفس الا مارة would be transliterated as *Khilāfah, Jamāʻah,* and *an-nafsul-ammārah,* respectively.

- When diacritical marks are not used, the spelling of certain words will be different. For example, with marks حضور is Ḥuḍūr, whereas without marks it is Huzoor.

- Words and terms that are <u>not found</u> in the dictionary—e.g. *ilhām, Khātamun-Nabiyyīn,* and *marfūʻ*—should carry diacritical marks and be italicized. Such terms should be translated/defined in publisher brackets—*ilhām* [revelation]—the first time they are used, then not again until 30 pages later, or in a new chapter.

- **Proper names** of people and places—e.g. Umar, Noor-ud-Deen, and Qadian—should be spelled using their legal/official names; they should not carry diacritical marks (including no ʻ for ع or ʼ for ء), nor should they be italicized.

- Only those names that can be confused with similar variants—e.g. Nāṣir and Naṣīr or Qādir and Qadīr—should carry diacritical marks, or those names of Prophets that are at a significant risk of mispronunciation; e.g. Isa (ʻĪsā), Musa (Mūsā), and Nuh (Nūḥ). Consult recent works to better understand this practice, or consult with Additional Wakālat-e-Taṣnīf. When one name is transliterated with marks, transliterate the names around it for consistency of presentation. For example, in Imam Muḥammad Naṣir Shāh, only Nasir needs diacritical marks, but markings are added to Muhammad and Shah, too.

- Omit صاحب (Ṣāḥib) where a proper name is given and can stand alone (e.g. Maulawī Maqsood Khan Ṣāḥib), but keep in text where it is integral (e.g. Miyań Ṣāḥib, Ḥaḍrat Ṣāḥib, and Mirzā Ṣāḥib).

Style, Design, and Layout Points

In adhering closely to the original, Taṣnīf adopts layout and design points, too. For example, be sure to do the following in the translation:

- Make **bold** any Urdu or Arabic word that is in bold in the original.
- <u>Underline</u> a sentence or verse if it is 'over-lined' in the original.
- Increase or decrease font size correspondingly if it is clearly different in the original.
- Where the author, in particular the Promised Messiah[as], uses question marks, be sure to do the same. Where he does not, in particular for rhetorical questions, adhere to the same punctuation in the original.
- If the author begins a new paragraph or uses a heading, etc. be sure to do the same in the translation. (You may also add new paragraph breaks as warranted in English.)
- Reproduce and/or recreate the title page design and graphics from the original. If you do not have this skill, please at least apprise Taṣnīf of such items needing review.
- SALUTATIONS for holy personages should match the original text exactly (most often used salutations are given in Reference B). In addition:
- The full salutation صلى الله عليه و سلم will be rendered as 'peace and blessings of Allah be upon him', or 'may the peace and blessings of Allah be upon him'.

- A simple ﷺ after آنحضرت or other names/titles of the Holy Prophet^{sas} will be rendered as ˢᵃˢ.
- The full salutation عليه السلام will be rendered as 'peace be on him'.
- A simple ؑ after the name of a Prophet will be rendered as ᵃˢ .
- If no salutation is given in the original, do not add one in the translation.

Reference A—Oxford Style Manual

OSM covers the following:

1. The parts of a book
2. Preparing copy
3. Spelling and hyphenation
4. Punctuation
5. Capitalization
6. Names
7. Italic, roman, and other type treatments
8. Work titles in text
9. Quotations and direct speech
10. Abbreviations and symbols
11. Numbers and dates
12. Languages
13. Law and legal references
14. Science, mathematics, and computing
15. Lists and tables
16. Illustrations and artwork
17. Notes and references
18. Bibliography
19. Indexing
20. Copyright and other publishing responsibilities
21. US and British English

Reference B — The Publisher's Note

The current Publisher's Note may be found in recent English translations (e.g. *Ḥaqīqatul-Waḥī* or *Barāhīn-e-Aḥmadiyya*, Parts I & II, III, IV, V). It cover the following topics:

1. Use of parentheses and brackets
2. Quranic and Biblical references
3. Salutations
4. Transliteration methodology

In the name of Allah, the Gracious, the Merciful

GETTING STARTED

Background

This *Taṣnīf Style Guide* (TSG) has been prepared by Additional Wakālat-e-Taṣnīf under the guidance and instruction of Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V, may Allah the Almighty help him with His powerful support. Its purpose is to promote consistency and quality in the publications issued by the Ahmadiyya Muslim Community. It is a quick reference guide for all authors, editors, and translators in matters pertaining to style, grammar, spelling, and punctuation.

As a whole, this body of work consists of the minimum publication standards of the Community that were established by the Taṣnīf Style Guide Committee, which is an international team composed of members representing various departments in the Community. They adopted *The Oxford Guide to Style* (2002) and *The New Oxford Style Manual* (2016) as the Community's general standard for writing, reviewing, and translating. The guidance in

these works are collectively referred to as OSG (Oxford style guidance) throughout this *Taṣnīf Style Guide* (TSG).

However, it is important to note that our Jamāʿat [Community] does not unconditionally accept a secular institution's guidance wholesale, particularly when it conflicts with our value system. Therefore, as a writing style is a reflection of an organization's values and standards, we must establish our system and apply it consistently—which, in fact, is itself the guidance from the OSG.

Failure to adhere to the *Taṣnīf Style Guide* standards will delay the publication process.

First Steps

According to the Jamāʿat Constitution, before any member undertakes to write or translate any book on behalf of the Jamāʿat, written permission must be obtained from the Additional Wakālat-e-Taṣnīf Department (office@tasneef.co.uk), which can be accomplished through the Amīr Jamāʿat via their local Jamāʿat president. Additional Wakālat-e-Taṣnīf, in turn, seeks the permission and guidance of Khalīfatul-Masīḥ before any work is commenced.

For translations, a preliminary sample of the translation should be submitted for review, consisting of five to ten pages from the work that the translator proposes to complete. This initial submission is crucial so that the overall quality may be gauged in the preliminary stages. It is regrettable when an individual translates a substantial portion of a particular text and submits it to Additional Wakālat-e-Taṣnīf for review only to discover that

their work falls short of the minimum publication standards of the Community.

It has also been observed on occasion that individuals had invested a great deal of time and effort translating a particular book which had already been assigned or completed by someone else. This breeds disappointment and unnecessary duplication of efforts. Therefore, the importance of written approval cannot be overstated. For these and other reasons—including valuable guidance and insights—consulting Additional Wakālat-e-Taṣnīf is a mandatory first step. Thus, all manuscripts from individuals and all Jamāʿats (except India and Pakistan) should be sent to Additional Wakālat-e-Taṣnīf through their national Amīr Jamāʿat.

Essential Reference Material

Below is a list of various dictionaries and other reference material that writers, translators, and editors should have at their disposal to aid their work:

- The Holy Qur'ān, Arabic Text and English Translation, translated by Maulawī Sher ʿAlī, published under the auspices of Ḥaḍrat Mirza Masroor Ahmad. Please note that if there are any updated translations provided at the bottom of the pages by Ḥaḍrat Khalīfatul-Masīḥ IV[rta], those should be used as the translations for the applicable verses. (*see* Note 1 below)
- *The Oxford Guide to Style,* Oxford University Press, Oxford, UK, 2002

- *The New Oxford Style Manual,* Oxford University Press, Oxford, UK, 2016
- *The Oxford English Dictionary*
- *A Dictionary of Urdu, Classical Hindi, and English,* by Platts, John T. (John Thompson), London: W. H. Allen & Co., 1884 (*see* Note 2 below)
- *A Comprehensive Persian-English Dictionary,* by Steingass, Francis Joseph, London: Routledge & K. Paul, 1892 (*see* Note 1)
- *Arabic-English Lexicon,* by Edward William Lane, London, 1874 (*see* Note 3 below)

NOTE 1: The Holy Qur'ān, Arabic Text and English Translation, translated by Maulawī Sher 'Alī can be found at www.alislam.org/quran and www.openquran.com.

NOTE 2: This dictionary and others may be found online at University of Chicago Dictionaries of Asia: http://dsal.uchicago.edu/dictionaries.

NOTE 3: This Arabic dictionary may be found online at Lane's Lexicon: https://lexicon.quranic-research.net.

Chapter 2

THE PARTS OF A BOOK

General Information

A book is composed of three primary components: (1) the Front Matter or Preliminary Matter (or Prelims), (2) the Main Text, and (3) the Back Matter or End Matter. In addition to the actual content, books generally include the following parts:

FRONT MATTER

1	Copyright Page	Publication information, incl. ISBN
2	Content Page	Lists the sections of the book that follow
3	About the Author	A brief biography of the author(s)
4	Publisher's Note	Introduces key styles, transliteration, and salutations and may include acknoweldgements.
5	Foreword	A short introduction about the book written by someone other than the author that may include background, historical information, and acknowledgements.
6	Introduction	Is generally part of the text of the book written by the author to introduce the book's content; however, in the absence of an Introduction, it may be presented as front matter written by someone other than the author as an exception

BACK MATTER

1	Publisher's Note	Introduces key styles, transliteration, and salutations and may include acknoweldgements
2	Glossary	Defines foreign terms or complex words and concepts used in the book
3	Names of Prophets	Lists the Quranic and Biblical names of the Prophets that appear in the book
4	Index	Ends the book with lists of topics and references to where they appear in the book; several indices may be combined or kept separate for the following categories: Quranic verses, Hadith, revelations, places, names, subjects, etc.

Please see the relevant sections of this *Taṣnīf Style Guide* for examples of the following Front Matter:

And the following examples of Back Matter:

The following two terms are important to be familiar with when discussing the parts of a book:

- **RECTO**—the right-hand page of a spread: a recto always has an odd page number
- **VERSO**—the left-hand page of a spread: a verso always has an even page number

Our publications are generally based on page totals that are a multiple of sixteen pages. This formula permits the optimal number of sheets during the printing process. As a publisher, we target our books to be at a length of this multiple (called an even working), or just below it to be on the safe side. For example, a book length of 256 pages is perfect for our printing process, a 254-page book is acceptable (there will be some blank pages at the end), but a length of 257 pages causes problems as there will be too many empty pages. Writers, translators, and editors should plan accordingly.

Front Matter

Overview

Front Matter (also referred to as *Preliminary Matter* or *Prelims*) refers to any text or material that precedes the Main Text of a book. This section generally contains information about the book, its author, publication details, an ISBN page, and any other

introductory notes that are necessary to keep in mind when read-ing the Main Text. Front Matter are usually paginated in low-er-case Roman numerals rather than Arabic numbers.

The Oxford University style guidance (OSG) states that the Front Matter will always include some, and may include all, of the following items or sections, usually (but not always) in this order: Half-Title Page, Half-Title Verso, Frontispiece, Title Page, Title Page Verso, Dedication, Foreword, Preface, Acknowledgements, Contents, List of Illustrations, Figures, Maps, List of Tables, Tables of Cases and Legislations, List of Abbreviations, List of Contributors, Note to the Reader, Epigraph.

The OSG can be followed in general but changes can be made in various headings if needed depending on the nature of the book.

Page Numbering in Front Matter

Page numbers ought to be given on pages which constitute Front Matter, for these are also considered part and parcel of the book as a whole. In fact, many sections from the Front Matter are ref-erenced in the Contents section as well; therefore, it is necessary that page numbers be given throughout. Front Matter should be numbered in Roman numerals. Please note that the first page at the start of every new section may not display a page number, though it is to be counted in numbering sequence.

ROMAN NUMERALS FOR 1–20

1	i	2	ii	3	iii	4	iv	5	v
6	vi	7	vii	8	viii	9	ix	10	x
11	xi	12	xii	13	xiii	14	xiv	15	xv
16	xvi	17	xvii	18	xvii	19	xix	20	xx

The following sections present the sequence of Front Matter employed by the Jamāʿat.

Half-Title Page

This page is on the first recto (right-facing page, or front side of a sheet) of the book and contains only the main title of the book and nothing more. If the book is an English translation, the title of the book will be given here in English. No further text is given on this page.

The verso (the left-facing page and opposite side of the same sheet as the recto mentioned above) of this first Half-Title is usually left blank and no text is given on this page. Per the OSG, not all books have a Half-Title Page, and it is sometimes dispensed with as a space-saving measure. In Jamāʿat publications, the Half-Title Page is generally included for larger books.

Full-Title Page

The Full-Title Page is on the first recto (i.e. right-hand page) after the Half-Title Page. It documents the following:

- Full title and the subtitle
- The book's original title transliterated (if in a foreign language)
- Name of the author
- Publisher name

It may also include the volume number, place of publication, etc.

Copyright (ISBN) Page

The Copyright Page is also referred to as the *Title Page Verso* and includes the ISBN (International Standard Book Number). On the first line, the book's English title is provided followed by the name(s) of the author(s) and title(s) if applicable. Previous publishing information is also provided, such as when and where the original work's first edition was published, or preceding editions where applicable. The same information is then provided for the actual English book being published. This is followed by the name of the publisher and may include a copyright notice. Thereafter, the publisher details and where the book was printed are documented, underneath which the Community's official website and the ISBN number are listed.

Every book must have an International Standard Book

Number or ISBN, which is issued by Additional Wakālat-e-Taṣnīf. If a book is printed in both hardback and paperback, they will carry a separate ISBN. Moreover, if a revised edition of a certain book already containing an ISBN is printed, it should be given a new ISBN. Books should not be printed without an ISBN as this makes it difficult to identify them for referencing.

An ISBN barcode is typically provided on the back cover of the book with some exceptions (e.g. the Holy Quran).

ACCOUNTABILITY & VERSION CONTROL

When printing a book, version control is necessary to ensure accountability over any changes made subsequent to the original published edition. This is achieved by creating new editions that are numbered sequentially (e.g. second edition, third edition, etc.). If there are no changes to the original edition, then a subsequent publishing of the book is a 'reprint'. It is important to know the difference between an edition and a reprint because any change to the book's content can cause confusion when someone is citing a reference from the book. For example, if the typesetting is modified to the extent that page numbers are different, this will result in incorrect references in comparison to previous editions.

We generally define the two as follows:

- **EDITION** is a unique publishing of a book that substantially has the same content, style, and pagination when printed. If any of this is changed in a way that causes a variance when citing a reference from that book (e.g. the page

number is now different because the typesetting was modified), then that creates a different edition. Each edition has a unique ISBN (International Standard Book Number) and can have multiple reprints.

- **REPRINT** is simply an additional printing of a previously published edition, without any substantial modification to the content that could cause discrepancies when citing references from the book. An example of a change that can be made in reprints may be a font style modification that does not affect the pagination. There may be changes to the Front or Back Matter in reprints, but no changes from the Author's Introduction (actual book) through the book's Summary (also including any explanatory footnotes, which could be cited as references as well). Changes to the Front or Back Matter are acceptable inclusions; e.g. addition of a Foreword to the Present Edition or an Index, etc.

The ISBN page (also called the Full Title Page Verso) in the Front Matter of the book lists whether the book is a new edition or a reprint. Reprints are tracked for each edition.

EDITION & REPRINT NUMBERING

Each edition of a book has a print number, and it is located below the ISBN. The print number for the edition is the lowest number in the series of numbers. Every time a new print is published, the

previous print number is deleted. For example, the print number configuration is as follows for the first edition:

10 9 8 7 6 5 4 3 2 1

Since the lowest number in the above series is 1, it means that it is the first publishing of that edition. For the second printing of the same edition (i.e. a reprint), the number 1 will be deleted, indicating that it is the 2nd print of the edition:

10 9 8 7 6 5 4 3 2

The Taṣnīf Style Guide Committee adopted the styles and standards published by the Oxford University Press as the official guideline for all international Jamāʿat publications. Any deviations to the OSG will be explicitly detailed in the *Taṣnīf Style Guide* where applicable.

The Copyright Page is sent to Additional Wakālat-e-Taṣnīf for approval at the following email address: office@tasneef.co.uk.

COPYRIGHT PROTECTION

All of our publications should document the following:

Where appropriate, add a line for photo copyrights; for example:

> Photos from Makhzan-e-Tasaweer are subject to their copyright

COVER DESIGN

Copyright page is the appropriate place to recognize the designer of the book cover. However, accreditation for the translation is acknowledged in the Foreword or the Publisher's Note.

PUBLISHER LOGO

Use of Islam International Publications (IIP) logo—Place the publisher's logo at the top of the ISBN Page and nowhere else.

The following is an example of the ISBN Page:

A Gift for Baghdad
(An English rendering of Tuḥfa-e-Baghdād)

Written by Ḥaḍrat Mirza Ghulam Ahmad,
The Promised Messiah and Mahdi, peace be upon him,
Founder of the Ahmadiyya Muslim Jamāʿat

First published in Arabic in India, 1893
First English translation published in the UK, 2022

© Islam International Publications Ltd.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system, without prior written permission from the Publisher, Islam International Publications Ltd.

Photos from Makhzan-e-Tasaweer are subject to their copyright

For further information please visit www.alislam.org

Published by
Islam International Publications Ltd.
Unit 3, Bourne Mill Business Park,
Guildford Road, Farnham,
Surrey, UK GU9 9PS

Printed in UK at
Raqeem Press
Farnham, Surrey

Cover design by Salman Muhammad Sajid

ISBN: 978-1-84880-961-1
10 9 8 7 6 5 4 3 2 1

Contents Page

The Contents Page typically follows the Copyright Page (ISBN Page) and should be titled 'Contents' (not 'List of Contents', 'Table of Contents', etc.). It lists all of the sections that subsequently appear in the book and the respective page numbers on which each section begins, including all subsequent Front Matter and End Matter. The section titles which are listed on the Contents Page need not be numbered but this may be evaluated as necessary, so long as the utility is not impacted.

About the Author

Jamāʿat literature typically includes an **About the Author** section in the Front Matter to acquaint the reader with the author and his/her background, credentials, and/or accomplishments. This is recommended for authors who are accomplished historical figures of the Jamāʿat who may not be as well known in the West. An *About the Author* section is also recommended for books of research where the author's credentials are important for establishing credibility.

For example, the author of the book *Chief of the Prophets* is Sheikh ʿAbdul Qādir Fāḍil (formerly known as Saudāgarmal). Many in the West do not know that this man was a Hindu who joined the Ahmadiyyat Muslim Jamāʿat in his youth, and dedicated his life as a missionary. This type of information enriches the reader's experience and appreciation.

As another example, if an author is writing about Islamic history, it establishes her/his credibility if s/he achieved any degrees in that field, such as a Ph.D., or if s/he is a professor or subject matter expert in that particular area. Similarly, if an author is writing about *Marham-e-ʿĪsā* (the Ointment of Jesus) or survival from the cross, it lends credibility if the author is a medical doctor. Consideration should be given to documenting such author credentials.

The About the Author section appears after the Contents section of the book. There are a few options when inserting this section:

1. If there is no photo of the author, the About the Author section begins on the recto (right page) as shown in the example below:

2. If there is a portrait of the author available, there are two options, as follows:
   a. Insert the portrait on the verso (left page) that follows the Contents section, so that the portrait faces the

biography. Note that the previous recto (the flipside of the portrait page) will be blank in this option. The actual biographical text of the author will appear on the recto that immediately follows the page of the author's portrait. As an illustration, see the following:
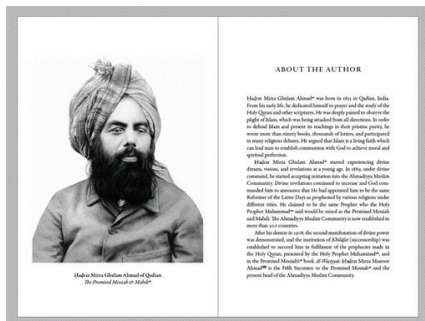
b. Insert a small portrait on the recto (right page) that follows the Contents section, with the biographical text of the author appearing on the same page, below or next to the portrait. As an illustration, see the following:
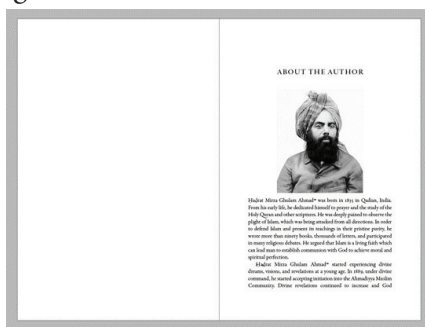
For pictures of the Promised Messiah, his *Khulafā'*, and his companions, official and approved photographs must be obtained from Makhzan-e-Tasaweer through Additional Wakālat-e-Taṣnīf. Therefore, if one requires such photos, please contact Additional Wakālat-e-Taṣnīf. (Note: It is not sufficient to download a version of the photograph from the internet.)

We have included approved About the Authors write ups for the Promised Messiah[as] and his five *Khulafā'* to date in Appendix E, *About the Author(s),* page 195 of this TSG.

Should additional information need to be added to the 'About the Author' section due to specific requirements, prior permission must be obtained from Additional Wakālat-e-Taṣnīf at the following email address: office@tasneef.co.uk.

Publisher's Note

Our literature also tends to include a **Publisher's Note** for transliteration rules and salutations for Prophets, Companions, and revered personages.

In larger books, this is generally included in the Front Matter, but in the Back Matter for smaller books. The rationale for this is that the Front Matter should not take a disproportionate amount of attention from the work itself.

For example, a book such as *Haqīqatul-Waḥī* (*The Philosophy of Divine Revelation*) is large enough to warrant the Publisher's Note in the beginning of the book, whereas *Dāfiʿul-Balāʾi wa Miʿyāru Ahlil-Iṣṭifāʾ* (*Defense Against the Plague & a Criterion for*

the Elect of God), a book of much smaller length, has it in the Back Matter. At this point, there is no definitive number of pages that defines a large book versus a small book, but judgement is recommended on an individual case by case basis.

The Publisher's Note is provided after the "About the Author section" and should be on a recto page. The purpose of the Publisher's Note is to briefly outline the manner in which references from the Holy Quran are given throughout the text. Moreover, it outlines the differing use of round and square brackets within an English translation and defines the various salutations that are used throughout the book. For most English translations, the standard template already prepared suffices. Please see the Appendix section for an illustration of the standardized *Publisher's Note* on page 219.

In the event that additional information must be added due to specific requirements within a certain text, they can be added with prior permission from Additional Wakālat-e-Taṣnīf. The Publisher's Note should not be from any individual; rather, simply from the 'Publisher'.

SALUTATIONS

The Publisher's Note includes a list of the Islamic salutations for holy personages that are mentioned in the book. The complete list of salutations is as follows:

ABBRV	WITH DIACRITICAL MARKS	WITHOUT DIACRITICAL MARKS	DESCRIPTIVE STATEMENT
ṣas	*Ṣallallāhu ʿalaihi wa sallam*	*Sallallahu alaihi wa sallam*	'May peace and blessings of Allah be upon him' is written after the name of the Holy Prophet Muhammad[ṣas].
as	*Alaihis-salām*	*Alaihis-salaam*	'Peace be on him' is written after the names of Prophets other than the Holy Prophet Muhammad[ṣas].
ra	*Raḍiyallāhu ʿanhu/ ʿanhā/ʿanhum*	*Radiyallahu anhu/ anhaa/anhum*	'May Allah be pleased with him/her/them' is written mainly after the names of the Companions of the Holy Prophet Muhammad[ṣas] and the Promised Messiah[as].
rta	*Raḥmatullāh ʿalaihi/ ʿalaihā/ʿalaihim*	*Rahmatullah alaihi/ alaihaa/alaihim*	'May Allah shower His mercy upon him/her/ them' is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[ṣas] or the Promised Messiah[as].

ABBRV	WITH DIACRITICAL MARKS	WITHOUT DIACRITICAL MARKS	DESCRIPTIVE STATEMENT
rta	*Raḥimahullāh Taʻālā*	*Rahimahullah Taʻalaa*	'May Allah the Almighty shower His mercy upon him' is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[sas] or the Promised Messiah[as].
aba	*Ayyadahullāhu Taʻālā binaṣrihil-ʻAzīz*	*Ayyadahullahu Taʻalaa binasrihil-Aziz*	'May Allah the Almighty help him with His powerful support' is written after the name of the present Head of the Ahmadiyya Muslim Community, Ḥaḍrat Mirza Masroor Ahmad[aba], Khalīfatul-Masīḥ V.

Foreword

The Foreword is written by someone other than the author as a recommendation of the book. The writer of the Foreword is named and documented at the end of it. For our publications, important historical context and background information may be provided for modern readers to understand the contemporary circumstances in which the book was written.

The Foreword differs from the Preface. The Preface is written by the book's author to document the book's background information that is not part of the Main Text. Details such as why the book was written, its purpose, scope, research approach, contents, etc. may be documented in the Preface where applicable. A Foreword or Preface is also important in helping potential readers quickly assess the contents of the book. The author may also include acknowledgements to express gratitude to advisers, contributors, etc. in cases where there is no Acknowledgements section in the Front Matter.

ACKNOWLEDGEMENTS

Our Foreword or Publisher's Note generally includes acknowledgements for accountability and appreciation of contributors. Contributions worthy of recognition may include the effort to research, write, translate, review, and/or publish the work. This is done in accordance with Islamic etiquette and the practice of the Promised Messiah and his Successors. The office bearers who ultimately approve a book have also traditionally signed their

names and titles to signify they have been authorized or sanctioned under their authority. Recording the names of people who worked on the book serves the purpose of academic accountability, and preserves a historical record that is beneficial for Jamāʿat officials when later revisions or reprints are deemed necessary.

Accreditation for the cover design is documented on the ISBN page. However, accreditation for the translation is acknowledged in the Foreword or the Publisher's Note.

The rationale behind this is that Forewords that are documented in later editions suffice to track the evolution of the content. However, if only the cover design is changed, there is no need to include that in the Foreword; the ISBN page suffices for that.

Original Language Title Page

In the case of translations of the Promised Messiah's books, an original facsimile image of the original language title page is given on the last verso preceding the book's Text. This should be a high quality scan in grey (at least 600 dpi in resolution) and scanned in straight; the post scanning image should be converted to black and white. Scanned images which are crooked give an unprofessional impression and must be avoided. For books by other authors, where no such first edition title page is available or present, this may be skipped.

The caption may read at a minimum: 'Original [insert language] Title Page'.

Translation of Original Language Title Page

Where an original language title page scan is available, it must be translated into English. The English translation is always presented on the recto page and, in essence, constitutes an additional inner cover page.
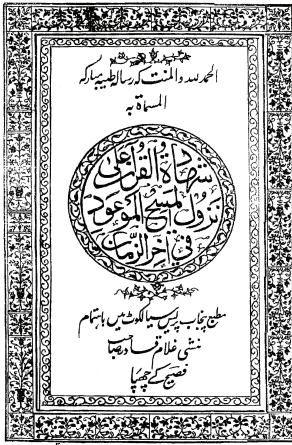
Facsimile of the original title page for *Shahâdatul-Qur'ân* printed in 1893.

GOD BE PRAISED AND THANKED
FOR THE PUBLICATION OF THIS BOOKLET

*Testimony of
the Holy Quran
Regarding the Advent of
the Promised Messiah
in the Latter
Days*

PRINTED AT THE PUNJAB PRESS, SIALKOT;

under the supervision of
Munshi Ghulam Qâdir Faṣîḥ

COPIES 700   PRICE SIX ANNA
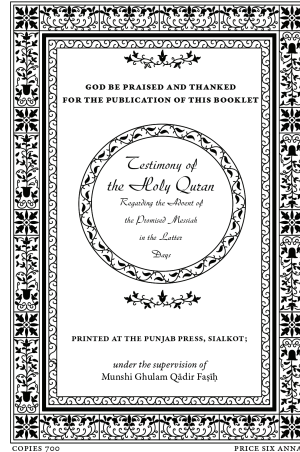
Translation of the original title page for *Shahâdatul-Qur'ân*.

Main Text

Overview

After the above-mentioned Front Matter, the Main Text of the book begins. The main body text of any book begins on an odd recto page, and the subsequent text follows thereafter. Please note that the original book being translated into English may contain Arabic, Urdu, or Persian phrases such as the following:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهُ وَنُصَلِّىْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ

If such phrases—be they prefatory Islamic traditions or poetic verses—are present in the original, the original foreign script may be preserved. They should be kept in the same location they appear in the original text. The translation of each line may be given as a footnote from the publisher. Such footnotes must be clearly stated as being from the [Publisher].

Introduction

The Introduction is generally part of the Main Text of the book written by the author to introduce the book's content; however, in the absence of an Introduction, it may be presented as Front Matter written by someone other than the author as an exception.

Arabic numbering of the pages starts with the first page of the Introduction, which begins on a recto. The Introduction is treated and numbered as the first chapter of the work. However, if the author did not include the Introduction, and it is written by someone else and included in the Front Matter, then it is numbered in Roman numerals sequentially in the order it appears in the Front Matter.

Text Arrangement and Structure

It is beneficial to break up long books or content involving intricate subject matters into smaller sections of relatively consistent lengths. This facilitates the reading and comprehension of the material. This objective can be achieved through dividing the Text into paragraphs, parts, and chapters.

Parts

Parts represent large sections of the Main Text. They are generally numbered with upper-case Roman numerals (e.g. Part I, Part II, etc.), but they can be numbered with Arabic numerals or spelled out (e.g. Part 2 or Part Two). Parts and their numbers are documented on recto pages with a blank verso following it. Although the Part title pages do not show page numbers, they are counted in the sequential Arabic number pagination of the Text. The Part opening page may include a brief description of the Part's contents

or a table of contents for the Part. For reference, see the below examples from the book entitled *Conditions of Bai'at:*

Parts are divided further into chapters, which are sequentially numbered in the book.

Chapters

Chapters are consecutively numbered and are given concise titles that should be of comparable length and style throughout the book. New chapters generally begin on a recto page, but may

appear on verso pages as well. Authors and translators should adopt a style and remain consistent throughout the book. The chapter's first page does not have a running head and its page number is either omitted or at the foot of the page (even when the other page numbers appear in the head margin).

There is no paragraph indentation for the first text line of the chapter. It is aligned flush with the left-hand margin.

Paragraphs

The book's entire text is divided into paragraphs. There is no absolute rule on the length of a paragraph since its size varies on the text it must contain to convey its message. A paragraph is a unit of thought, not of length. Its content must focus on completely expressing a thought, while flowing in a sequence that ties it to the preceding and succeeding paragraphs. Therefore, in creating new paragraphs or continuing them, the translator, author, or editor must use their better judgement to determine whether the subject matter or thought in a single paragraph is appropriately presented for the readership.

Format the first paragraph in a chapter, or the first paragraph following a block quote, without indentation. For subsequent paragraphs, the preferred formatting is to have a first-line indent without additional vertical line spacing. The reason is that it preserves the visual cadence of the lines and allows each line to remain aligned to the baseline grid (as an illustration, note the indentation of the three paragraphs in this *Paragraphs* section).

Translators and editors may insert paragraph breaks into

English translations in order to enhance the readability and textual flow for English audiences. Urdu, Arabic, Persian, and English are distinct languages with unique writing styles, and it would be unreasonable to expect the same paragraph breaks in English where they appear in foreign language styles. Ultimately, it is the translator's responsibility to convey the original source text with clarity. Thus, it is encouraged to employ any available stratagem to aid in the achievement of this objective.

Conclusion, Epilogue, & Afterword

The Conclusion summarizes the main points or the thesis proven throughout the book. It highlights the conclusions drawn and the primary supporting reasons. The Conclusion may be numbered and titled as the last chapter of the book's Main Text or generically referred to as *Conclusion,* which is a non-titled and non-numbered chapter (similar to the Introduction being styled the same way).

An Epilogue or an Author's Note is a brief concluding comment on the book's Main Text, whereas the Afterword is the same but written by someone other than the author. Although these two are not numbered as chapters, their headings generally bear the same style and design as the chapter headings throughout the book. Typically, books are limited to no more than one or two of these sections.

Back Matter

Overview

Back Matter (also referred to as *End Matter*) consists of any supplementary information that follows the Main Text of the book, including: endnotes, appendices, glossaries, and indices. Although End Matter is paginated in sequence, it is not considered part of the Main Text.

Endnotes

Endnotes may be used to supplement footnotes in the Text, particularly when lengthy references are given in a translation, such that their inclusion as footnotes would substantially reduce the amount of space available for the body text on each page. Whenever endnotes are employed, they always occupy the first section in the End Matter and are typically set two sizes down from the text size used in the book.

Appendix

An appendix (also known as *annex*) presents supplementary information that directly pertains to the Main Text, but cannot be accommodated within it. Examples of such information includes the chronological sequence of archaeological discoveries or dating

of events. Multiple appendices appear under the collective heading Appendices, each with its own subheading and descriptive title. Appendices may be numbered with sequential Arabic or Roman numerals or marked with letters.

Glossary

The Glossary is an alphabetical list of all the important terms used in the text that require explanations or definitions. It is almost inevitable that in any English translation or book published by the Community, a glossary will be required to define the meaning of terms (e.g. Islamic, foreign, English, etc.) used throughout the Text.

A glossary does not preclude brief in-line Publisher's brackets or footnote disclosures to explain terms when they first appear in the text. The Glossary serves to provide the reader a more in-depth definition should the reader desire. In this way, the reader can quickly grasp the meaning of an unfamiliar term within the Main Text itself, without the need to refer to the Glossary at the end of the book. Judgement must be exercised to balance the optimal reading experience with sufficient explanations for reader comprehension. Thus, a book can use in-line Publisher brackets, footnote disclosures, and/or glossary definitions to provide explanations and definitions for unfamiliar, foreign, or complex terms.

Islamic terms which have now been adopted by the Oxford English Dictionary (OED) need not be defined in footnotes or included in the glossary. Judgement should also be applied here.

Please see Appendix G, *Glossary,* page 231 for an exhibit of an approved Glossary.

Names of Prophets

A list of names and titles of Prophets of God and other holy personages mentioned in the book are to included in the Back Matter containing both Quranic and Biblical spellings. Please see Appendix D, *Prophets & Others Named in the Quran,* page 191 for the approved spellings of names mentioned in the Quran.

Other Names in the Quran

There are several persons named in the Holy Quran in addition to the Prophets. A list of their names along with their transliterated spellings are provided in Appendix D, *Prophets & Others Named in the Quran,* page 191.

Index

The Index alphabetically lists subjects and topics to enable readers to locate them within the Main Text with far greater efficiency and precision than the Contents Page allows. The Index's list of subjects may include topics of interest, individuals, places, references of the Holy Quran, Hadith, revelations of the Promised Messiah, etc. When considered beneficial to the readership, multiple index lists may be included in the book. For example, a separate Index may be included for the revelations of the Promised Messiah.

All books of the Promised Messiah must contain an Index. For other books, judgement should be exercised as necessary.

Covers

Overview

Covers are extremely important. They are the first marketing effort that attracts someone to the book's content.

- Designers should understand graphics, have a strong artistic and aesthetic sense, and understand the contemporary market in order to know what attracts readership for the applicable day and age and culture, without jeopardizing Islamic values.
- The 'three second concept' should be applied; i.e. the cover should pique the consumer's interest within a glance of three seconds. This is what works in the market these days.
- The front cover designer should read the book or have read the brief in order to encapsulate its gist in an image.
- More than one cover design should be presented to Additional Wakālat-e-Taṣnīf to seek guidance and approval. Here are a few examples from a recent book:
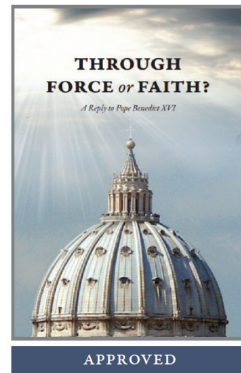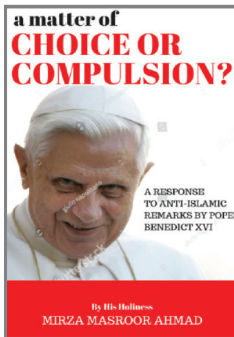
Titles

Titles should be translated from the original language unless directed otherwise. The titles for the books of the Promised Messiah[as] have already been approved by Additional Wakālat-e-Taṣnīf. Please see Appendix B, *Books of the Promised Messiah,* under the heading *List 1—English Translation of the Titles,* page 168.

Titles are much like covers—they attract readers to the book. Titles should be concise and impactful. More potent titles will attract greater attention.

Here are examples of titles proposed for approval by Additional Wakālat-e-Taṣnīf, along with the one approved:

- *Faith by Force or Free Will?*
- *A Matter of Choice or Compulsion?*
- *A Reply to the Pope*
- *Through Force or Faith?* A Reply to Pope Benedict XVI [APPROVED]

Transliteration of Original Book Titles

Please note that the covers for the translated books of the Promised Messiah[as] must have the transliterated (with or without diacritical marks as applicable) spelling of the book title in its original language. This is to preserve the original title.

Sīratul-Abdāl

Hallmarks of the SAINTS

HADRAT MIRZA GHULAM AHMAD OF QADIAN
The Promised Messiah and Mahdi[as]
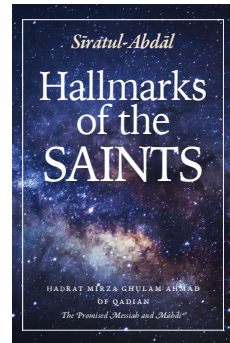
Use of Images or Photos

Any images or graphics used on a cover—or anywhere else in the book, for that matter—must be legally authorized, licensed and/or copyrighted with the appropriate permissions where applicable.

Pictures of the Promised Messiah & the Khulafā'

Pictures of the Promised Messiah[as] and *Khulafā'* should not be placed on the covers of books. Exceptions must be approved by Markaz.

Chapter 3

FOLIOS AND RUNNING HEADS

General Information

The term *folio* refers to the page number as a specific designed element on a typeset page. The folio (set in lower-case Roman numerals in the Front Matter and in Arabic numerals for the Main Text and End Matter of the book) usually appears at the outer top edges of the spread, or centred at the foot.

All pages are counted in the pagination sequence, but the folio is not shown on some pages, including some in the Front Matter, turned pages (that is, those on which material is printed in landscape format), those taken up entirely by illustrations, figures, or tables, and blank pages.

On a chapter opening page, the folio may or may not appear in the margin.

Running headlines are also called *headlines, running titles, pageheads,* or simply *running heads*. They are single lines used to top the pages of the printed book to help readers navigate through the book.

Page Numbering

As mentioned earlier with reference to the first page of every new section in the Front Matter, the first page number may not be displayed, although it is counted in the Roman numbering. Similarly, the first pages in the Main Text (e.g. of parts or chapters) may not display a page number, but are counted in the Arabic numeral pagination. All subsequent pages do, however, show page numbers.

Page numbering in the Main Text is given in digits: 1, 2, 3, 4, 5, etc. The Main Text begins with the number 1. In other words, the Main Text page numbering does not continue the sequence of the Front Matter's Roman numeral pagination.

Headers and Footers

Most books will contain a header and footer; however, this is not always the case and depends on the type of book. Children's books, for example, and elaborately designed or illustrated books, and smaller booklets generally do not include headers or footers within them. In such cases where the books are unique from one to another, flexibility in design should be considered to ensure the highest quality product from the readers' points of view.

The header text is usually given on top of a solid underline that extends the width of the page header. Page numbers may be given in the outermost end of the headers. The reason for this is twofold: 1) End placement allows searching for a specific page with less 'page-bending' since they are towards the outer edges

of the page; and 2) Placement within the header saves space and allows the Main Text block to be longer, perhaps accommodating an extra line of body text.

If a book has chapters that have been written by different authors, then it may be beneficial to list the name of each chapter's author in the header. However, if there is only one author and the name of that author has been given earlier, then there may be no need to give the name of the author in the header or the footer.

Within the header, the name of the author may be given on the verso with the book title on the recto; however, there is no set rule and variations may be applied as necessary. For example, a book may contain the title page on the verso and the respective book section on the recto, as illustrated below:
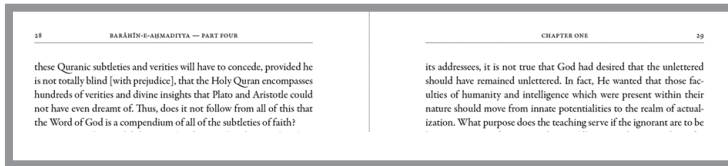
If the book is an English translation, only the English translation of the title is to be given (however, rare exceptions exist, where the main title from the original text is preserved; e.g. *Barāhīn-e-Aḥmadiyya* and *Ḥaqīqatul-Waḥī*).

In the case that there are quite a few chapters and subtitles in a book, the 'chapter titles—subtitles' may be given in the header of every recto page and the main title of the book in every header of the verso page throughout the book.

Formatting is not a 'one size fits all' approach. The Taṣnīf

approach accommodates the need for flexibility, and different styles may be employed based upon the book's structural length and complexity, including but not limited to: parts, sections, chapters, footnotes, sub-footnotes, etc. As an example, *Barāhīn-e-Aḥmadiyya* and *Ḥaqīqatul-Waḥī* have significantly different headers from the shorter books of the Promised Messiah[as] which have a more simplified structure and format.

Section Titles

Wherever main headers or section titles are given in an original Urdu work of the Promised Messiah[as] or his *Khulafāʾ,* they are to be fully preserved and translated, and given as headers in the final book. A translator is not at liberty to exclude a title or header given in a book of the Promised Messiah[as] of their own accord. Similarly, new headers and titles cannot be added unless approval is first sought. Section titles generally begin on a recto page.

PREPARING
PRESS-READY COPIES

A handwritten copy of a text was historically referred to as a *manuscript*, whereas a printed text is more accurately referred to as a *typescript* or *script*.

Production Workflow

The process to convert a text from a typescript to a printed work includes the following procedures, but they are not always performed in the order given below:

- Translation or Writing
- Review against the original (for translation)
- Editing for Taṣnīf style, grammar, readability, etc.
- Layout & Design
- Typesetting
- Indexing
- Proofreading

- Final Correction
- Printing and Binding

Process steps may be added or omitted contingent upon the budget, time constraints, and individual quality standards.

Design

Designers are responsible for the layout of the material on the printed pages. This entails the creation of a design template which includes typefaces, font sizes, text and linear spacing, and page positioning of the material and content, including illustrations. Books can be prepared in Microsoft Word or more advanced publishing software, such as Adobe InDesign, FrameMaker, or CorelDraw. If the Microsoft Word documents are prepared correctly, the paragraph and text styles in the word processor can be imported directly into the typesetting template and mapped to the designer's styles. Thus, it is recommended to format documents with the word processor's styles. The designer should generate sample pages for review and approval by the publisher, author, and typesetter.

A Microsoft Word, InDesign, or Adobe FrameMaker template can be provided that is custom designed for specific publication's needs. The translator should ensure that all fonts used in a given book are properly purchased and licensed where applicable.

Finalizing the Copy

When planning print-ready copies, discussions should be held with the publisher, who can provide guidance on matters such as layout, presentation, styling, dimensions, and typeface. This is particularly important for figures, tables, artwork, maps, etc.

Packaging Book Files

It is extremely important to package all the files associated with a book for future reference and for the printer. Such files include: linked images, graphics, illustrations, document fonts, front and back covers, and any relevant research and material. It is also imperative to save an editable copy of the work prepared using any publishing software, such as Microsoft Word, Adobe InDesign, Adobe FrameMaker, or CorelDraw into a single folder. This folder should provide everything that is required to reprint the book. Some software, such as Adobe InDesign, has an option to 'Package' a book, providing all the necessary files to ensure everything associated with a project file is included.

Chapter 5

SPELLING AND HYPHENATION

General Information

The International Taṣnīf Department uses the British spellings of English words as they are a more acceptable standard on an international scale. However, if there are publications that are exclusive to particular nations, their local spellings and styles may be adhered to.

Since the UK and US make up the two primary sets of spellings for English words, American translators, authors, and editors should keep in mind the basic differences in spelling certain words (e.g. honour/honor, fulfil/fulfill). Most likely, the dictionary within the publishing software (e.g. Microsoft Word, Adobe InDesign, etc.) can be set to UK English, which is an easy way to avoid spelling errors.

The Oxford English Dictionary (OED) is another valuable reference to verify correct spellings, and it can be accessed online at www.oxforddictionaries.com. When using the online version of OED, set the preference to 'British/World English', not 'American English'.

The OED is also used for foreign terms that have been absorbed into the English language; for example, Quran, hadith, ulema, shariah, etc. These terms may be spelled as listed in the OED without italics or transliteration, contingent upon the judgement of the translator, writer, or reviewer (for further guidance, refer to the heading *Foreign Terms that Appear in the OED*, page 51 in this chapter). Would-be translators, writers, and editors may also refer to the recent English translations of *Barāhīn-e-Aḥmadiyya* and *Tadhkirah* (2018 edition) for general style guidance on foreign terms.

UK and US Spelling Differences

There are several general patterns in the way British and American spellings differ from one another in the spelling of English terms. The OSG provides the following examples of these general differences:

UK AND US SPELLING DIFFERENCES

BRITISH	US	SPELLINGS
-ae or -oe	-e	oestrogen / estrogen leukaemia / leukemia haemoglobin / hemoglobin

BRITISH	US	SPELLINGS
-ence	-ense	defence / defense offence / offense pretence / pretense licence / license (noun and verb)
-re	-er	calibre / caliber centre / center manoeuvre / maneuver mitre / miter sceptre / scepter
-c	-k	sceptic / skeptic mollusc / mollusk
-l	-ll	jewellery / jewelry appal/ appall fulfil / fulfill distil / distill enrol / enroll
-ou	-o	mould / mold moult / molt smoulder / smolder
-ogue	-og	analogue / analog catalogue / catalog
-our	-or	colour / color honour / honor labour / labor neighbour / neighbor harbour / harbor tumour / tumor
-s	-z	cosy / cozy analyse / analyze

Verbs Ending in -ise or -ize

British English allows flexibility in spelling most verbs that end with -ize or -ise. Either spelling is acceptable. Although there is a misconception that the -ize ending is an American convention, this practice has been employed in British spellings since the 16th century. Nevertheless, the -ise ending does appear far more in British prose than US English, and the -ize ending appears far more in US English. Regardless of the spelling adopted, it should be applied consistently throughout the book.

The Oxford University Press traditionally uses the -ize ending in the spelling of verbs where applicable. Further, this spelling convention was adopted in the first editions of the Oxford English Dictionary.

There are cases where the -ise ending must be used in both UK and US English; for example, when the ending forms part of a larger ending unit such as -cise (for *cutting*), -mise (for *sending*), -prise (for *taking*), or -vise (for *seeing*), and when the ending -ise corresponds to nouns with -s- in the stem, like advertise and televise.

The following is a list of more frequently used terms for which these rules apply:

- advertise, advise, apprise, arise
- chastise, circumcise, comprise, compromise
- demise, despise, devise, disenfranchise
- disguise, enfranchise, enterprise, excise

- exercise, improvise, incise, merchandise
- premise, revise, supervise, surmise
- surprise, televise

It is also important to note that words ending with -yse (analyse, paralyse) in British English cannot interchangeably be spelled with the -yze ending. On the other hand, the -yze ending is the accepted norm in US English (analyze, paralyze).

There are several other potentially confusing spelling conventions that translators, writers, and reviewers should be aware of. The following should be verified in the OED to ensure the spellings utilized are correct:

- -ie- and -ei-
- -able and -ible
- nouns ending in -ment
- nouns ending in -logue
- -ce and -se endings
- -ae- in the middle of words

Latin Abbreviations

Please note that abbreviations such as 'i.e.' (*id est*—that is), 'e.g.' (*exempli gratia*—for example), do not take a comma in British English, whereas in the US English they do.

The abbreviation 'viz.' (*videlicet*—namely) is used to introduce a list.

Alternative expressions that can be used in place of the

aforementioned Latin abbreviations include: 'meaning that', 'for example', 'such as', and 'namely'.

Indefinite Articles

Selecting an *a* or an *an* as the indefinite article preceding a noun or an adjective is dependent upon the pronunciation of the noun or adjective that it is preceding. Generally, if the noun's or adjective's pronunciation begins with a consonant sound, then it takes an *a* as its indefinite article, but if the noun's or adjective's pronunciation begins with a vowel sound, it is preceded by an *an*.

Words beginning with vowels that are pronounced with a *w* or *y* sound—i.e. a consonant sound—take the *a* article. Words beginning with an *h* were historically pronounced with an unaspirated sound, making them sound like a vowel. They were, therefore, preceded by an *an*. However, today those words are pronounced with an aspirated *h*—a consonant sound—so they are preceded by *a* as their indefinite article. See the following examples:

- a UN meeting (here, the pronunciation of UN begins with a *y* consonant sound)
- an MTA program
- a Muslim Television Ahmadiyya program
- a historical document (*historical* is pronounced with an aspirated *h;* i.e. a consonant sound)
- an HDTV (HDTV is pronounced with an unaspirated *h* sound; i.e. a vowel sound)
- a high-definition television

- an SOS message
- they read a MS of an ancient Quran (here, *MS* is pronounced as *manuscript*)
- the patient was given an MS diagnosis (here, *MS* stands for *multiple sclerosis,* but is pronounced as *em-ess*)
- an Islamic prayer
- he spelled *phone* with a *p,* not an *f*

Foreign Words

Overview

In some instances, there may be foreign words that will need to be preserved in the translation. For example, foreign names, titles of Islamic works, chapters of the Holy Quran, etc. These terms may or may not be adopted in the English language. For those terms that are adopted in the English language, the Community refers to the OED for their correct English spelling.

Foreign Terms that Appear in the OED

Some foreign words or Islamic terms may be present in the Oxford English Dictionary (OED) such as Allah, Quran, Islam, hadith, Zakat, jihad, Hajj, ummah, Shariah, etc.

These may be written as they appear in the OED. However, it is important to consider foreign terms are always a work-in-process

until they reach their final state of accurate pronunciation in their original language—it was *Peking* before it was *Beijing;* it was *Bombay* before *Mumbai,* etc. Further, several Islamic terms did not even exist in the OED as recently as ten years ago, and new foreign terms are constantly being added. Therefore, the translators should apply judgement based on the following guidance:

1. Do not always take the OED's first spelling available. In some cases, it may be an archaic spelling. Take, for example, the following OED entries for Quran and mullah:

British English

Koran | kɔːˈrɑːn, kəˈrɑːn | (also **Qur'an** or **Quran**

British English

mullah | ˈmʌlə, ˈmʊlə | (also **mulla**)

noun

 a Muslim learned in Islamic theology and sacred law: *[as title]* : *Mullah Nasir-ud-Din*.

---

2. Do not use a foreign term simply because it appears in the OED. A translator and reviewer must assess whether the audience will be acquainted with such a term. For example, the following terms that appear in the OED would not be understood by the average non-Urdu-speaking reader unless the individual already knew the Urdu language,

rendering the translated term redundant or forcing readers to look up an abundance of terms:

British English

abjad | ˈabdʒad |

British English

khana | ˈkɑːnə |

British English

zindabad | ˈzɪndɑːˌbɑːd |

exclamation *Indian*

> **used to express approval or encouragement:** *'Zindabad!' the crowd responded*.

ORIGIN

> from Urdu ***zindābād*** 'may (a person) live!'.

---

3. The definitions provided in the OED may not agree with our definitions. In such cases, the translators, writers, and editors should consider italicizing the term and treating it as a foreign term (i.e. not an English language term). Take the following definition of jihad as an example:

British English

jihad | dʒɪˈhɑːd | (also **jehad**)

noun *Islam*

(also **lesser jihad**) a struggle or fight against the enemies of Islam: *he declared a jihad against the infidels* | *[mass noun] : the importance of jihad as a uniting force*.

• (also **greater jihad**) the spiritual struggle within oneself against sin.

ORIGIN

from Arabic **jihād**, literally **'effort'**, expressing, in Muslim thought, struggle on behalf of God and Islam.

The first definition used to be the only definition provided by the OED; however, this was updated more recently to include the 'greater jihad' definition. The essential point is that the migration of foreign terms into the English language is an evolutionary process. It is not always black and white.

4. Foreign terms should not be capitalized unless they are proper nouns.

Foreign Terms that do Not Appear in the OED

Transliteration & Hyphenation

Overview

TRANSLITERATION is essentially a phonetic spelling to help readers: (1) correctly pronounce foreign terms, and (2) distinguish individual terms within multi-word foreign expressions through hyphenation. For example, the following are transliterations without diacritical marks:

- *Haakim / Hakeem*
- *Khaatamun-Nabiyyeen*
- *Ma'roof*
- *Ilahi*
- Allah
- *Tasbih/Tasbeeh*

There is flexibility in the transliteration spellings but reader pronunciation and comprehension should be at the forefront of whichever approach is used.

DIACRITICAL MARKS re the dots, dashes, and apostrophe markings that are added to transliterated words to facilitate their pronunciation in Arabic, Urdu, and Persian. For example, the following are transliterations with diacritical marks:

- *Ḥākim / Ḥakīm*

- *Khātamun-Nabiyyīn*
- *Maʿrūf*
- *Ilhāhī*
- *Tasbīḥ*

Our transliteration system that uses diacritical marks is mainly based upon the rules of the Royal Asiatic Society. If a system of transliteration is used throughout the book, this should be explained in the Publisher's Note. Please see the Appendix section of this Style Guide for an illustration of the standardized *Publisher's Note* on page 219.

When to Apply

Transliteration is applied selectively. All translated **ARABIC BOOKS** should contain transliteration with diacritical marks for Islamic terms, whereas **OTHER BOOKS,** catered to a more general audience, may or may not require such diacritical marks.

 With regard to the **BOOKS OF THE PROMISED MESSIAH**, all Arabic books and those books that are for academia should contain transliteration with diacritical marks (i.e. dots, dashes, and apostrophes) for spelling Islamic terms, whereas other books written for a more general audience may not make use of such markings (and have light, if any, transliteration). Please see Appendix B, *Books of the Promised Messiah,* under the heading *List 3—Books to Use the Royal Asiatic Society (RAS) Transliteration System,* page 180.

 These guidelines must be followed for all new translations and subsequent revisions.

PUNCTUATION

General Information

As a translator, writer, or editor, the primary objective is to convey the words or translated words with clarity, eloquence, and readability for the readership. Correct punctuation is vital to this end. Something as trivial as a misplaced comma can drastically alter the meaning of a sentence.

Commas & Full Stops

It is common in some foreign languages (e.g. Urdu, Arabic, Persian, etc.) for sentences to run much longer than our contemporary English standards. In fact, it is not unusual to see instances in those foreign languages where a single sentence consumes up to half a page. Those languages are able to cope fairly well without the use of extensive punctuation, while this is not the case with English.

The general rule taught to most English writers is that short, crisp, and clear sentences are to be preferred over long, run-on sentences. For this reason, it is often necessary to break longer Urdu sentences into shorter English sentences so that they are

easily understandable. When translating from a foreign text, the translator is permitted—nay rather, *encouraged*—to make effective use of commas, semicolons, em dashes, and full stops to write coherent sentences where long sentences in English may prove problematic. This does not mean that longer sentence structures cannot be employed where they flow without disruption and are clearly articulated. Caution must be exercised when interjecting breaks lest the flow of the message or its intended emphasis be inadvertently disrupted.

New sentences should not be formed indiscriminately, without paying close attention to the meaning of the original Urdu or other foreign language. In many instances, the Promised Messiah[as] and others have articulated their points using long sentences with several phrases in rapid succession to one another, but these are necessary to keep together in a single sentence in order to complete the thought; e.g. If-Then Statements, etc. If such sentences are broken without reflection, the message may be disrupted.

As an illustration, here are two sentences written by the Promised Messiah[as] from his book *Ḥaqīqatul-Waḥī*:

> Moreover, I am not perturbed by the fact that my opponents, both internal and external, are wholly dedicated to slandering me; for this, too, proves a miraculous Sign in my favour. The reason being that if I possess within me every kind of evil and I am, as they allege, a defaulter, a liar, an antichrist, an impostor, a deceiver and corrupt; if I have created a schism between the people; if I am a mischief monger, a transgressor and immoral; if I have imputed falsehood to God for almost thirty years, and used abusive

language against good and righteous people; if in my soul there is nothing else but mischief, evil, malefaction, and selfishness; if I have set up a business for simply deceiving the world; if, according to them, God forbid, I do not even believe in God; if there is no evil that is not to be found in me and I possess all the sins of the world, and my soul is replete with every kind of wrongdoing; if I have usurped the wealth of many and abused many (who were as pure as angels); and if I have surpassed all in every evil and fraud; then what is the mystery behind this that—albeit I was the one who was evil, wicked, perfidious, and a liar—whenever a so-called 'saintly' person arose to confront me, he himself was destroyed; whosoever initiated a *mubāhalah* [prayer duel] against me, he himself was ruined; whosoever cursed me, himself fell prey to his own curse; and whosoever filed a case against me in court, was himself defeated?

The Oxford Comma

When presenting a list of items, commas are used to distinguish the various individual units within the list. However, styles differ whether a comma is necessary after the second to last item in the list appears. The list of three or more items are joined at the end with an *and* or an *or,* and the question revolves around the need to place a comma before that *and* or *or*. This comma is knows as the serial comma or the Oxford comma. To illustrate, see the Oxford comma after 'Ramadan' in the following example of a list: 'The

Jamāʿat requires its members to recite the *Kalimah,* pray five times a day, pay the Zakat, fast in Ramadan, and perform the Pilgrimage.'

The *Taṣnīf Style Guide* adopts this style endorsed in the OSG. Additional examples are as follows:

- Engage in *tasbīḥ, taḥmīd,* and *istighfār* so that Allah blesses you
- bread, cheese, milk, etc.
- He was a noble scholar gifted with wisdom, honour, and righteousness.
- Pick one: red, green, or blue.

The OSG mandates the general rule that whichever style is adopted, it should be applied consistently. However, the Taṣnīf Department uses the Oxford comma because this last comma in a list removes ambiguity when there are compound items in a list that are joined together by an *and.* For the readership, this clarifies if the items in a list are individual items or compound items. For example:

- The basket carried dried meats, fruits and vegetables, and an assortment of cheeses and rolls for all attendees (Compare without the Oxford comma: The basket carried dried meats, fruits and vegetables and an assortment of cheeses and rolls for all attendees.)
- Readers can select books, newspapers and magazines, or brochures from the library shelves. (Compare with: Readers can select books, newspapers and magazines or brochures from the library shelves.)

In another example:

- The enemies of the Promised Messiah were the *maulawīs* of Amritsar, Aligarh, and Jammu and Kashmir. (Note the ambiguity created by omitting the Oxford comma: The enemies of the Promised Messiah were the *maulawīs* of Amritsar, Aligarh and Jammu and Kashmir. The question arises whether Aligarh and Jammu are a combined unit or if Jammu and Kashmir is a combined unit. The Oxford comma makes it unequivocally clear in all circumstances.)

The Oxford comma is to be applied when using *etcetera* or *etc., so forth,* or *and the like:*

- Wash your hands, face, etc. before standing for Prayers
- Before standing for Prayers, the Quran commands us to wash our hands, face, feet, and so forth.
- After standing for Prayers, they feasted on grapes, pomegranates, and the like.

It is important to link elements that are relevant and separate where distinct. Take the following example:

- Our Prayers should be performed with focus, concentration, and reflect our reverence for God.
- Our Prayers should be performed with focus and concentration, and reflect our reverence for God. (This is the preferred of the two sentences, because the first two elements of the list are a better aligned syntactically and that is reflected by the proper placement of the comma.)

Numbers

The primary style decision regarding numbers is if they should be written out with words or documented as numerical figures. In general, the OSG indicates numbers less than 100 should be written out (e.g. three, seventy-five, ninety-nine, etc.). However, exceptions do apply to this general rule, for example:

- Since it's been five years since he turned 25, he must be in his thirtieth year. (Use numerical figures for ages but write out ordinal numbers.)
- I've told you a thousand times that the man is one in a million! (Write out informal phrases that do not represent an exact number.)
- Print me fifty 10-page booklets. (Mix styles for purposes of clarity.)
- The doses came in increments of 60, 90, and 120 milligrams. (for consistency and clarity; *not* sixty, ninety and 120)
- thirty-five pounds *or* £35 (Currency may be spelled out or written with figures.)
- The time is 4 a.m. or 4 o'clock. (time)
- The time is 4:12 a.m. (US and Scandinavia use a colon between the hour and minutes when expressing time.)
- The time is 4.12 p.m. (UK English uses a full stop.)
- Her birthday is 4 January 1998. (dates)

Money should be documented with the applicable local currency symbols and styles. During the time of the Promised Messiah[as],

the primary and standard currency in British India was the rupee, designated by an 'Rs'. Additional monetary denominations include the *anna* and *paisa* (plural: *paise*), and the following table illustrates their conversions:

- 1 rupee = 16 anna = 100 paise
- 1/16 rupee = 1 anna = 6.25 paise

Commas are used in numerical figures to facilitate the appreciation of large numbers. Generally, the commas separate every three digits starting from the right:

- The mosque fundraising campaign raised £3,387,908.
- American Ahmadi Muslims donated an average of $2,776.76 for *Taḥrīk-e-Jadīd* last year.
- 124,000 Prophets are reported to have appeared according to the *Musnad* of Ahmad bin Hanbal.
- The Promised Messiah[as] offered a prize of Rs 10,000 for anyone who could refute that argument.

Hyphens are used when writing out numbers:

- There were one hundred and fifty-six men in all.
- He was the hundred-and-fifty-sixth man.
- During his two-mile walk, he was accompanied by a two-year-old.

The Abjad System

The Abjad system (also known as *Ḥisābul-Jummal*) assigns a numeric figure to each letter of the Arabic alphabet. When the numbers assigned to each letter in a phrase, sentence, or verse are added together, they can provide insights towards a deeper understanding or the mysticism behind the verbal message.

The following table illustrates this system of numerology:

LETTER VALUES FOR ABJAD SYSTEM

Value	Letter	Name	Transliteration
1	ا	*alif*	*a*
2	ب	*bā*	*b*
3	ج	*jīm*	*j*
4	د	*dāl*	*d*
5	ه	*hā*	*h*
6	و	*wāw*	*w / ū / v*
7	ز	*zā*	*z*
8	ح	*ḥā*	*ḥ*
9	ط	*ṭā*	*ṭ*
10	ي	*yā*	*y*
20	ك	*kāf*	*k*
30	ل	*lām*	*l*

LETTER VALUES FOR ABJAD SYSTEM

Value	Letter	Name	Transliteration
40	م	*mīm*	*m*
50	ن	*nūn*	*n*
60	س	*sīn*	*s*
70	ع	*'ain / 'ayn*	'
80	ف	*fā*	*f*
90	ص	*ṣād*	*ṣ*
100	ق	*qāf*	*q*
200	ر	*rā*	*r*
300	ش	*shīn*	*sh*
400	ت	*tā*	*t*
500	ث	*thā*	*th*
600	خ	*khā*	*kh*
700	ذ	*dhāl*	*dh*
800	ض	*ḍād*	*ḍ*
900	ظ	*ẓā*	*ẓ*
1000	غ	*ghain / ghayn*	*gh*

A similar system of numerology exists for the Persian alphabet, but that is out of scope for our purposes.

Semicolon

The semicolon represents a pause that is stronger than a comma, but less than a period or full stop. It is oftentimes used to separate two noun-verbal clauses that are closely related, complementary, or parallel to one another, but can be written as two distinct sentences on their own. It can also be inserted after a noun-verbal clause when it is followed by an explanatory expression or an afterthought. It can sometimes be viewed as a substitution for a conjunction that could link two complete sentences. Take the following as examples:

- Before the Promised Messiah[as], Qadian was an unknown town in the middle of nowhere; if you blinked you might miss it.
- Religion dignifies man; Islam perfects him.
- I asked Mom, 'Why was Grandpa so captivated by the Promised Messiah[as]; everyone else seemed to be insulting him?'
- My grandfather told me the Arya Samaj eagerly anticipated the Promised Messiah's death; they flaunted Lekh Ram's prophecy all over.

Note that when the later clause explains the previous clause, a colon may be more appropriate.

For sentences that are lengthy or are already utilizing several commas, a semicolon may be used to illustrate a greater pause that facilitates the readability for the audience. This comes in handy with the longer sentences that we frequently find in the writing of the Promised Messiah and classical works of Islamic scholarship. The following is an example of this usage of semicolons:

- When the Promised Messiah[as] was performing his ablutions, he suddenly noticed the pensive gaze of a staring Pundit Lekh Ram, the man who constantly insulted him, wrote prophecies predicting his death, and mocked the faith of Islam; but instead of seeking the Promised Messiah's forgiveness, he briskly moved on when his eyes met the Promised Messiah's.

Semicolons are imperative in dividing lists whose individual units consist of multiple elements separated by commas or additional descriptions. Semicolons help frame the structure of the sentence by clarifying the individual units that make up the list:

- The Promised Messiah[as] challenged all of the enemies of Islam, including the Christians, who published numerous leaflets against the Holy Prophet[sas], his blessed wives[ra], and the Companions[ra]; the Arya Samaj, who held numerous lectures against Islam and published books insulting Muslim saints; the atheists, who defied the very existence of God; and the Naturalists, who insisted that religious stories were mere myths.
- When they came to the mosque, they brought their

Qurans, hadith books, and prayer books for class; their caps for Prayers; and their gym shoes and lunches for the break period.

- May God bless Mr. John Doe, the President of the New York Jamāʿat; Mrs. Jane Doe, the National Lajnah Sadr of the United States; and Ms. Amy Parks, the Mayor of New York, New York, USA for their coordination of the *tablīgh* event.

Em Dash

The em dash is an effective tool to capture ancillary thoughts within the context of a running sentence. The nature of these include fleeting thoughts, points of emphasis, attention-grabbers, tangential facts, etc. Although these ancillary thoughts break from the flow of the main sentence, the em dashes enclose them to give them voice, while protecting the integrity and continuity of the main sentence. This is particularly effective in framing the long sentence structures typically found in the scholarly works during the time of the Promised Messiah[as].

A pair of em dashes articulate a stronger break in the sentence's thought process and flow than would be expressed by a comma or semicolon, but without the need to end the sentence with a full stop. There is no space before and after an em dash. An exclamation mark or a question mark may precede a closing em dash, but not a comma, semicolon, colon, or full point, as these would be redundant.

Here are a few examples:

- Heed the commandments of your Lord—O ye nation of Muslims!—for the heavens above record your deeds and the earth below traces your steps.
- There were dozens of Companions—nay, rather *hundreds*—who sacrificed when called.
- The speech delighted the masses—as we knew it would—as they gazed on spellbound.

A single em dash may be placed at the end of what could be a complete sentence, to less formally articulate an afterthought or a fleeting conclusion. In a more formal context, a colon would be used.

- My family sacrificed most of what we had, but it was always less than the others—the famine took its toll that year.
- As if he were a lion of God, he boastfully roared that the Promised Messiah[as] would die from the plague, only to find himself a victim of it—some lion he was!

Question Marks

In some foreign languages, such as Arabic, Persian, and Urdu, it is often observed that questions do not end with question marks; the question being understood by the context. In Urdu works, for example, the Urdu equivalent of a full stop—which looks more like a dash [–]—suffices. In English, however, questions ought to end with question marks. In more rare circumstances, rhetorical

questions may end with a full stop or exclamation mark to more clearly convey the effect.

Just as it is permissible to add commas, semicolons, full stops, and new paragraphs in an English translation, where such punctuation does not appear in the original foreign text, it is also necessary to add question marks where they belong in the English.

Exclamation Marks

Generally, an exclamation mark is used to amplify the tone, expression, or gravity of the sentence. It is also employed for vocatives, a style often used in classical Islamic works.

- The Quran. How wonderful its insights and intuition!
- How foolish is the fool who insults the flawless Al-Muṣṭafā!
- Hear ye—O *Ahle-Muslimīn!*—I am he for whom you are awaiting.
- O ye who believe! Fasting and fighting are but two of your jihads.

Generally, one exclamation mark is sufficient to terminate a sentence. However, in numerous places, two, three, and sometimes even more have been written by the Promised Messiah[as] to amplify certain points. As this was rarely used by the Promised Messiah[as], it underscores his intent and desire to place extra emphasis on the point he was making. Therefore, although multiple exclamation marks may be frowned upon in formal English writing, we include

it in our translations to faithfully express the author's desire for additional emphasis.

Brackets

Brackets are of two kinds. There are round brackets (also known as *parentheses*), which are mainly used by the author for digressions, explanations, glosses, and translations. They are also used by the author to give or expand abbreviations and to enclose ancillary information, references, cross-references, and variants.

Square brackets ([ ]) are typically used to house words which are added by someone other than the original author (e.g. a translator), in order to clarify something or to provide a definition for a foreign term.

Where the author has included parentheses, the same is to be done in the English translation. Square brackets, however, are only used to include explanatory words, which are not in the original text but added by the translator for the purpose of clarification.

We should not change anything that is a direct quote from another source. Direct references must be copied as they are in the original work cited. In instances where a reference is cited that includes a misspelled word, the editor may insert 'sic' [Latin for *thus*] is documented in square brackets and always written in italics.

- In 1857, William Muir criticized the integrity of Islamic sources writing: 'Who would dare argue against a miraculous tale that did honour to Mahomet [*sic*], on the ground that it was in itself improbable, that the narrator might have imbibed a false impression, or that even in the Coran [*sic*]

miraculous powers were never arrogated by the Prophet? The argument would have jeoparded [*sic*] the neck of the logician...'

Quotation Marks

Quotation marks are used to identify spoken words or referenced material. There are single quotation marks [' '] and double quotation marks [" "].

Here, again, British and US styles differ. The British style—which International Taṣnīf adopts—places single quotation marks around quoted material, and double quotation marks around quoted material within quoted material. The US style is the exact opposite: double quotation marks around quoted material and single quotation marks around quoted material within quoted material. See the following illustrations:

- 'Would you happen to know', the teacher asked, 'how to say "God is Great" in Arabic?' (**British**—Note that in British English, the quotation mark precedes the end punctuation unless the end punctuation is part of the quoted sentence. The comma after 'know' is placed outside the end quotation mark.)
- "Would you happen to know," the teacher asked, "how to say 'God is Great' in Arabic?" (**US**—Note that in the US English standard, the quotation mark is placed after the end punctuation even when the end punctuation is not part of the quoted sentence. The comma after 'know' is placed inside the end quotation mark.)

- I want to ask the British how they pronounce the word 'curry'. (**British**—The ending full stop falls outside the end quotation mark.)
- How do the British pronounce the word 'curry'?
- The best way to pronounce 'curry', according to most British, is *kar-ree.* (**British**—Note the single quotation mark precedes the punctuation; a comma in this case.)
- I want to ask the Americans how they pronounce the word "curry." (**US**—The ending full stop falls inside the end quotation mark.)
- How do the Americans pronounce the word "curry"? (**US**—Question marks and exclamation marks fall outside the end quotation mark.)
- The best way to pronounce "curry," according to most Americans, is *ker-ree.* (**US**—Note the double quotation mark includes the punctuation.)

If additional quoted material is placed within quoted material, every additional level alternates between single and double quotation marks:

- He said, 'My father told me, "My grandfather informed me that Maulānā Ṣāḥib taught, 'You cannot marry unless the *walī* is present', so be mindful how you proceed."' (single—double—single)

Titles & Other Uses for Quotation Marks

Quotation marks are used for the following (the text of which is not italicized, but roman):

- Titles of short stories or short poems
  - ◻ 'The Gift of the Magi', written in 1905, is one of O. Henry's greatest stories. (Note that the title text in quotation marks is roman; i.e. not italicized.)
  - ◻ Ahmadis recite *Mahmūd kī Āmīn* at weddings. (Note that foreign terms in italics do not take quotation marks to prevent being confused as the transliteration markings of [ء] *hamzah* or [ع] *ʿain* .)

- Titles of songs

- Introducing technical terms (once introduced, quotation marks are no longer needed)
  - ◻ The universal approach for biblical exegesis is 'hermeneutics'.
  - ◻ Albeit rare, a hadith is considered *mutawātir* if there are so many narrators at each level of transmission from the Prophet[sas], that it is inconceivable it was forged. (Again, note that foreign terms in italics preclude the need for quotation marks.)

- Distancing oneself from the expression or opinion, or utilizing a candid informal expression
  - ◻ Christians consider Jesus[as] as 'Divinity' despite his human frailties.

◌ The missionary criticisms of the Holy Prophet[sas] employed a 'no holds barred' strategy.

Quotation marks are not used to emphasize words or expressions. The appropriate style for this italics.

References

BIBLICAL REFERENCES

Quotation marks are used to delineate referenced material. For directly quoted material, the referenced material must be copied exactly as it appears in the cited source, even if there are errors. Errors are noted by the translator, author, or editor with [*sic*] as noted in the previous section on brackets. For directly quoted material, quotation marks are placed at the beginning and end with the cited source documented either in line within parentheses or within footnotes or endnotes:

▪ The Bible reports that Jesus[as] warned his followers, saying, 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves' (Matt 7:15).

Note in the above direct reference, the Biblical book name is

written in roman script (*not* italics type), followed by the chapter and verse numbers: Matthew 7:15.

For paraphrased quotes, other words are used that should avoid the use of quotation marks. This is important to distinguish for readers that is not an exact quote from a sourced reference. Take the example modified from the previous biblical reference:

- The Bible reports that Jesus[as] warned his followers, saying that they should beware of false prophets who pretend to be innocent like sheep, but are actually mischievous like bloodthirsty wolves.

We prefer to quote from the King James Version (KJV), but if another version is cited, it should be properly referenced. When referencing from the books of the Bible, abbreviations may be used. Please see Appendix C, *Books of the Bible,* page 185 for a list of these abbreviations.

ISLAMIC REFERENCES

For all works that quote the Holy Quran, Hadith, or works of the Promised Messiah[as], the references should be verified for validity and accuracy. If there is a conflict between the original reference and the reference found, please consult Additional Wakālat-e-Taṣnīf for guidance on how to proceed.

Give the reference exactly as it appears in the original work.

For example: *Sūrah al-Baqarah, Juzw Thānī* should be translated exactly as such, rather than replacing the *Juz* [Part] number with a chapter-verse reference.

For Quranic reference, write out the name of the Chapter followed by the numerical system for giving the number of the chapter followed by the number of the verse (*bismillāh* being counted as the first verse); e.g. *Sūrah aḍ-Ḍuḥā,* 93:5.

All of our Quranic translations should come from 'The Holy Quran Arabic Text and English Translation' by Ḥaḍrat Maulawī Sher Ali[ra] published with alternative translation of, and footnotes to, some of the verses by Ḥaḍrat Mirza Tahir Ahmad, Fourth Successor of the Promised Messiah. Where old English terms such as 'Thy/Thee/Thou' have been used in the translation, they may be changed to 'Your/You/You' for a more contemporary reading. Further, where translations have been updated by the Fourth Khalifah in the footnotes, those translations should be used.

The Promised Messiah routinely paraphrases the meanings of Quranic verses using the Urdu term *yanī* ('meaning that' or 'that is' or 'in other words'). Where he does this, we strictly translate his interpretation and, if considered necessary, include the reference of the verse in a footnote if not already provided. If the Promised Messiah does not provide his own translation of a verse, we include a footnote of Maulawī Sher Ali's translation. See the below illustrations:

It was with this intent that He raised our lord and master, the Holy Prophet, may peace and blessings of Allah be upon him, in the likeness of Moses, as He says:

اِنَّآ اَرْسَلْنَآ اِلَيْكُمْ رَسُوْلًا شَاهِدًا عَلَيْكُمْ كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلًا¹

Meaning that, We sent this Messenger like the one who was sent to Pharaoh.

---

1   *Sūrah al-Muzzammil,* 73:16 (Author)

[Note: There is no end punctuation (i.e. full stop or period) in the above footnote reference because it is not a complete sentence.]

Hate does not remove hate but only increases it further. Love cools hatred and does away with it.

لَنْ يَّنَالَ اللهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ¹

Meaning that: the purity of the hearts is the true sacrifice. The sacrifice of flesh and blood is not true sacrifice. While common people sacrifice animals, the elect sacrifice their [own] hearts.

---

1   *Sūrah al-Ḥajj,* 22:38 [Publisher]

When a direct quotation is lengthy, the block quote style provides a better alternative. Block quotes do not use quotation marks, but are documented on a new line with indented margins on both sides and may be set in a smaller font size, generally one size down from the normal text.

Dialogue

Dialogue is captured within quotation marks. When a new speaker's words begin, they are placed on a new line and indented as a new paragraph. As an example, see the following excerpt from *My Mother* by Muhammad Zafrulla Khan[ra], in which he describes the conversation between his father and mother in regard to accepting the Promised Messiah[as]:

> He arrived, and I was privileged to be a witness of what followed.
>
> 'Did you go?' he enquired eagerly and anxiously, adding his customary term of endearment.
>
> 'Yes, I went.'
>
> 'Then?'
>
> 'He is the same personage'—somewhat tremulously.
>
> 'I trust you have taken no final step.'
>
> She placed her right hand over her heart and affirmed, 'I have made the pledge.'
>
> A pallor spread over his face and his lips trembled, but he made an effort to control himself and muttered, 'That was not well done.'
>
> She countered with: 'I have complied with the demand of my faith. I would be grieved if this should displease you, but I could do no less. If my stand causes you annoyance, you may proceed as may seem good to you. As for me, I have no doubt that He Who has taken care of me and provided for me so far will continue to do so henceforth also.'

Some complex situations may arise that combine dialogue and direct and paraphrased references. These situations should be decided in collaboration with Additional Wakālat-e-Taṣnīf.

As an example, the book *Jang-e-Muqaddas* [*The Holy War*] documents the debate proceedings between the Promised Messiah[as] and Deputy Abdullah Atham. As would be expected in a debate scenario, the papers involve complex iterations of back-and-forth rebuttals between the debaters. As the debaters articulated their arguments, several of their statements included an unavoidable and intricate weaving of references that are either direct quotes, or conversational paraphrasing of actual statements or hypothetical scenarios. To facilitate readability and to clarify the certitude of references cited by the debaters, we distinguished formal direct quotes by employing either block quotes or quotation marks [' '], whereas the more casual conversational paraphrasing was distinguished using italics. Although the latter is a deviation of our traditional style of using quotation marks for quoted material or dialogue, these extraordinary circumstances called for extraordinary measures.

> Thus, these words of the Holy Quran that *everything comes into being by My very command* were used to establish the absolute Unity of God. To conclude from such verses that man is compelled is تفسير القول بما لا يرضا به قائله [to explain a statement with which the reciter is not satisfied]. And by observing God Almighty's law of nature, it is

Apostrophe

Possession

The *apostrophe s* or *'s* is used for the genitive case of a noun or pronoun to show possession. Take the following examples of singular nouns and pronouns:

- the books of the Promised Messiah[as]
- the index's contents
- someone's prayer
- the Promised Messiah's books (Note that the salutation 'as' is not placed in the genitive constructing employing the *apostrophe s*. This interrupts the reading flow and can be distracting. The salutation will appear in the above possessive construction using 'of'.)
- woman's shoe
- one's ability

The *apostrophe s* is also applied to plural nouns that do not end in the letter *s:*

- men's sports
- people's votes

For singular nouns that end in the letter *s,* a sole apostrophe may be used (avoiding the extra *s* if it makes pronunciation more difficult); otherwise keep the *'s:*

- the paralysis' effects (an alternative way to express this is: *the effects of paralysis*)
- for goodness' sake
- mass's topic was forgiveness
- the hiss's sound was annoying

For plural nouns that end in *s,* only the apostrophe is needed without the additional *s:*

- nations' militaries
- the peoples' voice
- several days' work
- in six months' time (Note that the adjectival form doesn't take the apostrophe: She was six months pregnant.)

No apostrophe construction is used for possessive pronouns such as: my, mine, your, yours, our, ours, their, theirs, its.

- its delay (or *the delay of it*)
- a drawing of hers (or *her drawing*)
- the food is ours (or *our food*)
- my performance (or *the performance of mine*)

Note that *its* (possessive form of *it*) is very different from *it's* (contraction meaning *it is*):

- it's time for the bird to leave (means 'it is time for the bird to leave')
- the bird left its nest (means 'the bird left the nest belonging to it')

When the nouns are compound in nature, use the *apostrophe s* after the last word unless it's plural, in which case a sole apostrophe is sufficient:

- the King of England's throne
- the President of Marshall Islands' responsibilities
- your father-in-law's property
- the *Review of Religions*'s articles (Note when italicized, the *'s* is in roman.)

Double possessives employ *of* and the *apostrophe s* together in cases that involve people, pronouns, or personal names; but not organizations:

- a painting of Abdul (this construction can be vague: *a painting of Abdul* or *a painting belonging to Abdul*?)
- a painting of Abdul's (a double possessive clarifies that the painting belongs to Abdul)
- the photo of yours
- friends of the Ahmadiyya Community

For personal names ending in *s* or *z* sounds, use an *apostrophe s:*

- Max's car
- Jesus's life (although *Jesus'* is an accepted archaic form, and this is permissible)
- Charles's book
- St. James's tomb

Plural

Apostrophes are not used for making nouns plural:

- The Community was formed in the 1890s.
- Americans spell *fulfilment* with three Ls.
- The TSG has all of the authors' dos and don'ts.
- There were threes and sixes written everywhere.

Contractions

Apostrophes can indicate missing letters to facilitate pronunciation of expressions or contractions; however, this is a characteristic of more informal and conversational dialogue. It does not apply to the overwhelming majority of our publications, which tend to be more formal English.

can't (cannot)	won't (will not)	don't (do not)
shan't (shall not)	'twas (it was)	twelve o'clock
I'd (I would)	we'd (we would)	I'll (I will)
we'll (we will)	you'd (you would)	you'll (you will)

CAPITALIZATION

General Introduction

Capital letters are used to distinguish proper nouns. A proper noun is a specific or unique person, place, or thing. Capitalization is also used to punctuate and style sentences, titles, headings, and subtitles.

Excessive capitalization can be distracting and may even defeat the very purpose of it; i.e. blurring the distinctions of nouns. Thus, attempts are sometimes made to minimize it. However, caution should be exercised lest it create ambiguity in situations where there are *real* differences and legitimate needs for capitalization. Failure to capitalize where it's truly warranted breeds greater confusion than clarity. Take the following as an example:

- Man seeks the guidance of God, whose guidance is of the utmost importance. (Does the term *whose* refer to man or God?)
- Man seeks the guidance of God, Whose guidance is of the utmost importance (Capitalizing *whose* makes it clear the reference is to God.)

- Man—whose guidance is of the utmost importance—
  seeks the guidance of God (This is an alternative way to
  express the idea when *whose* is in reference to man.)

Take another example:

- Man is in need of divine guidance (Does *divine* mean
  goodly or *heavenly* guidance or guidance *from God?*)
- Man is in need of Divine guidance (capitalizing *divine* clar-
  ifies that the guidance is *from God/of God/by God.*)

Sentences

The first letter of words that begin sentences are always capital-
ized. This rule also applies to a quoted sentence that is syntacti-
cally complete, even if quotation marks are not used.

- They lost the game again. Go figure!
- The question remains, Did he die on the cross or not?
- The man pondered: 'Is this the meaning of life?' (In UK
  English, words that follow a colon are lower case, except
  if they represent a quotation or excerpt. However, in US
  English, the word that follows a colon is upper case if what
  follows the colon is a complete sentence.)
- He replied, 'I don't have time for this.'
- When I bring your toast, would you like butter? jam?
  honey? (Note that US English capitalizes the word after a
  question mark or colon irrespective of it being an incom-
  plete sentence.)

- I don't want to hear anyone say 'It's ridiculous' until you've read the whole story.

When the quote consists of single words or phrases that are not complete sentences, they are not capitalized:

- He had a tendency to murmur 'well' when the words didn't come to mind.

Publication Titles, Subtitles, & Headings

Capitalize all key words in titles, headings, and subtitles. This generally entails capitalizing all nouns, adjectives, verbs, adverbs, and pronouns, but not prepositions, articles, and conjunctions, unless they appear as the first word in the title or heading. There is flexibility in this guidance to optimize effect and points of emphasis; for example, longer prepositions may be upper-cased for effect, and pronouns and adverbs may be left lower case to minimize loss of emphasis on other key words. For long titles, capitalization may be minimized and almost eliminated to the extent it's applied in normal prose.

Spelling titles of works should mirror their original orthography. In other words, US spelling should not be replaced with British, and original signs—such as ampersands—and abbreviations should be preserved.

When *the* is part of a book title, it is capitalized and italicized;

however, for periodical titles consisting of more than one word, the *the* is not italicized. Italics type is used for titles of: books, periodicals, pamphlets, long poems (i.e. book length like *The Rubaiyyat*), plays, films, TV/radio series, works of art, and albums/CDs.

- *The Divine Origin of the Quran* (Book and periodical titles are italicized in British English)
- The Torah, the New Testament—both of which represent the Bible—and the Quran are the most read scriptures in the world. (Note that the titles of sacred texts, as well as the individual books in the Bible, are not italicized nor placed in quotation marks.)
- *Al-Fazl* and *al-Hakam* have been in print for scores of decades.
- I read 'Chapter 2: The Best Way to Seek the Truth of the Matter' on my way to work. (Use quotation marks and roman—*not* italics—script for titles of: book chapters, essays or articles in periodicals, newspaper columns, short poems, individual songs, and individual episodes in a broadcast TV/radio series.)
- Our family watched the MTA special documentary, *The White Birds of Hartlepool.*
- He read the recent issues of the *Muslim Sunrise* and the *Review of Religions,* but he didn't have time to read *The Tribune* and the *New York Times.*

Note that book titles, headings, chapter names, etc. are not followed by a full stop even if they are a complete sentence, although question marks and exclamation marks are included as end punctuation.

God & His Attributes

The proper name of God Almighty, 'Allah' should always be capitalised. Similarly, the name 'God' should also be capitalised. The correct form of usage as stated by Oxford is 'God Almighty' not 'God the Almighty.'

Wherever the attributes of God are generally used as adjectives, they should be capitalised. For example:

- In the name of Allah, the Gracious, the Merciful
- God is One and without partner
- The Holy Word of the Gracious God has no equal.
- They do not fear the Omnipotent God
- God is truly Benevolent and Just

Do not capitalise attributes of God when they appear in a possessive construction. See examples below:

- God's mercy encompasses all His creation.
- By the grace and mercy of Allah...

Pronouns referring to God such as Him, His, You/Your, and Thee/Thy are capitalised. References such as who, whose, and whom ought to be left in lower case, unless deemed necessary.

Where a name of Allah is expressed in compound form, only the proper name of God is to be capitalised. Similarly, if the words that follow are attributes of God, they must also be capitalised. For example:

- God, who is the Lord of all the worlds, revealed the Holy Quran as a book of guidance.
- God is the Lord of Glory and Majesty.

DIVINE: Wherever the word appears as a direct reference to or as a substitute for 'God' or 'Allah' it should be capitalised. Similarly, if the word means 'from/by/of God', it is capitalised. For example:

- The Holy Quran articulates clearly all the insights of the Divine that man needs to know for his spiritual perfection.
- An individual can surely make progress in his reason, righteousness, and love for the Divine.
- The Quran is a book of Divine revelation and Divine laws.
- *Barāhīn-e-Aḥmadiyya* was written to prove the Divine origin of the Holy Quran and the truthfulness of the Holy Prophet Muhammad[sas].

However, when this word means 'heavenly', 'delightful', or 'sacred', it will be lower-cased. For example:

- The experience was divine.
- Various religions promote a divine culture.

Wherever reference is made to gods of other faiths, such as Jehovah, Parmeshwar, or the name of any other deity, it is to be capitalised because these are proper names. However, any indirect reference to them—him, he, who, etc.—are not capitalised.

Specific vs. General Usage

Capitalization is used to identify and distinguish proper nouns. These have a specific or unique identity in contrast to general terms which have universal application. The latter are not capitalized.

Oftentimes, proper nouns can be identified if the definite article *the* can be applied to them versus the indefinite article *a* or *an,* but this is not always the case:

- the Red Fort (in Delhi, India) vs. the red fort (a fort that was painted red)
- the White House (the US President's residence) or the white house (a house that happens to be white in colour)
- the States (referring to the United States of America) but states (for general political regions)
- the Roman Catholic Church (the institution of Catholicism; e.g. the Vatican) or the Roman Catholic church (a building that Catholic Christians pray in)
- the *Dajjāl* (the Antichrist of the Latter Days) or a *dajjāl* (a deceiver or one of the thirty deceivers who would claim prophethood)
- the Companions[ra] of the Holy Prophet[sas] (always capitalise when in reference to the *Ṣaḥābah*) vs. generic companions
- the Disciples of Christ[as] vs. generic disciples
- the Sun will rise from the West (the truth of Islam and the Holy Prophet[sas] will shine in Europe and America in the Latter Days) or the sun sets in the west (the sun always sets in the direction of the west)

- the five obligatory Prayers (*Ṣalāt*) vs. reciting prayers (*du‘ā*)
- reciting the *Kalimah* (the Islamic credo) vs. reciting a *kalimah* (a general confession of faith)
- members took the *Bai‘at* (Pledge of Ahmadiyyat) at Ludhiana vs. taking a *bai‘at* (an oath of allegiance) at the hands of a spiritual guide
- all religions have a shariah, but we follow the Shariah revealed by the Holy Prophet[sas]

Abstract Concepts or Legal Contexts

When nouns represent an abstract or legal concept, they are capitalized. These concepts are more accurately characterized as ideals or beyond the realm of this material world.

- We gave every Prophet the Book. (Here the term *Book* does not refer to any particular revealed scripture, but rather to the grand scheme of revealing Divine commandments and guidance in the form of religious scripture to every law-bearing Prophet, or knowledge thereof to every non-law-bearing Prophet.) Please note that when the word 'book' is used as a direct substitute to refer to the Holy Quran, it is capitalized. For example, one would say, 'the Book of Allah' or 'God has spoken of the death of Jesus in His Beloved Book.'
- Every man's conscience is wired to seek Truth, but seldom will man give up his truths.
- Most democracies in the West separate Church and State.
- Generally speaking, conservatives tend to support the

Right whereas liberals veer to the Left. (*Right* and *Left* represent political ideologies, not physical placements.)

- Those tyrannical oppressors begged to be slapped by the Hand of God. (Here, *Hand of God* is a concept that transcends the material world and its capitalization grants it the majesty it deserves; however, if the capitalization appears to get excessive, the author, translator, or editor may judgementally elect to make it lower case.)
- Be weary, for the Eye of God is upon you!
- the Promised Messiah[as] would come to break the Cross (the term *cross* represents the errant teachings of modern-day Christianity that deviated from Christ's)

Institutions & Organizations

Capitalize formal institutions, societies, movements, and organizations; subsequent references to them can be made with lower-case generic terms. See the following examples:

- the Marriott Hotel   the hotel
- the Oxford University   his university
- the United States Navy the navy
- the Arya Samaj   that sect
- the Department of Tax   the department

Current OSG indicates that there is no need to capitalize the term *government* even if it refers to a particular body of officials or to a general reference. However, since earlier OSG indicated

the opposite, readers will typically see *Government* capitalized in earlier works. Nevertheless, the specific institutional names and departments within the government should be capitalized.

When combining two proper nouns to form a plural construction, the following apply:

- Oxford University and Harvard University *or* Oxford and Harvard universities
- the Royal Asiatic Society and the Church Mission Society *or* the Royal Asiatic and Church Mission societies
- the Indian Ocean and the Atlantic Ocean *or* the Indian and Atlantic oceans

Location and Building Names

The names of geographical locations, and of buildings and monuments are capitalized, whether they are fictional or factual.

- the Enchanted Forest
- Qadian is located in the Punjab
- the Promised Land
- the Arabian Sea
- the Eternal City
- the Hereafter (the abode of the next life) vs. hereafter (in reference to sequence of time)
- enjoy Paradise (the abode of the next life) vs. paradise (an enjoyable experience)

- the reward of Heaven (the abode of the next life) vs. heaven (a pleasant experience or the sky)
- Hell (in reference to the place of punishment in the next life) vs. hell (a terrible experience)
- Chicago, London, and Calcutta
- the Milky Way the earth, the sun, and moon

Directions are capitalized when they represent a specific geographical location:

- the West is dominated by Christianity vs. the west is the direction I need to go
- Jews worship at the Western Wall vs. the goods are shelved on the western wall of the store

Personification

Concepts or objects that are personified take on capitalization.

- O ye, the Moon! Cast thy light upon the darkness that engulfs Islam.
- the Heavenly Stone will crush the heads of God's enemies
- O Autumn! When will you shake off your leaves?

Dates, Epochs, Events, & Eras

Capitalize the names of eras, events, holidays, days, and months.

- they worshipped idols in *al-Jāhiliyyah* (the Period of Ignorance)
- we all remember September Eleventh
- Christians celebrate Easter and Christmas and hold special observances on Good Friday
- fasting can be held beyond Ramadan should one so desire
- the Bronze Age, the Dark Ages, and the Renaissance
- they attended the *Jalsa Salana* this year
- the Victory of Makkah was a momentous occasion following the *Baiʿat-e-Riḍwān* and the Treaty of Hudaibiyyah

Derived Adjectives

In general, such adjectival forms derived from proper nouns are capitalized.

Afghanistan	Afghan hound
Persia	Persian cat
the Divine (i.e. God)	Divine commandments (of/from God)

Note: Capitalize the adjectives *God-awful* and *God-fearing,* but not *godforsaken,* and note the downcased *divine teachings* (*good* or *pleasant* teachings).

Chapter 8

NAMES

Foreign Names

Proper names for which there are already legal or official spellings in use, are to be spelled as such. Legal names are not transliterated. In instances where foreign names do not have legal spellings in English and there are two different pronunciations with the same spelling, transliterate in order to avoid confusion (Naasir / Naseer or Nāṣir / Naṣīr).

The names 'Zaid,' 'Bakr,' and so on are used much like 'Joe' or 'John,' or in some cases, like 'Tom, Dick, and Harry'—i.e. they refer to hypothetical people. The approved translation for Zaid, Bakr, etc. is 'Person X,' 'Person Y' and 'Person Z.'

For treatment of the Urdu prefix *ṣāḥib,* refer to Chapter 12, *Translation Guide* under the heading *Honorific Titles*, page 144.

For a list of the approved translations for the names of Allah and titles, refer to Chapter 12, *Translation Guide* under the heading *Epithets of Divinity*, page 123.

Please see Appendix D, *Prophets & Others Named in the Quran,* page 191 for the approved spellings of names mentioned in the Quran.

Names of the Khulafā'

The names of the following authors are to be spelled as given below (both options, with and without diacritical marks, are given; select the option based on the style of the book):

- Hazrat/Ḥaḍrat Mirza Ghulam Ahmad
- Hazrat/Ḥaḍrat Hakeem Noor-ud-Deen
- Hazrat/Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad
- Hazrat/Ḥaḍrat Mirza Nāṣir/Nasir Ahmad
- Hazrat/Ḥaḍrat Mirza Tahir Ahmad
- Hazrat/Ḥaḍrat Mirza Masroor Ahmad

The title 'Ḥaḍrat/Hazrat' may be omitted in certain situations. See Chapter 12, *Translation Guide* under the heading *Ḥaḍrat / Hazrat*, page 146 for further guidance.

For a list of the books of the Promised Messiah[as] along with the approved translations of their titles, refer to Appendix B, *Books of the Promised Messiah,* under the heading *List 1—English Translation of the Titles,* page 168 of this TSG.

Place Names

The names of towns and villages, cities, districts, provinces, states, regions, or countries are to be written as they appear in the atlas or by other official legal spellings. For reference, Google Maps can be used.

In cases where there are multiple official spellings (e.g. Mecca/Makkah or Medina/Madinah), our preference should be the more accurate Islamic spelling (i.e. Makkah and Madinah).

▾ ——————————————— *British English* ———————————————

Makkah | ˈmakɑː |

Arabic name for Mecca.

▾ ——————————————— *British English* ———————————————

Medina | mɛˈdiːnə |

a city in western Saudi Arabia, around an oasis some 320 km (200 miles) north of Mecca; population 1,010,000 (est. 2007). Arabic name al-Madinah.

Chapter 9

ITALICS & OTHER TYPE TREATMENTS

Italics

Italic type is used to differentiate certain words or phrases from the rest of the main text, either as a means of indicating emphasis in speech, or to style titles, indices, and references. Italics are also used to indicate foreign words and phrases.

Similar to exclamation marks, question marks, semicolons, etc., the italic type does not exist in Urdu. However, since use of italics for emphasis is not as intuitive as punctuation, it is not permitted when translating the books of the Promised Messiah and his *Khulafā';* rather, in instances where these authors emphasized certain text with bolding or underlining, the bold and underlined text must be kept in the translation. Should there be any compelling case to deviate from this instruction, written approval must be obtained from Additional Wakālat-e-Taṣnīf.

Writers and translators should take caution to ensure italics

are not confused in their usage. For example, there are Quran translations that use italicized words where the translator inserted them to supplement the literal translation of the explicit Arabic words. These should not be confused with italics used to emphasize words, as in the example: Did he *really* study the material or is he just saying that? Therefore, caution should be exercised lest the italics become a source of confusion. In such a situation, other means of emphasis may be considered, such as quotation marks (despite the fact that this is not the primary function of quotation marks).

Furthermore, titles of books, newspapers, journals, or other periodicals are to be given in italics.

For italicizing punctuation marks, such as questions marks and colons, see Chapter 6, *Punctuation,* pages 57–84.

Emphasis and Highlighting

Italics are used to emphasize words and, by doing so, significantly enhance the reading experience. As noted in the previous section, italics for emphasis is not permitted when translating the books of the Promised Messiah[as] or his *Khulafā'* unless written approval is attained.

- I can think of hundreds—nay, rather *thousands*—of reasons I wouldn't convert!
- Such *grace*...as he slips and falls flat on his face.
- It's not a matter of *if* the Promised Messiah[as] appears, but *when.*

When adding the italic style to a quoted reference or text, or block quote for emphasis, the writer or editor should add the following:

- [my italics], [author's italics], or [italics added] after the italicized word or words in the quoted material, or [my emphasis] or [emphasis added] when the italicizing is the only style imposed for emphasis
- the same words as above, but in parentheses within the respective footnote or endnote appearing at the end of the quoted material

Italics are also employed to highlight or introduce terms or expressions.

- The term *khatam* literally means *seal.*
- In British English, *honour* is spelled with a *u,* but American English spells it without the *u.*
- That group of muftis are called the *qaḍā experts.*

Foreign terms are italicized unless they are proper names.

Italics in Titles

Italics are used for titles of books, periodicals, documentaries, and TV/Radio shows.
- We subscribe to the *Muslim Sunrise* every year. (Note that the *the* is excluded from the italicized title for periodicals, but it is included when it's the first word in a book title.)

- He read *The Times* issue that was on his desk. (Include *the* as part of the italicized and capitalized title if only one word without the definite article.)
- Did you read *Are Ahmadis not Muslims?*? (Note that the first question mark is italicized because it's part of the book's title; the second question mark is roman because it's part of the main question.)

Bolding & Underlining

If the Promised Messiah[as] has written something in bold, it must be bolded in the English translation as well. Similarly, in the books of the Promised Messiah[as] or in any other book written by his *Khulafā',* underlined text is also to be underlined in their respective English translations. Please note that in the books of the Promised Messiah[as], lines were traditionally put over the text to distinguish them from others. Wherever such 'overlining' occurs, it should be underlined as such.

If bolded or underlined text is followed by punctuation marks such as a comma, full stop, exclamation mark, question mark, or quotation marks, the punctuation ought to be bolded or underlined as well. Punctuation marks which precede the bold or underlined text are not to be bolded or underlined.

FOOTNOTES, ENDNOTES, & GLOSSARY

General Information

In situations where extra-Text explanations, definitions, or references are necessary, supplementary notes are necessary. There are four styles that can accommodate this: (1) in-line bracketed notes, (2) footnotes, (3) endnotes, and (4) glossary. These should minimize reader disruption and maximize reader convenience.

The following table summarizes the purpose of these four approaches:

Purpose	In-line Bracket	Footnotes	Endnotes	Glossary
Cite Reference	Yes	Yes	Yes	No
Foreign Term Definition	Yes	No	Yes	Yes
Complex Term Explanation	No	Yes	Yes	Yes

The following table summarizes the pros and cons, characteristics, and ideal circumstances when applying these four approaches:

STYLES FOR ADDITIONAL INFORMATION

Characteristics	In-line Bracket	Footnotes	Endnotes	Glossary
Placement	Main Text	bottom of the page	end of the chapter or Back Matter	Back Matter
Numbering	N/A	restart on every page	sequential	N/A
Reader Convenience	High	Moderate	Low	Low
Ideal Length of Note	1–5 words	1–3 sentences	1+ paragraphs	1–3 sentences

As noted in the above table, in-line bracketed notes present the least disruption to readers because they are brief descriptions that do not require the reader to go beyond the Main Text. These are ideal when the inserted note is no more than a few words.

Footnotes are the next level. These present a moderate degree of reader interruption as the reader must look to the bottom of the page. These are ideal when the notes are up to a few sentences.

Endnotes are the most inconvenient to the readership. These are notes whose lengths may run into paragraphs and even up to several pages in some circumstances. They are placed after the Main Text, as the first section of the End Matter. Endnotes are the most disruptive because they force readers to flip back and

forth between the Main Text and the Endnotes section in the End Matter (endnotes can also be placed at the end of chapters, but the same inconvenience exists).

For additional information on author and publisher footnotes, see Chapter 2: *The Parts of a Book,* page 5.

For additional information on referencing styles and formatting, see the *Quotation Marks* section on page 72 in Chapter 12, *Punctuation.*

For additional information on the styles and formatting of explanatory notes and definitions, see Chapter 12, *Translation Guide* under the heading *Foreign Terms that do Not Appear in the OED*, page 140.

Formatting

- 'Ibid' is generally discouraged, but if used, do not set 'Ibid.' on the first note of a verso (left page). Rather, restate the reference it is repeating (or its short form) from the previous page.
- Footnote numbering is generally restarted on every page.
- Endnotes numbering is generally continuous throughout the chapter, section, or book.

DATES & CALENDARS

General Information

As we represent an international organization, we prefer the more internationally accepted norms. All dates should be given according to the British style and format. Dates should be written in the order of day, month, and year, without any intervening punctuation. However, if the name of the day is mentioned, it is separated by a comma, but if it is only the month and year, no comma is needed. See the below illustrations:

- The Jamāʿat was formed on 23 March 1889.
- The Jamāʿat was formed on Saturday, 23 March 1889.
- The Jamāʿat was formed in March 1889.

[Note: for strictly American publications, the US style sequences dates in the following order: month, day, year. For example, 'March 23, 1889'.]

The numerically expressed styles for the date '23 March 1889' are as follows:

- 23/3/1889 (British: day/month/year)
- 3/23/1889 (American: month/day/year)

The ordinal indicators 'st', 'rd', 'th', are not written with date numbers. For example, one would not write '23rd March 1889'. Instead, the correct form is as shown above; i.e. '23 March 1889'.

Ordinal indicators are used only when the date is preceded by the definite article 'the.' For example, one would say: 'On the 23rd of March, a monumental event took place took place with the birth of the Jamā'at.' (However, in American English it's commonplace to see expressions styled as 'March 23rd'.)

Similarly, one would say, 'We are expecting to meet on the 15th of February' or ' We meet on the 1st of every month.'

Abbreviations for Dates

For greater clarity, the names of months and dates should not be abbreviated in the text, except in notes and references where space is limited. For non-Western calendars, the names of months and dates should never be abbreviated, even in notes and references. This is because readers are generally unfamiliar with them and this could be a source of confusion. An example of a non-Western date is:

- 14 Shawwal 1250 AH [13 February 1835]

Where necessary—such as in notes and references where space is limited—abbreviations may be used for the names of Western calendar months and days of the week. The following are the accepted abbreviations:

MONTHS

Jan.	Feb.	Mar.	Apr.	May	June
July	Aug.	Sep.	Oct.	Nov.	Dec.

DAYS OF THE WEEK

Sun.	Mon.	Tue.	Wed.	Thur.	Fri.	Sat.

Decades, Centuries, & Eras

Decades may be articulated in words or figures. Here are some examples:

DECADES

the seventies	in his thirties	the 1940s	in her 70s

Write either *the seventies* or *the 1970s,* not *the '70s.* When two decades are simultaneously being referenced, write out *the 1980s and 1990s*, although when reading it aloud it is stated as *the 1980s and '90s.*

There are different implications when writing out the decade as opposed to using numerical figures to express it. The following description is from the 2016 Oxford Guide to Style:

> When the name of a decade is used to define a social or cultural period it should be written as a word (some styles use an initial capital). The difference between labelling a decade *the twenties* and calling it *the 1920s* is that the word form connotes all the social, cultural, and political conditions unique to or significant in that decade, while the numerical form is simply the label for the time span. So, *the frivolous, fun-loving flappers of the twenties,* but *the oyster blight of the 1980s.*

CENTURIES

Centuries should be referred to in words or figures, but the Taşnīf Dept prefers words:

CENTURIES (SPELLED OUT)

the eighteenth century	the second century AD

Abbreviations may be used as necessary where space is limited, such as in notes, references, or tables:

CENTURIES (ABBREVIATIONS)

12th c.   21st cent.

When the century is used in the form of an adjective, a hyphen is used regardless of whether the words are spelled out or abbreviated:

- a tenth-century (*or* 10th-c.) engraving
- the late nineteenth-century (*or* 19th-c.) movements

Centuries from the year 0 CE onwards are numbered normally. For example, the first century CE includes the years 0 to 99, and the second century CE includes the years 100 to 199. The year 390 CE is in the fourth century CE.

However, centuries that are BC run in the opposite direction. For example, the sixth century BC includes the years 600–501 BC. The year 390 BC was in the fourth century BC.

ERAS

Eras define the historical period and calendar for the years referenced. They are written in small capitals. These capitals will appear either before or after the numerical years, as follows:

ERA—BEFORE THE NUMERICAL YEAR

AD	(*anno Domini,* 'in the year of our Lord') should be placed before the numerical year, as in 'The Council of Nycaea occurred in AD 325' (*not* 325 AD). When writing out the century with AD, it should be *the fourth century* AD as opposed to *AD fourth century.*
AH	*(anno Hegirae,* 'in the year of the Hijrah'), the Muslim calendar which begins from 16 July 622 (the migration date of the Holy Prophet[sas] from Makkah to Medinah). This should be written as: 'The Battle of Badr took place in AH 2.'

ERA—AFTER THE NUMERICAL YEAR

BC	(before Christ) is written out after the numerical year, such as: 120 BC (not BC 120).
BCE	(Before Common Era) and CE (Common Era) are substituted for BC and AD primarily to avoid expressing the date in terms of the Christian calendar. An example of writing this is: 'The Council of Nicaea occurred in 325 CE.'

To summarize, AD and AH precede the year number; BC, BCE, BP, and CE follow it.

Islamic Calendar (Lunar)

The Islamic calendar is based on lunar movements and identified by the abbreviation AH (Anno Hegirae/Year of the Hijrah); i.e. the Migration of the Holy Prophet Muhammad^sas from Makkah to Madinah. The following months make up the Islamic Lunar Calendar:

ISLAMIC MONTHS

1 Muḥarram	2 Ṣafar	3 Rabī'ul-Awwal
4 Rabī'uth-Thānī / Rabī'ul-Ākhirah	5 Jamādiyul-Ūlā	6 Jamādiyul-Ākhirah
7 Rajab	8 Sha'bān	9 Ramaḍān/ Ramadan
10 Shawwāl	11 Dhul-Qa'dah	12 Dhul-Ḥijjah

Solar Hijri Calendar

The Gregorian calendar is based on solar movements and begins with the birth of Jesus, while the Islamic Hijri calendar is based

on lunar movements and begins with the Migration of the Holy Prophet from Makkah to Madinah in AD 622.

Hijri Shamsi (Solar Hijri) calendar is based on solar movements and begins from the Migration. If given as an abbreviation in a book, use SH, but write out 'Solar Hijri' in the first instance and give an explanatory footnote as appropriate.

The following are the months in this calendar:

SOLAR HIJRI CALENDAR

1 Ṣulaḥ (Jan.)	2 Tablīgh (Feb.)	3 Amān (Mar.)
4 Shahādat (Apr.)	5 Hijrat (May)	6 Iḥsān (June)
7 Wafā (July)	8 Ẓuhūr (Aug.)	9 Ikhā (Sept.)
10 Tabūk (Oct.)	11 Nubuwwat (Nov.)	12 Fataḥ (Dec.)

TRANSLATION GUIDE

General Information

The Ahmadiyya Muslim Community has inherited a wealth of literature from the Promised Messiah[as] and his Successors. This invaluable treasure is primarily preserved in the Arabic, Urdu, and Persian languages. As the Community grows, expands and flourishes, it is becoming more and more crucial that these holy texts be translated into various languages and spread throughout the world for that wider audience to experience these spiritual gems.

Numerous official bodies within the Community are tasked with the responsibility of translating these source texts into the English language, under the guidance of Ḥaḍrat Khalīfatul-Masīḥ, may Allah be his Helper. Various individuals also render this service, while others aspire to do the same. This growing effort requires standardization to ensure the consistency and quality of translations.

Intention & Sincerity

It ought to be remembered that our publications and translations are done so with the sole purpose of advancing the mission of the Promised Messiah and of the Holy Prophet of Islam. Therefore, such literature that aims to spiritually and morally transform its readers demands its translators and reviewers to seek the assistance of Almighty Allah to articulate the words with the greatest eloquence and impact, while remaining faithful to the text.

It is narrated that when Ḥaḍrat Maulavī Sher Ali, may Allah be pleased with him, a renowned companion of the Promised Messiah, would work on his English translation of the Holy Quran, he would begin by offering two *rakʿāt* of optional prayer to seek God's assistance. It is also narrated that the pages of his manuscript would often have the words *astaghfirullāh* (meaning, I seek refuge with Allah) written repeatedly on them by his own hand.

Faithful to the Tone & Text

An effective translator does not indiscriminately pick any word from the dictionary without first contemplating over the tone it conveys. A dictionary gives a number of synonyms or meanings for a single Urdu or Arabic word from which the translator may select the appropriate one.

Often, translators provide a commentary or summary of what they *feel* the author is saying. However, translators must remember

that they are not writing the book; they are *translating* it. It is absolutely imperative that insofar as possible, every word in the original source text is accounted for in the English. Summaries of long Urdu or Arabic phrases are unacceptable. Although a summarised translation may convey the general sense of the original sentence's meaning, this can hardly be deemed a translation of the original. There will, of course, be exceptions, and for this, one must use their better judgement.

This does not mean, however, that translators should employ an overly literal approach to translation. An overly literal translation may lack eloquence and readability. A balance must be managed as no two languages are exactly alike; therefore, it is impossible to produce an exact replica of the original source text in the English language.

The writing style of the 1800s was far more verbose than our contemporary standards. This is reflected in the writings of the Promised Messiah as well, and his sentences tend to run long. The translations of these should be literal unless where it jeopardizes the eloquence. Thus, if the literal translation flows well and conveys a coherent message for the context, the translator should opt for it. Where sentences run so long that comprehension may be impaired, the translator may apply grammatical techniques such as commas, semicolons, em-dashes, etc. to allow for natural pauses and enhanced readability. In other more extreme cases, sentences can be broken, but with due care so as not to jeopardize the flow of the message or the point being made. Attempts should be made to reflect the style and sentence structure of the original text.

On many occasions, an individual may find that certain English words cover the meaning of two words in a particular Urdu

sentence. In such cases, redundancy in English may be avoided. At other times, an Urdu word may require two or more English words to faithfully convey the meaning of the original text. Translators must judge whether additional words should be used or if a footnote disclosure is necessary.

Please note that it is a common style of the Promised Messiah to use two words in succession with the same meaning, which is a form of eloquence used to emphasize a point. This exists in the English language as well. For example, in the sentence *The student was prim and proper,* the point is emphasized with the words *prim and proper.* As eloquence is also measured by the flow of the words off the tongue and how they sound, these two words will typically begin with the same letter or sound; e.g. *Their allegations against the Prophet were false and fabricated.*

At other times, translators will be challenged with proverbs, metaphors, and idioms. Sometimes, these may convey the meaning even if translated literally, but at other times, a footnote explanation may be required. There is a risk in translating these with similar expressions or proverbs found in the translator's culture or language, as it may erroneously interject a foreign concept that did not exist in the time of the original text. For example, *he went the whole nine yards* or *he has a short fuse.* One potential solution is to translate the idiom or adage verbatim and include a footnote disclosure to explain it or express it in a contemporary way.

Again, judgement is required to convey the true sense that is faithful to the original text and tone. Additional Wakālat-e-Taṣnīf should be consulted in such cases where difficulties are experienced.

The main objective is to ensure that no portion in the original

text remains untranslated. As long as every aspect of the original has been encapsulated in the target language, this is acceptable.

Arabic, Urdu, & Persian

It is imperative to expand upon one's breadth of knowledge in Arabic, Urdu, and Persian. These are the primary languages in which the Community's vast literature is present. As one can imagine, if one lacks proficiency in the source languages they hope to translate, they will find it difficult to understand the true purport of the work they seek to convey in English. This is all the more important when seeking to understand the deeper meaning and sense of words and phrases in Arabic, Urdu, and Persian.

An individual may know the meaning of specific words in an Urdu sentence, but not necessarily know the actual meaning of the sentence itself. For example, the plural third-person pronouns are sometimes used in Urdu to refer to single individuals as a sign of respect.

As an illustration of this, انہوں نے کہا کہ وہ آئیں گے is a sentence that could have its literal English translation as *They said that they would come,* whereas its correct translation would be *He said that he would come.* So as it is evident, a deeper understanding of the source language is required and this comes with experience and study.

Another way to develop one's translation skills is to read translations which have already been published by the Community to see the style of writing that is employed in our literature. It is truly an effective exercise to read an English translation whilst

comparing it to the original Urdu book to see how Urdu and Arabic sentence structure is transferred from one language to another and how individual words are translated in our books. Moreover, this also enables one to develop their formal writing skills and will also help in developing a deeper understanding of Urdu and Arabic idiom.

Any Arabic text that appears in our books must contain the vowels markings; e.g. *fatḥah* (ﹷ), *kasrah* (ﹻ), *ḍammah* (ﹹ)—collectively referred to as *ḥarakāt* حَرَكَات in Arabic. This will help the readers familiar with Arabic to pronounce the words correctly.

Poetry

It is generally observed that poetry translations tend to be rather wordy and read like prose. Translators should keep in mind that poetry is a unique style that we should strive to preserve, although not at the cost of jeopardizing the accuracy of the translation. We do not recommend overly beautifying or forcefully rhyming translations in order to impose a superficial aesthetic appeal, but an attempt should be made to maintain the author's deliberate brevity and depth of words.

Poetry is like the 'rib' of prose—if you try to straighten it, you'll break it. It is an art that jealously demands the full attention and admiration of its beholder. Poetry is mentally provocative by nature, and it achieves this by challenging the norms of prose, deliberately:

- pushing the rules of accepted grammar to the point of violation,
- conveying ideas with words extremely concise, but pregnant with meaning,
- employing incomplete sentences or single words in isolation,
- personifying inanimate objects and objectifying animate beings,
- masquerading words with double entendres,
- adorning itself with measured syllables, repetition and word-mirroring, or end-rhyming as in Arabic *saj'*,
- re-arranging words in an awkward—intentionally misplaced—sequence, etc.

All of the above combine to collectively embellish the poem's overall beauty, impact, and appeal, and translators should aspire to convey the work's eloquence to the readership.

Epithets of Divinity

Where applicable, all epithets, titles, and names of God should be translated to be as close as possible to the original text. In cases where deemed necessary, the original words or titles may be given with an explanatory definition or translation in brackets.

Different epithets will often be used for God to emphasize His particular qualities. The following are some approved translations in reference to God:

EPITHET	TRANSLATION
Allah	Allah
Allah Subḥāna hū wa Taʿālā	Allah the Holy and High, Allah the Glorious and Exalted
Allah Taʿālā	Allah the Almighty, Almighty Allah, Allah Almighty, Allah the Exalted
Ḥakīm-e-Muṭlaq	All-Wise or Omniscient God
Karīm-o-Raḥīm	The Benevolent and Merciful
Khudā	God
Khudā Taʿālā	God Almighty, Almighty God, God the Exalted
Khudāwand Karīm-o-Raḥīm	The Benevolent and the Merciful God
Khuddāwand Karīm-o-Ḥakīm	The Benevolent and the Wise God
Khudāwand Karīm	The Benevolent God
Mālik	Master
Maulā Karīm	The Benevolent God
Rabb	Lord
Rabbul-ʿĀlamīn	Lord of all the worlds
Raḥīm	Merciful
Raḥmān	Gracious

etc.

Spiritual Epithets

When spiritual epithets are used in place of Islam, the Prophets, or the Quran, those epithets should be translated. Note the following:

ISLAM:

- *Dīnul-Ḥaqq* [the Religion of Truth]
- *Ṣirātul-Mustaqīm* [the Right Path]—when used for Islam, as opposed to 'a right path'

QURAN

- *Qur'ān Sharīf*—translate as *the Holy Quran*
- *al-Qur'ānul-Majīd*—translate as *the Glorious Quran* (Note the definite articles *al* in the Arabic)
- *Qur'ānum-majīdun*—translate as *a glorious Quran* (Note that the Arabic does not have the definite article here.)
- *Qur'ān-e-Majīd*—translate as *the Glorious Quran* (Note this title of the Quran is in Urdu.)
- *Qur'ān-e-Karīm*—translate as *the Noble Quran* (Note this title of the Quran is in Urdu.)
- *al-Furqān* [the Quran]—literally *the Discrimination* (a title for the Quran)

EPITHETS OF THE PROPHETS

- *Khalīlullāh* [the Friend of Allah]—a title of Abraham^{as}
- *Kalīmullāh* [the one who converse with Allah]—a title of Moses^{as}
- *Khalīfatullāh* [the Vicegerent of Allah]—a title of David^{as}
- *Ruḥullāh* [the Spirit of Allah]—a title of Jesus^{as}

EPITHETS OF THE HOLY PROPHET MUHAMMAD

- *Rasūlullāh* [the Messenger of Allah]
- Muhammad (*al-*)*Muṣṭafā* [Muhammad, the Chosen One]
- Ahmad (*al-*)*Mujtabā* [Ahmad, the Elect (of God)]
- *Khātamun-Nabiyyīn* [the Seal of the Prophets]
- *Khātamur-Rusul* [the Seal of the Messengers]
- *Rasūl-e-Karīm* [the Noble Messenger]
- *Nabī-e-Karīm* [the Noble Prophet]

NAMES OF JESUS

Translators should pay particular attention to the names applied to Jesus^{as} because there may be doctrinal implications. For example, when the Promised Messiah^{as} wrote the name *Yasūʿ,* he implied the fictional character in the Gospels who was deified, whereas ʿĪsā^{as} is the true Jesus who is mentioned in the Quran. Therefore, the original name is to be preserved in the translation.

The following are some common names attributed to Jesus:

- Ḥaḍrat ‘Īsā   Jesus
- Ḥaḍrat Masīḥ   the Messiah / [Jesus] the Messiah
- Masīḥ ibn-e-Maryam The Messiah, Son of Mary
- Ibn-e-Maryam   the Son of Mary
- Yasū‘   Christ / Jesus Christ*
- Nabī ‘Īsā   The Prophet Jesus
- ‘Īsā Masīḥ   Jesus the Messiah / Jesus Christ**

***NOTE:** The Promised Messiah[as] typically used the name Yasū‘ [Christ] when referring to the fictional image of Jesus presented by the Christians, such as he did in *Nūrul-Qur’ān*. He used ‘Isa and Ibn-e-Maryam when referring to the factual characterization of Jesus presented in the Holy Qur’an.

****NOTE:** *Messiah* means *the Anointed One* in Hebrew. When a king was crowned amongst the Children of Israel, a Prophet would anoint him with oil. In the time of Jesus[as] he was a king, but of the spiritual realm. In his case he was the Anointed One in a spiritual sense. *Christ* is a Greek-derived word meaning the same thing; it’s the Romanized version of the Greek word *Christos*. Usually, Christians use the word *Christ* when referring to Jesus[as], but the word means the same as *Messiah* in Hebrew (*Moshiach*). So *Jesus Christ* is how a Christian would say *‘Īsā al-Masīḥ*.

Quranic Verses

Wherever Quranic verses, *aḥādīth,* and revelations of the Promised Messiah[as] are documented, they must be retained in their original language, because these include authoritative words of guidance from God or His Prophets. Extra caution is exercised as translations can vary, not to mention that no one translation can adequately convey the full essence of the meaning. Other quotations in Arabic, Urdu, Persian, etc. may also be preserved, but this is up to the discretion of the translator and publisher. Please consult with Additional Wakālat-e-Taṣnīf as needed.

If a verse of the Holy Quran or Arabic text has been given and is followed by a translation in Urdu by the Promised Messiah[as] or his *Khulafāʾ* in their own words, the English translation must reflect their translation and not of any other source, be it literal or otherwise. If the insertion of the literal translation is deemed necessary to supplement that translation, consult Additional Wakālat-e-Taṣnīf.

However, when the Promised Messiah, his *Khulafāʾ,* or other authors do not provide the complete Urdu translation of the Arabic verse, we have the following options:

1. Include the untranslated portion in brackets (see below example).
2. Add ellipses.
3. Provide a footnote indicating that this portion of the verse was not translated by the Promised Messiah[as] or other author.

تم پر پوری کردی اور میں نے تمہارے لئے اسلام کو پسند یدہ کرلیا۔ ھُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَہٗ بِالۡہُدٰی سے
وَدِیۡنِ الۡحَقِّ لِیُظۡہِرَہٗ عَلَی الدِّیۡنِ کُلِّہٖ وَکَفٰی بِاللّٰہِ شَہِیۡدًا ۟ (سپارہ ۲۶ رکوع ۱۲) وہ خدا جس نے
اپنے رسول کو ہدایت کے ساتھ اور دین حق کے ساتھ بھیجا تا وہ اس دین کو تمام دینوں پر غالب کرے۔

Meaning that today I have perfected your religion for you and completed My favour upon you and I have chosen Islam for you.¶

ھُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَہٗ بِالۡہُدٰی وَدِیۡنِ الۡحَقِّ لِیُظۡہِرَہٗ عَلَی الدِّیۡنِ کُلِّہٖ وَ کَفٰی بِاللّٰہِ شَہِیۡدًا—

¶⁴*(Part 26, Ruku 12)*

That God, who has sent His Messenger with guidance and with the Religion of truth so that He may make this religion prevail over all faiths. [And sufficient is Allah as a Witness.]¶

Then **Allah, the Lord of Glory,** affirms several verses in praise

If the Quranic text has not been translated into Urdu by the author in the original source text, then use the English translation of Ḥaḍrat Khalīfatul-Masīḥ IV[rta] if it is available (found at the bottom of the page in Ḥaḍrat Maulavi Sher Ali's English translation); otherwise, use the translation of Ḥaḍrat Maulavi Sher Ali[ra]. This should be followed by '[Publisher]' to convey that this translation was inserted by the publisher.

For more information see the *References* sub-section on page 75 within the *Quotation Marks* section of Chapter 6, *Punctuation*.

Aḥādīth/Hadith

The term 'Hadith' is used when referring to the collective genre of literature that documents the sayings and etiquettes of the Holy

Prophet[sas]. The term *aḥādīth* (or *hadiths*) is used when referring to more than one specific hadith; i.e. it is the plural of *hadith*.

Sometimes references to specific *aḥādīth* in our publications are general, citing no more than the collection in which they are reported. This is primarily due to the fact that Indo-Pak audiences were so familiar with these accounts and the hadith books from which they came, that no additional details were necessary. However, with the growing international interest in Islam, it is essential that our hadith references be authoritative and stand up to the scrutiny of academia.

Translators should ensure all hadith references are verified and a complete and detailed reference is provided in one of the following three options: (i) in-line publisher brackets, (ii) footnotes, or (iii) endnotes in the Back Matter. Judgement should be exercised in selecting which option to use, keeping in mind reader convenience. For example, if a given reference only requires a minor addition to complete it, in-line publisher brackets may be inserted in the Main Text as the most convenient option; these brackets will help keep the original book intact, while providing the necessary references for independent research. Whereas, if a book requires extensive use of references, endnote markers may be inserted for the applicable references. The Endnotes section may be a more effective solution to document the actual Arabic text of the hadith, its English translation, and the complete reference from where it was taken. As each situation is unique, Additional Wakālat-e-Taṣnīf should be consulted.

The translated book's Foreword or Publisher's Note should document the additional work that was performed. Specifically, it should note the additional research performed to identify and

update the full hadith references for reader convenience and which of the three options were used (e.g. in-line publisher brackets, footnotes, or endnotes).

Revelations

of the Promised Messiah

The following guidelines pertain to revelations of the Promised Messiah[as]:

- A revelation of the Promised Messiah[as] must be included in the original language, be it Arabic, Urdu, Persian, English, etc. Source the translation for the revelation from *Tadhkirah* rather than translating it anew.
- If a revelation in Arabic, Persian, etc. is followed in the original by an Urdu translation provided by the Promised Messiah[as], check *Tadhkirah* because all Urdu translations have been rendered into English; use this translation verbatim rather than translating the Urdu anew.
- If a revelation of the Promised Messiah[as] contains portions from the Holy Quran or full verses—and they are not translated by the Author—they should be translated using the revised translation of the Holy Quran by Ḥaḍrat Khalīfatul-Masīḥ IV[rta], if it is available; otherwise, use the translation of Ḥaḍrat Maulavi Sher Ali[ra].

- If a revelation of the Promised Messiah[as] is translated in explanatory form by himself as opposed to a word-for-word translation, the English translation must be based on his non-literal translation so that the thought and deeper understanding of the Promised Messiah[as] is conveyed insofar as possible in the English translation. The Promised Messiah[as], who was the recipient of this Divine revelation, knew best the deeper meaning of God's words. If deemed necessary, a translator may indicate that an explanatory translation is not a verbatim translation by preceding the explanatory translation by qualifiers such as ['that is,'] or ['in other words,'] or ['meaning,'], but they must be given in Publisher's brackets. The translator should not place such explanatory translations within quotation marks because these are paraphrased translations, not literal ones.
- If an Arabic/Persian revelation of the Promised Messiah[as] is translated into Urdu but does not fully capture the original Arabic text, efforts should be made to complete this translation and align it with the Arabic, in consultation with Additional Wakālat-e-Taṣnīf.

Parallel Languages

When a book is originally published in multiple side-by-side languages (such as Arabic, Persian, and Urdu), there is a primary language which is being translated as a summary, commentary, or paraphrasing in another language or two. Therefore, the translator may find places where the parallel translations are not verbatim.

There are a couple of scenarios for translators to account for such differences.

In any event, the language which is being translated into English should be identified and noted in the Foreword.

SCENARIO 1: Where the translation adds a commentary that supplements the primary language that the book is written in, it can be provided in a footnote disclosure by the publisher. The supplemental text can also be provided in line via publisher brackets. Translators should exercise their judgement as necessary.

The following is an example where the Promised Messiah adds the word *qaṣīdah* in the Urdu, but it is not in the Arabic text:
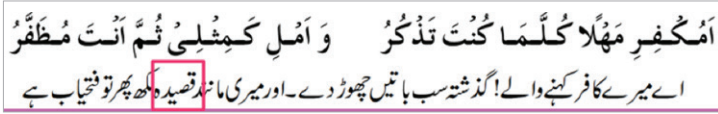
Nevertheless, as each situation is unique, Additional Wakālat-e-Taṣnīf should be consulted.

SCENARIO 2: Where the translation omits words from the primary language that the book was written, the primary language should be followed.

Non-Quranic Text

Overview

For non-Quranic Arabic and Persian text, if no translation is provided in the Urdu, then the translator may translate it into English in line, directly after the original Arabic or Persian text. All such in-line translations must be marked clearly as being from the publisher by the use of brackets [ ] around the given translation. This makes it clear that in the original text, the Arabic had not been translated by the author, and it is now being given by the publisher in English for the reader's benefit. For example:

> Why do they not search, like true seekers, for that God who is Omnipotent, Powerful, and Ever-Living, who has the power to affirm His own existence, and who can revive the dead in an instant by the call اِنِّیْ اَنَا الله ['Verily, I am Allah']?

The Promised Messiah[as] often writes either ترجمه [*tarjumah*—translation] or یعنی [*yaʿnī*—meaning that/that is/in other words] prior to translating a Quranic verse or other Arabic or Persian text. These words should be translated as 'Translation' and 'Meaning that', respectively. Then, provide the author translation without quotation marks.

 If there is concern that the sentence that follows will be

misconstrued as part of the translation of the Quranic verse, simply start a new paragraph. See below examples:

ILLUSTRATION 1

Allah the Exalted says:

وَاِنْ يَّتَّخِذُوْنَكَ اِلَا هُزُوًا أَهٰذَا الَّذِيْ بَعَثَ اللهُ. جَاهِلٌ اَوْ مَجْنُوْنٌ.

Meaning that, people will mock you and ask, 'Is this the one whom God has raised? He is either a fool or a madman.'

In reply to them God says in these parts of *Barāhīn-e-Aḥmadiyya*:

اَنْتَ مِنِّيْ بِمَنْزِلَةٍ لَّا يَعْلَمُهَا الْخَلْقُ.

Meaning: 'Your status with Me is that which the world knows nothing of.'

ILLUSTRATION 2

If there are multiple sentences in the translation, consider replacing the comma with a colon because it makes it easier to follow; e.g. 'Meaning that:'

Thus, God says that He will do the same in this case, as He said:

قُلْ عِنْدِي شَهَادَةٌ مِّنَ اللّٰهِ فَهَلْ اَنْتُمْ مُؤْمِنُوْنَ. اِنَّ مَعِيَ رَبِّيْ سَيَهْدِينِ.

Meaning that: 'O Yūsuf, say to those who accuse you that I have with me the testimony of God that proves my innocence; will you or will you not accept this testimony? Also say to them that I cannot be made guilty by any of your calumnies, for my God is with me and He will open a way for my acquittal.'

The original book may contain Arabic, Urdu, or Persian phrases that merit preservation in the translation. Such phrases may be prefatory Islamic traditions, concluding observations or injunctions in Arabic, or poetic verses. They should be kept in the same location they appear in the original text. The translation of each line may be given as a footnote or in line with Publisher brackets. Such footnotes and in-line translations must be clearly stated as being from the publisher. The only exception is poetic verses, where the translation is given beneath the original verse without brackets, as the formatting makes it clear that the text is the publisher's translation of the foreign text immediately above. Further, this point is stated in the Publisher's Note. See following examples.

Prefatory Traditions, Translations Given in Footnotes

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ¹

نَحْمَدُهٗ وَنُصَلِّیْ عَلٰی رَسُوْلِهِ الْکَرِیْمِ ²

[*Appearing here underneath the prefatory remarks is the Main Text from the beginning of chapter to the end of the page, with the footnote translations below.*]

---

1. In the name of Allah, the Gracious, the Merciful. [Publisher]

2. We praise Him and call down blessings upon his Noble Messenger. [Publisher]

Concluding Remarks,
In-Line Translations Given in Publisher Brackets

…It also serves to complete the argument against the opponents of Islam, and visibly brings humiliation, shame, and disgrace upon them, for they are unable to show in their own faith and among their own priests and pundits the light and blessings they witness in Islam. فَتَدَبَّرْ أَیُّهَا الصَّادِقُ فِی الطَّلَبِ، أَیَّدَكَ اللّٰہُ فِیْ طَلَبِكَ [So reflect, O you who are true in your search. May Allah guide you in what you seek]. (*Barāhīn-e-Aḥmadiyya,* Part 3, p. 214; English edition 1, published 2014)

Poetic Verses, In-Line Translations without Brackets

چشم ظاہر بہ بیں کہ چوں زکرم   خالقش   داد   نیرِّ اعظم

Look at the physical eye and see,

  How its Creator has provided for it the sun out of His grace!

وز   برائے   مصالح   دوراں   گاہ پیدا نمود و گاہ نہاں

And for the benefit of the world,

  He made the sun to appear at times, and to disappear at other times.

ایں چنیں ست حال چشم دروں   آفتابش کلام آں بے چوں

The same is true of the inner eye,

  The sun of it is the Word of the Incomparable God.

Use of 'I' vs. 'We' for First Person

The Promised Messiah[as] employs ['we'] *hamm* in Urdu and *naḥnu* ['we'] in Arabic, which is somewhat akin to the 'royal we' or majestic plural employed in English (i.e. leaders speaking on behalf of those under their authority). Although the literal translation of 'we' is accurate, the use of 'I' may be the more appropriate translation given the context. The translation 'I' should be used when the author is referring to himself alone, whereas 'we' should be used when he is speaking on behalf of the Community.

Foreign & Islamic Terms

In the use of foreign words, a translator should always keep in mind that the very purpose of a translation is to accurately convey the meaning and essence of the original text.

Wherever foreign words and terms convey a general sense that easily translate into English, they should be translated accordingly. However, if the foreign word carries a unique theological significance that is not captured in the English, the translator should consider retaining the original term. For example, *Mujaddid* could be translated as *Reformer* or *Reviver,* but that does not convey the lofty status and unique rank that Islam affords the term. Therefore, the translator should retain the term and accompany it with its best English translation in brackets; e.g. 'Imam Rabbani was the *Mujaddid* [Reformer] of his time.'

Customary Foreign Terms

There are a number of foreign terms whose usage is commonplace within our Jamāʿat publications. These terms have appeared so frequently and extensively in our books that there is no need to further transliterate them. Their spellings should be retained as they commonly appear in our literature. Such terms include: Jalsa Salana (the Annual Convention), Langar Khana (the Community Kitchen), Dārul-Amān (the Abode of Peace—an epithet for Qadian), etc.

Foreign Terms that Appear in the OED

See Chapter 5, *Spelling and Hyphenation* under the same heading as above, page 51.

Foreign Terms that do Not Appear in the OED

When defining foreign terms in translations, there are two options that translators, writers, and editors may take. Judgement should be applied based upon the term's complexity, as follows:

1. **SIMPLE DEFINITIONS:** For foreign terms that can be translated or defined easily, provide the translation or definition in publisher brackets [ ] in the text where the term first appears. Such a translation or definition should be articulated in a few words. Transliterate and italicize subsequent instances of the term without the definition or translation, but redefine the term in publisher brackets at approximately every twenty pages. If, however, a new section begins in fewer than twenty pages after the last definition, redefine the term again on its first appearance in the new section or chapter.

As an example of a simple definition for the foreign title *Khatāmun-Nabiyyīn*:

> Our Muslim opponents and we agree that the Holy Prophet Muhammad[sas] is *Khatāmun-Nabiyyīn* [the Seal of the

Prophets]. Our disagreement is over the true and correct understanding of the term *Khatāmun-Nabiyyīn.* The opposing ulema consider it to mean the last Prophet in time and space, whereas our understanding is based upon the guidance provided by the Holy Prophet[sas] himself.

2. **COMPLEX TERMS:** For more complex terms, which merit an explanation or context, use a footnote. Footnotes must be submitted to Additional Wakālat-e-Taṣnīf for approval. Subsequent instances of the term may reference the initial footnote, as needed.

As an example of a more complex foreign term such as *Aṣḥābuṣ-Ṣuffah* and its subsequent appearances, the following illustrate the required treatment:

INITIAL APPEARANCE OF THE FOREIGN TERM

These are the very ones who are called *Aṣḥābuṣ-Ṣuffah*[1] in the estimation of Allah. And do you know how faithful and glorious a people they will be—those who are called by the name *Aṣḥābuṣ-Ṣuffah?* They

---

1. In one corner of the Prophet's mosque in Madīnah, a covered platform was prepared which was known as 'Ṣuffah'. This served as the resting place of indigent Emigrants who dedicated themselves to the worship of Allah, the company of the Holy Prophet[sas], and recitation of the Holy Quran. They became known as *Aṣḥābuṣ-Ṣuffah.* [Publisher]

SUBSEQUENT APPEARANCE OF THE FOREIGN TERM

> It is incumbent upon you not to be arrogant towards them and you must not get tired of receiving them in large numbers. There will be people who will migrate from their homes to dwell in your quarters. They are *Aṣḥābuṣ-Ṣuffah*[1] in the eyes of Allah. Do you realize how magnificent in status the *Aṣḥābuṣ-Ṣuffah* will be? They will be very strong of faith. You will see
>
> ---
> 1. *See* footnote for *Aṣḥābuṣ-Ṣuffah* on page 213.

As considered necessary, glossary definitions should be provided at the end of the book for all terms regardless of whether option 1 or 2 was applied. In situations where the foreign term appeared only once in the book, there may be no need to duplicate the definition in the glossary.

A dictionary of words approved by Ḥaḍrat Khalīfatul-Masīḥ V (may Allah be his Helper) is given towards the end of this Style Guide and should be consulted as needed. This list is constantly being updated. If you would like to inquire about the spelling of a certain word that is not currently in our list, please write to us.

Salutations

Various salutations are used for Prophets, Companions, and other holy personages. Follow the method of salutation used by the Promised Messiah[as] or other authors in their original work. For example, if they write out *ṣallallāhu ʿalaihi wa sallam* in full, then

translate it in line as 'may peace and blessings of Allah be upon him'. See an example below:

اور وہ مسیح موعود نہ صرف مدت کے لحاظ سے آنحضرت صلی اللہ علیہ وسلم کے بعد چودھویں صدی میں ظاہر ہوا جیسا کہ مسیح ابن مریم موسٰی کے بعد چودھویں صدی میں ظاہر ہوا تھا۔

Just as the Messiah son of Mary came in the fourteenth century after Moses, the Promised Messiah appeared in the fourteenth century after the Holy Prophet, may peace and blessings of Allah be upon him.

If, however, a Prophet's name is followed by the abbreviation صلعم or the superscript صؑ or عؑ to represent *ṣallallāhu 'alaihi wa sallam* or *'alaihis-salām,* then write the corresponding abbreviated salutations in superscript.

Wherever the Promised Messiah[as] has written the name of a Prophet of God without salutations, the same is to be done in the translation. Thus, no salutations will be added in the English translation in those areas.

Avoid salutations when using an 'apostrophe s' ['s] to indicate possession. Please see the following examples:

- the books of the Promised Messiah[as]
- the Promised Messiah's books (no salutation when an 'apostrophe s' is used)

Salutations are to be written in superscript at the end of names <u>with a hair space</u>—this ensures digital searching capabilities are

not jeopardized. The following examples include the hair space, albeit difficult to spot with a naked eye:

- The Holy Prophet Muhammad[sas]
- Ḥaḍrat Mirza Ghulam Ahmad[as]
- Ali ibn Abi Talib[ra]
- Ḥaḍrat Mirza Tahir Ahmad[rta]
- Ḥaḍrat Mirza Masroor Ahmad[aba]

Honorific Titles

Sahib / Sahibah

Sahib has now become a part of the OED and may be used in an English translation depending on the specific case. If the word is added to someone's name to imply the general sense of *Mister* or *Miss/Ms,* it should be omitted in the English translation. For example, *Deputy Abdullah Atham sahib* would be translated as *Deputy Abdullah Atham;* note that *sahib* is dropped because it is not necessary. Similarly, inclusion of *sahib* for every name in a list of names is unnecessary, aside from the fact that it is distracting and redundant.

 However, when the term *sahib* is added to a stand-alone word, the term is included in the English translation; otherwise, the translation would sound awkward and disrespectful. For example, *Deputy Sahib* [*sahib* is necessary or else Deputy as a stand-alone

word would appear awkward and disrespectful]. We do not capitalize sahib when it is used with a person's name to clarify that it is not part of the individual's name. However, we do capitalize it when it is used with a single word or title. Alternatively, the latter can be translated into the English as 'respected'; e.g., Doctor Sahib or the respected/good doctor.

The following table illustrates all of the acceptable options for translating names with *sahib:*

URDU	ENGLISH TRANSLATION OPTIONS
Ḥaḍrat Sahib	Ḥaḍrat Sahib Ḥaḍrat [Mirza Ghulam Ahmad] Sahib Your Holiness / His Holiness
Ḥaḍrat Mirza sahib	Ḥaḍrat Mirza sahib Ḥaḍrat Mirza [Ghulam Ahmad] sahib
Ḥaḍrat Mirza Ghulam sahib	Ḥaḍrat Mirza Ghulam sahib Ḥaḍrat Mirza Ghulam [Ahmad] sahib
Ḥaḍrat Mirza Ghulam Ahmad sahib	Ḥaḍrat Mirza Ghulam Ahmad
Mirza Sahib	Mirza Sahib Mirza [Ghulam Ahmad] Sahib
Mirza Ghulam sahib	Mirza Ghulam sahib Mirza Ghulam [Ahmad] Sahib
Mirza Ghulam Ahmad sahib	Mirza Ghulam Ahmad

Ḥaḍrat / Hazrat

The Arabic and Urdu honorific title of حضرت is to be spelt Ḥaḍrat/ Hazrat. When this title appears before a name, it should be written. For example, one would write, Ḥaḍrat Mufti Muhammad Ṣādiqʳᵃ or Ḥaḍrat/Hazrat Khalīfatul-Masīḥ.

However, if the word appears before the name of a Prophet of God, or the title *Promised Messiah* or *Noble Messenger,* Ḥaḍrat/ Hazrat is excluded in the English translation. For example, حضرت آدم عليه السلام would be translated as 'Adam, peace be on him' in English.

Similarly, حضرت مسیح عليه السلام would be translated as 'the Messiah, peace be on him', and حضرت نوح عليه السلام would be translated as 'Noah, peace be on him'.

Note that Ḥaḍrat/Hazrat is an honorific title that can also be applied in a secular manner to non-religious dignitaries with the following meanings depending upon who is addressed:

- Your/His/Her Majesty (e.g. a king or queen)
- Your/His/Her Excellency (e.g. a king, magistrate, viceroy)
- Your/His/Her Honour (e.g. a judge)
- Your/His/Her Highness
- Your/His/Her Eminence
- Your/His/Her Worship (e.g. British parliamentarians)

Maulawī

When this appears before a personal name as a title, it is to be included in the English translation. For example, one would say 'Maulawī Noor-ud-Deen'.

If the words *Maulawī sahib* appear in direct speech, addressing an individual in particular, it should be written as such.

As an example, an acceptable English translation of the below would be:

حضرت مسیح موعود علیہ السلام نے مولوی نور الدین صاحب کو دیکھتے ہی فرمایا:۔
مولوی صاحب ہم آپ کا ہی انتظار کر رہے تھے۔

As soon as the Promised Messiah, peace be on him, saw Maulawī Noor-ud-Deen, he said, 'Maulawī sahib, you are just the person I was looking for!'

However, if *maulawī* is used in a generic sense, it is not capitalized:

- Yet alas! It never occurred to any *maulawī* that a prophecy had been fulfilled and a Sign in favour of Islam had been manifested.

Translating Footnotes

Author Footnotes

All author footnotes in the original text must be translated and preserved 'as is' in the final translation. In various instances, the Promised Messiah[as] writes the words نوٹ [note] and حاشیہ [marginal note / footnote] at the start of the footnote. Translate these as 'Note' and 'Footnote', respectively, keeping them bold if the original text is in bold. In certain places, for example, the Promised Messiah[as] ends a footnote with منہ , which should be rendered as '—Author'. In the event this word is not explicitly written in the original text, it should be verified that the footnote is indeed from the author. Once verified, write '[Author]' in publisher's brackets for clarity.

> [1] **Note:** Christian researchers have also expressed this view. See *Supernatural Religion*, page 522. For further information consult page 139 of my book *Tuhfa-e-Golarhviyyah*. (Author)

- For translations, an attempt should be made to preserve the actual footnote symbol used by the author (not necessarily the footnote number). For example, sometimes the Promised Messiah[as] has used a star symbol to designate a footnote marker, as shown in the example below.

> people—irrespective of being good or bad, being righteous or disobe-
> dient, being the follower of a true faith or a false one—are also shown
> some true dreams or vouchsafed true revelations so that their concept
> and conjecture, which derives from hearsay and imitation of others,
> may reach the level of *'ilmul-yaqīn* [knowledge by inference][1]☆ and
>
> ---
>
> 1. ☆ Knowledge is of three kinds: (1) First: *'ilmul-yaqīn,* [knowledge by in-
>   ference] which is akin to seeing smoke rise from a distance and deducing
>   that there must be a fire at that spot; (2) Second: *'ainul-yaqīn* [certainty by
>   sight], which is akin to seeing that fire with one's own eyes; and (3) Third:
>   *ḥaqqul-yaqīn,* [true certainty] which is akin to feeling its heat by putting one's
>   hand in that fire. (Author)

Publisher Footnotes

At times, the reader may require additional information to understand some part(s) of the Main Text. This can be achieved through the use of publisher footnotes. When these footnotes are meant for books of the Promised Messiah[as] and his *Khulafā',* they must be submitted in advance to Additional Wakālat-e-Taṣnīf for approval.

Publisher footnotes may provide historical context; information on personalities, books, or terms; clarifications of errors; textual references; or any other essential explanations. The following is an example:

> However, it is a pity that the Pundit needlessly wasted his time in
> penning those few lines. Prior to writing his discourse, had the Pundit
> read pages 212 to 215[1] of Part III of this book with some attention, it
> would have been clear to him that such thoughts are not called 'the Word
>
> ---
>
> 1. In the first English translation of *Barāhīn-e-Aḥmadiyya,* Part III, published in
>   2014, this referenced text appears on pages 115–117. [Publisher]

That said, excessive publisher footnotes can be distracting and it is imperative that translators exercise caution, minimize their usage, and employ brevity. For example, at times it might facilitate readability to include a foreign term's explanation within a publisher's bracket [ ] in the Main Text, instead of a footnote. If approved, such footnotes will be marked with '[Publisher]'. In this way, the accuracy and integrity of the original source text is maintained, as there is a clear distinction between the original author's footnotes and those given by the publisher. For the different note options, see Chapter 10, *Footnotes, Endnotes, & Glossary*, page 105.

References to verses of the Holy Quran which appear in the books of the Promised Messiah compiled in *Rūḥāni Khazā'in* or others are often added by the publisher in footnotes. Wherever such references are to be given, they should be included as footnotes from the publisher. The preferred manner in which to give a reference of the Holy Quran is to first provide the chapter name in italics, followed by a comma, and then a numerical citation, first mentioning the chapter number and then the verse number. Bismillah is always counted as the first verse of every chapter except *Sūrah at-Taubah*.

themselves can reach the Pure. But how are you to attain this
blessing? God has Himself provided the answer to this, where He
states in the Quran: [1] وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ. That is, seek the help of

---

[1] *Surah Al-Baqarah*, 2:46 [Publisher]

If a verse of the Holy Quran or any Arabic text that requires a translation in English, appears in a footnote, it may be referenced

with an asterisk or symbol and then given on the last line of the footnote, as shown below (or may be given in line with publisher brackets, as needed):

---

¹ Spiritual ascension of the Holy Prophet^{sa}. [Publisher]

² **Note:** There is a verse in the Holy Quran which clearly indicates that the Messiah and his mother travelled to Kashmir after the incident of the crucifixion. It says: وَاٰوَيْنٰهُمَاۤ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّمَعِيْنٍ ˙ 'We gave Jesus and his mother shelter on an elevated land which was a place of comfort and was provided with springs of clear water.' Here, God Almighty has depicted an illustration of Kashmir. According to the Arabic lexicon, the word *aawaa* is used to grant refuge against calamity or misfortune; and before the crucifixion, Jesus and his mother underwent no period of hardship as would require refuge. It is thus established that it was only after the incident of the crucifixion that God Almighty led Jesus and his mother to this elevated land. (Author)

*[*Surah Al-Mu'minun*, 23:51, Publisher]

As is evident from this example, the Arabic of chapter 23, verse 51, has been quoted in the footnote above. The Arabic verse has been marked with an asterisk and the full reference has been given on the last line of the footnote as an addition from the publisher because in the original Urdu text, the reference of this Arabic verse was not provided.

Reference Verifications

Overview

For all original source texts that are referenced, whether secular or religious, translators must attempt to verify the original sources to ensure that they have been correctly referenced in the book being translated. If any errors are found, they should be sent in writing to Additional Wakālat-e-Taṣnīf for future correction.

Sometimes a reference is made to a well-known hadith collection, such as *Ṣaḥīḥ al-Bukhārī* or *Ṣaḥīḥ Muslim,* without reference to any edition, volume, chapter, or hadith number. While this may have been convenient at a time when most of the readership were Muslims who were familiar with such texts, today's audiences are much broader and require complete references for verification and validation. If the reference found in an original work is incomplete—e.g. *al-Bukhārī* or *Muslim*—an effort should be made to identify the missing components of the reference.

If unable to find the complete reference, then Additional Wakālat-e-Taṣnīf may be contacted to help identify the following:

1. HOLY QURAN—chapter and verse number;
2. HADITH—the name of the hadith compilation, the specific book heading, chapter heading, and narration title and/or hadith number (please note that vol. # and page # are not useful references for hadith, as their pagination differs from edition to edition and publisher to publisher); and

3. ALL OTHER BOOKS—the book title, vol. #, page #, edition #, publisher, publication date/year, country, etc.

In any event, no modifications can be made to the references unless approved by Additional Wakālat-e-Taṣnīf in writing. There are no exceptions to this rule. Moreover, a more detailed reference will be included as a footnote disclosure, marked as '[Publisher]', or as a Main Text insertion within publisher's brackets.

Translating English to Urdu Translations

If an Urdu book quotes Urdu translations of an English source, an attempt should be made to identify the original English source text and give as it appears in the original publication.

Note: In the event the original Urdu translation deviates from the original English publication, this may present an issue. Please consult Additional Wakālat-e-Taṣnīf for guidance.

Chapter 13

INDEX

General Information

A good index helps the reader navigate the substantive topics raised in the book with relative ease. An index is an alphabetically arranged list by subject matter, individual, place, or references of the Holy Quran, Hadith and revelations of the Promised Messiah. This enables a reader to search for information within the book with far more exacting precision than by referring to the Contents. Taṣnīf relies on OSG to guide its indexing process.

When to Apply

The books of the Promised Messiah^as should have an index. In the case of longer books, there may be multiple indices (vide *Ḥaqīqatul-Waḥī*). Certain other books, such as children's storybooks, may not require an index.

Ideally, an index should be created in its own right, although a useful place to begin is reviewing the original index structure. However, not all index entries in the original may add value,

and judgement should be exercised to optimize entries for the readership's interest.

Index Format

The following guidelines should be considered:

- Place main index entries in bold
- When a subentry precedes the main index entry—e.g. 'favours of' in the below example—place a comma after the subentry (*favours of* in this case) to indicate placement of the main index entry (***Allah*** in this case). Essentially, the full entry should be understood and read as 'favours of Allah'.
- Where the subentry follows the main index entry—e.g. 'by the author' in the below example—place it without a comma. Here, the full entry should be understood and read as 'Announcement (s) by the author'.
- Subentries within the subentires should be avoided
- Page numbers should be given in sequential order, separated by commas for multiple entries, and by a en-dash for a range of pages (as illustrated below)

Allah
  favours of, 25
  glorification of and prayers to, 16–25
Announcement(s)
  by the author 5
  of reward of 10,000 rupees 46, 97
  regarding delay in publishing book 4

APPENDICES

Appendix A

TRANSLITERATION OF
THE QURANIC CHAPTER NAMES

List 1—Quranic Chapter Names in Numerical Sequence

List 2—Quranic Chapter Names in Alphabetical Order

List 1: Quranic Chapter Names in Numerical Sequence

The Quranic chapters are always spelled using transliteration with diacritical marks, even in books where diacritical marks are not utilized.

Ch #	Chapter name
1	al-Fātiḥah
2	al-Baqarah
3	Āl-e-ʿImrān
4	an-Nisāʾ
5	al-Māʾidah
6	al-Anʿām
7	al-Aʿrāf
8	al-Anfāl
9	at-Taubah
10	Yūnus
11	Hūd
12	Yūsuf
13	ar-Raʿd
14	Ibrāhīm
15	al-Ḥijr
16	an-Naḥl

Ch #	Chapter name
17	Banī Isrāʾīl
18	al-Kahf
19	Maryam
20	Ṭā Hā
21	al-Anbiyāʾ
22	al-Ḥajj
23	al-Muʾminūn
24	an-Nūr
25	al-Furqān
26	ash-Shuʿarāʾ
27	an-Naml
28	al-Qaṣaṣ
29	al-ʿAnkabūt
30	ar-Rūm
31	Luqmān
32	as-Sajdah
33	al-Aḥzāb

Ch #	Chapter name	Ch #	Chapter name
34	Saba'	55	ar-Raḥmān
35	Fāṭir	56	al-Wāqiʻah
36	Yā Sīn	57	al-Ḥadīd
37	aṣ-Ṣāffāt	58	al-Mujādalah
38	Ṣād	59	al-Ḥashr
39	az-Zumar	60	al-Mumtaḥinah
40	al-Mu'min	61	aṣ-Ṣaff
41	Ḥā Mīm as-Sajdah	62	al-Jumuʻah
42	ash-Shūrā	63	al-Munāfiqūn
43	az-Zukhruf	64	at-Taghābun
44	ad-Dukhān	65	aṭ-Ṭalāq
45	al-Jāthiyah	66	at-Taḥrīm
46	al-Aḥqāf	67	al-Mulk
47	Muḥammad	68	al-Qalam
48	al-Fatḥ	69	al-Ḥāqqah
49	al-Ḥujurāt	70	al-Maʻārij
50	Qāf	71	Nūḥ
51	adh-Dhāriyāt	72	al-Jinn
52	aṭ-Ṭūr	73	al-Muzzammil
53	an-Najm	74	al-Muddaththir
54	al-Qamar	75	al-Qiyāmah

Ch #	Chapter name	Ch #	Chapter name
76	ad-Dahr	96	al-ʿAlaq
77	al-Mursalāt	97	al-Qadr
78	an-Naba'	98	al-Bayyinah
79	an-Nāziʿāt	99	az-Zilzāl
80	ʿAbasa	100	al-ʿĀdiyāt
81	at-Takwīr	101	al-Qāriʿah
82	al-Infiṭār	102	at-Takāthur
83	at-Taṭfīf	103	al-ʿAṣr
84	al-Inshiqāq	104	al-Humazah
85	al-Burūj	105	al-Fīl
86	aṭ-Ṭāriq	106	Quraish
87	al-Aʿlā	107	al-Māʿūn
88	al-Ghāshiyah	108	al-Kauthar
89	al-Fajr	109	al-Kāfirūn
90	al-Balad	110	an-Naṣr
91	ash-Shams	111	al-Lahab
92	al-Lail	112	al-Ikhlāṣ
93	aḍ-Ḍuḥā	113	al-Falaq
94	al-Inshirāḥ	114	an-Nās
95	at-Tīn		

List 2: Quranic Chapter Names in Alphabetical Order

The Quranic chapters are always spelled using transliteration with diacritical marks, even in books where diacritical marks are not utilized.

Ch #	Chapter name
80	ʿAbasa
76	ad-Dahr
93	aḍ-Ḍuḥā
44	ad-Dukhān
51	adh-Dhāriyāt
3	Āl-e-ʿImrān
46	al-Aḥqāf
33	al-Aḥzāb
21	al-Anbiyāʾ
8	al-Anfāl
6	al-Anʿām
87	al-Aʿlā
7	al-Aʿrāf
90	al-Balad

Ch #	Chapter name
2	al-Baqarah
98	al-Bayyinah
85	al-Burūj
89	al-Fajr
113	al-Falaq
1	al-Fātiḥah
48	al-Fatḥ
105	al-Fīl
25	al-Furqān
88	al-Ghāshiyah
57	al-Ḥadīd
22	al-Ḥajj
69	al-Ḥāqqah
59	al-Ḥashr
15	al-Ḥijr

Ch #	Chapter name	Ch #	Chapter name
49	al-Ḥujurāt	63	al-Munāfiqūn
104	al-Humazah	77	al-Mursalāt
112	al-Ikhlāṣ	73	al-Muzzammil
82	al-Infiṭār	23	al-Mu'minūn
84	al-Inshiqāq	40	al-Mu'min
94	al-Inshirāḥ	97	al-Qadr
45	al-Jāthiyah	68	al-Qalam
72	al-Jinn	54	al-Qamar
62	al-Jumu'ah	101	al-Qāri'ah
109	al-Kāfirūn	28	al-Qaṣaṣ
18	al-Kahf	75	al-Qiyāmah
108	al-Kauthar	56	al-Wāqi'ah
111	al-Lahab	100	al-'Ādiyāt
92	al-Lail	96	al-'Alaq
70	al-Ma'ārij	29	al-'Ankabūt
107	al-Mā'ūn	103	al-'Aṣr
5	al-Mā'idah	78	an-Naba'
74	al-Muddaththir	16	an-Naḥl
58	al-Mujādalah	53	an-Najm
67	al-Mulk	27	an-Naml
60	al-Mumtaḥinah	110	an-Naṣr

Ch #	Chapter name	Ch #	Chapter name
114	an-Nās	52	aṭ-Ṭūr
79	an-Nāzi'āt	99	az-Zilzāl
4	an-Nisā'	43	az-Zukhruf
24	an-Nūr	39	az-Zumar
55	ar-Raḥmān	17	Banī Isrā'īl
13	ar-Ra'd	35	Fāṭir
30	ar-Rūm	41	Ḥā Mīm as-Sajdah
37	aṣ-Ṣāffāt	11	Hūd
61	aṣ-Ṣaff	14	Ibrāhīm
32	as-Sajdah	31	Luqmān
91	ash-Shams	19	Maryam
42	ash-Shūrā	47	Muḥammad
26	ash-Shu'arā'	71	Nūḥ
64	at-Taghābun	50	Qāf
66	at-Taḥrīm	106	Quraish
102	at-Takāthur	34	Saba'
81	at-Takwīr	38	Ṣād
65	aṭ-Ṭalāq	20	Ṭā Hā
86	aṭ-Ṭāriq	36	Yā Sīn
83	at-Taṭfīf	10	Yūnus
9	at-Taubah	12	Yūsuf
95	at-Tīn		

Appendix B

BOOKS
OF THE PROMISED MESSIAH

List 1—English Translation of the Titles

List 2—Transliteration of the Book Titles

List 3—Books to Use the Royal Asiatic Society (RAS) Transliteration System

List 1—English Translation of the Titles

The following English translations have been approved for the titles of the books of the Promised Messiah[as]:

#	TITLE OF THE BOOK	ENGLISH TITLE
1	Barāhīn-e-Aḥmadiyya (Part I)	Barāhīn-e-Aḥmadiyya (Part I)
2	Barāhīn-e-Aḥmadiyya (Part II)	Barāhīn-e-Aḥmadiyya (Part II)
3	Barāhīn-e-Aḥmadiyya (Part III)	Barāhīn-e-Aḥmadiyya (Part III)
4	Barāhīn-e-Aḥmadiyya (Part IV)	Barāhīn-e-Aḥmadiyya (Part IV)
5	Purānī Taḥrīreiń	Early Writings
6	Surmah Chashm-e-Āryah	Guidance for the Aryas
7	Shaḥna-e-Ḥaqq	The Verdict of Truth
8	Sabz Ishtihār	The Green Announcement
9	Fatḥ-e-Islām	Victory of Islam
10	Tauḍīḥ-e-Marām	Elucidation of Objectives
11	Izāla-e-Auhām	The Removal of Misconceptions
12	Al-Ḥaqq Mubāḥathah Ludhiana	Truth about the Ludhiana Debate
13	Al-Ḥaqq Mubāḥathah Dehli	Truth about the Delhi Debate

#	Title of the Book	English Title
14	Āsmānī Faiṣalah	The Heavenly Verdict
15	Nishān-e-Āsmānī	The Heavenly Sign
16	Eik 'Īsā'ī kei Tīn Sawāl aur unkei Jawābāt	Three Questions by a Christian and their Answers
17	Ā'īna-e-Kamālāt-e-Islām	The Mirror of the Excellences of Islam
18	Barakātud-Du'ā'	The Blessings of Prayer
19	Ḥujjatul-Islām	A Conclusive Argument in Favour of Islam
20	Sachchā'i kā Iẓhār	An Exposition of the Truth
21	Jang-e-Muqaddas	The Holy War
22	Shahādatul-Qur'ān	Testimony of the Holy Quran
23	Tuḥfa-e-Baghdād	A Gift for Baghdad
24	Karāmātuṣ-Ṣādiqīn	The Miracles of the Truthful
25	Ḥamāmatul-Bushrā	The Dove of Good News
26	Nūrul-Ḥaqq, Part 1	The Light of Truth, Part 1
27	Nūrul-Ḥaqq, Part 2	The Light of Truth, Part 2
28	Itmāmul-Ḥujjah	The Conclusive Argument
29	Sirrul-Khilāfah	The Reality of Khilafat
30	Anwārul-Islām	The Light of Islam

#	Title of the Book	English Title
31	Minanur-Raḥmān	The Blessings of the Gracious God
32	Ḍiyā'ul-Ḥaqq	The Torch of Truth
33	Nūrul-Qur'ān Part 1	The Light of the Holy Quran Part 1
34	Nūrul-Qur'ān Part 2	The Light of the Holy Quran Part 2
35	Mi'yārul-Madhāhib	The Criterion for Religions
36	Āryah Dharam	The Aryah Faith
37	Satt Bachan	The True Word
38	Islāmī Uṣūl kī Filasafī	The Philosophy of the Teachings of Islam
39	Anjām-e-Ātham	The Death of Atham
40	Sirāj-e-Munīr	The Shining Lamp
41	Istiftā'	An Inquiry
42	Ḥujjatullāh	God's Final Argument
43	Toḥfa-e-Qaiṣariyyah	A Gift for the Queen
44	Jalsa-e-Aḥbāb	A Gathering of Friends
45	Maḥmūd kī Āmīn	Mahmud's Amin
46	Sirāj-ud-Dīn 'Īsā'ī kei Chār Sawāloṅ kā Jawāb	Answers to the Four Questions by Siraj-ud-Din, a Christian
47	Kitābul-Bariyyah	The Acquittal

#	Title of the Book	English Title
48	Al-Balāgh yā Faryād-e-Dard	The Message or A Cry of Anguish
49	Ḍarūratul-Imām	The Need for the Imam
50	Najmul-Hudā	The Guiding Star
51	Rāz-e-Ḥaqīqat	A Hidden Truth
52	Kashful-Ghiṭā'	The Truth Unveiled
53	Ayyāmuṣ-Ṣulḥ	The Age of Peace
54	Ḥaqīqatul-Mahdī	The True Nature of the Mahdi
55	Masīḥ Hindustān Meiṅ	Jesus in India
56	Sitāra-e-Qaiṣarah	The Star of Victoria
57	Tiryāqul-Qulūb	The Elixir for the Hearts
58	Toḥfa-e-Ghaznaviyyah	A Gift for Ghaznavi
59	Ro'idād-e-Jalsa-e-Du'ā'	The Proceedings of a Prayer Meeting
60	Khuṭbah Ilhāmiyyah	The Revealed Sermon
61	Lujjatun-Nūr	The Ocean of Light
62	Government Angrezī aur Jihād	The British Government and Jihad
63	Toḥfa-e-Golarhviyyah	A Gift for Golarvi
64	Arba'īn	The Forty (Divine Arguments Against all Opponents)

#	Title of the Book	English Title
65	I'jāzul-Masīḥ	Miracle of the Messiah
66	Eik Ghalaṭī kā Izālah	A Misconception Removed
67	Dāfi'ul-Balā' Wa Mi'yāru Ahlil-Iṣṭifā'	Defence Against the Calamity and a Criterion for the Elect of God
68	Al-Hudā wa-Tabṣiratu Limań-Yarā	The Guidance, and Advice for those with Open Eyes
69	Nuzūlul-Masīḥ	Descent of the Messiah
70	Gunāh sei Nijāt kyūń kar mil saktī hei?	*How to Attain Deliverance from Sin
71	'Iṣmat-e-Anbiyā'	The Honour of Prophets
72	Kashtī-e-Nūḥ	Noah's Ark
73	Tuḥfatun-Nadwah	A Gift for Nadwah
74	I'jāz-e-Aḥmadī	The Miracle of Ahmad
75	Review bar Mubāḥathah Batālvī wa Chakrhālvī	A Review of the Debate between Batalvi and Chakrhalvi
76	Mawāhibur-Raḥmān	The Bounties of the Gracious One God
77	Nasīm-e-Da'wat	An Invitation
78	Sanātan Dharam	The Sanatan Faith
79	Tadhkiratush-Shahādatain	In the Memory of the Two Martyrs
80	Sīratul-Abdāl	The Hallmarks of the Saints

#	Title of the Book	English Title
81	Lecture Lahore	Lecture Lahore
82	Lecture Sialkot	Lecture Sialkot
83	Lecture Ludhiana	Lecture Ludhiana
84	Al-Waṣiyyat	The Will
85	Chashma-e-Masīḥī	The Fountain of Christianity
86	Tajalliyyāt-e-Ilāhiyyah	Divine Manifestations
87	Qadian kei Āryah aur Hamm	Ahmadis and the Aryas of Qadian
88	Barāhīn-e-Aḥmadiyya (Part V)	Barāhīn-e-Aḥmadiyya (Part V)
89	Ḥaqīqatul-Waḥī	The Philosophy of Divine Revelation
90	Chashma-e-Maʿrifat	The Fountain of True Knowledge
91	Paighām-e-Ṣulḥ	A Message of Peace
92	Aḥmadī aur Ghair Aḥmadī meiń kyā Farq hei	The Advent of the Promised Messiah

List 2—Transliteration of the Book Titles

The titles of the Promised Messiah's books are always spelled using transliteration with diacritical marks, even in books where diacritical marks are not utilized.

#	With Diacritical Marks	Without Diacritical Marks
1	Barāhīn-e-Aḥmadiyya (Part I)	Not Applicable (always write with diacritical marks)
2	Barāhīn-e-Aḥmadiyya (Part II)	″
3	Barāhīn-e-Aḥmadiyya (Part III)	″
4	Barāhīn-e-Aḥmadiyya (Part IV)	″
5	Purānī Taḥrīreiń	″
6	Surmah Chashm-e-Āryah	″
7	Shaḥna-e-Ḥaqq	″
8	Sabz Ishtihār	″
9	Fatḥ-e- Islām	″
10	Tauḍīḥ-e-Marām	″
11	Izāla-e-Auhām	″

#	WITH DIACRITICAL MARKS	WITHOUT DIACRITICAL MARKS
12	Al-Ḥaqq Mubāḥathah Ludhiana	"
13	Al-Ḥaqq Mubāḥathah Dehli	"
14	Āsmānī Faiṣalah	"
15	Nishān-e-Āsmānī	"
16	Eik ‘Īsā’ī kei Tīn Sawāl aur unkei Jawābāt	"
17	Ā’īna-e-Kamālāt-e-Islām	"
18	Barakātud-Du‘ā’	"
19	Ḥujjatul-Islām	"
20	Sachchā’i kā Iẓhār	"
21	Jang-e-Muqaddas	"
22	Shahādatul-Qur’ān	"
23	Tuḥfa-e-Baghdād	"
24	Karāmātuṣ-Ṣādiqīn	"
25	Ḥamāmatul-Bushrā	"
26	Nūrul-Ḥaqq Part 1	"
27	Nūrul-Ḥaqq Part 2	"
28	Itmāmul-Ḥujjah	"

#	With Diacritical Marks	Without Diacritical Marks
29	Sirrul-Khilāfah	"
30	Anwārul-Islām	*same as written in* 'With Diacrtical Marks' column
31	Minanur-Raḥmān	"
32	Ḍiyā'ul-Ḥaqq	"
33	Nūrul-Qur'ān Part 1	"
34	Nūrul-Qur'ān Part 2	"
35	Mi'yārul-Madhāhib	"
36	Āryah Dharam	"
37	Satt Bachan	"
38	Islāmī Uṣūl kī Filasafī	"
39	Anjām-e-Ātham	"
40	Sirāj-e-Munīr	"
41	Istiftā'	"
42	Ḥujjatullāh	"
43	Toḥfa-e-Qaiṣariyyah	"
44	Jalsa-e-Aḥbāb	"
45	Maḥmūd kī Āmīn	"

#	With Diacritical Marks	Without Diacritical Marks
46	Sirāj-ud-Dīn ʿĪsāʾī kei Chār Sawāloń kā Jawāb	*same as written in* 'With Diacrtical Marks' column
47	Kitābul-Bariyyah	"
48	Al-Balāgh yā Faryād-e-Dard	"
49	Ḍarūratul-Imām	"
50	Najmul-Hudā	"
51	Rāz-e-Ḥaqīqat	"
52	Kashful-Ghiṭāʾ	"
53	Ayyāmuṣ-Ṣulḥ	"
54	Ḥaqīqatul-Mahdī	"
55	Masīḥ Hindustān Meiń	"
56	Sitāra-e-Qaiṣarah	"
57	Tiryāqul-Qulūb	"
58	Toḥfa-e-Ghaznaviyyah	"
59	Roʾidād-e-Jalsa-e-Duʿāʾ	"
60	Khuṭbah Ilhāmiyyah	"
61	Lujjatun-Nūr	"

#	With Diacritical Marks	Without Diacritical Marks
62	Government Angrezī aur Jihād	*same as written in* 'With Diacrtical Marks' column
63	Toḥfa-e- Golarhviyyah	"
64	Arbaʿīn	"
65	Iʿjāzul-Masīḥ	"
66	Eik Ghalaṭī kā Izālah	"
67	Dāfiʿul-Balāʾ Wa Miʿyāru Ahlil-Iṣṭifāʾ	"
68	Al-Hudā wa-Tabṣiratu Limań-Yarā	"
69	Nuzūlul-Masīḥ	"
70	Gunāh sei Nijāt kyūń kar mil saktī hei?	"
71	ʿIṣmat-e-Anbiyāʾ	"
72	Kashtī-e-Nūḥ	"
73	Tuḥfatun-Nadwah	"
74	Iʿjāz-e-Aḥmadī	"
75	Review bar Mubāḥathah Batālvī wa Chakrhālvī	"
76	Mawāhibur-Raḥmān	"

#	WITH DIACRITICAL MARKS	WITHOUT DIACRITICAL MARKS
77	Nasīm-e-Daʿwat	*same as written in* 'With Diacrtical Marks' column
78	Sanātan Dharam	"
79	Tadhkiratush-Shahādatain	"
80	Sīratul-Abdāl	"
81	Lecture Lahore	"
82	Lecture Sialkot	"
83	Lecture Ludhiana	"
84	Al-Waṣiyyat	"
85	Chashma-e-Masīḥī	"
86	Tajalliyyāt-e-Ilāhiyyah	"
87	Qadian kei Āryah aur Hamm	"
88	Barāhīn-e-Aḥmadiyya (Part V)	"
89	Ḥaqīqatul-Waḥī	"
90	Chashma-e-Maʿrifat	"
91	Paighām-e-Ṣulḥ	"
92	Aḥmadī aur Ghair Aḥmadī meiń kyā Farq hei	"

List 3—Books to Use the Royal Asiatic Society (RAS) Transliteration System

Transliteration with diacritical marks will be applied to foreign terms in books that are of a more scholarly or academic nature. The following list identifies which of the Promised Messiah's books should use diacritical marks when transliterating foreign terms that appear in their main text (e.g. *Taṣnīf* or *Tasneef*):

RK VOL	BOOK NAME	USE DIACRITICAL MARKS?
1	Barāhīn-e-Aḥmadiyya (Part I)	Yes
1	Barāhīn-e-Aḥmadiyya (Part II)	Yes
1	Barāhīn-e-Aḥmadiyya (Part III)	Yes
1	Barāhīn-e-Aḥmadiyya (Part IV)	Yes
2	Purānī Taḥrīreiń	Yes
2	Sabz Ishtihār	No
2	Shaḥna-e-Ḥaqq	Yes
2	Surmah Chashm-e-Āryah	Yes
3	Fatḥ-e- Islām	Yes
3	Izāla-e-Auhām	Yes
3	Tauḍīḥ-e-Marām	Yes
4	Al-Ḥaqq Mubāḥathah Dehli	Yes
4	Al-Ḥaqq Mubāḥathah Ludhiana	Yes

RK VOL	Book Name	Use Diacritical Marks?
4	Āsmānī Faiṣalah	No
4	Eik ʿĪsāʾī kei Tīn Sawāl aur unkei Jawābāt	No
4	Nishān-e-Āsmānī	No
5	Āʾīna-e-Kamālāt-e-Islām	Yes
6	Barakātud-Duʿāʾ	No
6	Ḥujjatul-Islām	Yes
6	Jang-e-Muqaddas	Yes
6	Sachchāʾi kā Iẓhār	No
6	Shahādatul-Qurʾān	Yes
7	Ḥamāmatul-Bushrā	Yes
7	Karāmātuṣ-Ṣādiqīn	Yes
7	Tuḥfa-e-Baghdād	Yes
8	Itmāmul-Ḥujjah	Yes
8	Nūrul-Ḥaqq Part I	Yes
8	Nūrul-Ḥaqq Part 2	Yes
8	Sirrul-Khilāfah	Yes
9	Anwārul-Islām	No
9	Ḍiyāʾul-Ḥaqq	No
9	Miʿyārul-Madhāhib	No
9	Minanur-Raḥmān	Yes

RK VOL	BOOK NAME	USE DIACRITICAL MARKS?
9	Nūrul-Qur'ān Number 1	Yes
9	Nūrul-Qur'ān Number 2	Yes
10	Āryah Dharam	Yes
10	Islāmī Uṣūl kī Filasafī	No *
10	Satt Bachan	Yes
11	Anjām-e-Ātham	No
12	Ḥujjatullāh	Yes
12	Istiftā'	Yes
12	Jalsa-e-Aḥbāb	No
12	Maḥmūd kī Āmīn	No
12	Sirāj-e-Munīr	Yes
12	Sirāj-ud-Dīn 'Īsā'ī kei Chār Sawāloṅ kā Jawāb	No
12	Toḥfa-e-Qaiṣariyyah	No
13	Al-Balāgh yā Faryād-e-Dard	Yes
13	Ḍarūratul-Imām	Yes
13	Kitābul-Bariyyah	Yes
14	Ayyāmuṣ-Ṣulḥ	Yes
14	Ḥaqīqatul-Mahdī	Yes

---

* Previous publications may have employed the RAS transliteration using diacrtical marks.

RK VOL	BOOK NAME	USE DIACRITICAL MARKS?
14	Kashful-Ghiṭā'	Yes
14	Najmul-Hudā	Yes
14	Rāz-e-Ḥaqīqat	Yes
15	Masīḥ Hindustān Meiń	No *
15	Ro'idād-e-Jalsa-e-Du'ā'	No
15	Sitāra-e-Qaiṣarah	No
15	Tiryāqul-Qulūb	Yes
15	Toḥfa-e-Ghaznaviyyah	Yes
16	Khuṭbah Ilhāmiyyah	Yes
16	Lujjatun-Nūr	Yes
17	Arba'īn	Yes
17	Government Angrezī aur Jihād	No
17	Toḥfa-e-Golarhviyyah	Yes
18	Al-Hudā wa-Tabṣiratu Limań-Yarā	Yes
18	Dāfi'ul-Balā' Wa Mi'yāru Ahlil-Iṣṭifā'	Yes
18	Eik Ghalaṭī kā Izālah	No
18	Gunāh sei Nijāt kyūń kar mil saktī hei?	No
18	I'jāzul-Masīḥ	Yes
18	'Iṣmat-e-Anbiyā'	No
18	Nuzūlul-Masīḥ	Yes

RK VOL	BOOK NAME	USE DIACRITICAL MARKS?
19	Iʻjāz-e-Aḥmadī	Yes
19	Kashtī-e-Nūḥ	No
19	Mawāhibur-Raḥmān	Yes
19	Nasīm-e-Daʻwat	No
19	Review bar Mubāḥathah Batālvī wa Chakrhālvī	Yes
19	Sanātan Dharam	Yes
19	Tuḥfatun-Nadwah	Yes
20	Al-Waṣiyyat	No
20	Chashma'-e-Masīḥī	Yes
20	Lecture Lahore	No
20	Lecture Ludhiana	No
20	Lecture Sialkot	No
20	Qadian kei Āryah aur Hamm	No
20	Sīratul-Abdāl	Yes
20	Tadhkiratush-Shahādatain	No
20	Tajalliyyāt-e-Ilāhiyyah	Yes
21	Barāhīn-e-Aḥmadiyya (Part V)	Yes
22	Ḥaqīqatul-Waḥī	Yes
23	Chashma'-e-Maʻrifat	Yes
23	Paighām-e-Ṣulḥ	No

Appendix C

BOOKS OF THE BIBLE

We recommend quoting from the King James Version (KJV) because it is a universally recognized standard, but if another version is cited, it should be properly referenced. The following lists all the books of the Bible along with their Urdu names and their abbreviations for reference.

Please note that this is the order in which any index is to be sequenced.

Old Testament

URDU	OLD TESTAMENT	ABBRV.
پیدائش	Genesis	Gen.
خروج	Exodus	Exod.
احبار	Leviticus	Lev.
گنتی	Numbers	Num.
استثناء	Deuteronomy	Deut.

URDU	OLD TESTAMENT	ABBRV.
یشوع	Joshua	Josh.
قضاۃ	Judges	Judg.
روت	Ruth	Ruth
سموئیل۔ا	1 Samuel	1 Sam.
سموئیل۔۲	2 Samuel	2 Sam.
سلاطین۔ا	1 Kings	1 Kgs
سلاطین۔ ۲	2 Kings	2 Kgs
توارتخ۔ا	1 Chronicles	1 Chr.
توارتخ۔ ۲	2 Chronicles	2 Chr.
عزیر	Ezra	Ezra
نحمیاہ	Nehemiah	Neh.
آستر	Esther	Esther
ایوب	Job	Job
زبور	Psalms	Ps. (pl. Pss.)
امثال	Proverbs	Prov.
واعظ	Ecclesiastes	Eccles.
غزل الغزلات	Song of Solomon	S. of S.
یسعیاہ	Isaiah	Isa.
یرمیاہ	Jeremiah	Jer.
نوحہ	Lamentations	Lam.
حزقیل	Ezekiel	Ezek.

URDU	OLD TESTAMENT	ABBRV.
دانیال	Daniel	Dan.
ہوسیع	Hosea	Hos.
یوائیل	Joel	Joel
عاموس	Amos	Amos
عبدیاہ	Obadiah	Obad.
یوناہ	Jonah	Jonah
میکاہ	Micah	Mic
ناحوم	Nahum	Nahum
حبقوق	Habakkuk	Hab.
صفنیاہ	Zephaniah	Zeph.
حجی	Haggai	Hag.
زکریاہ	Zechariah	Zech.
ملاکی	Malachi	Mal.

New Testament

URDU	OLD TESTAMENT	ABBRV.
متی	Matthew	Matt.
مرقس	Mark	Mark
لوقا	Luke	Luke
یوحنا	John	John
اعمال	Acts (of the Apostles)	Acts
رومیوں	Romans	Rom.
کرنتھیوں۔ ۱	1 Corinthians	1 Cor.
کرنتھیوں۔ ۲	2 Corinthians	2 Cor.
گلتیوں	Galatians	Gal.
افسیوں	Ephesians	Eph.
فلپیوں	Philippians	Phil.
گلسیوں	Colossians	Col.
تھسلنیکیوں۔ ۱	1 Thessalonians	1 Thess.
تھسلنیکیوں۔ ۲	2 Thessalonians	2 Thess.
تیمتھیس۔۱	1 Timothy	1 Tim.
تیمتھیس۔ ۲	2 Timothy	2 Tim.
طِطُس	Titus	Titus
فلیمون	Philemon	Phile.
عبرانیوں	Hebrews	Heb.
یعقوب	James	Jas.
پطرس۔ ۱	1 Peter	1 Pet.

URDU	OLD TESTAMENT	ABBRV.
پطرس۔ ۲	2 Peter	2 Pet.
یوحنا۔۱	1 John	1 John
یوحنا۔ ۲	2 John	2 John
یوحنا۔ ۳	3 John	3 John
یہوداہ	Jude	Jude
مکاشفہ	Revelation	Rev.

Appendix D

PROPHETS & OTHERS
NAMED IN THE QURAN

The following lists the names of Prophets and others who are mentioned in the Holy Quran, along with their transliteration (with and without diacritical marks) and their English equivalents where applicable:

Names of Prophets in the Quran

Quranic with Diacrtical Marks	Biblical Equivalent	Quranic without Diacrtical Marks
Ādam	Adam	Adam
Ibrāhīm	Abraham	Ibrahim
Hārūn	Aaron	Harun
Hūd		Hud
Dāwūd	David	Dawud
Ilyās	Elijah	Ilyas

Quranic with Diacrtical Marks	Biblical Equivalent	Quranic without Diacrtical Marks
Al-Yasaʿ	Elisha	Al-Yasa
Idrīs	Enoch	Idris
Dhul-Kifl	Ezekiel	Dhul-Kifl
Ismāʿīl	Ishmael	Isma'il
Isḥāq	Isaac	Ishaq
Yaʿqūb	Jacob	Ya'qub
ʿĪsā	Jesus	Isa
Shuʿaib		Shu'aib
Ayyūb	Job	Ayyub
Yaḥyā	John the Baptist	Yahya
Yūnus	Jonah	Yunus
Yūsuf	Joseph	Yusuf
Lūṭ	Lot	Lut
Muḥammad		Muhammad
Mūsā	Moses	Musa
Nūḥ	Noah	Nuh
Ṣāliḥ		Salih
Sulaimān	Solomon	Sulaiman
Zakariyyā	Zechariah	Zakariyya

Other Names in the Quran

Quranic	Biblical Equivalent
Āzar	Terah
ʿAzīz	Potiphar
As-Sāmirī	
Abū Lahab	
Dhul-Qarnain	Cyrus the Great of Persia
Firʿaun	Pharaoh
Hāmān	
Iblīs	
ʿImrān	Amram
Jālūt	Goliath
Luqmān	
Maryam	Mary
Qārūn	Korah
Ṭālūt	Saul
ʿUzair	Ezra

Zaid [bin Ḥārith]

Appendix E

ABOUT THE AUTHOR(S)

Exhibit 1—The Promised Messiah[as]

Exhibit 2—Ḥaḍrat Khalīfatul-Masīḥ I[ra]

Exhibit 3—Ḥaḍrat Khalīfatul-Masīḥ II[ra]

Exhibit 4—Ḥaḍrat Khalīfatul-Masīḥ III[rta]

Exhibit 5—Ḥaḍrat Khalīfatul-Masīḥ IV[rta]

Exhibit 6—Ḥaḍrat Khalīfatul-Masīḥ V[aba]

Ḥaḍrat Mirza Ghulam Ahmad of Qadian
The Promised Messiah & Mahdi[as]

EXHIBIT 1

THE PROMISED MESSIAH

Ḥaḍrat Mirza Ghulam Ahmad[as] was born in 1835 in Qadian, India. Since his very youth, he had dedicated himself to prayer and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God, culminating in moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad[as] started experiencing Divine dreams, visions, and revelations at a young age. In 1889, under Divine command, he started accepting initiation into the Ahmadiyya Muslim Community. Divine revelations continued to increase and God commanded him to announce that He had appointed him to be the same Reformer of the Latter Days who

was prophesied by various religions under different titles. He claimed to be the same Prophet about whom the Holy Prophet Muhammad[sas] said would be raised as the Promised Messiah and Mahdi. The Ahmadiyya Muslim Community is now established in more than 200 countries.

After his demise in 1908, the second manifestation of divine power was demonstrated, and the institution of *Khilāfat* (Successorship) was established to succeed him in fulfilment of the prophecies made in the Holy Quran, the Hadith, and the Promised Messiah's book *al-Waṣiyyat*. Ḥaḍrat Mirza Masroor Ahmad[aba] is the Fifth Successor to the Promised Messiah[as] and the present Head of the Ahmadiyya Muslim Community.

Ḥaḍrat Maulānā Ḥāfiẓ Hakeem Noor-ud-Deenra
Khalīfatul-Masīḥ I

EXHIBIT 2

ḤAḌRAT KHALĪFATUL-MASĪḤ I

Ḥaḍrat al-Ḥāj Maulānā Ḥāfiẓ Hakeem Noor-ud-Deen (1841–1914), may Allah be pleased with him, was the First Khalifah of the Promised Messiah—Ḥaḍrat Mirza Ghulam Ahmad[as]. He was elected to this blessed office unanimously by the Community on 27 May 1908, shortly after the demise of the Promised Messiah[as].

Ḥaḍrat Maulānā Hakeem Noor-ud-Deen[ra] was born in Bhera, India and was the 34th direct male descendant of Ḥaḍrat ʿUmar ibn al-Khaṭṭāb[ra], the second Khalifah of the Holy Prophet Muhammad[sas]. He started studying the Holy Quran at an early age and travelled far and wide in pursuit of knowledge, including Makkah and Madinah. He mastered Arabic and Hebrew, Islamic jurisprudence and philosophy, commentaries on the Holy Quran, and Persian poetry. In addition to his international renown as an Islamic scholar, he was an accomplished physician serving as the Royal Physician of the Maharaja of Jammu and Kashmir.

Like so many renowned scholars of the time, he immediately recognized and accepted the Promised Messiah[as], who wrote the following about him:

Ever since I have been commissioned by Allah the Exalted

and have been revived by the Ever-Living, the Self-Subsisting One, I have been eager to meet distinguished helpers of the Faith, with an eagerness greater than that of a thirsty one seeking water. I supplicated day and night: 'Lord, I am alone and helpless—who will be my helper and my assistant?' When my hands rose repeatedly in supplication, and the atmosphere became charged with my prayer, Allah the Exalted hearkened my entreaty and the mercy of the Lord of the worlds was roused on my behalf and He bestowed upon me a sincere and faithful friend who is the foremost of my helpers and is the essence of those who are my faithful friends in the cause of the Faith. His name—like his shining qualities—is Noor-ud-Deen [Light of the Faith]. (*Ā'ina-e-Kamālāt-e-Islām*, Rūḥāni Khazā'in, vol. 5, p. 581–582)

His profound insights of the Holy Quran have been compiled in a collection entitled *Ḥaqā'iqul-Furqān.* His countless services in the cause of Islam Ahmadiyyat include overseeing the compilation of the English translation of the Holy Quran, establishing the Community's first foreign mission in the United Kingdom, and authoring numerous publications.

A significant aspect of his life was his endless dedication to educating the youth. This was accomplished throughout his life, often at his own expense. The fruit of these efforts culminated in some of the most towering scholarly figures in the history of Ahmadiyyat, including: Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalīfatul-Masīḥ II[ra]; Ḥaḍrat Mirza Bashir Ahmad[ra]; Ḥaḍrat Mirza Sharif Ahmad[ra]; Ḥaḍrat Mir Muhammad

Ishaq[ra]; Ḥaḍrat Ḥāfiẓ Roshan Ali[ra]; and Ḥaḍrat Sufi Ghulam Muhammad[ra].

The Promised Messiah[as] cherished his outstanding character and commitment, an expression of which is seen in the following Persian couplet:

چہ خوش بودے اگر ہر یک زامت نور دین بودے   ہمین بودے اگر ہر دل پُر از نورِ یقین بودے

*How excellent would it be if everyone of the Community
were a Noor-ud-Deen—*

*So would it be if every heart were filled with the light of
the certainty of faith!*

Ḥaḍrat Khalīfatul-Masīḥ I[ra] passed away on 13 March 1914 and was buried in Bahishtī Maqbarah in Qadian, India. He was succeeded by Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalīfatul-Masīḥ II[ra].

Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad^ra
Khalīfatul-Masīḥ II

EXHIBIT 3
ḤAḌRAT KHALĪFATUL-MASĪḤ II

Ḥaḍrat al-Ḥāj Mirza Bashir-ud-Din Mahmud Ahmad (1889–1965), was the Second Khalifah of the Ahmadiyya Muslim Community. He was the son of the Promised Messiah and his birth was the fulfilment of the Muṣleḥ Mau'ūd (Promised Reformer) prophecy. This prophecy was published by the Promised Messiah as a Sign of the truth of Islam in reply to a challenge put forth by the Arya Samaj.

From his early youth, he was gifted with knowledge, both secular and divine, and he had developed a deep love for the Holy Qur'an. In 1914, at the age of 25, he was elected as Khalīfatul-Masīḥ II. During his almost fifty-two years of Khilāfat, he led the Aḥmadiyya Muslim Community on an international level, expanding the Movement to forty-six countries, and building dozens of hospitals and schools. It was due to his leadership and foresight that the important schemes of *Taḥrīk-e-Jadīd* and *Waqf-e-Jadīd* were initiated for the Community.

Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad was an avid

scholar and a prolific author, who penned scores of books. His magnum opus, *Tafsīr-e-Kabīr*—a ten-volume commentary of the Holy Qur'an in Urdu—is revered as a treasure trove to this very day. Likewise, he was an orator of unmatched eloquence, captivating his audiences for hours on end.

Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad implemented the current organisational and administrative structure of the Jamāʿat. He established the auxiliary organisations for men, women, and children. His many momentous achievements include the establishment of the Electoral College for the election of Khalīfatul-Masīḥ and the establishment of the Community's headquarters in Rabwah, Pakistan after the Partition of British India in 1947.

He passed away on 8 November 1965 in Rabwah, Pakistan, and was succeeded by Ḥaḍrat Mirza Nasir Ahmad as Khalīfatul-Masīḥ III[rta].
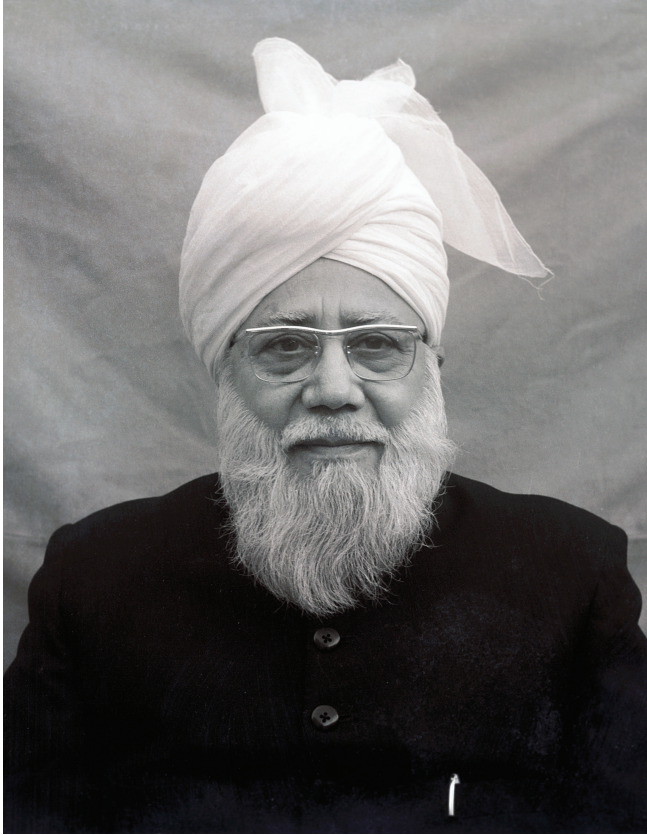
Ḥaḍrat Ḥāfiẓ Mirza Nasir Ahmad[rta]
Khalīfatul-Masīḥ III

EXHIBIT 4
ḤAḌRAT KHALĪFATUL-MASĪḤ III

Ḥaḍrat Ḥāfiẓ Mirza Nasir Ahmad^rta (1909–1982) was Khalīfatul-Masīḥ III, or the third successor to the Promised Messiah^as. He was the grandson of the Promised Messiah^as and the son of Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalīfatul-Masīḥ II^ra.

His early education was both religious and secular. By the age of thirteen, he had committed the Holy Quran to memory. He was enrolled at the Madrasah Aḥmadiyyah, Qadian, and graduated with honours in July 1929. He then went through his post-secondary education and by 1934, graduated from Government College, Lahore. Thereafter, he proceeded with his postgraduate studies in England, where he obtained a Master's Degree of Arts in Egyptology from Balliol College, University of Oxford.

In November 1938, he returned to Qadian, where he was appointed a professor at Jāmiʿah Ahmadiyyah. In 1939, he was appointed the Principal, a role he retained for five years. From May 1944 to November 1965, he was the Principal of Talim-ul-Islam College. Over these years, he witnessed the growing religious intolerance in Pakistan, and he was temporarily imprisoned during the anti-Ahmadiyya riots in 1953.

On 8 November 1965, he was elected as Khalīfatul-Masīḥ III after the demise of Ḥaḍrat Khalīfatul-Masīḥ II^ra. After his election

as Khalīfatul-Masīḥ, he established the Faḍl-e-ʿUmar Foundation to collect and preserve the works of Ḥaḍrat Khalīfatul-Masīḥ II[ra].

In 1970, Khalīfatul-Masīḥ III[rta] made a historic tour of African countries, and initiated the Nuṣrat Jahāń scheme in which Ahmadi doctors and teachers serve in various capacities throughout Africa.

Following the riots and violence in Pakistan against Ahmadis in 1974, Prime Minister Zulfikar Ali Bhutto declared the Ahmadis as non-Muslim minority for the purpose of law and consitution. Thereafter, the Jamāʿat faced an inquisition where Ḥaḍrat Mirza Nasir Ahmad led a team of scholars to represent the Jamāʿat in Pakistan's National Assembly.

In 1980, Ḥaḍrat Mirza Nasir Ahmad[rta] travelled to Spain, where he laid the foundation stone of the Bashārat Mosque in Pedro Abad. This was the first mosque to be built in Spain in over 750 years. It was here that he first proclaimed the slogan *Love for All, Hatred for None*, which has since served as the motto of the Aḥmadiyya Muslim Community.

Ḥaḍrat Mirza Nasir Ahmad[rta] died on 9 June 1982. He was buried at Bahishtī Maqbarah in Rabwah. He was succeeded by Ḥaḍrat Mirza Tahir Ahmad as Khalīfatul-Masīḥ IV[rta].

Ḥaḍrat Mirza Tahir Ahmad[rta]
Khalīfatul-Masīḥ IV

EXHIBIT 5
ḤAḌRAT KHALĪFATUL-MASĪḤ IV

Ḥaḍrat Mirza Tahir Ahmad[rta] (1928–2003) was born in Qadian, India to Ḥaḍrat Mirza Bashir-ud-Din Mahmud Ahmad[ra] and Ḥaḍrat Maryam Begum Sahiba[rta]. He received his early education in Qadian and later studied at Government College Lahore. Upon the Partition of the Indian subcontinent, he and his family migrated to Pakistan. In 1953, he graduated with distinction from the Ahmadiyya Missionary College, Rabwah.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to further acquaint himself with the English language and European society. He secured admission at the School of Oriental and African Studies in London, where he studied for two and a half years. During this time, he also travelled extensively throughout Western Europe. The experience that he gained during these years would play a vital role in his later life, when administering his great responsibilities as the Fourth Khalifah of the Aḥmadiyya Muslim Jamāʿat. He was elected to this office on 10 June 1982, one day after the demise of his predecessor, Ḥaḍrat Mirza Nasir Ahmad[rta].

The anti-Ahmadiyya ordinance of April 1984, promulgated by General Zia-ul-Haq, compelled Ḥaḍrat Mirza Tahir Ahmad[rta] to leave Pakistan and migrate to England, where he continued to lead and direct all international activities of the Jamāʿat and launch several new initiatives. Recognizing the immense need of

the time and the scarcity of resources, he launched the *Waqf-e-Nau* Scheme in 1987, which consists of parents dedicating their unborn children to the service of Islam and humanity. Today, this corps of young devotees numbers more than 60,000. Complementing this vision was the establishment of Muslim Television Ahmadiyya (MTA), which streams the message of Islam across the globe in multiple languages 24 hours a day.

Possessing a deep love for the Word of God, Ḥaḍrat Mirza Tahir Ahmad[rta] translated the Holy Quran into Urdu and enhanced the English translation of Ḥaḍrat Maulawi Sher Ali[ra] by providing insightful alternative translations to several verses. He further oversaw the translation of the Holy Quran into several other languages. He penned numerous books and treatises which helped to introduce Islam to Western audiences, and provided Islamic solutions to global crises. *Islam's Response to Contemporary Issues* addresses such critical issues, while *Revelation, Rationality, Knowledge, and Truth* addresses the age-old conflict between religion and science, harmonizing the two as nothing more than the *words* and *works* of the Creator Himself. He travelled the world, delivering lectures at universities, and holding question-and-answer sessions open to the public, providing invaluable guidance on individual, societal, religious, and political issues of the day.

Apart from being a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, a sportsman, and a humanitarian. His love for God's creation knew no bounds and human suffering affected him deeply. Accordingly, in response to the growing crisis in Bosnia in the early 1990s, he founded Humanity First, a disaster relief and humanitarian non-profit

organization which has now expanded operations to more than 60 countries across six continents.

These and other activities under his leadership would eventually culminate in the establishment of the Aḥmadiyya Muslim Jamā'at in more than 150 countries throughout the world during his *Khilāfat* alone. Ḥaḍrat Mirza Tahir Ahmad[rta] passed away on 19 April 2003, at the age of 74. He is succeeded by Ḥaḍrat Mirza Masroor Ahmad[aba], the present Head of the international Aḥmadiyya Muslim Jamā'at.

Ḥaḍrat Mirza Masroor Ahmad[aba]

Khalīfatul-Masīḥ V

EXHIBIT 6
ḤAḌRAT KHALĪFATUL-MASĪḤ V

Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V[aba], is the supreme Head of the worldwide Ahmadiyya Muslim Community. He is the Fifth Khalifah of the Promised Messiah and Mahdi, Ḥaḍrat Mirza Ghulam Ahmad[as] of Qadian.

Ḥaḍrat Mirza Masroor Ahmad was born on 15 September 1950 in Rabwah, Pakistan to Mirza Mansoor Ahmad and Nasirah Begum Ahmad. Upon completing his Master's Degree in Agricultural Economics in 1977 from the University of Agriculture Faisalabad, he formally dedicated his life to the service of Islam. He was sent to Ghana in 1977 where he is credited with successfully growing wheat on Ghanaian soil for the first time in the nation's history. He also served as the Principal of an Ahmadiyya Muslim school for several years. In 1985 he returned to Pakistan to serve the next 18 years in various capacities at the Headquarters of the Ahmadiyya Muslim Community in Rabwah.

Elected to the lifelong position of Khalifah (Caliph) of the Ahmadiyya Muslim Community on 22 April 2003, His Holiness is the spiritual guide for tens of millions of members spanning across the globe in more than 200 countries. Since his election, His Holiness has launched worldwide campaigns to promote the true and peaceful teachings of Islam, service to humanity and patriotism to one's country of residence. Scores of schools, hospitals,

food banks and water wells have been established to serve those in remote parts of the world. As a further testament of his advocacy, His Holiness inaugurated the annual National Peace Symposium in 2004, bringing together guests from diverse backgrounds to advance the cause of global peace and harmony. Each year, the symposium attracts a multitude of ministers, parliamentarians, politicians, religious leaders and dignitaries, and is telecast live via satellite transmission to an audience of millions.

Ḥaḍrat Mirza Masroor Ahmad[aba] currently resides in Islamabad, a site located in Tilford, Surrey in England, from where he administers his responsibilities as the spiritual leader of the Ahmadiyya Muslim Community.

Appendix F

Our books may be published with transliterations using diacritical marks or without diacritical marks. This Appendix includes a template of a Publisher's Note that may be used in either scenario:

Exhibit I—Publisher's Note with diacritical marks,

Exhibit II—Publisher's Note without diacritical marks

Additions, deletions or modifications to these Publisher Notes may be submitted for approval to the Additional Wakālat-e-Taṣnīf Dept.

EXHIBIT I
PUBLISHER'S NOTE

(with diacritical marks)

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the author. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked [Publisher].

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumuʿah,* 62:4, and count *Bismillāhir-Raḥmānir-Raḥīm* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

ṣas   *ṣallallāhu ʿalaihi wa sallam,* meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad ṣas.

as   *ʿalaihis-salām,* meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad ṣas.

ra   *raḍiyallāhu ʿanhu/ʿanhā/ʿanhum,* meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad[sas] and the Promised Messiah[as].

rta   *raḥmatullāh ʿalaihi/ʿalaihā/ʿalaihim,* meaning 'may Allah shower His mercy upon him/her/them', is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[sas] or the Promised Messiah[as].

aba   *ayyadahullāhu   Taʿāla   binaṣrihil-ʿAzīz,*   meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Ḥaḍrat   Mirza   Masroor   Ahmad[aba],   Khalīfatul-Masīḥ V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

ا   at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour.*

ث   *th* – pronounced like *th* in the English word thing.

ح   *ḥ* – a guttural aspirate, stronger than *h.*

خ   *kh* – pronounced like the Scottish *ch* in *loch.*

ذ   *dh* – pronounced like the English *th* in *that.*

ص   *ṣ* – strongly articulated *s*.

ض   *ḍ* – similar to the English *th* in *this*.

ط   *ṭ* – strongly articulated palatal *t*.

ظ   *ẓ* – strongly articulated *z*.

ع   ʿ – a strong guttural, the pronunciation of which must be learnt by the ear.

غ   *gh* – a sound similar to the French *r* in *grasseye*, and to the German *r*. It requires the muscles of the throat to be in the 'gargling' position to pronounce it.

ق   *q* – a deep guttural *k* sound.

ء   ' – a sort of catch in the voice.

Short vowels are represented by:

a   for ─── (like *u* in *bud*).

i   for ─── (like *i* in *bid*).

u   for ─── (like *oo* in *wood*).

Long vowels by:

ā   for ─── or آ (like *a* in *father*).

ī   for ى ─── or ─── (like *ee* in *deep*).

ū   for و ─── (like *oo* in *root*).

Other vowels by:

ai   for ى ─── (like *i* in *site*).

au   for و ─── (resembling *ou* in *sound*).

Please note that in transliterated words the letter 'e' is to be pro-
nounced as in 'prey' which rhymes with 'day'; however the pro-
nunciation is flat without the element of English diphthong. If in
Urdu and Persian words 'e' is lengthened a bit more it is transliter-
ated as 'ei' to be pronounced as 'ei' in 'feign' without the element
of diphthong thus ' کے ' is transliterated as 'Kei'. For the nasal
sound of 'n' we have used the symbol 'n'. Thus Urdu word ' میں ' is
transliterated as 'mein'.

The consonants not included in the above list have the same
phonetic value as in the principal languages of Europe.

As noted above, the single quotation mark ' is used for trans-
literating ع which is distinct from the apostrophe ' used for ء .

We have not transliterated some Arabic words which have
become part of English language, e.g. Islam, Mahdi, jihad,
Ramadan, and ummah. The Royal Asiatic Society's rules of trans-
literation for names of persons, places, and other terms, are not
followed throughout the book as many of the names contain
non-Arabic characters and carry a local transliteration and pro-
nunciation style.

EXHIBIT II
PUBLISHER'S NOTE

(without diacritical marks)

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the author. If any explanatory words or phrases are added by the translators for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publisher are marked [Publisher].

References to the Holy Quran contain the name of the *sūrah* [i.e. chapter] followed by a chapter:verse citation, e.g. *Sūrah al-Jumuʻah,* 62:4, and count *Bismillahir-Rahmanir-Rahim* ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

The following abbreviations have been used:

sas *sallallahu alaihi wa sallam,* meaning 'may peace and blessings of Allah be upon him', is written after the name of the Holy Prophet Muhammad^{sas}.

as *alaihis-salaam,* meaning 'peace be on him', is written after the names of Prophets other than the Holy Prophet Muhammad^{sas}.

ra   *radiyallahu anhu/anhaa/anhum,* meaning 'may Allah be pleased with him/her/them', is written after the names of the Companions of the Holy Prophet Muhammad[sas] and the Promised Messiah[as].

rta   *rahmatullah alaihi/alaihaa/alaihim,* meaning 'may Allah shower His mercy upon him/her/them', is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad[sas] or the Promised Messiah[as].

aba   *ayyadahullahu Taa'ala binasrihil-Aziz,* meaning 'may Allah the Almighty help him with His powerful support', is written after the name of the present head of the Ahmadiyya Muslim Community, Hadrat Mirza Masroor Ahmad[aba], Khalifatul-Masih V.

Readers are urged to recite the full salutations when reading the book. In general, we have adopted the following system established by the Royal Asiatic Society for our transliteration.

ا   at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word *honour.*

ث   *th* – pronounced like *th* in the English word thing.

ح   *h* – a guttural aspirate, stronger than *h.*

خ   *kh* – pronounced like the Scottish *ch* in *loch.*

ذ   *dh* – pronounced like the English *th* in *that.*

ص   *s* – strongly articulated *s.*

ض   *d* – similar to the English *th* in *this.*

ط   *t* – strongly articulated palatal *t.*

ظ   *z* – strongly articulated *z.*

غ   *gh* – a sound similar to the French *r* in *grasseye,* and to the German *r.* It requires the muscles of the throat to be in the 'gargling' position to pronounce it.

ق   *q* – a deep guttural *k* sound.

ء   *'* – a sort of catch in the voice.

Other vowels by:

ai   for ى ⎯⎯⎯⎯ (like *i* in *site*).

au   for و ⎯⎯⎯⎯ (resembling *ou* in *sound*).

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus ' ے ' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'n'. Thus Urdu word ' میں ' is transliterated as 'mein'.

This publication uses a non-diacritic system of transliteration. Foreign words are spelled according to the system employed by the Royal Asiatic Society, but diacritic marks are removed. Where there may be confusion between two similar sounding words double letter combinations are used to differentiate words like Naasir and Naseer, Qaadir and Qadeer, Haakim and Hakeem.

Appendix G

GLOSSARY

GLOSSARY

Abdāl Literally means 'Substitutes'. Saintly men.

Abjad A numerological system that assigns a specific numerical value to each letter in the Arabic alphabet. (Also known as *Ḥisābul-Jumal.*)

Ahl-e-Kitāb/Ahlul-Kitāb The People of the Book.

'Ainul-Yaqīn Certainty by sight. The second of three levels of certainty.

Āmīn Let it be so. Arabic equivalent to amen.

Aqṭāb Plural of *quṭb,* which means the polar star. Metaphorically applied to a saintly leader who guides people out of darkness.

Arya Samaj A Hindu sect founded by Pundit Swami Dayanand Saraswati in 1875.

'Aṣr Late afternoon. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.

Auliyā' Literally means 'Friends' and is the plural of *walī*, which is generally used to refer to a saintly person. Shorter version of *auliyā'ullāh.*

Aẓ-Ẓāhir The Manifest. One of the attributes of God.

Avatar A term in Hinduism referring to an incarnation of a deity upon earth.

Bahādur Literally, 'brave'. An honour conferred by the British Indian Empire on important Muslims and Parsis.

Bai'at Oath of allegiance to a religious leader; initiation at the hands of a Prophet or his *Khalīfah.*

Baitud-Du'ā' Literally means, 'abode of prayer'. It is the name of a small chamber in the house of the Promised Messiah[as] where he would pray in seclusion.

Baitul-Muqaddas A title of the ancient Temple of Solomon, now the site of al-Aqsa Mosque. Third holiest site in Islam. Lit. the Sacred House.

Baqā Islam recognizes three stages in man's spiritual journey towards God: The first stage is فنا (*fanā*—passing away), which is the total annihilation of one's ego for the sake of God; the second stage is بقا (*baqā*—subsistence), which denotes a new spiritual life; and the third stage is لقا (*liqā*—meeting), which is the state of achieving union with God.

Barāhīn Convincing and conclusive arguments, evidence, and proof; the singular is *burhān.* Short name for *Barāhīn-e-Aḥmadiyyah,* the five-part magnum opus of the Promised Messiah[as].

Brahmū Samāj A Hindu revival movement founded in India in 1861 by Pandit Nobin Chandra Roy.

Burūz A spiritual manifestation or reflection. It is a term that signifies a spiritual recurrence of a holy person.

Dajjāl A term in Arabic that literally means, 'the great deceiver'. In Islamic terminology *Dajjāl* refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah[as] and al-Imam al-Mahdi.

Eid / ʿĪd Literally, 'Happiness that is often renewed.' *ʿĪdul-Fiṭr* marks the end of the month of Ramadan. *ʿĪdul-Aḍḥā* is celebrated to commemorate the willingness of Ḥaḍrat Ibrāhīm[as] to sacrifice his son on God's command.

Fajr Dawn. One of the five times of the daily obligatory Prayers [i.e. *Ṣalāt*] in Islam.

Fanā *see* **Baqā.**

Fanā Fillāh A state of being lost in the love of Allah.

Fatḥah In Arabic script, the vowel mark for 'a' sound, appearing as a diagonal line placed above a letter and designating a short 'a': ﹷ if the Arabic letter ا (*alif*) immediately follows, it indicates a long 'a' also written as 'aa'.

Fiqh Jurisprudence; refers to the study of Islamic law and its interpretation. There are many schools of jurisprudence in Islam.

Furqān Literally, the 'Discrimination'. Another name for the Holy Quran, meaning the discrimination between right and wrong.

Ḥadīth A saying of the Holy Prophet Muhammad[sas]. The plural is *aḥādīth.*

Ḥaḍrat A term of respect used to show honour and reverence for a person of established righteousness and piety. The literal meaning is: His/Her Holiness, Worship, Eminence, etc. It is also used for God in the superlative sense.

Ḥakam Arbiter, Judge. A title given to the Imam Mahdi by the Holy Prophet Muhammad[sas].

Ḥaqqul-Yaqīn True certainty. The highest level of knowledge which is through experience.

Hilāl Crescent. A term to describe a new moon, usually for the first three days.

Hijrah Migration. Refers to the exodus from Makkah to Madinah by the Holy Prophet Muhammad[sas] in the year 623 CE, which marks the beginning of the lunar calendar of Islam.

Holy Prophet[sas] A title used exclusively for the Founder of Islam, Ḥaḍrat Muhammad[sas].

Holy Quran The final and perfect Scripture revealed by Allah for the guidance of mankind for all times to come. It was revealed word by word to the Holy Prophet Muhammad[sas] over a period of twenty-three years.

Ḥuḍur *see* Ḥaḍrat

Iblīs An attributive name meaning 'he turned away'. The Holy Quran reports that Iblīs, inflamed by his own arrogance, refused to submit to Adam[as].

Ijmāʿ Consensus. Refers to the agreement by all or the vast majority of Muslim scholars on a matter relating to Islamic belief etc.

Ilhām Divine revelation from God, used interchangeably with *waḥī* in Islamic terminology.

ʿIlmul-Yaqīn Knowledge by inference. The first of three levels of certainty.

Injīl Gospel(s)

Istighfār Seeking Allah's forgiveness.

Jamāʿat Community. Although the word Jamāʿat may refer to any community, in this book Jamāʿat generally refers to the Worldwide Ahmadiyya Muslim Jamāʿat.

Kaʿbah The first house built for the worship of God, located in Makkah. Muslims face Kaʿbah while performing their daily Prayers [i.e. *Ṣalāt*] and make circuits of it as a part of the pilgrimage and also as an act of devotion.

Kāfir Disbeliever / Non-believer

Kalimah The declaration of the Islamic faith: *Lā ilāha illallāh Muḥammadur-Rasūlullāh,* 'There is none worthy of worship except Allah; Muhammad is the Messenger of Allah.'

Kalima-e-Tauḥīd Islamic proclamation of the Oneness of Allah: *Lā ilāha illallāh,* 'There is no one worthy of worship except Allah.'

Kadhdhāb Great liar. A title of Musailimah, who claimed falsely to be a Prophet in Arabia in the 7th century CE.

Khalīfah Caliph is derived from the Arabic word *khalīfah*, which herein means 'successor'. *Khulafā* is the plural of *Khalīfah.*

Khatm-e-Nubuwwat Seal of Prophethood. Refers to the highest rank among Prophets, accorded to the Holy Prophet Muhammadˢᵃˢ.

Khātamun-Nabiyyīn The Seal of the Prophets. A title accorded by God to the Holy Prophet Muhammadˢᵃˢ in the Holy Quran. A variant is **Khātamul-Anbiyā'.**

Khātamul-Khulafā' The Seal of the Successors. A title bestowed by God upon Ḥaḍrat Mirza Ghulam Ahmadᵃˢ of Qadian.

Khatrī A caste from northern India that includes Hindus and Sikhs, and many prominent leaders from the latter.

Kufr Disbelief. Describes any belief or act that is so contrary to Islamic teachings that it can cause its doer to fall outside the pale of Islam. Often used by Muslims in the context of opining on the beliefs or actions of their co-religionists.

Langar Khānah Community Kitchen. The Promised Messiahᵃˢ established a dining and hospitality centre that provided free meals to anyone in need, as well as those people who travelled to Qadian to visit him.

Lailatul-Qadr Literally, 'Night of Destiny'. Generally understood to mean a blessed night during the last ten days of the Islamic month of Ramadan.

Liqā see *Baqā.*

Madinah The ancient Arabian city called Yathrab, to which the Holy Prophetˢᵃˢ emigrated from Makkah. Home to al-Masjid an-Nabawi and the tomb of the Holy Prophetˢᵃˢ, the second holiest site in Islam.

Makkah The ancient Arabian city of the Holy Prophet Muhammad's[sas] birth, settled by Prophet Ibrāhīm[as], and home to the Ka'bah, the holiest site in Islam.

Marfū' A hadith for which the chain of narrators reaches all the way up to the Holy Prophet[sas].

Maulawī A Muslim religious cleric.

Mi'rāj The spiritual ascension of the Holy Prophet Muhammad[sas] to Heaven, described in the Holy Quran and related in detail in hadith literature.

Mubāhalah Prayer duel. As described in *Sūrah Āl-e-'Imrān,* a contest between claimants to divine support wherein each party prays for God to curse the lying party.

Muḥaddath A recipient of Divine revelation. Plural is *muḥaddathīn* or *muḥaddathūn.*

Muḥaddith A scholar of Hadith.

Muhammad[sas] Founder of Islam. *see* Holy Prophet[sas].

Muḥkamāt One of two categories into which the Holy Quran's verses are divided. Refers to verses that are categorical, clear, and explicit, comprising the majority of the Book.

Mujaddid Reformer. Holy personages within Islam who appeared at the head of every century.

Mukallam One with whom God holds converse.

Mulā'anah Invoking the curse of God upon one another.

Mulham Recipient of *ilhām,* or divine revelation.

Mutashābihāt One of two categories into which the Holy Quran's verses are divided. Refers to verses that are susceptible to different interpretations.

Mūnī A Hindu sage or saint.

Mutawakkil The one who trusts in God.

Mu'tazilah A school of Islamic thought that dates back to the 8th century.

Muttaṣil A hadith for which there is no interruption in the chain of reporters.

Muwaḥḥidīn Plural of *muwaḥḥid,* literally meaning a believer in the Unity of God. All Muslims, by virtue of subscribing to the *Kalima-e-Tauḥīd,* are *muwaḥḥidīn.* However, the term *muwaḥḥidīn* has been adopted by some Muslims who consider the Quran and hadith to be sufficient sources of guidance and do not follow any Imam.

Nafs-e-ammārah The self that incites to evil. The lowest of three spiritual states; also *an-Nafsul-Ammārah.*

For details see *The Philosophy of the Teachings of Islam,* p. 3–5, edition 2017, published by Islam International Publication Ltd.

Nawab An honorific title ratified and bestowed by Mughal emperors to semi-autonomous Muslim rulers of princely states in South Asia. The female equivalent is 'Begum' or 'Nawab Begum'.

Parmeshwar A term in Hinduism for God. Sometimes also written as Parmeshar.

Pīr(s) Literally, 'old' (in Persian). Generally refers to a spiritual leader at whose hands students have taken an oath of allegiance. Title is commonly used for leaders of Sufi orders.

Qiblah Direction of the Ka'bah in Makkah, toward which Muslims face to offer formal prayers.

Quran *see* Holy Quran.

Quraish The leading tribe in Makkah during the time of the Holy Prophet Muhammad[sas].

Ra'īs-e-A'ẓam A great chieftain.

Rabb Lord, Master, Creator; One who sustains and develops; One who brings to perfection by degrees.

Rabbul-'Ālamīn An attribute of God; meaning: 'Lord of all the worlds'.

Radd-e-Balā A prayer or invocation to ward off evil or harm.

Rafa' Arabic term meaning to physically raise or to spiritually exalt in rank. When the subject is Allah, the term invariably refers to spiritual exaltation.

Raḥīm Merciful. An attribute of God as mentioned in the Holy Quran. The verbal noun of this attribute is *Raḥīmiyyat.*

Raḥmān Gracious. An attribute of God as mentioned in the Holy Quran. The verbal noun of this attribute is *Raḥmāniyyat.*

Ramadan The ninth month of the lunar calendar, in which fasting is prescribed for all adult, able-bodied Muslims, except those traveling, ill, pregnant, or nursing.

Rak'at A unit of formal prayer (*Ṣalāt*). Pl. *Rak'āt*.

Rishī A Hindu saint or a spiritual scholar.

Rubūbiyyat Allah's attribute of sustaining or nurturing.

Sattār Concealer; one of the attributes of God.

Sair fillāh The sojourn in Allah.

Sha'bān The eighth month in the lunar calendar.

Shariah Religious law of Islam. The term is also used in the general sense of any revealed law.

Shirk Associating partners with Allah.

Sufi A Muslim focusing on mystical and ascetic aspects of religious worship.

Sūrah A chapter of the Holy Quran.

Tahajjud Late night / Early morning supererogatory prayers.

Tehsil A sub-district administrative area in parts of India.

Tehsildar A sub-collector of revenue.

Taqwā Righteousness. Fear of God.

Takfīr The practice of adjudging Muslims as non-Muslims, used chiefly by Muslims.

Tawaffī An Arabic term used in the Holy Quran to denote the taking by God of a soul in death, unless otherwise explicated (e.g. in a dream or sleep).

Tauḥīd The Oneness of God—the fundamental Islamic belief that there is none worthy of worship except Allah.

Ummatī Follower of the Holy Prophet Muhammad[sas].

Ummat-e-Muḥammadiyyah The community or followers of the Holy Prophet Muhammad[sas].

Vedas The most ancient Hindu scriptures, written in Sanskrit.

Waḥī Divine revelation from God, used interchangeably with *ilhām* in Islamic terminology.

Walāyat The state of being a walī, or a friend of Allah. *See* **Walī** below.

Walī Literally, 'friend'. In the terminology of Islamic mysticism, it refers to a very pious person or a friend of Allah. The singular form is *walī* [friend] or *waliyyullāh* [friend of Allah], the plural form is *auliyā'ullāh* which is sometimes abbreviated as *auliyā'*.

Zamzam An underground spring in Makkah that appeared at the time of extreme restlessness and prayers of Ḥaḍrat Hājirah, the mother of Ḥaḍrat Ismā'īl (Ishmael), when he was close to dying because of thirst.

Appendix H

BOOK FORMATTING GUIDELINE

The following lists provide a guide on Taṣnīf standard template:

Chapter Two

SOCIAL PEACE

LET US NOW TURN TO THE QUESTION of Islam's role in providing social peace for contemporary society.

Contemporary Social Order

Unfortunately religious influence on moral behaviour is fast being lost in society. To aggravate the situation further, a strong urge for liberation from religious obligations is in motion and gaining momentum almost everywhere in the contemporary world. Yet, there is also panic borne out of the growing lack of security and disorderliness in social behaviour running parallel to the trends to disregard religious and ethical codes. Belief in a living God, Who has shaped not only the destiny of human beings but Who also has a right to determine the patterns of their day to day life is rapidly eroding. The Holy Quran summarises this condition as:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ

Disorder has inundated land and sea.[1]

Front Matter ●
Body Text ●
Back Matter ●

ISBN Text

Lead-in

List Bullet

1. List Number

1. List Number Block Text

Normal

Normal First

Normal Trans

Other Books

Other Books First

Page Number

PUBLISHER

Section Number

TITLE

TITLE - HALF TITLE

TOC - Back Matter First

TOC - CHAPTER #

TOC - Front Matter Last

TOC - Front/Back Matter

TOC 1

TOC 2

Verse

Lead-in: Character style for the first few words of a chapter.

List Number: for ordered (numbered) lists in the main body text.

Normal: The default paragraph font for the main body text.

Normal Trans: Transliteration for any main body text in the Normal style.

Other Books First: similar to the "Other Books" style, but used for the first book in the list.

Publisher: for the publisher name on the Full Title page in the Front Matter.

Title: for the title of the book on the Full Title page in the Front Matter.

TOC - Back Matter First: In the TOC, the style for the first Back Matter entry.

TOC - Front Matter Last: In the TOC, the style for last Front Matter entry.

TOC 1: In the TOC, the style for first-level Table of Contents entry

Verse: for the translation of a Quranic passage in the main body text.

List Bullet: for unordered (bulleted) lists in the main body text.

List Number Block Text: Same as List Number, but when found in blockquoted text.

Normal First: Used for the first paragraph of Normal text after a heading, quote or anything that breaks the flow of the main body text.

Other Books: for the titles of other books by the same author in the front matter.

Page Number: for the page number in the Header.

Section Number: Usually used for the chapter number at the beginning of each chapter.

Title-Half Title: for the title of the book on the Half Title page in the Front Matter.

TOC-Chapter #: for the chapter number in the sidebar of the TOC.

Front/Back Matter: in the TOC, the style for the Front and Back Matter entries..

TOC 2: In the TOC, the style for second-level Table of Contents entry

- **Front Matter**
- **Body Text**
- **Back Matter**

Block Text: Quoted text within the page flow

Block Text with Image: Block text that immediately follows an image.

Couplet Second Verse: The second verse of a couplet or poetic quote.

Endnote Text: The style of the actual endnotes found at the end of a chapter.

Heading 1: The title of a section or chapter that follows a chapter number.

Heading 2: The secondary headings found in the main body text.

Image: Style applied to images (usually arabic verses) in the main body text.

Index 2: The style for the second level of index entry.

Index Heading First: Used for the first letter heading in the index.

Clear Formatting

Author

Block Text

Block Text First

Block Text with Image

Couplet - First Verse

Couplet - Second Verse

Default Paragraph Font

Endnote Reference

Endnote Text

ENDNOTE TITLE

HEADING 1 - NO CHAPTER #

HEADING 1

HEADING 3

Heading 2

Image

Index 1

Index 2

Index Heading

Index Heading First

ISBN Text

LEAD-IN

Author: Name of book author on Full-title page

Block Text First: The first paragraph of Block Text

Couplet First Verse: The first verse of a couplet or poetic quote.

Endnote Reference: Character style for superscripted number found in body text that refers to an endnote.

Endnote Title: The title of the endnotes section.

Heading 1 - No Chapter #: The title of a section or chapter when it **does not** follow a chapter number.

Heading 3: The tertiary headings found in the main body text.

Index 1: The style for the first level of index entry.

Index Heading: Used for the letter headings in the index.

ISBN Text: Name of book author on Full-title page

Appendix I

LIST OF FOREIGN TERMS

The following lists some common foreign and Islamic terms and how they should be transliterated both with and without diacritical marks. These spellings should be used accordingly in our literature. The spellings in the 'Transliteration (Phonetic)' column may be provided in brackets, footnotes, or at the end of the book in a table format.

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
ابدال	*Abdāl*	*Abdaal*	
ابليس	*Iblīs*	*Iblis*	*Iblees / Iblis*
ابو	*Abū*	*Abu*	
انقاء	*Ittiqā*	*Ittiqa*	*Ittiqaa*
اتمام	*Itmām*	*Itmaam*	
اجماع	*Ijtimāʿ*	*Ijtima*	*Ijtimaa*
اجتهاد	*Ijtihād*	*Ijtihad*	*Ijtihaad*

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
احادیث	*Aḥādīth*	*Ahadith*	*Ahaadith*
احرام	*Iḥrām*	*Ihram*	*Ihraam*
احسان	*Iḥsān*	*Ihsan*	*Ihsaan*
احمدی	*Aḥmadī*	*Ahmadi*	
احمدیت	*Aḥmadiyyat*	*Ahmadiyyat*	
احمدیہ	*Aḥmadiyyah/ Ahmadiyya*	*Ahmadiyyah/ Ahmadiyya*	
اذان	*Adhān*	*Adhan*	*Azaan*
استخارہ	*Istikhārah*	*Istikharah*	*Istikhaarah*
استغفار	*Istighfār*	*Istighfar*	*Istighfaar*
اسفل السافلین	*Asfalus-Sāfilīn*	*Asfalus-Safilin*	*Asfalus-Saafileen*
اسلامی	*Islāmī*	*Islami*	
اسیر	*Asīr*	*Asir*	*Aseer*
اشاعت	*Ishāʿat*	*Isha'at*	*Ishaa'at*
اشتہارات	*Ishtihārāt*	*Ishtihaaraat*	*Ishtihaaraat*
اصحاب الصفہ	*Aṣḥābuṣ-Ṣuffah*	*As'haabus-Suffah*	
اصول	*Uṣūl*	*Usul*	*Usool*
اضحیہ	*Aḍḥiyah*	*Adhiyah*	*Az'hiyah*
اطفال الاحمدیہ	*Atfalul-Ahmadiyya(h)*	*Atfalul-Ahmadiyya(h)*	
اطفال	*Atfāl*	*Atfal*	

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
اعتکاف	*I'tikāf*	*I'tikaf*	*I'tikaaf*
افطار	*Ifṭār*	*Iftar*	*Iftaar*
اقامت	*Iqāmat*	*Iqamat*	*Iqaamat*
اقصٰی	*Aqṣā*	*Aqsa*	
اقطاب	*Aqṭāb*	*Aqtaab*	
الانوار	*al-anwār*	*al-anwaar*	
الآثار	*al-āthār*	*al-aathaar*	*al-aathaar / al-aasaar*
التفسیر	*at-tafsīr*	*at-tafsir*	*at-tafseer*
الحرام	*al-Ḥarām*	*al-Haraam*	
الحمدللہ	*al-ḥamdulillāh*	*al-hamdulillah*	
الراغب	*ar-Rāghib*	*Ar-Raghib*	*Ar-Raaghib*
السلام علیکم ورحمۃ اللہ و برکاتہ	*Assalāmu 'alaikum wa Raḥmatullāhi/e wa Barakātuhu*	*Assalamu 'alaikum wa Rahmatullahi/e wa Barakatuhu*	
الظاہر	*aẓ-Ẓāhir*	*az-Zaahir*	
القرآن	*al-Qur'ān / al-Quran*	*al-Qu'ran / al-Quran*	
اللہ	*Allah*	*Allah*	
المثنوی	*al-Mathnawī*	*al-Mathnawi*	*al-Masnawi*
المصباح	*al-Miṣbāḥ*	*al-Misbah*	*al-Misbaah*

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
الٰہی	*Ilāhī*	*Ilahi*	*Ilaahi*
الکلیات	*Al-Kulliyyāt*	*Al-Kulliyyaat*	
الہام	*Ilhām*	*Ilham*	*Ilhaam*
الہامات	*Ilhāmāt*	*Ilhamaat*	*Ilhaamaat*
امّتی	*Ummatī*	*Ummati*	
امّت محمّدیہ	*Ummat-e-Muḥammadiyyah*	*Ummat-e-Muhammadiyyah*	
امہ	*Ummah*	*Ummah*	
امہات المومنین	*Ummahātul-Mu'minīn*	*Ummahatul-Mu'minin*	*Ummahaatul-Mu'mineen*
امیر	*Amīr*	*Amir / Ameer*	
انشاء اللہ	*Inshā'Allāh*	*InshaAllah*	
انبیاء	*Anbiyā'*	*Anbiya*	*Anbiyaa*
انجیل	*Injīl*	*Injil*	*Injil/Injeel*
انصار	*Anṣār*	*Ansar*	*Ansaar*
انصاراللہ	*Anṣārullāh*	*Ansarullah*	
انصاری	*Anṣārī*	*Ansaari*	
انوار	*Anwār*	*Anwaar*	
انگریزی	*Angrezī*	*Angrezi*	
اولیاء اللہ	*Auliyā'ullāh*	*Auliya'ullah*	*Auliyaa'ullah*
اولیاء	*Auliyā'*	*Auliya*	*Auliyaa*
اوہام	*Auhām*	*Auhaam*	

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
اِجماع	*Ijmāʿ*	*Ijmaa*	
آثار	*Āthār*	*Athaar*	*Aasaar*
آریہ سماج	*Arya Samaj*	*Arya Samaj*	
آمین	*Āmīn*	*Amin / Aameen / Amen*	*Aameen*
اہل کتاب	*Ahl-e-Kitāb*	*Ahl-e-Kitab*	*Ahl-e-Kitab*
ایام	*Ayyām*	*Ayyaam*	
ایتائے ذی القربیٰ	*Ītāʾe dhil-qurbā*	*Itaʾe dhil-qurba*	*Itaaʾe zil-qurbaa*
ایثار	*Īthār*	*Ithar*	*Eisaar*
ایمان	*Īmān*	*Iman*	*Imaan*
بدیہات	*Badīhāt*	*Badihaat*	
براہین	*Barāhīn*	*Barahin*	*Baraheen*
بروز	*Burūz*	*Buruz*	
برکات	*Barakāt*	*Barakaat*	
بسم اللہ	*Bismillāh*	*Bismillah*	
بشیر	*Bashīr*	*Bashir*	*Bashir/Basheer*
بصری	*Baṣrī*	*Basri*	
بغدادی	*Baghdādī*	*Baghdadi*	
بقاء	*Baqāʾ*	*Baqa*	*Baqaa*
بنی اسرائیل	*Banī Isrāʾīl*	*Bani Israʾil*	*Bani Israeel*

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
بہشتی مقبرہ	*Bahishtī Maqbarah*	*Bahishti Maqbarah*	
بیان	*Bayān*	*Bayaan*	
بیت الدعاء	*Baitud-Du'ā'*	*Baitud-Du'a*	*Baitud-Duaa*
بیت العتیق	*Baitul-'Atīq*	*Baitul-Atiq*	*Baitul-Ateeq*
بیت اللہ	*Baitullāh*	*Baitullah*	
بیعت	*Bai'at / Bai'ah*	*Baiat / Baiah*	
بیوت الحمد	*Buyūtul-Ḥamd*	*Buyutul-Hamd*	*Buyootul-Hamd/ Buyutul-Hamd*
بیوت	*Buyūt*	*Buyut*	*Buyoot/Buyut*
تابعی	*Tābi'ī*	*Tabi'i*	*Taabi'ee*
تبلیغ	*Tablīgh*	*Tabligh*	*Tableegh*
تجدید	*Tajdīd*	*Tajdid*	*Tajdeed*
تجنید	*Tajnīd*	*Tajnid*	*Tajneed*
تحریمہ	*Taḥrīmah*	*Tahrimah*	*Tahreemah*
تحریک جدید	*Taḥrīk-e-Jadīd*	*Tahrik-e-Jadid*	*Tahreek-e-Jadeed*
تحریک	*Taḥrīk*	*Tahrik*	*Tahreek*
تحصیل	*Teḥṣīl / Taḥṣīl*	*Tehsil / Tahsil*	*Tehseel/Tahseel*
تحصیلدار	*Teḥṣīldār*	*Tehsildar*	
تحفہ	*Toḥfah*	*Tohfah*	
تحلیل	*Taḥlīl*	*Tahlil*	*Tahleel*

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
تحمید	*Taḥmīd*	*Tahmid*	*Tahmeed*
تراویح	*Tarāviḥ*	*Taravih*	*Taraaveeh / Taraaweeh*
ترمذی	*Tirmidhī*	*Tirmidhi*	
تریاق	*Tiryāq*	*Tiryaaq*	
تسبیح	*Tasbīḥ*	*Tasbih*	*Tasbeeh*
تشحیذالاذهان	*Tash-ḥidhul-Adh-hān*	*Tash-hidhul-Adh-han*	*Tash-heezul-Az-haan*
تشریعی نبوّت	*Tashriʿī-nubuwwat*	*Tashriʾi-nubuwwat*	*Tashriʾee-nubuwwat*
تصدیق	*Taṣdīq*	*Tasdiq*	*Tasdeeq*
تصنیف	*Taṣnīf*	*Tasnif*	*Tasneef*
تصوف	*Tasawwuf*	*Tasawwuf*	
تعالیٰ	*Taʿālā*	*Taʾala*	*Taʾaalaa*
تعلیم الاسلام	*Taʿlīmul-Islam*	*Talimul-Islam*	
تعلیم	*Taʿlīm*	*Talim*	*Taleem*
تغابن	*Taghābun*	*Taghabun*	*Taghaabun*
تفرید	*Tafrīd*	*Tafrid*	*Tafreed*
تفسیر صغیر	*Tafsīr-e-Ṣaghīr*	*Tafsir-e-Saghir*	*Tafseer-e-Sagheer*
تفسیر کبیر	*Tafsīr-e-Kabīr*	*Tafsir-e-Kabir*	*Tafseer-e-Kabeer*
تفسیر	*Tafsīr*	*Tafsir*	*Tafseer*

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
تقدیر	*Taqdīr*	*Taqdir*	*Taqdeer*
تقویٰ	*Taqwā*	*Taqwa*	*Taqwaa*
تقیہ	*Taqiyyah*	*Taqiyyah*	
توحید	*Tauḥīd*	*Tauhid*	*Tauheed*
توفی	*Tawaffī*	*Tawaffi*	*Tawaffi*
تکبیر	*Takbīr*	*Takbir*	*Takbeer*
تکبیرات	*Takbīrāt*	*Takbiraat*	*Takbeeraat*
تکبیر تحریمہ	*Takbīr-e-Taḥrīmah*	*Takbir-e-Tahrimah*	*Takbeer-e-Tahreemah*
تہجد	*Tahajjud*	*Tahajjud*	
ثاقب	*Ṯhāqib*	*Ṯhaqib / Saqib*	*Ṯhaaqib / Saaqib*
جائیداد	*Jā'idād*	*Ja'idad*	*Jaa'idaad*
جامعہ	*Jāmi'ah*	*Jamiah*	
جاگیر	*Jāgīr*	*Jagir*	*Jaageer*
جدید	*Jadīd*	*Jadid*	*Jadeed*
جز	*Juzw*	*Juzw*	
جزیہ	*Jizyah*	*Jizyah*	
جلالی	*Jalālī*	*Jalali*	*Jalaali*
جلسہ سالانہ	*Jalsa Salana*	*Jalsa Salana*	
جماعت	*Jamā'at*	*Jama'at*	
جمال	*Jamāl*	*Jamaal*	

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
جمالی	*Jamālī*	*Jamaali*	
جمرة الاولٰی	*Jamratul-Ūlā*	*Jamratul-Ula*	
جمرة الوسطٰی	*Jamratul-Wusṭā*	*Jamratul-Wusta*	
جمعہ	*Jumuʻah*	*Jumuʻah*	
جنازه	*Janāzah*	*Janazah*	*Janaazah*
جوہری	*Jauharī*	*Jauhari*	
حارث / حرّاث	*Hārith / Harrāth*	*Haarith / Harraath*	
حافظ	*Ḥāfiẓ*	*Hafiz*	
حج	*Ḥajj*	*Hajj*	
حجة الله	*Ḥujjatullāh*	*Hujjatullah*	
حجة الوداع	*Ḥajjatul-Widā‘* (Urdu) / *Ḥajjatul-Wadā‘* (Arabic)	*Hajjatul-Wida* (Urdu) / *Hajjatul-Wada* (Arabic)	*Hajjatul-Widaa / Hajjatul-Wadaa*
حجر اسود	*Ḥajre-Aswad*	*Hajre-Aswad*	
حج بدل	*Ḥajje-Badal*	*Hajje-Badal*	
حدیث النفس	*Ḥadīthun-Nafs*	*Hadithun-Nafs*	
حدیث	*Ḥadīth / Hadith*	*Hadith*	
حدیثِ قدسی	*Ḥadīth-e-Qudsī*	*Hadith-e-Qudsi*	
حرام	*Ḥarām*	*Haraam*	
حسینی	*Ḥusainī*	*Husaini*	

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
حشر	*Ḥashr*	*Hashr*	
حضرت	*Ḥaḍrat*	*Hazrat*	
حضور	*Ḥuḍūr*	*Huzoor*	
حفاظ	*Ḥuffāẓ*	*Huffaaz*	
حق اليقين	*Ḥaqqul-Yaqīn*	*Haqqul-Yaqin*	*Haqqul-Yaqeen*
حق	*Ḥaqq*	*Haqq*	
حلال	*Ḥalāl*	*Halal*	
حمايت	*Ḥimāyat*	*Himayat*	*Himaayat*
حمد	*Ḥamd*	*Hamd*	
حُقُوْق الله	*Ḥuqūqullāh*	*Huququllah*	
حکم	*Ḥakam*	*Hakam*	
حکیم	*Ḥakīm*	*Hakeem*	
خاتم الانبياء	*Khātamul-Anbiyā'*	*Khatamul-Anbiya*	*Khaatamul-Anbiyaa'*
خاتم الاولياء	*Khātamul-Auliyā'*	*Khatamul-Auliya*	*Khaatamul-Auliyaa*
خاتم الخلفاء	*Khātamul-Khulafā'*	*Khatamul-Khulafa*	*Khaatamul-Khulafaa*
خاتم الرسل	*Khātamur-Rusul*	*Khatamur-Rusul*	*Khaatamur-Rusul*
خاتم النبيين	*Khātamun-Nabiyyīn*	*Khatamun-Nabiyyin*	*Khaatamun-Nabiyyeen*
خاتم الكتب	*Khātamul-Kutub*	*Khaatamul-Kutub*	

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
خادم	*Khādim*	*Khadim*	*Khaadim*
خالق	*Khāliq*	*Khaaliq*	
ختم نبوت	*Khatme-Nubuwwat*	*Khatme-Nubuwwat*	
خدام الاحمدیہ	*Khuddāmul-Aḥmadiyyah*	*Khuddamul-Ahmadiyya*	
خدام	*Khuddām*	*Khuddam*	*Khuddaam*
خصوصی	*Khuṣūṣī*	*Khususi*	
خطبہ	*Khuṭbah*	*Khutbah*	
خلافت	*Khilāfat*	*Khilafat*	*Khilaafat*
خلافتِ راشدہ	*Khilāfat-e-Rāshidah*	*Khilafat-e-Raashidah*	*Khilafat-e-Raashidah*
خلافہ	*Khilāfah*	*Khilafah*	*Khilaafah*
خلفاء	*Khulafā'*	*Khulafa*	*Khulafaa*
خلیفۃ اللہ	*Khalīfatullāh*	*Khalifatullah*	
خلیفۃ المسیح	*Khalīfatul-Masīḥ*	*Khalifatul-Masih*	
خلیفۃ النبی	*Khalīfatun-Nabī*	*Khalifatun-Nabi*	
خلیفہ	*Khalīfah*	*Khalifah*	
خَلق	*Khalq*	*Khalq*	
خُلق	*Khulq*	*Khulq*	
خیرالبریہ	*Khairul-Bariyyah*	*Khairul-Bariyyah*	

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
خیرالرسل	*Khairur-Rusul*	*Khairur-Rusul*	
داؤد	*Dāwūd*	*Dawud*	
دار	*Dār*	*Daar*	
دارالاکرام	*Dārul-Ikrām*	*Daarul-Ikraam*	
دارالضیافت	*Dāruḍ-Ḍiyāfat*	*Daruz-ziyafat*	*Daaruz-Ziyaafat*
دارالقضاء	*Dārul-Qaḍā*	*Darul-Qaza*	*Daarul-Qazaa*
دجال	*Dajjāl*	*Dajjal*	*Dajjaal*
دربار	*Darbār / Durbar*	*Darbar / Durbar*	*Darbaar / Durbaar*
درود	*Durūd*	*Durud*	*Durood*
درویشان	*Darweshān*	*Darweshan*	*Darweshaan*
دعاء	*Du'ā'*	*Du'a*	*Du'aa*
دیانت	*Diyānat*	*Diyanat*	*Diyaanat*
ذاکرین	*Dhākirīn*	*Dhakirin / Zakirin*	*Zaakireen*
ذوالفقار	*Dhul-Faqār*	*Dhul-Faqaar*	*Zul-Faqaar*
ذوالقرنین	*Dhul-Qarnain*	*Dhul-Qarnain*	*Zul-Qarnain*
ذوالنورین	*Dhun-Nūrain*	*Dhun-Nurain*	*Zun-Nurain*
ذوالنون	*Dhun-Nūn*	*Dhun-Nun*	*Zun-Noon / Zun-Nun*
ذکر	*Dhikr*	*Dhikr / Zikr*	*Zikr*

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
ذکرِ الٰہی	*Dhikr-e-Ilāhī*	*Dhikr-e-Ilahi / Zikr-e-Ilahi*	*Zikr-e-Ilahi*
ذہانت	*Dhihānat*	*Dhihanat*	*Zihaanat*
رؤف	*Ra'ūf*	*Ra'uf*	*Ra'oof/Ra'uf*
راجہ	*Raja*	*Raja*	
ربوبیت	*Rubūbiyyat*	*Rububiyyat*	
ربُّ العالمین	*Rabbul-'Ālamīn*	*Rabbul-Aalamin*	*Rabbul-Aalameen*
رحمان	*Raḥmān*	*Rahman*	*Rahmaan*
رحمانیت	*Raḥmāniyyat*	*Rahmaniyyat*	*Rahmaaniyyat*
رحیم	*Raḥīm*	*Raheem*	
رحیمیت	*Raḥīmiyyat*	*Rahimiyyat*	*Raheemiyyat*
رڈّر گوپال	*Ruddar Gaupāl*	*Ruddar Gaupal*	
رسالہ	*Risālah*	*Risalah*	*Risaalah*
رسول	*Rasūl*	*Rasul*	*Rasool/Rasul*
رشتہ ناطہ	*Rishtah Nāṭah*	*Rishtah Natah*	*Rishtah Naatah*
رشی	*Rishi*	*Rishi*	
رفع	*Rafa'*	*Rafa*	
رمضان المبارک	*Ramaḍānul-Mubārak*	*Ramadanul-Mubarak*	
رمضان	*Ramaḍān*	*Ramadan*	
رمی الجمر	*Ramiyul-Jamar*	*Ramiyul-Jamar*	

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
روح الامين	*Rūḥul-Amīn*	*Ruhul-Amin*	*Ruhul-Ameen*
روح القدس	*Rūḥul-Qudus*	*Ruhul-Qudus*	
ركعات	*Rak'āt*	*Rak'aat*	
ركوع	*Rukū'*	*Ruku*	
زبور	*Zabūr*	*Zabur*	*Zaboor*
زقوم	*Zaqqūm*	*Zaqqum*	*Zaqqoom*
زنجبيل	*Zanjabīl*	*Zanjabil*	*Zanjabeel*
زكوة	*Zakāt / Zakāh*	*Zakat / Zakah*	
سادات	*Sādāt*	*Sadaat*	*Saadaat*
سالك	*Sālik*	*Saalik*	
ستار	*Sattār*	*Sattar*	*Sattaar*
سجده تلاوت	*Sajda-e-Tilāwat*	*Sajda-e-Tilawat*	
سعيد	*Sa'īd*	*Sa'id*	*Sa'eed*
سلام	*Salām*	*Salaam*	
سلطان القلم	*Sulṭānul-Qalam*	*Sultanul-Qalam*	*Sultaanul-Qalam*
سماجست	*Samajist*	*Samajist*	
سمعى و بصرى	*Sam'ī wa Baṣrī*	*Sam'i wa Basri*	*Sam'ee wa Basree*
سناتن	*Sanātan*	*Sanatan*	
سنى	*Sunni*	*Sunni*	
سيرت	*Sīrat*	*Sirat*	*Seerat*

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
شافی	*Shāfī*	*Shaafi*	*Shaafee*
شرک فی الاسباب	*Shirk fil-asbāb*	*Shirk fil-asbab*	*Shirk fil-asbaab*
شرک	*Shirk*	*Shirk*	
شفاء	*Shifā'*	*Shifa*	*Shifaa*
شفاعت	*Shafā'at*	*Shafa'at*	*Shafaa'at*
شق القمر	*Shaqqul-Qamar*	*Shaqqul-Qamar*	
شوریٰ	*Shūrā*	*Shura*	
شہاب	*Shahāb*	*Shahab*	*Shahaab*
شہید	*Shahīd*	*Shaheed*	
صاحب	*Ṣāḥib*	*Sahib*	
صاحبزاده	*Ṣāḥibzādah*	*Sahibzadah*	
صادق	*Ṣādiq*	*Saadiq*	
صادقین	*Ṣādiqīn*	*Sadiqin*	*Saadiqeen*
صالح	*Ṣāliḥ*	*Salih*	*Saalih*
صحاح	*Ṣiḥāḥ*	*Sihah*	*Sihaah*
صحت جسمانی	*Ṣehat-e-Jismānī*	*Sehat-e-Jismani*	*Sehat-e-Jismaani*
صدر انجمن احمدیہ	*Ṣadr Anjuman Aḥmadiyyah*	*Sadr Anjuman Ahmadiyyah*	
صدر	*Ṣadr*	*Sadr*	
صدقہ	*Ṣadaqah*	*Sadaqah*	

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
صديق	Ṣiddīq	Siddiq	Siddiq / Siddeeq
صفاء	Ṣafā'	Safa	Safaa
صلاة	Ṣalāt	Salat/Salah	
صلحاء	Ṣulaḥā'	Sulaha	Sulahaa
صوفي	Ṣūfī	Sufi	
ضالّ	Ḍāll	Daall	Zaall
ضالين	Ḍāllīn	Daallin	Zaalleen
طفل	Ṭifl	Tifl	
طلاق	Ṭalāq	Talaaq	
طواف	Ṭawāf	Tawaaf	
طيب	Ṭayyab	Tayyab	
ظاهر	Ẓāhir	Zaahir	Zaahir
ظل	Ẓill	Zill	
ظهار	Ẓihār	Zihaar	
ظهر	Ẓuhr	Zuhr	
عجم	ʿAjam	Ajam	
عجج	ʿAjīj [fire]	Ajij	Ajeej
عدل	ʿAdl	Adl	
عربي	ʿArabī	Arabi	
عرفان	ʿIrfān	Irfan	Irfaan

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
عزرائيل	*'Izrā'īl*	*Izra'il*	*Izraa'eel*
عزيز	*'Azīz*	*Aziz*	*Azeez*
عساكر	*'Asākir*	*Asakir*	*Asaakir*
عصر	*'Aṣr*	*Asr*	
عصمت	*'Iṣmat*	*Ismat*	
عظيم	*'Aẓīm*	*Azim*	*Azeem*
عفو	*'Afw*	*Afw*	
علم اليقين	*'Ilmul-Yaqīn*	*Ilmul-Yaqin*	*Ilmul-Yaqeen*
علّامہ	*'Allāmah*	*Allamah*	*Allaamah*
عليہ الصلوٰة	*Alaihiṣ-ṣalāt*	*Alaihis-salat*	
عيد	*Eid / 'Īd*	*Eid / Id*	
عين اليقين	*'Ainul-Yaqīn*	*Ainul-Yaqin*	*Ainul-Yaqeen*
غازى	*Ghāzi*	*Ghazi*	*Ghaazi*
غزنوى	*Ghaznavī*	*Ghaznavi*	
غضِ بصر	*Ghaḍḍe baṣar*	*Ghadde basar*	*Ghazze basar*
غنى	*Ghanī*	*Ghani*	
غوث	*Ghauth*	*Ghauth*	*Ghaus*
فارسى	*Fārsī*	*Farsi*	
فاروق	*Fārūq*	*Faruq*	*Faaruq / Faarooq*
فتاوىٰ	*Fatāwā*	*Fatawa*	*Fataawaa*

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
فتویٰ	*Fatwa*	*Fatwa*	
فحشاء	*Faḥshā'*	*Fahsha*	*Fahshaa*
فرقان	*Furqān*	*Furqan*	*Furqaan*
فضل عمر	*Faḍl-e-ʿUmar*	*Fazl-e-Umar*	
فطرانہ	*Fiṭrānah*	*Fitranah*	
فقہاء	*Fuqahā'*	*Fuqaha*	*Fuqahaa*
فناء	*Fanā'*	*Fana*	*Fanaa*
فجّ اعوج	*Faije Aʿwaj*	*Faije Aʿwaj*	
قادر	*Qādir*	*Qaadir*	
قاضی	*Qāḍī*	*Qadi*	*Qaazi*
قبلہ	*Qiblah*	*Qiblah*	
قدسی	*Qudsī*	*Qudsi*	
قدوس	*Quddūs*	*Quddus*	*Quddus / Quddoos*
قرآن	*Qur'ān*	*Qur'an*	*Qur'an / Quran*
قشیری	*Qushairī*	*Qushairi*	
قصر	*Qaṣr*	*Qasr*	
قصیدہ	*Qaṣīdah*	*Qasidah*	*Qaseedah*
قضاء	*Qaḍā'*	*Qada*	*Qaza / Qazaa*
قطب	*Quṭb*	*Qutb*	
قیام	*Qiyām*	*Qiyam*	*Qiyaam*

FOREIGN TERMS	TRANSLITERATION (With diacritical marks)	TRANSLITERATION (Without diacritical marks)	TRANSLITERATION (Phonetic)
قیصریہ	*Qaiṣariyyah*	*Qaisariyyah*	
لبیک	*Labbaik*	*Labbaik*	
لجنہ اماءاللہ	*Lajnah Imā'illāh*	*Lajna Ima'illah*	
لعنت	*La'nat / La'nah*	*La'nat / La'nah*	
لنگر خانہ	*Langar Khānah*	*Langar Khanah*	
لوامہ	*Lawwāmah*	*Lawwamah*	*Lawwaamah*
لیلۃ القدر	*Lailātul-Qadr*	*Lailatul-Qadr*	
مؤحدین	*Muwaḥḥidīn*	*Muwahhidin*	*Muwahhideen*
مؤذن	*Mu'adhdhin*	*Muazzin*	
مالکیت	*Mālikiyyat*	*Maalikiyyat*	
مباحثہ	*Mubāḥathah*	*Mubahathah*	*Mubaahasah*
مبارک	*Mubārak*	*Mubarak*	*Mubaarak*
مباہلہ	*Mubāhalah*	*Mubahalah*	*Mubaahalah*
مبرم	*Mubram*	*Mubram*	
متثابہات	*Mutashābihāt*	*Mutashabihat*	*Mutashaabihaat*
متقی	*Muttaqī*	*Muttaqi*	
مجاہد	*Mujāhid*	*Mujahid*	*Mujaahid*
مجاہدات	*Mujāhadāt*	*Mujahadat*	*Mujaahadaat*
مجاہدین	*Mujāhidīn*	*Mujahidin*	*Mujaahideen*
مجتبیٰ	*Mujtabā*	*Mujtaba*	*Mujtabaa*

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
مجدد	*Mujaddid*	*Mujaddid*	
مجلس انصار الله	*Majlis Anṣārullāh*	*Majlis Ansarullah*	
مجلس شوریٰ	*Majlis-e-Shūrā*	*Majlis-e-Shura*	
مجلس عاملہ	*Majlis-e-ʿĀmilah*	*Majlis-e-Aamilah*	
مجلس مشاورت	*Majlis-e-Mushāwarat*	*Majlis-e-Mushawarat*	*Majlis-e-Mushawarat*
مجلس کارپرداز	*Majlis Kārpardāz*	*Majlis Karpardaz*	*Majlis Kaar-Pardaaz*
محاسب	*Muḥāsib*	*Muhasib*	*Muhaasib*
محدثیت	*Muḥaddathiyyat*	*Muhaddathiyyat*	*Muhaddasiyyat*
محدثین	*Muḥaddithīn*	*Muhaddithin*	*Muhaddiseen*
محرم	*Muḥarram*	*Muharram*	
محمد	*Muḥammad*	*Muhammad*	
محمدی	*Muḥammadī*	*Muhammadi*	
محدَّث	*Muḥaddath*	*Muhaddath*	*Muhaddas*
محدِّث	*Muḥaddith*	*Muhaddith*	*Muhaddis*
محکمات	*Muḥkamāt*	*Muhkamaat*	
محیی	*Muḥyī*	*Muhyi*	*Muhyee*
مذل	*Mudhill*	*Mudhill*	*Muzill*
مربی	*Murabbī*	*Murabbi*	

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
مستقیم	*Mustaqīm*	*Mustaqim*	*Mustaqeem*
مسجد نبوی	*Masjid-e-Nabawī*	*Masjid-e-Nabawi*	
مسح	*Masah*	*Masah*	
مسلمین	*Muslimīn*	*Muslimin*	*Muslimeen*
مسیح موعود	*Masīḥ-e-Mauʿūd*	*Masih-e-Maud*	*Masih-e-Mau'ood*
مشاورت	*Mushāwarat*	*Mushawarat*	*Mushaawarat*
مشعرالحرام	*Mashʿarul-Ḥarām*	*Mashʿarul-Haraam*	
مصباح	*Miṣbāḥ*	*Misbah*	*Misbaah*
مصطفیٰ	*Muṣṭafā*	*Mustafa*	*Mustafaa*
مصلح موعود	*Muṣleḥ-e-Mauʿūd*	*Musleh-e-Mauʿud*	*Musleh-e-Mau'ood*
مصلح	*Muṣleḥ*	*Musleh*	
معرفت	*Maʿrifat*	*Maʾrifat*	
معروف	*Maʿrūf*	*Maʾruf*	*Maʾruf / Maʾroof*
معلمین	*Muʿallimīn*	*Muʾallimeen*	
مغرب	*Maghrib*	*Maghrib*	
مغضوب	*Maghḍūb*	*Maghdub*	*Maghzoob*
مغفرت	*Maghfirat*	*Maghfirat*	
مفتری	*Muftarī*	*Muftari*	
مفتی	*Mufti*	*Mufti*	
مقامی	*Muqāmī*	*Muqami*	*Muqaami*

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
مقطعات	*Muqatta'āt*	*Muqatta'at*	*Muqatta'aat*
مقلدین	*Muqallidīn*	*Muqallidin*	*Muqallideen*
ملفوظات	*Malfūzāt*	*Malfuzat*	
منارة المسیح	*Mināratul-Masīḥ*	*Minaratul-Masih*	
منان	*Mannān*	*Mannan*	*Mannaan*
موحد	*Muwaḥḥid*	*Muwahhid*	
مولانا	*Maulānā*	*Maulana*	
مولوی	*Maulavī /* *Maulawī*	*Maulavi /* *Maulawi*	
ملّا (جمع)	*Mullāhs*	*Mullahs*	
مُلْهَم	*Mulham*	*Mulham*	
مُنْکِر	*Munkir*	*Munkir*	
مکالمات	*Mukālmāt*	*Mukalmaat*	*Mukaalmaat*
مکتوبات	*Maktūbāt*	*Maktubat*	*Maktubaat*
مہا بھارت	*Mahābhārta*	*Mahabharta*	
مہاراجہ	*Maharajah*	*Maharajah*	
مہدی	*Mahdī*	*Mahdi*	
نائب	*Nā'ib*	*Na'ib*	
ناصر	*Nāṣir*	*Nasir*	*Naasir*
ناصرات الاحمدیہ	*Nāṣirātul-Aḥmadiyyah*	*Nasiratul-Ahmadiyyah*	*Naasiraatul-Ahmadiyyah*

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
ناصرات	*Nāṣirāt*	*Nasirat*	*Naasiraat*
ناظر اعلیٰ	*Nāẓir-e-Aʿalā*	*Nazir-e-Aʾala*	*Naazir-e-Aʾala*
ناظر	*Nāẓir*	*Naazir*	
ناظم	*Nāẓim*	*Naazim*	
نبی الله	*Nabiyyullāh*	*Nabiyyullah*	
نبی	*Nabī*	*Nabi*	
نزول	*Nuzūl*	*Nuzul*	*Nuzul / Nuzool*
نسیم	*Nasīm*	*Naseem*	
نصرت جہاں	*Nuṣrat Jahāṅ*	*Nusrat Jahan*	*Nusrat Jahaan*
نظارت	*Naẓārat*	*Nazarat*	*Nazaarat*
نظام	*Niẓām*	*Nizam*	*Nizaam*
نظامت	*Niẓāmat*	*Nizaamat*	
نفس اماره	*Nafse ammārah*	*Nafse ammarah*	*Nafse ammaarah*
نفس لوامہ	*Nafse lawwāmah*	*Nafse lawwamah*	*Nafse lawwaamah*
نفس مطمئنہ	*Nafs-e-muṭmaʾinnah*	*Nafs-e-mutmaʾinnah*	*Nafs-e-mutmaʾinnah*
نوافل	*Nawāfil*	*Nawaafil*	
نکاح	*Nikāḥ*	*Nikah*	
واجب القتل	*Wājibul-qatl*	*Waajibul-qatl*	
واجب	*Wājib*	*Waajib*	
واقف زندگی	*Wāqif-e-zindagī*	*Waaqif-e-zindagi*	

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
وجودی	*Wujūdī*	*Wujudi*	*Wujoodi*
وحی اطلاع	*Waḥy-e-Iṭṭelāʿ*	*Wahy-e-Ittelaa*	
وحی اعلام	*Waḥy-e-Iʿlām*	*Wahy-e-Iʾlaam*	
وحی الابتلاء	*Waḥyul-Ibtilāʾ*	*Wahyul-Ibtilaa*	
وحی الاصطفاء	*Waḥyul-Iṣṭifāʾ*	*Wahyul-Istifaa*	
وحی رسالت	*Waḥy-e-Risālat*	*Wahy-e-Risaalat*	
وحی	*Waḥī*	*Wahi*	
وسطیٰ	*Wusṭā*	*Wusta*	*Wustaa*
وصیت	*Waṣiyyat / Waṣiyyah*	*Wasiyyat / Wasiyyah*	
وظائف	*Waẓāʾif*	*Wazaʾif*	*Wazaaʾif*
وعید	*Waʿīd*	*Waʾid*	*Waʾeed*
وفا	*Wafā*	*Wafa*	*Wafaa*
وقفِ عارضی	*Waqf-eʿArḍī*	*Waqf-e-Aarzi*	
ولایت	*Walāyat / Wilāyat*	*Walayat / Wilayat*	*Walaayat /Wilaayat*
ولی الرحمٰن	*Waliyyur-Raḥmān*	*Waliyyur-Rahman*	*Waliyyur-Rahmaan*
ولی الله	*Waliyyullāh*	*Waliyyullah*	
ولی	*Walī*	*Wali*	*Wali*
ولیمہ	*Walīmah*	*Walimah*	*Waleemah*

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
وکالت	*Wakālat / Vakālat*	*Wakalat / Vakalat*	*Wakaalat / Vakaalat*
وکیل	*Wakīl / Vakīl*	*Wakil / Vakil*	*Wakeel / Vakeel*
وہاب	*Wahhāb*	*Wahhab*	*Wahhaab*
وہابی	*Wahhābīs*	*Wahhabis*	
ویداس	*Vedās*	*Vedas*	
پاران	*Pārān*	*Paran*	*Paaraan*
پرکاش	*Prakāsh*	*Prakash*	*Prakaash*
کافر	*Kāfir*	*Kafir*	*Kaafir*
کامل	*Kāmil*	*Kamil*	*Kaamil*
کبیر	*Kabīr*	*Kabeer*	
کتاب	*Kitāb*	*Kitaab*	
کثیر	*Kathīr*	*Kathir*	*Kaseer*
کذاب	*Kadhdhāb*	*Kadhdhab*	*Kazzaab*
کفالتِ یتامیٰ	*Kafālate-yatāmā*	*Kafalate-yatama*	*Kafaalate-yataamaa*
کفایہ	*Kifāyah*	*Kifayah*	*Kifaayah*
کفر	*Kufr*	*Kufr*	
کلام	*Kalām*	*Kalaam*	
کلمہ	*Kalimah*	*Kalimah*	
کلمہٴ توحید	*Kalima-e-Tauḥīd*	*Kalima-e-Tauhid*	*Kalima-e-Tauheed*
کلیم اللہ	*Kalīmullāh*	*Kalimullah*	*Kaleemullah*

Foreign terms	Transliteration (With diacritical marks)	Transliteration (Without diacritical marks)	Transliteration (Phonetic)
کلیم	*Kalīm*	*Kalim*	*Kaleem*
کمالات	*Kamālāt*	*Kamalaat*	*Kamaalaat*
کھتری	*Khatrī*	*Khatri*	
ہدایت	*Hidāyat*	*Hidayat*	*Hidaayat*
یتامیٰ	*Yatāmā*	*Yatama*	*Yataamaa*