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Shared questions, diverging answers: Muḥammad ʿAbduh and his interlocutors on 'religion' in a globalizing world

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Note on translation and transliteration

For the translation and transliteration of Arabic words in this study, I follow the general translation and transliteration guidelines of the *International Journal of Middle Eastern Studies* (*IJMES*), with the exception of a few adjustments and additions:[1]

- If an (originally) Arabic term is commonly used in the English language, such as Quran, I omit *hamza*s and ʿ*ayn*s as well as diacritical marks. In order to avoid confusion, however, I limit these cases to an absolute minimum and provide translations for all other Arabic words, including titles of journals and newspapers, names of institutions, etc.
- All other Arabic terms and phrases are fully transliterated according to the IJMES guidelines (including *hamza*s, ʿ*ayn*s, and diacritical marks, yet case endings are omitted) and italicised. These include titles of sources and names of historical figures and institutions in the main text.
- Arabic place names in the main text and Arabic names of authors who published their works in a language other than Arabic are not transliterated. In the latter case, I follow these authors' preferred transliteration.
- For the sake of consistency, I transliterate Arabic words according to my transliteration system when quoting secondary literature in the main text or referring to their titles. The original transliteration of these words can be found in the corresponding reference. Also, I transliterate Persian and Ottoman names of historical figures and movements according to the Arabic transliteration system. I add the most common Persian or Ottoman transliteration of these names between brackets (e.g. ʿAbd al-Ḥamīd II (Abdülhamid II)).
- I use anglicized plurals in order to avoid confusion for the reader who is not accustomed to the broken plural in the Arabic language. The only exception is *ʿulamāʾ* (Islamic scholars) because I suspect that most readers are more familiar with the plural of this word than with the singular (i.e. *ʿālim*).
- For adjectives derived from Arabic words, I use –i (e.g. Salafi, Muʿtazili).
- In the references and bibliography, I fully transliterate names, titles, places, and publishers' names. However, I translate names of months that have an equivalent in English. In addition, whenever provided in the original source, I add the dates according to the Islamic calendar (indicated by –h after the year, e.g. 1437h).

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[1] Website of the editorial office of the *International Journal of Middle Eastern Studies*: "IJMES Translation & Transliteration Guide," 2013, accessed October 6, 2015, http://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm.

Sheykh Mohammed Abdu

Fig. 1. Muḥammad ʿAbduh in 1884. ("Portrait of Sheykh Mohammed Abdu, taken of him on the Terrace of the House of Commons during his visit to [Wilfrid Blunt] in England as an Exile, 22ⁿᵈ July, 1884. Photography by Russell, reproduction by Emery Walker," in Wilfrid Blunt, *Secret History of the English Occupation of Egypt: Being a Personal Narrative of Events* (New York: A.A. Knopf 1922), frontispiece.).
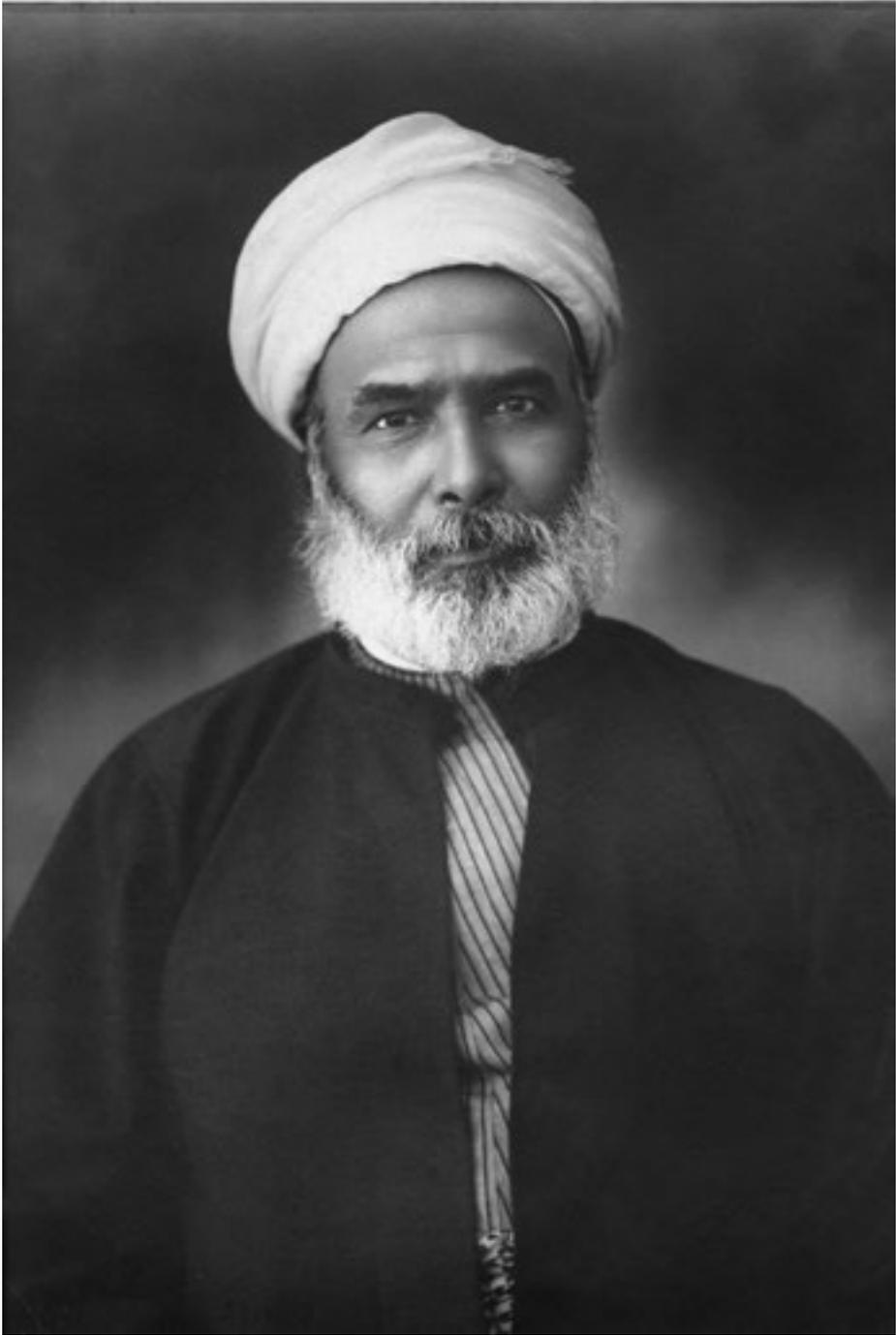
Fig. 2. Muḥammad ʿAbduh, early twentieth century, photograph taken by Muḥammad ʿAlī Afandī Saʿūdī. (Photo by courtesy of Farid Kioumgi Kahil and AUC Press).