

## Integrated Encyclopedia of the Qurʾān (IEQ) Author Guidelines and Style Sheet

*The Integrated Encyclopedia of the Qurʾān* is a reference work based on Islamic sources. All contributors participating in this project are Muslim. Its text is expected to be based on sound scholarship and at the same time imbued with the fragrance of *Īmān*.

Because of the technical aspects of the work, we are unable to accept entries which do not *strictly* conform to the following guidelines. Please use specific IEQ fonts; these are usually sent along with the Author Contract.

**Outline:** If you are writing an article in the special, major or medium categories, provide an outline of the article at the beginning of the entry, indicating sections and sub-sections. Thus, you may want to begin as:

**Angels.** This article comprises the following sections: i. Definitions; ii. Creed; iii. Jahiliyyan and Judeo-Christian angelolatry; iv. Attributes of the angels; v. Their functions; vi. Their dislikes; vii. Their perfection and the superiority of the prophets; viii. The most prominent angels; ix. Name and modus operandi of the Angel of death; x. The Prophet's relationship with the angels; xi. Fallen angels?—xii. Heterodox interpretations; xiii. Bibliography.

For medium, minor, and short-length articles, there is no need to list all sections, but please use subheadings for each section as described below.

**Beginning:** Please begin your entry by briefly defining or describing the term/concept/person. In many cases, it may be helpful to indicate the number of times and contexts in which certain words associated with that term/concept/person occur in the Qurʾān. Please provide insights into significant linguistic aspects of the term/word. If you are writing an entry on a person or place, please describe your subject as precisely as possible.

Example:

**ʿArafāt:** ʿArafāt is the name of the plain where the *wuqūf al-ḥajj*, the standing during ḥajj, takes place on the Day of ʿArafa, the 9<sup>th</sup> day of Dhu'l-Ḥijja between the afternoon and pre-dawn of the next day. It is mentioned once in the Qurʾān (2:198): *There is no sin upon you if you seek bounties of your Sustainer; and when you pour forth from ʿArafāt, remember Allah at the Mashʿaril-ḥarām—remembrance Him Who has guided you, and indeed, you were among the misguided before this [guidance]*. Bounded by Mount ʿArafa on the north, the once verdant plain on the road to Ṭāʾif is now a stretch of red sandy land with only a few desert shrubs. It is located outside the sacred precinct (*haram*) some 13 miles east of Makka. On the western edge of the plain of ʿArafāt is the Valley of Namira, where a mosque—variously known as al-Masjid al-ʿArafa, Masjid al-Ibrāhīm and al-Masjid al-Namira—now stands at the site where the Prophet had rested upon his arrival at ʿArafāt from Minā on the 9<sup>th</sup> of Dhu'l-Ḥijja, 10 AH. To the northeast of Masjid al-Namira, almost in the middle of the plain, stands Jabal al-Raḥma, the Mount of Mercy—a 200-foot high, detached granite hill which is also called ʿArafa.

Derived from the root ʿ-r-f, ʿArafāt is a singular proper noun in the form of a plural, much like *muslimāt* (Muslim women) and *muʾmināt* (believing women) (Ibn

Manzūr, *Lisān*, sub ‘-r-f). According to ‘Alī b. Abī Ṭālib, may Allah be well-pleased with him, the plain is so called because “Allah, the Most High, appointed Jibrīl to [teach] Ibrāhīm the rites of ḥajj. When they reached ‘Arafāt, Jibrīl asked Ibrāhīm, peace be upon them both: ‘Hasth thou known?’ to which he replied, ‘I have known (*‘araftu*)’ (al-Ṭabarī, *Jāmi‘ al-bayān*, q.v. Q. 2:198).

**Subheadings:** Subheadings serve to identify major sections of the article. The topic of your entry may have several dimensions. For example, concepts associated with the term *Kitāb* include: the Book of Allah, the book of records of every human being, the Heavenly Book, *Umm al-Kitāb*, use of the word *Kitāb* in the Qur’ān as referring to the Qur’ān itself, previous revealed books, etc. Please discuss all of these under individual subheadings.

**Sources:** It is our expectation that *IEQ* will be a unique reference work on the Qur’ān, providing insights and reflections on the Book based on Islamic sources. The editors have decided to exclude non-Muslim sources (especially Orientalist sources), unless necessitated by the internal logic of a given article, and base *IEQ* only on the Islamic scholarly tradition as regards opinions, discussions, and differences. This, however, does not mean that source material published by non-Muslims cannot be used at all. The main intent here is to present to the English-speaking readers the fruits of fourteen hundred years of reflection on the Qur’ān by Muslims while simultaneously addressing contemporary issues and concerns. As such, authors are expected to make full use of the rich and diverse sources of traditional Islamic scholarship on the Qur’ān and the sciences of the Qur’ān.

**Transliteration, Arabic Terms, Names and Conventions:**

- Please use all proper nouns in the form in which they occur in the Qur’ān. Thus ‘Īsā, upon him peace, and not Jesus; Mūsā, upon him peace, not Moses.
- Following the Qur’ānic command *Indeed, Allah and His angels bless the Prophet. O you who believe, invoke blessings and peace on him abundantly* (33:56), please include the invocations often. Please do not abbreviate your invocations. These expressions are natural outcome of writing about the Qur’an or about the Divine and Prophetic themes; such a piece of writing can never be a neutral, clinical act but is, by necessity, an act of personal engagement. For the Muslim collective it is an act of worship, and thus it is the most natural thing that it should be interspersed with supplications and expressions of dependence

on the Divine source of all goodness, Who is the Guarantor of success for this project, its authors, and its readers. Even cultivated non-Muslims can understand and appreciate that “Allah Most High, Sublime and Exalted,” or “the Prophet, upon him blessings and peace,” or “the Companions Allah be well-pleased with them” are not only pious expressions but also make for better writing and reading in the best tradition of Islamic learning, and their absence, more often than not, comes off as an unsightly canker on the face of putative Islamic scholarship.

**Examples:**

- Allah Most High coined a famous simile between those who rely on other than Him and a spider living in a web:  
*The likeness of those who choose patrons other than Allah is as the likeness of the spider when it takes unto itself a house; and truly the frailest of all houses is the spider's house, if they but knew (Q 29:41).*
- So the sacred laws began with Ādam—upon him peace—and end up with Resurrection, which is the other birth.
- Abū Hurayra, Allāh be well-pleased with him, reported from the Prophet, upon him be blessings and peace: “Allāh Most High created Ādam in his form and his height was sixty cubits.”
- Be generous with your usage of Arabic terms and provide English equivalent at first use with the Arabic term in transliteration within brackets. Please use the transliteration scheme given at the end of this document. You will need to download special fonts from our website; please send an email, requesting a password to download them. Please note that your

contribution *must use these fonts, with correct transliteration* of non-English words.

- For Arabic words which have become part of the English language and are found in major dictionaries such as Webster's, no diacritics are needed except where the word is cited within an Arabic phrase or in a book title. This includes words like "sura" and "hadith". Furthermore, when such a word is used in the generic sense, then it is lower case; if referring to a specific sura, then capital: e.g. "the alphabetical letters open a number of suras". The exception to this is where the word is used together with other Arabic words which are not found in English dictionaries. For example, "*Alif lām mīm* occurs at the beginning of Sūrat al-Baqara"; "The 'Throne Verse' (*Āyat al-Kursī*)" is considered by many exegetes to be ...".

**Spellings:** Please use US spellings: civilization, rather than civilisation; color, rather than colour.

Please do not use soft h at the end of an Arabic word ("Sīra" rather than "Sīrah", Sura, not Surah). However, when such words are in a sentence where a vowel follows them, they should have their pronounced final consonant: Sūrat al-Aḥzāb and not Sūra al-Aḥzāb.

For one-letter prepositions, please use elision and hyphen: "wal-qadar", "bil-imkan" rather than "wa'l qadar", "bi'l imkān".

**Dates:** Please use Hijrī/CE dates for pre-nineteenth century period. Thus, for example, "Abū Ḥanīfa (d. 150/767) agreed..."; "It can be said that after the fifth/eleventh century..."; Al-Ghazālī (450-505/1058-1111) had already indicated...".

**Units:** Please use metric system for all units (kilometres and meters instead of miles and feet, kilogram instead of pounds, etc.).

**Translations:** The editors have not selected any specific translation of the Qur'ān or other primary sources as their standard. Contributors are expected to make their own translations; if you choose to use an existing translation, or an amended version of an existing translation, provide references in the bibliography.

**Article Length:** The number of words allocated for each of the five categories of articles are:

Sp= Special (6000-10,000);  
Mj=Major (4500-3500);  
Md= Medium (3000-2500);  
Mi= Minor (1500-2000);  
Short = Sh (1000-1500).

These are, however, meant to provide a general idea of length, if your article is going to be more or less than 25% of this count, please contact us.

**Peer-Review:** To ensure uniformity and standards, all entries will be peer-reviewed through a blind review; the author will be sent all relevant comments and suggestions.

## REFERENCES

### References to the Qurʾān

- i. References to the Qurʾān follow the Q sura number: verse number(s) format; thus Q 2:6 refers to the sixth verse of Sūrat al-Baqara; Q 75:52-56 to the fiftieth-second to fifty-sixth verse of Sūrat al-Qiyāma.
- ii. No translation of the Qurʾān was recommended by editors and most authors made their own translations. Where a particular translation has been used, reference follows the translated text, which is always italicized in order to distinguish it from the rest of the text but is not bound by quotation marks. Example:

The theonymic invocation, *Bi-smi-l-Iāh al-Raḥmān al-Raḥīm*, *In the name of Allah, the Most Gracious, the Ever-Merciful*, occurring in Q 27:30 in the letter of Prophet Sulaymān, upon him be peace, to the Queen of Sabāʾ, and in Q 11:41, without *al-Raḥmān* and *al-Raḥīm*—the two Names of Mercy—is placed at the head of every sura of the Qurʾān except the ninth, Sūrat al-Tawba (“Repentance”). It occurs 114 times in the Qurʾān in its complete form and once in the aforementioned shorter form.

### References to the Qurʾānic commentaries

The following format is used in the text: Author name, Title, *sub* Q sura number: verse number(s); Examples:

- (i) Angels are honored servants (Q 21:26) endowed with perfections that make them “the most honored creatures of Allāh in His sight” (al-Zamakhsharī, *Kashshāf*, *sub* Q 43:19).
- (ii) When the Prophet, upon him be peace and blessings, was commanded to warn his near relatives (Q 26:214), he ascended Mount Ṣafāʾ and called out: “Be warned [O people!]”, in the manner of those who wish to gather people to

announce a great event or to warn them about danger from an enemy (al-Ṭabarī, *Jāmi' al-Bayān*, sub Q 111:1).

### References to Hadith

Because there are numerous editions of books of Hadith and commentaries on them, *IEQ* uses “Author Name: Book name, bāb name” format inside the text.

Examples:

(i) Abū Hurayra—Allāh be well-pleased with him—reported from the Prophet, upon him be blessings and peace: “Allāh Most High created Ādam in his form and his height was sixty cubits. When He created him He said: ‘Go and greet that assembly’—of the angels—‘who are sitting, and listen to what they will say when they greet you, for it is your greeting and the greeting of your offspring.’ He said, ‘*al-salām ‘alaykum.*’ They said, ‘*al-salām ‘alayk wa rahmat Allāh,*’ adding to his words the words *wa-rahmat Allāh*” (al-Bukhārī, *Isti'dhān*, bad' al-salām; Muslim, *Janna*, yadkhul al-janna aqwām).

(ii) The majority of the scholars consider that the angels are aware of the innermost thoughts of human beings on the basis of the *ḥadīth qudsī*: “When My servant wants to do an evil deed, do not record it against him until he does it...” (al-Bukhārī, *Tawḥīd*, qawl Allāh *yurīdūna an yubaddilū kalām Allāh*; Muslim, *Īmān*, idhā hamma al-'abd bi-ḥasana).

(iii) Literally “the father of flame,” Abū Lahab was the epithet given to 'Abd al-'Uzzā b. 'Abd al-Muṭṭalib, a paternal uncle of the Prophet, upon him be peace and blessings of Allah, because of his glowing countenance or the redness of his face (Ibn Ḥajar: *Fath al-Bārī*, *Tafsīr*, sub Q 111:1).

Please note that the bibliographical information for the most common books of Hadith is provided in the “Short Titles” at the beginning of each volume and is not repeated in the bibliographies of individual entries.

### References to other sources

All other source material is referred to in the text as author, *Book*, volume: page.

Examples:

- iii. They had been married to the two sons of Abū Lahab before the commencement of the public mission of the Prophet (although the marriages had not yet been consummated). “My life and my company are forbidden to you if you do not divorce his daughters,” Abū Lahab (or his wife) told them (Ibn 'Abd al-Barr, *al-Istī'āb*, 2:747-48).
- iv. His wife, mentioned in *Sūrat al-Masad* as *the carrier of slanderous tales; upon her neck will be a rope of twisted strands* (Q. 111-4), used to throw thorns in the path of the Prophet (Ibn Hishām, *Sīra*, 1:221).

**References to Internet websites:** Please avoid references to internet websites unless absolutely indispensable.

### Entry Titles and Cross-References

Editors will add cross-references and blind entries to your text following the general guidelines given below. You may help us by providing your own list of cross-references and blind entries.

### General Guidelines for Cross-References and Blind Entries

*IEQ* assumes serious reader engagement, but no prior knowledge of Arabic or of the Qurʾān. It employs English-language lemmata, but preserves Qurʾānic proper names and certain Qurʾānic terms which cannot be translated into English, the former out of their sanctity and the latter to minimize any loss of meaning through translation. Entries for all proper names and certain technical terms are, therefore, located under their original Arabic forms. Recognizing that this may pose difficulty for readers unfamiliar with Arabic proper names and Qurʾānic terms, extensive cross-referencing has been employed to facilitate searching. Thus while the actual entry for Prophet ʿĪsā, upon him peace, will be found at its proper alphabetical place under “I”, a cross-reference under “J” (“Jesus see ʿĪSĀ”), helps readers who might attempt to find this entry under “Jesus”. This is true for all proper names; therefore, entries will be found under Mūsā and not Moses, Hārūn and not Aaron, and so on.

While proper names are easy to locate both through their anglicized cross-references and through the index of proper names at the end of each volume, certain Qurʾānic technical terms pose an additional difficulty for readers not familiar with Arabic. In order to make searching easier, many terms are cross-referenced using more than one translation: thus while the entry for the untranslatable term *iḥsān* is to be found under “I” at its alphabetical location in Arabic form, readers are directed to it by cross-references at “Excellence” and “Perfection”. Thus “EXCELLENCE see IḤSĀN” and “PERFECTION see IḤSĀN”. Likewise, the word “*qadr*” in the expression “*Laylat al-qadr*”, being untranslatable, dictates that this entry be listed under “Night of *Qadr*”, and the more common but inaccurate equivalents (such as “Night of Power”, “Night of Excellence”) are listed as cross-references.

In certain cases, this convention may not appear straightforward to some readers. For instance, while *Hijra*, *Anṣār* and *Muhājirūn* can be translated as Emigration, Helpers, and Emigrants respectively, their Qurʾān-specificity suffers an unaffordable loss through this translation because these Qurʾānic terms refer to specific events or groups of people and not to generic emigration, helpers, or emigrants. Therefore, these terms are kept in their original Arabic form, while their approximate English equivalents are listed as cross-references to facilitate searching.

A third kind of cross-referencing—indicated by *q.v.* (*quod vide*)—points readers to additional entries pertaining to the subject under discussion. In the following example, “Paradise” is cross-referenced to indicate its presence in *IEQ* as an entry relevant to the discussion at the point where the cross-reference occurs: “In another passage (Q 37:52-57), the fate of those who sarcastically ask about resurrection after their bones have crumbled is vividly portrayed through a description of the chosen servants of Allah (*ibād Allāhīl-mukhlaṣīn*) in Paradise (*q.v.*).”

These conventions have been adopted to cater to the needs of a broad spectrum of readers which includes academic specialists, graduate students, and researchers on any aspect of Islam, as well as Muslim and non-Muslim general but serious readers. An index of all technical terms kept in their original form as entry-title is also included in each volume, and a cumulative index of all technical terms used in *IEQ* is to be found in Volume VII, which contains several other indices.

### **Blind Entries**

*IEQ* devotes individual entries to most concepts, persons, places, events, and things mentioned in the Qurʾān, but in some cases these may be subsumed under an entry. For instance, discussion on “Abortion” is to be found under “Child-Bearing”; Abraha is not mentioned in the Qurʾān by name, but he appears in the exegetical and *sīra* literature in reference to Q 105 and he is discussed under the entry “People of the Elephant”. Therefore, “ABORTION: see CHILD-BEARING” and “ABRAHA: see PEOPLE OF ELEPHANT” are blind entries, pointing to the location where Abraha and abortion are discussed. Blind entries also increase the ease of search. For instance, some readers may go directly to “Jihād”, when looking for that entry, while others may attempt to find it under more popular and somewhat inaccurate phrases such as “Holy War”, “Fighting”, “Aggression” and “War”; thus inclusion of these as blind entries, directing the reader to the place where the entry is to be found, facilitates searching.

A blind entry differs from a cross-reference in that cross-references are (i) synonymous phrases and titles under which readers might look for an entry which is given under a different title, and (ii) entry titles inserted in the text as relating to the subject under discussion, whereas blind entries are titles and phrases which do not have an entry for themselves but which have been subsumed in a different entry.

## Bibliography

The following examples explain the format of bibliography, please also read “Notes on Bibliography” at the end of the sample below:

- Abū Ḥayyān al-Andalusī, Muḥammad b. Yūsuf. *Tafsīr al-Baḥr al-muḥīṭ*. 8 vols. Ed. ʿĀdil Aḥmad ʿAbd al-Mawjūd et al. Beirut: Dār al-Kutub al-ʿIlmiyya, 1413/1993.
- Abū al-Suʿūd Muḥammad b. Muḥammad al-ʿAmādī. *Tafsīr Abī al-Suʿūd al-musammā Irshād al-ʿaql al-salīm*. 2nd ed. 9 vols. in 4. Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1411/1990.
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- al-Bayānūnī, Aḥmad ʿIzz al-Dīn. *al-Īmān bil-malāʾika ʿalayhim al-ṣalāt wal-salām*. Aleppo: Maktabat al-Hādī, 1974. Repr. [Cairo]: Dār al-Salām, 1405/1985.
- al-Bayḍawī, Naṣir al-Dīn Abū Saʿīd ʿAbd Allah b. ʿUmar. *Tafsīr al-Bayḍawī al-musammā Anwār al-tanzīl wa-asrār al-taʾwīl*. Ed. Muḥammad Ṣubḥī b. Ḥasan Ḥallāq and Maḥmūd Aḥmad al-Aṭrash. Damascus: Dār al-Rashīd; Beirut: Muʾassasat al-Īmān, 2000.
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## Notes on Bibliography

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