

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 which are provided to authors at the time of signing of contract.
- For actual usage of these guidelines, please read [Sample Entries](#).

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 ʿArafā, the 9th 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 ʿArafā 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-ʿArafā, 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 9th 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 ʿArafā.

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 Manẓūr, *Lisān*, sub *ʿ-r-f*). According to ʿAlī 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 ʿArafāt, Jibrīl asked Ibrāhīm, peace be upon them both: ‘Haṣṭh thou known?’ to which he replied, ‘I have known (*ʿaraftu*)’ (Ṭabarī, *Tafsīr*, sub 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 Qurʾān as referring to the Qurʾān 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 Qurʾān, 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 Qurʾān 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 Qurʾān and the sciences of the Qurʾān.

Transliteration, Arabic Terms, Names and Conventions:

- Please use all proper nouns in the form in which they occur in the Qurʾān. Thus ʿĪsā, upon him peace, and not Jesus; Mūsā, upon him peace, not Moses.
- Please include the invocations often, in English. Please do not abbreviate your invocations. (See [FAQ for raison d’etre for this.](#))

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).”

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...”.

Translations: The editors have not selected any specific translation of the Qurʾān 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: Please adhere to the number of words for each of the five categories of articles: Sp= Special (10,000-15,000); Mj=Major (6,000-10,000); Md= Medium (4000-5,500); Mi= Minor (2500-3000); Short = Sh (100-2000). If your article is going to be more or less than 25% of this count, please contact us before proceeding.

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

I. 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.

II. 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” (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 Ṣafā’ 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 (Ṭabarī, *Tafsīr*, sub Q 111:1).

III. References to Hadith

Because there are numerous editions of books of Hadith and commentaries on them, *IEQ* uses “**Author, title, book name, bāb name**” format inside the text. The two *Ṣaḥīḥis* do not require title, all other collections do; thus, *Tirmidhī*, *Sunan*, *al-Birr wal-ṣila*, *mā jā’ fīl-ghība*, but Bukhārī, *Isti’dhān*, *bad’ al-salām*.

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 raḥmat Allāh,*’ adding to his words the words *wa-raḥmat Allāh*” (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....” (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 frequent cited works is provided in the “[Abbreviations and Frequent Cited Works](#)” document at the beginning of each volume and is not repeated in the bibliographies of individual entries.

IV. References to other sources

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

Examples:

- i. 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).
- ii. 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).

IV(a): References to Internet websites: Please avoid references to internet websites unless absolutely indispensable.

V. Bibliography

The following examples explain the format of bibliography:

- Abū Ḥayyān al-Andalusī, Muḥammad b. Yūsuf. *Tafsīr al-Baḥr al-muḥīṭ*. 8 vols. Ed. ‘Ādil Aḥmad ‘Abd al-Mawjūd et al. Beirut: Dār al-Kutub al-‘Ilmiyya, 1413/1993.
- Abū al-Su‘ūd Muḥammad b. Muḥammad al-‘Amādī. *Tafsīr Abī al-Su‘ūd al-musammā Irshād al-‘aql al-salīm*. 2nd ed. 9 vols. in 4. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 1411/1990.
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- al-Bayānūnī, Aḥmad ‘Izz al-Dīn. *al-Īmān bil-malā’ika ‘alayhim al-ṣalāt wal-salām*. Aleppo: Maktabat al-Ḥādī, 1974. Repr. [Cairo]: Dār al-Salām, 1405/1985.
- al-Bayḍāwī, Nāṣir al-Dīn Abū Sa‘īd ‘Abd Allah b. ‘Umar. *Tafsīr al-Bayḍāwī al-musammā Anwār al-tanzīl wa-asrār al-ta’wīl*. Ed. Muḥammad Ṣubḥī b. Ḥasan Ḥallāq and Maḥmūd Aḥmad al-Aṭrash. Damascus: Dār al-Rashīd; Beirut: Mu’assasat al-Īmān, 2000.
- al-Daraqūṭnī, Abū al-Ḥasan ‘Alī b. ‘Umar. *Kitāb al-ru’ya*. Ed. Ibrāhīm Muḥammad al-‘Alī and Aḥmad Fakhri al-Rifā‘ī. al-Zarqā’, Jordan: Maktabat al-Manār, 1411/1990.
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- Ibn Abī Ḥatīm, ‘Abd al-Raḥmān b. Muḥammad b. Idrīs al-Rāzī. *Tafsīr al-Qurʾān al-‘Azīm musnadan ‘an Rasūl Allah ṣallā Allāh ‘alayh wa-sallam wal-ṣaḥāba wal-tābi‘īn*. 14 vols. Ed. As‘ad Muḥammad al-Ṭayyib. Makka and Riyadh: Maktabat Nizār Muṣṭafā al-Bāz, 1417/1997.
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