

Integrated Encyclopedia of the Qur'ān **Author Guidelines and Style Sheet**

The Integrated Encyclopedia of the Qur'ān (IEQ) is a reference work based on Islamic sources. All contributors participating in this project are Muslim. Its text is expected to be both based on sound scholarship and 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. For extensive examples, see further the sample entries posted at the IEQ website.

General Comments

Use the specific *IEQ* fonts. These are usually sent along with the Author Contract.

IEQ follows a modified version of the Chicago Manual of Style. Comments follow below.

IEQ follows a modified version of the *IJMES* transliteration style. Comments follow below.

All translations are expected to be the author's own, unless otherwise noted.

To ensure uniformity and standards, all entries will be peer-reviewed through multiple blind review and will undergo line and language editing. The author will be sent all relevant comments and suggestions.

The editors have decided to exclude non-Muslim sources (especially Orientalist sources), unless required by the internal logic of a given article, and base *IEQ* only on the Islamic scholarly tradition as regards discussions and differences of opinion. Of course, this does not mean that source material published by non-Muslims cannot be used at all. The general intent is to present the fruits of fourteen hundred years of diverse reflection on the Qur'ān by Muslims while simultaneously addressing contemporary issues and concerns.

Article Structure

There are five categories of articles:

- Special (10,000-20,000 words)
- Major (6000-9000 words)
- Medium (3000-5000 words)
- Minor (1500-2500 words)
- Short (1000-1200 words)

If 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. For example:

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 minor and short articles, there is no need to list the sections at the beginning of the entry, but please use subheadings.

Begin the 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 words associated with that term/concept/person occur in the Qurʾān. Here provide insights into significant linguistic aspects of the word. Introduce your subject as precisely as possible.

Depending on the topic of the entry, develop its body along thematic and logical lines. Conclude with a bibliography and a list of cross-references.

Conventions and Transliteration

Proper Names

Use all proper nouns in the form in which they occur in the Qurʾān. Thus Allah, not God; ʿĪsā, not Jesus; Mūsā, not Moses, upon them peace.

Invocations

Following the Qurʾānic injunction *Indeed, Allah and His angels bless the Prophet. O you who believe, invoke blessings and peace on him abundantly* (Q 33:56), and the conventions of Islamic scholarly tradition, *IEQ* includes all invocations in unabbreviated form. These expressions are a natural outcome of the spiritual, intellectual, and affective engagements involved when writing about the Qurʾān or about Divine and Prophetic themes. In this respect, *IEQ* follows the practices observed in mainstream Islamic scholarship and includes invocations where names are mentioned.

For example: Allah Most High
the Prophet, upon him blessings and peace, said
the Companions, Allah be well-pleased with them.

Dates

For the pre-nineteenth century period, give both Hijrī and Common Era dates in the Hijrī/CE date format.

For example: Abū Ḥanīfa (d. 150/767) agreed
It can be said that after the fifth/eleventh century

Provide available birth and death dates of persons at first mention, wherever possible. If only the Hijrī date is provided in source material, use one of the date converters available on the internet (e.g., www.muslimphilosophy.com/ip/hijri.htm). Given that the lunar and solar years do not coincide, note the uncertainty with “circa”.

For example: Al-Shahrastānī (469-548/ca.1076-1153) attributes the doctrine of feminization of angels to the star-worshipping Sabians (*q.v.*) (*cf.* Q 27:24) due to ‘their belief that spiritual entities are receptive and passive’ and describes them, moreover, as known jinn-worshippers (*Milal wal-niḥal* 2:14, 238).

Measurements

Use the metric system for all units (kilometres and meters instead of miles and feet, kilograms instead of pounds, etc.).

Translation and Transliteration

Be generous with usage of Arabic terms while remaining accessible to a non-Arabic speaking audience. Provide English translations in quotation marks with the Arabic term transliterated,

italicized, and in parentheses at first use. In general, Arabic transliterations except for proper names or titles are italicized.

For example: The word is, according to Ibn Manẓūr, an intensifier of the active participial *ghārib*, from *gharaba*, “to go far”...

For Arabic words that have become part of the English language (i.e., are found in major dictionaries), no diacritics are needed except where the word is cited within an Arabic phrase or in a book title. This includes words such as “Allah”, “sura”, and “hadith”. When such a word is used generically, it is lower case; when referring to a specific instance (e.g., a specific sura), it is capitalized.

Do not transliterate the tā’ marbūṭā at the end of an Arabic word (Sīra, not Sīrah) except when in construct form followed by a vowel (Sūrat al-Aḥzāb, not Sūra al-Aḥzāb).

One-letter prepositions take elision and hyphenation (*wal-qadar*, not *wa’l-qadar*).

The full transliteration scheme is available at: <http://iequran.com/pdf/tr-scheme.pdf>

In-Text Citations and References

Translations from the Qur’ān are italicized but not bound by quotation marks.

References to the Qur’ān follow the following format: Q sura number:verse number. Thus Q 2:6 refers to the sixth verse of Sūrat al-Baqara.

In an effort to reduce repetition, do not repeat the name of the author in the citation when it is evident and the author has already been introduced.

For example: al-Ghazālī writes: “Look at the spider, how he created its extremities and taught it the stratagem of weaving its web and hunting without wings...”
(*Jawāhir*, Faṣl 12)

Not: (al-Ghazālī, *Jawāhir*, Faṣl 12)

Note that references to frequently cited works should be abbreviated as per this list: <http://iequran.com/pdf/fcw.pdf>. Include them in the bibliography in abbreviated form.

Do not repeat the Qur’ānic reference in citing *tafāsīr* when the verse referred to is evident and has already been introduced. Note that many *tafāsīr* are abbreviated according to the list of frequently cited works. Use *sub*, not *s.v.*

For example: With reference to Q 12:3, al-Rāzī offers a distinction between two types of thought (*Tafāsīr*)

Not: With reference to Q 12:3, al-Rāzī offers a distinction between two types of thought (*Tafāsīr*, *sub* Q 12:3)

Do not repeat the root reference in citing dictionaries when the root referred to is evident and has already been introduced. Note that many dictionaries are abbreviated according to the list of frequently cited works. Use *sub*, not *s.v.*

For example: Other meanings of its cognates include: to cling, to adhere, to love, to be suspended (Farāhīdī, *‘Ayn*; Ibn Fāris, *Maqāyīs*; Fayrūzābādī, *Qāmūs*, *sub* *‘-l-q*).

Not: (Farāhīdī, *‘Ayn*, *sub* *‘-l-q*; Ibn Fāris, *Maqāyīs*, *sub* *‘-l-q*; Fayrūzābādī, *Qāmūs*, *sub* *‘-l-q*).

In-line references to Qurʾān commentaries follow the following format: Author name, Title, *sub* Q sura number:verse number(s). Note that many Qurʾān commentaries are abbreviated according to the list of frequently cited works.

For example: in His sight (Zamakhsharī, *Kashshāf*, *sub* Q 43:19).

References to hadith collections and commentaries follow the following format: Author name, Book name, bāb name—except for the six authoritative Sunnī hadith collections (the *Ṣaḥīḥs* of Bukhārī and Muslim, the *Sunans* of Ibn Mājah, Tirmidhī, Nasāʾī, and Aḥmad’s *Musnad*), where the title is not necessary because presumed. Please note that many hadith collections and commentaries are abbreviated according to the list of frequently cited works.

For example: the mercy of Allah (Bukhārī, *Istiʿdhān*, *badā al-salām*)

But: the redness of his face (Ibn Ḥajar, *Fath al-Bārī*, *Tafsīr sub* Q 111:1)

All other in-line references to single-volume works adhere to the following format: Author name, *Title* p. XX-XX.

For example: five “degrees of intention” (*Qadāʾ al-arab* p. 156-174)

All other in-line references to multivolume works adhere to the following format: Author name, *Title* volume:page.

For example: (Ibn ʿAbd al-Barr, *al-Istiʿāb* 2:747-748)

Conclude the entry with a full bibliography for all works cited, according to the following format: Author last name(s), Author first name(s). *Title goes here, proper nouns capitalized*. Editor. Number of volumes. Edition. Publication Location: Publisher, date.

Where a second title—normally the name of the matn—is included in the published title of a work (e.g., a commentary), that too begins with a capital.

“Ed.” in these bibliographies is short for “edited by” and hence does not take a plural.

Use “2nd ed.” rather than “2nd ed.”

Give the abbreviated form of references to texts appearing on the list of frequently cited works. Thus “Rāghib. *Mufradāt*.” suffices for reference to “al-Rāghib al-Aṣḥāhānī, Abū al-Ḥusayn al-Qāsim b. Muḥammad b. al-Mufaḍḍal. *Mufradāt alfāz al-Qurʾān*. Ed. Ṣafwān ʿAdnān Dāwūdī. 4th ed. Damascus: Dār al-Qalam, 1430/2009.”

Cross-references and Blind Entries

Provide cross-references for your article. These will be supplemented according to editorial discretion. *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 for their sanctity and the latter to minimize loss of precision 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 entry for Prophet ʿĪsā, upon him peace, will be found alphabetically under “I”, a cross-reference under “J” (“Jesus, see ʿĪSĀ”) helps readers who might attempt to find this entry under “Jesus”.

While proper names are easy enough 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. While the entry for the untranslatable term *iḥsān* is to be found alphabetically under “I”, readers are directed to it by cross-references at “Excellence” and “Perfection”. Likewise, the entry for the phrase *Laylat al-qadr* is listed under “Night of *Qadr*” and cross-referenced at the more common but inaccurate renditions (“Night of Power”, “Night of Excellence”).

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 specificity suffers an unaffordable loss through this translation—because these Qur’ānic 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*)—directs readers to additional entries pertaining to the subject under discussion.

For example: 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.*).

IEQ devotes individual entries to most concepts, persons, places, events, and things mentioned in the Qur’ān, but in some cases these may be subsumed under another entry. For instance, discussion on abortion is to be found under “Child-Bearing”; Abraha is not mentioned in the Qur’ān by name but appears in the exegetical and *sīra* literature in reference to Q 105, and so is discussed under the entry “People of the Elephant”. Therefore, *IEQ* includes the blind entries “ABORTION, see CHILD-BEARING” and “ABRAHA, see PEOPLE OF THE ELEPHANT”.

A blind entry differs from a cross-reference in that cross-references are synonymous phrases and titles under which readers might look for an entry that is listed under a different title. Blind entries are titles and phrases which do not have an entry for themselves but which have been subsumed in a different entry.

Sample Bibliography

Abū Dāwūd. *Sunan*.

Abū Ḥayyān. *Baḥr*.

Ālūsī. *Rūḥ*.

Bayḍāwī. *Tafsīr*.

al-Biqā‘ī, Burhān al-Dīn Ibrāhīm b. ‘Umar. *Nazm al-durar fī tanāsib al-āyāt wal-suwar*. 22 vols. Cairo: Dār al-Kitāb al-Islāmī, n.d.

Bukhārī. *Ṣaḥīḥ*.

al-Dāmaghānī, Abū ‘Abd Allāh al-Ḥusayn b. Muḥammad. *al-Wujūh wal-nazā’ir li-alfāz Kitāb Allāh al-‘Azīz*. Beirut: Dār al-Kutub al-‘Ilmiyya, n.d.

Farāhīdī. *‘Ayn*.

Ibn Baṭṭāl, Abū al-Ḥasan ‘Alī b. Khalaf b. ‘Abd al-Malik. *Sharḥ Ṣaḥīḥ al-Bukhārī*. Ed. Abū Tamīm Yāsir b. Ibrāhīm. 10 vols. 2nd ed. Riyadh: Maktabat al-Rushd, 1423/2003.

Ibn Fāris. *Maqāyīs*.

Ibn Ḥajar. *Fath al-Bārī*.

———. *al-Iṣāba fī tamyīz al-ṣaḥāba*. Ed. ‘Ādil Aḥmad ‘Abd al-Mawjūd et al. 8 vols. Beirut: Dār al-Kutub al-‘Ilmiyya, 1415.

Ibn Rajab al-Ḥanbalī, Abū al-Faraj ‘Abd al-Raḥmān b. Aḥmad. *Majmū‘ rasā’il Ibn Rajab al-Ḥanbalī*. Ed. Ṭal‘at b. Fu‘ād al-Ḥulwānī. 4 vols. 2nd ed. Cairo: al-Fārūq al-Ḥadītha lil-ṭibā‘a wal-nashr, 1424/2003.