

## IEQ LEMMATA

### General Considerations

1. Conceived as a reference work based on fourteen centuries of Islamic scholarship, *The Integrated Encyclopedia of the Qurʾān (IEQ)* is meant for both Muslim and non-Muslim general readers, who are looking for an authentic source of in-depth and scholarly knowledge on the Qurʾān and its message, as well as for scholars, whether specializing in the field of Qurʾānic studies or working in other disciplines. *IEQ* assumes no prior knowledge of Arabic or of the Qurʾān, but assumes a genuine intention to understand the message of the Qurʾān. It employs English-language lemmata with certain modifications necessary to preserve the sanctity of Qurʾānic concepts, proper names, and thematic coherence of the Qurʾān.
2. There is a rather vast difference in the way readers in the three above-mentioned categories approach the Qurʾān. Not only are the fundamental premises different, expectations and methodology are also diverse. Even the ways in which these three groups of readers would approach a reference work on the Qurʾān are different: A Muslim reader, for instance, would most likely try to find the entry on the Prophet ʿĪsā ﷺ under letter “I”, whereas a non-Muslim would most likely go to letter “J” and try to find it under Jesus. Both awareness of this diversity and the desire to produce a user-friendly and accessible work dictated the choice of entry words for *IEQ*. Since we wanted to preserve the original Arabic forms of all proper names mentioned in the Qurʾān, the choice in this case was easy; thus a reader trying to find the article under Jesus Christ will only find a cross-reference to the entry under “Jesus”. In numerous other cases, however, the choice was not so clear-cut. The editors had to guess readers’ expectations and provide cross-references to possible alternatives to facilitate search.
3. This is, however, a problem of nomenclature rather than content, because as far as the content is concerned, there is no ambiguity; *IEQ* has been conceived as an in-depth, scholarly reference work on the Qurʾān from the perspective of believers in its Divine origin. It strives to provide well-referenced encyclopedic articles on all concepts, persons, places, and things mentioned in the Qurʾān. The problem faced by the editors was how to meet the expectations of three diverse categories of readership, while remaining true to the Qurʾānic nuances of technical terms, and the internal structural and thematic unity of the Qurʾān. An example may clarify this point further: “Spending”, “charity”, and “almsgiving”, for instance, is a cluster of words in English with closely associated content and one can reasonably expect readers to try to locate entries on the Qurʾānic terms such as *ṣadaqa*, *infāq*, and *zakāt* under any of these English words. In such cases, the editors had to make a choice not only of the lemma under which the article will be located for a given Qurʾānic term, but also about whether or not to combine certain terms and concepts into one entry.
4. Such decisions were made using the general principle that lemmata must *originate* in the Qurʾān itself and be “poured” into a mould for access in the English language so that *IEQ* becomes a conduit or the Qurʾānic concepts, terms, and named persons, places, and things to its readers. This principle has been rigorously applied for *IEQ* entry words. Generous cross-referencing has been used to meet the diversity of readers’ expectations. In other words, the content of *IEQ* comes from the Arabic Qurʾān, rather than its English translations, but is presented to a readership that does not “think in Arabic”. Furthermore, *IEQ* recognizes and honors the fact that the content of the Qurʾān, expressed in clear Arabic (*ʿArabiyyun mubīn*), has a specific and inimitable linguistic mould, its own syntax and vocabulary, its own semantic fields, and its own integral links.
5. This recognition has informed many choices made by editors. Thus, lemmata for *IEQ* are derived from the Arabic text rather than translations in the interest of preserving the internal cohesion of the Qurʾānic concepts and terms and cross-references have been used to direct readers to related concepts. In the example cited above, for instance, the term *ṣadaqa* represents one form of spending. It has mutual associations and integral relations with other forms of spending mentioned in the Qurʾān, all of which have their own lexical, spiritual, juridical, and historical registers, which might overlap yet remain distinct enough to deserve a individual entries.
6. The decisions about where to draw the boundary line, delimiting each entry’s domain, were likewise made with due consideration for the internal Qurʾānic requirements of each term, concept, and name. The term *zakāt* for instance, has numerous closely connected lexical and spiritual links with concept of purification—both of one’s possessions and being—and with the five pillars of Islam; it has historical connections with the wars of *ridḍa*; and it has juridical connections with the message of the Qurʾān and the worldview it presents, including the economic

schema it outlines for accumulation and distribution of wealth, both in the life of an individual as well as that of the community. The entry on *zakāt*, thus, had to be informed by this broad framework and provide cross-references to other entries in *IEQ* which deal with concepts related to it in many ways, while remaining an independent entry.

7. All *IEQ* entries have been divided into five categories of length on the basis of the Qur<sup>ʿ</sup>anic treatment of these themes, technical terms, and names. These categories are not noted in the text, but the relative length indicates whether the entry has been treated as special (5000-6000 words); major (3500-4000 words); medium (2000-2500 words); minor (1000-1500 words); or short (500-1000 words).