

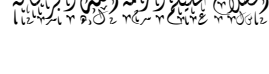
# IEQ Update

Volume 1 | Issue 2 | Jumada II, 1430/June 2009

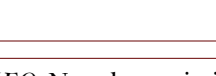


## IEQ Newsletter

Volume 1 | Issue 2 | Jumada II, 1430/June 2009



April and May 2009 were extremely tumultuous months in Pakistan's history. The violence in the scenic Swat valley and Malakand division was expounded by a never before seen humanitarian crisis with the displacement of 2.5 million citizens. The people of Pakistan opened their hearts, homes, and pockets to help their brothers and sisters in need. The situation of these internally displaced people (IDP's) remains precarious requiring massive financial assistance. Yet despite these ongoing efforts, the struggle for the project on the book of Allah has not diminished in the least. Financial donations for the *IEQ* project continue to pour in at a steady rate.



The *IEQ* Newsletter is intended to keep you updated with developments in the project. We plan to web-publish it, at irregular intervals, as the project moves ahead.

<http://www.iequran.com>

### HAS THE TIME NOT COME?...

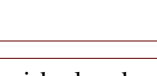
*Has the time not come that the hearts of the believers should be humbled to Allah's remembrance and to the Truth that He has revealed, and that they should not be like those who were vouchsafed the Book and a long time elapsed so their hearts were hardened? A great many of them are now evil-doers.* (Al-Hadid: 17)

### NEW IEQ WEBSITE

*Al-hamdu Lillah*, *IEQ's* new website has been launched. The website ([www.iequran.com](http://www.iequran.com)) contains all necessary information related to various aspects of the project. It introduces the project, gives the publication schedule and describes how the entries have been selected and what steps will be taken to make them reader-friendly. It also introduces the editors and advisors and provides information regarding subscribing to advance copies of *IEQ* and making donations. Although the website answers frequently asked questions, one of the its most important new features is its interactive character. Visitors can submit their questions and comments through the website. Guidelines for authors including a transliteration table and fonts are also available at the website.

The *IEQ* team appreciates any comments and suggestions regarding the improvement of the new website.

This website has been designed by Tricast Media Pakistan without any charge.



### IEQ LEMMATA

#### A Note on General Considerations

Conceived as a reference work based on fourteen centuries of Islamic scholarship, *The Integrated Encyclopedia of the Qur'an (IEQ)* is meant for both Muslim and non-Muslim general readers looking for an authentic source of in-depth and scholarly knowledge on the Qur'an and its message, as well as for academic scholars, whether specializing in the field of Qur'anic studies or working more generally in other disciplines related to Islam. *IEQ* assumes no prior knowledge of Arabic or of the Qur'an, but assumes a genuine engagement with the Book. It employs English-language lemmata with certain modifications necessary to preserve the sanctity of Qur'anic concepts, proper names, and thematic coherence of the Qur'an.

There is obviously a rather vast difference in the way readers in the three above-mentioned categories approach the Qur'an. Not only the fundamental premises are different, expectations and methodology are also diverse. A Muslim reader, for instance, would most likely try to find the entry on Prophet Isa 'alyhissalam 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 sanctity of the proper names mentioned in the Qur'an, the choice in this case was easy; thus a reader trying to find the article under Jesus will only find a cross-reference at that alphabetical place pointing to the entry under "I". In numerous other cases, however, the choice was not so clear-cut. The editors had to anticipate readers' expectations and provide cross-references to all possibilities in order to facilitate search.

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 Qur'an from the perspective of those believers in its Divine origin. It strives to provide well-referenced encyclopedic articles on all concepts, persons, places, and things mentioned in the Qur'an. The problem faced by the editors was how to meet the anticipation of three diverse categories of readership, while simultaneously remaining true to the Qur'anic nuances of technical terms, and the internal structural and thematic unity of the Qur'an. "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 Qur'anic terms such as *sadaqa*, *infiq*, and *zakah* under any of these English words. Here the editors had to make a choice not only of the lemma under which the article will be located for a given Qur'anic term, but also about whether or not to combine certain terms and concepts into one single entry.

Such decisions were made using the general principle that lemmata must *originate* in the Qur'an itself and be "poured" into a mould for access in English language so that *IEQ* becomes a conduit to the Qur'anic concepts, terms, and named persons, places, and things for its readers. This principle has been rigorously applied in the choice of where each entry is located in *IEQ*, but generous cross-referencing has been used to meet the diversity of readers' expectations. In other words, the content of *IEQ* comes from the Arabic Qur'an, rather than its English translations, but it is presented to a readership that does not "think in Arabic". Furthermore, *IEQ* recognizes and honors the fact that the content of the Qur'an, expressed through clear Arabic, has a specific and inimitable linguistic mould, its own syntax and vocabulary, its own semantic fields, and its own integral links. This recognition has informed many choices made by editors. Thus, lemmata for *IEQ* are derived from the Arabic text rather than translations, and strive to preserve the internal cohesion of the Qur'anic concepts and terms. In the example cited above, for instance, the Qur'anic term *sadaqa* represents one form of spending. It has mutual associations and integral relations with other forms of spending mentioned in the Qur'an, all of which have their own lexical, spiritual, juridical, and historical registers, which might crisscross but remains distinct enough to deserve individual entries.

The decision about where to draw the boundary line delimiting each entry's domain was, likewise, made with due consideration to the internal Qur'anic requirements of each term, concept, and name. The term *zakah*, for instance, has numerous closely connected lexical and spiritual links with the Qur'anic 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 *ridda*, and it has juridical connections with the overall message of the Qur'an and the worldview it presents, including the economic schema it outlines for accumulation and

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

All *IEQ* entries have been divided into five categories of length on the basis of the Qur'anic treatment of these themes, terms, things, and persons. 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).

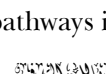
### WOULD YOU LIKE TO GIVE A BEAUTIFUL LOAN

The Glorious Qur'an says:

- *The Example of those who spend their wealth to seek the pleasure of Allah and to strengthen their souls is like a garden on a high and fertile ground: when heavy rain falls on it, it yields up twice its normal produce and if no rain falls, light moisture is sufficient.* (Al-Baqarah: 265);
- *(O Prophet!) Tell those of my servants who believe that they should establish Prayer and spend out of what we have provided them with, both secretly and openly, before there arrives the Day when there will be no bargaining, nor any mutual befriending.* (Ibrahim: 31)
- *Who it is that will give Allah a beautiful loan? A loan that Allah will repay after increasing it many times and grant him a generous reward.* (Al-Hadid: 11)
- *Verily those who give alms—be they men or women— and give Allah beautiful loan shall be repaid after increasing it many times; and theirs shall be a gracious reward.* (Al-Hadid: 18)

And the Messenger of Allah (*sallallahu 'alyhi wa sallam*) said:

- "When Allah (SWT) created the earth, it started shaking. So He created the mountains and placed them upon it and it settled. The angels were surprised at the creation of the mountains and said: 'Lord! Is there anything, among your creation, greater than the mountains?' He replied: 'Yes. Iron.' They asked: 'Lord! Is there anything, among your creation, greater than iron?' He replied: 'Yes. Fire.' They asked: 'Lord! Is there anything, among your creation, greater than the fire?' He replied: 'Yes. Water.' They asked: 'Lord! Is there anything, among your creation, greater than the water?' He replied: 'Yes. Wind.' They asked: 'Lord! Is there anything, among your creation, greater than the wind?' He replied: 'Yes. The Son of Adam. He spends with his right hand while his left hand does not know.'" (*Al-Tirmadhi*)
- The Prophet (*sallallahu 'alyhi wa sallam*) said "On every person's joints, there is *sadaqa* (charity) every day the sun rises. Doing justice between two people is *sadaqa*; assisting a man to mount his animal, or lifting up his belongings onto it is *sadaqa*; a good word is *sadaqa*; every step you take towards prayer is *sadaqa*; and removing harmful things from pathways is *sadaqa*. (Bukhari)



### The most common query that one gets about the IEQ project is, "Who will benefit from this project?"

Consider this simple example:

Allah says in the Qur'an, "And do not obey the disbelievers and strive hard against them with this [Qur'an] (25:52)."

We all believe that on the Day of Resurrection and Reckoning, we will all stand in front of Allah, with all our deeds. On that Day, everyone will be looking for an intercessor. But who can intercede and how helpful the intercession will be? In order to know this, one must turn to the Book of Allah. A true seeker, searching for the Qur'anic concept of Intercession (*shafa'a*), would have to understand this concept in totality; no translation or a single *tafsir* can encompass the intricate details of this fundamental Qur'anic concept. Most people do not even have the resources to study the enormous work done on this concept in the last 1400 years. Here is where the value of *IEQ* comes in; the article on Intercession in the *IEQ* will draw heavily on traditional Muslim scholarship and contain all the relevant bibliographic references of the major *tafsir* works. In addition, it will have references of the relevant *ahadith* and the opinion of the major scholars from all schools of thoughts and the jurisprudence. The reader will have an in-depth account of the concept of Intercession in one place. This applies to all Qur'anic concepts, persons, things, and places mentioned in the Noble Qur'an.