

# Integrated Encyclopedia of the Qur'ān (IEQ)

## Author Guidelines

—updated October 1, 2013

*The Integrated Encyclopedia of the Qur'ān (IEQ)* is a reference work based on Islamic sources, whose contributors are Muslim and whose text is 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 three sample entries posted at the IEQ website (<<http://iequran.com/project/volume1/fullentries.php>>).

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### Editorial Process

1. Author contacts [info@iequran.com](mailto:info@iequran.com), interested in contributing an available article (e.g., see the list of entries available for volume 2 at <<http://iequran.com/project/volume2/entries.php>>).
2. Author submits an article outline to [lina@iequran.com](mailto:lina@iequran.com) (within 3 weeks, if possible). This outline provides the logical organization of the entry (headings and subheadings) and thematically organizes all relevant Qur'ānic verses addressed in the entry. This outline is reviewed by the IEQ editorial board and comments are returned to the author within 7 days.
3. When an article outline has been agreed upon, the author receives, signs, and returns a contract stipulating remuneration (\$150-\$1000, depending on length, to be paid at submission of final manuscript), deadline (generally 3-6 months, depending on length), and confidentiality.
4. When an article draft has been submitted, it is reviewed by the editorial board. It may be returned to the author for substantial revision, to be resubmitted within 2-4 weeks.
5. When the revised article has been accepted, it is sent to assistant editors for line, language, and copyediting. Depending on editorial deadlines, this may occur before author revisions.

## General Comments

1. Use the specific *IEQ* fonts. These are usually sent along with the Author Contract.
2. *IEQ* follows a slightly modified version of the *Chicago Manual of Style*. Comments follow below.
3. *IEQ* follows a slightly modified version of the *IJMES* transliteration style. Comments follow below.
4. All translations are expected to be the author's own, unless otherwise noted.
5. 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.
6. 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 (10,000-15,000 words)

Major (6000-10,000 words)

Medium (4,000-5500 words)

Minor (2500-3000 words)

Short (1000-2000 words)

If you are contributing 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. In most cases, this is based on the article outline provided the editorial board before signing the author contract. 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 to identify major sections of your article.

Please 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 Qur<sup>ʿ</sup>ān. 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

### *Proper Names*

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

### *Invocations*

Following the Qurʾānic injunction *Indeed, Allah and His angels bless the Prophet. O you who believe, invoke blessings and peace on him abundantly* (33:56), *IEQ* includes such invocations in unabbreviated form. For example: “Allah Most High”; “the Prophet, upon him blessings and peace;” or “the Companions, Allah be well-pleased with them”. These expressions are an extension of the spiritual, intellectual, and affective involvement of the text with the subject matter. In this respect, *IEQ* follows the practices observed in mainstream Islamic scholarship.

### *Dates*

Give both Hijrī and Common Era dates in the Hijri/CE date format: For example: “Abū Ḥanīfa (d. 150/767) agreed...” and “It can be said that after the fifth/eleventh century...”. To convert dates, use one of the converters available on the internet: e.g., <<http://www.muslimphilosophy.com/ip/hijri.htm>>. However, please note that such calculations are inexact, because the Hijrī and Common Era years do not overlap. If unable to confirm the date, please note this ambiguity with “circa”, thus (469-549/*ca.* 1076-1153).

Whenever possible, please include both birth and death dates of individuals at first mention: e.g.: “Al-Shahrastānī (469-548/*ca.* 1076-1153) attributes the doctrine of feminization of the angels to the star-worshipping Sabians (*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 (kilometers and meters instead of miles and feet, kilograms instead of pounds, etc.).

### *Spelling, Terms, and Transliteration*

Please use US spellings. Be generous with use of Arabic terms. Provide English equivalents at first use with the Arabic term transliterated and in brackets.

*IEQ* assumes serious reader engagement, but no prior knowledge of Arabic or of the Qurʾān. It preserves Qurʾānic proper names and certain Qurʾānic terms. All proper names and certain technical terms are provided in their original Arabic forms. 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 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 blind entries to facilitate searching.

Please use the diacriticals included in the *IEQ* fonts provided with your author contract. Please use the *IJMES* transliteration scheme (available at <<http://web.gc.cuny.edu/ijmes/docs/TransChart.pdf>>). However, do not mark the tāʾ marbūṭa 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 waʾl-qadar).

No diacriticals are needed in Arabic words that have become part of the English language (i.e., are found in major dictionaries), except where the word is cited within an Arabic phrase or in a book title. This includes words such as “Allah”, “sura”, and “hadith”.

## References

1. Translations from the Qurʾān are italicized but not bound by quotation marks. As always, translations are presumed to be the author’s own unless otherwise noted.
2. References to the Qurʾān follow the following format: Q sura number:verse number. Thus Q 2:6 refers to the sixth verse of Sūrat al-Baqara.
3. In-line references to Qurʾān commentaries follow the following format: Author, *Title*, sub Q sura number:verse number(s). For example, “in His sight (Zamakhsharī, *Kashshāf*, sub Q 43:19).” Please note that many Qurʾān commentaries are abbreviated according to the list of frequently cited works provided with your author contract.
4. In-line references to Hadith collections and commentaries follow the following format: Author, *Title*, bāb—except for the *Ṣaḥīḥayn*, where “*Ṣaḥīḥ*” is not required. For example, “the mercy of Allah (Bukhārī, *Istīʾdhān*, badā al-salām)” but “the redness of his face (Ibn Ḥajar, *Fath al-Bārī*, *Tafsīr sub Q 111:1*)”. Please note that many hadith collections and commentaries are abbreviated according to the list of frequently cited works provided with your author contract.
5. All other in-line references follow the following format: Author name, *Title*, volume:page. Thus “Ibn ‘Abd al-Barr, *al-Istī‘āb*, 2:747-748”.
6. Conclude the entry with a full bibliography for all works cited. Give the abbreviated form of references to texts appearing on the list of frequently cited works. For example, “Rāghib. *Mufradāt*.” will suffice for reference to “al-Rāghib al-Aṣfahānī, Abū al-Ḥusayn al-Qāsim b. Muḥammad b. al-Mufaḍḍal. *Mufradāt alfāz al-Qurʾān*. Ed. Ṣafwān ‘Adnān Dāwūdī. 4th ed. Damascus: Dār al-Qalam, 1430/2009.”

7. “Ed.” in these bibliographies does not take a plural. Use “2nd ed.” rather than “2<sup>nd</sup> ed.”
8. Note that editor information precedes volume information, as in the sample bibliography below.
9. Where a second title is included in the published title (as often occurs in titles of commentaries and supercommentaries), that too begins with a capital.
10. Please avoid references to internet websites unless absolutely indispensable.
11. Provide cross-references throughout—as with (*q.v.*)—and at the end of your article. These will be supplemented according to editorial discretion.

## Sample Bibliographic Entries

Baghawī. *Tafsīr*.

al-Baghdādī, Abū Mansūr ‘Abd al-Qāhir b. Ṭāhir al-Tamīmī. *Kitāb Uṣūl al-dīn*. Istanbul:

Maṭba‘at al-Dawla, 1346/1928. Repr. Beirut: Dār al-Kutub al-‘Ilmiyya, 1401/1981.

al-Bāqillānī al-Baṣrī, Qāḍī Abū Bakr b. al-Ṭayyib. *al-Inṣāf fī-mā yajib i‘tiqāduh wa-lā yajūz al-jahl bih*. Ed. Muḥammad Zāhid b. al-Ḥasan al-Kawtharī. 2nd ed. Cairo: al-Maktabat al-Azhariyya lil-Turāth, 1421/2000.

al-Bayhaqī, Abū Bakr Aḥmad b. al-Ḥusayn b. ‘Alī. *Allah’s Names and Attributes: al-Asmā’ wal-Ṣifāt. Excerpts*. Trans. Gibril Fouad Haddad. Islamic Doctrines and Beliefs Vol. 4. Fenton, Michigan: As-Sunna Foundation of America, 1999.

———. *al-Asmā’ wal-Ṣifāt*. Ed. ‘Abd Allāh b. Muḥammad al-Ḥāshidī. 2 vols. Riyadh: Maktabat al-Sawādī, 1413/1993.

Bukhārī. *Ṣaḥīḥ*.

al-Fārābī, Abū Ibrāhīm Ishāq b. Ibrāhīm. *Dīwān al-adab*. Ed. Aḥmad Mukhtār ‘Umar and Ibrāhīm Anīs. 3 vols. Cairo: Majma‘ al-Lughat al-‘Arabiyya, 1974.

al-Fayrūzābādī, Majd al-Dīn Muḥammad b. Ya‘qūb. *Baṣā’ir dhawī al-tamyīz fī laṭā’if al-Kitāb al-‘Azīz*. Ed. Muḥammad ‘Alī al-Najjār. 6 vols. Beirut: al-Maktabat al-‘Ilmiyya, 1980?