

Writing an IEQ Entry

IEQ consists of 527 alphabetically arranged entries in five categories:

- 44 Special (Sp) = over 10,000 words
- 172 Major (Mj) = 7,500--8,000 words
- 168 Medium (Md) = 6,000--7,000 words
- 106 Minor (Mi) = 3,000--4,000 words, and
- 37 Short (Sh) = 1,000--1,500 words

Each category has certain distinct features; there are also features common to all entries. All entries

- begin by defining the title: “Definitions and Usage”
- mention cited sources chronologically;
- use abbreviations (see [Abbreviations of Commonly Cited Works](#));
- provide birth/death dates in Hijri/CE format for all persons cited;
- include cross-references to other entries; and
- integrate source material in a fully-referenced academic text that retains the spiritual elevation of the sources used for generating the text.
- [Follow the IEQ conventions](#) regarding in-line citation and other encyclopedic styles
- **Fonts:** Specially designed IEQ fonts are available for IEQ authors; please ask for them.

Beginning of the entry

▪ **STEP 1**

Define, in the most precisely manner, what the entry is about. For example, the entry “Bābil” begins as: **An ancient Mesopotamian city in present-day Iraq, where some Israelites learned sorcery, is mentioned once in the Qur’ān (Q 2:102).**

• **STEP 2**

Explain what the word/term means etymologically; this applies to all words used in the Qur’ān for the entry. In this case, there is only one word, Bābil:

Bābil is considered to be a derivative of *balbala*, infinitive noun of *balbal*, meaning confusion (Farāhīdī). The city was thus named because here the tongues were confounded when the tower built by Nimrūd was destroyed (Qurṭubī, *sub* Q 2:102). Abū ‘Umar b. ‘Abd al-Barr (368-463/978-1070) held that the best account regarding the confounding of languages is the narration from Ibn ‘Abbās (3BH-68/619-688), that when Nūḥ, upon him peace, landed at Mount Jūdiyy (see [Ark; Mountains](#)), he founded the city and gave it eighty names. One day their language was confounded into eighty languages, Arabic being one of them; some of them could no longer understand one another (Qurṭubī, *sub* Q 2:102)

Note: Farāhīdī is the earliest source; many later scholars repeat what he said. **IEQ strives to use the earliest possible sources;** if later scholars add to the earlier opinions, they are added to the in-line citation. The next three sections ([Contexts, Identification and Bibliography](#)) provide reflections from Tafsīr literature and other sources about this place name.

- See list of [Frequently Cited Works](#) and a helpful [list](#) of most frequently cited scholars, with full names and dates of birth/death. Please see [sample entries](#).

Notes on Text and Sources

IEQ honors and respects names. It cites full names of scholars when they are first mentioned along with dates of birth/death in Hijri/CE format:

Both Abū ‘Abd Allāh Muḥammad b. Ismā‘īl b. Ibrāhīm b. al-Mughīra al-Ju‘fī al-Bukhārī (d. 256/870) and Abū al-Ḥusayn Muslim b. al-Ḥajjāj b. Muslim al-Qushayrī al-Naysābūrī (d. 261/875)—Allah have mercy upon them—include in their respective collections of Sound Hadiths, the Prophetic guidance about *ẓann*:

Beware of *ẓann*, for *ẓann* is the worst of stories; do not look for faults in others; do not spy one another; and do not cheat one another, do not envy one another; do not sever ties with one another, become the slaves of Allah, and be brothers to one another as He has commanded, *a Muslim is the brother of a Muslim*. Do not be an oppressor of another, nor humiliate another; real piety is here! piety is here!” [He said,] and pointed to his heart. It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth, and his honor. Verily, Allah does not look at your bodies, nor your faces, but He looks at your hearts and your deeds.” (Muslim, K. al-umūr al-munhiyy ‘anhā, bāb al-nahī ‘an al-tajassus wa-l-tasm‘a li-kalām min yakrahustamā‘hu; Bukhārī, K. al-farā’iḍ, bāb ta‘līm al-farā’iḍ).

- IEQ uses Qur’ān proper names for all persons, places, and things mentioned in the Qur’ān without citing their Biblical names as they do not correspond to the Qur’ānic names for persons, but English names for places are provided;
- Following Islamic spiritual etiquettes, salutations and honorifics are used every time a Prophet or a Companion is mentioned;
- **Sources**
 - *IEQ* is firmly anchored in traditional Islamic scholarship and belongs to the emerging body of Muslim works on the Qur’ān originally composed in Western languages, we hope that it will also contribute to the broader academic discourse on Islam and the Qur’ān, and bring new norms to that tradition from the Muslim perspective. IEQ is bringing a large number of new works to the academic discourse on the Qur’ān in English; these rarely used bibliographic references and resources will open new vistas of research, insha Allah.
 - Instead of polemically engaging the centuries-old biases of the missionary and colonial heritage, *IEQ* seeks to offer a positive contribution to a future discourse between the two distinct traditions of Qur’ānic studies—the works of those who do not believe in the Qur’ān and those who believe in its Divine origin. Our hope is that this approach may help to bring some light to a world suffering from spiritual darkness of an unprecedented order. Thus, because of their fundamental premise that the Qur’ān is not a Divine text (or at least we cannot confirm it to be), *IEQ* does not use non-Muslim sources for its entries.

CONVENTIONS

The *Integrated Encyclopedia of the Qur’ān* (IEQ) employs English-language lemmata for most of its entries, although all Qur’ānic proper names and certain Qur’ānic terms have been retained in original Arabic form because of their distinct semantic associations. Recognizing that this may pose difficulties to readers unfamiliar with the original term, corresponding English terms have been cross-referenced to the Arabic terms and proper names. Thus the entry for Prophet ‘Īsā, upon him peace, is found alphabetically under “I”, with cross-references under “C” (“Christ, see ‘Īsā”) and “J” (“Jesus, see ‘Īsā”); the entry for the untranslatable and distinct Islamic term *iḥsān* is listed alphabetically under I, with cross-references at “Excellence” and “Perfection”. Likewise, the entry for Laylat al-qadr is listed under Night of Qadr and cross-referenced at the common approximations (“Night of Destiny”, “Night of Power”).

In certain cases, this convention may not appear straightforward. For instance, Hijra, Anṣār, and Muhājirūn can respectively be translated as “Emigration”, “Helpers”, and “Emigrants”; but their distinctive Islamic usage is lost in this generalizing translation because these Qur’ānic terms refer in each case to a specific event and specific group of people. These terms are thus transliterated, not translated, while their approximate English renditions provide cross-references.

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 or combined into a single entry. Blind entries direct readers to the appropriate title (e.g., “Anti-Christ, see *DAJJĀL*”). Arabic words which have become part of the English language and are found in major dictionaries are not italicized, this includes words such as Hajj, Ramadan, Sunna, and sura. Cross-references

within each entry indicated by (*q.v.*)—*quod vide*—direct readers to additional entries pertaining to the topic under discussion.

References to the Qur'ān use “Q sura number: verse number” format. Translations of Qur'ānic passages are italicized without being bound by quotation marks. Frequently cited sources are abbreviated according to the guide provided on the following pages. In-line references to Qur'ān commentaries provide the author name, followed by the reference to the Qur'ānic verse commented upon, unless it is clear from the context. Titles of well-known exegeses are not mentioned.

Verse, title of the *bāb*, and consonantal root references suffice in lieu of page numbers respectively for Qur'ān commentaries, hadith collections, and lexicons, given the multiple editions (and hence conflicting paginations) available. All other in-line references provide volume and page numbers—for example, “Ibn ‘Abd al-Barr, *al-Istī‘āb* 2:747-748” and, for single-volume works, “Ibn Jubayr, *Riḥla*, p. 127.” Hadith texts are cited using Book Name, *bāb* format and in case of *Sunan*, volume: page§format: Tirmidhī, Ṭahāra, mā jā’a anna miftāḥ al-ṣalāt al-ṭahūr; graded *ḥasan ṣaḥīḥ*; Aḥmad, 2:292§1006.

When several Qur'ānic terms are discussed under a single entry head, only the main term is to be found in the “List of Entries” (pp. xvii-xviii), but the entry itself notes all Qur'ānic terms associated with the concept, place, events, or thing being discussed in the entry; thus, “Children (*walad*, *awlād*)” in the list of entries, but “Children: *ibn (banūn)*, *walad (awlād)*, *dhurriyya*, *nasl*, *‘aqib*, *maw’ūda*” in the entry itself.