The Journal of the International Qur’anic Studies Association welcomes submissions in English or Arabic. The journal will be published twice annually beginning in 2016. Submissions should be sent electronically, in both Microsoft Word and PDF formats, to jiqsa@iqsaweb.org.

As a rule of thumb, articles should be between 6,000 and 12,000 words, not counting footnotes and bibliography. Shorter or longer articles may be accepted for review at the editor’s discretion.

Contributions should follow the style standards established in the Style Sheet, particularly in regard to transliteration of terms and rendering quoted text. The font employed in the document should be Unicode compliant to ensure translatability of special characters and non-Roman text. Use of special formatting in the document should be avoided.

Longer quotations of primary texts in non-Roman alphabets should be given both in the original script and in English translation (excluding article submissions in Arabic). In the case of the Qur’an, the author should indicate the desired passage clearly and the Arabic will be provided from a standard digital muṣḥaf.

Article submissions should be accompanied by a 200-word abstract and a short author biography indicating educational background, institutional affiliation, and research interests.
CALL FOR PAPERS

JOURNAL OF THE INTERNATIONAL QUR’ANIC STUDIES ASSOCIATION

We are pleased to announce the launch of the *Journal of the International Qur’anic Studies Association (JIQSA)*. In support of the Association’s mission of fostering scholarship on the Qur’an, the journal will commence publication twice annually beginning in the first quarter of 2016. We currently invite submission of articles for publication in the first volume. Articles will be rigorously peer-reviewed through a double-blind review process, with reviewers appointed by the Head Editor and the Editorial Board.

The journal is being launched at a time of particular vitality and growth in Qur’anic Studies, and its primary goal is to encourage the further development of the discipline in innovative ways. Methodologies of particular interest to the journal include historical-critical, contextual-comparative, and literary approaches to the Qur’an. We especially welcome articles that explore the Qur’an’s origins in the religious, cultural, social, and political contexts of Late Antiquity; its connections to various literary precursors, especially the scriptural and parascriptural traditions of older religious communities; the historical reception of the Qur’an in the west; the hermeneutics and methodology of Qur’anic exegesis and translation (both traditional and modern); the transmission and evolution of the *textus receptus* and the manuscript tradition; and the application of various literary and philological modes of investigation into Qur’anic style and compositional structure.

For more information on the International Qur’anic Studies Association, please visit [www.iqsaweb.org](http://www.iqsaweb.org). Interested parties should e-mail JIQSA@iqsaweb.org for more information on the journal and style guidelines.

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Michael E. Pregill
Chair, Publications & Research Committee
In consultation with Emran El-Badawi, Gabriel Said Reynolds, Andrew Rippin, and Devin Stewart

Revised 10/26/2014 in consultation with the members of the IQSA Publications &
Research Committee

• Introduction

This document presents broad stylistic guidelines for potential contributions to all branches of
IQSA Publishing, including the Journal of the International Qur’anic Studies
Association (JIQSA); the associated monograph series JIQSA Studies in the Qur’an (JSIQ),
and the Review of Qur’anic Research (RQR).

For general stylistic guidelines pertaining to good English usage and proper citation of
sources, see The Chicago Manual of Style, Sixteenth Edition (Chicago: University of
Chicago Press, 2010), also available online at http://www.chicagomanualofstyle.org/
home.html. For guidelines pertaining to the proper citation of biblical, Jewish, and
Christian texts, see The SBL Handbook of Style, Second Edition (Atlanta: Scholars Press,
2014).

• Designation and Citation of the Qur’an

The title of the Islamic scripture, properly transliterated as al-Qurʾān, is rendered into
English and other European languages in a variety of ways (e.g., Koran, Coran, Quran).
The preferred form is “Qur’an” (with the medial glottal stop or hamzah represented), with
the adjective being “qur’anic.”

While “Koran” is the historical name for the scripture in the English language, this version
of the title has come to seem old-fashioned and should be avoided.

“Qur’an” and “qur’anic” with a single quote to represent the medial glottal stop is the
preferred usage. In a context in which full transliteration is in use, the author should
indicate the medial glottal stop with a proper hamzah, for example in an Arabic title such
as Tafsīr al-Qurʾān al-ʿażīm (on rendering titles, see the next section).

The 114 chapters of the Qur’an (suwar, sg. sūrah; the plural sūrahs is also acceptable) are
divided into verses (āyāt, sg. āyah; the plural āyahs is also acceptable).

Generally speaking, the first reference to a verse or verses in a single chapter should give
the Arabic title of the sūrah first, followed by the numbers of the chapter and verse or
verses separated by a colon, such as Q Baqarah 2:54, Q Maryam 19:20, Q ‘Alaq 96:1–5. In subsequent references to the same verse, or in other instances in which abbreviated reference is desirable, one may omit the title of the sūrah.

If one is citing a group of sūrahs to illustrate a point, it is not necessary to indicate the title of each. Compare:

“The so-called Sword Verse (Q Tawbah 9:5) has historically occasioned much discussion…”

“Common themes link several of the sūrahs that tradition holds to be very early such as Q 96, 73, 74, 92, 89, et cetera.”

When referring to a particular sūrah in its entirety, it is proper to use the construct form of sūrah as part of the title, as in “There has been significant debate as to whether long chapters such as Sūrat al-Baqarah should be considered unitary compositions.”

It is not conventional to cite particular editions of the Qur’an, as modern printed Qur’ans are generally uniform regarding vocalization, division of verses, and the like. Most modern printed Qur’ans are derived from the Royal Cairo edition of 1924, produced under the supervision of a committee of scholars from Al-Azhar University. Due to the wide influence of this edition, the particular reading of the qur’anic text it represents (the transmission of Ḥafṣ from ʿĀṣim, one of fourteen generally recognized qirāʾ āt or readings of the Qur’an) has become universally predominant, though alternative traditions of printing in India, Turkey, and elsewhere did at one time produce printed versions that are slightly different in their vocalization and conventions. The alternative verse numberings found in the Flügel and older Indian editions of the Qur’an are seldom encountered these days, and it should be tacitly understood that the Cairo verse numbering is in use.

Casual reference to Muhammad as the author of the Qur’an, once conventional in Western scholarship, is now generally avoided. Discussion of the possibility of the authorship of the Qur’an by the historical Muhammad is acceptable in reasoned argument, however.

When possible, authors should also avoid ascribing agency to the Qur’an through expressions such as “The Qur’an argues that…”; a more neutral reference to the text itself and its contents is preferable, such as, “In many passages in the Qur’an, one finds the claim that…” or “Throughout the canonical scripture, stories familiar to Jews and Christians from their own sacred writings are portrayed.” If an active subject is desired, “the text of the Qur’an” or “qur’anic discourse” may be acceptable depending on context. Ascribing intentionality, attitude, or belief to the Qur’an itself (or to the Deity) should be avoided.
Conventions for Citation of Non-Qur’anic Texts

Titles of Arabic works other than the Qur’an should be given in full upon their first citation and in an abbreviated form thereafter. Only the first word should be capitalized, with the exception of book titles in which kitāb (“book”) is the first word. In this case, the next word should be capitalized as well. Insofar as classical works in particular are commonly given ornamental rather than descriptive titles, translation of the title is to be avoided, except parenthetically upon first mention if it is deemed significant.

Examples:

Al-Ṭabarī, Jāmiʿ al-bayān ‘an ta‘wīl āy al-Qur’ān (first citation); Jāmiʿ al-bayān (subsequent citations)

Mālik b. Anas, Al-Muwatta’ li-Imām Mālik (first citation); Muwatṭa’ (subsequent citations)

Ibn Sa’d, Kitāb al-Ṭabaqāt al-kubrā (first citation); Kitāb al-Ṭabaqāt (subsequent citations)

Al-Zabīdī, Tāj al-ʿarūs min jawāhir al-qāmūs (first citation); Tāj al-ʿarūs (subsequent citations)

“Due to its controversial subject matter, Ibn al-Kalbī’s Kitāb al-ʿAṣnām (Book of Idols) was likely deliberately suppressed in early ’Abbasid times.”

Upon first mention, the name of a Muslim author, tradent, or other figure given significant attention should be given in the fullest form possible, following the standard pattern: kunyah (progenitive); ism (proper name); nasab (patronymic); nisbah (“surname,” that is, place of origin, tribal or professional association, etc.). The name should also be followed by the death date: for example, Abū Jaʿfar Muḥammad b. Jarīr al-Ṭabarī (d. 310/923). Subsequent mentions should use the nisbah, or otherwise the most commonly used term of reference, the ʿurf (customary name): for example, al-Bukhārī, al-Baydāwī, al-Fīrūzābādī; but Muslim, Ibn Sa’d, Ibn al-Kalbī. (If only casual reference is being made to well-known figures, full documentation of authors’ names may be omitted, e.g. “In the works of classical authors such as al-Ṭabarī or al-Zamakhsharī…”)

For many medieval authors, a laqab (honorific) may be standard as well; further, the customary appellation or ʿurf may not be generated from the standard components of the name at all, for example, Shihāb al-Dīn Abū’l-Faḍl Aḥmad b. Ṭālib al-ʿAsqalānī, universally known as Ibn Ḥajar al-ʿAsqalānī.

Elisions (i.e. hamzat al-wasl) are generally avoided in nomenclature except following the progenitive abū: thus, “Abū’l-Faḍl” (as above) and not “Abū al-Faḍl,” but otherwise “Abū Ḥasan al-Warrāq” and not “Abū Ḥasan al-Warrāq,” “Ibn al-Jawzī” and not “Ibn al-Jawzī,” etc.
If two or more people are under discussion who have the same nisbah, they should be consistently distinguished at all times: for example, Ṭabarī versus Abū Ja’far al-Ṭabarī; Abū Ḥātim al-Rāzī versus Fakhr al-Dīn al-Rāzī.

- **Divine Nomenclature**

The name “Allah” (Allāh) is considered the proper name of the deity in the Qur’an and Islamic tradition, whereas the numerous other appellations applied to him by the Qur’an are understood as epithets. Because it is the main designation for the deity in Islamic tradition, we encourage the use of the English “God” to refer to the Qur’anic deity unless the author has a compelling reason for not simply equating “Allah” and “God.”

The other appellations applied to God should be given in italics, with English translation indicated if desirable or contextually appropriate, for example:

> The epithet al-Raḥmān, “the Merciful One,” is reminiscent of the South Arabian name Raḥmānān, which itself has an apparent parallel in talmudic usage as well.

Islamic tradition assigns numerous epithets to God derived from adjectives used to describe him in the Qur’an; they indicate his power (al-Qadīr, “the One Who Determines Affairs”), his might (al-ʿAzīm, “the Great,” and al-Muḥīṭ, “the Encompassing”), and his generosity (al-Raḥīm, “the Merciful,” and al-Razzāq, “the Provider”).

- **Common Names**

The names of major figures associated with Islamic tradition such as Muhammad, Ṭabarī, Ḥātim, and Abu Bakr need not be subject to proper transliteration when they are cited, although ʿayn and hamzah should be included to assist correct pronunciation. When these names appear as part of the proper name of later figures, they should be fully transliterated. Thus, contrast “The Prophet Muhammad and his cousin ʿAlī” and “Muḥammad b. ʿAlī al-Bāqir, recognized as the Fifth Imam of the Shiʿa.”

The full spelling ʿAbd Allāh is to be preferred over ʿAbdallah, ʿAbdullah, and the like.

When characters from biblical, Jewish, and Christian tradition are discussed in the context of their appearance in the Qur’an or Islamic tradition, the familiar English version of the name should be used. However, when that name appears as part of the nomenclature of a specific historical individual from Islamic history or culture, it should appear in its Arabicized form, such as: Jesus, but Abū Ḥātim al-Warrāq; Aaron, but Ḥārūn al-Rashīd; Solomon, but Salmān Pāk (and otherwise Sulaymān).

The rules of transliteration of Arabic names should not be applied to modern authors who have published in Western languages; rather, the authors’ particular choice for representing their names should be respected, such as Maryam Jameelah, Ebrahim Moosa, and Nadia Maria El Cheikh.
While pious Muslims view the inclusion of benedictions upon Muhammad and major figures of the tradition as a religious requirement (e.g., “The Prophet Muhammad, prayers and peace of God upon him, migrated from Mecca to Medina in 632 CE”), this is generally to be avoided in scholarly usage.

- **Place Names**

Common place names need not be subject to proper transliteration and should be rendered according to their familiar English form, such as Mecca, Medina, Damascus, Iraq, Syria, Hijaz, and so forth. When included as part of a proper name as an attributive adjective or nisbah, these names should be preserved in their Arabicized form. Compare “Muhammad’s uncle Abu Talib was a major figure among the prominent leaders of tribes and clans in Mecca” and “The tenth-century jurist and mystic Abū Ṭālib al-Makkī interpreted these verses thus…”

If the primary literary context of the discussion is a source in Arabic, nisbahs based on non-Arab locales should be given in their Arabicized forms (e.g., al-Nisābūrī and not al-Nīshāpūrī). If the primary literary context is Persian (especially with Persian text appearing in transliteration in the article), then the Persianate form is to be used.

- **Technical Terms in Islamicate Languages**

There are three tiers of specialized terminology in use in scholarly discussions of the Qur’an and Islam in Western languages:

1. Some terms originating in Arabic or other Islamicate languages are so commonly encountered in English and other Western languages that they need not be formally transliterated nor glossed, such as bazaar, caliph, imam, Islam, jihad, ‘ulama, and so on. This practice also extends to the names of major dynasties, political movements, philosophical and legal schools, and so forth, which should be given according to the most current and readily recognizable form: ʿAbbasids, Hanafīs, Muʿtazila, Shiʿa (sg. Shīʿi; but cf. Sunni/Sunnis). Inclusion in the Oxford English Dictionary is a good indication of a first-tier Arabic term.

2. Some terms originating in Arabic or other Islamicate languages are not commonly encountered in English and other Western languages but are so well known to the probable audience of a work published by IQSA Publishing that they need not be glossed, although they should be italicized and properly transliterated, such as fiqh, ḥadīth, muṣḥaf, qirāʾāt, taḥsīr.

3. All other specialized terms should be italicized and properly transliterated upon every occurrence, and glossed upon their first occurrence, such as ʾismah (impeccability), nubuwwah (prophecy), and ʿaddil (validation).
• **Islamic Dates**

It is preferable to indicate significant dates in premodern Islamic history (especially death dates) according to both the Hijri and the Gregorian calendars. The Hijri calendar began on Safar 26 (13 June 622) with Muhammad’s departure from Mecca; as such, all events relevant to Islamic history after this point should be marked as 1/622, 2/623, and so on. In instances when the precise date in either calendar is known, authors are encouraged to convert dates accurately (easily done through any number of conversion programs or websites). In many instances, however, if only the year is known in one calendar, the range of possibility in the other should be acknowledged, for example, if an author is known to have died in 900 AH (anno Hegirae), this corresponds to 1494–1495 CE (Common Era). Generally for dates after 1900, the year is given only according to the Western calendar and not the Hijri calendar.
### The Arabic Alphabet

<table>
<thead>
<tr>
<th>Character</th>
<th>Transliteration</th>
<th>Character</th>
<th>Transliteration</th>
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<td>ا</td>
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*Hamzah may be written on its own (ʼ) or on a letter “chair” (ำ / ٌ / ٍ / ِ / َ / ً / ٰ / ِِ / ِى / ِّ / ِّّ)
**Vowels and Special Characters**

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<td>َ</td>
<td>dammah wāw</td>
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<tr>
<td>ة</td>
<td>tāʾ marbūṭah</td>
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</tbody>
</table>
Notes on Transliteration of Arabic

Long vowels should be indicated with a macron (ā, ī, ū), and the so-called emphatic consonants need to be properly noted as well: ṭ, ṣ, ḍ, ṣ. Diphthongs may be indicated simply with a double letter (aw, ay).

Instead of using underlined consonants, one should write th (not ū) for ﺙ and dh (not ḍ) for ﺫ, even if the digraphs th and dh can create some ambiguities.

One must distinguish between hamzah and ʿayn, but the former should not be indicated in transliteration when it occurs in initial position, thus alif rather than ʾalif, amr rather than ʾamr.

Many localities and individuals of relevance to the history of the Islamic world are commonly known by names in colloquial Arabic. These names should not be fully transliterated or “classicized” but rather given according to their most recognizable form.

The final feminine marker tāʾ marbūṭah should be explicitly indicated with a final –h and with a final –t in the construct state (iḍāfah) (e.g., shīʿat ʿAlī, Sūrat al-Māʾidah).

Vocalization is generally not used in classical or modern Arabic texts, and so case endings are generally omitted in transliteration unless they must be included for a specific reason. Indicating tanwīn is usually optional. An exception must be made when the noun has a suffix attached, in which instance the case ending must be recognized, such as fi sudūrihim.

However, we encourage the use of full vocalization (iʿrāb), including case endings, for transliteration of qur’anic passages and poetry (see examples below).

Proper names in transliteration should not be capitalized. Thus:

“Powers’ theories concerning the development of early Muslim attitudes toward inheritance center on the interpretation of a well-known qur’anic verse, ‘Muhammad is not the father of any of your men; rather, he is the Messenger of God and the Seal of the Prophets’ (mā kāna muḥammadun abā aḥadīn min rijālikum wa-lākin rasūla’llāhi wa-khātamaʾl-nabiyyīn; Q Aḥzāb 33:40).”

In indicating ligatures caused by elision, greater precision is preferable as long as the vocalized text being rendered remains readily recognizable. A short or long vowel eliding with the definite article al- should be indicated with an apostrophe, as should other elisions. Assimilation of the definite article to following “sun letters” (ḥurūf shamsiyyah) should be ignored in transliteration, for example, al-nās and not an-nās.

Attached conjunctions (wa-, fa-) should be joined with a simple hyphen, except if elision occurs; attached prepositions should also be joined with a hyphen, unless they are joined to a pronomial suffix, in which case the hyphen is omitted. Note the following examples:
fa-tūbū ilā bāriʾ ikum faʾqtulū anfusakum (Q Baqarah 2:54)

a-lam taʿlam annaʿllāh lahu mulkuʾl-samawātī waʾl-ard (Q Baqarah 2:107)

tanazzaluʾl-malāʾ ikatu waʾl-rūḥī fīhā bi-ḥdni rabbihim min kulli amr (Q Qadr 97:4)

wa-min sharriʾl-nafāṭhātī fiʾl-ʿuqad (Q Falaq 113:4)

Note that the final word in a line is given according to the pausal form, omitting the case ending.

To emphasize rhyme scheme or continuity of thought, multiple verses may be transcribed with a slash indicating the division, as follows:

fa-ammā man thaqulat mawāzinuhu / fa-huwa fī ḫisāṭin rāḍiyah (Q Qāriʿah 101:6–7)

a-lam tara kayfa faʿala rabbuka bi-āṣābiʾl-fīl / a-lam yaʿjul kaydahum fī taḍlīl (Q Fīl 105:1–2)

For rules pertaining to the transliteration of such languages as Hebrew, Syriac and Aramaic, Ethiopic, and Turkish, see the relevant sections of Chapter 5 of the SBL Handbook of Style, “Transliterating and Transcribing Ancient Texts.”

• **Best Practices for Quotation of Sources in Arabic and Other Non-Western Languages**

Generally speaking, a quotation of a primary source in translation that runs for more than two lines should be placed in a separate offset paragraph. It is up to the author’s discretion whether the entire paragraph merits transliteration as well, or only those phrases or terms of greatest relevance to the discussion at hand.

For longer quotations in offset paragraphs, whether of the Qur’an or another primary source, it may be desirable to represent the entire passage in the original script to accompany the translation. If the text thus cited is the Qur’an, IQSA Publishing will make use of a standard digital representation of the mushaf. Otherwise, the author should provide the text in the original script as well as a translation.