

***JOURNAL OF THE INTERNATIONAL QUR'ANIC STUDIES ASSOCIATION***  
**GUIDELINES FOR CONTRIBUTORS**

The *Journal of the International Qur'anic Studies Association* welcomes submissions in English or Arabic. Submissions should be uploaded electronically, in both Microsoft Word and PDF formats, to <http://lockwoodonlinejournals.com/index.php/jiqsa/about/submissions>. Please ensure that the documents you upload are anonymized for peer review.

As a rule of thumb, articles should be between 10,000 and 15,000 words including footnotes, using 12-pt Times New Roman font double-spaced for the body and 11-pt single-spaced font for footnotes. Shorter or longer articles may be accepted for review at the discretion of the editors.

Contributions should follow the style standards established in the Style Sheet, particularly in regard to transliteration of terms, citation of the Qur'ān, and bibliographic citations. 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.

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*JOURNAL OF THE INTERNATIONAL QUR'ANIC STUDIES ASSOCIATION*

The *Journal of the International Qur'anic Studies Association (JIQSA)* commenced publication annually in 2016, with Michael E. Pregill and Vanessa De Gifis serving as its founding editors. Articles are rigorously peer-reviewed through a double-blind review process, with reviewers appointed by the Head Editors in consultation with the Editorial Board.

The journal's launch reflects a time of particular vitality and growth in Qur'ānic 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'ān. We especially welcome articles that explore the Qur'ān'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'ān in the west; the hermeneutics and methodology of Qur'ānic 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'ānic style and compositional structure.

The journal's website, including additional information and contact details, can be found at <http://lockwoodonlinejournals.com/index.php/jiqsa>. For more information on the International Qur'anic Studies Association, please visit [www.iqsaweb.org](http://www.iqsaweb.org).

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## ***IQSA PUBLISHING STYLE SHEET***

Michael E. Pregill (including revisions by Vanessa De Gifis, Ryann Craig, and Nicolai Sinai; version of 29 July 2018)

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### ***Introduction***

This document presents broad style 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 *IQSA Studies in the Qur'an (ISIQ)*, 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); it is also available online (albeit behind a paywall) 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), hereafter *SBLH2*.

Examples of bibliographic references are included in the Appendix to this document. Articles should fully cite primary and secondary sources in the footnotes; it is not necessary to furnish a separate bibliography.

### ***General Formatting and Basic Punctuation Preferences***

Titles, headings, and subheadings should be in bold, not italics. Paragraph indents should be used throughout, including the first paragraph after a heading. Block quotes (five lines or more) should be left-indented, unjustified, with no quotation marks, and double-spaced. Please use American spelling.

- Use one space after periods.
- Use serial (Oxford) comma.
- Periods and commas precede closing quotation marks, whether double or single.
- Colons and semicolons follow closing quotation marks; question marks and exclamation points follow closing quotation marks unless they belong with the quoted matter.
- Latinate abbreviations are allowed; “i.e.” and “e.g.” should be used only in parenthetical notes, followed by a comma. For citations, “ibid.” appears with a period, but “idem” and “eadem” do not.
- Ellipses at the end of quotes are allowed. Do not use ellipses at the beginning of quotes.
- Avoid contractions.
- Avoid numeral compression in numbers and date ranges (24–28 not 24-8). Use an en dash (–) with ranges rather than a hyphen.
- Spell out cardinals and ordinals under 100; ninth (not 9th) except for chapter references, editions, or percentages (ex: 10 percent).

### ***Designation and Citation of the Qur’ān***

The title of the Islamic scripture, properly transliterated as “al-Qur’ān,” is rendered into English and other European languages in a variety of ways (e.g., Koran, Coran, Quran).

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. For formal publications (e.g. *JIQSA*, *RQR*, and *ISIQ*), the preferred form is the fully transliterated “Qur’ān,” with the corresponding adjective being “qur’ānic.” In more casual settings, the form “Qur’an”/“qur’anic” (with the *hamzah* indicated by a simple apostrophe) is acceptable, e.g., in reference to the name of this organization (International Qur’anic Studies Association).

The 114 chapters of the Qur'ān (*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.”

The following outlines potential *sūrah* citation scenarios:

a. Reference to full *sūrah*, without specifying verses:

i. First reference: Sūrat al-Baqarah

ii. Subsequent references: Sūrat al-Baqarah or Sūrah 2

iii. Subsequent reference but now specifying verses: Q Baqarah 2:21; subsequent use: Q 2:21

b. Reference to *sūrah* but specifically to particular verse(s):

i. First reference: Q Baqarah 2:21

ii. Subsequent use: Q 2:21

It is not conventional to cite particular editions of the Qur'ān, as modern printed Qur'āns are generally uniform regarding vocalization, division of verses, and the like. Most modern printed Qur'āns 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'ānic text it represents (the transmission of Ḥafṣ from 'Āṣim, one of fourteen generally recognized *qirā'āt* or readings of the Qur'ān) 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'ān are seldom encountered these days, and it should be tacitly understood that the Cairo verse numbering is in use.

If an author cites a secondary source that refers to one of the alternative numbering systems for verses, the original citation may be maintained intact but with the Cairo edition verses indicated as well. It is also acceptable to indicate the Cairo edition first in the discussion, but the citation as provided by the secondary source should be noted as well to allow the citation to be located in the original work under discussion, e.g.:

Nöldeke's reference to verse 256 of the second *sūrah* (i.e. Q Baqarah 2:255, the Throne Verse) demonstrates his dependence on al-Suyūṭī and other medieval commentators...

Geiger's claim that al-Bayḍāwī's interpretation of Q Baqarah 2:97 (which he cites as 2:91, following the Flügel edition) casts the Ḥimyarites as unbelievers is based on an unfortunate misreading of the text...

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

When possible, authors should also avoid ascribing agency to the Qur'ān through expressions such as "the Qur'ān argues that..."; a more neutral reference to the text itself and its contents is preferable, such as, "In many passages in the Qur'ān, 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'ān" or "qur'ānic discourse" may be acceptable depending on context; it is also acceptable to speak of a *sūrah* or particular passage as agent ("Sūrat al-Qāri'ah states that..."). Ascribing intentionality, attitude, or belief to the Qur'ān itself (or to the Deity) should be avoided.

Authors are strongly encouraged to use their own translations in quoting the Qur'ān. If an author chooses to rely on a specific published translation, this should be indicated upon the first occurrence of a quotation.

When quoting text from the Qur'ān, authors may prioritize either translation or transliteration of the text depending on the context and purpose of the quotation. Decision on this matter

should be consistent throughout the work.

If Qur'ān quotations are given primarily in transliteration with secondary English translation, the transliteration should appear in italics followed by the English within quotation marks and enclosed in parentheses, as follows:

*fa-tūbū ilā bāri'ikum fa'qtulū anfusakum* (“so repent before your Creator and kill yourselves”) (Q Baqarah 2:54)

Conversely, if Qur'ān quotations are given primarily in English translation with secondary Arabic transliteration, they should appear as follows:

“So repent before your Creator and kill yourselves” (*fa-tūbū ilā bāri'ikum fa'qtulū anfusakum*) (Q Baqarah 2:54)

If only select terms in translation are provided with transliteration, the transliterated term should appear in parentheses immediately following the translated term:

“So repent (*fa-tūbū*) before your Creator and kill yourselves” (Q Baqarah 2:54)

### ***Conventions for Citation of Authors and Titles of Non-Qur'ānic Texts in Arabic and Other Islamicate Languages***

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* (teknonym); *ism* (personal name); *nasab* (patronym); *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 Ja'far Muḥammad b. Jarīr al-Ṭabarī (d. 310/923). Subsequent mentions should use the *nisbah*, or otherwise the most commonly used term of reference, the *'urf* (customary name): for example, Bukhārī, Bayḍāwī, Fīrūzābādī, 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 Ṭabarī or Zamakhsharī...”)

For many medieval authors, a *laqab* (honorific) may be standard as well; further, the customary appellation or *'urf* may not be generated from the standard components of the name at all, for example, Shihāb al-Dīn Abū'l-Faḍl Aḥmad b. 'Alī al-'Asqalānī, universally known as Ibn Ḥajar al-'Asqalānī. Subsequent references would be to “Ibn Ḥajar” alone.

Elisions (i.e., *hamzat al-waṣl*) are generally avoided in nomenclature *except* following the progenitive *abū*: thus, “Abū'l-Faḍl” (as above) and not “Abū al-Faḍl,” but otherwise “Abū 'Īsā al-Warrāq” and not “Abū 'Īsā'l-Warrāq,” “Ibn al-Jawzī” and not “Ibnu'l-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, ‘Alī b. Rabbān al-Ṭabarī versus Abū Ja‘far al-Ṭabarī; Abū Ḥātim al-Rāzī versus Fakhr al-Dīn al-Rāzī.

The following rules of thumb apply to the use of the patronymic *ibn/bint*:

- A. As part of a chain of names, abbreviate to “b.” or “bt.,” e.g. ‘Abd Allāh b. ‘Abbās, ‘Abd Allāh b. ‘Abbās, Muḥammad b. Ismā‘īl al-Bukhārī
- B. In abbreviated reference to an individual by *nasab* only, use and capitalize “ibn,” e.g. Ibn ‘Abbās

In cases where the *nasab* is actually a family name, capitalize *ibn* to distinguish from the true patronymic, e.g. Abū Zayd ‘Abd al-Raḥmān b. Muḥammad Ibn Khaldūn.

Titles of Arabic works other than the Qur’ān should be given in full upon their first citation and in an abbreviated form thereafter. The omission of the definite article and shortening of the title should be in keeping with Arabic grammar, or if context dictates a distinction between two similarly titled works. 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:

Abū Ja‘far Muḥammad b. Jarīr al-Ṭabarī, *Jāmi‘ al-bayān ‘an ta’wīl āy al-Qur’ān* (first citation, giving full publication information); Ṭabarī, *Jāmi‘ al-bayān* (subsequent citations)

Mālik b. Anas, *Al-Muwaṭṭa‘ li-Imām Mālik* (first citation); Mālik, *Muwaṭṭa‘* (subsequent citations)

Muḥammad b. Sa‘d, *Kitāb al-Ṭabaqāt al-kubrā* (first citation); Ibn Sa‘d, *Ṭabaqāt* (subsequent citations)

Zabīdī, *Tāj al-‘arūs min jawāhir al-qāmūs* (first citation); *Tāj al-‘arūs* (subsequent citations)

“Due to its controversial subject matter, Ibn al-Kalbī’s *Kitāb al-Aṣnām* (*Book of Idols*) was likely deliberately suppressed in early ‘Abbasid times.” (In notes, the title in the first citation should be *Kitāb al-Aṣnām*, in subsequent citations *Aṣnām*.)

### *Divine Nomenclature*

The name “Allah” (Allāh) is considered the proper name of the deity in the Qur’ān and Islamic tradition, whereas the numerous other appellations applied to him by the Qur’ān 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’ānic deity unless the author has a compelling reason for not simply equating “Allah” and “God.” Pronouns referring to God should be capitalized.

Other appellations applied to God should be given in italics and capitalized, 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’ān; they indicate His power (*al-Qadīr*, “the One Who Determines Affairs”), His might (*al-‘Azīm*, “the Great,” and *al-Muḥīt*, “the Encompassing”), and His generosity (*al-Raḥīm*, “the Merciful,” and *al-Razzāq*, “the Provider”).

Divine nomenclature in the Hebrew Bible and other scriptures should follow the guidelines supplied in *SBLH2* (§4.3.5.3).

### *Common Names*

While one sometimes encounters the simple, untransliterated form of the name of the Prophet, “Muhammad,” in formal IQSA publications the transliterated form “Muḥammad” is preferred, as are the fully transliterated versions of the names of other major figures such as ‘Alī, Abū Bakr, ‘Umar b. al-Khaṭṭāb, ‘Ā’ishah, and so forth.

The full spelling ‘Abd Allāh is to be preferred over ‘Abdallah, ‘Abdullah, and the like.

When characters from biblical, Jewish, and Christian tradition are discussed in the context of their appearance in the Qur’ān 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, e.g.: Jesus, but Abū ‘Īsā al-Warrāq; Aaron, but Hārūn 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, e.g. Maryam Jameelah, Ebrahim Moosa, Nadia Maria El

Cheikh. In the case of scholars known for publishing in both Arabic and English, the name as commonly encountered in English-language contexts is to be preferred, e.g. A. A. Duri or Abd al-Aziz al-Duri (not ‘Abd al-‘Azīz al-Dūrī); Wadad Kadi (not Wadād al-Qāḍī).

While pious Muslims view the inclusion of benedictions upon Muḥammad and major figures of the tradition as a religious requirement (e.g., “The Prophet Muḥammad, 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 “Muḥammad’s uncle Abū Ṭālib 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-Nīsābūrī 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 Arabic and Other Islamicate Languages***

There are three tiers of specialized terminology in use in scholarly discussions of the Qur’ān 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, 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: Abbasids, Hanafis, Mu’tazilah, Shi’ah (sg. Shi’i; but cf. Sunni/Sunnis), and Hadith (when referring to the body of traditions). 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*, *‘ulamā’*, *muṣḥaf*, *qirā’āt*, *tafsīr*, *sharī‘ah*, *fitnah*, and *hijrah*.

3. All other specialized terms should be italicized and properly transliterated upon every occurrence; it may be helpful to gloss said terms in parentheses upon their first occurrence, e.g. *‘iṣmah* (impeccability), *nubuwwah* (prophecy), and *ta’dīl* (validation).

### ***Islamic Dates***

It is preferable to indicate significant dates in premodern Islamic history (especially death dates) according to both the Hijri and Common Era (Gregorian) calendars. The Hijri calendar began on 26 Safar (13 June 622) with Muḥammad’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 Common Era calendar and not the Hijri calendar.

### *The Arabic Alphabet*

Character	Transliteration	Character	Transliteration
ا	<i>alif</i>	ط	<i>tā'</i>
ب	<i>bā'</i>	ظ	<i>zā'</i>
ت	<i>tā'</i>	ع	<i>'ayn</i>
ث	<i>thā'</i>	غ	<i>ghayn</i>
ج	<i>jīm</i>	ف	<i>fā'</i>
ح	<i>hā'</i>	ق	<i>qāf</i>
خ	<i>khā'</i>	ك	<i>kāf</i>
د	<i>dāl</i>	ل	<i>lām</i>
ذ	<i>dhāl</i>	م	<i>mīm</i>
ر	<i>rā'</i>	ن	<i>nūn</i>
ز	<i>zāy</i>	ه	<i>hā'</i>
س	<i>sīn</i>	و	<i>wāw</i>
ش	<i>shīn</i>	ي	<i>yā'</i>
ص	<i>ṣād</i>	ء	<i>hamzah*</i>
ض	<i>ḍād</i>		

\**Hamzah* may be written on its own (ء) or on a letter “chair” (أ / إ / ؤ / ئ)

### ***Vowels and Special Characters***

<u>◌َ</u> <i>fathah</i>	<i>a</i>
<u>◌ِ</u> <i>tanwīn fathah</i>	<i>-an</i> (indefinite accusative ending)
<u>◌َو</u> <i>diphthong</i>	<i>aw</i>
<u>◌ِو</u> <i>diphthong</i>	<i>ay</i>
<u>◌ُ</u> <i>dammah</i>	<i>u</i>
<u>◌ِ</u> <i>tanwīn dammah</i>	<i>-un</i> (indefinite nominative ending)
<u>◌ِ</u> <i>kasrah</i>	<i>i</i>
<u>◌ِ</u> <i>tanwīn kasrah</i>	<i>-in</i> (indefinite genitive ending)
<u>◌ّ</u> <i>shaddah</i>	geminate marker (doubled consonant)
<u>◌ْ</u> <i>sukūn</i>	unvoweled consonant marker
<u>اَ</u> <i>fathah alif</i>	long <i>a</i> ( <i>ā</i> )
<u>أَ</u> <i>fathah alif maqṣūrah</i>	final <i>alif</i> ( <i>ā</i> )
آ	long <i>alif</i> ( <i>ā</i> )
أ	elided <i>a</i>
<u>يِ</u> <i>kasrah yā'</i>	long <i>i</i> ( <i>ī</i> )
<u>وُ</u> <i>dammah wāw</i>	long <i>u</i> ( <i>ū</i> )

ة / ة *tā' marbūṭah*

feminine ending

### ***Notes on Transliteration of Arabic and Other Islamicate Languages***

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

Instead of using underlined consonants, one should write *th* (not t) for *ث* and *dh* (not d) 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 *ʿalif*, *amr* rather than *ʿamr*.

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 *tā' 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-Māʿidah*).

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 *fī ṣudūrihim*. However, we expect the use of full vocalization (*iʿrāb*), including case endings, for transliteration of qurʿānic passages and poetry (see examples below), unless an author has a specific reason to depart from this default practice.

Capitalization should be avoided in transliteration, even of proper names or titles. Thus:

Powers’ theories concerning the development of early Muslim attitudes toward inheritance center on the interpretation of a well-known qurʿānic verse, “Muḥammad 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 aḥadin min rijālikum wa-lākin rasūla’llāhi wa-*

*khātama 'l-nabiyyīn*) (Q Aḥzāb 33:40).

This includes references to the Qur'ān (or “qur'ān” in general) in the Qur'ān, e.g.:

Q Wāqī'ah 56:77: “This is surely a noble *qur'ān*” (*innahu la-qur'ānun karīm*)

Q Hījr 15:87: “And We have bestowed upon you the seven *mathānī* and the mighty Qur'ān” (*wa-la-qad ātaynāka sab'an mina'l-mathānī wa'l-qur'āna'l-'aẓīm*)

Note that in the latter case, one might also choose to understand *sab'an min al-mathānī* as a title of a specific body of readings and thus render it in English as “the Seven Mathānī.” Likewise, one might choose *not* to capitalize *qur'ān* in an English sentence if one seeks to emphasize that this term does not refer to the canonical text of the Qur'ān, as commonly understood, but rather to *qur'ān* as a revelatory discourse in its pre-canonical stage of development, e.g., “the mighty *qur'ān*.” However, in *all* cases, one should avoid capitalization in the Arabic transliteration. (Note that this does not apply to titles of Arabic works, in which it is unambiguous that “Qur'ān” refers to the canonical text, e.g. *Ma'ānī al-Qur'ān*.)

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” (*hurūf 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:

*fā-tūbū ilā bāri'ikum fā'qtulū anfusakum* (Q Baqarah 2:54)

*a-lam ta'lam anna'llāha lahu mulku'l-samawāti wa'l-arḍ* (Q Baqarah 2:107)

*tanazzalu'l-malā'ikatu wa'l-rūḥu fihā bi-idhni rabbihim min kulli amr* (Q Qadr 97:4)

*wa-min sharri'l-naḫāthāti fī'l-'uqad* (Q Falaq 113:4)

**Note that the final word of a Qur’anic verse is given according to the pausal form, omitting the case ending (or lengthening *-an* to *-ā*).**

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 mawāzinuh / fa-huwa fī ‘īshatin rāḍiyah* (Q Qāri’ah 101:6–7)

*a-lam tara kayfa fa‘ala rabbuka bi-aṣḥābi’l-fīl / a-lam yaj‘al kaydahum fī taḍlīl* (Q Fīl 105:1–2)

Alternatively, transcriptions (and also translations) of multiple verses may be indented, with line breaks after each verse.

When discussing the roots of Arabic words, the triconsonantal structure should be given in the form: *x-y-z*, e.g.:

“In Madigan’s groundbreaking discussion of *kitāb* in the Qur’ān (as well as the wider connotations of forms of the root *k-t-b* in general)... ”

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 *SBLH2*, “Transliterating and Transcribing Ancient Texts.”

When endings are specifically under discussion, use a hyphen (-):

“The core verses in the kernel rhyme either with *-ūd* (vv. 2–7, 14, 17–18) or *-īd* (vv. 12–13, 15, 16).”

### ***Best Practices for Quotation of Sources in Arabic and Other Islamicate 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 (a “block quote”). 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’ān 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’ān, 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.

### ***Bibliographic Style***

Articles for *JQSA* should cite primary and secondary sources in the footnotes; it is not necessary to furnish a separate bibliography. Because there is no separate bibliography, footnotes should be comprehensive citations. Journals and series publications should be abbreviated in accordance with *SBLH2*. Editions of the *mushaf*, the standard text of the Qur'ān, need not be cited apart from indication of chapter and verse. The following examples provide a guide to formatting for footnote references.

#### *Monograph:*

Sidney Griffith, *The Church in the Shadow of the Mosque: Christians and Muslims in the World of Islam* (Princeton: Princeton University Press, 2008), 4–10.

Sigmund Mowinckel, *The Psalms in Israel's Worship*, trans. D. R. Ap-Thomas (2 vols.; Nashville: Abingdon, 1962; revised trans. of *Offersang og Sangoffer: Salmediktningen i Bibelen* [Oslo: H. Aschehoug & Co., 1951]), 1:106–192.

John Wansbrough, *Quranic Studies: Sources and Methods of Scriptural Interpretation*, with foreword, translations, and expanded notes by Andrew Rippin (Amhurst, NJ: Prometheus Books, 2004; revised ed. of Oxford: Oxford University Press, 1977).

#### *Edited volume:*

G. R. Hawting and Abdul-Kader A. Shareef (eds.), *Approaches to the Qur'an* (London: Routledge, 1993).

#### *Journal article:*

*\*Note that full page range should be provided on first citation*

Patricia Crone, "The Quranic *Mushrikūn* and the Resurrection (Part I)," *BSOAS* 75 (2012): 445–472, 449.

Michael Fonner, "Jesus' Death by Crucifixion in the Qur'ān: An Issue for Interpretation and Muslim-Christian Relations," *JES* 29 (1992): 432–450.

Hartwig Hirschfeld, "Historical and Legendary Controversies between Mohammed and the Rabbis," *JQR* (First Series) 10 (1898): 100–116.

#### *Chapter in an edited book:*

\*Note that editors should precede the title; full page range should be provided on first citation.

Claude Gilliot, “The Beginnings of Qur’ānic Exegesis,” in Andrew Rippin (ed.), *The Qur’an: Formative Interpretation* (FCIW 25; Ashgate Variorum: Ashgate, UK and Brookfield, Vt., 1999), 1–27. (Originally published as “Les débuts de l’exègese coranique,” *Revue de Monde Musulman et de la Méditerranée* 58 (1990): 82–100.)

Michael Lecker, “The Jewish Reaction to the Islamic Conquests,” in Volkhard Krech and Marion Steinicke (eds.), *Dynamics in the History of Religions between Asia and Europe* (Dynamics in the History of Religions 1; Leiden: Brill, 2012), 177–190.

Angelika Neuwirth, “From the Sacred Mosque to the Remote Temple: *Sūrat al-Isrā’* between Text and Commentary,” in Jane McAuliffe, Barry Walfish, and Joseph Goering (eds.), *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity, and Islam* (Oxford: Oxford University Press, 2003), 376–407.

Angelika Neuwirth and Michael Sells, “Introduction,” in Angelika Neuwirth and Michael Sells (eds.), *Qur’ānic Studies Today* (Abingdon: Routledge, 2016), 1–14.

*Different chapter in previously cited edited volume:*

Devin J. Stewart, “Wansbrough, Bultmann, and the Theory of Variant Traditions in the Qur’ān,” in Neuwirth et al. (eds.), *Qur’ānic Studies*, 17–51.

*Dissertations*

Abraham Geiger, “Was hat Mohammed aus dem Judenthume aufgenommen?” (Bonn, 1833).

Theodor Nöldeke, “Geschichte des Qorāns” (Göttingen, 1860).

Compare:

Abraham Geiger, *Was hat Mohammed aus dem Judenthume aufgenommen?* (Leipzig: M. W. Kaufmann, 1902; revised ed. of Bonn, 1833), 174.

Theodor Nöldeke, Friedrich Schwally, Gotthelf Bergsträßer, and Otto Pretzl, *The History of the Qur’ān*, trans. Wolfgang H. Behn (Leiden: Brill, 2013).

*Translation of a primary source:*

Anon., *A Disputation over a Fragment of the Cross: A Medieval Arabic Text from the*

*History of Christian-Jewish-Muslim Relations in Egypt*, ed. and trans. Stephen Davis, Bilal Orfali, and Samuel Noble (Beirut: Dar El-Machreq, 2012).

Abū Ja‘far Muḥammad b. Jarīr al-Ṭabarī, *The Commentary on the Qur‘ān by Abū Ja‘far Muḥammad b. Jarīr al-Ṭabarī*, trans. John Cooper (Oxford: Oxford University Press, 1987).

Compare:

—. *The History of Al-Ṭabarī, Volume I: General Introduction and From the Creation to the Flood*, trans. Franz Rosenthal (Bibliotheca Persica, SUNY Series in Near Eastern Studies; Albany, NY: State University of New York Press, 1989).

*Translation of a secondary source:*

Ignaz Goldziher, *Schools of Koranic Commentators*, introduced by Fuat Sezgin, ed. and trans. Wolfgang H. Behn (Wiesbaden: Harrassowitz, 2006).

*Translation of the Qur‘ān:*

M. A. S. Abdel Haleem (trans.), *The Qur‘an: A New Translation* (Oxford and New York: Oxford University Press, 2004).

A. J. Arberry (trans.), *The Koran Interpreted* (Oxford: Oxford University Press, 1964).

Regis Blachère (trans.), *Le Coran*, 3 vols. (Paris: G.P. Maisonneuve, 1947–1950).

N. J. Dawood (trans.), *The Koran, With a Parallel Arabic Text*, 5<sup>th</sup> rev. ed. (London and New York: Penguin Classics, 1993). (First edition published 1956.)

Maudūdī [Mawdūdī], Sayyid Abū‘l-A‘lā (trans.), *The Holy Qur‘ān: Text, Translation, and Brief Notes*, trans. Muḥammad Akbar Murādpūrī and ‘Abdul ‘Azīz Kamāl (Lahore: Islamic Publications, 1982).

George Sale (trans.), *The Koran, Commonly Called the Alkoran of Mohammed, Translated into English from the Original Arabic, with Explanatory Notes Taken from the Most Approved Commentators, To Which is Prefaced a Preliminary Discourse by George Sale* (London: Frederick Warne and Co., [n.d.]). (First edition published 1734.)

*Citation of a tafsīr or other commentary:*

Abū Ja‘far Muḥammad b. Jarīr al-Ṭabarī, *Jāmi‘ al-bayān ‘an ta’wīl āy al-Qur’an*, ed. Muḥammad al-Zuhrī al-Ghamrāwī (30 vols. in 11; Cairo: al-Maṭba‘ah al-Maymuniyyah, 1321 [1903]), 1.525-526, no. 742 *ad* Q 2:36.

‘Abd al-Razzāq b. Hammām al-Ṣan‘ānī, *Tafsīr al-Qur’ān ad* Q 12:23, ed. Muṣṭafā Muslim Muḥammad (3 vols. in 4; Riyadh: Maktabat al-Rushd, 1410 [1989]), 1/2.320, no. 2345, or ed. ‘Abd al-Mu‘ī Amīn Qal‘ajī (2 vols.; Beirut: Dār al-Ma‘rifah, 1991), 1.279.

#### *Citation of hadiths:*

For widely available editions of canonical Hadith collections in which individual hadith reports are provided with standardized reference numbers, the specific edition need not be cited; only citation of the standard report number (and chapter heading, if applicable) is required.

[First citation] Abū ‘Abd Allāh Muḥammad ibn Ismā‘īl al-Bukhārī, *Al-Jāmi‘ al-musnad al-ṣaḥīḥ al-mukhtaṣar*, nos. 4526–4527.

[Subsequent citation] Al-Bukhārī, *Ṣaḥīḥ*, nos. 4526–4527.

[Specific book] Bukhārī, *Ṣaḥīḥ*, *al-maghāzī* 8, *bāb qatl Abī Jahl*, no. 3977.

#### *Rabbinic sources:*

Titles of rabbinic works should not be abbreviated and should be italicized.

*Pirqe de-Rabbi Eliezer* 40; *Targum Pseudo-Jonathan*, Exod 2:21, 4:20 (cf. 14:21).

*Midrash Tanḥuma*, *Shemot* 10; *Exodus Rabbah* 1.32.

#### *Article in an encyclopedia:*

Note that generally speaking, the titles of standard reference works can be given in abbreviated form, with minimal bibliographic information. It may be desirable to indicate the volume and page range of a multivolume work. Some common reference works relevant to the study of the Qur’ān are:

*EBR*            *Encyclopedia of the Bible and its Reception* (De Gruyter, 2009–)

*EI<sup>1</sup>*            *Encyclopedia of Islam*, First Edition (Brill, 1913–1938)

*EI<sup>2</sup>*            *Encyclopedia of Islam*, Second Edition (Brill, 1954–2005)

*EI*<sup>3</sup>            *Encyclopedia of Islam*, Third Edition (Brill, 2007–)

*EQ*            *Encyclopaedia of the Qur'an* (Brill, 2001–2006)

Thus:

Bernard Heller, “Al-Sāmirī,” *EI*, s.v. (1934).

Compare:

Bernard Heller, rev. A. Rippin, “Al-Sāmirī,” *EI*<sup>2</sup>, s.v. (1995).

John Nawas, “Trial,” *EQ*, s.v. (2005).

Michael Pregill, “Children of Israel, The (Sūra 17),” *EBR*, 5.120–123 (2012).

Paul Humphreys, “Emergence,” *Encyclopedia of Philosophy*, s.v.  
<http://www.encyclopedia.com/article-1G2-3446800558/emergence.html>.

*Online source:*

Toby Lester, “What is the Koran,” *The Atlantic*, January 1999.  
(<https://www.theatlantic.com/magazine/archive/1999/01/what-is-the-koran/304024/>).