IQSA PUBLISHING STYLE SHEET

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(including revisions and additions by

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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,* 16th ed. (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,* 2nd ed. (Atlanta: Scholars Press, 2014), hereafter *SBLH*[2].

Guidelines for Contributors to *JIQSA*

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 the following website:

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-point Times New Roman font double-spaced for the body and 11-point 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 Qurʾān, 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.

Examples of bibliographic references are included in the section "Bibliographic Style" below. Articles submitted to *JIQSA* 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, but not for the first paragraph after a heading. Block quotations (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 quotations are allowed. Do not use ellipses at the beginning of quotations.
- 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") etc. except for chapter references, editions, or percentages (e.g.: "10 percent").
- As recommended by the *Chicago Manual of Style*, "commonly used Latin words and abbreviations should not be italicized," e.g., "ibid.," ca.," "passim."

Designation and Citation of the Qurʾān

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").

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 "Qurʾān," with the corresponding adjective being "qurʾānic." 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 Qurʾān (*suwar*, sg. *sūrah*; the plural "*sūrah*s" is also acceptable) are divided into verses (*āyāt*, sg. *āyah*; the plural *āyah*s is also acceptable). We encourage authors to speak of *sūrah*s (rather than "chapters") and of verses (rather than "*āyāt*"), but recognize that this is to a considerable degree an issue of authorial preference.

Generally speaking, the first reference to a verse or verses in a single chapter should give the Arabic title of the *sūrah* first (including the article when part of the title), followed by the numbers of the chapter and verse or verses separated by a colon, such as "Q al-Baqarah 2:54," "Q Maryam 19:20," "Q al-ʿAlaq 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 *sūrah*s to illustrate a point, it is not necessary to indicate the title of each. Compare:

The so-called Sword Verse (Q al-Tawbah 9:5) has historically occasioned much discussion ...

Common themes link several of the *sūrah*s that tradition holds to be very early, such as Q 96, 73, 74, 92, 89.

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 2:21

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

    i. First reference: Q al-Baqarah 2:21

    ii. Subsequent use: Q 2:21 (or any other verse of the same *sūrah*)

It is not conventional to cite particular editions of the Qurʾān, as modern printed Qurʾāns are generally uniform regarding vocalization, division of verses, and the like. Most modern printed Qurʾāns 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 qurʾānic text it represents (the transmission of Ḥafṣ from ʿĀṣim, one of fourteen generally recognized *qirāʾāt* or readings of the Qurʾān) 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 Qurʾān 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 al-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 al-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 Qurʾān, once conventional in Western scholarship, is now generally avoided. Discussion of the possibility of the authorship of the Qurʾān by the historical Muḥammad is acceptable in reasoned argument, however.

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

Authors are strongly encouraged to use their own translations in quoting the Qurʾān. 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 Qurʾān, 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 Qurʾān 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 bāriʾikum fa'qtulū anfusakum ("so repent before your Creator and kill yourselves") (Q al-Baqarah 2:54)

Conversely, if Qurʾān 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 bāriʾikum fa'qtulū anfusakum*) (Q al-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 al-Baqarah 2:54)

Conventions for Citation of Authors and Titles of Non-Qurʾānic 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 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-Bayḍāwī," "al-Fīrūzābādī," "Muslim," "Ibn Saʿd," "Ibn al-Kalbī." Do not omit the article. 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. ʿAlī al-ʿAsqalānī, universally known as Ibn Ḥajar al-ʿAsqalānī. 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 ʿĪsā al-Warrāq" and not "Abū ʿĪsā '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, ʿAlī b. Rabbān al-Ṭabarī versus Abū Jaʿfar 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.: "ʿAbd Allāh b. ʿAbbās," "Muḥammad b. Ismāʿīl al-Bukhārī."

B. In abbreviated reference to an individual by *nasab* only, use and capitalize "ibn," e.g.: "Ibn ʿAbbās."

In cases where the *nasab* is actually a family name, capitalize *ibn* to distinguish from the true patronymic, e.g., Abū Zayd ʿAbd al-Raḥmān b. Muḥammad Ibn Khaldūn. Where the *nasab* refers to a grandfather rather than the father, do not capitalize *ibn*, e.g, Aḥmad b. Ḥanbal.

Titles of Arabic works other than the Qurʾān 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 Jaʿfar Muḥammad b. Jarīr al-Ṭabarī, *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾān* (first citation, giving full publication information); al-Ṭabarī, *Jāmiʿ al-bayān* (subsequent citations)

Mālik b. Anas, *al-Muwaṭṭaʾ li'l-Imām Mālik* (first citation); Mālik, *Muwaṭṭaʾ* (subsequent citations)

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

Muḥammad Murtaḍā b. Muḥammad al-Ḥusaynī al-Zabīdī, *Tāj al-ʿarūs min jawāhir al-qāmūs* (first citation); al-Zabīdī, *Tāj al-ʿarūs* (subsequent citations)

"Due to its controversial subject matter, Ibn al-Kalbī's *Kitāb al-Aṣnām* (*Book of Idols*) was likely deliberately suppressed in early ʿAbbasid 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 Qurʾān and Islamic tradition, whereas the numerous other appellations applied to him by the Qurʾān 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 qurʾānic 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 Qurʾān; they indicate His power (*al-Qadīr*, "the One Who Determines

Affairs"), His might (*al-ʿAẓīm*, "the Great," and *al-Muḥīṭ,* "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 "ʿAlī," "Abū Bakr," "ʿUmar b. al-Khaṭṭāb," "ʿĀʾishah," and so forth.

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 Qurʾān 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 ʿĪsā 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 "ʿAbd al-ʿAzīz 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, *nisbah*s 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 Qurʾān 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," "Abbasids." Inclusion in the Oxford English Dictionary is a good indication of a first-tier Arabic term. However, JIQSA prefers "Shīʿī," "Sunnī", "Shāfiʿī," etc. instead of "Shi'ite," etc.

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*,

ʿulamāʾ, muṣḥaf, qirāʾāt, tafsīr, sharīʿah, fitnah, and *hijrah*. In line with the full diacritics used for "Qurʾān," we prefer the spelling "*ḥadīth*" to "hadith."

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., "*ʿiṣmah* (impeccability)," "*nubuwwah* (prophecy)," and "*taʿdīl* (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	*alif*	*a*	ط	*ṭāʾ*	*ṭ*
ب	*bāʾ*	*b*	ظ	*ẓāʾ*	*ẓ*
ت	*tāʾ*	*t*	ع	*ʿayn*	ʿ
ث	*thāʾ*	*th*	غ	*ghayn*	*gh*
ج	*jīm*	*j*	ف	*fāʾ*	*f*
ح	*ḥāʾ*	*ḥ*	ق	*qāf*	*q*
خ	*khāʾ*	*kh*	ك	*kāf*	*k*
د	*dāl*	*d*	ل	*lām*	*l*
ذ	*dhāl*	*dh*	م	*mīm*	*m*
ر	*rāʾ*	*r*	ن	*nūn*	*n*
ز	*zāy*	*z*	ه	*hāʾ*	*h*
س	*sīn*	*s*	و	*wāw*	*w*
ش	*shīn*	*sh*	ي	*yāʾ*	*y*
ص	*ṣād*	*ṣ*	ء	*hamzah**	ʾ
ض	*ḍād*	*ḍ*			

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

Vowels and Special Characters

َ	*fatḥah*	*a*
ً	*tanwīn fatḥah*	-*an* (indefinite accusative ending)
َوْ	diphthong	*aw*
َيْ	diphthong	*ay*
ُ	*ḍammah*	*u*
ٌ	*tanwīn ḍammah*	-*un* (indefinite nominative ending)
ِ	*kasrah*	*i*
ٍ	*tanwīn kasrah*	-*in* (indefinite genitive ending)
ّ	*shaddah*	geminate marker (doubled consonant)
ْ	*sukūn*	unvoweled consonant marker
َا	*fatḥah alif*	long *a* (*ā*)
َى	*fatḥah alif maqṣūrah*	final *alif* (*ā*)
آ	*alif maddah*	long *alif* (*ā*)
ٱ	*hamzat al-waṣl*	elided *a*
ِي	*kasrah yāʾ*	long *i* (*ī*)
ُو	*ḍammah wāw*	long *u* (*ū*)

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ة / ﺔ   *tāʾ 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, ẓ*. Diphthongs may be indicated simply with a double letter (*aw*, *ay*).

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

One must distinguish between *hamzah* and ʿ*ayn*, but the former should not be indicated in transliteration when it occurs in initial position, thus *alif* rather than ʾ*alif*, *amr* rather than ʾ*amr*.

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 *fī ṣudūrihim*. However, we require the use of full vocalization (*iʿrāb*), including case endings, for transliteration of qurʾānic 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 qurʾānic 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 ʾllāhi wa-khātama ʾl-nabiyyīna*) (Q al-Aḥzāb 33:40).

This includes references to the Qurʾān (or *qurʾān* in general) in the Qurʾān, e.g.:

Q al-Wāqiʿah 56:77: "This is surely a noble *qurʾān*" (*innahu la-qurʾānun karīm*)

Q al-Ḥijr 15:87: "And We have bestowed upon you the seven *mathānī* and the mighty Qurʾān" (*wa-la-qad ātaynāka sabʿan mina ʾl-mathānī wa-ʾl-qurʾāna ʾl-ʿaẓīm*)

Note that in the latter case, one might also choose to understand *sabʿan 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 *qurʾān* in an English sentence if one seeks to emphasize that this term does not refer to the canonical text of the Qurʾān, as commonly understood, but rather to *qurʾān* as a revelatory discourse in its pre-canonical stage of development, e.g., "the mighty *qurʾān*." 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 "Qurʾān" refers to the canonical text, e.g., *Maʿānī al-Qurʾān*.)

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. Regardless of whether elision is present or not, word boundaries in the original Arabic should be represented by space characters (e.g., *bi-aṣḥābi ʾl-fīl* rather than *bi-aṣḥābiʾl-fīl*). 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 pronominal suffix, in which case the hyphen is omitted. Note the following examples:

fa-tūbū ilā bāriʾikum faʾqtulū anfusakum (Q al-Baqarah 2:54)

a-lam taʿlam anna ʾllāha lahu mulku ʾl-samawāti waʾl-arḍ (Q al-Baqarah 2:107)

tanazzalu ʾl-malāʾikatu waʾl-rūḥu fīhā bi-idhni rabbihim min kulli amr (Q al-Qadr 97:4)

wa-min sharri ʾl-nafāthāti fī ʾl-ʿuqad (Q al-Falaq 113:4)

Note, too, that the final word of a Qurʾanic verse is to be 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 mawāzīnuh / fa-huwa fī ʿīshatin rāḍiyah (Q al-Qāriʿah 101:6–7)

a-lam tara kayfa faʿala rabbuka bi-aṣḥābi ʾl-fīl / a-lam yajʿal kaydahum fī taḍlīl (Q al-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 Qurʾān (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 quotation"). 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 Qurʾān or another primary source, it may be desirable to represent the entire passage in the original script to accompany the translation. This should always be done judiciously. If the text thus cited is the Qurʾān, IQSA Publishing will make use of a standard digital representation of the *muṣḥaf*. Otherwise, the author should provide the text in the original script as well as a translation.

Other languages (Hebrew, Greek, Syriac, Ethiopic etc.)

In general, follow *SBLH²*. Rabbinic Hebrew and Aramaic may be transliterated according to SBL's general-purpose style. Please include the letters aleph and ʿayin inside words (so "Pirqe de-Rabbi Eliʿezer" rather than "Pirqe de-Rabbi Eliezer"), but omit word-initial alephs.

Bibliographic Style

Articles for *JIQSA* 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. Titles of book series do not need to be included. For abbreviations, see the separate section below. Editions of the *muṣḥaf,* the standard text of the Qurʾān, 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).

In the second reference, note the use of a full stop rather than a colon to separate the volume and page number in a modern edition ("1.106–192"). This serves to contrast volume-page references from surah-verse (or chapter-verse or chapter-section) references using a colon ("Q 2:36"); cf. for example: "On this point, see al-Ṭabarī, *Jāmiʿ al-bayān*, 1.270 *ad* Q 2:51."

Edited volume:

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

Multivolume monograph or edited volume:

Lloyd Gerson (ed.), *The Cambridge History of Philosophy in Late Antiquity,* vol. 2 (Cambridge: Cambridge University Press, 2010).

Irfan Shahīd, *Byzantium and the Arabs in the Sixth Century*, vol. 1.1: *Political and Military History* (Washington, DC: Dumbarton Oaks, 1995).

Journal article:

Note that full page range should be provided on first citation. If pagination is not continuous throughout a volume (i.e., across a year), as is the case for the *Journal of Qur'anic Studies*, issue numbers are required as well (see last example below).

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

Michael Fonner, "Jesus' Death by Crucifixion in the Qurʾān: 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.

Marianna Klar, "Text-Critical Approaches to Sura Structure: Combining Synchronicity with Diachronicity in *Sūrat al-Baqara*. Part One," *JQS* 19.1 (2017): 1–38.

Chapter in an edited book:

Note that editors should precede the title; full page range should be provided on first citation. It is unnecessary to specify series titles.

Claude Gilliot, "The Beginnings of Qurʾānic Exegesis," in Andrew Rippin (ed.), *The Qur'an: Formative Interpretation* (Aldershot: Ashgate, 1999), 1–27. (Originally published as "Les débuts de l'éxègese 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* (Leiden: Brill, 2012), 177–190.

Angelika Neuwirth, "From the Sacred Mosque to the Remote Temple: *Sūrat al-Isrāʾ* 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.), *Qurʾānic 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 Qurʾān," in Neuwirth et al. (eds.), *Qurʾānic Studies*, 17–51.

Dissertations:

Joseph Benzion Witztum, "The Syriac Milieu of the Quran: The Recasting of Biblical Narratives" (Ph.D. diss., Yale University, 2011).

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 Jaʿfar Muḥammad b. Jarīr al-Ṭabarī, *The Commentary on the Qurʾān by Abū Jaʿfar 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 (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 Qurʾān:

M. A. S. Abdel Haleem (trans.), *The Qur'an: A New Translation* (Oxford: 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).

Maudūdī [Mawdūdī], Sayyid Abū ʾl-Aʿlā (trans.), *The Holy Qur'ān: Text, Translation, and Brief Notes*, trans. Muḥammad Akbar Murādpūrī and ʿAbdul ʿAzīz 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 (multivolume) tafsīr *or other commentary:*

Abū Jaʿfar Muḥammad b. Jarīr al-Ṭabarī, *Jāmiʿ al-bayān ʿan taʾwīl āy al-Qurʾan,* ed. Muḥammad al-Zuhrī al-Ghamrāwī (30 vols. in 11; Cairo: al-Maṭbaʿah al-Maymūniyyah, 1321 [1903]), 1.525–526, no. 742 *ad* Q 2:36.

ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī, *Tafsīr al-Qurʾān 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. ʿAbd al-Muʿṭī Amīn Qalʿajī (2 vols.; Beirut: Dār al-Maʿrifah, 1991), 1.279.

Once again, note the use of a full stop rather than a colon to separate the volume and page number in a modern edition (e.g., "1.525–526").

Citation of hadiths:

For widely available editions of canonical *ḥadīth* collections in which individual *ḥadīth* 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 ʿAbd Allāh Muḥammad ibn Ismāʿīl al-Bukhārī, *al-Jāmiʿ al-musnad al-ṣaḥīḥ al-mukhtaṣar*, nos. 4526–4527.

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

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

Biblical quotations:

Use the abbreviations listed in *SBLH²*, 124–125, e.g.:

Gen 13:2

1 Sam 2:1–5

Rabbinic and other ancient primary sources:

In general, follow *SBLH²* (for rabbinic sources, see pp. 130–133). However, unless your article includes a large number of rabbinic sources, we recommend avoiding abbreviations.

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

Midrash Tanḥuma, Shemot 10

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. Common reference works relevant to the study of the Qurʾān are found in the following section on abbreviations.

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

Bernard Heller, rev. A. Rippin, "Al-Sāmirī," *EI²*, s.v. (1995).

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

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

Frank Griffel, "Al-Ghazali," *Stanford Encyclopedia of Philosophy*, s.v. (https://plato.stanford.edu/entries/al-ghazali/).

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/).

Abbreviations

Journals

AcOr	*Acta Orientalia*
AMEL	*Arabic and Middle Eastern Literatures*
Andalus	*Al-Andalus: Revista de las Escuelas de Estudios Árabes de Madrid y Granada*
Arabica	*Arabica: Journal of Arabic and Islamic Studies / Revue d'études arabes*

ArsOr   *Ars Orientalis*

Bayan   *Al-Bayan: Journal of Quran and Hadith Studies*

BEO   *Bulletin d'études orientales de l'Institut français de Damas*

BASOR   *Bulletin of the American Schools of Oriental Research*

BSOAS   *Bulletin of the School of Oriental and African Studies*

CBQ   *Catholic Biblical Quarterly*

CIS   *Comparative Islamic Studies*

Der Islam   *Der Islam: Journal of the History and Culture of the Middle East*

GECS   *Gorgias Eastern Christian Studies*

ICMR   *Islam and Christian-Muslim Relations*

IC   *Islamic Culture*

IJMES   *International Journal of Middle East Studies*

ILS   *Islamic Law and Society*

IOS   *Israel Oriental Studies*

IQ   *Islamic Quarterly*

IS   *Islamic Studies*

JAAR   *Journal of the American Academy of Religion*

JAOS   *Journal of the American Oriental Society*

JAIS   *Journal of Arabic and Islamic Studies*

JAL   *Journal of Arabic Literature*

JA   *Journal Asiatique*

JBL	*Journal of Biblical Literature*
JCS	*Journal of Cuneiform Studies*
JFSR	*Journal of Feminist Studies in Religion*
JHebS	*Journal of Hebrew Scriptures*
JSAI	*Jerusalem Studies in Arabic and Islam*
JSOT	*Journal for the Study of the Old Testament*
JIQSA	*Journal of the International Qur'anic Studies Association*
JIS	*Journal of Islamic Studies*
JNES	*Journal of Near Eastern Studies*
JQR	*Jewish Quarterly Review* [indicate First, Second etc. Series as *JQR^1, JQR^2*]
JQS	*Journal of Qur'anic Studies*
JRAS	*The Journal of the Royal Asiatic Society of Great Britain and Ireland* (from 1835–1990) / *Journal of the Royal Asiatic Society* (from 1991)
JSS	*Journal of Semitic Studies*
ME	*Medieval Encounters: Jewish, Christian and Muslim Culture in Confluence and Dialogue*
MIDEO	*Mélanges de l'Institut dominicain d'études orientales du Caire*
MUSJ	*Mélanges de l'Université St. Joseph* (until 1921 entitled *Université St. Joseph: Mélanges de la Faculté orientale*)
MW	*Muslim World* [formerly *Moslem World*]
NTS	*New Testament Studies*
RB	*Revue Biblique*

RC	*Religion Compass*
REI	*Revue des études islamiques*
RIDA	*Revue internationale des droits de l'Antiquité*
RMES	*Review of Middle East Studies*
SIr	*Studia Iranica*
SIs	*Studia Islamica*
WI	*Die Welt des Islams*
WO	*Die Welt des Orients*
WZKM	*Wiener Zeitschrift für die Kunde des Morgenlandes*
ZAL	*Zeitschrift für arabische Linguistik*
ZDMG	*Zeitschrift der deutschen morgenländischen Gesellschaft*

Major Reference Works

BEQ	Heinrich Speyer. *Die biblischen Erzählungen im Qoran.* Hildesheim: Georg Olms Verlag, 1988. (Originally published Breslau: Marcus, between 1937 and 1939.)
EBR	*Encyclopedia of the Bible and its Reception.* Ed. Christine Helmer et al. Berlin: de Gruyter, 2009–.
EI¹	*Encyclopaedia of Islam.* Leiden: Brill, 1913–1938.
EI²	*Encyclopaedia of Islam: New Edition.* Ed. Peri Bearman et al. 12 vols. Leiden: Brill, 1954–2004.
EI³	*Encyclopaedia of Islam, THREE.* Ed. Kate Fleet et al. Leiden: Brill, 2007–.
EIr	*Encyclopaedia Iranica.* Ed. Ehsan Yarshater. London: Routledge & Kegan Paul, 1982–.

EQ *Encyclopaedia of the Qurʾān.* Ed. Jane Dammen McAuliffe. 6 vols. Leiden: Brill, 2001–2006.

ER *Encyclopedia of Religion.* 2nd ed. Ed. Lindsay Jones. 15 vols. Detroit: Macmillan Reference USA, 2005.

GAS Fuat Sezgin. *Geschichte des arabischen Schrifttums.* 17 vols. Leiden: Brill, 1967–2015.

GdQ Theodor Nöldeke, Friedrich Schwally, Gotthelf Bergsträßer, and Otto Pretzl. 1909–1938. *Geschichte des Qorāns.* 2nd ed. 3 vols. Leipzig: Dieterich'sche Verlagsbuchhandlung. (English translation: Theodor Nöldeke, Friedrich Schwally, Gotthelf Bergsträßer, and Otto Pretzl. 2013. *The History of the Qurʾān.* Trans. Wolfgang H. Behn. Leiden: Brill.) (NOTE: please quote by the pagination of the German version, which is provided in the margins of the English translation.)

IEQ *Integrated Encyclopedia of the Qurʾān.* Ed. Muzaffar Iqbal et al. Sherwood Park, AB: Center for Islamic Sciences, 2013–.

SBLH² *The SBL Handbook of Style.* 2nd ed. Atlanta: Scholars Press, 2014.

TDV-EI *TDV Encyclopedia of Islam (İslâm Ansiklopedisi).* Ahmet Topaloğlu, ed. Istanbul: Türkiye Diyanet Vakfı, 1988–.

WKAS Manfred Ullmann, *Wörterbuch der klassischen arabischen Sprache.* 2 vols. in 5. Wiesbaden: Harrassowitz, 1970–2009.