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](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*.

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:


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 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.
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-indentated, 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.
- Spell out cardinals and ordinals under 100; “ninth” (not “9th”) etc. except for chapter references, editions, or percentages (e.g.: “10 percent”).
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 Qurʾānic Studies Association).

The 114 chapters of the Qurʾān (suwar, sg.  sûrah; the plural “sūrah(s)” is also acceptable) are divided into verses (āyāt, sg. āyah; the plural āyahs 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

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 bārīʾ ikum faʾqtulū 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 bārīʾ ikum faʾqtulū 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 ḫurf (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 ḫurf 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 Qurʿān 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:
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-ʿAzīm, “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, “Muḥammad,” 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,” “Umar 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, *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 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, 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, Muʿtazilah, Shi‘a (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*, *ʿulamāʾ*, *muṣḥaf*, *qirāʾāt*, *tafsīr*, *sharīʿah*, *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 “*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

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

*Hamzah may be written on its own (ُ) or on a letter “chair” (١/١/٢/١٢٣)
### Vowels and Special Characters

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Description</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>َ</td>
<td>fatḥah</td>
<td>a</td>
</tr>
<tr>
<td>ً</td>
<td>tanwīn fatḥah</td>
<td>-an (indirect accusative ending)</td>
</tr>
<tr>
<td>ُ</td>
<td>diphthong</td>
<td>aw</td>
</tr>
<tr>
<td>ِ</td>
<td>diphthong</td>
<td>ay</td>
</tr>
<tr>
<td>ُ</td>
<td>ḍammah</td>
<td>u</td>
</tr>
<tr>
<td>ُ</td>
<td>tanwīn ḍammah</td>
<td>-un (indirect nominative ending)</td>
</tr>
<tr>
<td>ِ</td>
<td>kasrah</td>
<td>i</td>
</tr>
<tr>
<td>ِ</td>
<td>tanwīn kasrah</td>
<td>-in (indirect genitive ending)</td>
</tr>
<tr>
<td>َ</td>
<td>shaddah</td>
<td>geminate marker (doubled consonant)</td>
</tr>
<tr>
<td>َ</td>
<td>sukūn</td>
<td>unvoweled consonant marker</td>
</tr>
<tr>
<td>ِ</td>
<td>fatḥah alif</td>
<td>long a (ā)</td>
</tr>
<tr>
<td>ِ</td>
<td>fatḥah alif maqṣūrah</td>
<td>final alif (ā)</td>
</tr>
<tr>
<td>ٍ</td>
<td>alif maddah</td>
<td>long alif (ā)</td>
</tr>
<tr>
<td>ِ</td>
<td>hamzat al-waṣl</td>
<td>elided a</td>
</tr>
<tr>
<td>ِ</td>
<td>kasrah yā’</td>
<td>long i (ī)</td>
</tr>
<tr>
<td>ُ</td>
<td>ḍammah wāw</td>
<td>long u (ū)</td>
</tr>
</tbody>
</table>
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 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 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 -ḥ and with a final -t in the construct state (iḍāfah) (e.g., shīʿat ʿAlī, Sūrat al-Māʾ idah).

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 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 Qur’ānic 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 aḥadīn 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 minaʿl-mathānī wa-l-qurʾāna ʿl-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., Maʾānī 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-āṣḥābi ʾl-fīl” rather than bi-āṣḥābiʾl-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 bāriʾ ikum faʾqtulū anfusakum (Q al-Baqarah 2:54)

a-lam taʿlam annaʾ llāha lahu mulkuʾ l-samawātī waʾl-ard (Q al-Baqarah 2:107)

tanazzaluʾ l-malāʾ ikatu waʾl-rūḥū fīhā bi-idhni rabbihim min kulli amr (Q al-Qadr 97:4)

wa-min sharriʾ l-naṣūthāti fīʾl-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 mawāzinuh / fa-huwa fīʾ īshatin rādiyāh (Q al-Qāriʿah 101:6–7)

a-lam tara kayfa faʿala rabbuka bi-āshābiʾ l-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 -ūd (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 mushaf. 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 *SBLH*². 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 mushaf, 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:


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, *Jāmi’ al-bayān*, 1.270 ad Q 2:51.”

Edited volume:


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).


*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.


Different chapter in previously cited edited volume:


Dissertations:


Translation of a primary source:


Compare:


Translation of a secondary source:

Translation of the Qur’ān:


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:


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 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.


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


Biblical quotations:

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

Gen 13:2

1 Sam 2:1–5

Rabbinic and other ancient primary sources:

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


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.


Online source:


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     Georgias 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
JAIMS    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\textsuperscript{1}, JQR\textsuperscript{2}]
JQS Journal of Qur’anic Studies
JRAS Journal of the Royal Asiatic Society [indicate First, Second, or Third Series as JRAS\textsuperscript{1}, JRAS\textsuperscript{2}, JRAS\textsuperscript{3}]
JSS Journal of Semitic Studies
Masāq Al-Masāq: Journal of the Medieval Mediterranean
ME Medieval Encounters: Jewish, Christian and Muslim Culture in Confluence and Dialogue
MFOB Mélanges de la Faculté orientale de l’Université St. Joseph de Beyrouth
MIDEO Mélanges de l’Institut dominicain d’études orientales du Caire
Mus Le Muséon: Revue des études orientales
MW Muslim World [formerly Moslem World]
NTS New Testament Studies
Qanṭara  *Al-Qanṭara: Revista de estudios árabes*

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*

ZAL  *Zeitschrift für arabische Linguistik*

ZDMG  *Zeitschrift der deutschen morgenländischen Gesellschaft*

**Major Reference Works**


*EBR*  *Encyclopedia of the Bible and its Reception.* Ed. Christine Helmer et al. Berlin: de Gruyter, 2009–.


*EI³*  *Encyclopaedia of Islam, THREE.* Ed. Kate Fleet et al. Leiden: Brill, 2007–.


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


