



Center for Islamic Sciences  
Presents



Integrated Encyclopedia of the Qur'an

موسوعة القرآن الكريم المتكاملة

An international project on the Glorious Qur'an  
First of its kind  
ever undertaken by Muslims

Of Some

7 billion men, women, and children

... living on the planet Earth

....Every fourth proclaims:



# لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

This proclamation makes them Muslim

- those who submit and commit to their Creator and Sustainer.



Muslims believe in

- (i) Allah
- (ii) His Angels
- (iii) His Books
- (iv) His Messengers
- (v) the Last Day
- (vi) Divine decree





## The Last Book sent by Allah, the Most High is the Qur'an

- Over 23 years
- 610-632 CE
- Belief in Qur'an is
  - Central
  - Fundamental
  - Non-negotiable

وَلَقَدْ بَشِّرْنَا الْاِنْسَانَ لَكَرِهًا فَلَمْ يَكُنْ

Specially Calligraphed for IEQ by Rasheed Butt, world-renowned calligrapher

# Muslims and the Qur'an



Muslims believe that

- the Qur'an in Arabic is the actual word of Allah
- translations of the Qur'an are not the actual word of Allah
- Translations are renderings of the meaning
- Reading a translation is not equal to the recitation of the actual Arabic text of the Qur'an, which was revealed in clear Arabic (*'arabiyyun mubin*)

Yet, today only 20% of Muslims  
can **understand** the Qur'an  
in its original Arabic!



Even though the Qur'an is still

- The Word of Allah, the Most High
- A symbol of their “Islamism”
- Part of the social rituals
- Part of their spiritual rituals (like salat)
- Without understanding the content, they still have faith in it



These Muslims turn to helpful sources such as

- translations
- commentaries
- dictionaries of the Qur'an

These sources are useful, but ...

They are also full of problems:

- Translations come with the translator's understanding
- tafsirs are often out of reach for various reasons
- Dictionaries do not provide full understanding
- Sometimes these resources confuse rather than enlighten

# سُورَةُ الْفَاتِحَةِ وَبَيِّنَةٌ

وَبَيِّنَةٌ

Makki

الْفَاتِحَةِ

Al-Fatihah

سُورَةُ

Surah

Surah Al-Fātiḥa, revealed at Makkah.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحِيمِ

The Most Merciful

الرَّحْمَنِ

The Most Gracious

اللَّهُ

Allah

بِسْمِ

In the name of

In the name of Allah, the Most Gracious, the Most Merciful.

## أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

الرَّحْمَنِ

The Most Gracious

الرَّحِيمِ ۝

The worlds

رَبِّ

Rabb

لِلَّهِ

to Allah

أَلْحَمْدُ

(All) praise

(All) praise is (due) to Allah, Rabb of the worlds. The Most Gracious

## الرَّحِيمِ ۝ مُلْكِ يَوْمِ الدِّينِ ۝

الدِّينِ ۝

The Recompense

يَوْمِ

Day

مُلْكِ

Sovereign

الرَّحِيمِ ۝

The Most Merciful

The Most Merciful. Sovereign of the Day of Recompense.

## إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

نَسْتَعِينُ ۝

we seek help

إِيَّاكَ

You alone

وَ

and

نَعْبُدُ

we worship

إِيَّاكَ

You alone

You alone we worship and from You only we seek help.

## إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

صِرَاطَ

path

الْمُسْتَقِيمَ ۝

the straight

الصِّرَاطَ

the path

إِهْدِنَا

guide us

Guide us to the straight path. The path

## الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ

الْمَغْضُوبِ

evoked anger

غَيْرِ

not of those

عَلَيْهِمْ ۝

upon them

أَنْعَمْتَ

You bestowed favour

الَّذِينَ

those whom

of those upon whom you have bestowed favour, not of those who have evoked (your) anger

- 75% of some 7 billion men, women, and children living on the planet Earth do not believe in the Qur'an
- Most of them have **limited access to the message of the Qur'an**



أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

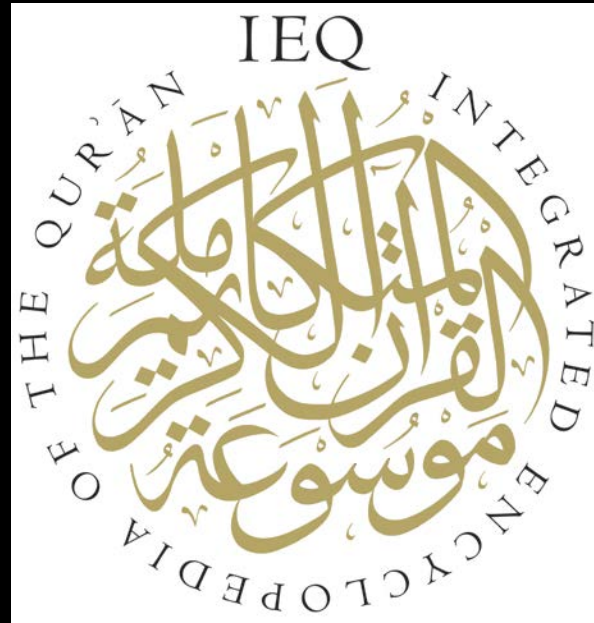
تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ

عَلَى عَبْدِكَ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا



# موسوعة القرآن الكريم المتكاملة

## Integrated Encyclopedia of the Qur'ān





# Why *IEQ*?

- Reaching out to all human beings, providing integrated encyclopedic knowledge on all concepts, persons, places, things, and events mentioned in the Qur'an...
  1. Translations do not provide what seekers are looking for: e.g., what does the Qur'an say about Jihad, Women, *Qalb*, Belief...
  2. There is no Muslim-produced academic source on the Qur'an and academic world is from where "ideas/beliefs/biases" on Islam emerge

# Why *IEQ*...

1. Almost one billion Muslims who have no access to the glorious tradition of Qur'an scholarship ...
2. Six billion non-Muslims, likewise, know very little of the enormous amount of scholarly works produced by Muslims over the last 14 centuries
3. Re-direct the course of Qur'anic Studies and change the direction of Academic discourse on the Qur'an and Islam for generations...

# Project of the Century



*The IEQ will be*

- an invaluable reference source
- Comprehensive, fully referenced, scholarly
- vast repository of classical Islamic literature on al-Qur'an
- accessible to modern readers in a language and manner they can understand

# The Potential Readership of *IEQ*:



1. **Muslims** interested in study of the Qur'an
2. **Non-Muslims** who are curious about the Qur'an.
3. **Academia: academic specialists** in the field of Qur'anic studies
4. **Faculty, graduate students** in religious studies departments
5. **Researchers** engaged with any aspect of Islam

# Key Features of *IEQ*

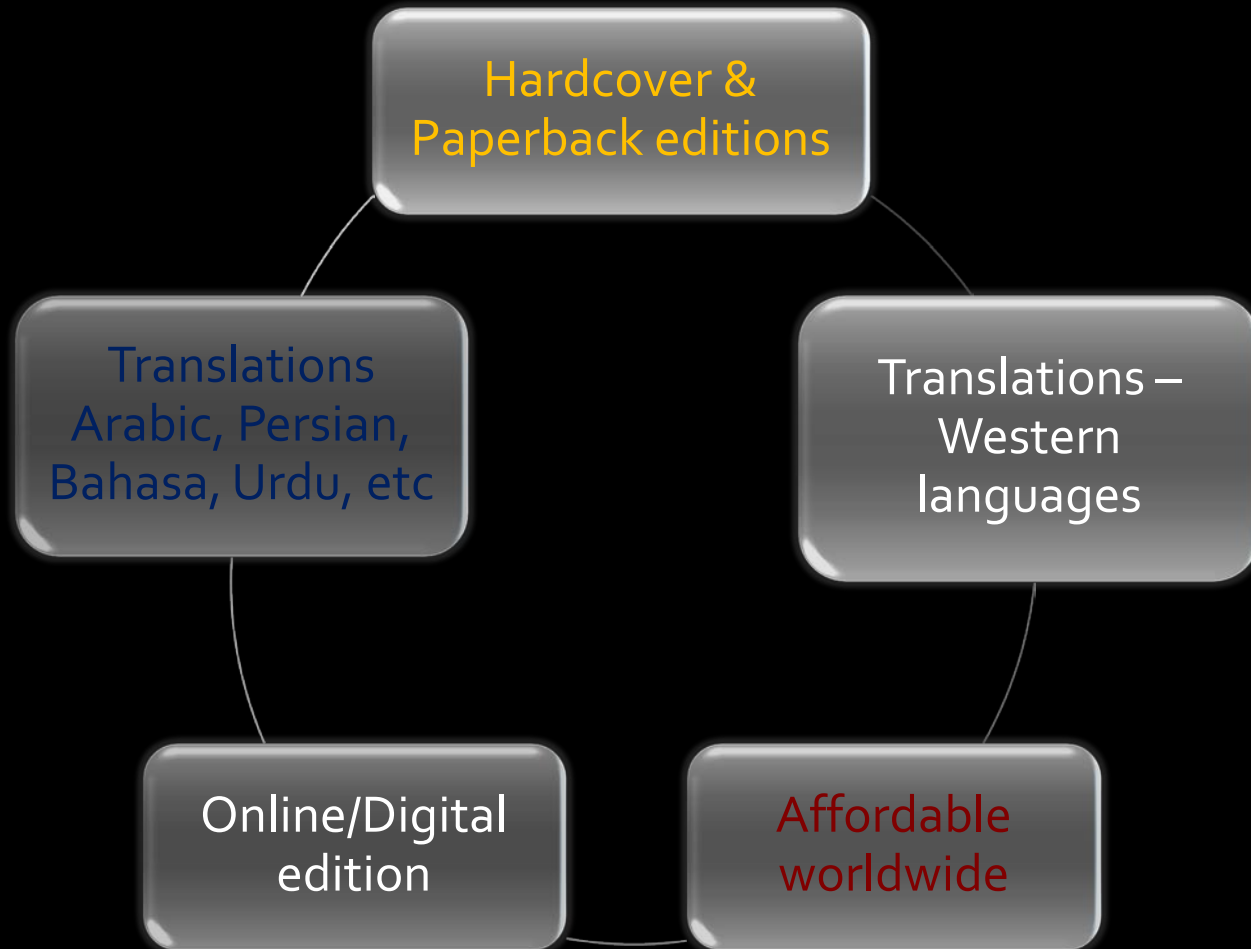


- fundamental premise: the Qur'an is a revealed text
- integrates a large body of classical scholarship on the Qur'an
- maintains highest academic standards
- embraces various perspectives present in Islamic exegetical literature
- a much-needed alternative to Orientalist and neo-orientalist works on the Qur'an



- Almost 600 Entries, drawn from the thematic structure of the Qur'an
- Seven volumes, approximately 550-600 pages each
- Several hundred cross-references
- Addresses all concepts, places, persons, things, and events mentioned in the Qur'an
- Written by Muslim scholars/ specialists in Qur'anic Studies from all over the world
- First international project of its kind on the Qur'an

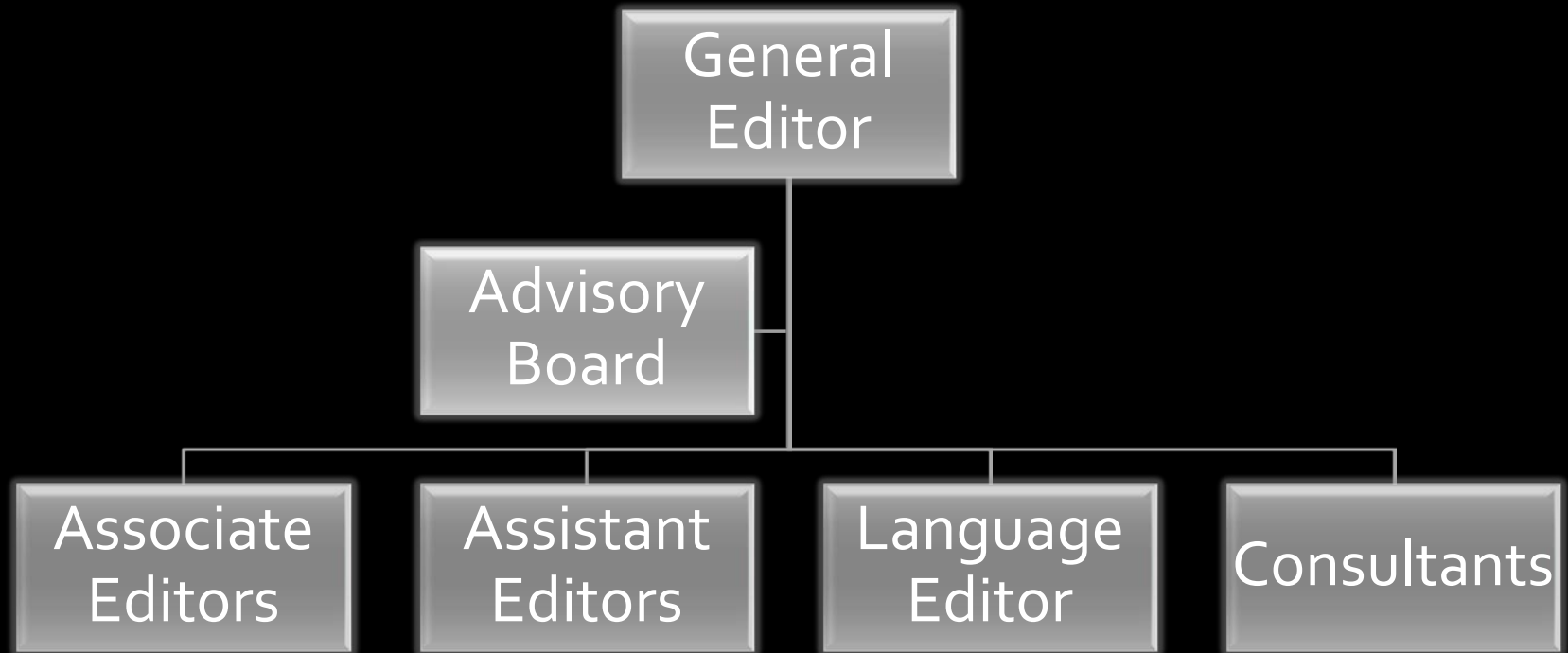
# Editions and Translations



# IEQ Organization



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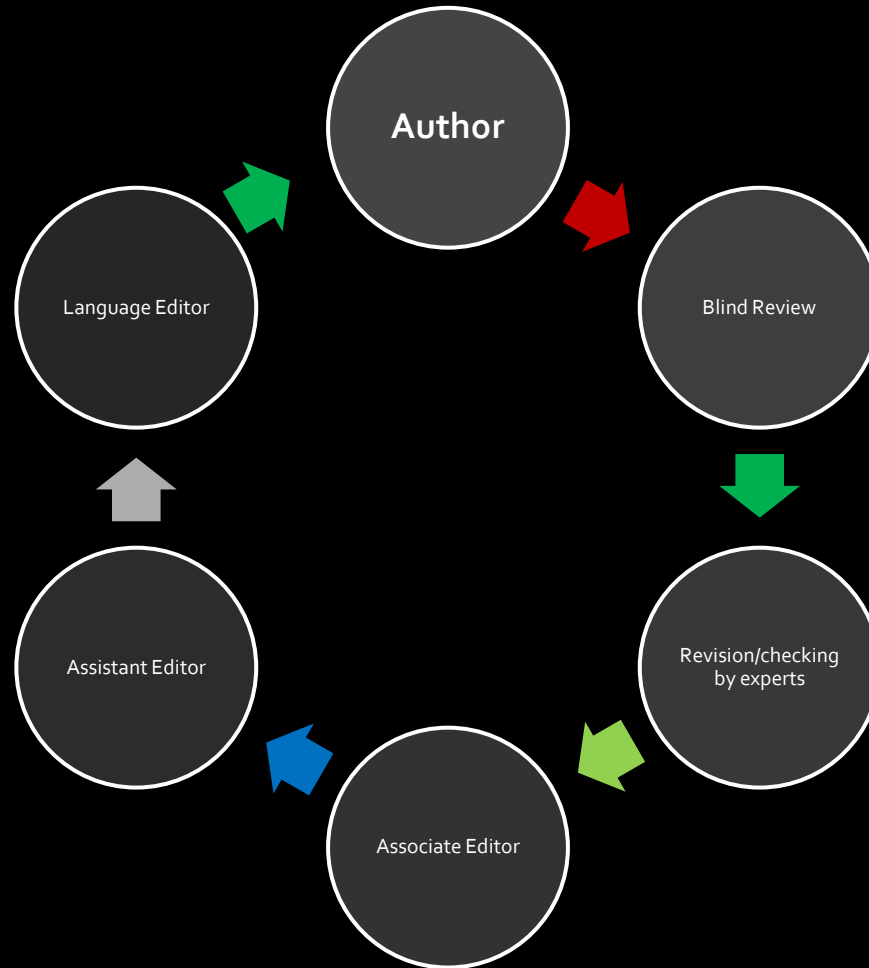


Zacharia al Khatib



Basit Kareem Iqbal

# Text Generation process



# Text Generation process

Angels-version7-MI-comments-oct7-09 [Compatibility Mode] - Microsoft Word

Home Insert Page Layout References Mailings Review View Developer Add-Ins Acrobat

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titled work of another Aleppo scholar, Aḥmad ‘Izz al-Dīn al-Bayānūnī (1913-1975), who gave the very same definition.

*Malak*, the Qur’ānic word for “angel,” *malak* (used both for the individual and the collective), plural *malā’ik(a)*, is a *hamza*-suppressed derivation of *mal’ak*, itself a *hamza-lām* substitute form of *ma’lak*, the *maf’al* form of the root verb *’-l-k*, literally “to chew.” Its aorist *yalūku*, infinitive nouns *alk* and *ulūk*, the nouns *alūk(a)* and *ma’lūk(a)* signifying “message,” which indicates the aural nature of messengership. The Qur’ān also calls angels *yasūl*...etc. etc... and, as for *rasūl*, “messenger,” and *nabī* in the sense of “bringer of news,” presupposes the existence of a tremendous unseen but communicative sender (Farāhīdī, ‘Ayn 5:380; Ibn Manẓūr, *Lisān s.v. ’-l-k*; al-Bayḍawī, *Anwār*, sub Q 2:30). parallel to the Greek *angelos* which also means both angel and messenger.

Angels are explicitly mentioned 88 times in the Qur’ān, 73 of which in the (mostly definite) plural form (*malā’ika*), 13 times in the singular and twice in the dual, besides other-named mentions such as

- *al-‘alīn*, the supernal ones (Q 38:75);
- *ḍayf Ibrāhīm*, Ibrāhīm’s guests (Q 15:51, 41:24), the three archangels Jibrīl, Mikā’il and Isrāfīl, or a group of ten or more including them (al-Qurṭubī, *Tafsīr*, sub Q 51:24; *Jalālayn*, sub 15:51);
- *ḥāfīz*, *ḥafaza*, guardian(s) (Q 86:4), (Q 6:61);
- *jund* and *junūd*, combatants (Q 9:26, 40, 33:9, 36:28, 48:4, 7, 74:31);
- *ḥayyāmin ḥayyān*, noble righteous ones (Q 80:16) *ḥayyāmin kātibīn*, noble scribes (Q 89:11).

Comment [Rev1]: perhaps there is a need to indicate this term used for angels in an independent sentence

Formatted: Font: Italic, Complex Script Font: Not Italic

Comment [Rev2]: this seems hanging with any connection with the previous sentence/phrase

Comment [Rev3]: the actual meaning of the sentence is buried, almost lost in the lexical details!

Comment [Rev4]: this additional information can be made into an independent sentence

Page: 1 of 20 Words: 11,177 English (United States) 180%

Google Talk Inbox - Win... 2 Window... Encyclopae... Adobe Illust... Microsoft P... 3 Firefox 3 Microso... Adobe Phot...

# Publication Schedule, *inshallah*

- Volume 1 (A—B): Published 2013
- Volume 2 (Bea-D): 2016
- Thereafter, one volume every 18 months



# Funding

- *IEQ* relies on
  - private donations from individuals
  - donations from businesses
  - Grants from *arwqaf*
  - Sales of IEQ
- Donations can be sent directly to
  - Center for Islamic Science, Canada ([www.cis-ca.org](http://www.cis-ca.org))
  - Donors will receive an official, tax-deductible receipt
- *IEQ* accounts are audited annually and remain transparent throughout.
- *Note: IEQ does not qualify for zakat funds*



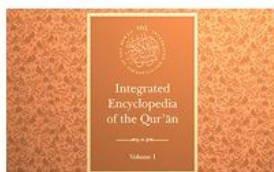
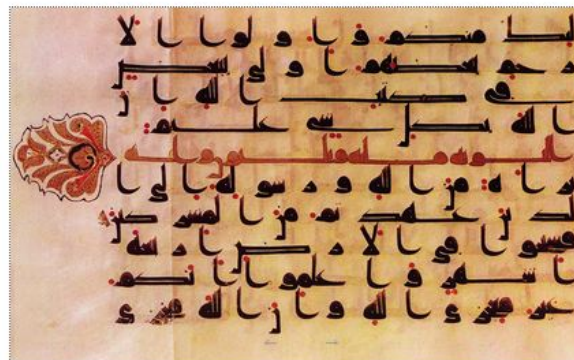
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*The Integrated Encyclopedia of the Qur'ān (IEQ)* draws on a wide range of traditional Muslim sources, including exegeses, Hadith collections and commentaries, classical lexicons, biographical dictionaries, universal histories, works of jurisprudence, Prophetic biographies, and treatises on spiritual and moral psychology — some of which have never before been presented in any encyclopedic work in a Western language. Based entirely on primary sources and held to a high standard of academic rigor, IEQ integrates source material at several levels: its conceptual structure presents an integrated view of the overall message of the Qur'ān; it incorporates and integrates various strands of Islamic scholarly tradition on the Divine text; and it presents a cohesive, cross-referenced text that is at once contemporary and classical.

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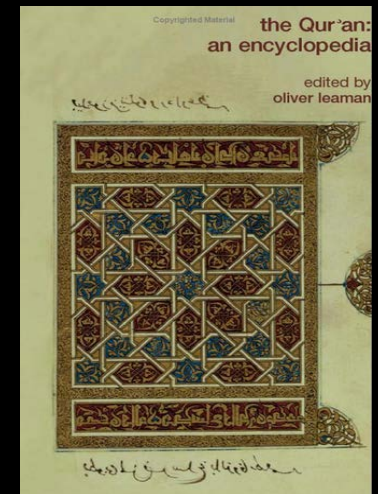
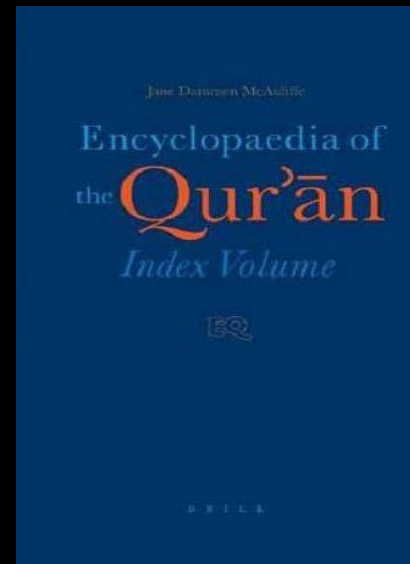
# The Qur'an, Muslims and the challenge of neo-Orientalism

- What are the challenges faced by Muslims with regard to the Qur'an?

# The Academic Discourse on the Qur'an:

## What is available to them as resources on the Qur'an?

- Translations
- General books/guides to the Qur'an
- Reference works (only two encyclopedias in English)
- Dictionaries...



# Brill's encyclopedia of the Qur'an

	Authors		Articles	
	No.	%	No.	%
Non-Muslims	223	80.5%	524	82%
Muslims	54	~19.5%	114	18%
TOTAL	277		638	

No. of articles by one author	no. of authors	Total articles	
		no.	%
20	1	20	2.8%
16	1	16	2.3%
15	1	15	2.1%
14	1	14	2.0%
11	3	33	4.7%
10	2	20	2.8%
9	1	9	1.3%
8	1	8	1.1%
			=19.1%
7	5	35	5.0%
6	9	54	7.6%
5	12	60	8.5%
4	13	52	7.4%
3	41	123	17.4%
2	64	128	18.1%
1	120	120	17.0%
			= 80.9%
TOTAL		638	100%

- Here is a specimen of the attitude of *EQ* toward the Prophet's household from the article: "Wives of the Prophet" (*EQ*, V: 506-21):

...the Prophet's wives as "ordinary women" ...  
 ...the Prophet's wives as "ordinary women" ...  
 ...the Prophet's wives as "ordinary women" ...

*The Prophet's wives as "ordinary women"*  
 Many of the accounts of life in the Prophet's household contain detailed descriptions of the jealousies and domestic quarrels of the Mothers of the Believers. These reports present the Prophet's wives as a petty, greedy, backbiting and power-hungry lot. The unseemliness of their behavior is more glaringly highlighted by the many traditions about the Prophet's impartiality towards his wives. He is said to have been scrupulous in treating them equitably, visiting each of them once a day.

- “Many of the accounts of life in the Prophet’s household contain detailed descriptions of the jealousies and domestic quarrels of the Mothers of the Believers. These reports present the Prophet’s wives as a petty, greedy, backbiting and power hungry lot.”



Many traditions state that the women were dissatisfied with the manner in which food and other presents were distributed among them. But most of the jealousy narratives have a sexual and emotional theme. New arrivals in the Prophet's household are said to have evoked intense jealousies among the established wives who feared that a new rival might replace them in the Prophet's affection. Such jealousies could make a new wife appear more imposing and beautiful than perhaps she really was. 'Ā'isha, for example, is said to have been most fearful when the Prophet had married the Meccan Makhzūmī aristocrat Umm Salama, or brought home the beautiful Arab war captive Juwayriyya, or the young Jewish war captive Ṣafiyya. Umm Salama was especially prone to jealousy and had warned the Prophet about this fact before accepting his marriage proposal. Some of the Prophet's wives reviled each other and each other's fathers and did so even in his presence; such backbiting and bragging matches are reported between Zaynab bt. Jaḥsh and 'Ā'isha, Umm Salama and Ṣafiyya, and 'Ā'isha and Ṣafiyya, while Zaynab bt. Jaḥsh is also said to have refused to lend one of her camels to Ṣafiyya whose mount had become defective. All of the wives were intensely jealous of the Prophet's concubine Māriya the Copt, especially after she had given birth

- “Many traditions state that the women were dissatisfied with the manner in which food and other presents were distributed among them. But most of the jealousy narratives have a sexual and emotional theme...

- ...Āisha, for example, is said to have been most fearful when the Prophet had married the Meccan Makhzūmī aristocrat Umm Salama, or brought home the beautiful Arab war captive Juwayriyya, or the young Jewish war captive aḥiyya. **Umm Salama was especially prone to jealousy.”**

(EQ, 5:518)

### The Qur'an, Orientalism, and the *Encyclopaedia of the Qur'an*

Muzaffar Iqbal<sup>\*</sup>

The Qur'an entered the flow of human history over a twenty-three-year period, beginning in 610 CE with the first revelation to Prophet Muhammad while he was in the cave of Hira', some fifteen kilometers from the Ka'bah, the ancient House of Allah (*Bayt Allah al-sharif*), built by Prophet Ibrahim and his son Isma'il, approximately twenty-five hundred years before the event. Its final ayats were revealed in 632 CE, just a few days before the death of the Prophet in Madinah—the oasis town to where he had migrated in 622 CE. Ever since its revelation, the Qur'an has drawn two fundamental responses from humanity: (i) belief in its Divine origin and in the veracity of the Messenger to whom it was revealed; and (ii) disbelief in its Divine origin and consequently disbelief in the Prophetic status of Muhammad.

The first responses to the Qur'an came from those who lived in Makkah and its environs. At that time, most residents of Makkah were either polytheists or atheists. In addition, there were some people who called themselves *hanafis*<sup>†</sup>, the monotheistic followers of the religion of Ibrahim. There were also pockets of Jewish and Christian tribes in northern and central Arabia.

During the twelve-and-a-half-year period of the Prophet's residence in Makkah after the first revelation (610-622 CE), only about 350 people accepted the Qur'an as a Divine Book.<sup>‡</sup> More so than others the leaders of the Prophet's own powerful clan—Quraysh—rejected it. They accused

<sup>\*</sup> Founder-president of the Centre for Islam and Science, Canada.

<sup>†</sup> This estimate is based on the number of Muslims who migrated to Abyssinia in the fifth year of mission (Prophetic mission) (10): those who left Makkah for Abyssinia in the second hijrah (82 or 83); those from Yathrib who accepted Islam before the hijrah (there were 12 men at the first 'Aqabah which took place in Dhul Hijjah, the 12<sup>th</sup> year of mission), and 73 men and two women at the second 'Aqabah which took place in Dhul Hijjah 13 mission). There were 82, 83, or 86 Muhajir at the battle of Badr. Thus 350 is a generous estimate and includes families of these early Muslims.

# The Qur'an, Orientalism, and the *Encyclopaedia of the Qur'an*

## *Journal of Qur'anic Research and Studies*

Volume 3 Issue 5 2008,  
pp. 5-41

King Fahd Qur'an  
Complex, Madinah, KSA

### Review Article

### Western Academia and the Qur'an: Some Enduring Prejudices

ENCYCLOPAEDIA OF THE QUR'AN, Volume One (A-D). McAuliffe, Jane Dammen (et al.) (eds.). Leiden: Brill. Pp. xxxviii+558, 2001, ISBN: 9789004114654

ENCYCLOPAEDIA OF THE QUR'AN, Volume Two (E-I). McAuliffe, Jane Dammen (et al.) (eds.). Leiden: Brill. Pp. xxiv+572, 2002, ISBN: 9789004120358

ENCYCLOPAEDIA OF THE QUR'AN, Volume Three (J-O). McAuliffe, Jane Dammen (et al.) (eds.). Leiden: Brill. Pp. xxiv+608, 2003, ISBN: 9789004123540

ENCYCLOPAEDIA OF THE QUR'AN, volume Four (P-Sh). McAuliffe, Jane Dammen (et al.) (eds.). Leiden: Brill. Pp. xxiv+608, 2004, ISBN: 9789004123557

ENCYCLOPAEDIA OF THE QUR'AN, volume Five (Si-Z). McAuliffe, Jane Dammen (et al.) (eds.). Leiden: Brill. Pp. xxiv+576, 2006, ISBN: 9789004123564

ENCYCLOPAEDIA OF THE QUR'AN, volume Six (Index). McAuliffe, Jane Dammen (et al.) (eds.). Leiden: Brill. Pp. x+862, 2006, ISBN: 9789004147645

In the recent flowering of literature on the Qur'an in the West, Brill's *Encyclopaedia of the Qur'an* (EQ) stands out: it is the first and so far the only multi-volume reference work on the Qur'an in English; it is the most ambitious and extensive project Western academia has undertaken on the Qur'an; it is massive (some 2,919 pages in five volumes, with an additional 860 pages of five indices in the sixth volume); it took thirteen years to complete, and it makes the claim of providing "rigorous, academic scholarship on the Qur'an... scholarship that grows from a plurality of perspectives and presuppositions". (EQ 1, p.ix) It contains 694 articles (although the

Western Academia and the  
Qur'an: Some Enduring  
Prejudices

*The Muslim World Book Review*,  
30:1, 2009, pp.6-18

Islamic Foundation, Leicester,  
UK



# Dangers for Muslims from the non-Muslim works on the Qur'an

- The are the consequences of the presence of Brill's Encyclopedia of the Qur'an in every major library of the world?
- What would happen once this work is available in Arabic, Urdu, Turkish, Persian and languages spoken in the Muslim world? *cf. EI and its impact*

What are we going to do about it?

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