

Note

Religious Inquiries accepts papers on religious studies, comparative studies of the Western and Islamic theology, mysticism and ethics. All papers received will be published provided that they are written according to the house style of the journal. All authors must take public responsibility for the content of their papers.

Submission of Contributions

- Contributors are invited to submit their manuscripts by e-mail in Microsoft Word format (e.g. DOC, DOCX).
- Only one font should be used throughout the text, e.g. Arial or Times New Roman, the recent versions of which contain all the Arabic characters and specialist diacritics.
- Author's full name and postal address should be included with the submission (but not visible anywhere on the manuscript). Articles submitted should include an abstract of 100-200.
- Articles should not exceed 6,000 words.
- Articles should not be under consideration for publication elsewhere.

Guidelines on Style

- Manuscripts are accepted in English. Any consistent spelling and punctuation styles may be used.
- Papers that are not written in excellent English will not be considered.
- Words which have not been assimilated into the English language should be italicized, except for proper nouns.
- Long quotations should be fully indented (e.g. quotes longer than 30 words). The first line of a new paragraph should be indented, except the paragraph following a heading. The tab-key may prove helpful here.
- Please use a comma before the final 'and' in a list. For example: 'one, two, and three' rather than 'one two and three'. Use one space after full-stops.
- Hijri years should be followed by 'AH,' unless it is clear what calendar is being used from the context. For the modern Iranian calendar use 'AH (solar)' or 'Sh.'

Referencing

Contributors should use the author-date method of referencing (also known as the 'Harvard' referencing system). When using the author-date method, citations should be made using the surname of the author and the year of publication of his/her work, as follows:

Sadr (2003, 69-71) discusses metaphorical and literal meaning in lesson ten of his *Principles of Islamic Jurisprudence*.

It is argued that Islamic social customs can only be fully appreciated when sympathy is given to the context within which they occur (Smith 1998).

Griffel (2009) is a study of the classical Islamic theologian, Abu Hamid al-Ghazali. The study includes both biography and philosophical analysis.

'Ibid.' is not used in citations. Full details of all references cited should be listed at the end of the manuscript in the references section. If a number of works by the same author in the same year are cited a letter should be used to distinguish the different works (e.g. 1995a, 1995b, 1995c, and so forth). References should be formatted according to the examples below.

Books: Locke, John. 1975 [1690]. *Essay Concerning Human Understanding*. Oxford: Clarendon Press.

Edited books: Clarke, P., ed. 1988. *Islam*. London: Routledge.

Translated books: Tabataba'i, Muhammad Husayn. 2003. *The Elements of Islamic Metaphysics*. Translated by Ali Quli Qara'i. London: ICAS Press.

Chapter in edited books: Gould, Glenn. 1984. "Streisand as Schwarzkopf." In *The Glenn Gould Reader*, edited by Tim Page, 308-11. New York: Vintage.

Articles in journals: Gilliat-Ray, S. 1998. "Multiculturalism and Identity: their Relationship for British Muslims." *Journal of Muslim Minority Affairs* 17(2): 347-54.

Webpage: Losensky, Paul. 2012. *Sa'di*. Accessed January 1, 20014.
<http://www.iranicaonline.org/articles/sadi-sirazi>.

E-mail: Williamson, Brian. 2005. E-mail from Brian Williamson to Catharine White, "New Perspectives." (09:15, 1 January 1999).