

QUOTATION AND REFERENCES GUIDELINES

Bibliographical references should follow a modified Harvard system. Longer references or commentaries should be given in the footnotes.

Please use en dash to indicate ranges, e.g. 64–67.

IN-TEXT REFERENCES: please not use bottom references, only in-text references.

A short quotation (under two lines), should be within the body of the text and in quotation marks. If reference is at the end of the phrase it should be put into parentheses.

Example:

There is still a labelling issue when it comes to flavourings in food, it is noted that, “flavours such as vanillin which occur naturally in food are called ‘nature–identical’. The label does not have to state where it comes from.” (Wilson, 2009, pg. 257).

If the quote is more than two lines, then it should be presented as a new paragraph which is preceded by a colon and indented from the rest of the text. You do not need to use quotation marks, e.g.

Other aspects of *sharī‘a*, such as those dealing with the rights of religious minorities, women’s rights, and human rights in general, also need to be revised and reconsidered. Contextualisation of the Qur’ānic stipulation and examination of its linguistic and stylistic structure – as discourse – would reveal that the jurists’ work was basically to unfold the meaning of such stipulation and to re-encode this meaning in various social contexts (Abū Zayd, 2006, pg. 95).

Paraphrasing is strongly recommended.

All works cited in the paper must be listed in a reference section at the end of the paper.

REFERENCE SECTION (a modified Harvard system): it has to be a separate part after the text, DOI is necessary in case of journals.

• Books

Abaza, Mona. 2020. *Cairo Collages. Everyday Life Practices After the Event*. Manchester: Manchester University Press.

• Book chapters

Abu-‘Uksa, Wael. 2015. ‘Liberal Renewal of the Turath: Constructing the Egyptian Past in Sayyid al-Qimni’s Works’, in: Hatina, Meir and Schumann, Christoph (eds.) *Arab Liberal Thought after 1967. Old Dilemmas, New Perceptions*. New York–Basingstoke: Palgrave Macmillan, pp. 101–117.

• Edited volumes

Burkhalter, Thomas; Dickinson, Kay and Harbert, Benjamin J. (eds.). 2013. *The Arab Avant-Garde. Music, Politics, Modernity*. Middletown, Connecticut: Wesleyan University Press.

• **Theses and dissertations**

Rahman, Yusuf. 2001. 'The Hermeneutical Theory of Naṣr Ḥāmid Abū Zayd. An Analytical Study of His Method of Interpreting the Qur'ān'. Ph.D. thesis, McGill University, Montreal, Canada.

• **Journal Article (Print)**

Najjar, Fauzi M. 2000. 'Islamic Fundamentalism and the Intellectuals: The Case of Naṣr Ḥāmid Abū Zayd'. *British Journal of Middle Eastern Studies* 27(2), pp. 177–200.

Journal Article (with a DOI)

Abdul-Rahman, Rostam. 2017. 'Demythologizing the Qur'an. Rethinking Revelation Through Naskh al-Qur'an'. *Global Journal. Al-Thaqafah*, 7(2), pp. 51–78.
DOI:10.7187/GJAT122017-2.

• **Articles in newspapers**

Borger, Julian. 2002. 'US soldiers die in Afghan battle'. *The Guardian*, London, 5 March 2002: 1.

Electronic article on a thematic website

Gana, Nour. 2011. 'Rap Rage Revolt'. *Jadaliyya*, available at:
<http://www.jadaliyya.com/pages/index/2320/rap-rage-revolt> (Accessed: 11 January 2022).

Web pages and Websites

Al-Daif, Rashid. 2021. *Rashid al-Daif's Biography*. Available at:
<http://www.rachideldaiif.com/biography/> (Accessed: 1 January 2022).

Non-English Sources (translations of the titles in brackets)

Lipczak, Aleksandra. 2020. *Lajla znaczy noc* [Layla Means Night]. Cracow: "Karakter".

Translations of non-English Sources

Tokarczuk, Olga. 2021. *The Books of Jacob*. Translated by Jennifer Croft, London: Fitzcarraldo Editions.

TRANSLATION: ISO scientific translation (e.g. in the so-called Brill version) of phrases in Oriental languages, written in non-Latin alphabets (e.g. Arabic, Persian, Hebrew), is welcome, but a simplified translation of these languages into English is also approved. Please do not use special fonts.