



# *Islamochristiana*

## Guidelines for Authors

Revised 24 June 2026

Thank you very much for agreeing to contribute a book review or article to *Islamochristiana*.

If you are writing a book review, please read sections 1 and 2 below.

If you are writing an article, please read sections 1 and 3 below.

Especially if you are writing for *Islamochristiana* for the first time, please feel free to request a PDF of an article or book-review that would provide you with an example of our editorial policies.

### 1. POINTS TO NOTE FOR BOTH BOOK REVIEWS AND ARTICLES

#### *ISLAMOCRISTIANA*

*Islamochristiana* is a [Class A scientific journal](#) evaluated by [ANVUR](#) (National Agency for the Evaluation of Universities and Research Institutes). However, please note that *Islamochristiana* is not a refereed journal.

#### USE OF AI

We ask all contributors, when submitting their work for publication by *Islamochristiana*, to inform us about how much, if any, use they have made of AI in writing their texts. We accept the use of AI for purposes such as translation, identification of relevant sources, and compilation of bibliography. We do, however, expect that the content of the material submitted for publication in *Islamochristiana* will be the original work of the author. We will check material submitted to us for use made of AI.

#### ENGLISH SPELLING AND PUNCTUATION

*Islamochristiana* generally applies the conventions regarding spelling and punctuation of UK English. However, authors are welcome to follow the conventions of, for example, US English. Whichever approach is preferred should be followed consistently.

#### FONT

Pages should be numbered sequentially and submitted in Word format, in Times New Roman, 12-point font and double-spaced. There should only be one hard return after paragraphs. The first line of each paragraph should be indented.

#### NON-ROMAN SCRIPTS

Non-roman scripts should not be used unless this is essential. Transliteration is satisfactory for most purposes.

## ITALICS AND TRANSLITERATION

There is an important distinction to note here between contributions to *Islamochristiana* (both articles and book reviews) that focus on classical Islamic history, thought, authors and sources and those which focus on more contemporary themes. We encourage different approaches to transliteration and the use of italics depending on the category to which contributions belong.

- **Articles and book reviews focusing on classical Islamic sources, themes and authors**
  - Given the specialized character of the journal, all Arabic words should be transliterated and italicized (except proper names, spelled with an initial capital letter, which are not italicized: e.g., ‘Umar, Muḥammad, also Qur’ān). Please follow PISAI’s approach to transliteration, which is explained in the next section below.
  - The Arabic plural should be used: *aḥādīṭ*, *awqāf*, etc., not *ḥadīṭs*, *waqfs*, etc.
  - For pre-modern authors (pre-1850), names should be transliterated: e.g., Abū al-Faraġ, ‘Alī b. Abī Ṭālib, Ibn al-Nadīm, al-Sarī l-Raffā’, Imru’ al-Qays. When occurring before a name, the article al- is capitalized only at the beginning of a sentence: e.g., Al-Ġāhiz. However, for modern political and religious leaders, authors and other well-known figures whose names have an established form in French, Italian or English (e.g., Ayatollah Khomeini, Saddam Hussein, Naguib Mahfouz, Youssef Chahine), established modern forms should be used rather than a transliterated form.
- **Articles and book reviews focusing on modern/contemporary themes and authors**
  - Contributions with a modern/contemporary focus should follow standard transliteration in English, French or Italian. Arabic terms that have entered standard reference dictionaries (e.g., Oxford, Merriam-Webster) should be used without transliteration and without italics (e.g., Quran/Qur’an, sura, hadith, Sunni, Shi’i, Shari’a, jihad, sheikh, etc.).
  - Names should also be given according to standard modern transliteration. This applies to classical Islamic figures such as Muhammad, ‘Alī or al-Ghazali as well as to modern political and religious leaders, authors and other well-known figures (see examples above).

## TRANSLITERATION OF ARABIC

- **Consonants, glides and long vowels**

Consonants, glides and long vowels are transliterated with the following letters:

‘ ā b t ṭ ġ ḥ ḏ d r z s š ṣ ḏ ṭ z ‘ ġ f q k l m n h w/ū y/ī

Please do not confuse ġ and Ğ, used for the transliteration of the Arabic *ġīm*, with the Turkish ğ and Ğ. Likewise, do not confuse *hamza* ‘ or ‘*ayn* ‘ with the apostrophe (’ and ‘). Initial *hamza* is not transcribed, unlike middle and ending hamzas:

*akaltu* and not ‘*akaltu*; but *su’ila*, *šifā’*

Dagger *alif* is always transcribed:

*Allāh*, *hādā*, *hādihī*, *hā’ulā’i*, *Ṭāhā*.

*Alif maqṣūra* is transcribed as *ā*:

*ḥattā*, *adnā*, ‘*aṣā*

*Tā’ marbūṭa* is not transcribed, except when it is rendered by *t*, in annexation and after *alif*:

*madrasa; mamlakat Ḥimyar; quḍāt, ḥayāt*

Doubled glides are transliterated as *ī* and *ū* in final position and as *īy* and *ūw* in middle position, as is the case in *nisba*:

*‘arabī, ġulū; šamsī and not šamsiyy; šamsiyya and not šamsīya*

#### ■ Short vowels

Short vowels are all transcribed. However, for simplicity's sake, declension markers of strong-root substantives and adjectives are not transcribed (e.g. *‘āmil, raġul*). Ending short vowel of regular plurals are not transcribed either (*‘āmilūn, ‘āmilīn*)

#### ■ Tanwīn

If *tanwīn* is carried by *alif* or *alif maqṣūra* it is always transcribed:

*ḍarabtu maṭalan ġamīlan, ra’aytu fatan šuġā’an; šukran*

It is also transcribed in adverbial complements ending with a *tā’ marbūṭa*:

*mufāḡa’atan, ḥaqīqatan*

In other cases, *tanwīn* is not transcribed:

*anša’a madrasa ‘aẓīma; ma’a raġul faqīr; walad šaġīr*

#### ■ Waṣla

*Waṣla*, including that of the article, is always transcribed by the short vowel it carries (a, u, i):

*Abū al-Faraġ, ma’a al-nahr, uḥruġ, al-istiqbāl, fī al-madīna*

#### ■ Suffix pronouns

Suffix pronouns are transcribed without a hyphen:

*kitābuhu, innaka, la’allakum, a’ṭānī*

### QUOTATIONS

- Quotations should be given in their original language, unless they are in a language using a non-roman script, in which case they should be transliterated. If judged to be necessary, the editors may request that after a quotation in a different language translation into the language of the article should be added, in parentheses or in a footnote.
- For quotations, use double quotation marks; single quotation marks should be reserved for quotations within quotations and for ‘scare quotes’ – see below.
- Always use curly quotation marks (“...”), never straight ones ("...").
- For book reviews or articles written in French : Toutes les citations doivent être entre guillemets français (« ... »). Les guillemets à l’anglo-saxonne (“...”) ne seront utilisés qu’à l’intérieur d’une citation.
- References to the Bible and the Qur’ān should be given in the main text as follows: (Gen. 15:18); (Q 2:2).
- Words in italic transliteration or non-roman script do not need quotation marks.
- Any material added to a quotation, including [sic], should appear in square brackets. Omissions of material from a quoted passage should be indicated by three dots within square brackets: [...]

- When a quotation forms part of a longer sentence, only include the full stop within the quotation if it consists of a grammatically complete sentence (as in the first example below). Otherwise, the full stop or other punctuation follows the closing quotation mark (as in the second example).

Suárez affirms that “the civil law, as an act of political power, does not tend in itself toward a supernatural end.”

As we said earlier, citizenship can be defined as “an official recognition of the integration of the subject into the political community to which he belongs”.

- **Block quotations.** If a single quotation runs for five or more lines or includes material from two or more paragraphs, the entire quotation should be indented to the same distance as the first line of standard paragraphs. A block quotation is presented without opening and closing quotation marks. Insert a blank line before and after a block quotation to separate it from the rest of the text.
- **‘Scare quotes’.** This expression denotes use of quotation marks to indicate some distance, irony or disapproval on the author’s part towards a particular term. Use of scare quotes might indicate ‘so-called’ or imply ‘This is not how the term is usually applied’. Scare quotes lose their value and become obtrusive if overused. In UK English single quotation marks are used for this purpose, whereas in US English double quotation marks are more normal.

#### PARENTHESES OR BRACKETS WITHIN PARENTHESES

UK usage favours parentheses within parentheses, as in: (...(...).)

US usage favours (square) brackets within parentheses, as in: (...[...].)

## 2. ADDITIONAL POINTS TO NOTE FOR BOOK REVIEWS

- Review copies of volumes reviewed in *Islamochristiana* have for many years provided a valuable source of acquisitions for the library of PISAI. We are most grateful to reviewers for their willingness to support this approach. If you do not have access to a copy of the volume you are reviewing, please write to [islamochristiana@pisai.it](mailto:islamochristiana@pisai.it) to discuss how we can make it available to you, for example by lending you PISAI’s copy or by sending you a PDF.
- Book reviews may be submitted in English, French or Italian, and where necessary should be checked by a native or advanced speaker of the relevant language.
- We have a flexible approach to the length of reviews, which can be anything from 800 to 4,000 words. We particularly expect longer reviews to contain substantial amounts of analysis as well as summary of contents. Typically, a review should briefly summarize a book, discuss its significance for the fields of Islamic Studies and/or Christian-Muslim dialogue, and offer a constructive appraisal of its contents. Reviews that essentially summarize the contents of a volume may sometimes be appropriate but should not exceed 1,200 words.
- Criticism, when necessary, is as important as praise and should not be avoided. However, criticism should be clearly focused on the issue rather than the author, and may often require the citation of more evidence than is otherwise expected in a review.
- Footnotes are to be avoided, unless they are strictly necessary for a more detailed review.
- A bibliography is not necessary.

- References to the book under review are given in the main text of the review in this format: (p. 27) or (pp. 101-103).
- References to other publications are given in the main text in this format:  
(Joshua Ralston, *Law and the Rule of God: A Christian Engagement with Sharī‘a*, Cambridge University Press, Cambridge 2020, p. 101).
- If you wish to refer to a publication other than a single author volume (e.g. multiple authors; journal article; online document), please follow the guidelines in Section 3 below, using the longer format as in the bibliography of an article.
- Please identify the book at the top of your review following the format of these examples, Family name first in CAPS:  
ARMINJON HACHEM Constance, *Vers une nouvelle théologie en islam. Pour une histoire polyphonique*, CNRS Éditions, Paris 2022, 379 pp.  
CORNILLE Catherine (ed.), *Atonement and Comparative Theology: The Cross in Dialogue with Other Religions*, Comparative Theology: Thinking Across Traditions, Fordham University Press, New York 2021, viii + 316 pp.
- At the end, please give your full name, following this format: Michael JAGGER.

### 3. ADDITIONAL POINTS TO NOTE FOR ARTICLES

#### LANGUAGES

Articles may be submitted in Arabic, English, French or Italian, and where necessary should be checked by a native or advanced speaker of the relevant language.

#### LENGTH

Articles should generally be between 5,000 and 10,000 words long, including footnotes and bibliography. Contact the editor if you wish to submit an article shorter or longer than suggested here.

#### ABSTRACT AND INFORMATION ABOUT THE AUTHOR

Submissions should include an abstract of no more than 150 words and a brief presentation of the author(s).

#### FOOTNOTE NUMBERS

A footnote number is preferably placed at the end of a sentence or, when required for the sake of clarity, at the end of a clause. The number follows any punctuation mark except for the dash, which it precedes. It follows a closing parenthesis.

#### BIBLIOGRAPHICAL REFERENCES

*Islamochristiana* uses the system based on author-date references in parentheses in the main text of an article, with a corresponding list of works in a bibliography at the end.

Please give a full bibliography at the end of your article following the different formats for publication below.

Quotations from or references to published works should be indicated in parentheses in the main text. The most common format to be used is as follows:

(Smith 2020, 99)

With different types of publication, the format varies slightly. See examples below.

In the bibliography Arabic names follow the order of the initial letter, not the A of the article.

Publications by the same author in the same year should be distinguished in references in the text or footnotes (but not in the bibliography) by a letter after the year corresponding to the order in which publications occur in the bibliography, e.g. Smith 2025a, Smith 2025b etc.

- **Books: Single Author**

Bibliography:

TOTTOLI Roberto, *The Qur'an: A Guidebook*, The European Qur'an 2, De Gruyter, Berlin 2023.

Please include details of the book series to which volumes belong, as in the example above.

Reference in the main text: (Tottoli 2023, 44)

- **Books: Multiple Authors**

Bibliography:

List the authors in the order presented on the title page of the book.

CRONE Patricia, COOK Michael, *Hagarism: The Making of the Islamic World*, Cambridge University Press, Cambridge 1980.

Reference in the main text: (Crone, Cook 1980, 44)

For more than three authors, in the bibliography list all their names separated by comma as in the previous example, but in references in the main text, give only the first author's name followed by "et al.":

(Younès et al. (eds) 2020, 45)

- **Books: Edited Volume**

Bibliography:

MOTZKI Harald (ed.), *The Biography of Muḥammad: The Issue of Sources*, Islamic History and Civilization 32, Brill, Leiden-Boston-Köln 2000.

Reference in the main text: (Motzki (ed.) 2000, 25)

- **Chapter within an Edited Volume**

Bibliography:

HOYLAND Robert G., "The Earliest Christian Writings on Muhammad: An Appraisal", in Harald Motzki (ed.), *The Biography of Muḥammad: The Issue of Sources*, Islamic History and Civilization 32, Brill, Leiden-Boston-Köln 2000, 276-297.

Reference in the main text: (Hoyland 2000, 285)

- **Books: Translated Volume**

Bibliography:

AL-GHAZĀLĪ, *The Incoherence of the Philosophers*, Michael E. Marmura (trans.), 2nd ed., Islamic Translation Series, Brigham Young University Press, Provo UT 2010.

Reference in the main text: (Al-Ghazālī 2010, 36)

- **Journal Articles**

Bibliography:

REYNOLDS Gabriel Said, “On the Qur’anic Accusation of Scriptural Falsification (*tahrīf*) and Christian Anti-Jewish Polemic”, *Journal of the American Oriental Society* 130 (2010), 189-202.

Reference in the main text: (Reynolds 2010, 185)

- **Entry in Encyclopedia**

Bibliography:

VASALOU Sophia, “I‘jāz”, in Kees Versteegh *et al.* (eds.), *Encyclopedia of Arabic Language and Linguistics*, vol. 2, Brill, Leiden-Boston 2007, 302-307.

Reference in the main text: (Vasalou 2007, 305)

- **References to Vatican Documents**

Bibliography:

Second Vatican Council, Declaration on the Relation of the Church to Non-Christian Religions *Nostra Aetate* (28 October 1965), available online at [www.vatican.va](http://www.vatican.va).

Reference in the main text: (*Nostra Aetate*, n. 2)

- **Manuscripts**

Bibliography:

BIANCHI Maria, “Letters to the Director”, 1864-1870, Maria Bianchi Papers, box 4, folder 12, Central State Archive, Rome.

Reference in the main text: (Bianchi 4, 12)

- **Online References**

Bibliography:

Ministry of Tolerance and Coexistence, [www.tolerance.gov.ae](http://www.tolerance.gov.ae).

Reference in the main text: (Ministry of Tolerance and Coexistence, [www.tolerance.gov.ae](http://www.tolerance.gov.ae)).

The date on which the website was last accessed is not required.