

Instructions for Authors

General Information

The works submitted to the *Uskudar University Journal of the Institute for Sufi Studies (JISS)* must not have been previously published elsewhere or sent elsewhere for publication purposes.

The copyright of the works published in the journal belong to the journal. When the author submits their work for publication in the journal, they automatically agree to the journal's author instructions and publication and ethical rules. The author accepts that they have transferred all copyright of their submitted work once it has been accepted to the journal. The editorial board sends its authors two copies of the journal in return for the copyright. The publication of a work that has already been published in this journal elsewhere is subject to this journal's authorization.

Articles must be prepared using the quotation and reference system set out in **The Chicago Manual of Style (17th Edition, Notes and Bibliography)**.

For translations sent to the journal, the publication authorization of the work's author and the original of the text is required.

The views expressed in the articles published in the journal belong solely to the authors; they do not represent the official views of Uskudar University or the journal's boards.

Manuscript Structure

The languages of the journal are Turkish and English. The editors/assistant editors will do an initial proofing of the works sent to the journal. The latest edition of the TDK Yazım Kılavuzu will be used for the spelling, punctuation, and abbreviations in the Turkish articles.

Page format: the margins of the page should be indented 2,5 cm from the top, bottom, and left, and 3 cm from the right; the line spacing – including in the Bibliography section – should be 1,5 and 0 nk. Page numbers should be on the bottom right corner of the page.

Font and Font Size: Works must be submitted in “Microsoft Word” format. The main text of the article should use Times New Roman font, 12-point font, and 1,5 line spacing. Footnotes should use 10-point Times New Roman font, 1 line spacing, in a normal style and placed at the end of the page with a space after the footnote number. Alongside this, for works using transcription, the **TL Times New V100** font should be preferred. This font type may be obtained from the following link: <https://cdn.uskudar.edu.tr/uploads/files/2022/12/21/tltinv.TTF>

Headings: The article's title (main title) should be 14-point font centered on the page, in capital letters and bold; headings should be 12-point font, with only their first letter capitalized and bold.

Author name: the name of the work's author should be placed one line after the main title in 12-point Times New Roman font, centering the main title and in bold. The first letter of the author's name should be characterized with the remaining letters lowercase; the last name of the author should be fully capitalized. An asterisk in parenthesis (*) should be placed after the last name, and the footer used to provide information about the author (ORCID ID, Academic title, Institution, E-mail address) in 10-point Times New Roman font, 1 line spacing, justified to both sides, and only visible on the first page.

Abstract and Keywords: works that will be subject to the double-blind peer review process (research articles and compilation/literature review articles) must include an Abstract between 150 to maximum 300 words. There should be at least 3 to at most 10 keywords setting out the important names, places, sources, concepts, etc. of the article.

Paragraph: All paragraphs in the work should be flush left, with no indentations.

Punctuation: A single space must be given after every punctuation mark. The exception to this rule is when referencing verses from the Qur'an and hadiths. Verses should be referenced by first writing the name of the chapter from the Qur'an, followed by the number of the chapter and then the number of the verse. (For example, Bakara 2/115)

Italicization: Italics should be minimally used throughout the work. Books that are referenced within the text should be put in italics. (For example, In his work *Beş Şehir*, Tanpınar...) In the same way, verses and hadiths that are referenced should be italicized. (For example, *Could the knowers and the ignoramuses ever be one?; The person who sets forth on a journey of knowledge is on the path of God until she returns home.*)

Abbreviations: In Arabic personal names, authors should use “b.” and “bt.” rather than “ibn” and “bint”. (For example, Aḥmed b. Muḥammed el-Ġazzālī; Fāṭima bt. Muḥammed) The only exception to this is in the case of an initial “ibn”. (For example, Ibn al-‘Arabī) Aside from those mentioned, some of the most often used abbreviations are as follows: Ar. (Arabic), AMS (Arabic Manuscript), vol./vols. (volume[s]), br. (born), Per. (Persian), PMS (Persian Manuscript), H. (Hijrī), M. (Miladī), BCE (Before Common Era), CE (Common Era), no./nos. (number[s]), d. (died), eg. (example), p./pp. (page[s]), N. (number), d.p. (date of publication), n.d. (no date of publication), Tur. (Turkish), TMS (Turkish Manuscripts), etc. (et cetera), fol./fols. (folio[s]), cent. (century).

Dates: All dates prior to the 19th century must be given as both Hijri and Miladi years, with a slash between the two years. The Hijri date should be mentioned first, followed by the Miladi year. (For example, d. 638/1240)

References:

All works must be prepared using **The Chicago Manual of Style (17th Edition, Notes and Bibliography)** citation and reference system. For detailed information on the Chicago Manual of Style (17th Edition, Notes and Bibliography) see:

https://www.chicagomanualofstyle.org/tools_citationguide/citation-guide-1.html.

General

- a. References should be given as footnotes at the end of the page; **references must not be given within the text.**
- b. The footnote number within the text should be given right after the period without a space in between the period and the footnote number.
- c. A space should be given after the footnote number and the text should resume after this space. A second space or a space at the beginning of subsequent sentences should not be given.
- d. The full citation should be given for any source that is used; any sources that are not cited in the text should not be put into the references.
- e. Direct quotations from a source should be indicated inside quotation marks and referenced in a footnote. Quotes that are less than 3 lines should remain in line with the regular text, whereas quotes that are longer than 3 lines should be arranged as follows within the margins of the normal text: indented 1,25 cm from the left, 1 cm from the right, 1,15 line spacing and 11-point font. The full text of what is being quoted can be given in direct quotations, or certain portions of a text can also be addressed. Areas where certain words, sentences, paragraphs, or pages are being skipped over should be indicated by ellipses in parentheses (...) within the quotation marks.
- f. Paraphrasing involves the general explanation of a thought or statement from other sources without directly quoting from these sources. In this type of quotation where the

author either summarizes or comments on the thoughts and statements of others using their own words, quotation marks are not used and the references for paraphrased citations begin with the word “See” in the footnotes.

Transliteration Table: For works using words from Arabic, Persian, Ottoman Turkish and Urdu, the spelling rules given in the table below must be used. **It is especially requested that the names of works that are used in the article are written using transcription.** If the work submitted is in English, then the rules below the Arabic, Persian and Urdu headings should be used; if the work submitted is in Turkish, the rules under the Ottoman Turkish heading should be followed:

CONSONANTS

	Arabic	Persian	Urdu	Ottoman Turkish
ء	'	'	'	'
ب	b	b	b	b
پ	-	p	p	p
ت	t	t	t	t
ث	-	-	ṭ	-
ط	th	th	th	ṣ
ج	j	j	j	c
چ	-	ch	ch	ç
ح	ḥ	ḥ	ḥ	ḥ
خ	kh	kh	kh	ḫ
د	d	d	d	d
ذ	dh	dh	dh	z
ر	r	r	r	r
ز	z	z	z	z
ژ	-	-	ṛ	-
ژ	-	zh	zh	j
س	s	s	s	s
ش	sh	sh	sh	ş
ص	ṣ	ṣ	ṣ	ş
ض	ḍ	ẓ	ẓ	ż

ط	ṭ	ṭ	ṭ	ṭ
ظ	ẓ	ẓ	ẓ	ẓ
ع	‘	‘	‘	‘
غ	gh	gh	gh	ġ
ف	f	f	f	f
ق	q	q	q	ḳ
ك	k	k/g	k	k/g/ñ
گ	-	g	g	g
ل	l	l	l	l
م	m	m	m	m
ن	n	n	n	n
ه	h	h	h ¹	h ¹
و	w	v/u	v/u	v
ی	y	y	y	y
ة	t ²	-	t ²	-
ال	al ³	-	-	el

¹ At the beginning or in the middle of the word

² At the end of the word

³ Attributive article for Arabic words

VOWELS

	Arabic/Persian	Urdu	Ottoman Turkish
ا	ā	Ā	a, ā
آ	Ā	Ā	a, ā
أ	-	-	a, e, ı, i, o, ö, u, ü
و	ū	Ū	o, ö, u, ü, ū
ي/ی	ī	Ī	ı, i, ī, ā
ئ	ıyy	iy	İy
َ	a	a	a, e
ِ	i	i	İ
ُ	u	u	o, ö, u, ü

NOTE 1: The following issue should be noted when working on the transcription of Urdu texts:

- Aspirated consonants should be followed by adding the letter h and indicated by underlining the two letters: جھ jh گھ gh

NOTE 2: In the Turkish and/or English transcription of Arabic words, the following issues should be noted:

- The final ta-marbuta in a word is written as an “a”, but in a construct it should be indicated as a “t”: *khirqā, khirqat al-tabarruq*.
- There should be no differentiation between sun and moon letters when using the (in English texts) *al*, (in Turkish texts) *el* article: *al-qalb, fī'l-ḳalb, wa'l-qalb, el-nūr*.
- If the hamza is at the beginning of a word, it is not shown; if it is in the middle or at the end of a word, it is indicated in accordance with transliteration rules: *ādāb, mir'āt, icrā'* gibi.

NOTE 3: The following issues should be kept in mind for the transcription of Persian words in Turkish and/or English texts:

- When the izāfa kasra is used after a consonant in Persian, it should be indicated in the following way: *pīr-i tarīqāt*. If it follows a vowel, it should be indicated as follows: *khāna-yi 'āshiqān* or *hāne-i 'āşıkān*.
- The letter h that comes at the end of a word (ه) should be indicated as an “a” in English texts and as an “e” in Turkish texts: *khāna* or *hāne*.
- Compound words should be hyphenated: *may-khāna*.
- The vav (و) coordinating conjunction may be shown in two different forms based on where it is used: *mīhr u māh* or *sulūk-i darvīsh va ādāb-i ān*.
- Authors may use the short vowels “e” for “i” (“ı” for Turkish) and “o” for “u” (“ü” for Turkish) if so desired as long as consistency is maintained: *Reżā* or *Rizā/Rızā, Hojvīrī* or *Hujvīrī/Hücvīrī*.

BOOKS

Single-Authored Books

First reference:

Reşat Öngören, *Osmanlılarda Tasavvuf: Anadolu'da Sûfîler Devlet ve Ulemâ (XVI: Yüzyıl)*, (İstanbul: İz Yayıncılık, 2016), 56.

Alexander Kynsh, *Islamic Mysticism: A Short History* (Leiden: Brill NV, 2010), 43.

Subsequent reference:

Öngören, *Osmanlılarda Tasavvuf*, 56.

Knysh, *Islamic Mysticism*, 43.

Bibliography:

Öngören, Reşat. *Osmanlılarda Tasavvuf: Anadolu'da Sûfîler Devlet ve Ulemâ (XVI: Yüzyıl)*. 4. Baskı. İstanbul: İz Yayıncılık, 2016.

Kynsh, Alexander. *Islamic Mysticism: A Short History*. Leiden: Brill NV, 2010.

Multi-Authored Books

First reference:

William C. Chittick ve Sachiko Murata, *İslâm'ın Vizyonu: İnanç ve Uygulama*, çev. Turan Koç (İstanbul: İnsan Yayınları, 2017), 199.

Nader Ardalan and Laleh Bakhtiar, *The Sense of Unity: The Sufi Tradition in Persian Architecture* (Chicago: University of Chicago Press, 1973), 72.

Subsequent reference:

Chittick ve Murata, *İslâm'ın Vizyonu*, 199.

Ardalan and Bakhtiar, *The Sense of Unity*, 72.

Bibliography:

Chittick, William C. ve Murata, Sachiko. *İslâm'ın Vizyonu: İnanç ve Uygulama*. çev. Turan Koç. İstanbul: İnsan Yayınları, 2017.

Nader Ardalan and Laleh Bakhtiar. *The Sense of Unity: The Sufi Tradition in Persian Architecture*. Chicago: University of Chicago Press, 1973.

IMPORTANT NOTE: In printed or electronic articles and books with **multiple authors**, the first author is written Last Name, First name; subsequent authors are listed as First Name, Last Name.

Translated Books

First reference:

Carl W. Ernst, *Tasavvuf Öğretileri*, çev. F. Cangüzel Güner Zülfikar (İstanbul: Sûfî Kitap, 2019), 63.

René Guénon, *The Crisis of Modern World*, trans. Arthur Osborne (United States: Sophia Perennis et Universalis, 2001), 57.

Subsequent reference:

Ernst, *Tasavvuf Öğretileri*, 63.

Guénon, *The Crisis of Modern World*, 57.

Bibliography:

Ernst, Carl W. *Tasavvuf Öğretileri*. çev. F. Cangüzel Güner Zülfikar. İstanbul: Sûfî Kitap, 2019.

Guénon, René. *The Crisis of Modern World*. Translated by Arthur Osborne. United States: Sophia Perennis et Universalis, 2001.

Book Chapter or Other Section (Foreword-Preface-Introduction-Presentation)-Addenda

First reference:

Emine Yeniterzi, “Fuzûlî'nin Su Kasidesi'nde Su Redifini Seçmesinin Sebepleri”, *Geleneksel Türk Sanatında ve Edebiyatımızda Su*, ed. Nuretin Demir, (Ankara: Ankara Büyükşehir Belediyesi ASKİ Yayınları, 2014), 80.

Ahmet T. Karamustafa, “Walayāh according to al-Junayd”, in *Reason and Inspiration in Islam: Theology, Philosophy and Mysticism in Muslim Thought, in Honor of Hermann Landolt*, ed. Todd Lawson (London: I.B. Tauris, 2005), 68.

Mahmud Erol Kılıç, “Takriz”, *Hız. Peygamber ve İlim*, ed. Muhammed Bedirhan (İstanbul: Kerim Vakfı ve TÜRKKAD İstanbul Şubesi, 2018), 5.

Subsequent reference:

Yeniterzi, “Fuzûlî’nin Su Kasidesi’nde Su Redifini Seçmesinin Sebepleri”, 80.

Karamustafa, “Walayāh according to al-Junayd”, 68.

Kılıç, “Takriz”, 5.

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Yeniterzi, Emine. “Fuzûlî’nin Su Kasidesi’nde Su Redifini Seçmesinin Sebepleri”. *Geleneksel Türk Sanatında ve Edebiyatımızda Su*, ed. Nuretin Demir, 77-88. Ankara: Ankara Büyükşehir Belediyesi ASKİ Yayınları, 2014.

Karamustafa, Ahmet T. “Walayāh according to al-Junayd”. In *Reason and Inspiration in Islam: Theology, Philosophy and Mysticism in Muslim Thought, in Honor of Hermann Landolt*, edited by Todd Lawson, 64-70. London: I. B. Tauris, 2005.

Kılıç, Mahmud Erol, “Takriz”. *Hız. Peygamber ve İlim*, ed. Muhammed Bedirhan, 5-6. İstanbul: Kerim Vakfı ve TÜRKKAD İstanbul Şubesi, 2018.

E-Book

First reference:

Nevzat Tarhan, *Akıldan Kalbe Yolculuk* (İstanbul: Nesil Yayıncılık, 2012), 157,
<https://play.google.com/books/reader?id=9nvYAwAAQBAJ&pg=GBS.PP1&hl=tr>

Seyyed Hossein Nasr et al., eds, *The Study Quran: A New Translation and Commentary* (California: HarperOne, 2015), chap. 1, Kindle.

Subsequent reference:

Tarhan, *Akıldan Kalbe Yolculuk*, 157.

Nasr, *The Study Quran*, chap. 1.

Bibliography:

Tarhan, Nevzat. *Akıldan Kalbe Yolculuk*. İstanbul: Nesil Yayıncılık, 2012.
<https://play.google.com/books/reader?id=9nvYAwAAQBAJ&pg=GBS.PP1&hl=tr>

Nasr, Seyyed Hossein et al., eds. *The Study Quran: A New Translation and Commentary*. California: HarperOne, 2015. Kindle.

Book Review

First reference:

Ayhan Yalçınkaya, “Kitap İncelemesi”, inceleme: *Tanrı’nın Kural Tanımayan Kulları: İslâm Dünyasında Derviş Toplulukları*, Ahmet. T. Karamustafa, *Ankara Üniversitesi SBF Dergisi* 64, 3 (2009): 242.

Mohammed Rustom, “Book Review”, review of *Seal of the Saints: Prophethood and Sainthood in the Doctrine of Ibn ‘Arabi*, by Michel Chodkiewicz, *Fonts Vitae Website*, 2005,
<http://www.mohammedrustom.com/wp-content/uploads/2017/01/Review-of-Chodkiewicz-Seal-of-the-Saints-FV-Website.pdf>

Subsequent reference:

Yalçınkaya, “Kitap İncelemesi”.

Rustom, “Book Review”.

Bibliography:

Yalçınkaya, Ayhan. “Kitap İncelemesi”. İnceleme: *Tanrı'nın Kural Tanımayan Kulları: İslâm Dünyasında Derviş Toplulukları*, Ahmet. T. Karamustafa. *Ankara Üniversitesi SBF Dergisi* 64, 3 (2009): 239-250.

Rustom, Mohammed. “Book Review”. Review of *Seal of the Saints: Prophethood and Sainthood in the Doctrine of Ibn 'Arabi*, by Michel Chodkiewicz. *Fonts Vitae Website*, 2005, <http://www.mohammedrustom.com/wp-content/uploads/2017/01/Review-of-Chodkiewicz-Seal-of-the-Saints-FV-Website.pdf>

Published Presentation and Conference Papers and Unpublished Conferences

First reference:

Hatice Dilek Güldütuna, “Fuat Sezgin ve Hocası Helmut Ritter”, *I. Uluslararası Fuat Sezgin Bilimler Tarihi Sempozyumu Bildiriler Kitabı*, ed. Fahameddin Başar vd., (İstanbul: İstanbul University Press, 2020), 12.

Christopher Melchert, “Origins and early Sufism”, (The Triangle Medieval Studies Seminar, Research Triangle Park, North Carolina, October 2015).

Subsequent reference:

Güldütuna, “Fuat Sezgin ve Hocası Helmut Ritter”, 12.

Melchert, “Origins and early Sufism”.

Bibliography:

Güldütuna, Hatice Dilek. “Fuat Sezgin ve Hocası Helmut Ritter”. *I. Uluslararası Fuat Sezgin Bilimler Tarihi Sempozyumu Bildiriler Kitabı*. ed. Fahameddin Başar vd. 1-15. İstanbul: İstanbul University Press, 2020.

Melchert, Christopher. “Origins and early Sufism”, The Triangle Medieval Studies Seminar, Research Triangle Park, North Carolina, October 2015.

ARTICLES

Published Article

- If the journal has a volume and issue number, it is referenced in the following manner: “*Journal Name* Volume no, Issue no (Year): page number”.
- If the journal only has an issue number, then it is referenced as follows: “*Journal Name* Issue no (Year): page”.
- The “vol.” abbreviation is not used for journals.
- If the journal is printed, there is no need to mention its web address.

First reference:

Ahmet Murat Özel, “İbn Ataullah el-İskenderî'nin Allah'ın Varlığına Dair Kanıtlara Yönelik Eleştirisi”, *Marife Dini Araştırmalar Dergisi* 13, 2 (2013): 128-29.

Omneya Ayad, “Niyāzī Mıṣrī on Poverty (faqr)”, *The Journal of the Muhyiddin Ibn Arabi Society* 96, 1 (2021): 92.

Subsequent reference:

Özel, “İbn Ataullah el-İskenderî’ nin Allah’ın Varlığına Dair Kanıtlara Yönelik Eleştirisi”, 128.

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Özel, Ahmet Murat. “İbn Ataullah el-İskenderî’ nin Allah’ın Varlığına Dair Kanıtlara Yönelik Eleştirisi”. *Marife Dini Araştırmalar Dergisi* 13, 2 (2013): 125-138.

Ayad, Omneya. “Niyāzī Mıṣrī on Poverty (faqr)”. *The Journal of the Muhyiddin Ibn Arabi Society* 96, 1 (2021): 84-114.

Online Article

First reference:

Arzu Eylül Yalçınkaya, “İlk Dönem Tasavvuf Klasiklerinde Zühd Kavramı Üzerine”, *BEÜ İlahiyat Fakültesi Dergisi* 7, 1 (Haziran 2020): 15, erişim 12 Haziran 2021
<https://doi.org/10.33460/beuifd.652939>.

Alan Godlas, “Influences of Qushayrī’s *Laṭā’if al-ishārāt* on Sufi Qur’anic Commentaries, Particularly Rūzbihān al-Baqlī’s *‘Arā’is al-bayān* and the Kubrawi *al-Ta’wīlāt al-najmiyya*”, *Journal of Sufi Studies* 2, 1 (2013): 85, accessed February 28, 2015 <https://doi.org/10.1163/22105956-12341248>

Subsequent reference:

Yalçınkaya, “İlk Dönem Tasavvuf Klasiklerinde Zühd Kavramı Üzerine”, 15.

Godlas, “Influences of Qushayrī’s *Laṭā’if al-ishārāt*”, 85.

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Yalçınkaya, Arzu Eylül. “İlk Dönem Tasavvuf Klasiklerinde Zühd Kavramı Üzerine”. *BEÜ İlahiyat Fakültesi Dergisi* 7, 1 (Haziran 2020): 1-18. <https://doi.org/10.33460/beuifd.652939>. (erişim 12 Haziran 2021.)

Godlas, Alan. “Influences of Qushayrī’s *Laṭā’if al-ishārāt* on Sufi Qur’anic Commentaries, Particularly Rūzbihān al-Baqlī’s *‘Arā’is al-bayān* and the Kubrawi *al-Ta’wīlāt al-najmiyya*”, *Journal of Sufi Studies* 2, 1 (2013): 78-92. <https://doi.org/10.1163/22105956-12341248>. (accessed February 28, 2015.)

Web Content

First reference:

“Google Gizlilik Politikası”, son güncelleme 19 Ağustos, 2015,
https://www.google.com/intl/tr_tr/policies/privacy/.

“Meşkûre Sargut Hâtırasına Programında ‘Annemarie Schimmel’ anıldı.”, Üsküdar Üniversitesi Tasavvuf Araştırmaları Enstitüsü, Erişim Tarihi: Şubat 20, 2021.
<https://www.uskudar.edu.tr/tr/icerik/6341/meskre-sargut-htirasina-programinda-annemarie-schimmel-anildi>

James W. Morris, “Visible and Invisible Islam”, filmed October 4, 2016 at the Theology Department Boston College, video, 22:05 to 25:32. <https://www.youtube.com/watch?v=ODx7A0WLgpc>

Subsequent reference:

“Google Gizlilik Politikası”.

“Meşkûre Sargut Hâtırasına Programında ‘Annemarie Schimmel’ anıldı.”

Morris, “Visible and Invisible Islam”.

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Google. “Google Gizlilik Politikası”. Son güncelleme 19 Ağustos, 2015. https://www.google.com/intl/tr_tr/policies/privacy/.

Üsküdar Üniversitesi Tasavvuf Araştırmaları Enstitüsü. “Meşkûre Sargut Hâtırasına Programında ‘Annemarie Schimmel’ anıldı.” Erişim Tarihi: Şubat 20, 2021. <https://www.uskudar.edu.tr/tr/icerik/6341/meskre-sargut-htirasina-programinda-annemarie-schimmel-anildi>

Morris, James W. “Visible and Invisible Islam”. Filmed October 4, 2016 at the Theology Department Boston College. Video, 1:00:12. <https://www.youtube.com/watch?v=ODx7A0WLgpc>

News from Daily Newspapers or Magazines

First reference:

Tuççenur Akgün, “Omid Safi: Batılılar Mevlana’nın İslam’la bağını görmezden geliyor.”, *Anadolu Ajansı Kültür Röportaj*, 19.12.2021, <https://www.aa.com.tr/tr/kultur-sanat/batililar-mevlananın-islamla-bagini-gormezen-geliyor/2451596#>

Rozina Ali, “New York City’s Forgotten Muslim Past”, *New Yorker*, July 30, 2018, <https://www.newyorker.com/magazine/2018/08/06/new-york-citys-forgotten-muslim-past>

Subsequent reference:

Akgün, “Omid Safi: Batılılar Mevlana’nın İslam’la bağını görmezden geliyor.”

Ali, “New York City’s Forgotten Muslim Past”.

Bibliography:

Akgün, Tuççenur. “Omid Safi: Batılılar Mevlana’nın İslam’la bağını görmezden geliyor.”. *Anadolu Ajansı Kültür Röportaj*. Erişim 20 Ocak 2022. <https://www.aa.com.tr/tr/kultur-sanat/batililar-mevlananın-islamla-bagini-gormezen-geliyor/2451596#>

Ali, Rozina. “New York City’s Forgotten Muslim Past”. *New Yorker*, July 30, 2018. <https://www.newyorker.com/magazine/2018/08/06/new-york-citys-forgotten-muslim-past>

Dissertation, Thesis or Graduation Project

First reference:

Selim Uğur, “Tasavvufta Ricâlî’l-Gayb Anlayışı: İbn Âbidîn Örneği” (Yüksek Lisans, Uludağ Üniversitesi Sosyal Bilimler Enstitüsü, 2018), 49.

Simon Sorgenfrei, “American Dervish: Making Mevlevism in the United States of America” (PhD diss., University of Gothenburg, 2013), 55-56.

Subsequent reference:

Uğur, “Tasavvufta Ricâlü'l-Gayb Anlayışı”, 49.

Sorgenfrei, “American Dervish”, 55-56.

Bibliography:

Uğur, Selim. “Tasavvufta Ricâlü'l-Gayb Anlayışı: İbn Âbidîn Örneği”. Yüksek Lisans, Uludağ Üniversitesi Sosyal Bilimler Enstitüsü Tasavvuf Bilim Dalı, 2018.

Sorgenfrei, Simon. “American Dervish: Making Mevlevism in the United States of America”. PhD diss., University of Gothenburg, 2013.

Encyclopedia Article

First reference:

Ömer Türker, “Henrik Samuel Nyberg”, *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, 2007, XXXIII: 312-313.

Winston L. King, “Religion”, in *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan, 1987), XII: 285.

Subsequent reference:

Türker, “Henrik Samuel Nyberg”, 312-313.

King, “Religion”, 285.

Bibliography:

Türker, Ömer. “Henrik Samuel Nyberg”. *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, XXXIII, 2007, 312-313.

King, Winston L. “Religion”. In *The Encyclopedia of Religion*, edited by Mircea Eliade, XII, New York: Macmillan, 1987, 282-293.

Manuscripts

Author Known

First reference:

Dervîş Osmân, *Risâle müctemi‘a min fevâ‘idi‘l-meşâ‘ihî‘l-kibâr ve esrâru eşhâbi‘d-dekâ‘k ve‘l-hakâ‘iki‘l-ahbâr*, (İstanbul: Büyükşehir Belediyesi Atatürk Kitaplığı, Osman Ergin TY, 314/9), 72b.

Subsequent reference:

Dervîş Osmân, *Risâle*, (Osman Ergin, TY, 314/9), 72b.

Bibliography:

Dervîş Osmân. *Risâle müctemi‘a min fevâ‘idi‘l-meşâ‘ihî‘l-kibâr ve esrâru eşhâbi‘d-dekâ‘k ve‘l-hakâ‘iki‘l-ahbâr*. İstanbul: Büyükşehir Belediyesi Atatürk Kitaplığı, Osman Ergin Türkçe Yazmaları, 314/9, 62a-72b.

Unknown Author

First reference:

Fezā'il-i Kelime-i Tevhīd, (Ankara: Milli Kütüphane, Yazmalar, 1110/1), 1a.

Subsequent reference:

Fezā'il-i Kelime-i Tevhīd, (Yazmalar, 1110/1), 1a.

Bibliography:

Fezā'il-i Kelime-i Tevhīd. Ankara: Milli Kütüphane, Yazmalar, 1110/1, 1a-22a.

Referencing Verses from the Qur'an and Hadiths

For verses and hadiths, references may be given in the text or in a footnote. In either case, the quoted text must be **italicized**.

When a verse is used, the name of the chapter, the number of the chapter and the number of the verse should be indicated as follows:

So, undoubtedly, along with the hardship there is ease. (İnşirâh 94/5)

Hadiths should be referenced using the author or book name. For example,

Buhârî, "Rikâk", 12. (The expansion of this reference: the 12th hadith in the Riqaq titled hadiths from Buhari's Sahih)

Müsned, II, 145. (The expansion of this reference: the 145th hadith in the 2nd volume of Ahmed b. Hanbel's Musnad)