

RELI 251

INTRODUCTION TO THE QUR'ĀN



Religious Studies
SCHOOL OF ART HISTORY, CLASSICS AND
RELIGIOUS STUDIES
Trimester 3, 2009

RELI 251

INTRODUCTION TO THE QUR'ĀN

TRIMESTER 3 2009

16 November to 16 December 2009

Course co-ordinator: Dr Anna Gade 463 9739 HU 217
anna.gade@vuw.ac.nz
Where and when: Lectures: HU 323
Monday and Wednesday 12:10 – 2:00

Trimester dates

Teaching dates for this course: 16 November 2009 to 16 December 2009

Religious Studies is located in the Hunter Building. The programme administrator, Aliko Kalliabetsos, is in HU 318 (463 5299), aliko.kalliabetsos@vuw.ac.nz. Notices regarding the course or any information on changes will be posted on the notice board outside her office. Notices will also be communicated to students via emails sent from Blackboard. Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.

Office Hours: The main office is open Monday - Friday, 9.30 – 12:00 noon and 2:30 - 3.30 pm. You can arrange to meet with Dr Gade by appointment, and she will also answer all emails promptly.

Course delivery

The course uses a mixture of lectures and group discussions.

Course outline

1 Course content

Introduction to the Qur'ān, the sacred scripture of the Islamic religious tradition. Topics include approaches to the idea of revelation and the history of the written text, its overall content and themes, development of Qur'ānic Sciences such as grammar and interpretation, the style and poetics of the Qur'ān, and the Qur'ān as a source of law, theology, aesthetics, politics, and practices of piety such as recitation. Emphasis on reading the Qur'ān in English-language interpretation.

2 **The course aims:**

First to improve students' skills in critical thinking, creative thinking and communication, including academic writing.

Second to develop excellent skills in communication for peer learning, collaboration, and for formal presentation in the academic study of religion as well as other fields.

Third to develop confidence in asking, and answering, questions about the Qur'ān in human lifeworlds of the past and the present.

3 **The main learning objectives for this course are threefold:**

- to impart knowledge of structure, style and content of the Qur'ān;
- to teach about diverse mainstream Muslim approaches to the Qur'ān;
- to help the students develop writing skills and their ability to recognize and explain patterns in religious material.

4 **Assessment**

ASSIGNMENTS

There are four weekly assignments. These are due in **HARD COPY** at the **BEGINNING** of the class period on Wednesday, on the week they are due. Please come prepared to share your essay findings with the entire class on that day. Please do not submit your work electronically. The policy on late work is below.

FINAL TAKE-HOME TEST

The take home test will be distributed at the end of the class meeting on Monday, 14th December. It is due at 2:00 PM on Wednesday, Dec. 16. It must be completed in **HARD COPY** (no electronic submissions please).

LATE WORK

Please note that **no late work will be accepted for the take-home test.** Late work on assignments will be deducted 10% (one full letter grade) per calendar day. Work more than five days late will get a score of "zero." No work will be accepted after 4:30PM on Wednesday, 16th December.

- 5 Rationale for assessment:** The assessment of this course relates directly to these objectives.
- i. **The assignments** allow students to apply their analytical skills to materials. Written work develops the skills of critical reading, analysis and organizing material necessary for continued study. The process also gives an opportunity to develop a more in-depth knowledge of an area covered in the lectures and weekly readings.
 - ii. **The test** allows students to demonstrate their knowledge and understanding of the material presented in the course through the lens of primary source material and allows students the opportunity to reflect on the learning process throughout the term.
- 6** The **lecture programme** follows. Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary a revised programme will be issued at lectures.

Lectures are an essential part of the course, and your attendance is encouraged in the strongest possible terms. **Lectures do not merely repeat the content of the readings;** rather, the course is designed as an integrated combination of complementary lectures, readings and tutorials, and *all* components are necessary for students to do well.

- 7 Mandatory course requirements: To gain a pass in this course students must:**
- a) Submit the written work specified for this course, on or by the specified dates (subject to such provisions as are stated for late submission of work) attaining 50% or more for course assessment;
 - b) Attend 80% of lectures.

8 The course is internally assessed by means of the following pieces of assessment:

- | | |
|---|------------|
| • ASSIGNMENT 1: (1-2 pp. due IN CLASS Wed., Nov. 18.)
Analysis of 1 Al-Fatihah | 10% |
| • ASSIGNMENT 2: (2-3 pp. due IN CLASS Wed., Nov. 25)
On Prophets. | 20% |
| • ASSIGNMENT 3: (2-3 pp. due IN CLASS Wed., Dec. 2)
On “Reading in Context” and New Media | 20% |
| • ASSIGNMENT 4: (2-3 pp. due IN CLASS Wed., Dec. 9)
On the Moral Order. | 25% |
| • 48-HOUR TAKE-HOME TEST (due Wed. Dec. 16)
Please see material above on final exam (e.g., no late work accepted) | 25% |

- 9 **Required text:** It is REQUIRED that students bring Qur'ān and textbook (Fakhry, and wither Esack or Gade) to each lecture.

Textbooks Available for Purchase

Gade. The Qur'ān: An Introduction

Fakhry. The Qur'ān

Recommended Texts (on 3-hour reserve)

Rahman. Major Themes of the Qur'ān

Wadud. Qur'ān and Woman: Rereading the Sacred Text from a Woman's Perspective

Sells. Approaching the Qur'ān: The Early Revelations [book and sound recording]

Reference (on reserve or in the library)

Denffer. 'Ulūm al-Qur'ān: Introduction to the Qur'ānic Sciences

Encyclopedia of Islam.

Encyclopedia of the Qur'ān .

Encyclopedia of Religion.

Kassis. Concordance of the Qur'ān.

Textbooks will be available from the top floor of Vicbooks in the Student Union Building, Kelburn Campus, Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from the shop. Customers will be contacted when they are available. Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

Recommended Video, Online and Sound Recordings and CD-Rom

Sells, *Approaching the Qur'ān* (book and sound recording)

The Message, Parts I and II

Recommended online: Recitation by Sh. Abd Al-Basit Abd Al-Samad

Please use sound and video recordings (above) for self-study as appropriate, 2 hrs/week. For example, you may wish to listen to the recitation of the entire Qur'ān over the course of four weeks (approx. 8 hrs. listening), using sources on the Internet. You may wish to undertake a special study of Juz'Amma with the book by Michael Sells, perhaps memorizing 5 chapters (or more). Or, you may wish to films like The Message for background on Islam and Qur'ānic lifeworlds.

READING

Students are expected to have completed the week's assigned reading by the first class meeting of the week (Monday), in classes subsequent to the first class meeting. Students are required to bring their copy of the Qur'ān and introductory book to class at each meeting for active reading and learning.

10 Academic Integrity and Plagiarism Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work. Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website: <http://www.victoria.ac.nz/home/study/plagiarism.aspx>

11 Work-load (Recommendation of the Faculty of Humanities and Social Sciences): For this 200-level 22 points one trimester course, 44 hours per week are recommended. An average student should spend 40 hours per week for preparation, reading and writing in addition to attendance at lectures.

12 Lectures and class discussions may not be audio- or video-recorded

13 Aegrotat regulations apply to internally assessed courses. Students who cannot submit or complete the course requirements due to illness or some other impairment may apply for an aegrotat pass. Applications may be submitted concerning tests or for other assessment items which are due at most three weeks before the day on which lectures cease for the course, and for which no alternative item of assessment could reasonably be substituted or extension time granted. (refer to aegrotat provisions in section 4.5 of the Assessment statute).

- 14** **General University Policies and Statute** Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the *Victoria University Calendar* or go to the Academic Policy and Student Policy sections on:

<http://www.victoria.ac.nz/home/about/policy>

The AVC(Academic) website also provides information for students in a number of areas including Academic Grievances, Student and Staff conduct, Meeting the needs of students with impairments, and student support/VUWSA student advocates. This website can be accessed at:

http://www.victoria.ac.nz/home/about_victoria/avcademic/Publications.aspx

- 15** Lectures and class sessions may not be recorded.

Lecture Programme

The lectures (HU LT 323, Monday and Wednesday 12:10 – 2:00) constitute the core of the course. The readings supplement the lectures, but are *not* a substitute for them (nor vice versa). As lecture material is crucial for both the class test and the essays, it is important that students *both* attend all lectures punctually *and* do all readings.

Week 1 (Week of November 16) Beginning a study of the Qur'ān

Readings:

Gade, Ch. 1 and Ch. 2; OR Esack Ch. 1 and Ch. 2

Al-Fatihah; 17 Bani Isrâ'il (al-Isrâ'); 25 Al-Furqân; 33 Al-Ahzab; 47 Muhammad; 48 Al-Fath; 53 al-Najm; 72-77, especially 74 Al-Mudaththir; 85 al-Burûj; 93 Al-Duha; 94 Al-Inshirah; 96 Iqra'

MONDAY The Qur'ān and its Revelation, Muhammad and his Prophethood; Qur'ān in the visual arts; Qur'ānic piety ; Overview of the Qur'ān; the idea of reading; the opening sûra; Formative Islamic History; Mecca and Medina ; The Prophet Muhammad; The depiction of revelation.

WEDNESDAY Nature of the Qur'ān: createdness, inimitability, translation; introduction to the recitation and memorization of the Qur'ān [with audio and video examples of the recited Qur'ān].

ASSIGNMENT 1 DUE: AL-FATIHAH

Recommended: Watch the film, The Message, for background on the experience of the first Muslim community.

Week Two: (Week of November 23) Narrative

Readings:

Gade, Ch. 6 (second half) OR Esack Ch. 3 and Ch. 7

3 Ali Imrân; 5 al-Mâ'idah; 7 al-A'râf; 11 Hûd; 15 al-Hijr; 19 Maryam; 12 Yûsuf; 20 TâHâ; 21 al-Anbiyâ'; 26 al-Shu'arâ'; 27 al-Naml; 28 al-Qasas; 29 al-'Ankabût; 40 al-Mu'min (or al-Ghâfir); 34 Sabâ'; 38 Sâd; 46 al-Ahqâf; 54 al-Qamar

MONDAY Narrative and the Qur'ān: "Israiliyyat"; in-class reading of excerpts.

WEDNESDAY Representation of religious figures in the Qur'ān; structure and style.

ASSIGNMENT 2 DUE Qur'ānic Presentation of a Prophet

Week 3 (Week of November 30): Occasions and Applications of Revelation

Readings:

Gade Ch. 4 OR Esack Ch. 5 and Ch. 8

4 al-Nisa'; 24 Al-Nûr; 49 Al--Hujurât; 60 Al-Mumtahina; 65 Al-Talaq; 66 al-Tahrîm

MONDAY The Qur'ân's Message and the first Muslims; abrogation; The Qur'ân's injunctions and the "roots" of Islamic law; Contextualization: generality and specificity ; five pillars; gendered perspectives.

WEDNESDAY Qur'ānic agendas for social change in historical perspective; Case Study: Qur'ānic revitalization in contemporary Indonesia; structures of Qur'ānic education, revitalization, and performance; impact of new media.

ASSIGNMENT 3 DUE : READING IN CONTEXT (NEW MEDIA)

Optional Further Study:

Kamali, *Principles of Islamic Jurisprudence*

Wadud, Qur'ān and Woman

Week 4 (Week of December 7) The Moral Order : Divinity and This World and the World to Come

Readings:

Gade, Ch. 6 (half on natural world) and Gade, Ch. 5 OR Esack Ch. 7

13 al-Ra'd; 16 al-Nahl;

35 Al-Fâtir; 36 YâSîn; 37 al-Sâffât; 39 al-Zumar;

41 Hâmîm al-Sajdah (or Fussilât); 44 al-Dukhân; 45 al-Jâthiyah; 50 Qâf; 51 Al-Dhâriyât;

55 Al-Rahmân; 56 Al-Wâqi'ah; 57 al-Hadîd; 67 al-Mulk ; Suras 69-82: from al-Hâqqah to al-Infitâr.

Suras 78-114 ("Juz' 'Amma")

MONDAY Creation and the ethical order; Monotheism and divine omnipotence/omniscience, transcendence/immanence; Edification ; Signs of God in His Creation; Divinity and Divine Unity; The Ninety-Nine Names of God.

WEDNESDAY Eschatology: The Final Day and the Hereafter; Qur'ānic illustrations of the Final Hour; interpreting apocalypticism.

ASSIGNMENT 4 Due: THE MORAL ORDER AND CREATION AS CREATED, SUSTAINED OR DESTROYED

Week 5 (Week of December 14): The Qur'ān: Language and History; The Development of Exegesis; Modes of Interpretation; The Recited Qur'ān

Reading:

Gade, Ch. 3 OR Esack Ch. 4 and Ch. 6

MONDAY. The transmission of the Qur'ān: text, grammar, and readings; Principles of exegesis and development; Philosophical commentary and theology: The Throne Verse; Esoteric and Shi'i interpretation: The Verse of Light.

48-HOUR TAKE HOME TEST DISTRIBUTED IN CLASS ON MONDAY DEC. 14

WEDNESDAY. NO LECTURE ON DEC. 16

TAKE-HOME TEST IS DUE ON WEDNESDAY, 16th DECEMBER by 2:00 PM.

Take-home tests should be submitted to the box outside HU 318, and the register must be signed and dated.

End of course

Assignments

Each student is required to submit **4 assignments and one take home test** as follows:

- **ASSIGNMENT 1: (2-3 pp. due IN CLASS Wed., Nov. 18,) 10%**
Analysis of 1 Al-Fatihah (est. 600 words)
Explain internal relationships of the first chapter of the Qur’ān in terms of structure, style, and semantics.

- **ASSIGNMENT 2: (2-3 pp. due IN CLASS Wed., Nov. 25) 20%**
On Prophets (750-1,000 words)
Select on Prophet from the Qur’ān. Using a concordance (like Kassis); write an essay explaining the structure and style of the presentation of the Prophet in the Qur’ān.

- **ASSIGNMENT 3: (2-3 pp. due IN CLASS Wed., Dec. 2) 20%**
On “Reading in Context” and new media (750-1,000 words)
Discuss a Qur’ānic issue of moral conduct or law and its presentation in a contemporary context.

- **ASSIGNMENT 4: (2-3 pp. due IN CLASS Wed., Dec. 9) 25%**
On the Moral Order. (750-1,000 words) Explain a facet of the Qur’ān’s presentation of the phenomenal world as it is created, sustained, or transformed. Pick a natural phenomenon such as “water,” “animals,” or “plants.” How does the Qur’ān connect these events to human experience of the past, present or future?

- **48-HOUR TAKE-HOME TEST (due Wed. Dec. 16) 25%**
The test must be written in this time period. The test will focus on one chapter of the Qur’ān, applying ideas from throughout the course with a special emphasis on modes of “reading”.

How to cite books, articles and internet resources for essays in Religious Studies

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

For further examples of **bibliography style only**, see the list of readings included in the Lecture Programme in **this Course Outline**. All readings listed in this outline are given in Chicago bibliography format.

Book – single author

Footnote:

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

Bibliography:

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

Book – two or more authors

Footnote:

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

Bibliography:

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

Chapter or article in edited multi-author volume

Footnote:

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

Bibliography:

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

Translated book

Footnote

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

Bibliography

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

Journal article – single author

Footnote:

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

Bibliography:

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

Journal article – two or three authors

Footnote:

Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5, no. 1 (1978): 18.

Bibliography:

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5, no. 1 (1978): 5-27.

Web site

Footnote:

Paul Kingsbury, "Inducing a Chronology of the Pali Canon," <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Bibliography:

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon." <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Reference work (e.g. encyclopaedia or dictionary)

Footnote:

Encyclopaedia Britannica, 15th ed., s.v. "Sufism."

Footnote:

Oxford English Dictionary, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

Sacred texts

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

The Bible

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'ān are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

... as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

"... Absalom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

... as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

Footnote:

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

The New Oxford Annotated Bible: The Holy Bible. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

The Qur'ān

The name of the text is best written, "Qur'ān."

In quoting the Qur'ān, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'ān and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'ān, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth..." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

Footnote:

In this essay, all citations from the Qur'ān will be taken from *An Interpretation of the Qur'ān: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'ānic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'ān you use alphabetically under its title. For example:

Bibliography:

An Interpretation of the Qur'ān: English Translations of the Meaning (Bilingual Edition). Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

Buddhist and Indian texts

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

Footnote:

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

Bibliography:

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

How to cite in the body of your essay

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called "in-text citation", where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'ān), and you should consistently use footnotes indicated by superscript numbers ONLY.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,¹ but wrong to write it like this². One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.³

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.⁴ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁵

If you cite source A, then cite one or more other sources,⁶ and then return to source A,⁷ it is best to repeat only the author's name,⁸ a shortened title, and the page number cited,⁹ rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

¹ Random correct placed footnote.

² Random incorrectly placed footnote.

³ Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

⁴ Ibid., 36. [This means the reference is to the same source, but with a different page number.]

⁵ Ibid. [This means page 36, exactly like the preceding footnote.]

⁶ T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

⁷ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

⁸ Madan, *Non-Renunciation*, 38-40.

⁹ Robinson and Johnson, *The Buddhist Religion*, 115.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.