



**RELI 329**

**ISLAM IN THE CONTEMPORARY WORLD**

**SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES**

**VICTORIA UNIVERSITY OF WELLINGTON**

**Trimester 2**

**July 12 – November 13**

# RELI 329

## ISLAM IN THE CONTEMPORARY WORLD

<b>Course co-ordinator:</b>	<b>Dr. Art Buehler</b> HU 116, tel: 463 7409 <a href="mailto:art.buehler@vuw.ac.nz">art.buehler@vuw.ac.nz</a>
<b>Where and when:</b>	<b>Lectures:</b> HU 119 <b>Thursday 11:00 – 12:50</b> <b>Tutorials:</b> tba
<b>Course Dates:</b>	
<b>Beginning of teaching:</b>	Monday 12 July
<b>End of teaching:</b>	Friday 15 October
<b>Study week begins:</b>	Monday 18 October
<b>End of trimester:</b>	Saturday 13 November
<b>Beginning of aegrotat period:</b>	Monday 27 September

Withdrawal dates: Information on withdrawals and refunds may be found at <http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

**The Programme Administrator, Alik Kalliabetsos**, is in room HU 318 (ext 5299). Notices regarding the course or any information on changes will be posted on the notice board outside the programme administrator's office.

**Office Hours:** The main office is open Monday - Friday, 9.30am – 12:00 noon and 2:30 - 3.30pm. Dr. Buehler usually has office hours on Tuesdays 10:00-11:00 am and 2:00-3:00 pm; Wednesdays 11:00am – 2:00 pm; Thursdays 1:00 – 3:00 pm and by appointment. Appointments are highly recommended since these office hours can be interrupted by meetings and other events.

### *Course outline*

#### 1 The course and its Learning Objectives:

##### **By the end of the course you will**

- Appreciate the complexity and diversity of Islam, both past and present and cross-culturally.
- Be familiar with the most commonly used terms in Islamic studies.
- Have a broad understanding of various perspectives within the Muslim world, particularly by some leading intellectuals.
- Be able to identify and utilize useful sources for the study of Islam.
- Be able to evaluate critically information about Islam by examining the contexts of those commenting on Islam.
- Be able to discuss competently (orally or in writing) several aspects of Islam which have been studied in some depth.

The lectures and tutorials with associated reading are intended to provide students with a general overview of the salient features of Islam.

## 2 Assessment requirements:

**RELI 329 is internally assessed** by means of essays, tutorial assignments, and a take-home test, weighted as follows:

- **7 tutorial assignments to be handed in at tutorials worth 20% of the final grade.** These are to be short thoughtful responses to questions set for the required reading of the week and are to be no more than one page each. Late assignments are strongly discouraged – minus 2% per day, every day – up to two weeks, after which they will not be accepted unless the tutor is advised of extenuating circumstances in advance.
- **Essay one - 2000 words due 13 August** and is worth **25%** of the final grade. 2% per day including weekends and holidays will be deducted for late work.
- **Essay two - 3000 words due 27 September** and is worth **30%** of the final grade. 2% per day including weekends and holidays will be deducted for late work.
- **A final takehome test worth 25%** of the final grade due **on the last day of class, 14 October.** These should be put in the same box near Hunter 318 as the essays above and signed off in the notebook. **No tests accepted after noon, 21 October.** Late fee is 2% per day including weekends and holidays.

## 3 The assessment of this course relates to the course learning objectives in the following ways:

**The tutorial assignments** are to be short (250 words ideally, maximum 500 words) written responses to the current week's required readings and lectures. They ensure that students read and think about the required readings prior to tutorial discussion. They also provide continuous feedback to students on their level of understanding and their development of the analytical skills required in the essays. **They are due in the relevant tutorial.**

**The essays** will encourage students to pursue their own interests in the subject through formulating their own research question(s) in an exploration of primary and secondary sources. In the essays, students will be exposed first-hand to the issues raised in scholarly analysis and will develop the knowledge and the skills necessary to critically evaluate scholarly studies of materials they have studied for themselves.

**The takehome test** allows students to demonstrate their grasp of the material covered in the course and their understanding of the themes addressed, and creates an opportunity to review and reflect on what they have learned in the course as a whole.

## 4 This course is delivered through a combination of lectures and tutorials. The lecture programme introduces new material that incorporates and complements the reading assignment. Generally students will be provided with an outline of the lecture at the beginning of each lecture. This is to encourage thinking and interaction during the lecture instead of writing copious notes and tuning out. The lecture programme does not cover the entire course content; lectures are complementary to the students' reading and to tutorial discussions. Tutorials are an opportunity for discussion and fuller participation in their learning experience. Students are expected to attend each tutorial. In cases of justified absence, satisfactorily written assignments (750 words per tutorial) or other alternative projects related to the material (film reviews) will substitute for attendance.

**The lecture programme** does not cover the entire course content. Lectures are important, but they must be viewed as complementary to your own reading and to tutorial discussions.

- 5 The mandatory requirements** for this course are: 1) the submission of two essays and the final takehome test, and 2) attendance at 80% of the lectures and 6 of the 7 tutorials.
- 6 Required texts:** There is a course reader available at the Victoria Book Store. In addition *The Girl in the Tangerine Scarf* is available in the Victoria Book Store.
- 7 Taping of lectures:** All students in the School of Art History, Classics and Religious Studies are welcome to use audio-tapes to record lectures. If you want to do this, please see your lecturer, tutor or the relevant programme administrator and complete a disclaimer form which advises of copy right and other relevant issues.
- 8 Work-load: (recommendation of the Faculty of Humanities and Social Sciences):** For 300-level 20 points one trimester courses, the working party on workloads and assessments recommends 13 hours per week. An average student should spend 10 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[300 – level                      1 trimester                      20 points                      13 hours]

- 9 General University statutes and policies** 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/avcacademic/Publications.aspx](http://www.victoria.ac.nz/home/about_victoria/avcacademic/Publications.aspx)

- 10 Class representatives**  
Class representatives are elected in the first week or two of the term. They are supported by the VUW Students' Association, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your class rep will be listed on the Religious Studies notice board.
- 11 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 staff
- The work of other students or staff
- Information from the Internet
- Software programs and other electronic material
- Designs and ideas
- The organization or structuring of any such material

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

- 12 Use of Turnitin:** Student work provided for assessment in this course will be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. Handwritten assignments are not accepted. You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.
- 13 Student Learning Support Services** A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at Level 0, Kirk wing, Hunter courtyard, tel: 463 5999
- 14 Supplementary Materials** A website of materials related to RELI 329 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>.
- 15 Guidance in essay writing and presentation of bibliographies** Please refer to Religious Studies guidelines for essays, attached.
- 16 Evaluation:** This course will be evaluated by **UTDC**

## Lecture Programme

**Lecture Programme and required readings:** The required readings are essential background for the lectures/tutorials and should be completed **before each lecture**. Additional readings might be added during the semester. Tutorials further discuss the readings.

- 15 July** Introduction to the Course: Overview, Colonialism, Imperialism, and Nationalism [guest lecture]
- 22 July** Fundamentalism/Religious Nationalism: Oppositional Reactions to Modernity
- 29 July** Wahhabism: Classic Islamic Religious Nationalism
- 5 August** Afghanistan: The Taliban
- 12 August** Film: *The Kite Runner*
- \*\*First Essay Due Friday, 13 August\*\***
- 19 August** Mosque Visit in Wellington

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**Mid Trimester break (23<sup>rd</sup> August – 5<sup>th</sup> September 2010)**  
**MID-TERM BREAK–REQUIRED READING: Finish: *The Girl in the Tangerine Scarf* [GTS] [this makes up for three classes with no reading]**

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- 9 September** Iran and the Iranian Revolution and “Iran: Adrift in a Sea of Blood”
- 16 September** Sufism in the Modern World
- 23 September** Women in Islam – four guest speakers (first hour) and the art of Shirin Neshat the second hour.
- \*\*Second Essay due Monday, 27 September\*\***
- 30 September** The Special Case of Turkey and Fethullah Gülen
- 7 October** Islam and Democracy
- 14 October** Film TBA

## Tutorial Programme

### Week beginning

#### 12 July

*No tutorials*

#### 19 July Tutorial on religious nationalism

*Tutorial assignment:* How do the rise of nationalism and the reaction of fundamentalists relate to the GWT? How does this relate to the Agrarianate Age and the High Tech Era?

#### 26 July Tutorial on Wahhabis

*Tutorial assignment:* Wahhabism is an example of fundamentalism/religious nationalism. Make an argument pro or con.

#### 2 August Tutorial on the Taliban

*Tutorial assignment:* Given the previous class on Wahhabism, discuss what Wahhabi principles the Taliban exaggerated even further (actually Pashto tribal customs) to create a hyper-Wahhabi state in Afghanistan.

#### 9 August and 16 August *No tutorials*

### Mid Trimester break (23<sup>rd</sup> August – 5<sup>th</sup> September 2010)

#### 6<sup>th</sup> September Tutorial on Iran

*Tutorial assignment:* From an Iranian viewpoint, why was there a revolution in 1979 against the Shah? If you were an Iranian then would you have participated? Why or why not?

#### 13<sup>th</sup> September Tutorial on sufism

*Tutorial assignment:* What is the appeal of sufism and why is still so important in the modern world? Make a cogent argument.

#### 20<sup>th</sup> September Tutorial on Muslim women

*Tutorial assignment:* Considering what you have read about Muslim women, how does this harmonize (or not) with actual first-person accounts of women's experience in GTS? Be sure to use specific examples from GTS!

#### 27<sup>th</sup> September Tutorial on Turkey

*No tutorials:* Explain the principles of Gülen's enterprise and why you think it is successful (or not if you wish).

#### 4<sup>th</sup> October and 11<sup>th</sup> October *No tutorials*

## Logistics of Essays

- 1 Essays must be placed in the locked essay box located near the programme administrator's office (HU 318) and students must date and sign the essay register when submitting an essay. Essays must also be submitted electronically to Blackboard. No responsibility will be taken for work pushed under doors, or for which there is no record. Students should keep a copy of all their work until it is returned.

The first essay is to be submitted by **13 August**  
 The second essay to be submitted by **27 September**

Please put your name on the **BACK** of the last page of the assignment only

- 2 Penalties for late essays / assignments:
  - 2 percent per 24 hours will be deducted for late essays up to a maximum of 14 days, after that essays may count towards course requirements but will receive 0%;
  - essays submitted more than two weeks late will not be accepted for assessment unless prior written arrangement has been made with the course coordinator;
  - Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's or other appropriate certification.

## DOING Essays

In devising an essay topic remember that an essay should answer a clearly defined question and develop an argument. An essay must offer a consistent interpretation of a specific issue, sustained by appropriate evidence, and it must be presented in accordance with the departmental guidelines. Please put your name on the **BACK** of the last page of the essay.

### **SOURCES –**

#### **HERE IS THE SCOOP:**

There is a massive *Encyclopaedia of Islam* published by E.J. Brill BP40 E56 [with an electronic version for keyword searching] and another *The Oxford encyclopedia of the modern Islamic world*.

Before even beginning to search on the web go to the best site for reliable information on Islam: [WWW.uga.edu/islam](http://WWW.uga.edu/islam) **These are the sources to have in your bibliography before any other websources.**

### **On Wikipedia –**

Wikipedia's founder, Jimmy Wales, says he wants to get the message out to college students that they shouldn't use it for class projects or serious research.

Mr. Wales says that he gets about ten e-mail messages a week from students who complain that Wikipedia has gotten them into academic hot water. "They say, 'Please help me. I got an F on my paper because I cited Wikipedia'" and the information turned out to be wrong, he says. But he said he has no sympathy for their plight, noting that he thinks to himself: "For God sake, you're in college; don't cite the encyclopedia."

The sources cited in Wikipedia, however, can be of use – so you can use it as a bibliographic source to lead you to other sources, which you can then critically examine.



**A Selected Bibliography of books pertaining to Islam available on Reserve in Victoria Library is posted on Blackboard.**

## Essay one

[no cover sheets; name and course number written only on back of last page]

This is a two-part project and you need to do both parts. See the reading list in this course outline for books at VUW library on reserve for you to use as a start. There will also be many articles by these individuals on Library databases and the web. Start with those primary sources and then go to the web and access the web pages of these individuals.

### Part 1

From the list below you will write a 750-word exposé on one person who presents Islam and/or Muslims negatively. Include a very brief biography and intellectual history [maximum 50-75 words] and show clearly, with short quotes, **how** this person goes about their anti-Islam/Muslim agenda. Detail their presuppositions and arguments.

**The cast to choose from:** Fouad Ajami, Bernard Lewis, Ayaan Hirsi, Robert Kramer, Fareed Zakaria, Daniel Pipes, , Thomas Friedmann, Francis Fukuyama, Patricia Crone, Ibn Warraq (pseudonym).

### Part 2

From the list below you will write a 1250-word critical analysis on one 20<sup>th</sup>-21<sup>st</sup>- century Muslim thinker. Again, include a brief biography and intellectual history [75 words maximum], outline how they deal with modernity, Islam, tradition etc., and then critically argue why or why not you think their ideas are appropriate for the problems facing the Muslim world today.

**The cast to choose from:** Jamal al-din Afghani, Muhammad Iqbal, Rashid Rida, Ali Shariati, Ayatullah Khomeini, Muhammad Khatami, Nasr Abu Zayd, Muhammad Arkoun, Fatima Mernissi, Abdulkarim Soroush, Fazlur Rahman, Chandra Muzaffar, Tariq Ramadan, Khalid Abou El Fadl, Shirin Ebadi.

## Essay 2

[no cover sheets; name written only on back of last page]

1. This essay has a good deal of latitude; you can address anything that touches on the contemporary Islamic world except democracy and human rights [because you will get a chance to do that on the final test]. Self-chosen topics must be cleared with the lecturer. By **13 September** you should have a topic, a viable thesis, and sufficient sources. Please email all of this to me to confirm or better yet, give it to me in class on paper. **If you do this in a timely manner you will receive a three-point addition in the essay grade.** Past experience has shown this initial process will assist considerably in essay success. Then please start writing.

The thesis should be clear, provocative if possible, and followed by a synopsis of your argument – ideally all on the first page. Take a stand.

Please make sure your essay is polished – at least two rewrites are necessary. Have your flatmate or friend give you feedback. This is how one improves writing. Rushing at the last minute is counterproductive.

**Take-home Test:** There are two questions each worth 50% of the final mark, and you answer both of them. Please hand in BOTH parts stapled together WITH page numbers. 1.5 spacing if you use MSWORD. NO cover sheets. Please put your name on the BACK of the last page of the exam.

**Part 1** You have been suddenly appointed as an advisor to the NZ Ministry of Foreign Affairs. They basically think that the Islamic world is a threat to the West, which means it is a threat to New Zealand. Number your answer 1.1, 1.2 and 1.3 please. [1000-1250 words total for Part 1].

- 1) To win their confidence you explain the nature of fundamentalism, nationalism, and imperialism in the context of the Islamic world and cite examples from Iran, Saudi Arabia, Afghanistan, and Turkey to show the roots of conflict within the Islamic world.
- 2) Using the following Muslim intellectuals (some may not be applicable but use as many as possible), Gülen, Mernissi, Sourush, Shariati, and Abou El Fadl, show them how there are Muslims who seek to reform Islam to make it more harmonious with the modern world.
- 3) Argue whether you think the Islamic world is or is not a threat to the West as you conclude your report.

Under no circumstances are you to use other sources than what we have used in class.

**Part 2** With the success of your previous report, you are now writing as a UN consultant on the topic, “Is there any hope for democracy and human rights in the Islamic world?” Here you will share your knowledge of discussions concerning democracy and human rights. Formulate a thesis and an argument. In your argument consider the following in this order: Begin with your overall thesis and argument [200-250 words] and then label 2.1, 2.2, and 2.3 discussing the next three points. [1000-1250 words total for Part 2]

1. Is the development of a “progressive Islam” in the world related to increasingly democratic societies. Why or why not? Utilize as many of the five intellectuals listed in Part One as possible.
2. Explain how the role of Muslim women in the modern world influences the development of democracy. You will need to explain the differences of cultural assumptions here. It is important to use lecture notes from the class on women and the mosque visit. No out-of-class sources.
3. To what extent does the relationship between Wahhabism, fundamentalism, and nationalism influence democratic movements? Give examples from Saudi Arabia, Iran, Afghanistan, and Turkey that we had in class. No outside sources please.

**This makes 2000-2500 words total for the test**

Please do not duplicate information in between the two questions. Your answers should be very well crafted –beyond the level of your tutorial assignments. You have had 3 months to ponder these questions.

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

## What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you **MUST** cite your sources in **ALL** cases. This means you should basically do two things:

- (1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use **quote marks** around all words that are not yours; and
- (2) You should **footnote** your source for all **direct quotes** (see (1)), **facts, ideas, ways of approaching your problem, sources of inspiration**, etc. – in other words, you should **acknowledge your source in absolutely ALL cases** where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . . "; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to **phrase your writing** in the body of your essay so that your **debts to your sources are clear**, where possible. Use phrases such as, "According to Smith," "Following Scrimgeour, we might say that . . ." "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

## How to cite

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.

### **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'an 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'an**

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

In quoting the Qur'an, 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'an 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'an, 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'an will be taken from *An Interpretation of the Qur'an: 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'anic 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'an you use alphabetically under its title. For example:

#### **Bibliography:**

*An Interpretation of the Qur'an: 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'an), 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,<sup>1</sup> but wrong to write it like this<sup>2</sup>. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.<sup>3</sup>

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.<sup>4</sup> If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.<sup>5</sup>

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

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.

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<sup>1</sup> Random correct placed footnote.

<sup>2</sup> Random incorrectly placed footnote.

<sup>3</sup> 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.

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

<sup>5</sup> Ibid. [This means page 36, exactly like the preceding footnote.]

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

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

<sup>8</sup> Madan, *Non-Renunciation*, 38-40.

<sup>9</sup> Robinson and Johnson, *The Buddhist Religion*, 115.