



**RELI 424**

**Advanced Studies in Religion and Society**

**Religious Studies**

**School of Art History, Classics and Religious Studies**

**28 February to 14 October 2011**

# RELI 424

## Advanced Studies in Religion and Society

### Part 1

#### Recognising Sufism: Transformation in the Islamic Tradition

Course co-ordinator:	Art Buehler HU 116 463 7409 <a href="mailto:art.buehler@vuw.ac.nz">art.buehler@vuw.ac.nz</a>
Where and when:	Lectures: EA 012 Monday 2:10 – 4:00
<b>Trimester dates:</b>	
Teaching dates:	28 February to 3 June 2011
Exam/Assessment period:	10 June to 2 July

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

**Religious Studies is at Hunter.** The programme administrator, Alikali Kalliabetsos, is in HU 318 (ext 5299), [aliki.kalliabetsos@vuw.ac.nz](mailto:aliki.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 p.m.** You can arrange to meet with Art Buehler in his office by appointment, and he will also answer all emails promptly. He will be in his office (usually) Tuesdays (1-4 pm), Wednesdays (1-4 pm) and Fridays (noon – 3:30 pm), but appointments are the best option.

**This course is taught in two parts. The first part is taught by Dr Art Buehler and runs from 28 February to 2 July 2011.**

**The Second part is taught by Dr Rick Weiss and runs from 11 July – 15 October.**

**Work for the first part of the course must be handed in for assessment by 24 June 2011.**

**Work for the second part of the course must be handed in for assessment by 28 October 2011.**

# The Course outline

## 1 The course Aims:

- 1) To introduce students to the literature and debates in sufism and in the academic study of sufism
- 2) To provide students with relevant vocabulary, analytical frameworks and concepts to analyse and appreciate sufism in the larger context of Islamic Studies.
- 3) To provide students with the necessary skills and resources to undertake independent argument and analyses in the areas covered by the course.
- 4) To discern the connection of religious experience, in this case contemplative practice, to the varied manifestations of sufism cross-culturally without reducing the multi-faceted phenomenon of sufism to one factor.

## 2 The course has four learning objectives:

### Students passing this course should have

- (1) An understanding of the methods and theories utilised by scholars in the field of Religious Studies – in this case transpersonal psychology and history of religions.
- (2) A multi-cultural, multi-disciplinary understanding of the study of Sufism.
- (3) Have developed academic writing skills.
- (4) Have developed skills in presenting research to an academic body.

## 3 This course is delivered through regular seminars

Seminar programme (see below). The programme 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.

## 4 The course content

This course examines and discusses the literature and debates in the area of Sufism in the larger context of Islamic Studies. We shall look at the connection between religious experiences, such as contemplative practice, to the varied manifestations of Sufism in various cultural situations.

## 5 Assessment is by means of two written assignments and a class presentation. Details regarding dates for class presentations for part one of the course are given in the seminar schedule section of this outline:

- i. an **essay** of a maximum of 5,000 words, on a topic to be negotiated with Dr Buehler; the final essay is to be submitted by **Friday 24 June 2011**, worth **50%** of total.
- ii. an **essay** of a maximum of 5,000 words, on a topic to be negotiated with Dr Weiss; the **final draft** is to be submitted by Friday, **28 October 2011**, worth **50%** of total.

**All work** must be handed in for **final assessment** by **Friday 28 October 2011**

**Rationale for assessment:** The two essays allow students to apply their analytical skills to information retrieved through library research on a set topic. Essays demonstrate the students' level of proficiency in finding, understanding, and using sources. They develop the skills of critical reading, analysis and organizing material necessary for continued study in the area. The process also gives the opportunity to develop more in-depth knowledge of an area covered and the skills of critical analysis. The seminar presentation allows students to develop their skills in small group teaching and discussion.

**Essays are to be submitted** to the assignment box outside the Religious Studies office (HU 318). Essays are also to be submitted electronically, via Blackboard, in part so that student work can be checked for plagiarism via TurnItIn.

**6 Required text: Readings noted below in Seminars provided by the Religious Studies Programme**

**7 Mandatory Course requirements:**

To gain a pass in this course each student must submit all the required work for assessment and attend 80% of seminars and give a 20-minute presentation to the seminar.

**8 Workload (recommendation of the Faculty of Humanities and Social Sciences):** For 400-level 30 points courses, the working party on workloads and assessments recommends a total expected workload of 300 hours spread evenly over the whole year.

**9 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>

- 10 Use of Turnitin**  
Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which compares submitted work with a very large database of existing material. At the discretion of the Head of School, handwritten work may be copy-typed by the School and subject to checking by Turnitin. Turnitin will retain a copy of submitted material 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.
- 11 Where to find more detailed information**  
Find key dates, explanations of grades and other useful information at [www.victoria.ac.nz/home/study](http://www.victoria.ac.nz/home/study). Find out how academic progress is monitored and how enrolment can be restricted at [www.victoria.ac.nz/home/study/academic-progress](http://www.victoria.ac.nz/home/study/academic-progress). Most statutes and policies are available at [www.victoria.ac.nz/home/about/policy](http://www.victoria.ac.nz/home/about/policy), except qualification statutes, which are available via the *Calendar* webpage at [www.victoria.ac.nz/home/study/calendar.aspx](http://www.victoria.ac.nz/home/study/calendar.aspx) (See Section C).  
  
Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at [www.victoria.ac.nz/home/about\\_victoria/avcacademic](http://www.victoria.ac.nz/home/about_victoria/avcacademic)
- 12 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.
- 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, facing Hunter Courtyard tel: 463 5999.
- 14 Supplementary Materials** A website of materials related to **RELI 424** is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your Student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463-6666 (extension 6666 from VUW phones) or by email [scs-help@vuw.ac.nz](mailto:scs-help@vuw.ac.nz)
- 15 Evaluation** This course will be evaluated by **UTDC**.

# Seminar Schedule

## Week 1 (Beginning March 7)

**What is Sufism? Why Study Sufism? Who is a Sufi? Fundamental Islamic Concepts. The Sources of the Tradition: The Qur'an and Hadith. Sunni/Shi'i Islam. The Significance of Sufism in Islam**

### Reading:

Ernst, *Shambhala Guide to Sufism* pp. 1-57;

Schimmel, *Mystical Dimensions of Islam* (hereafter MD) 3-22.

William Chittick, *The Faith and Practice of Islam* [hereafter FPI], 1-33.

Buehler, "Modes of Sufi Transmission in New Zealand," in *New Zealand Journal of Asian Studies* 8/2 pp. 97-109.

## Week 2 (Beginning March 14)

**Contemplative Disciplines: Naqshbandi, Jerrahi, and Mevlevi**

### Reading:

**Naqshbandi:** Buehler, *Sufi Heirs of the Prophet*, 98-130;

**Mevlevi:** From [http://www.dar-al-masnavi.org/intro\\_ceremony.html](http://www.dar-al-masnavi.org/intro_ceremony.html) and <http://www.dar-al-masnavi.org/golpinarli-2.html>

**Jerrahi:** Frager, *Heart, Self, Soul*, 47-93

## Week 3 (Beginning March 21)

**The Development of Sufi Lineages [Naqshbandiyya, Chishtiyya] and beyond Sufi Lineages**

### Reading:

Buehler, *Sufi Heirs*, 82-97;

LeGall, *A Culture of Sufism*, 13-33;

Lawrence and Ernst, "What is a Sufi Order?" in *Sufi Martyrs of Love*, 11-26.

Kim, "The Place of Sufism in the Gülen Movement," 242-276.

**Week 4** (Beginning March 28)

**Sufi Poetry as Contemplative practice**

**Reading:**

Safavi and Weightman, *Rumi's Mystical Design*, 39-115; 219-234.

**Week 5** (Beginning April 4)

**Workshop on Sufi Poetry: Close Reading**

**Reading:**

Nicholson's translation of the *Mathnawi*, Book 1 verses 1-1389, 5-76.

**Week 6** (Beginning April 11)

**Shrine Visitation in Sufism**

**Reading:**

"The Mystery of the Nizamuddin Dargah," and "The Significance of the Dargah of Hazratbal in the Socio-Religious and Political Life of Kashmiri Muslims," in Troll, ed., *Muslim Shrines of India*;

Shameem Burney Abbas, "Ethnographies of Communication" and "Closing the Circle of the Mystic Journey," in *The Female Voice in Sufi Ritual*. pp 52-84; 129-145.

**Mid trimester break April 18 – May 1 2011**

**No class week of May 2**

**Week 7** (Beginning May 9)

**Sufism and Politics**

**Reading:**

Helminski, Kabir, "The Way of the Dervish," in *The Knowing Heart* Boston: Shambhala, 1999, 134-142

Caplan, Mariana, *Halfway up the Mountain: The Error of Premature Claims to Enlightenment*. Prescott, AZ: Holm Press, 1999, 400-431. [this is at the level of the master-disciple relationship];

Paul L. Heck, "The Politics of Sufism: Is there one?, " 13-29; 230-233

Roman Loimeier, "Sufis and Politics in Sub-Saharan Africa"; 59-101

**Week 8** (Beginning May 16) **Student Presentations**

**Week 9** (Beginning May 23) **Student Presentations**

**Week 10** (Beginning May 30) **Student Presentations**

**End of Part one**



## INFORMATION FOR THE ESSAY

### 1. Topic

The topic for the research paper should be something that really interests you. At the outset, it may be a question you have, an area you would like to know much more about. If you have created a bibliography on the subject(s) of your choice this is only a beginning and your actual topic must be shaped through your own reading and thinking. The first step is to find what books exist on your subject; utilize First Search in the library and print out a list. Librarians will assist you in a search strategy with keywords and appropriate subject combinations. Do not forget to ask Tony Quinn in Vic Library about World Cat.

The next step is to skim through the books and learn the outlines of your subject. Take two hours and ten books and examine the tables of contents and section headings. Take note of the kinds of questions asked and the issues addressed. Read only to learn the overall areas of your subject or when a particular aspect especially excites you. Often the *Encyclopedia of Islam* or *Encyclopedia of Religion* can provide an appropriate overview for terms and ideas unfamiliar to you. **Then** check the WEB. Information on the WEB is much more subject to bias and you should be aware of agendas (just like in books you read). Please read the blurb on Wikipedia in the course outline.

It is not easy to research a subject with which you are unfamiliar but these are skills you can use for a variety of purposes later. By this point you have looked through the literature and should come and talk with me to narrow down the topic. We will schedule an appointment after the first class to get this process moving.

Usually in the writing your paper, you find that you come to see your topic more clearly. In fact, you discover what it is you have to say about it while you write. Good. That is part of the creative process. Then go back and re-write the paper, so that the entire paper gains coherence by having a new and clearer understanding of your topic before you. State your topic clearly right away, and provide your reader with distinct guideposts as you move from point to point.

### 2. Style

The paper should be written with care and with scrupulous attention to proper form. Here are a few warning points from past experience:

- a) Spelling should be correct.
- b) Grammar should be correct, with special attention to tense consistency throughout; care should be taken to avoid using sexist or non-inclusive language where possible, since this too is poor form. Remember, three things, like this, and that have a comma before and.
- c) Remember the power of the specific, the concrete instance. Both generalizations and concrete examples are important. Often, however, a generalization can be better made by use of a concrete example.
- d) Remember to italicize all foreign words that are not capitalized proper names.
- e) When you quote, introduce and comment upon the passage you have chosen to quote. A quotation should not simply be a substitute for your own prose. Either who said it or the context in which it was said must be significant. Contextualize quotations. Three lines or more should be indented and single spaced.
- f) Use standard footnote and bibliographic form. On matters of style see *A Manual of Style* (University of Chicago). This is at the end of the course outline

### 3. Form and Length

The essay should be typed and double-spaced (1.5 in MS Word) and may not be substantially longer than the 5000-word limit without explicit permission. You should proofread your essay carefully before handing it in. Careless errors on a final draft do not do justice to the work you put into a paper. You will have numerous times to rewrite the essay.

### 4. Draft Date and Due Date

If you are having difficulties finding a paper topic and writing a prospectus you should meet with the instructor as soon as possible. Remember that many books will have to be requested through interlibrary loan. This takes time.

**March 16**     **Topic chosen**

**March 23**     A one-page prospectus and preliminary

bibliography/webliography due [see me if you do not know where to start to find books on your topic] This counts as a response paper

**March 30**     A two-page introduction of the paper topic with attached webliography/bibliography..

**April 6**        A two-page **argument** of your paper due. Note an honours essay is not a catalog of data but your arguing a certain point and backing it up.

**May 13**        A draft of the first five pages and a complete bibliography/webliography; **this is a firm date.**

## **Selected Bibliography**

### **Sufism and Anthropological Studies** (see area bibliographies below and literature)

Abd al-Qadir al-Jilani. *The secret of secrets*. Cambridge : The Islamic Texts Society, 1994.

Addas, Claude. *Quest for the red sulphur : the life of Ibn `Arabi*. Cambridge : Islamic Texts Society, 1993.

\_\_\_\_\_. *Ibn `Arabi, the voyage of no return*. Cambridge, UK : Islamic Texts Society, 2000.

Arberry, Arthur. *Sufism: An Account of the Mystics of Islam*, 1950.

`Attar, Farid al-Din. *The speech of the birds : concerning migration to the real, the Mantiqu't-tair*. Cambridge, UK : Islamic Texts Society, 2001.

`Attas, `Abd Allah ibn `Alawi. *The lives of man : a Sufi master explains the human states : before life, in the world, and after death*. Louisville, KY : Fons Vitae, 1998.

Baldick, J. *Mystical Islam: An Introduction to Sufism*, 1989. Not recommended.

Bayrak, Tosun. *The Name & the named : the divine attributes of God*. Louisville, KY : Fons Vitae, 2000.

Bruijn, J. T. P. de. *Persian Sufi poetry : an introduction to the mystical use of classical Persian poems*. Richmond, Surrey : Curzon, 1997.

Chodkiewicz, Michel. *Seal of the saints : prophethood and sainthood in the doctrine of Ibn `Arabi*. Cambridge : Islamic Texts Society, 1993.

Corbin, Henry. *Alone with the alone : creative imagination in the Sufism of Ibn `Arabi*. Princeton, N.J. : Princeton University Press, 1998.

Cutsinger, James S. *Paths to the heart : Sufism and the Christian east*. Louisville, Ky: Fons Vitae, 2003.

Darqawi, Muhammad al-`Arbi ibn Ahmad. *Letters of a Sufi master*. Louisville, KY : Fons Vitae, 1998.

Eaton, Gai. *Remembering God : reflections on Islam*. Cambridge : Islamic Texts Society, 2000.

Friedl, Erika. *Women of Deh Koh*.

Friedlander, Shems. *Rumi : the hidden treasure*. [Louisville, KY] : Fons Vitae, 1998.

Ghazzali al-. *Deliverance from error : an annotated translation of al-Munqidh min al Dalal*. Louisville, KY : Fons Vitae, 1999.

\_\_\_\_\_. *Al-Ghazzali on the manners relating to eating*. Cambridge : Islamic Texts Society, 2000.

\_\_\_\_\_. *Invocations & supplications*. Cambridge : Islamic Texts Society, 1996.

\_\_\_\_\_. *On disciplining the soul*. Cambridge, UK : Islamic Texts Society, 1995.

\_\_\_\_\_. *The ninety-nine beautiful names of God*. Cambridge, UK : Islamic Texts Society, 1995.

\_\_\_\_\_. *The remembrance of death and the afterlife*. U.K. : Islamic Texts Society, 1989.

\_\_\_\_\_. *Faith in divine unity & trust in divine providence*. Louisville, Ky. : Fons Vitae, 2001.

Gilsenan, Michael. *Saint and Sufi in Modern Egypt: An Essay in the Sociology of Religion*, 1973.

- Heer, Nicholas. *Three early Sufi texts*. Louisville, Ky. : Fons Vitae 2003.
- Hoffman, Valerie. *Sufism, Mystics and Saints in Modern Egypt*, 1995.
- Ibn al-`Arabi. *Divine governance of the human kingdom*. Louisville, KY : Fons Vitae, 1997.
- Ibn `Ajibah. *The autobiography of the Moroccan Sufi Ibn Ajiba*. Louisville, KY : Fons Vitae, 1999.
- Legall, Dina. *A culture of Sufism :Naqshbandis in the Ottoman world, 1450-1700*. Albany : State University of New York Press, 2004.
- Lings, Martin. *A Sufi Saint of the Twentieth Century*, 1973.
- \_\_\_\_\_. *What is sufism?* Cambridge : Islamic Texts Society, 1993.
- Massignon, Louis. *The passion of Al-Hallaj : mystic and martyr of Islam*. Princeton, N.J. : Princeton University Press, 1994.
- Merton, Thomas. *Merton & Sufism :the untold story : a complete compendium*. Louisville, KY : Fons Vitae, 1999.
- Nasr, Sayyed Hossein, (ed). *Islamic Spirituality*, volume I 1987, volume II 1991.
- Biased toward perennialist perspectives almost entirely.
- Nettler, Ronald L. *Sufi metaphysics and Qur'anic prophets : Ibn `Arabi's thought and method in the Fusus al-hikam*. Cambridge : Islamic Texts Society, 2003.
- Renard, John, *Knowledge of God in classical Sufism : foundations of Islamic mystical theology*. New York : Paulist Press, 2004.
- Sadr al-Din Shirazi, Muhammad ibn Ibrahim. *The elixir of the Gnostics*. Provo, Utah : Brigham Young University Press, 2003.
- Savage-Smith, E. *Magic and divination in early Islam*. Aldershot : Ashgate Variorum, 2004.
- Schimmel, Annemarie. *Mystical Dimensions of Islam*, 1975. The classic overview in English.
- Sells, Michael. *Early Islamic mysticism :Sufi, Qur'an, Miraj, poetic and theological writings*. New York : Paulist Press, 1996.
- Tabrizi, Shams-i. *Me and Rumi : the autobiography of Shams-i Tabrizi*. Louisville, Ky. : Fons Vitae, 2003.
- Suhrawardi, Yahyá ibn Habash. *The shape of light =Hayakal al-Nur*. Louisville, KY : Fons Vitae, 1998.
- Sulami, Muhammad ibn al-Husayn. *Early Sufi women*. Louisville, KY : Fons Vitae, 1999.
- Trimingham, J. Spencer, *The Sufi Orders in Islam*, 1971. Dated but still useful.
- von Grunebaum, Gustave. *Muhammadan Festivals*, 1951 and reprints.

## Literature

- Sabir Afaqi. *Tahirih in history : perspectives on Qurratu'l-'Ayn from East and West*. Los Angeles : Kalimat Press, 2004.

- Browne, Edward. *A literary history of Persia*. 4 vols. Curzon, 1999.
- Bruijn, J. T. P. de. *Persian Sufi poetry : an introduction to the mystical use of classical Persian poems*. Richmond, Surrey : Curzon, 1997.
- Firdawsi, Abu al-Qasim Hasan. *The Sháhnáma of Firdausí*. 9 vols. London : Routledge, 2000.
- Ghalib, Mirza. *Ghalib, 1797-1869*. Delhi : Oxford University Press, 1994.
- Ghalib, Mirza Asadullah Khan. *The Oxford India Ghalib :life, letters, and ghazals*. New York : Oxford University Press, 2003.
- Guppy, Shusha. *Fairytales and folktales from ancient Persia*. London : I. B. Tauris, 2004.
- Hägg, Tomas. *The virgin and her lover :fragments of an ancient Greek novel and a Persian epic poem*. Boston, MA : Brill, 2003.
- Hillenbrand, Robert. *Shahnama :the visual language of the Persian book of Kings*. Burlington, VT : Ashgate, 2004.
- Khurshidulislam. *Three Mughal poets : Mir, Sauda, Mir Hasan*. Oxford : Oxford University Press, 1994.
- Robinson, B. *The Persian book of kings :an epitome of the Shahnama of Firdawsi*. London : Routledge Curzon, 2002.
- Saleh, Tayyib. *Wedding of Zein*.
- Shackle, C. *Hali's Musaddas :the flow and ebb of Islam*. New York : Oxford University Press, 1997.
- Winchester, Bapsy. *The heroines of ancient Persia :stories retold from the Shahnama of Firdausi, with fourteen illustrations*. Mumbai : K.R. Cama Oriental Institute, 2003.

## **Studies dealing with sufi history and practice in special areas.**

- Abu Mannah, Butrus. *Studies on Islam and the Ottoman Empire in the 19th century, 1826-1876*. Istanbul : Isis Press, 2001.
- Bos, Matthijs. *Mystic regimes :Sufism and the state in Iran, from the late Qajar era to the Islamic Republic*. Boston, MA : Brill, 2002.
- Deweese, Devin. *Islamization and native religion in the Golden Horde Baba Tükles and conversion to Islam in historical and epic tradition*. University Park, PA: Pennsylvania State University Press, 1994.
- Eaton, Richard Maxwell. *The rise of Islam and the Bengal frontier, 1204-1760*. New Delhi : Oxford University Press, 1993.
- Islam, Riazul. *Sufism in South Asia :impact on fourteenth century Muslim society*. Karachi : Oxford University Press, 2002.
- Küçük, Hülya. *The role of the Bektashis in Turkey's national struggle*. Leiden ; Boston : Brill, 2002.

Manz, Beatrice Forbes. *Varieties of religious authority and practice in Central Asia*. Washington D.C.: National Council for Eurasian and East European Research, 1999.

Troll, Christian. *Muslim shrines in India :their character, history and significance*. New Delhi : Oxford University Press, 2003.

## 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.

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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.]

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.

### **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.

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<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.