

RELI 329

ISLAM IN THE CONTEMPORARY WORLD

**SCHOOL OF ART HISTORY, CLASSICS & RELIGIOUS STUDIES
VICTORIA UNIVERSITY OF WELLINGTON**

2006

RELI 329

ISLAM IN THE CONTEMPORARY WORLD

Course co-ordinator:	Dr Art Buehler, HU 116 tel: 463-7409 art.buehler@vuw.ac.nz
Tutor:	Charlotte Boyer, charlotte_boyer_@hotmail.com
Where and when:	Lectures: HM 002 Wednesdays 03:10 to 05:00 pm Tutorials: Times and place to be advised.

Religious Studies is in Hunter Building. The programme administrator, Alikali Kalliabetsos, is in HU 318 (ph: 463 5299, email: aliki.kalliabetsos@vuw.ac.nz). **Notices regarding the course or any information on changes will be posted on the department notice board outside her office.**

Office Hours: The main office is open Monday to Friday, 9.30 – 12.00 and 2.30 - 3.30pm. You can arrange to meet with Dr Buehler by appointment. He is usually in HU 116 an hour before class and an hour after class on Wednesdays + Tuesdays or Fridays 12-2. Appointments always are preferable.

Course outline

- 1** **The course** addresses many dimensions of the contemporary Islamic world: 1) **politics** through case studies of Saudi Arabia, Afghanistan, Turkey, and Iran; 2) **cultural perspectives** through discussion of women's role in society, educational reform (Turkey), **art**, and **music**; and 3) significant **intellectual currents**. Prior coursework in foreign cultures, religion, or politics is helpful.

By the end of this course, students should be conversant with a variety of perspectives concerning the “situation” of the Islamic world(s). Most importantly, they will be able to utilize a variety of theoretical approaches to look at religio-political questions multi-valently and to use sources dealing with Islam in a discriminating fashion.

- 2** **Course objectives:**
- To introduce students to various perspectives on the modern Islamic world
 - To help the students develop skills in approaching the study of Islam critically and sensitively, with an awareness of the agendas and presuppositions of the authors. Students will be expected to apply analytical categories and perspectives that we have learned in class to actual religio-political situations in order to accomplish this goal.

3 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. Additional readings may be assigned depending on how the course evolves. The lecture programme does not cover the entire course content. Lectures are important, but they must be viewed as complementary to your own reading in the field and to tutorial discussions. **The lecturer assumes that students have been at previous lectures and have read the material.**

4 Mandatory requirements: Attaining at least 50% for course assessment.

5 The course is internally assessed by means of 2 essays, a take-home exam and tutorial assignments as follows:

- An essay of no more than 2000 words, to be submitted by **Friday, 18 August 2005**, worth **20%** of the final grade.
- An essay of no more than 3,000 words to be submitted by **Friday, 22 September 2005**, worth **30%** of the final grade.
- **10 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. At the end of each response, include two questions that you had on the reading or lecture. These questions can also serve as points of discussion in the tutorials.
- **A takehome exam worth 30%** of the final grade due on the last day of class.

6 The assessment of this course relates to these objectives in the following ways:

The tutorial assignments are designed to facilitate student reflection on the required readings, and to allow students to develop skills in critical reading and analysis necessary for essay writing and continued study.

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. They will be expected to demonstrate a grasp of one or more theoretical approaches using the categories of political science, fundamentalism, nationalism, and religion in analyzing their topics.

The take-home exam allows students to demonstrate their grasp of the material covered in the course and integrate 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.

7 Required Texts: Khaled Hosseini, *The Kite Runner* and the Course Reader, both available at the Victoria Book Centre.

8 Work-load (Recommendation of the Faculty of Humanities and Social Sciences)

For 300-level 24 points one trimester courses, 18 hours per week are recommended. An average student should spend 15 hours per week for preparation, reading, and writing in addition to attendance at lectures and tutorials.

[300 level 1 trimester 24 points 18 hours]

9 General University policies and statutes

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 available in hard copy or under 'About Victoria' on the VUW home page at www.vuw.ac.nz.

Student and staff conduct

The Statute on Student Conduct together with the Policy on Staff Conduct ensure that members of the University community are able to work, learn, study and participate in the academic and social aspects of the University's life in an atmosphere of safety and respect. The Statute on Student Conduct contains information on what conduct is prohibited and what steps are to be taken if there is a complaint. For information about complaint procedures under the Statute on Student Conduct, contact the Facilitator and Disputes Advisor or refer to the statute on the VUW policy website at: www.vuw.ac.nz/policy/studentconduct

The Policy on Staff Conduct can be found on the VUW website at:

www.vuw.ac.nz/policy/staffconduct

10 Academic grievances

If you have any academic problems with your course you should talk to the tutor or lecturer concerned; class representatives may be able to help you in this. If you are not satisfied with the result of that meeting, see the Head of School or the relevant Associate Dean; VUWSA Education Coordinators are available to assist in this process. If, after trying the above channels, you are still unsatisfied, formal grievance procedures can be invoked. These are set out in the Academic Grievance Policy which is published on the VUW website at:

www.vuw.ac.nz/policy/academicgrievances

11 Students with Impairments (see Appendix 3 of the Assessment Handbook)

The University has a policy of reasonable accommodation of the needs of students with disabilities. The policy aims to give students with disabilities the same opportunity as other students to demonstrate their abilities. If you have a disability, impairment or chronic medical condition (temporary, permanent or recurring) that may impact on your ability to participate, learn and/or achieve in lectures and tutorials or in meeting the course requirements, please contact the course coordinator as early in the course as possible. Alternatively, you may wish to approach a Student Adviser from Disability Support Services (DSS) to discuss your individual needs and the available options and support on a confidential basis. DSS are located on Level 1, Robert Stout Building: telephone: 463-6070 email: disability@vuw.ac.nz

The name of your School's Disability Liaison Person is in the relevant prospectus or can be obtained from the School Office or DSS.

12 Student Support

Staff at Victoria want students to have positive learning experiences at the University. Each faculty has a designated staff member who can either help you directly if your academic progress is causing you concern, or quickly put you in contact with someone who can. In the Faculty of Humanities and Social Sciences the support contact is **Dr Allison Kirkman, Murphy Building, room 407**. Assistance for specific groups is also available from the Kaiwawao Maori, Manaaki Pihipihinga or Victoria International.

In addition, the Student Services Group (email: student-services@vuw.ac.nz) is available to provide a variety of support and services. Find out more at:

www.vuw.ac.nz/st_services/

VUWSA employs Education Coordinators who deal with academic problems and provide support, advice and advocacy services, as well as organising class representatives and faculty delegates. The Education Office (tel. 463-6983 or 463-6984, email at education@vuwsa.org.nz) is located on the ground floor, Student Union Building.

13 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.

14 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 available from the Religious Studies Administrator.

- 15 Aegrotat regulations apply** to internally assessed courses. Students who cannot submit or complete the course requirements due to illness or some other impairment should inform the departmental secretary immediately and present the appropriate documentation.
- 16 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 OK 001 near the Hunter Courtyard, tel: 463 5999
- 17 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>. 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, 463 666 (extension 6666 from VUW phones) or by email scs-help@vuw.ac.nz
- 18 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. All readings are from the Course Reader or *The Kite Runner* (TKR) both available at Victoria Book Store.

12 July **Introduction to Course: Overview, A Review of Basic Concepts in Islam**
If time: a short excursus into Colonialism, Imperialism, and Nationalism

19 July **Fundamentalism/Religious Nationalism: Oppositional Reactions to Modernity**
Readings: Bruce Lawrence, *Defenders of God*, pp. 43-89 and Eqbal Ahmad, *Confronting Empire*, pp. 29-51; 73-82; 89-92. Extra reading for first class: Tariq Ali, *The Clash of Fundamentalisms*, pp. 281-315.

26 July **Wahhabism: Classic Islamic Religious Nationalism**
Readings: Abou El Fadl, in the article, "The Ugly Modern and the Modern Ugly," pp. 49-62; S. Schwartz, *Two Faces of Islam*, pp. 196-243.

2 August **Afghanistan: The Taliban**
Readings: Ahmed Rashid, *The Taliban*, 17-54; 105-116,

9 August **In-class Film: Osama**
Readings: TKR 1-165

16 August **The Special Case of Turkey and Fetullah Gülen**
Readings: Hakan Yavuz, *Turkish Islam*, pp. 1-47.

Mid trimester break (21 August to 3 September 2006)

(finish TKR over break)

- 6 September** **Mosque Visit in Wellington [directions and map to be provided]**
- Readings:** **TKR Finish book**
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- 13 September** **Iran and the Iranian Revolution + “Iran: Adrift in a Sea of Blood” 27 min.**
- Readings:** Roy Mottahedeh, *The Mantle of the Prophet*, pp. 11-17; 323-383.
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- 20 September** **Women in Islam – four guest speakers (first hour) and the art of Shirin Neshat the second hour.**
- Readings:** Simmons, article from *Progressive Muslims*, pp. 235-248; Abou El Fadl, *Speaking in God’s Name*, pp. 209-232; Arkoun, *Rethinking Islam*, “Women,” 60-63.
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- 27 September** **Islam and Democracy**
- Readings:** Arkoun, *Rethinking Islam*, pp.18-29; Saroush, *Reason, Freedom, and Democracy in Islam*, pp. 122-155; Mernissi, *Islam and Democracy*, pp. 42-74.
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- 4 October** **Human Rights and an Islam Suitable for the Contemporary World: Preparation for Take-home final**
- Readings:** Arkoun, *Rethinking Islam*, pp. 106-120; Ali Shariati, *Marxism and other Western Fallacies*, pp., 97-122. Abou El Fadl, from *Progressive Muslims*, pp. 33-48.
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- 11 October** **Cool Algerian film: *Bab el-Oued City* with some great Rai music [possible change of film depending on class interest]**
 Take-home collected

Tutorial Programme

The tutorials will cover the readings and lecture for the present week. There are **10 tutorial assignments** to be handed in at tutorials worth **20%** of the final grade (2% for each assignment). These are to be short thoughtful responses to questions set for the required reading of the week and are to be approximately two pages each. In your response, give examples from the readings.

Tutorial questions for week beginning

- 10 July** No tutorials this week
- 17 July** Using Eqbal Ahmad's, Tariq Ali's, and Bruce Lawrence's readings, argue whether you think the reactions of fundamentalists are due more to Western imperialism or to the nation-state. Take a stand one way or another and argue carefully.
- 24 July** Which was more detrimental to the interests of Balkan Muslims and non-Muslim Albanians: Wahhabism or Serbian imperialism? Be sure to discuss your thoughts on the cultural post-war Arab hegemony in your answer.
- 31 July** Argue whether the Taliban version of Islam was more an Afghan/Pashto version of Islam or simply a Wahhabi transplant from Arabia.
- 7 August** Explain what you have found of interest in the first half of TKR and what you have learned about Afghan culture.
- 14 August** Given the principles of Gülen's enterprise do you think it is successful or not – in a Turkish context?

Mid trimester break (21 August – 3 September 2006)

- 4 September** Now that you have finished TKR and have seen *Osama*, give specific examples of the relative value of these sources in terms of your understanding contemporary life in Afghanistan (obviously you will use the latter half of TKR in your response). The easiest way to do this is to do a combo book-film review for an undergraduate student audience – like a good piece you would find in the *Salient*. Make it critical and interesting. The best one might even be submitted to the *Salient* if the author consents.

- 11 September** 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?
- 18 September** Summarize the rationale underlying the traditional patriarchal “Islamic” view on women outlined by Arkoun and Abou El Fadl. This should be half a page. Then outline what you would think Simmons’s response would be to these sources, i.e., her response to the traditional patriarchal view of women. Remember to discern the logic of the sources and interpretive rationale behind the Islamic patriarchal view.
- 25 September** Are democracy and Islamic government incompatible? – discuss using ALL three sources in the reading.
- 2 October** Pick one of the three articles and argue why that perspective is the most effective way to make the world a better place. Make a solid argument refuting and/or incorporating the ideas of the other two authors.
- 9 October** **No tutorials this week**

Essays

The essays should be a thoughtful treatment of a well-defined topic, based on your own thinking and research. The participants are encouraged to come up with their own essay topics, but it is essential that they first discuss their plans with the lecturer.

- 1 **Essays and assignments** must be placed in the locked assignment box located near the programme administrator's and students must date and sign the essay register when submitting an essay. No responsibility will be taken for assignments for which there is no record. Students should keep a copy of all their work until it is returned.
- 2 **Due dates:**
The first essay to be submitted by **Friday, 18 August 2006**
The second essay to be submitted by **Friday, 22 September 2006**
- 3 **Penalties for late essays / assignments:**
 - 1 percent per 24 hours will be deducted for late essays.
 - 3 percent per 24 hours for [*gasp!*] late takehome finals.
 - Essays submitted more than two weeks late will not be accepted for assessment unless prior written arrangement has been made with the lecturer.
 - Essays submitted late due to medical reasons must be given to the Administrator accompanied by a doctor's certificate.

- 4 **Academic integrity and plagiarism**
Academic integrity is about honesty – put simply it means *no cheating*. All members of the University community are responsible for upholding academic integrity, which means staff and students are expected to behave honestly, fairly and with respect for others at all times.

Plagiarism is a form of cheating which undermines academic integrity. The University defines plagiarism as follows:

The presentation of the work of another person or other persons as if it were one's own, whether intended or not. This includes published or unpublished work, material on the Internet and the work of other students or staff.

It is still plagiarism even if you re-structure the material or present it in your own style or words.

Note: It is however, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing.

Plagiarism is prohibited at Victoria and is not worth the risk. Any enrolled student found guilty of plagiarism will be subject to disciplinary procedures under the Statute on Student Conduct and may be penalized severely. Consequences of being found guilty of plagiarism can include:

- an oral or written warning
- cancellation of your mark for an assessment or a fail grade for the course
- suspension from the course or the University.

Find out more about plagiarism, and how to avoid it, on the University's website:

www.vuw.ac.nz/home/studying/plagiarism.html

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

This is a two-part project and you need to do both parts. See pp. 17-19 of this course outline for books at VUW library on reserve for you to use as a start.

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 250 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, Fareed Zakaria, Daniel Pipes, Stephen Schwartz (although affiliated with Sufism he has fully identified himself with neo-con think tanks and political ambitions), Thomas Friedmann, Martin Kramer (who came to talk recently in Wellington), Francis Fukuyama, Patricia Crone, Ibn Warraq (pseudonym).

Part 2

From the list below you will write a 1250-word critical analysis on one 20th-21st century Muslim thinker. Again, include a brief biography and intellectual history [375 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]

This essay has a good deal of latitude; you can address anything that touches on the contemporary Islamic world except topics that overlap with the final exam. Self-chosen topics must be cleared with the lecturer. Some possible topics:

- 1) The Iranian revolution is peculiar to Iran and 12er Shiism and therefore cannot be duplicated in a Sunni Islamic country.
- 2) Although Turkey officially has a secular government, much of the current tensions in Turkey today stem from the fact that the Turkish people are rather religious.
- 3) Political Islam is/is not a solution for the problems facing Islamic societies today (pick a specific country).
- 4) American efforts in Afghanistan since 9/11 have/have not improved the lot of the Afghan people; the solution is _____.
- 5) The Wahhabis have/have not been quite successful in their influencing the course of contemporary Islam (pick a country).
- 6) Sufism (be very specific what kind of Sufism) is a better long-range solution for the ills of Muslim societies than political action.
- 7) If there were only one aspect one could change in Islamic societies to effect the most long-lasting adaptation to the modern world, it would be: economic, education, politics, religion, or _____ (pick one).
- 8) Pick an Islamic country that we have not discussed in class and a particular issue – discuss it analytically using the categories of imperialism, colonialism, nationalism, and fundamentalism as appropriate.
- 9) Pick a reformist (not terrorist) Islamist group like the Tablighi Jamaat, Jamaat Islami, Ahmadiyya, Wahhabiyya giving a brief background, their modus operandi, goals, relative success, and your critical analysis of their activities.

Take-home Exam: There are two questions 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.

- 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 four of the following Muslim intellectuals, Arkoun, Mernissi, Sourush, Shariati, Khomeini, 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.
[1000-1250 words].

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.

1. Is the development of a “progressive Islam” in the world related to increasingly democratic societies. Why or why not? Utilize all six intellectuals listed in Part One.
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, the mosque visit, and *Osama*. 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.

[1000-1250 words total].

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.

Reading List

NOTE: IF ANY BOOK ON THIS LIST IS NOT IN THE VUW LIBRARY CATALOGUE– PLEASE NOTIFY THE LECTURER IMMEDIATELY

Reference works

- Glassé, Cyril. *The Concise Encyclopaedia of Islam*, 1989.
 Hughes, Thomas. *A Dictionary of Islam*, 1885 and reprints.
 Kennedy, Hugh. *An Historical atlas of Islam*. Leiden : Brill, 2002.
The Encyclopaedia of Islam, edited by Hamilton A.R. Gibb et al., 1960-
 (note that subjects are usually under the word in Arabic so check with the lecturer before being frustrated by this system)
The Encyclopedia of Religion, edited by Mircea Eliade, 1987.
The Oxford Encyclopedia of the Modern Islamic World, edited by John L. Esposito et al., 1995.
 Pearson, J.D. *Index Islamicus, 1906-55*, 1958 and supplements.
 Robinson, Francis, (ed). *The Cambridge Illustrated History of the Islamic World*, 1996.
 Robinson, Francis. *Atlas of the Islamic World Since 1500*, 1982.
The Shorter Encyclopaedia of Islam, edited by Hamilton A.R. Gibb and J.H. Kramers, 1961. (see note for *Encyclopaedia of Islam* above)

General surveys

- Brown, Dan, *A New Introduction to Islam*.
 Cragg, Kenneth. *The Call of the Minaret*, 1956, 2nd edition 1985.
 Denny, Frederick. *An introduction to Islam*, 1984, 2nd edition, 1994.
 Denny, Frederick. *Islam and the Muslim Community*, 1987, 2nd edition 1992.
 Esposito, John. *Islam, the Straight Path*, 1988, 2nd edition, 1991.
 Gilsean, Michael. *Recognizing Islam: Religion and Society in the Modern Middle East*, 1982.
 Lapidus, Ira. *A History of Islamic Societies*, 1988.
 Lewis, Bernard. *The Middle East: 2000 Years of History from the Rise of Christianity to the Present Day*, 1995. Lewis is the last of the old Orientalists
 Martin, Richard C. *Islam: A Cultural Perspective*, 1982.
 Mawdudi [or Maududi], Abul A`la. *Towards Understanding Islam*, 2nd edition 1960 and reprints.
 Morgan, Kenneth, (ed). *Islam: the Straight Path*, 1958.
 Nasr, Sayyed Hossein, *Ideals and Realities of Islam*, 1966, 2nd edition 1994.
 _____. *Islam :religion, history, and civilization*. San Francisco : HarperSanFrancisco, 2003.
 Rahman, Fazlur, *Islam*, 1966, 2nd edition 1979.
 Rippin, Andrew, *Muslims: Their Religious Beliefs and Practices*, volume I "The Formative Period", 1990; volume II, 'The Contemporary Period', 1993.
 Ruthven, Malise. *Islam in the World*, 1984.
 Schacht, Joseph and Bosworth, C.E. (eds). *The Legacy of Islam*, 2nd edition, 1979.
 Schimmel, Annemarie. *Islam: An Introduction*, 1992.
 Welch, A.T. 'Islam' in John Hinnells, (ed). *A Handbook of Living Religions*, 1984, chapter 3; revised edition *A New Handbook of Living Religions*, 1997.

Anthologies of Primary Sources

- Calder, Norman. *Classical Islam :a sourcebook of religious literature*. Routledge, 2003.
- Cragg, Kenneth, and Speight, Marston, (eds). *Islam From Within: Anthology of a Religion*, 1980. Very dated but some useful parts.
- Donohue, John and Esposito, John, (eds). *Islam in Transition: Muslim Perspectives*, 1982.
- Lewis, Bernard, (ed and trans). *Islam, from the Prophet to the Capture of Constantinople*, 1974, two volumes.
- Peters, Francis E. *A Reader on Classical Islam*, 1994.
- Peters, Francis E. *Judaism, Christianity, and Islam: The Classical Texts and their Interpretation*, 1990, 3 volumes.
- Rippin, Andrew, and Knappert, Jan, (eds). *Textual Sources for the Study of Islam*, 1986.
- Williams, John Alden, (ed). *Islam*, New York, Brazillier, 1961. Very dated.
- Williams, John Alden, (ed). *Themes of Islamic Civilization*, 1971. Very dated

Qur'an and Hadith

- Ali, Abdullah Yusuf. *The Holy Qur'an: Text, Translation and Commentary*, 1934 and reprints, revised edition 1989. Useful commentary.
- Arberry, Arthur. *The Koran Interpreted*, 1964 and reprints. Poetic translation.
- Asad, Muhammad. *The Message of the Qur'an*, 1964 (partial edition), 1980 (complete edition).
- Bashir, Sulayman. *Studies in early Islamic tradition*. Jerusalem : The Max Schloessinger Memorial Foundation, The Hebrew University of Jerusalem , 2004.
- Burton, John. *An Introduction to the Hadith, Edinburgh*, 1994
- Dawood, Nessian. *The Koran*, 1956 and revisions. Not a recommended translation
- Gätje, Helmut. *The Qur'an and its Exegesis: Selected Texts with Classical and Modern Muslim Interpretations*, 1971, ET 1976.
- Graham, William. *Beyond the written word :oral aspects of scripture in the history of religion*. Cambridge University Press, 1993.
- Izutsu, Toshihiko. *God and man in the Koran*. North Stratford, N.H. : Ayers, 1995
- Khan, Muhammad Muhsin, (trans). *The Translation of the Meanings of Sahih al- 4th edition*, 1976.
- Parrinder, Geoffrey. *Jesus in the Qur'an*, 1965.
- Pickthall, Mohammed. *The Meaning of the Glorious Koran*, 1930 and reprints. Good literal translation
- Rahman, Fazlur, *Major Themes of the Qur'an*, 1980.
- Robson, James, (trans). *Mishkat al-Masabih*, 4 volumes, 1963-65.
- Siddiqi, Abdul Hamid, translator. *Sahih Muslim*, 4 volumes, 1977 and reprints.
- Siddiqi, Muhammad Zubayr. *Hadith Literature: Its Origin, Development and Special Features*, 1961; edited and revised by Abdal Hakim Murad, 1993. A useful Muslim rebuttal to Western hadith scholarship.
- Watt, W. Montgomery. *Bell's Introduction to the Qur'an*, 1970.
- Watt, W. Montgomery. *Companion to the Qur'an*, 1967.
- Wadud-Muhsin, Amina. *Qur'an and Women*, 1992.

Muhammad

- Azzam, Abd-al-Rahman. *The Eternal Message of Muhammad*, 1964 and reprints.
Marginal source.
- Cook, Michael. *Muhammad*, 1983.
- Forward, Martin. *Muhammad: A Short Biography*, 1997. Very basic.
- Guillaume, Alfred. *The Life of Muhammad: A Translation of Ishaq's Sirat Rasul Allah*, 1955. Start here.
- Haykal, Muhammad. *The Life of Muhammad*, 1935, ET 1976. Marginal source.
- Lings, Martin. *Muhammad His Life Based on the Earliest Sources*, 1983. Well written.
- Peters, Francis E. *Muhammad and the Origins of Islam*, 1994.
- Rodinson, Maxime. *Mohammed*, 1961, ET 1971.
- Salahi, M.A. *Muhammad: Man and Prophet*, 1995.
- Schimmel, Annemarie. *And Muhammad is His Messenger: The Veneration of the Prophet in Islamic Piety*, 1988.
- Watt, W.M. *Muhammad: Prophet and Statesman*, 1961.

Islamic Law

- Azami, Muhammad. *On Schacht's origins of Muhammadan jurisprudence*. Cambridge, UK : Oxford Centre for Studies ; Islamic Texts Society, 1996.
- Coulson, Noel. *A History of Islamic Law*, 1964.
- Hallaq, Wael. *The formation of Islamic law*. Burlington, VT : Ashgate/Variorum, 2004.
- Kamali, Mohammad. *Principles of Islamic jurisprudence*. Cambridge, UK : Islamic Texts Society, 2003.
- Katz, Marion. *Body of text :the emergence of the Sunni law of ritual purity*. Albany : State University of New York Press, 2002.
- Mawdudi, Abu'l'ala. *Jihad in Islam*. Lahore, 1976.
- Peters, Rudolph. *Jihad in Classical and Modern Islam*. Princeton University Press, 1996.
- Qaradawi, Yusuf al-. *The Lawful and the Prohibited in Islam*, 1960.
- Ramic, Sukrija. *Language and the interpretation of Islamic law*. Cambridge : Islamic Texts Society, 2003
- Schacht, Joseph. *An Introduction to Islamic Law* 1964.

Women in Islam

- Ahmed, Laila. *Women and Gender in Islam: Historical Roots of a Modern Debate*, 1992.
- Beck, Lois, and Keddie, Nikki, editors. *Women in the Muslim World*, 1978.
- Engineer, Asghar Ali. *The Rights of Women in Islam*, 1992.
- Fernea, Elizabeth Warnock, and Bezirgan, Basima Qattan, editors. *Middle Eastern Women Speak*, 1977.
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