

**RELI 329**

**ISLAM IN THE CONTEMPORARY WORLD**

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

**Trimester 2, 2007**

## RELI 329

### ISLAM IN THE CONTEMPORARY WORLD

**Course co-ordinator:** Dr Art Buehler, HU 116  
 tel: 463-7409 [art.buehler@vuw.ac.nz](mailto:art.buehler@vuw.ac.nz)  
**Tutor:** Shamim Homayun [shamim.homayun@gmail.com](mailto:shamim.homayun@gmail.com)  
**Where and when:** Lectures: HU 119  
 Thursdays 1:10 – 3:00pm  
 Tutorials: Times and place to be advised.

Religious Studies is at Hunter. The programme administrator, Aliko Kalliabetsos, is in HU 318 (ph: 463 5299, email: [aliko.kalliabetsos@vuw.ac.nz](mailto:aliko.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 - Friday, 9.30am - 3.30pm. Dr Buehler is usually in his office Wednesday, Thursday, and Fridays from 10:30am – 4:00pm, and by appointment on Mondays and Tuesdays. Appointments are highly recommended since these office hours can be interrupted by meetings and other events.

### 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 The mandatory requirements** for this course are the submission of two essays, 80% of the tutorial assignments, and attendance in at least 9 lectures and 8 tutorials. Attendance will be recorded by signature at the beginning and/or end of class.
- 5 The course is internally assessed by means of 2 essays, a takehome test and assignments as follows:**
- An essay of no more than 2000 words, to be submitted by **August 10**, worth **20%** of the final grade.
  - An essay of no more than 3,000 words to be submitted by **September 21**, 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. The highest eight grades will be counted.
  - **A take-home test worth 30%** of the final grade due on the last day of class. One copy will be sent to the lecturer electronically and one paper copy turned in at the departmental box by Hunter 318 on 11 October before 4 pm.
- 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 test** 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* [TKR] 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](http://www.vuw.ac.nz).
- 10 **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](http://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](http://www.vuw.ac.nz/policy/staffconduct)
- 11 **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](http://www.vuw.ac.nz/policy/academicgrievances)

## 12 **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](mailto: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.

## 13 **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 Māori, Manaaki Pihipihinga or Victoria International.

### ***Manaaki Pihipihinga Programme***

This programme offers:

- Academic mentoring for all Māori & Pacific students at all levels of under graduate study for the faculties of Commerce & Administration and Humanities & Social sciences. Contact [Manaaki-Pihipihinga-Programme@vuw.ac.nz](mailto:Manaaki-Pihipihinga-Programme@vuw.ac.nz) or phone 463 6015 to register for Humanities & Social Science mentoring and 463 8977 to register for mentoring for Commerce and Administration courses
- Post graduate support network for the above faculties, which links students into all of the post grad activities and workshops on campus and networking opportunities
- Pacific Support Coordinator who can assist Pacific students with transitional issues, disseminate useful information and provide any assistance needed to help students achieve. Contact; [Pacific-Support-Coord@vuw.ac.nz](mailto:Pacific-Support-Coord@vuw.ac.nz) or phone 463 5842.

Manaaki Pihipihinga is located at: 14 Kelburn Parade, back court yard, Room 109 D (for Humanities mentoring & some first year commerce mentoring) or Room 210 level 2 west wing railway station Pipitea (commerce mentoring space). Māori Studies mentoring is done at the marae.

### ***Student Services***

In addition, the Student Services Group (email: [student-services@vuw.ac.nz](mailto: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/](http://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](mailto:education@vuwsa.org.nz)) is located on the ground floor, Student Union Building. [www.vuw.ac.nz/st\\_services/](http://www.vuw.ac.nz/st_services/)

Email: [student-services@vuw.ac.nz](mailto:student-services@vuw.ac.nz).

- 14 **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
- 15 **Aegrotat regulations apply** to internally assessed courses. Students who cannot submit or complete the course requirements due to illness or some other impairment may apply for an aegrotat pass. Applications may be submitted concerning tests or for other assessment items which are due at most three weeks before the day on which lectures cease for the course, and for which no alternative item of assessment could reasonably be substituted or extension time granted. (refer to aegrotat provisions in section 4.5 of the Assessment statute.
- 16 **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.
- 17 **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.
- 18 **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](mailto:scs-help@vuw.ac.nz)
- 19 **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).

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|---|--|
| <b>12 July</b>  | <b>Introduction to Course: Overview, Colonialism, Imperialism, and Nationalism</b>   |
| <b>19 July</b>  | <b>Fundamentalism/Religious Nationalism: Oppositional Reactions to Modernity</b>   |
| <b>26 July</b>  | <b>Wahhabism: Classic Islamic Religious Nationalism</b>  |
| <b>2 August</b>   | <b>Afghanistan: The Taliban</b>  |
| <b>9 August</b>   | <b>In-class Film: <i>Osama</i></b>   |
| <b>16 August</b>  | <b>Human Rights and an Islam Suitable for the Contemporary World</b>   |
| <b>Mid trimester break (20 August to 2 September 2007) (finish the book [TKR] over break)</b> |  |
| <b>6 September</b>  | The Special Case of Turkey and Fetullah Gülen  |
| <b>13 September</b>   | <b>Iran and the Iranian Revolution</b> + “Iran: Adrift in a Sea of Blood” 27 min.<br>Ramadan starts around today depending on the moon sighting                |
| <b>20 September</b>   | <b>Muslim Women</b> – four guest speakers (first hour) and the art of Shirin Neshat the second hour.   |
| <b>27 September</b>   | <b>Democracy in the Islamic World</b>  |
| <b>4 October</b>  | <b>Mosque Visit in Wellington</b><br><br>Best to start working on the take-home exam.  |
| <b>11 October</b>   | <b>Cool Algerian film: <i>Bab el-Oued City</i></b> with some great Rai music<br>[possible change of film depending on student interest]<br>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 (2.5% for each assignment because the highest eight will be counted). 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. Please review the format guidelines.

### Tutorial questions for week beginning:

- 9 July**                      **No tutorials this week**
- 16 July**                      **Your flatmate wants to know what fundamentalism is and has no prior background whatsoever.** Explain to your flatmate how GWT, nationalism, modernity, and the High-Tech Era create the conditions for fundamentalists to emerge. Use Eqbal Ahmad's and Bruce Lawrence's ideas in your answer. Keep it simple and clear!
- 23 July**                      What do you find most troubling about Wahhabism and why? [or if you do not find Wahhabism troubling, why?] What do you think moderate Muslims would find most troubling about Wahhabism and why?
- 30 July**                      Here is your flatmate again – explain just how it was possible for the Pashto Afghans to support the Taliban who then created a hyper-Wahhabi state in Afghanistan that made life extremely difficult for almost everyone. Just how could such a thing happen? Fisk's article is recommended to read also.
- 6 August**                      Explain what you have found of interest in the first half of TKR and what you have learned about Afghan culture. This can be more a personal reflection piece. How has this helped you understand life in Afghanistan?
- 13 August**                      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.

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### Mid trimester break (20 August – 2 September 2007)

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- 3 September**                      Explain the principles of Gülen's enterprise and why you think it is successful (or not if you wish). What aspects of his program appear to accommodate traditional Turkish culture?
- 10 September**                      From an Iranian viewpoint, why was there a revolution in 1979 against the Shah? If you were an Iranian in Iran at that time, would you have



participated? Why or why not?

- 17 September** Summarize the rationale underlying the traditional patriarchal “Islamic” view on women outlined by Arkoun and Abou El Fadl and your response to Simmons’s solutions to these sources. Remember to discern the logic of the sources and interpretive rationale behind the Islamic patriarchal view.
- 24 September** Are democracy and Islamic government incompatible? – discuss using ALL three sources in the reading
- 1 October No tutorials for the rest of the term.

## 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 office, HU 318, Hunter Building, and students must date and sign the essay register when submitting an essay. No responsibility will be taken for assignments with 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, **10 August**

The second essay to be submitted by **Friday, 21 September**

**3 Penalties for late essays / assignments:**

- 3 percent per 24 hours will be deducted for late essays.
- 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](http://www.vuw.ac.nz/home/studying/plagiarism.html)

## **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.

## **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 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 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, 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 [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, Sayyid Qutb, 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. 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/Western 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) Democracy-building in the Islamic world will/will not go far in facilitating a better world for Muslims in the modern world.
- 8) 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).
- 9) 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.
- 10) Pick a reformist (not terrorist) Islamist group like the Tablighi Jamaat, Jamaat Islami, Ahmadiyya, or Wahhabiyya giving a brief background, their modus operandi, goals, relative success, and your critical analysis of their activities.

## Take-home Test:

There are **two** questions.

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. 5% per day deducted as late penalty – up to 15 October. No exams after that date will be accepted.

One copy will be sent to the lecturer electronically and one paper copy turned in at the departmental box by Hunter 318 on 11 October before 4 pm.

### Part 1

**You have been appointed as an advisor to the NZ Diplomatic Corps and have been asked to comment on and critique Sam Huntington’s article “The Clash of Civilizations” from *Foreign Affairs* 72/3 (Summer, 1993) magazine [in Info/Trac, ABI/Inform, or Academic Universe from library databases to download] in light of the theoretical constructs (fundamentalism, nationalism, imperialism) and actual cases (Iranian Revolution, Wahhabis, Taliban, Turkey/Gülen), thinkers (Arkoun, Mernissi, Soroush, Shariati, Khomeini, Abou El Fadl) and cross-cultural experiences (TKR) that we have studied in class. Under no circumstances are you to use other sources.**

#### Organize your essay by:

- 1) Summarizing his thesis and argument exploring his and your presuppositions.
- 2) On the basis of this [i.e., (1)] write comment/critique his approach. Whether you agree or disagree [or a combination of both] be sure to make a clear argument incorporating as much of the class material as you can within the page limits. A minimum of sources would be two countries, four thinkers and TKR.
- 3) Address long-term solutions in summary.

**Things not to forget:** much of Huntington’s essay is speculative, i.e., about the future, and seeks to operate as an explanatory system so be sure to explore his presuppositions (and yours) as you outline his thesis and argument [1000-1250 words].

## Part 2

**You are requested to prepare a report for the New Zealand Ministry of Foreign Affairs entitled, “Islam in the Contemporary World.” Organize your report on what you consider the most important information for them. Your audience wants to know:**

1. The relationship between Wahhabism, fundamentalism, and nationalism – give examples from Saudi Arabia, Iran, Afghanistan, and Turkey that we had in class. No outside sources. This is your politics dossier.
2. The role of Muslim women in the modern world and what some of the problems are. 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. This is your gender dossier.
3. 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.
4. In summary, is there hope for a “progressive Islam” in the world. Why or why not? Utilize as many of the six thinkers listed in Part One as possible. [1000-1250 words]

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.

**For guidance in essay writing** and presentation of bibliographies please refer to Religious Studies guidelines for essays, attached.

## *Reading List*

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

**Note: There are additional books being constantly ordered that are not on this list so check the catalogue and shelves carefully.**

### *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*

- 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*, 2<sup>nd</sup>  
 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.
- Ali, Maulana Muhammad, (ed). *A Manual of Hadith*, 1951, reprinted 1978.  
Not recommended
- 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.
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