

**RELI 203**  
**CIVILISATION AND CULTURES OF ISLAM**

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

**VICTORIA UNIVERSITY OF WELLINGTON**

**Trimester 2, 2008**

## RELI 203

### CIVILISATION AND CULTURES OF ISLAM

**Course co-ordinator:** Dr Art Buehler,  
 HU 116, tel: 463 7409 [art.buehler@vuw.ac.nz](mailto:art.buehler@vuw.ac.nz)  
**Where and when:** Lectures: HU 220  
 Monday 11:00 – 12:50  
**Tutor:** Peter Barnes [izolare-r203@yahoo.com.au](mailto:izolare-r203@yahoo.com.au)  
**Tutorials:** Times and place to be advised

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

**Office Hours:** The main office is open Monday - Friday, 9.30am – 12 noon and 2:00 - 3.30pm. Dr Buehler has office hours after his tutorial on Monday (2 pm – 3:30 pm); Thursdays 2 - 3:30 pm; Friday afternoons and by appointment. Appointments are highly recommended. When the term schedule is finalised there may be further office hours announced in class.

### *Course outline*

#### 1 **The course and its objectives:**

This course seeks to introduce the major religious and cultural dimensions of the Islamic world, both those that express its diversity and those that express its continuity. No prior work is presupposed. Emphasis will be given to the development of classical Islamic institutions and ideas as well as the diverse forms of Islamic religious and cultural life over the past fourteen centuries as the Islamicate tradition has spread around the world. A major purpose of the course is to provide students with a better and deeper understanding of the Islamic past and through this, the Islamic world today. While this is not a history course, anyone taking it should come away with a basic grasp of the larger historical framework within which Islamic civilization has developed.

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

- appreciate the complexity and diversity of Islam, both past and present and cross-culturally;
- be familiar with the most commonly used terms in Islamic studies;
- have a broad understanding of the main stages in the development of Islam and of the contribution of outstanding individuals and movements;
- be able to identify and utilize useful sources for the study of Islam;
- be able to evaluate critically information about Islam in the news media and other sources;
- be able to discuss competently (orally or in writing) several aspects of Islam which has been studied in some depth.

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

- 2 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.

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

- 3 **RELI 203 is internally assessed** by means of written assignments and a take-home exam, weighted as follows:

- **Essay one - 2000** words due **8 August 2008** worth **20%** of the final grade.
- **Essay two - 2500** words due **12 September 2008** worth **25%** of the final grade.
- **7 tutorial assignments to be handed in at tutorials worth 20% of the final grade.** These are to be short thoughtful responses to questions set for the required reading of the week and are to be no more than one page each. Late assignments are strongly discouraged – minus 3% reward per day, every day – up to a week, after which they will not be accepted unless the tutor is advised of extenuating circumstances in advance.
- **A Map Exercise** handed out **14 July**, due **28 July** and worth **5%** of the grade. **Lateness is rewarded at the same rates as tutorial assignments.**
- **A final takehome test worth 30%** of the final grade due **on the last day of class, October 6** Tests not given to the lecturer **personally** by the student during class time will have 5 points taken off the score. **No tests accepted after noon, October 13.**

**NB** Late assignments and essays are strongly discouraged – 2% per every late day shall be deducted – up to 7 days from due date, after which they will not be accepted.

- 4 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.

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

- 5 **The mandatory requirements** for this course are the submission of two essays, the map exercise, 80% of the tutorial assignments, the submission of the final takehome test, and attendance at 80% of all lectures and tutorials. Attendance will be recorded by signature at the beginning and/or end of class.

6 **Required texts:**

- Dan Brown, *A New Introduction to Islam* [II]
- Azadeh Moaveni, *Lipstick Jihad: A Memoir of Growing Up Iranian in America and American in Iran* [LJ]  
(both available at Victoria Bookstore)
- The course Reader is available from Students Notes at a cost of approximately \$30.00

- 7 **Work-load: (recommendation of the Faculty of Humanities and Social Sciences):** For 200-level 22 points one trimester courses, the working party on workloads and assessments recommends 15 hours per week. An average student should spend 12 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials.

[200 – level                      1trimester                      22 points                      15 hours]

## 8 **General University Statutes and Policies**

Students should familiarise themselves with the University's policies and statutes, particularly the Assessment Statute, the Personal Courses of Study Statute, the Statute on Student Conduct and any statutes relating to the particular qualifications being studied; see the *Victoria University Calendar* available in hardcopy or under "about Victoria" on the Victoria homepage at:

[http://www.victoria.ac.nz/home/about\\_victoria/calendar\\_intro.html](http://www.victoria.ac.nz/home/about_victoria/calendar_intro.html)

Information on the following topics is available electronically under "Course Outline General Information" at:

<http://www.victoria.ac.nz/home/about/newspubs/universitypubs.aspx#general>

- Student and Staff Conduct
- Academic Grievances
- Academic Integrity and Plagiarism
- Meeting the Needs of Students with Impairments
- Student Support

9 **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.

10 **Use of Turnitin:** Student work provided for assessment in this course *will be* checked for academic integrity by the electronic search engine <<http://www.turnitin.com>>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. *At the discretion of the School, handwritten work may be copy typed by the School and subject to checking by Turnitin.* You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions will not be made available to any other party.

11 **Supplementary Materials:** A website of materials related to RELI 203 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>.

12 **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**.

Asterixed selections are in the Course Reader. Additional readings might be added during the semester. Tutorials further discuss the readings.

- 7 July**                      **Introduction + Muslims, Islam and Fundamental Concepts**  
**Reading: II 1-67.**
- 14 July**                      **Pre-Islamic Arabia and the Conquests + Introduction to the Qur'an**  
 \*\*Map Exercise handed out\*\*

*Start collecting articles from the media*

- 21 July**                      **Guest Lecture by Dr. Anna Gade on Quran Recitation in Indonesia**  
**Reading: \*Gade, Anna, "Motivating Qur'anic Practice in Indonesia by 'Competing in Goodness', *Journal of Ritual Studies* 18/2 (2004), 24-42.**
- 28 July**                      **The Prophet Muhammad**

*Continue collecting articles from the media*

- 4 August**                      **The Recent Cartoon incident Involving Cartoons of Muhammad**  
*First Essay Due Friday, 8 August*
- 11 August**                      **The Shi'i Imams and later Iranian Shi'ism**  
**Islamic Jurisprudence + Wahhabis**

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**Mid Trimester break (18 August –31 August 2008)**  
*Read Lipstick Jihad*

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- 1 September**                      **Guest Lecture: Pilgrimage: The Hajj by Rehanna Ali**
- 8 September**                      **Sufism and Poetry of Maulana Jalaluddin Rumi (d. 1273)**

*Second Essay due Friday, 12 September*

- 15 September**                      **Women in Islam**

*You should have at least twelve articles collected on a theme by now*

- 22 September**      **Transnational, Bicultural Islam: Lipstick Jihad**
- 29 September**      **Islam in America + The Nation of Islam**
- 6 October**          **Film, TBA**  
Take-home final due.

## Tutorial Programme

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

Each week do not forget to clip/photocopy/download an article concerning either Muslims or the Islamic world from the media source of your choice and put into a folder – see Takehome question 2

Week beginning

### **7 July**

No tutorials

### **14 July**

Was Islam a major shock to seventh-century Middle-Eastern cultures and religions or was it harmonious with them? Take a stand and argue using your readings.

### **21 July**

Explain to your flatmate that there is a LOT more involved with the Quran than just a book/text and that it has influenced Islamicate cultures. Use as many specific examples as you can. The thesis should make a clear and provocative statement.

### **28 July**

Muhammad's most important contribution to Islam is his example (sunna). Agree or disagree. If you disagree state what you think his most important contribution to Islam has been.

### **4 August**

"Does God Prohibit the Drinking of Johnny Walker Red?  
(special sheet handed out previous class)

### **11 August**

No tutorials

## **Mid Trimester break (18 August – 31 August 2008)**

### **1 September**

No Tutorials

### **8 September**

No tutorials

### **15 September**

On the basis of LJ (which you have finished) and the articles for this week, do you agree with Fatima Mernissi (p. 44) when she says, "The entire Muslim social structure can be seen as an attack on, and a defence against, the disruptive power of female sexuality."



**22 September**

**Write a book review of LJ – On the first page describe the themes of the book and the second page on what you learned from it and whether it is a good book to use in an introductory class on Islam.**

**29 September**

The Nation of Islam and its offshoots like the 5%ers are clear examples of a cultural adaptation of Islam to Black American culture. Do you agree or disagree? Give specific examples.

**6 October**

No tutorials

## Essays

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

**The first essay is to be submitted by 8 August 3 pm**

**The second essay to be submitted by 12 September 3 pm**

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

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

**3** **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, perfectly acceptable to include the work of others as long as that is acknowledged by appropriate referencing, together with quotation marks when required.*

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)

## Essays

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

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

### Essay 1

Essays will consist of a thoughtful investigation of a question or problem. Sources, scholarly and primary, both written and virtual, should be consulted and discussed in the essay. The emphasis should be on your own analysis and interpretation of your sources. **The essay should focus on a question dealing with issues presented before 29 July.** It should present the results of the investigation of the question and have at least ten sources. **Not doing this in a timely manner will result in a five-point reduction in the essay grade.** You should consult with the lecturer or tutor about an individually chosen question. You are to be the scholar for the essays!

### Topics:

1. Using the Vic Guide to the Qur'an as a guideline, come up with a topic – Women in the Qur'an, depiction of Muhammad and/or other prophets in the Qur'an, Jesus in the Qur'an or other topics of your choice. Be sure to have a thesis!! Your primary source here would be the Qur'an.
2. How did the inflation of Muhammad come about from being perceived as a human prophet to a cosmic being?
3. Pick a controversial aspect of Muhammad's career and investigate it [sources may be difficult to find]
4. Why would Muhammad, who was monogamous his whole married life with Khadija, all of a sudden have many wives after becoming a prophet?
5. Ali should have been Muhammad's successor instead of Abu Bakr.
6. Or Abu Bakr was the rightful successor to Muhammad.
7. Military buffs could analyze why the spread of Muslim armies went so smoothly from 632-732 CE.
8. Or what caused the war ending in ca.750 that led to the downfall of the Umayyad empire and the beginning of the Abbasid empire?

**Essay 2**

The second essay should deal with topics concerning the **multi-cultural aspects** of Islam. Self-chosen topics must be cleared with the lecturer or tutor. No topics on political islam – those are for the course next term.

1. Sufism is (or is not) integral for Islamic cultures (in specific countries or a region) – pick an aspect that appeals to you – sufi music or sufi poetry for example – and show its importance (or non-importance). Be sure to keep your focus narrow.
2. Argue: rituals associated with sufism, for example shrine visitation and relics, have no place in Islam (or are integral to Islamic life) in many countries.
3. Sufism is the positive face of Islam – it is no surprise that Sufis were largely responsible for the Islamization of the Eastern Islamic world.
4. How is the hajj an example of pilgrimage – look at the hajj from an anthropological perspective involving ideas of *communitas* and liminality.
5. Indian Muslim [or African Muslim or American Islamic] practices exhibit how Islam has been able to become a world religion.
6. Pick a provocative aspect of LJ and develop cultural, religious, gender issues.
7. Muslim women have (or do not have) advantages over their non-Muslim counterparts [need to make equitable comparisons, e.g., across the same social class and time period!!]
8. The Nation of Islam is [or is not] marginally a Muslim group.
9. Discuss Hip Hop music and Islamic themes associated with it.

**Take-home Exam:** 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.

Use *only* class materials in your answer and avoid quoting unless absolutely necessary.

No footnotes are necessary, but if you want to reference, e.g., you can use the following format:

(LJ, page number). Please label: **Question 1** Part 1 Part 2 Part 3

**Question One** (750-1000 words)

In this course we have been studying aspects of Islamic civilisations and cultures.

**Part One** Discuss what is generally common across Islamic cultures that makes them “Islamic.” (including the African, American, and Iranian, that we have studied)

**Part Two** What are the principal aspects that make for significant differences between Muslim groups?

Some examples include (and these are *only* examples not etched in stone):

- 1) theological, e.g., Wahhabi-everyone else;
- 2) cultural, e.g., African - Iranian – Arab -- American;
- 3) social class – class notes and hajj selections
- 4) traditional and modern as evidenced in education and lifestyles.

Many of these four “factors” overlap and you are encouraged to conceive of other aspects – indeed there could be much more suitable aspects to consider than these.

**Part Three** On the basis of the previous two parts argue whether *religion* is the **best** category to understand what is generally understood as the “Islamic world.”

Be sure to take a stand, incorporating specifically what you have learned about Islam in Africa (Hajji Ibrahim’s article), Iran (LJ and the film), and the United States (LJ and articles in the reader) -- and by extension traditional and modern expressions of Islam.

**Advice for writing:**

- 1) *Be very clear about your thesis and have a summary of WHY you think this way in the thesis itself.*
- 2) *Build a logical, clear argument using all the sources [and your own experience if applicable]. If necessary, outline this before writing. Do not simply recycle tutorial assignments. This is particularly the case with Afro-American Islam.*
- 3) *Finish with a conclusion – a conclusion is not a summary but (ideally) a way of clinching your argument beyond what you have already said.*

**Question Two** (750-1000 words) *Please label: Question 2, part 1 part 2*

In this course we have discovered the biases concerning the media presentation of Islam. Also, you have been collecting articles over the term. You are going to write a letter to the editor of your chosen written media source, e.g., the *Dominion Post*, concerning its treatment of the subject of Islam over the previous months. It is suggested to follow a specific topic if possible. *Please use only your gathered data and course materials.*

**Part 1** will outline the biases of the medium in question with supporting data and argument. Be sure to include all articles with your exam [number each one 1, 2..... 14] chronologically and cite them by number if necessary in the answer.

**Part 2** Congratulate and/or reprimand the editor for his/her newspaper’s treatment of Muslims/Islam on the basis of your expanded perspective gained by taking this course.

You will need to argue persuasively to get your letter published!!

Be very clear in your presentation so that readers can understand your argument – you will have to explain things in more detail (for example, history, cultural perspectives) because most of them have not taken this course. **Do not forget to include the articles – or photocopies in an attached envelope.**

**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.

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

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

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

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

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

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

### 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* 5:1 (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* 5:1 (1978): 5-27.

**Web site****Footnote:**

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

**Bibliography:**

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

**Reference work (e.g. encyclopaedia or dictionary)****Footnote:**

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

**Footnote:**

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

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

Reference works are usually not included in the bibliography.

**Sacred texts**

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

**The Bible**

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

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

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

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

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

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

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

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

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

**Footnote:**

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

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

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

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

This item would be listed alphabetically under "New".

**The Qur'an**

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

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

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

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

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

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



**Footnote:**

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

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

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

**Bibliography:**

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

This item would be listed alphabetically under "Interpretation".

**Buddhist and Indian texts**

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

**Footnote:**

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

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

**Bibliography:**

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

**How to cite in the body of your essay**

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

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

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like

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

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

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

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

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

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

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

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

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

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

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

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

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