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# BACHELOR OF ARTS IN ARABIC

## V1.3

This handbook applies to students starting the Bachelor of Arts in Arabic in Michaelmas term 2022. The information in this handbook may be different for students starting in other years.

*The Examination Regulations relating to this course are available [here](#) and [here](#). If there is a conflict between information in this handbook and the Examination Regulations then you should follow the Examination Regulations. If you have any concerns please contact Chris Mitchell via [academic.administrator@orinst.ox.ac.uk](mailto:academic.administrator@orinst.ox.ac.uk).*

*The information in this handbook is accurate as at 1<sup>st</sup> October 2022 however it may be necessary for changes to be made in certain circumstances, as explained [here](#). If such changes are made the department will publish a new version of this handbook together with a list of the changes and students will be informed.*

Version	Date updated	Update made
1.0	1 <sup>st</sup> October 2022	
1.1	4 <sup>th</sup> November 2022	Update to terms of taking a subsidiary language
1.2	7 <sup>th</sup> November 2022	Update to terms of taking a subsidiary language
1.3	28 <sup>th</sup> November 2022	Update to Further subjects

Course Coordinator- Dr Jonathan Lawrence

### Introduction

Students will study either Arabic with Islamic Studies or Arabic with a subsidiary language.

The aims of Arabic with Islamic Studies are:

1. to give you a thorough grounding in written and spoken Modern Standard Arabic;
2. to introduce you to selected texts in both classical and modern Arabic;
3. to provide you with a general knowledge of the historical development of Islamic cultures and societies;
4. to enable you to deepen your knowledge of literature, history, religion or learn another discipline through a Further (examined in one 3-hour written examination) and a Special Subject (examined in 1 extended essay and one 3-hour written examination);
5. to develop your general skills of description, interpretation and analysis of literary, historical, religious and cultural material.

The aims of Arabic with a subsidiary language are:

1. to give you a thorough grounding in written and spoken Modern Standard Arabic;
2. to introduce you to selected texts in both classical and modern Arabic;
3. to provide you with a general knowledge of the historical development of Islamic cultures and societies;
4. to give you a firm grounding in a second language (other than a Modern European language) with which Arabic is historically and culturally connected, and to introduce you to the literature of that language;
5. to develop your general skills of description, interpretation, and analysis of literary, historical, religious, and cultural material.

## Outline

### Year 1

Arabic Prelims comprise three written examination papers of 3 hours each (two in a language, one in History and Culture), plus an oral language examination. Students will take about 10 hours of language classes per week, and will also be expected to prepare for these classes and consolidate their learning in their own time. The course integrates the four language skills of reading, writing, listening and speaking in Modern Standard Arabic. Periodic tests are set, and are intended to provide feedback on your progress.

The History and Culture paper covers the Middle East from Late Antiquity to the present and is taught through lectures and tutorials. You will receive an hour's tutorial every other week. In Michaelmas Term, Hilary Term and weeks 1-4 of Trinity Term, you will receive one one-hour lecture a week on history. In Michaelmas Term and week 1-4 of Trinity Term, you will receive one one-hour lecture a week on Islam and other aspects of Middle Eastern culture. In Hilary Term you will receive one one-hour lecture a week on Arabic, Persian and Turkish literature. You will write a total of 10 essays (4 in each of Michaelmas and Hilary Terms and 2 in Trinity Term).

### Year 2

You will spend Year 2 (approximately September to June) studying Arabic in the Arab World, on a course approved by the Faculty Board. Depending on circumstances part or all of the Year Abroad may take the form of distance learning provided by IFPO, Qasid. All students currently attend an approved course in Jordan.

Information on the centres is available from the Year Abroad Coordinator and from returning students.

Addresses are given below. You must finalise plans for your year abroad, in consultation with the Year Abroad Coordinator, early in Trinity Term, Year 1. **You must have passed Prelims in order to attend the Year Abroad.**

Addresses of centres offering courses recognised by the Faculty Board (this information is correct as of September 2020):

Institut Français du Proche-Orient (I.F.P.O), Amman,  
 Jabal Amman  
 3, Ibrahim A. Zahri Street  
 Amman 11183  
 Jordan  
 Tel: +962 (0)46 111 71  
 Fax: (+691) 1 420 295

Qasid Institute  
22 Queen Rania Street next to Mukhtar Mall  
Tel: +962 6 515 4364  
Fax: +962 6 515 4352

Bourguiba Institute of Modern Languages (IBLV)  
Gouvernorat de,  
47 Avenue de La Liberté,  
Tunis 1002, Tunisia

## Years 3 and 4

In your third year, on your return from the Year Abroad, you may either continue with Arabic as your only language, or, subject to conditions, you may take a second AMES language. If you continue with Arabic as your only language, the degree will be called “BA Arabic”, and in addition to core papers in language, literature, Islamic history and religion, you will take the following three papers: in Y3, a Further Subject and in Y4, a Special Subject examined in two papers (a three-hour examination and an extended essay), selected from a choice listed in the Handbook. If you take a subsidiary AMES language (see the list below), you will take three papers in **the additional** language and its culture and literature, which will differ according to language (please consult the Handbook). Candidates wishing to take a subsidiary language would normally be expected to achieve a good 2:1 in the return from year abroad collection. If candidates score below that, they must contact the course coordinator for Arabic and individual situations will be assessed contextually. You must previously have obtained the conditional agreement of your college tutor and the Course Coordinators of Arabic and of the subsidiary language. You must also inform the administration team by sending an email to [arabic.administrator@orinst.ox.ac.uk](mailto:arabic.administrator@orinst.ox.ac.uk). The deadline for requests to take a subsidiary language is 12 noon 31<sup>st</sup> August. Your choice will be confirmed by the start of 2<sup>nd</sup> week Michaelmas Term. **It is your responsibility to contact your college administrator and inform them of the change of degree from “Arabic” to “Arabic with Persian/Turkish/Sanskrit etc”.**

Students will broaden and deepen their command of written and spoken Modern Standard Arabic and will begin to acquire an overview of Arabic literature from the seventh to the seventeenth centuries, of twentieth-century and contemporary Arabic literature and of the historical and cultural development of Islamic societies. Arabic literature and Islamic History (the history of the Middle East from around 600-1500) will be taught in Michaelmas and Hilary Terms of Year 3. Islamic Religion will be taught in Hilary and Trinity terms of Year 3.

All students will write a dissertation. A guide to Undergraduate Dissertations can be found [here](#).

Teaching for Further Subjects, usually in weekly classes or seminars with tutorials and essays every other week, is normally given in Trinity Term of Year 3. Exceptions will be noted in the list of options.

Teaching for Special Subjects will normally be given in Michaelmas Term of Year 4. The type and amount of teaching and tariff of written work varies between subjects but normally consists of weekly lectures and 6 tutorials with associated essays. The extended essay is due on the last Friday before the beginning of HT; the list of questions is published at the end of MT Week 4.

Hilary Term of Year 4 will normally be devoted to dissertations. The dissertation is an opportunity to undertake original research on a topic of a student's own choosing. Students will have 1 or 2 tutorials to discuss method, bibliography, and other aspects at the beginning of the term, then review what they have come up with near the end of the term with the same tutor. However, it is mainly students' project to run with. They will be solely responsible for the final draft, which will not be read by their tutors.

**Students should note that not all subsidiary languages, Further Subjects, and Special Subjects may be available in a given year.** Conversely, other so-called 'Short-Term' papers may become available. A meeting is held near to the end of Michaelmas Term for third-year students to discuss available papers with tutors

#### Subsidiary languages:

- Akkadian
- Aramaic and Syriac
- Classical or Modern Armenian
- Classics (for Joint Honours Classics with Asian and Middle Eastern Studies: either Latin or Greek)
- Biblical and Rabbinic, Medieval, or Modern Hebrew
- Early Iranian
- Hindi/Urdu
- Persian
- Turkish
- Sanskrit

#### Further Subjects (taught in year 3):

- Hadith
- Muslims and Others in Abbasid Story-Telling\*\*
- Same-Sex Desire in Pre-Modern Arabic Literature: Texts and Theories \*\*
- Art and Architecture in the Early Modern Empires of Islam
- Sufism
- Visiting Graves, Venerating Saints: Popular Religion in the Medieval Middle East
- The Middle East in the Age of Empire, 1830–1970\*\*\*
- Modern Islamic Thinkers (e.g. Sayyid Qutb, Yusuf al-Qaradawi, Abdullah b. Bayyah)
- Nahda: Arabic Prose and Cultural Activism in the 19th Century\*\*
- Short-term Further Subject, as approved by the Board of the Faculty of Asian and Middle Eastern Studies

\*\*Check availability for 2022 - 23

\*\*\* Offered TT 2023

#### Special Subjects (taught in year 4):

- Qur'an\*\*\*
- Islam and the Study of Religion \*\*
- Topics in Islamic Law
- Medieval Sufi Thought
- The Nation in Modern Arabic Literature\*\*\*\*

- Mass Media in the Middle East\*
- Art and Architecture in the Age of the Caliphates (ca.622-1000)
- Short-term Special Subject, as approved by the Board of the Faculty of Asian and Middle Eastern Studies

\*Unavailable in MT 2022

\*\* Available from MT 2023

\*\*\*Available for the last time in MT 2022 \*\*\*\*Not available 2022 – 23, check availability 2023 - 24

The form to submit your choices can be found [here](#) (deadline 12 noon Monday, week 6 Hilary Term). Please ensure the form is signed by the staff members teaching your chosen subjects. This is to ensure you a studying an appropriate choice and that there is sufficient teaching capacity available. Forms without these signatures will be rejected and as numbers are limited you may not get a place on your chosen subject.

### Papers for Prelims

The exam regulations for Prelims can be found [here](#).

The compulsory papers are:

1. *Translation and précis into English*
2. *Comprehension, composition, and grammar*
3. *Oral/aural examination*
4. *Islamic history and culture*

### Papers for FHS

The exam regulations for FHS can be found [here](#).

### Compulsory Papers (Final Honour School)

#### ***Arabic Unprepared Translation into English and Comprehension***

**Taught by Mr Taj Kandoura, Dr Otared Haidar, Dr Husam Haj Omar, Dr Ashraf Abdou**

Terms in which language is taught and hours of teaching: Years 3 and 4, through all three terms. 4 hours of classes per week and bi-weekly tutorial.

The course serves language papers 1 and 2 and develops the skills of speaking, writing and listening in Modern Standard Arabic through analysis of a variety of authentic materials, enabling you, for Paper 1 (Arabic Unprepared Translation etc.) to translate from various registers of Arabic into English, and to summarise or otherwise demonstrate comprehension of Arabic passages in English.

#### ***Composition in Arabic***

**Taught by Mr Taj Kandoura, Dr Otared Haidar**

Terms in which it is taught: classes and tutorials as above: Years 3 and 4, through all three terms.

For paper 2 (Composition in Arabic), the course prepares you to translate English prose into Arabic and write Arabic essays of approximately 400 words.

### ***Spoken Arabic***

**Taught by Mr Taj Kandoura, Dr Otared Haidar, Dr Husam Haj Omar, Dr Ashraf Abdou**

Throughout Years 3 and 4, there are 2 hours per week devoted to spoken Modern Standard Arabic.

Oral classes and laboratory or online work prepare students to demonstrate aural comprehension of Arabic and the ability to read aloud in Arabic supplying correct grammatical and other vocalisation, and to present a prepared topic in Arabic and hold a guided conversation on it. The medium of instruction and examination is Modern Standard Arabic, but educated dialect may also be used as appropriate.

### ***Arabic Literature***

**Taught by Dr Jonathan Lawrence (Classical); Professor Mohamed-Salah Omri (Modern)**

In Michaelmas and Hilary Terms of Year 3, students will attend 2 weekly lectures in each of Classical and Modern Literature and 3 tutorials and write 3 essays in each of Classical and Modern.

This paper is mandatory for students of Arabic with a subsidiary language, Arabic and Islamic Studies and EMEL.

The Classical half of the paper is a survey of poetry and prose up to the seventeenth century. The lectures offer close readings of the set texts and put them in their literary and social context. Tutorial assignments may include the literary analysis and translation of set texts, discussion of further and secondary reading, and essays. Topics covered include major poetic genres (mourning poetry and love poetry), developments in life writing and story-telling (legends, historiography and the *maqāma*), and women as literary subjects and authors.

The set texts for the modern component of this paper are designed to illustrate how modern Arabic literature emerged initially from its classical antecedents such as the *maqāma*, and went on to develop rapidly the themes, genres and language which have made this one of the richest literatures of the postcolonial world. The course begins with extracts from two of the pioneers of modernity in modern Arabic prose, Muhammad al-Muwaylihi and Jibran Khalil Jibran, and continues with a selection of short stories and poetry written between 1929 and 1994. The paper is taught in a combination of lectures and seminar-style classes. They offer close readings of the set texts and put them in their literary and social contexts. Tutorial assignments include the further literary analysis of set texts as well as additional primary texts, and discussion of secondary reading, all through student essays. All set texts for both parts of the paper will be supplied.

### ***Islamic History 570 - 1500***

**Taught by Dr Caitlyn Olson**

In Year 3, students will attend a lecture and an hour of discussion class each week in Michaelmas Term and the first half of Hilary Term, as well as 6 tutorials and write 6 essays.

This paper is mandatory for students of Arabic with a subsidiary language, and Arabic and Islamic Studies. It provides a chronological and thematic introduction to the history of the pre-modern Middle East (including Spain and North Africa) from Late Antiquity until ca. 1500. Its primary goal is to train students to think critically about the rise of Islam, the formation of classical Islamic civilisation, and the surrounding non-Muslim cultures of the region. Discussion classes are focused on the reading of primary sources in Arabic and English, along with key scholarly books and articles. Throughout the twelve-week course, students will write six essays on a variety of topics. These range from the Byzantine and Sasanian legacy in Islam, to the life of the Prophet Muhammad, the conversion of non-Muslims, tensions between Sunnis and Shi'is, the Mongol conquest, and Islamic historiography. Arabic set texts and primary texts are supplied and there is a bibliography of secondary reading.

### ***Islamic Religion***

**Taught by Professor Christopher Melchert, Professor Nicolai Sinai**

In Year 3, students will have in total 36 hours of lectures and seminars in Hilary and Trinity Terms and 6 tutorials and write 6 essays.

This paper is mandatory for students of Arabic with a subsidiary language, Arabic and Islamic Studies and EMEL. It is an introductory survey of the Islamic religious tradition, especially in Arabic. Lectures will provide an initial overview of the main genres of Islamic religious literature and their historical development, while the reading seminars will be devoted to translating and analysing texts from the Qur'an, Hadith, and other genres. Tutorials and associated essays will involve some additional primary texts and current scholarship. Arabic texts are supplied and there is a bibliography of secondary reading.

One-third of the final exam will consist of translation from Arabic into English. Instead of reproducing memorized translations of set texts, a skill unrelated to anything we expect students to do in the future, students will be asked to translate unseen excerpts from the Qur'an, Qur'anic exegesis, hadith, Islamic law, Sufism, or Islamic theological literature. This unseen material will resemble material read in class in its general style, theme, and diction. It will naturally be of an appropriate level of difficulty (probably easier than texts gone over in lectures), and obscure items of vocabulary will be accompanied by appropriate notes. The other two thirds of the final examination will consist of essay questions.



## Further Subjects

### **Hadith**

**Taught by Professor Christopher Melchert**

In Trinity Term of Year 3, students will have weekly lectures and 4 tutorials and essays.

Islamic Religion introduced medieval scholarship concerning hadith. Here is an opportunity to explore that subject more deeply. Suggested topics here include the method of identifying weak hadith in Ibn 'Adi al-Qaṭṭān, *al-Kamil fi al-du'afa'*; the use of Hadith in Qur'anic commentary; the use of Hadith in Islamic law; and, finally, the modern authenticity controversy.

### **Muslims and Others in Abbasid Story-Telling**

**Taught by Dr Jonathan Lawrence**

In Trinity Term of Year 3, students will have up to 16 hours of teaching. This includes 4 tutorials and 4 essays.

The paper examines areas of intersection between medieval Arabic literature and Byzantine and other Late Antique cultures, with emphasis on the impact of the Arabic "Great Translation Movement" and on imaginative literary responses to it. Set texts will be read in the original Arabic, with further reading both in Arabic and translation. Tutorials will explore recent scholarship on medieval Arabic literature, cultural identity formation, and ideas of intellectual and political authority as developed in literature.

### **Same-Sex Desire in Pre-Modern Arabic Literature: Texts and Theories**

**Taught by: Dr Jonathan Lawrence**

Year 3, TT, weekly lectures and 4 tutorials

The Arabic Literature paper has introduced an array of texts which probe questions concerning intimacy and desire in pre-modern and modern Arabic literature. This paper presents students with an opportunity to further explore questions regarding the history of emotions, the history of sexuality, morality as well as the use of story-telling as a site to imagine sexual possibilities. Topics will include the Qur'anic account of the story of Lot, the discussion of same-sex sexuality in the hadith corpus, spiritual sexual practices, chaste and erotic literature, cross-dressing, gender ambivalence and gendered sexualities. This course will draw from both Arabic literature and queer and gender theories.

Recommended Reading – Arabic Literature:

Ali, Kecia *Sexual Ethics and Islam: Feminist Reflections on Qur'an, Hadith and Jurisprudence* (Oxford: OneWorld, 2016; Second Edition)

El-Rouayheb, Khaled *Before Homosexuality in the Arab-Islamic World 1500-1800* (Chicago: University of Chicago Press, 2005)

Kugle, Scott, *Homosexuality in Islam: Critical Reflections on Gay, Lesbian and Transgender Muslims* (London: OneWorld, 2010)

Massad, Joseph, *Desiring Arabs* (Chicago: University of Chicago Press, 2007)

Myrne, Pernilla *Female Sexuality in the Early Medieval Islamic World: Gender and Sex in Arabic Literature* (London: I.B. Tauris, 2019)

Recommended Reading – Queer Theory

Butler, Judith, *Bodies That Matter: On the Discursive Limits of Sex* (New York: Routledge, 1993)

Halperin, David, *How to Do the History of Homosexuality* (Chicago: University of Chicago Press, 2002)

Kosofsky-Sedgwick, Eve *The Epistemology of the Closet* (Berkeley: University of California Press, 2008; Revised)

***Nahda: Arabic Prose and Cultural Activism in the 19<sup>th</sup> Century***  
**Taught by Professor Marilyn Booth**

In Trinity Term of Year 3, students will attend 8 seminars, 4 tutorials and write 4 essays. This course provides an introduction to the *nahda* (as Arab intellectuals were calling it before the end of the 19th century) or ‘awakening’ in Arabic letters and cultural activity. Exploring new styles and genres of writing, but equally looking back to the great classical tradition of Arabic literary expression, intellectuals were articulating visions of indigenous modernity as they grappled with the impact of Europe on their societies. As modes of communication changed radically – trains, telegraphs, the press, independent book publishing, regular postal service, electricity, trams, and telephones became features of Arab urban life in the second half of the 19th century – so did ideas about the responsibilities of writers, who their audiences were and how to communicate with them. Equally, there were new ideas to convey, about nationalism and imperial power, economics, citizenship, gender and social organisation, and who should be educated and how.

***Art and Architecture in the Early Modern Empires of Islam.***  
**Course Co-ordinator: Professor Zeynep Yürekli-Görkay.**

In Trinity Term of Year 3, students will have weekly seminars and 3 tutorials, and write 3 essays. The course explores the art and architecture of the early modern empires of Islam: the Safavids, Mughals, and Ottomans. Topics may include palaces, mosques, Sufi shrines, royal workshops, and illustrated manuscripts, with a particular focus on the Ottomans.

***Sufism***  
**Taught by Professor Christopher Melchert**

In Trinity Term of Year 3, students will attend weekly lectures, 4 tutorials and write 4 essays. Islamic Religion introduced the topic of Sufism. Here is a supplementary survey. Stress will be on the early *zuhd* period, al-Junayd and the crystallization of Classical Sufism in Baghdad, the Sufi biographical tradition, and Sufi practice and terminology. Sufism in Philosophy, the thought of Ibn ‘Arabi and his school, and other topics of the later period may be treated, depending on student interest.

***Visiting Graves, Venerating Saints: Popular Religion in the Medieval Middle East***  
**Taught by Dr Caitlyn Olson**

In Trinity Term of Year 3, students will attend two-hour discussion seminars each week, as well as four tutorials over the term, and they will write four essays.

Too often, when imagining the common people of the medieval past, we assume them to have been scrupulous and unthinking observers of religious norms. The reality, however, was much more complex. In the present paper, we will explore just what sorts of religious ideas and practices enjoyed broad social purchase in the late medieval Middle East. We will moreover grapple with such theoretical and methodological questions as: How should we conceptualize the relationship between the religious ideas and practices of the educated elite, the *'ulamā'*, and those of wider society? Were there distinct "cultural blocks," as some historians have suggested, or was there significant overlap and exchange between various social groups? In investigating the religious lives of common people, how should we read historical source materials written primarily by an educated male elite? Our approach in the paper will be thematic: each week we will examine a sphere of religious life, such as shrine visitation or festivals, paying attention to recurrent threads such as interreligious mingling, the participation of women, and variations between urban and rural settings.

### ***The Middle East in the Age of Empire, 1830-1970***

**Course Coordinator: Professor Eugene Rogan**

In Hilary Term of Year 3, students will attend 8 hours of lectures. In Trinity Term of Year 3, students will

attend 4 tutorials and write 4 essays.

This course will introduce students to the modern history of the Middle East and North Africa, focusing on the social and political history of the Arab world in the nineteenth and twentieth centuries. From the occupation of Algiers in 1830 to the partition of the Ottoman empire in 1919, the Arab world struggled to come to terms with its changing position in a new imperial world order; the struggle to establish state sovereignty and national self-determination would prove no easier in the twentieth century. The course emphasises how Arab men and women adapted to changing circumstances and articulated their aspirations. The region will be approached from its 'peripheries' in the Gulf and North Africa, beginning with the changing commercial and political relations between British India and the coasts of the Arabian Peninsula, and between the Maghrib and southern Europe, in the early nineteenth century, and concluding with the independence of the Gulf states in 1971. Along the way, we shall consider the internal transformation and eventual breakup of the Ottoman empire, European colonisation of North Africa, the emergence and ambiguities of Arab nationalism, the struggle over Israel and Palestine, and the Suez war, the Algerian revolution, and the 'Black September' expulsion of the PLO from Jordan.

### ***Modern Islamic Thinkers (e.g. Sayyid Qutb, Yusuf al-Qaradawi, Abdullah b. Bayyah)***

**Taught by Dr Usaama Al-Azami**

In Trinity Term of Year 3, students will attend weekly lectures, 4 tutorials and write 4 essays.

This course serves as an introduction to modern Islamic thought through the consideration of certain key thinkers, some of whom may be selected by the student in consultation with the

tutor. Part biography, part social history, and part intellectual history, it explores the historical, social, and political contexts in which these scholars' ideas were fashioned, and the impact they had on Islam and Muslims in our own day. We will explore how post-colonial modernity has an impact on a given scholar, often at a profoundly personal level, and how this may have contributed to modulating their Islamic ideas in particular directions. We will also explore how the responses to modernity contrast with one another and reflect on how these ideas may represent alternative visions to the Islam found in Islamic scriptures and a thousand-year-old scholarly tradition.

## Special Subjects

### ***Qur'an***

#### **Taught by Professor Nicolai Sinai (only available in MT 2022)**

This paper will be taught in Michaelmas Term of Year 4. Students will attend weekly classes combining informal lectures and tutorial discussions. They will write six essays over the course of the term. The Qur'anic corpus in the third-year paper "Islamic Religion", this Special Subject will allow students further to explore the Qur'anic corpus and its interpretation by later Muslims. The paper will begin by reviewing recent debates on the controversial question where and when the Qur'anic corpus originated and achieved textual closure. We will then turn to a detailed, textually based study of some of the Qur'an's principal theological doctrines and themes, such as eschatology (the end of the world and the afterlife) and monotheism. Throughout, we will pay some attention to how the later Islamic tradition has interpreted and, arguably, creatively transformed foundational Qur'anic concepts – for instance, by extending the idea of *shirk* (meaning the illicit "association" of other beings with God) to include not only the outright worship of deities other than Allāh but also various spiritual flaws exhibited by nominally Muslim believers.

### ***Islam and the Study of Religion***

#### **Taught by Professor Nicolai Sinai (available from MT 2023)**

This paper will be taught in Michaelmas Term of Year 4. Students will attend weekly classes combining informal lectures and tutorial discussions. They will write six essays over the course of the term.

The concept of religion is notoriously difficult to define and has emerged as a heavily contested category in recent debates. Some authors go so far as to argue that the concept serves to conceal substantial theological commitments that ought to have no place in descriptive historical scholarship or that it indefensibly subjects non-Western cultures to an alien conceptual matrix. Islamic culture provides a fascinating test case for the question whether the notion of religion is indeed nothing more than a construct of modern Western discourse, as maintained, e.g., in Brent Nongbri's 2013 monograph *Before Religion*. Beginning with the Qur'an, Muslims confronted a rich array of existing religious communities and traditions, including not only Judaism and Christianity but also Iranian religions like Manichaeism and Zoroastrianism as well as the rich cultic and theological life of India. Muslim scholars also took a keen interest in the rituals of pre-Islamic Arabian polytheism, which served as an effective counterfoil to Qur'anic monotheism. The hypothesis to be examined throughout this paper is that from this wide range of exposure emerged the most conceptually sophisticated and empirically rich efforts at a descriptive account of human religion prior to the 19<sup>th</sup> century. The paper will begin by discussing some recent publications that problematise the concept of religion and will then survey the gestation of this concept in modern European thought and review how 19<sup>th</sup>-century Western scholars taxonomised the religion of Islam. From roughly Week 4 onwards, we will be studying a number of pre-modern Islamic texts that engage with the extraordinary religious plurality of the Middle East and may be taken to presuppose or articulate different understandings of religion as an analytically identifiable sphere of human culture. These case studies include the Qur'an, Arabophone philosophers like al-Fārābī (d. ca. 950) and the Jewish thinker Maimonides (d. 1204), the polymath al-Bīrūnī (d. after 1050) and his work on Indian religion, and al-Shahrastānī's (d. 1153) celebrated *Book of Religions and World Views* (*Kitāb al-Milal wa-l-Niḥal*).

### ***Topics in Islamic Law***

**Taught by Professor Christopher Melchert**

In Michaelmas Term of Year 4, students will have 16 hours of lectures, 6 tutorials and write 6 essays. Islamic Religion introduced the topic of Islamic law. Here is a survey in greater depth. Students will learn to find problems in Islamic law, look up names in biographical dictionaries and in standard reference works (e.g. *GAL*, *GAS*, *Kaḥḥālah*), and look up how to point names in medieval reference works (e.g. Ibn Ḥajar, *Tabṣīr al-muntabih*). We shall read some of both *fiqh*, the genre that lays out rules, and *uṣūl al-fiqh*, the genre that justifies the method of inferring rules; i.e. jurisprudence strictly speaking. The exact topics covered may be shaped to fit student interest.

### ***Medieval Sufi Thought***

**Taught by Professor Christopher Melchert**

In Michaelmas Term of Year 4, students will have weekly lectures, 6 tutorials and write 6 essays. Similar to the [Further Subject](#) but in greater depth. The exact topics covered may be shaped to fit student interest.

### ***Art and Architecture in the Age of the Caliphates (ca. 622-1000).***

**Taught by Professor Alain George. Other participating staff may include Dr Umberto Bongianino and Dr Luke Treadwell.**

***Please contact Professor Alain George with queries and to register for this paper.***

In Michaelmas Term of Year 4, students will have weekly seminars and 4 tutorials, and write 6 essays. The course explores the rise and first classical phase of Islamic art in the age of the Umayyads and Abbasids through the study of mosques, palaces, calligraphy, and coinage.

### ***Mass Media in the Middle East – Unavailable MT 2022***

***Taught by Professor Walter Armbrust***

In Michaelmas Term of Year 4, students will attend weekly lectures, 6 tutorials and write 6 essays. Mass Media in the Middle East approaches the study of media in the region historically and ethnographically, under the assumption that all ways of understanding the modern history and present condition of the region benefit from an appreciation of socially embedded media practices. The syllabus is structured by an analytic tension between technological and social determinism, and by focusing on “new media moments” in a historical sense: not a presentist fixation on such phenomena as “the al-Jazeera effect” or so-called “Facebook revolutions,” but rather the local social, political and cultural effects of modern mechanical media that emerged globally over the past two centuries. Readings examine “orality and literacy,” printing (with some attention to its relation to older manuscript traditions), early sound recording, cinema, terrestrial television broadcasting, the audio cassette, satellite broadcasting, and digital media. Most of the scholarly literature can be linked to written or audio-visual media accessible in either the library or from the internet.

## European and Middle Eastern Languages (EMEL) with Arabic

The course of Arabic study for EMEL differs from Arabic with Islamic Studies only in the number of papers taken. The content of the papers is the same.

In Year 1, students do not take the paper Islamic History and Culture, but are encouraged to attend all or any of the lectures in this course if they do not clash with their Modern Languages timetable, as they will help in preparation for both the Year Abroad and FHS.

In Years 3 and 4, students do not take the paper Islamic History, and may choose only one option from either the Further or Special Subjects. Students who choose a Special Subject option will sit only the written examination paper. Instead of the dissertation, students will write an Extended or "Bridge/Bridging" Essay on a subject of their own choice that brings together Arabic and the Modern European language around a common topic, co-supervised to the same tariff as a dissertation by a tutor in MMEL and a tutor in OS. The two written Arabic language papers and the Arabic oral count as half papers at FHS, but you will follow the same course of study for them as students reading Arabic with Islamic Studies.

## Classics and Asian and Middle Eastern Studies (Arabic)

This paper is compulsory, and is identical with the Language paper for Subsidiary Arabic with an AMES Language. The classes are shared with PGT students. In Y1, over three terms, your Arabic language teaching (6 hours of classes per week) will be based on *Alif Baa* and volumes 1 and 2 of *al-Kitaab*, the standard text book, will lead you through all the basic grammar of Modern Standard Arabic at elementary level. In Y2, you will progress to intermediate level, revising the grammar of Y1 and practising unseen translation into and out of MSA in 2 hours of classes per week throughout the year, using Dickins and Watson, *Practical Arabic*, as your textbook. This will equip you for the FHS Arabic Language paper. The Y1 and Y2 language teaching which will give you an applied competence in the contemporary language.

The Literature and Religion text papers will add a historical understanding of the language.

You will need the following textbooks and reference works, which you should buy before the start of Y1/Y2.

### Year 1:

Al-Batal, M., Al-Tonsi, A. and Brustad, K. 2004. *Al-Kitaab fii Ta'allum al-'Arabiyya with DVD: A Textbook for Beginning Arabic Part One*. 2<sup>nd</sup> ed. Washington D.C.: George Town University Press.

Al-Batal, M., Al-Tonsi, A. and Brustad, K. 2005. *Al-Kitaab fii Ta'allum al-'Arabiyya with DVDs: A Textbook for Arabic Part Two*. 2<sup>nd</sup> ed. Washington D.C.: George Town University Press.

Al-Batal, M., Al-Tonsi, A. and Brustad, K. 2010. *Alif Baa: Introduction to Arabic Letters and Sounds*. 3<sup>rd</sup> ed. Washington D.C.: George Town University Press.

Cowan, D. 1958 and reprs. *Modern Literary Arabic*. Cambridge: Cambridge University Press (reference grammar).

### Year 2:

Dickins, James and Watson, Janet, 1999, repr. 2017. *Practical Arabic (Students' Book)*: Cambridge: Cambridge University Press.

Arabic as a Subsidiary Language with an AMES language (also known as Additional Arabic or Subsidiary Arabic)

***Language Paper for Subsidiary Arabic (Arabic (as 2nd Language): Prose Composition and Unprepared Translation)***

This paper is compulsory, and is identical with the Language paper for Classics with Asian and Middle Eastern Studies. The classes are shared with PGT students. In Y1, over three terms, your Arabic language teaching (6 hours of classes per week) will be based on *Alif Baa* and volumes 1 and 2 of *al-Kitaab*, the standard textbook, and will lead you through all the basic grammar of Modern Standard Arabic at elementary level. In Y2, you will progress to intermediate level, revising the grammar of Y1 and practising unseen translation into and out of MSA in 2 hours of classes per week throughout the year, using Dickins and Watson, *Practical Arabic*, as your textbook. This will equip you for the FHS Arabic Language paper. To the Y1 and Y2 language teaching, which will give you an applied competence in the contemporary language, the Literature and Religion text papers will add historical understanding of the language.

You will need the following textbooks and reference works, which you should buy before the start of Y1/Y2.

**Year 1:**

Al-Batal, M., Al-Tonsi, A. and Brustad, K. 2004. *Al-Kitaab fii Ta'allum al-'Arabiyya with DVD: A Textbook for Beginning Arabic Part One*. 2<sup>nd</sup> ed. Washington D.C.: George Town University Press.

Al-Batal, M., Al-Tonsi, A. and Brustad, K. 2005. *Al-Kitaab fii Ta'allum al-'Arabiyya with DVDs: A Textbook for Arabic Part Two*. 2<sup>nd</sup> ed. Washington D.C.: George Town University Press.

Al-Batal, M., Al-Tonsi, A. and Brustad, K. 2010. *Alif Baa: Introduction to Arabic Letters and Sounds*. 3<sup>rd</sup> ed. Washington D.C.: George Town University Press.

Cowan, D. 1958 and reprs. *Modern Literary Arabic*. Cambridge: Cambridge University Press (reference grammar).

**Year 2:**

Dickins, James and Watson, Janet, 1999, repr. 2017. *Practical Arabic (Students' Book)*: Cambridge: Cambridge University Press.

**Religion and Asian and Middle Eastern Studies**

Y1 Language is identical with the BA Arabic and BA EMEL Arabic Language Prelims paper (see pages 16 and 26 of the Handbook for description and textbooks). The teaching covers all the basic grammar of Modern Standard Arabic.

Teaching in Years 2 and 3 prepares you for the FHS Arabic Language paper, which consists of translation into English from Arabic set texts that are relevant to Islamic Religion. The set texts are taken from Brünnow and Fischer, *Chrestomathy*. You will have 2 hours per week of classes in MT and HT of Y2 and TT of Y3.

Brünnow, Rudolph-Ernst, and Fischer, August, *Chrestomathy of Classical Arabic Prose Literature*, 8th edn., rev. Lutz Edzard and Amund Bjorsnos (Wiesbaden: Harrassowitz, 2008).





### ***Arabic as a 2<sup>nd</sup> Language (Y1 and Y2)***

***Taught by Dr Husam Haj Omar, Dr Marco Brandl and Mr Taj Kandoura***

In Y1, over three terms, your Arabic language teaching will lead you through all the basic grammar of Modern Standard Arabic at elementary level. This will equip you to start reading the Classical Arabic set texts of the Arabic Literature paper in TT of Y1. In Y2, you will progress to intermediate level, revising the grammar of Y1 by practising translating into and out of MSA; meanwhile you will be reading Modern set texts for the Literature paper and further Classical Arabic texts for the Islamic Texts paper. The Y1 and Y2 language teaching will give you an applied competence in the contemporary language, to which the Literature and Islamic Text papers will add an understanding of the history of the language. You are strongly encouraged to arrange a period of summer study abroad after Y1, and are eligible to apply for help with funding it from the James Mew Fund.

### ***Arabic as a 2<sup>nd</sup> Language Literary Texts***

***Taught by Dr Jonathan Lawrence (Classical) and Professor Mohamed-Salah Omri (Modern)***

For Classical texts, students will attend weekly 2-hour lectures/seminars in Trinity Term of the first year. For modern texts, students will attend weekly 2-hour lectures/seminars in Michaelmas Term of the second year. They will have 4 tutorials and write 4 essays in each of Classical and Modern. This paper is mandatory for students reading Arabic as a subsidiary language and Classics with Arabic. The Classical Literature set texts and further reading are designed to highlight connections between medieval Arabic culture and Byzantine and other near eastern Late Antique cultures, through the medium of various kinds of storytelling.

The modern component of this paper provides an introduction to modern Arabic literature through original texts. Students will read a full play and three short stories written between 1929 and 1994. English translations are also available.

### ***Arabic as a 2<sup>nd</sup> Language Islamic Texts***

***Taught by Professor Nicolai Sinai***

Students will attend 16 hours of classes, combining informal lectures, reading seminars, and tutorial discussions. These classes will take place throughout Michaelmas Term

This paper is mandatory for students reading Religion with Asian and Middle Eastern Studies with a focus on Islam (paper IS2, "Islamic Texts", taken MT of the second year of study) and for students who are reading Arabic as a subsidiary language and Classics with Arabic (paper 3, "Additional Arabic: Islamic Texts", taken in MT of the final year). The purpose of this paper is to introduce students to the interpretation of Islamic primary sources in Arabic. Classes will focus on the Qur'an and early Islam, on the emergence of Islamic law and legal hermeneutics (*uṣūl al-fiqh*), and on the Sufi tradition. Students will write at least one tutorial essay on each of these subjects

One-third of the final exam will consist of translation from Arabic into English. Students will be asked to translate unseen resembling material read in class in its general style, theme, and diction. These texts may be accompanied by appropriate notes. The other two thirds of the final exam will consist in essay questions.

The following examination papers will be sat, papers 1 and 2 may contain general linguistic questions.

## Recommended Patterns of Teaching (RPT)

Below is an indication of the type and number of teaching hours for each degree with Arabic as the only, main, joint or subsidiary/additional language.

### Arabic; Arabic with a subsidiary language; EMEL with Arabic

#### Year 1

Paper	Term	Dept/ Faculty		College		Comments
		Lectures	Classes	Tutorials	Classes	
						Figures in this table are in hours unless otherwise stated.
[1 Translation and précis into English.	MT		x			Two hours a day instruction is offered through all three terms; however, the different skills are not assigned to different classes (e.g. translation some days, grammar others).
	HT		x			
	TT		x			
[2 Comprehension, composition, and grammar.	MT		x			
	HT		x			
	TT		x			
[3 Oral/aural comprehension and composition.	MT		x			
	HT		x			
	TT		x			

[4 Islamic history & culture (Not EMEL)	MT	X		x		Two hours lectures per week and four tutorials per term, MT-HT; half that in TT, wks 1-4. Tutorials organised by the Faculty.
	HT	X		x		
	TT					
		X		x		

### Arabic and Islamic Studies; EMEL with Arabic

#### Years 3-4

Paper	Term	Dept/ Faculty		College		Comments
		Lectures	Classes	Tutorials	Classes	
[1.] Arabic unprepared translation into English and comprehension.	MT		x	x		Figures in this table are in hours unless otherwise stated.  4 hours classes per week, one hour tutorials every other week, throughout the year; but the different linguistic skills of papers 1 to 3 by nature cannot be taught separately. Tutorials organised by the faculty.
	HT		x	x		
	TT		x	x		
[2.] Composition in Arabic.	MT		x	x		
	HT		x	x		
	TT		x	x		

[3.] Spoken Arabic.	MT		x	x		
	HT		x	x		
	TT			x		
[4.] Arabic literature.	MT	x		x		2 hours lectures per week, MT-HT; six tutorials likewise distributed over those two terms. Tutorials organised by the faculty.
	HT	x		x		
	TT					
[5.] Islamic history (Arabic only, excluding EMEL).	MT	x		x		3 hours lectures per week, MT and the first half of HT; six tutorials likewise distributed over those two terms. Tutorials organised by the faculty.
	HT	x		x		
	TT					
[6.] Islamic religion.	MT					3 hours lectures per week, second half of HT and TT; six tutorials likewise distributed over those two terms. Tutorials organised by the faculty.
	HT	x		x		
	TT	x		x		
[7.] Further subject (for EMEL option)	MT					Weekly lectures (1-3 hours), biweekly tutorials. Tutorials organised by the faculty.
	HT					
	TT	x		x		

[8.] [9.] Special subject (for EMEL [8] only: alternative option)	MT	x		x	Weekly lectures (1-3 hours), 6 hours tutorials. Tutorials organised by the faculty.
[10.] Dissertation (Arabic) or "Bridging" (Extended) essay (EMEL)	MT				No lectures.
	HT				A total of 2-3 hours tutorials for Arabic; 2 hours each in MML and Arabic for EMEL Extended ("Bridging") Essays. Hours for EMEL bridging essays (divided equally between ML and OS faculties)

## Subsidiary Arabic

Paper	Term	Dept/ Faculty		College		Comments
		Lectures	Classes	Tutorials	Classes	
[1] Arabic English translation.	MT		x	x		Figures in this table are in hours unless otherwise stated.  6 hours per week of classes  Two hours of classes per week throughout the second year  Tutorials provided by the faculty
	HT		x	x		
	TT		x	X		
[2.] Additional Arabic: literary texts.	MT	x		X		Teaching begins in TT of the first year (Classical Literature) and continues in MT of the second year (Modern Literature).  Tutorials provided by the faculty
	HT					
	TT	x		x		
[3.] Additional Arabic: Islamic texts	MT	x	x	x		16 hours of classes (2 hours per week), combining lectures, reading seminars, and tutorials. Teaching Will begin in week 1 of MT and last until the end of term.  Tutorials provided by the faculty
	HT					
	TT					

## Teaching Staff

- Dr [Ahmed Al-Shahi](#), Research Fellow (St Antony's)
- Dr [Usama Al-Azami](#), Departmental Lecturer in Modern Islamic Thought (St Antony's)
- Professor [Walter Armbrust](#), Professor in Modern Middle Eastern Studies (St Antony's)
- Dr Ashraf Abdou, Instructor in Arabic
- Dr [Umberto Bongianino](#), Departmental Lecturer in Islamic Art and Architecture (Wolfson)
- Professor [Marilyn Booth](#), Khalid Bin Abdullah Al Saud Professor for the Study of Contemporary Arab World (Magdalen). On leave MT 2022.
- Dr Marco Brandl
- Professor [Dominic Parviz Brookshaw](#), Associate Professor in Persian Literature (Wadham)
- Dr [Emine Çakır](#), Instructor in Turkish (St Benet's)
- Dr [Stephanie Cronin](#), Lecturer in Persian Studies; Elahé Omidyar Mir-Djalali Research Fellow (St Antony's)
- Professor [Alain Fouad George](#), I.M. Pei Professor of Islamic Art and Architecture (Wolfson)
- Dr [Otared Haidar](#), Lecturer in Arabic (Wadham)
- Dr [Husam Haj Omar](#), Instructor in Arabic (St Antony's)
- Dr [Laura Hassan](#), Associate Faculty
- Professor [Edmund Herzig](#), Masoumeh and Fereydoon Soudavar Professor of Persian Studies (Wadham)
- Dr [Nadia Jamil](#) – on leave 2018-23, Senior Language Instructor; Senior Researcher DocuMult Project Khalili Research Centre (St Benet's and Wolfson)
- Professor [Jeremy Johns](#) – on leave 2018-23, Professor of Islamic Archaeology and Director of the Khalili Research Centre (Wolfson)
- Mr [Tajalsir Kandoura](#), Instructor in Arabic (Pembroke)
- Dr [Homa Katouzian](#), Iran Heritage Foundation Research Fellow (St Antony's)
- Dr [Jonathan Lawrence](#), Departmental Lecturer (Wadham)
- Professor [Christopher Melchert](#), Professor of Arabic and Islamic Studies (Pembroke)
- Professor [Laurent Mignon](#), Associate Professor in Turkish (St Antony's)
- Professor [Asli Niyazioglu](#), Associate Professor in Ottoman History (Exeter)
- Dr [Caitlyn Olson](#), Departmental Lecturer in Islamic History
- Professor [Mohamed-Salah Omri](#), Professor in Modern Arabic Language and Literature (St John's)
- Professor [Philip Robins](#), Professor of Middle East Politics (St Antony's)
- Professor [Eugene Rogan](#), Professor in the Modern History of the Middle East (St Antony's)
- Professor [Christian Sahner](#), Associate Professor of Islamic History (St Cross). On leave.
- Mr [Sahba Shayani](#), Instructor in Persian (Brasenose)
- Professor [Nicolai Sinai](#), Professor of Islamic Studies (Pembroke)
- Dr [Luke Treadwell](#), Samir Shamma Associate Professor in Islamic Numismatics (St Cross)
- Dr [Michael Willis](#), University Research Lecturer and H.M. King Mohammed VI Fellow in Moroccan and Mediterranean Studies (St Antony's)
- Professor [Zeynep Yürekli-Görkay](#), Associate Professor in Islamic Art and Architecture (Wolfson)



## Examinations and Assessments

Please refer to the [Examination Regulations for Prelims and FHS in Asian and Middle Eastern Studies](#).

In Trinity Term of Year 1, students will sit 3 written examinations and 1 oral/aural examination. Students must pass all 4 papers to proceed into Year 2 of the course.

Please refer to the [conventions](#) for Prelims and FHS examinations for the papers to be taken, available on Canvas towards the end of Michaelmas Term.

In Trinity Term of Year 4, students will take a total of 9 examinations and will submit their dissertations in week 10 of Hilary Term.

Please refer to the [conventions](#) for FHS examinations for detail of compulsory papers, and papers for Arabic with Islamic Studies and History and Arabic with a subsidiary language.

## Deadlines

Date	Calendar date	Year of Course	Event	HOW
Monday 9 <sup>th</sup> Week Trinity Term	Monday 19 <sup>th</sup> June 2023	1	Provisional start date of Prelims examinations.	
31 <sup>st</sup> August	Thursday 31 <sup>st</sup> August 2023	2	Requests to take a subsidiary language	Obtain the conditional agreement of your college tutor and the Course Coordinators of Arabic and of the subsidiary language. You must also inform the administration team by sending an email to <a href="mailto:arabic.administrator@orinst.ox.ac.uk">arabic.administrator@orinst.ox.ac.uk</a> .
Monday 6 <sup>th</sup> Week Hilary Term	Monday 20 <sup>th</sup> February 2023	3	Deadline for applications for approval for further subjects, special subjects.  Includes Joint Honours (EMEL) students taking Arabic.	<b>FHS Applications for approval form</b> Form to be sent to Asian and Middle Eastern Studies Academic Administration ( <a href="mailto:arabic.administrator@orinst.ox.ac.uk">arabic.administrator@orinst.ox.ac.uk</a> ) Find the options form <a href="#">here</a>
Friday 4 <sup>th</sup> Week Michaelmas Term	Friday 4 <sup>th</sup> November 2022	4	Deadline for exam entry.	Via Student self service

Friday 4 <sup>th</sup> Week Michaelmas Term	Friday 4 <sup>th</sup> November 2022	4	Question paper for Special Subject extended essays available from the Faculty Office.	Via Inspira
Monday 0 <sup>th</sup> Week Hilary	Monday 9 <sup>th</sup> January 2023	4	Deadline for application for approval for dissertation title	<b>FHS Applications for approval form</b> Form to be sent to Asian and Middle Eastern Studies Academic Administration ( <a href="mailto:arabic.administrator@orinst.ox.ac.uk">arabic.administrator@orinst.ox.ac.uk</a> ) Find the form <a href="#">here</a>
12 noon Friday 0 <sup>th</sup> Week Hilary Term	Friday 13 <sup>th</sup> January 2023	4	Deadline for submission of Special Subject extended essays.	Via Inspira
12 noon, Friday 10 <sup>th</sup> Week Hilary Term	Friday 24 <sup>th</sup> March 2023	4	Deadline for submission of dissertation.	Via Inspira
0 <sup>th</sup> Week Trinity Term	16 <sup>th</sup> – 22 <sup>nd</sup> April 2023	4	Oral examinations in Arabic. Timetables available about 5 weeks before.	
Monday 7 <sup>th</sup> Week Trinity Term	Monday 5 <sup>th</sup> May 2023	4	Provisional start date of FHS examinations.	

### Canvas

Click [here](#) for the BA Arabic Canvas page. Canvas is the Oxford University virtual teaching platform. Important documents are stored here such as the conventions and rubrics along with other useful information such as Dissertation guides.

## Set Texts and Recommended Readings

(Recommended Reading is reading you should do in preparation for the course):

### Textbooks for Year 1 Arabic Language (BA Arabic and EMEL)

*Alif Baa*, (3<sup>rd</sup> edition).

*Al-Kitaab fi Ta'allum al-'Arabiyya*, (Vol. I, 2<sup>nd</sup> edition).

*Al-Kitaab fi Ta'allum al-'Arabiyya*, (Vol. II, 2<sup>nd</sup> edition).

### Set texts for [Arabic Literature](#):

#### Classical

(1) Wahb ibn Munabbih (attrib.) (d. c.730)/Ibn Hishām (d.833), *Kitāb al-Tjān fi mulūk Ḥimyar*, ed. F. Krenkow, Hyderabad 1928, repr. Ṣana'a', pp.274-281.

(2) Ibn A'tham al-Kūfī (early ninth century?), *al-Futūḥ*, ed. M. 'Abd al-Mu'īd Khān, Hyderabad 1968-75, I, pp.1-7. [For purposes of comparison, we will also read the version in al-Wāqidī (d.207/823), *Kitāb al-Ridda* "in the *riwāya* of Ibn A'tham al-Kūfī", ed. Yaḥyā al-Jabbūrī, Beirut 1410/1990.]

(3) al-Khansā' (Tumāḍir bint 'Amr, d. after 644), *Dīwān*, ed. A. Abū Suwaylim, 'Ammān 1409/1988, poem no.7, pp.123-7 (6 lines); poem no.24, pp.234-6 (8 lines).

(4) 'Umar ibn Abī Rabī'a (d.712 or 721), *Dīwān*, ed. P. Schwarz, Leipzig 1901, poem no.20, p.21 (5 lines); poem no.21, pp.21-2 (6 lines); poem no.24, pp.24-5 (7 lines).

(5) al-Mas'ūdī (d.956), *Murūj al-dhahab wa ma'ādin al-jawhar*, eds. C. Barbier de Meynard and Pavet de Courteille, Paris 1861-77, rev. and corr. Ch. Pellat, Beirut 1966-79, IV, ¶¶2619-23, pp.261-2.

(6) Ibn al-Mu'tazz (d.908), *Ṭabaqāt al-shu'arā' al-muḥdathīn*, ed. 'A. S. Farrāj, Cairo 1956, repr. 1967, pp.366-7.

(7) Badī al-Zamān al-Hamadhānī (d.1008), *al-Maqāmāt*, ed. Muḥammad 'Abduh, Beirut 1889 and reprs., pp.86-91, *al-Qazwīniyya*; pp.55-8, *al-Ahwāziyya*.

(8) Ibn Ma'sūm (d.1708), *Sulāfat al-'aṣr fi maḥāsin al-shu'arā' bi kulli miṣr*, Cairo 1906, pp.420-2.

#### Modern

1. M. al-Muwaylihi: *Hadith 'Isa ibn Hisham*, Chapter 2.
2. Khalil Jibran: extracts from *'Ara'is al-muruj* ("Marta al-Baniyya")
3. Mahmud Tahir Lashin: *Hadith al-qarya*
4. Yusuf Idris: *Bayt min lahm*
5. Zakariyya Tamir: *Shams saghira*
6. Ghada al-Samman: *Qat`ra's al-qitt*
7. Abu 'l-Qasim al-Shabbi (*Fi zill wadi'l-mawt*)
8. Salah 'Abd al-Sabur (*Hajama al-tatar*)
9. Khalil Hawi (*al-Bahhar wa'l-darwish*)

## Recommended reading for [Arabic Literature](#):

Overall reference (Classical and Modern)

- Julie Scott Meisami and Paul Starkey (eds.). *Encyclopedia of Arabic Literature*. London; New York: Routledge, 1998 and reprints (2 vols.)
- The Qur'ān in a bilingual edition (many available, in print and online; N. J. Dawood in Penguin Classics is well indexed and easy to use)

For information on authors of Classical set texts

- Michael Cooperson and Shawkat M. Toorawa (eds.). *Arabic Literary Culture, 500-925*. Detroit; London: Thomson Gale, 2005 (Dictionary of Literary Biography, vol. 311), continued as:
- Roger Allen, Terri de Young, et al. (eds.). *Essays in Arabic Literary Biography, 950-1350*, and Joseph E. Lowry and Devin J. Stewart (eds.). *Essays in Literary Biography, 1350-1850*. Wiesbaden: Harrassowitz, 2009

For problems and issues in Classical Arabic literature

- Julia Bray (ed.). *Writing and Representation in Medieval Islam*. London; New York: Routledge, 2006

For social and historical background

- Hugh Kennedy. *The Court of the Caliphs*. London: Weidenfeld & Nicolson, 2004;
- Hugh Kennedy. *The Prophet and the age of the caliphates*. Third edition. London: Routledge, 2015;
- Adam Mez. *The Renaissance of Islam*. Salahuddin Khuda Bukhsh and D.S. Margoliouth (tr.). Patna: Jubilee Printing and Publishing House, 1937;
- Muhsin Al-Musawi. *The medieval Islamic republic of letters*. Notre Dame, Indiana: University of Notre Dame Press, 2015

## Set texts for [Arabic Literature](#) (subsidiary):

Classical set texts

- al-Jāhiz (ca.776-868), *Kitāb al-Bukhalā'* ("The Book of Misers"), A. al-'Awāmirī and 'A. al-Jārim (eds.), Beirut: Dār al-Kutub al-'Ilmiyya 1991, p.46, l.2 - p.47, l.4.
- al-Tanūkhī (939-994), *al-Faraj ba'd al-shidda* ("Deliverance Follows Adversity"), 'A. al-Shālījī (ed.), Beirut: Dār Ṣādir 1978, II, pp.191-205.  
— , *al-Faraj ba'd al-shidda*, I, pp.335-337.
- al-Tha'labī (d.1035), *'Arā'is al-majālis fī qiṣaṣ al-anbiyā'* ("Tales of the Prophets"), Cairo n.d., pp.329-332.

Modern set texts

- Tawfīq al-Ḥakīm, *Ughniyat al-mawt*.
- Maḥmūd Ṭāhir Lāshīn, *Ḥadīth al-qarya*.
- Yūsuf Idrīs, *Bayt min laḥm*.
- Imīl Ḥabībī, *al-Kharaza al-zarqā' wa 'awdat Jubayna*.

### Recommended reading for [Islamic History](#):

- Cook, ed., *The New Cambridge History of Islam*, 2010
- Berkey, *The Formation of Islam: Religion and Society in the Near East*, 2003
- Kennedy, *The Prophet and the Age of the Caliphates*, 2004
- Lapidus, *A History of Islamic Societies*, 2014
- Lewis, *The Arabs in History*, 2002

### Recommended reading for [Islamic Religion](#):

- Brown, Jonathan A. C. *Hadith: Muhammad's Legacy in the Medieval and Modern World*. Oxford: Oneworld, 2009.
- Morrissey, Fitzroy. *A Short History of Islamic Thought*. London: Head of Zeus, 2021.
- Karamustafa, Ahmet T. *Sufism: The Formative Period*. Edinburgh: University Press, 2007.
- Schacht, Joseph. *An Introduction to Islamic Law*, Oxford: Clarendon Press, 1964.
- Sinai, Nicolai. *The Qur'an: A Historical-Critical Introduction*. Edinburgh: Edinburgh University Press, 2017.

### Recommended reading for [Hadith](#):

- Berg, Herbert. *The Development of Exegesis in Early Islam: The Authenticity of Muslim Literature from the Formative Period*. Curzon Studies in the Qur'an. Richmond: Curzon, 2000. The first half is a useful review of the authenticity debate.
- Brown, Jonathan A. C. *Hadith: Muhammad's legacy in the medieval and modern world. Foundations of Islam*. Oxford: Oneworld, 2009. The best textbook, especially strong on scholarship in the High Middle Ages and the difficulties raised by what he calls the Historical Critical Method.
- Dickinson, Erik Nael. *The Development of Early Sunnite Hadith Criticism*. Islamic History and Civilization, Studies and Texts, 38. Leiden: Brill, 2001. Chapter 6, on the comparison of asanid, corrects earlier accounts of the Islamic tradition.
- Juynboll, G. H. A. *Muslim Tradition: Studies in Chronology, Provenance and Authorship of Early hadith*. Cambridge Studies in Islamic Civilization. Cambridge: University Press, 1983. The first major advance since Schacht and Abbott (not listed here).
- Motzki, Harald. *The Origins of Islamic Jurisprudence: Meccan Fiqh before the Classical Schools*. Translated by Marion H. Katz. Islamic History and Civilization, Studies and Texts, 41. Leiden: Brill, 2002. Chapter 1 is another good survey of the authenticity debate.
- Schacht, Joseph. *The Origins of Muhammadan Jurisprudence*. Oxford: Clarendon Press, 1950. The next great advance after Goldziher. Sets out the paradigm everybody qualifies or attacks.

### Recommended reading for [Muslims and Others in Abbasid Story-Telling](#):

For overall reference (Classical and Modern)

- Julie Scott Meisami and Paul Starkey (eds.), *Encyclopaedia of Arabic Literature*, London; New York: Routledge, 1998 and reprints (2 vols.);
- the Qur'an in a bilingual edition (many available, in print and online; N. J. Dawood in Penguin Classics is well indexed and easy to use)

For social, intellectual, and historical background

- Michael Cooperson, " 'Arabs' and 'Iranians': The Uses of Ethnicity in the Early Abbasid Period", in Behnam Sadeghi, Asad Q. Ahmed , Adam Silverstein and Robert Hoyland (eds.), *Islamic Cultures, Islamic Contexts. Essays in Honor of Professor Patricia Crone*, Leiden; Boston: Brill, 2015;

- Dimitri Gutas, *Greek Thought, Arabic Culture. The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbasid Society (2nd-4th/8th-10th centuries)*, London; New York: Routledge, 1999;
- Hugh Kennedy, *The Prophet and the age of the caliphates*, third edition, London: Routledge, 2015;
- Louise Marlow, *Counsel for Kings: wisdom and politics in tenth-century Iran*, Edinburgh: Edinburgh University Press, 2016;
- Adam Mez, *The Renaissance of Islam*, Patna: Jubilee Printing and Publishing House, 1937

For background to the set texts

- al- Jāhīz, *The Book of Misers*, trans. R. B. Serjeant, Reading: Garnet, 1997 and/or trans. Jim Colville as *Avarice and the avaricious*, London: Kegan Paul, 1999;
- James E. Montgomery, *al- Jāhīz: in praise of books*, Edinburgh: Edinburgh University Press, 2013;
- Ibn Faḍlan, trans. James E. Montgomery, *Two Arabic travel books*, New York: New York University Press, 2014;
- al-Tha'labi (d.1035), trs. and annotated William M. Brinner, *'Ara'is al-majalis fi qiṣaṣ alanbiya' or "Lives of the Prophets" as recounted by Abu Isī'iaq Ailimad ibn Mui'iammad ibn Ibrahim al-Tha'labi*, Leiden; Boston; Cologne: Brill 2002;
- M. O. Klar, *Interpreting al-Tha'labi's Tales of the Prophets. Temptation, responsibility and loss*, London, New York: Routledge, 2009.

**Recommended reading for [Islamic Art, Architecture and Archaeology](#) (both the Further Subject and the Special Subject):**

- Sheila S. Blair and Jonathan M. Bloom, *The Art and Architecture of Islam, 1250–1800*, New Haven and London: Pelican History of Art and Yale University Press, 1994.
- Sheila S. Blair and Jonathan M. Bloom, *Islamic Art*, London: Phaidon, 1997.
- Richard Ettinghausen, Oleg Grabar, Marilyn-Jenkins-Madina, *Islamic Art and Architecture 650–1250*, New Haven and London: Yale University Press, Pelican History of Art, 2001.
- Markus Hattstein and Peter Delius, *Islam: Art and Architecture*, Cologne: Könemann, 2001.
- Robert Hillenbrand, *Islamic Art and Architecture*, London: Thames and Hudson, 1999.
- Robert Irwin, *Islamic Art in Context: Art, Architecture and the Literary World*, New York: Harry N. Abrams, 1997.
- Fairchild D. Ruggles, *Islamic Art and Visual Culture: An Anthology of Sources*, Chichester: Wiley-Blackwell, 2011.

**Recommended reading for [Sufism](#):**

- *Encyclopaedia of Islam*, new edn., s.n. 'taṣawwuf', by B. Radtke, and 'zuhd', by G. Gobillot.
- Ernst, Carl W. *The Shambhala Guide to Sufism*. Boston, Mass.: Shambhala, 1997. If you can look past the title, you should find a very respectable introductory survey.
- Hujviri (d. Lahore, 465/1072-3?). *The Kashf al-Maḥjūb*. Translated by Reynold A. Nicholson. E. J. W. Gibb Memorial series 17. Leiden: E. J. Brill, 1911.
- Karamustafa, Ahmet T. *Sufism: the formative period*. The New Edinburgh Islamic Surveys. Edinburgh: University Press, 2007. Even better than Ernst but stopping around 1100.
- Al-Qushayri (d. Tus, 465/1072). *Al-Qushayri's Epistle on Sufism = al-Risala al-qushayriyya fi 'ilm al-tasawwuf*. Translated by Alexander D. Knysh. Reading: Garnet, 2007.
- Al-Sulami (d. Nishapur, 1021). *Early Sufi Women*. Edited and translated by Rkia Elaroui Cornell. Louisville, Ky.: Fons Vitae, 1999.

### Recommended reading for Popular Religion:

- Grehan, James. *The Twilight of the Saints*. Oxford: Oxford University Press, 2014. See the Introduction for one perspective on how to conceptualize “popular religion,” or what he calls agrarian religion. The case studies in the chapters deal with a later time period than is examined in the paper, but the themes are similar.
- Mayeur-Jaouen, Catherine. *The Mulid of al-Sayyid al-Badawi of Tanta: Egypt’s Legendary Sufi Festival*. Translated by Colin Clement. Cairo: The University of Cairo Press, 2019.
- Meri, Josef. *The Cult of the Saints Among Muslims and Jews in Medieval Syria*. Oxford, UK: Oxford University Press, 2002.
- Berkey, Jonathan. *Popular Preaching and Religious Authority in the Medieval Islamic Near East*. Seattle, WA: 2001.
- Talmon-Heller, Daniella J. *Islamic Piety in Medieval Syria: Mosques, Cemeteries and Sermons under the Zangids and Ayyūbids (1146-1260)*. Leiden: Brill, 2007.

### Recommended reading for [Qur’an](#):

- Durie, Mark. *The Qur’an and Its Biblical Reflexes: Investigations into the Genesis of a Religion*. Lanham: Lexington Books, 2018.
- *Late Antiquity: A Shared Heritage*. Oxford: Oxford University Press, 2019.
- Reynolds, Gabriel S. *Allah: God in the Qur’an*. New Haven: Yale University Press, 2020. Sinai, Nicolai. *The Qur’an: A Historical-Critical Introduction*. Edinburgh: Edinburgh University Press, 2017.

### Recommended reading for Islam and the Study of Religion:

- Abbasi, Rushain. 2021. “Islam and the Invention of Religion: A Study of Medieval Muslim Discourses on *Dīn*.” *Studia Islamica* (2021) 116: 1–106.
- Nongbri, Brent. *Before Religion: A History of a Modern Concept*. New Haven: Yale University Press, 2013.
- Smith, Jonathan Z. “Religion, Religions, Religious.” In Jonathan Z. Smith, *Relating Religion: Essays in the Study of Religion*, 179–196. Chicago: University of Chicago Press, 2004.
- Smith, Wilfred Cantwell. *The Meaning and End of Religion*. Minneapolis: Fortress Press, 1991 (originally published New York: Macmillan, 1963).

### Recommended reading for [Topics in Islamic Law](#):

- Abu Ishaq al-Shirazi (d. Baghdad, 476/1083). *Kitab al-Lumà fi usul al-fiqh. Le Livre des Rais illuminant les fondements de la compréhension de la Loi. Traité de théorie légale musulmane*. Translated and edited with introduction by Eric Chaumont. Studies in Comparative Legal History. Berkeley: Robbins Collection, 1999. A translation with copious notes and a useful bibliography.
- Ibn Rushd (d. Marrakech, 595/1198). *The Distinguished Jurist's Primer: A Translation of Bidayat al-mujtahid*. Translated by Imran Ahsan Khan Nyazee; reviewed by Muhammad Abdul Rauf. Great Books of Islamic Civilisation. 2 vols. Reading: Garnet, 1994-6. Bodleian Arab. An unusual hybrid of *furu`* and *uṣul*, showing how different Sunni schools justify their distinct rules.
- Schacht, Joseph. *An Introduction to Islamic Law*. Oxford: Clarendon Press, 1964.

- Weiss, Bernard G. *The Spirit of Islamic Law*. The Spirit of the Laws. Athens: Univ. of Georgia Press, 1998. A mellow account of what it says: divine sovereignty, the textualist bent, probabilism, &c.

**Recommended reading for [Modern Islamic Thought in the Middle East](#):**

- Brown, Daniel, *Rethinking Tradition in Modern Islamic Thought*, Cambridge: Cambridge University Press, 1996.
- Brown, Jonathan A. C., *Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet's Legacy*, Oxford: Oneworld Publications, 2014.
- Gesink, Indira Falk, *Islamic Reform and Conservatism: Al-Azhar and the Evolution of Modern Sunni Islam*, London: I. B. Tauris, 2010.
- Hourani, Albert, *Arabic Thought in the Liberal Age, 1798-1939*, Cambridge: Cambridge University Press, 1983.
- Kassab, Elizabeth Suzanne, *Contemporary Arab Thought: Cultural Critique in Comparative Perspective*, New York: Columbia University Press, 2009.
- Mahmood, Saba, *Politics of Piety: The Islamic Revival and the Feminist Subject*, Princeton: Princeton University Press, 2005.
- Tripp, Charles, *Islam and the Moral Economy: The Challenge of Capitalism*, Cambridge: Cambridge University Press, 2006.
- Zaman, Muhammad Qasim, *Modern Islamic Thought in a Radical Age: Religious Authority and Internal Criticism*, Cambridge: Cambridge University Press, 2012.

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**Recommended reading for Additional Arabic/[Subsidiary Arabic: Additional Texts: Arabic Literature](#):**

For background for Classical literature

- al- Jāhīz, trans. R. B. Serjeant, *The Book of misers* (Reading: Garnet, 1997); trans. Jim Colville, *Avarice and the avaricious* (London: Kegan Paul, 1999), or trans. Charles Pellat, *Le Livre des avares* (Paris: Maisonneuve, 1952).
- J. Bray, "Arabic literature" = chapter 4 of *The New Cambridge History of Islam*, vol. 4, ed. Robert Irwin: *Islamic Cultures and Societies to the End of the Eighteenth Century* (Cambridge: Cambridge University Press, 2010), pp.383-413.
- Dimitri Gutas, *Greek Thought, Arabic Culture. The Graeco-Arabic Translation Movement in Baghdad and Early 'Abbasid Society (2nd-4th/8th-10th centuries)* (London; New York: Routledge, 1999 and reprints).
- M. O. Klar, *Interpreting al-Tha'labī's Tales of the Prophets. Temptation, responsibility and loss* (London, New York: Routledge, 2009)