## SYLLABUS V

This is the fifth of the "model syllabi" prepared for the use of MESA members. Syllabus I on "Geography of the Middle East" was prepared by Professor John Kolars of the University of Michigan. Syllabus II by Professor Iliya Harik of Indiana University dealt with "An Approach to the Study of Middle Eastern Politics". Syllabus III by Professor James Jankowski of the University of Colorado was on the "History of the Modern Middle East" Finally, Syllabus IV dealt with the "History of the Medieval Middle East: A.D. 622-1799" and was prepared by Professor Robert Geran Landen of the University of South Carolina.

The following syllabus, based on a recent syllabus actually used at the writer's institution, owes something to syllabi used at two other institutions with long-established programs in Oriental Studies. At one institution, however, the literature of the Islamic peoples (or Middle Eastern peoples) shared a semester with the literature of the ancient Near East while at the other it shared a year program with the classics of India, China and Japan.

### ISLAMIC LITERATURE IN TRANSLATION

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This course of one semester for undergraduates samples the literature--broadly defined--of the Arab, Persian and Turkish peoples and a time span of from just before the rise of Muhammad to modern times. It is literature-centered, i.e., the attention is on the reading and discussion of certain works or selections from works, rather than on literary history. Conceived more on the style of a Great Books course, its aim is to give the student as much direct acquaintance as possible in a few weeks with the thought, and the literary sensibilities of a great civilization. An alternative title would be Islamic Humanities, taking a cue from the more inclusive Oriental Humanities courses and the successful Western Humanities courses which led the way for them.

The emphasis in medieval times should be on the essential unity of the Islamic world, while acknowledging the differences between national or linguistic groups and the extent to which they eventually went their own ways in the artistic and intellectual, as well as the political, spheres. It is not possible to present all types or genres in each language from the beginning to modern times, or even all the types common to the whole of the literature of the Islamic

world. The literatures of other languages outside the major three will probably be slighted, though one might, for example spend a week on Muhammad Iqbal, calling attention to Urdu literature (though he wrote in Persian as well) and Islam on the Indian subcontinent.

The rationale behind a Humanities or Great Books course is that there are certain great works of intellectual achievement or artistic merit which any educated person should have read and to which the student can be introduced without prior training in the languages and scholarly disciplines that would be necessary for a deeper study. When books were selected for study in the Western Humanities courses that long preceded the first course in Oriental Humanities, they were chosen on either one or both of the following assumptions: 1) that if they were truly masterpieces they were no less relevent and worthwhile now than when they were written, since their authors spoke in some sense to all men, or 2) that the works have played some great part in the history of man's intellect, culture, or spiritual life.

The first assumption about the nature of these classics has usually led to the conclusion that the teachers of such courses need not be specialists in all the authors studied in order to lead the students in intellectual exploration. In fact, he might fulfill his function better if his mind were not encumbered with too much scholarly detail about the book. He could come to it with fresher eyes, more like the students themselves, though more skilled and experienced in reading, thinking, and expressing his thoughts. Many programs have purposely eschewed background lectures, reading lists about the text, textbook or outline guides, or any secondary material, in fact, in the interests of the participants' direct encounter with the classics themselves.

In the late 1950's or early 1960's when similar programs in non-Western traditions were organized, it was pointed out that the previous humanities programs had taken for granted a long familiarity with the common Western cultural heritage as an important element in the teacher's preparation to teach and even the prospective student's readiness to understand. With non-Western humanities, many felt that it was necessary to provide some prior initiation into the context of the text. (Those who would emphasize the difficulties of understanding the works "as they ought to be understood" or lamenting what is lost in translation should be reminded that exactly the same objections were made when the Western Humanities or Great Books courses were first proposed. The thought of antiquity and the Middle Ages was said to be so far removed from modern experience that only a lifetime of painstaking scholarship could close the gulf between and reconstruct the actual significance of what was written.)

The decision about how much attention to give to the context of a work and how to get such background information to the student affects the detail of course planning. As intimated in the first

paragraph, spending too much time on these matters will make it one on the history of the Islamic world--literary, cultural, intellectual, or religious--or on Islamic civilization.

It is possible to discuss the Islamic or other Oriental classics in an undergraduate colloquium without planned formal or informal lecturing by the instructor on the context or background for the work and its author. This has been, for example, done at Columbia University for some years, where each section (currently five) of Oriental Humanities is taught by a team of two, where possible a specialist in one of the humanities and an area specialist. For several years student course evaluations have ranked it among the top courses offered by the college in popularity and excellence. As a help to resources for class preparation, both student and teacher can turn to a paperback guide prepared by the staff (A Guide to Oriental Classics, ed. W. Theodore DeBary and Ainslee T. Embree [Columbia University Press, 1964; revised edition forthcoming]). For each classic on the agenda--or on the agenda at least some years--it provides a list of translations, selected secondary readings, and suggested topics for discussion. The guide simply exists as a convenience and is not itself a required handbook for the course nor is it considered a list of required readings. The class meets once weekly around a large table to spend the entire time in discussion of the classic assigned for that week. Any enlightenment they may derive from the teachers about the context of the work or some important aspects of it which escaped their notice as uninitiated outsiders to the times and culture emerges in the course of their colloquy together. Of course the good student will also prepare by informing himself about the context. This format needs able and sophisticated students, but on the other hand it tends to attract such and perhaps will be the making of others.

Taking another approach, the model syllabus--like that for a course on the Literature of the Near East, from ancient to modern times, given at another university--does allow for an introduction of the work or genre by the instructor before group discussion of the work read. While it was reported that in that course more time was devoted to lecture than to discussion, this syllabus allocates the larger amount of time to discussion.

This course departs from the pure Humanities, or Great Books, approach in that by covering the modern period we read works which seem significant or representative now but which may not prove to be immortal. Also, with reference to the rationale of Humanities courses, the idea that the classics or great masterpieces ought to be timeless and speak to all men is less often true when the classics belong to a tradition foreign to one's own. From that point of view, it seems realistic both to appreciate the texts in so far as they do speak to us and, where they seem exotic or unattractive, to try to see how they provide a window into the artistic, intellectual, or religious tradition that underlies them.

Sometimes it requires much explaining to show why a work was held in such high esteem, or was so significant to its original audience or in its original language. Because not all Great Books of the Islamic world come across as such to the student today, we are faced with the difficult choice of whether or not to assign only the most attractive among them to the modern Westerner or whether to challenge the students to a sort of intellectual and emotional empathy with something very alien to them. That, after all, is what understanding other people is all about.

In the interests of information about the context, from one fourth or one half of the class time is devoted to informal lecture, with opportunity for the students to put questions or bring up points. Along with the classics assigned for discussion (labeled "Texts" in the syllabus), a minimum core of secondary reading (called "Background" in the syllabus) is specified. The teacher suggests further reading (not usually detailed in this syllabus) and, of course, compiles a supplementary handout listing additional paperbacks and library holdings which may be useful.

This syllabus is also a departure from the Great Books format in its pure form because in some weeks a group of short selections from several writers is read rather than a single whole work. This was dictated mainly by a wish to cover more authors and a wider variety of literature. There is also a practical reason for using paperback anthologies and that is that, if one sticks to treating an entire classic every week or so, a sufficiently representative collection of works may not be available either in paperback, cheap little hardbacks, or, alternatively, sufficient multiple copies of the more expensive, or out-of-print editions for library reserve.

It has been the writer's experience, however, that there is a distinct disadvantage to succumbing to the wish to sample many short selections in order to get wider coverage. Short excerpts do not generate discussion as well and both the student and instructor waste time and intellectual and physical energy in many fast changes of focus, the explanations required, and the effort to find something to say where there is doubt about what the passage tells us about the whole work, which we have not seen, or about the author. It may well be more satisfying to everyone if it is possible to do it, to take up only whole or abridged works in class and to use the anthologies as supplementary and background reading, unless the passages given are quite substantial.

Where fifty or seventy-five percent of the time is spent in group discussion, and where it is important for the conversation to deal not only with generalities and opinions but to come to grips with worthwhile points of detail, the paperbacks or their equivalent in price have a distinct advantage since everyone can mark his own copy and bring it along. Also, where library copies are involved, any obstacle to accessibility before hand at the needed time, has a noticeable dampening effect on the quality of the ensuing class

meeting. I say these things for those who may not have led this kind of regular and lengthy group discussion where the subject at hand is a work which everyone is supposed to have read.

The course represented here was taught by a single instructor, the writer, having some knowledge of all the original languages involved and a broad multidiciplinary background; it could be done, however, by a person with a less specialized training. Enrollment was fifteen to twenty-five and the class met twice weekly for one hour and fifteen minutes in a traditional classroom, not the ideal physical setting for discussion. These details are mentioned because they influenced the planning of this syllabus. Another consideration in framing the course was the need to complement other course offerings. At some universities, works like those dealt with in this syllabus are made extensive use of as either primary or supplementary material for courses on literature, history, or Islamic civilization, various as to content, emphasis, and approach. In that situation, the faculty may feel that they already cover the Islamic Humanities adequately, if from another angle. (See, for example, Reuben W. Smith, Introducing Islamic Civilization: Course Syllabus [University of Chicago Press, 1967] and Robert G. Landan, "Syllabus IV, History of the Medieval Middle East: A.D. 622-1799," MESA Bulletin, IV, No.3.)

Term papers (perhaps two or more) for this kind of course ought to be of a rather special nature, not research papers in any sense, and perhaps in some cases not even supplied with footnotes but only with a short bibliography. They should be more in the nature of essays, perhaps six to ten pages, discussing the form, style, or content of a work or works, and should be clearly delimited. One of the assumptions in a course of this kind is that the student can be encouraged to think and investigate in a way that is both responsible and adequate to his purposes at this stage. At the same time, he comes to appreciate that some subjects would require much more time as well as special skills, tools, and resources to be adequately pursued. With this kind of analytic or "think-paper", students can be encouraged to follow the lead of individual interests, talents, or topical concerns to develop some worthwhile, sometimes unusual material. For example, a TV and film major made his own analysis of the Thousand and One Nights as entertainment, another film major and amateur poet composed modern English odes in free verse which remarkably paralleled the feeling and imagery of the Mu'allaqat, and a black business major wrote on the perceptions of Ibn Battuta visiting the black kingdoms of Africa.

Here, then, is the model syllabus, though "sample syllabus" is a more accurate term. Because of the nature of the course, the syllabus must look like the reading program that it is. As to detail, it is certain to be done differently at another time. For one thing new works will have been published. In the list of books

following the syllabus, some may miss titles by Khalil Gibran. With so little time to cover the Islamic Humanities, it might not seem rational to put him on the agenda for class discussion. He was not himself a Muslim, some of his works were written in English, and much of his impact was here. (Yet, we recognized that many Christians and Jews in medieval times contributed much to Islamic civilization and exemplify it, in turn.) If his stature as an Arabic author leads the teacher to include him, he would obviously be popular as well. (See the remarks on his astounding, and growing, popularity in the United States in Saturday Review, April 15, 1972, pp. 68-69. His books sell nearly 500,000 copies every year now, forty years after his death.)

SYLLABUS

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| Week One: | TUESDAY ---Preliminaries. Lecture introducing the area, times, peoples, and languages. Islamic civilization as a common denominator. Emphasis to be on the Arabs at this juncture. |
| | THURSDAY --- Brief lecture on the Arab poets of the desert, pre-Islamic and early Islamic. Color slides of some bedouins known to the instructor, their beasts, and environment, such as to illuminate some of the metaphors and allusions of the poetry. Class discussion. |
| Text: | A. J. Arberry, Aspects of Islamic Civilization, "Arabia Deserta," 19-31. |
| Background: | Arberry, Aspects, 9-18. Najib Ullah, Islamic Literature, pp.xi-xxi, 4-16. James Kritzeck, Anthology of Islamic Literature, pp. 15-31, 57-65. Recommended: Full text of poems known as the Muʿallaqat and Arberry's discussion of the poets in his Seven Odes, one copy in library, on reserve. |
| Week Two & Week Three | TUESDAY---Lecture, introducing two week study of the Koran. |
| | THURSDAY, TUESDAY, & THURSDAY---Class discussion of the assigned suras, explanatory and backgound material contributed by instructor as need or opportunity arises. Tape recording of different styles of Koran recitation played. |
| Text: | Arberry's translation, The Koran Interpreted (specific suras assigned for discussion). |
| Background: | Prefaces to Vols. I & II of the Koran Interpreted. Kritzeck, 32-41. Najib Ullah, 17-36. |

Week Four: TUESDAY---Lecture outlining the development of the collection of tales known as the Thousand and One Nights (Arabian Nights), its sources, the variety of its content, and the rôle it has played in the Orient and in Europe. Class discussion begins.

THURSDAY---Discussion continued of the Thousand and One Nights. Carried over into the next week as noted below.

Text: The Portable Arabian Nights, Viking Paperback, ed. Joseph Campbell, pp. 39-56 (beginning of the frame story), (specific stories assigned for discussion), and pp. 765-6 (end of the frame story).

Background: Editor's introduction, pp. 1-35

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Week Five: TUESDAY---Conclude class discussion of the Thousand and One Nights. Short lecture introducing the maqāmāt genre and several collections of tales with a moral found in Arabic and Persian.

THURSDAY---Class discussion of the selections taken from the maqāmāt and the collections of tales assigned below. Brief lecture on the Persian entry into the Islamic cultural world.

Texts: (1) The Assemblies of al-Harīrī, tr. T. Chenery and F. Steingass (London, 1867-98). Preface, Assemblies Numbers (assigned numbers). Available as Xerox copies in folders on library reserve. Read also Kritzeck, 170-176.

(2) Kalīla wa Dimna, selections in Arberry, Aspects, pp. 72-118.

(3) Marzubān-nāmeh, selections in Kritzeck, pp. 211-217. Recommended: The whole work in English translation, The Tales of Marzuban, tr. Reuben Levy, copy on library reserve.

Background: Najib Ullah, pp. 77-92.

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| Week Six: TUES. ONLY | TUESDAY---Class discussion of the selections from the Shāh-nāmeh, Siyāsat-nāmeh, and Qabūs-nāmeh. Additional information about these works contributed as discussion procedes. |
| Texts: | (1) Firdausī. Shāh-nāmeh, the Persian national epic. Selection in Kritzeck, 114-119. Recommended: Translations by the Warners and by Levy on library reserve, one copy each. |
| | (2)Nizām al-Mulk, Siyāsat-nāmeh. Selection in Kritzeck, 144-149. Recommended: Entire work, one copy on library reserve, The Book of Government or Rules for Kings, tr. Hubert Darke. |
| | (3) Kai Kaus ibn Iskandar, Qabūs-nāmeh. Selection in Kritzeck, 150-156. Plan of entire work can be found in E. G. Browne, Lit. Hist. of Persia. |
| Background: | Najib Ullah, pp. 216-262 (Persian literature from the beginnings through the Ghaznavid period), pp. 287-8 ( on Kai Kaus and Nizām-al-Mulk). |

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| Week Six (THURS.) & Week Seven: | THURSDAY---Lecture introducing Al-Ghazali and his place in the spiritual and intellectual life of Islam. |
| | TUESDAY & THURSDAY---Class discussion of Ghazālī. |
| Text: | W. Montgomery Watt, The Faith and Practice of al-Ghazali, entire book, containing The Deliverance from Error and The Beginning of Guidance. |
| Background: | Watt, pp. 5-15. Najib Ullah, pp. 125-129. For other samples of Ghazālī's writings, read Aspects, 214-17, a poen attributed to him, and 300-307, a bit of polemic. |

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| Week Eight: | TUESDAY---Lecture introducing the Persian poets to be read and their art.<br><br>THURSDAY---Class discussion of the Persian poets. |
| Texts: | (1) Hāfiz. Arberry, Aspects, 344-358. Kritzeck, 249-54.<br><br>(2) ʿUmar Khayyām. Aspects, 289-99. Kritzeck, 157-59.<br><br>(3) Rūmī. Aspects, 327-34. Kritzeck, 225-32.<br><br>(4) Saʿdī. Aspects, 334-39. Kritzeck, 233-40 |
| Background: | Najib Ullah, 263-86. Review 216-62. Kritzeck, 104-5, on Rudakī, not discussed in class. |

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| Week Nine: | TUESDAY---Lecture introducing Ibn Khaldun.<br><br>THURSDAY---Class discussion of the Muqaddimah. (Continued first class of Week Ten.) |
| Text: | Ibn Khaldûn, The Muqaddimah, An Introduction to History. Tr. Franz Rosenthal, ed. and abridged by N. J. Dawood. Read the entire paperback. Have a look at the full text, on library reserve. |
| Background: | N. J. Dawood's introduction. Najib Ullah, 93-105 (Historical Lit. and Geography). Kritzeck, 262-65 (Ibn Khaldun's meeting with Tamerlane). |

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| Week Ten: | TUESDAY--- Class discussion of Ibn Khaldun continued.<br><br>THURSDAY---Short lecture with color slides on (1) the Arab world, East and West in the times, of Ibn Jubayr, Ibn Battuta, and Ibn Khaldun and (2) the emergence of the Ottoman Turks with their capital at Bursa and later in Istanbul. Brief background on Ibn Jubayr and Ibn Battuta. Class discussion of the short selections from these authors. |

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| Text: | Kritzeck, 200-206, 245-49. (Entire works from which these selections were taken on library reserve: Broadhurst's tr. of the Travels of Ibn Jubayr, Hamilton Gibb's tr. of Ibn Battuta, abridged. Recommended, not required. One copy of each available. |
| Background: | Recommended, not required: Gibb's introd. to Ibn Battuta, pp. 1-40. |

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| Week Eleven: | TUESDAY---Lecture on Ottoman cultural life, court and popular literature.<br><br>THURSDAY---Class discussion of the selections from Hajji Khalifah, Sarı Mehmet Paşha, the major Ottoman poets, and the Karagöz shadow plays. |
| Text and Background: | Kritzeck, 326-41. Najib Ullah, 370-98 (Background and beginnings, and growth to classicism of Turkish literature). |

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| Week Twelve: | TUESDAY---Lecture and discussion of writers of the Arab Renaissance and modern Arab and Persian poets.<br><br>THURSDAY---Continuance of agenda of previous class. |
| Text and Background: | Aspects, 359-403. Najib Ullah, 172-211. |

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| Week Thirteen:<br>TUES. ONLY | TUESDAY---The modern novel and short story in Iran, Turkey, and Egypt, a look at major writers and trends. Lecture and intervals of discussion. |
| Texts and Background: | (Copies of recent articles or papers, including Le Gassick, A Malaise in Cairo, MEJ, XXI, No. 2, 145-156, on library reserve. Single copies of various available works in translation, on reserve, assigned out to various class members several weeks in advance.) |

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| Week Thirteen (THURS.) & Week Fourteen | THURSDAY ---Lecture on Fazil Hüsnü Dağlarca and other modern Turkish poets. Class discussion begun.<br><br>TUESDAY & THURSDAY---Discussion of Dağlarca continued. Visit to class by the translator, himself a writer and poet. Retrospective look at semester. |
| Text: | Fazıl Hüsnü Dağlarca: Selected Poems, translated by Talât Sait Halman. Entire paperback. |
| Background: | Yaşar Nabi Nayır's introd. to text. |

The Bibliography which follows is a partial listing of books in English which may be useful as primary or secondary resources. They are divided into (a) works primarily useful as background or secondary reading and (b) texts, i.e., whole or abridged translations, or shorter selections. Some items contain both background material and translations.

The article by Trevor LeGassick "Literature in Translation-Modern Arabic" in Bulletin Vol. 5, No.1 is recommended for additional items that may be useful and for his remarks on the availability and problems of translations.

Books available in paperback are preceeded with a "P" before the entry.

A. Background:


P Antonius, George, Arab Awakening (Putnam, 1965, paper reprint of 1946 ed.)

P Arberry, A.J., Sufism, An Account of the Mystics of Islam (Harper & Row, 1970, paper reprint of 1950 ed.)

_____, The Legacy of Persia (London, Harrassowitz, 1963)

Arnold, Thos. W. and Guillaume, Alfred, eds., The Legacy of Islam (Oxford U.P., 1931)

P Brockelmann, Carl, History of the Islamic Peoples, transl. by Joel Carmichael and Moshe Perkmann (Putnam, 1960)

Browne, E.G., A Literary History of Persia, 4 vols. (Cambridge U.P., 1928)

P DeBoer, T.J., The History of Philosophy in Islam, transl. by Edward R. Jones (Dover, 1967, paper reprint of 1903 ed.)

P Gabrieli, Francesco, Muhammad and the Conquests of Islam (McGraw Hill, 1968)

Gerhardt, Mia, The Art of Story Telling (E.J. Brill, 1963)

Gibb, H.A.R., Arabic Literature: An Introduction, 2nd ed. (Oxford U.P., 1963)

P _____, Mohammedanism: An Historical Survey (Galaxy paperback reprint of Oxford U.P. 1962 ed.)

Giffen, Lois Anita, Theory of Profane Love among the Arabs: The Development of the Genre (New York U.P., 1971)

Grunebaum, Gustave E.von, Classical Islam, transl. by Katherine Watson (Aldine, 1970)

P _____, Medieval Islam: A Study in Cultural Orientation, 2nd ed. (Phoenix paperback reprint of 1953 ed.)

P Guillaume, Alfred, Islam (Penguin, 1954)

Hazard, H.W., Atlas of Islamic History (Princeton, 1954)

P Hitti, P.K., History of the Arabs, 10th edition (St. Martin, 1970)

P Hitti, Philip, Islam: A Way of Life (Regnery, 1971)

Holt, P M. and Lambton, Ann K.S., Cambridge History of Islam, 2 vols. (Cambridge U.P., 1970)

Khouri, Mounah, Poetry and the Making of Modern Egypt, 1882-1922 (Brill, 1971)

Kinany, A.K., The Development of Gazal in Arabic Literature (Syrian U.P., Damascus, 1951)

Lane, E.W., Arabian Society in the Middle Ages: Studies from the Thousand and One Nights (Barnes & Nobles, 1971, reprint)

Levy, Reuben, Persian Literature: An Introduction (Columbia U.P., 1969, reprint of 1923 ed.)

P _____, The Social Structure of Islam (Cambridge U.P.,1962)

P Lewis, Bernard, The Arabs in History (Harper & Row)

P _____, The Emergence of Modern Turkey, 2nd ed. (Oxford U.P., 1968)

_____, Istanbul and the Civilization of the Ottoman Empire, (Centers of Civilization Series)(U of Oklahoma P., 1963)

Lewis, Geoffrey, Turkey, 3rd ed. (Praeger, 1965)

P Mahdi, Muhsin, Ibn Khaldun's Philosophy of History (U. of Chicago P., 1964, paper reprint of 1957 ed.)

P Nicholson, Reynold A., Literary History of the Arabs, 2nd ed. (Cambridge U.P., 1969, reprint of 1930 ed.)

_____, Studies in Islamic Mysticism (Cambridge U.P., 1967, reprint of 1921 ed.)

Nykl, A.R., Hispano-Arabic Poetry and its Relations with the Old Provencal Troubadours (Hispanic Society, 1970, reprint of 1946 ed.)

Peters, F.E., Aristotle and the Arabs: The Aristotelian Tradition in Islam (New York U.P., 1968)

P Rahman, Fazlur, Islam (Doubleday, 1968, reprint of 1966 ed.)

Roolvink, R., Historical Atlas of the Muslim Peoples (Harvard U.P., 1958)

Rypka, J., History of Iranian Literature (Humanities P., 1968) transl. by K. Jahn.

Sadiq, M., A History of Urdu Literature (Oxford U.P., 1965)

Spuler, Berthold et al., The Muslim World: A Historical Survey, 3 volumes (Brill, 1960, Parts I-II; 1969, Part III)

Watt, W. Montgomery, Companion to the Qur'an (Hillary, 1967)

_____, Muhammad at Mecca (Oxford U.P., 1953)

Watt, W. Montgomery, Muhammad at Medina (Oxford U.P., 1956)

P _____, Muhammad: Prophet and Statesman (Oxford U.P., 1964)

_____, Muslim Intellectual: A Study of Al-Ghazali (Aldine, 1963)

_____, What is Islam?(Arab Background Series) (Praeger, 1968)

B. Texts, selections, anthologies:.

P Arberry, A.J., Arabic Poetry, A Primer for Students (Cambridge U.P., 1965)

P _____, Aspects of Islamic Civilization as Depicted in the Original Texts (U. of Michigan P., 1967)

P _____, translator, The Koran Interpreted (Macmillan, 1964)

_____, translator, Moorish Poetry (Cambridge U.P., 1953)

_____, Modern Arabic Poetry (Cambridge Oriental Series) (Cambridge U.P., 1967)

_____, Poems of al-Mutanabbī, selected and annotated by A.J. Arberry (Cambridge U.P., 1967)

_____, translator, The Seven Odes (Macmillan, 1957)

Averroës (Ibn Rushd), On the Harmony of Religion and Philosophy, transl. with notes, introduction by G.F. Hourani, (Luzac, London, 1961)

Badawi, M.M., An Anthology of Modern Arabic Verse (Oxford U.P., 1970)

P Campbell, Jos., ed., The Portable Arabian Nights (Selections from Payne's translation of the Thousand and One Nights. Thirty-six stories and brief synopses of the contents of the remaining 65 tales)(Viking, 1952)

P Charhadi, Driss Ben Hamed, A Life Full of Holes, transl. by Paul Bowles (Grove, 1966)

Evliya, Chelebi, Narrative of Travels in Europe, Asia and Africa in the Seventeenth Century, 2 vols. in 3 (Johnson, 1969, reprint of 1834 ed.)

P Dağlarca, Fazıl Hüsnü, Selected Poems, transl. by Talât Sait Halman (U. of Pittsburgh P., 1969)

Di'bil b. 'Alī, Di'bil b. 'Alī, The Life and Writings of an Early 'Abbasid Poet, transl. by Leon Zolondek (U. of Kentucky P., 1961)

Farid ad-Din, 'Attar, The Conference of Birds, Mantiq at-Tair: a Philosophical Religious Poem in Prose, transl. into English from the French of Garcin de Tassy by C.S. Nott (Janus Press, 1954, reprint of 1917 ed.)

_____, Muslim Saints and Mystics. Episodes from the Tadhkirat al-Auliya' ("Memorial of the Saints"), transl. by A.J. Arberry (U. of Chicago P., 196?)

Ferdowsi, The Epic of Kings. Shāh-nāma, the National Epic of Persia, abridged prose transl. by Reuben Levy (U. of Chicago P., 1967)

_____, See under Warner.

Al-Ghazali, The Faith and Practice of al-Ghazali, transl. by Montgomery Watt (Orientalia, 1967, reprint of 1953 ed.)

Gibb, E.J.W., A History of Ottoman Poetry, 6 vols. (Verry P., Mystic, Conn., 1958-63, reprint of 1900-1909 ed.)

_____, Ottoman Literature: The Poets and Poetry of Turkey (M Walter Dunne, 1901)

Hafiz, Hafiz, Fifty Poems, transl. by A.J. Arberry (Cambridge U.P., 1953)

_____, Hafiz, Thirty Poems, transl. by Peter Avery and J. Heath Stubbs (John Murray, 1952)

al-Hakim, Tawfīq, Bird of the East, transl. by R.B. Winder, (Khayats, Beirut, 1966)

_____, Maze of Justice, transl. by A.S. Eban (Harvill Press, 1947)

P _____, The Tree Climber, transl. by Denys Johnson-Davies (Oxford U.P., 1966)

al-Hamadhānī, Maqāmāt of Badī' al-Zamān al-Hamadhānī, transl. by R. Prendergast (London & Madras, 1915)

Harīrī, The Assemblies of al-Harīrī, 2 vols., transl. by T. Chenery and F. Steingass (Gregg, 1970, reprint of 1867-98 ed.)

P Hedayet, Sadegh, The Blind Owl, transl. by D.P. Costello (Grove P., 1957)

Hussein, M. Kamel, City of Wrong, transl. by Kenneth Cragg (Seabury, 1966)

Ibn Battuta, Ibn Battuta: Travels in Asia and Africa, transl., abridged, with notes and introduction by H.A.R. Gibb

Ibn Jubayr, The Travels of Ibn Jubayr, transl. by J.R.C. Broadhurst (Jonathan Cape, 1952)

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