

زبان تخصصی (۲)

استاد محمود واعظی





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Lesson One

The Divine Trust

Part one

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The Divine Trust

Part one

Paragraph (1)

Some one said: Here is something I have forgotten.

The Master said: There is one thing in this world which must never be forgotten. If you were to forget everything else, but did not forget that, then there would be no cause to worry; whereas if you performed and remembered and did not forget every single thing, but forgot that one thing, then you would have done nothing whatsoever.

Question (1)

1. In the sentence "If you were to forget everything else, then you would have done nothing whatsoever." "were to forget" means:

- a) قصد جدی داشتی که فراموش کنی
- b) فراموش کردی
- c) فراموش کرده‌ای
- d) قرار بود فراموش کنی

2. In the sentence "whereas if you performed and remembered and did not forget every single thing, but forgot that one thing, then you would have done nothing whatsoever." "performed" means:

- a) did
- b) perfected
- c) had
- d) remembered

Paragraph (2)

It is just as if a king had sent you to the country to carry out a specified-task. You go and perform a hundred other tasks; but if you have not performed that particular task on account of which you had gone to the country, it is as though you have performed nothing at all. So man has come into this world for a particular task, and that is his purpose; if he does not perform it, then he will have done nothing:

"We offered the trust to the heavens and the earth and the mountains, but they refused to carry it and were afraid of it; and man carried it. Surely he is sinful, very foolish".

Question (2)

1. In the sentence “It is just as if a king had sent you to the country to carry out a specified-task.” “as if” means:

- a) because of
- b) so as
- c) as though
- d) therefore

2. Which one is the best choice for “*Araḍnā*” (عَرَضْنَا)?

- a) we carried
- b) we offered
- c) we perfected
- d) we sent

New words and expressions**** Parts of speech:**

n. (noun) - a word used to refer to a person, a place, an object or a condition

v. (verb) - an action word

adj. (adjective) - a describing word

adv. (adverb) - a describing word

pre. (preposition) - a word used to show a relation

pro. (pronoun) - a word used in place of a noun

conj. (conjunction) - a joining word

Word	Meaning	Synonym / Antonym
Divine (adj)	خدایبی، الهی	of God
trust (n)	امانت، سپرده	
Master (n)	صاحب، مالک (خداوند)	Possessor, Ruler
cause (n)	دلیل، سبب	reason
whereas (conj)	در حالی که	while

to perform (v)	انجام دادن، اجرا کردن، به جا آوردن	to do
whatsoever (pro)	هر چه که، هر آنچه که	whatever
as if (conj)	گویی، مثل این که	as though
to carry out (v)	محقق کردن، انجام دادن	to do, to perform
specified (adj)	مشخص - معین	certain
task (n)	وظیفه	duty, function
on account of (prep)	به واسطه، به سبب	because of, due to, as a result of
as though (conj)	گویی، مثل این که	as if
at all (adv)	اصلاً، ابداً	never
purpose (n)	هدف	goal, end, aim
to offer (v)	عرضه کردن	to present, to give
heavens (n)	آسمانها	other space
to refuse (v)	رد کردن، نپذیرفتن	to reject ≠ to accept
to carry (v)	حمل کردن	to transport, to bear
to be afraid (v)	ترسیدن	to fear
surely (adv)	یقیناً، در حقیقت	truly, in fact, indeed
sinful (adj)	عاصی، گنهگار	sinner ≠ sinless, innocent
foolish (adj)	نابخرد، احمق	stupid, silly ≠ wise

Lesson Two

The Divine Trust

Part two

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The Divine Trust

(Part two)

Paragraph (1)

‘We offered that Trust to the heavens, but they were unable to accept it.’ Consider how many tasks are performed by the heavens, whereas the human reason is bewildered. The heavens convert common stones into rubies and carnelians; they make mountains into mines of gold and silver; they cause the herbs of the earth to germinate and spring into life, making a veritable Garden of Eden.

Question (1)

Fill in the blank: “The convert common stones into rubies and carnelians.”

- | | |
|-------------------|------------|
| a) Mountains | c) Earth |
| b) Garden of Eden | d) Heavens |

Paragraph (2)

The earth, too, receives the seeds and bears fruit; it covers up blemishes; it accepts and reveals one hundred thousand marvels such as can never be told in full. The mountains, too, give forth all those multifarious mines. All these things they do, yet that one thing is not performed by them; that task is performed by man.

And We honored the Children of Adam.

God did not say, ‘And We honored heaven and earth.’ So that task which is not performed by the heavens and the earth and the mountains is performed by man. When he performs that task, ‘sinfulness’ and ‘folly’ are banished from him.

Question (2)

1. In the sentence: “The earth, too, receives the seeds and bears fruit; it covers up blemishes.” “blemishes” means:

- | | |
|---------------|----------------|
| a) Kindnesses | c) Problems |
| b) Faults | d) Perfections |

2. In the sentence: “When he performs that task, ‘sinfulness’ and ‘folly’ are banished from him.” “sinfulness” means:

- | | |
|------------|--------------|
| a) گنهکاری | c) عیب |
| b) حماقت | d) فریب کاری |

grain							
finest							
ridiculous							
perfectly							
value							
Is							
make							
on							
their							
against							

New Words and Expressions

Word	Meaning	Synonyms / Antonyms
human reason (n)	عقل بشری	human intelligence
bewildered (adj)	سرگردان، متحیر	confused
to convert (v)	تبدیل کردن، تغییر دادن	to change
ruby (n)	لعل	precious stone
cornelian (n)	سنگ یمین، یاقوت	precious stone
to cause (v)	سبب شدن	to make happen, to lead to, to result in
herb (n)	گیاه دارویی	a soft-stemmed plant
to germinate (v)	جوانه زدن، رویدن	to grow, to bud
to spring into life (v)	جوانه زدن	to bud

veritable (adj)	واقعی	real, actual
Garden of Eden (n)	باغ بهشت، عدن	Paradise, Heaven
to bear fruit (v)	میوه دادن	to produce fruit
to cover up (v)	نپهان کردن، افشا نکردن	to hide ≠ to discover, to reveal
blemish (n)	خدشه، عیب، نقص	fault, defect
to reveal (v)	افشا کردن، آشکار کردن	to show, to display, to discover ≠ to cover
marvel (n)	چیز شگفت، شگفتی	wonder, amazement
multifarious (adj)	متنوع، چندبخشی، چندسویه	different, various
to honor (v)	گرامی داشتن، تجلیل کردن، افتخار کردن به	to respect
sinfulness (n)	گناهکاری	guilt, fault
folly (n)	حماقت، نابخردی	Stupidity, foolishness
to banish (v)	دور کردن، کنار گذاشتن	to put aside, to dismiss
to procure (v)	فراهم کردن	to provide
priceless (adj)	بی‌بها، بسیار پر قیمت	invaluable, very expensive
steel (n)	پولاد	hard and strong metal alloy made up of iron and carbon
treasury (n)	خزانه گنج، گنجینه	coffer
putrid (adj)	پوسیده، گندیده، فاسد	spoiled, rotten
idle (adj)	بی‌بهره، بی‌استفاده، عاطل و باطل	Useless

Lesson Three

Islam, the Nobel Quran and Hadith and the Meaning of Religion Part one

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Islam, the Noble Quran and Hadith and the Meaning of Religion

(Part One)

Paragraph (1)

Islam is a religion based upon surrender (*taslim*) to the Will of the One God or Allah and upon knowledge of His Unity. It is religion of subservience to Allah, the Supreme Reality, from whom all orders of reality issue forth, and to whom everything returns, for Allah is the Origin, Creator, Ruler, Sustainer and End of the universe.

Paragraph (2)

Islam is also gaining peace (*salam*) by virtue of this very act of surrender or *taslim*. Islam is nothing other than living according to the Will of Allah in order to gain peace in this world and felicity in the world to come.

Question (1)

Fill in the blank:

Islam is a religion based upon (*taslim*) to the Will of the One God or Allah and upon knowledge of His Unity.

- | | |
|-----------|--------------|
| a) Peace | c) Surrender |
| b) Belief | d) Knowledge |

Paragraph (3)

Islam envisages religion as not just a part of life but as the whole of it. In fact, *al-Islam* or *al-din* as Islam sees itself, is life itself and it incorporates what we do, what we make, what we think and what we feel as well as addresses the question of where we come from and where we are going. That is why the Islamic religion always uses the term *al-din* as embracing all the facets of human life, leaving nothing outside its dominion. In the traditional Islamic perspective there is nothing secular, nothing outside the realm that is governed by the religion ordained by Allah.

Question (2)

In the sentence: “That is why the Islamic religion always uses the term *al-din* as embracing all the facets of human life.” “That is why” means:

- | | |
|----------------------|--------------------|
| a) That is therefore | c) That is however |
| b) That is because | d) That is so |

Paragraph (4)

At the same time Islam places extreme emphasis upon the one eternal truth which had been there from the very beginning, that is the truth of *tawhid* or unity. According to the Quran, man testified to the unity of Allah and His Lordship even before the creation of the world.

Paragraph (5)

Therefore, Islam is not based upon a transient message or particular aspect of the reality or Allah Who is the Absolute God, but upon that Absolute Reality Itself, that Reality which is characterized more than anything else by its uniqueness and oneness. Islam emphasizes the fact that Allah is *al-Ahad*, the One, that He neither begets nor is begotten according to the text of the Quran, and that he is transcendent vis-a-vis everything.

Question (3)

3. In the sentence: "According to the Quran, man testified to the unity of Allah and His Lordship even before the creation of the world." "testified" means:

- | | |
|-------------|-----------------|
| a) Claimed | c) Acknowledged |
| b) Believed | b) Obeyed |

4. Fill in the blank:

"Islam emphasizes the fact that Allah is *al-Ahad* that He neither begets is begotten."

- | | |
|--------|---------|
| a) Or | c) Nor |
| b) And | d) That |

Research

الف) پاراگراف زیر را به فارسی روان ترجمه کنید.
ب) در پاراگراف زیر «اسمها» را مشخص کنید. (مطابق نمونه)

That is why the central **truth** of Islam is contained in the *shahadah* or testimony of Islam, *La ilaha' illa Llah*, which among many other things means that there is only one Allah; there cannot be a like or partner unto Him. This doctrine is so central to Islam that it is said that Allah will forgive all sins except the sin of shirk, or of taking a partner unto Him.

New Words and Expressions

Word	Meaning	Synonyms/ antonyms
noble (adj)	شریف، ارجمند	honored, respectable
surrender (n)	تسلیم	submission
Will (n)	اراده، مشیت (خداوند)	want
Unity (n)	وحدانیت، یگانگی (خداوند)	Oneness
subservience (n)	خضوع، اطاعت	obedience
the Supreme Reality	حقیقت متعال (خداوند)، وجود برتر	very high
to issue forth (v)	ناشی شدن، بیرون آمدن، صادر شدن	to come
origin (n)	منشأ، اصل (خداوند)	beginning, source
Creator (n)	خالق (خداوند)	inventor, producer, maker
Ruler (n)	حاکم، فرمانروا (خداوند)	king, governor
Sustainer (n)	نگهدارنده، برپا دارنده، رزاق (خداوند)	provider, supplier
peace (n)	سلام، آرامش	calm, regards
by virtue of (prep)	به واسطه	by, through
other than	فرا، مگر	except
felicity (n)	خوشبختی، سعادت	happiness, prosperity
to envisage (v)	تصور کردن، مجسم کردن	to imagine
to incorporate (v)	متحد کردن، یکپارچه کردن	to make unite
as well as	به علاوه	in addition
to address	مورد خطاب قرار دادن، خطاب کردن	to speak to, to call
term (n)	واژه، لغت	word, expression
to embrace (v)	شامل بودن، احاطه کردن	to contain, to have
facet (n)	جنبه، وجه	aspect
domination (n)	قلمرو، حدود، گستره	realm, limits
traditional (adj)	سنتی، روایی	customary

perspective (n)	منظره، نما	viewpoint, view
secular (adj)	غیر دینی، دنیوی، غیر مذهبی	non-religious, worldly
realm (n)	قلمرو، گسترده، محدوده	domination, limits
to govern (v)	حکومت کردن، فرمانروایی کردن	to rule, to control
to ordain (v)	مقرر کردن، وضع کردن	to dictate
extreme (adj)	شدیدترین، بیشترین، حد نمایی، فوق العاده	more than the usual, greatest
emphasis (n)	تأکید، پافشاری	affirmation, persistence, insistence
eternal (adj)	ابدی، همیشگی، جاودان	forever, immortal ≠ transient
to testify (v)	اقرار کردن، شهادت دادن، اذعان کردن	to acknowledge
lordship (n)	خداوندگاری، پروردگاری	goodness
transient (adj)	زودگذر، ناپایدار	temporary, impermanent by ≠ eternal
Absolute (adj)	مطلق (خداوند)	complete
to be characterized	ویژگی / خصیصه (چیزی) شدن	to be qualified
Uniqueness (n)	یکتایی، وحدانیت، بی‌مانندی (خداوند)	Oneness
Oneness (n)	یکتایی، یگانگی (خداوند)	Uniqueness
to beget (v)	زاییدن، بچه آوردن	to produce (a child), to bear
Transcendent (n)	متعال	Exalted, Almighty
vis-à-vis (prep)	در برابر، رویاروی	opposite
To contain (v)	در بر داشتن، شامل بودن	= to have = to bear
Doctrine(n)	آموزه، عقیده، اصل اعتقادی	belief

Lesson Four

Islam, the Noble Quran and Hadith and the Meaning of Religion Part two

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Islam, the Noble Quran and Hadith and the meaning of Religion

(Part Two)

Paragraph (1)

This unitary conception of the religious message as presented by Islam entails also the whole history of humanity. In a sense Islam was there from the beginning. Adam was a Muslim by the fact that he was the first prophet and that he testified to the oneness of Allah. This oneness was gradually forgotten as it is in the nature of man to forget. But always Allah sent other messengers to renew the message of unity, to bring man back to the awareness of the One.

Paragraph (2)

Hence we have a series of prophets who, although they established religions by different names, were in the profoundest sense Muslim. That is why the Quran refers to Abraham as *musliman hanifan*, that is, Muslim and follower of the primordial religion, although he lived millennia before the Prophet of Islam and the advent of the Quranic revelation.

Question (1)

5. In the sentence: "This oneness was gradually forgotten as it is in the nature of man to forget." "gradually" means:

- a) Usually
- b) Naturally
- c) Step by step
- d) Immediately

6. Which one is the best translation of the following sentence?

"Although they established religions by different names, were in the profoundest sense Muslim."

الف) آن‌ها ادیانی با نام‌های مختلف بنا نهادند و به معنای عالی مسلمان بودند.

ب) اگرچه آن‌ها ادیانی با نام‌های مختلف بنا نهادند، اما در عمیق‌ترین معنا مسلمان بودند.

ج) اگر چه آن‌ها بنیان‌گذار ادیان مختلف بودند، اما این ادیان همگی مفهوم اسلام را داشت.

د) آن‌ها ادیانی با نام‌های گوناگون بنا نهادند و مسلمانان در عمیق‌ترین مفهوم در آن ادیان حضور داشتند.

Paragraph (3)

He is called Muslim by the Quran itself to affirm that the idea of a religion based upon unity is not new but is synonymous with the religious history of mankind. There has never been a time when the religion of God which calls man to the One has not existed in some place or other. But we have a multiplicity of religions precisely

because of the gradual loss of this message and the necessity for its being reconfirmed again and again by successive revelations.

Paragraph (4)

In a sense, therefore, Islam is the religion which came to bring nothing new but to reassert the truth of *tawhid* which always was. It is a universal religion, a primordial religion. It is a return to the basic and primordial pact or *mithaq* made between man and Allah through which man has been given not only the function of being Allah's servant, *al'abd*, but also His vicegerent on earth, *khalifat Allah fi'l-ard*, bestowed with many gifts and blessings for which he must always remain thankful. One does this by being aware of Allah's Oneness, by bearing testimony to that oneness, and by drawing all the consequences of that Oneness.

Question (2)

1. In the sentence: "He is called Muslim by the Quran itself to affirm that the idea of a religion based upon unity is not new." Which one is an antonym for "affirm"?

- | | |
|--------------|---------|
| a) Confirm | c) Deny |
| b) Emphasize | d) Hate |

2. In the sentence: "In a sense Islam is the religion which came to bring nothing new but to reassert the truth." "reassert" means:

- | | |
|--------------|----------|
| a) represent | c) renew |
| b) reappear | d) a & b |

Research

الف) پاراگراف زیر را به فارسی روان ترجمه کنید.

ب) در پاراگراف زیر افعال و فاعل‌ها را مشخص کرده و در جدولی وارد کنید.

From another point of view, Islam is the final religion. The Prophet of Islam is the *khatam al-anbiya*, the seal of prophets, and fourteen centuries of human history have proven the validity of Islam's claim to this finality. Since the death of the Prophet, no major religion has appeared upon the surface of the earth, nothing to compare to the religions which preceded Islam such as Christianity, Judaism or Zoroastrianism and the like.

New Words and Expressions

Word	Meaning	Synonyms/ antonyms
unitary (adj)	وحدت طلبانه، یگانگی	undivided, one
to entail (v)	مستلزم بودن، در بر داشتن	to need, to necessitate
in a sense	به عبارتی، از یک نظر	in a way
gradually (adv)	به تدریج، به مرور زمان	step by step, progressively
to renew (v)	تجدید کردن، احیا کردن	to restart, to restore
awareness (n)	آگاهی	knowingness, consciousness
profound (adj)	(بسیار) عمیق، پرزرفا، بنیادی، اساسی	very deep, doctrinal
primordial (adj)	اولیه، آغازین، اصلی	early, original
millennia (n)	هزار سال	thousand years
advent (n)	ظهور، پیدایش	appearance, presentation
revelation (n)	وحی	inspiration
to affirm (v)	اذعان کردن، تصریح کردن، تأکید کردن	to confirm ≠ to deny
synonymous (adj)	مترادف، هم معنا	equivalent ≠ antonymous
multiplicity (n)	تعدد، کثرت، چندتایی	numerousness, plurality
precisely (adv)	دقیقاً، مو به مو، درست	exactly, correctly
to confirm (v)	تأیید کردن، تصدیق کردن	to affirm, to accept
again and again	بارها، مکرراً، پی در پی	repeatedly, more and more
successive (adj)	پست سر هم، پی در پی، متوالی	continuous
to reassert (v)	مجدد اعلام کردن، دوباره تصریح کردن	to claim again, to reconfirm
pact (n)	معاهده، پیمان	contract, treaty
function (n)	عمل (وظیفه)	work, action
servant (n)	خدمتکار، عبد	worshiper, obedient

vicegerent (n)	قائم مقام، خلیفه، جانشین	successor, replacement
to bestow (v)	هدیه دادن، ارزانی داشتن	to gift, to present
to bear (v)	در بر داشتن، حاوی بودن	to contain, to conclude
to draw (v)	کشیدن، رسم کردن (موجب شدن)	to cause
consequence (n)	نتیجه، پیامد	result, end
seal (n)	مهر، خاتم	stamp
to prove (v)	ثابت کردن	to give reason
validity (n)	اعتبار، صحت	correctness, soundness
claim (n)	ادعا	demand
finality (n)	قطعیت	conclusiveness
to compare (v)	مقایسه کردن	to parallel, to collate
to precede (v)	مقدم بودن، جلوتر واقع شدن	to be before
Christianity (n)	مسیحیت	Christian religion
Judaism (n)	یهودیت	Jewish religion
Zoroastrianism (n)	(آیین) زرتشتی	Zoroastrian religion, Mazdaism

Lesson Five

Islam, the Nobel Quran and Hadith and the Meaning of Religion Part three

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Islam, the Noble Quran and Hadith and the meaning of Religion

(Part Three)

Paragraph (1)

Therefore, Islam is on the one hand the primordial religion, the religion that always is, the religion that is in the nature of things, the religion of unity which all prophets came to assert throughout history and on the other hand it is the final religion, the final seal and link of this long prophetic chain, of what is traditionally said to be the chain of 124,000 prophets all of whom came to bear testimony to the oneness of God.

Paragraph (2)

This conception of religion in Islam is extremely important for the understanding of the Islamic religion itself both in itself and in its historical unfolding because most other religions base themselves upon the founder, the messenger, a particular historical event as in Christianity or a particular historic people as in Judaism, whereas Islam bases itself neither on a particular event nor even on a particular messenger nor on a particular people.

Question (1)

7. Which one is the best choice for “مؤسس”?

- a) founder
- b) foundation
- c) founding
- d) founded

8. According to the passage:

- a) Islam bases itself either on a particular event or even on a particular messenger.
- b) Islam bases itself on a particular event and even on a particular messenger.
- c) Islam bases itself on a particular event and on a particular people.
- d) Islam bases itself neither on a particular event nor even on a particular messenger nor on a particular people.

Paragraph (3)

It bases itself upon the Oneness of the Absolute, Allah, the Absolute Reality, and the primordial nature of man, of all humanity and not a particular people such as the Arabs or Persians or Turks, nor upon a particular event. The basis of Islam is the nature of reality and Islam appeals to what is in the nature of things. It just happens that Allah Willed that the last assertion of the truth concerning the nature of reality

as a result of	در نتیجه، در پی	because of, due to
to descend (v)	نازل شدن، فرود آمدن	to be sent down, to go down
otherwise (adv)	غیر از این، جز این	else, differently
to inscribe (v)	حک کردن، ثبت کردن بر چیزی	to record, to write on a surface
to reflect (v)	منعکس کردن، بازتاباندن	to reverse, to invert, to mirror
quality (n)	صفت	attribute, property, description

Lesson Six

The Islamic Concept of Worship

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The Islamic Concept of Worship

Paragraph (1)

Worship, according to Islam, is a means for the purification of man's soul and his practical life. The basis of worship is the fact that human beings are creatures and thus bond servants of God, their Creator and their Lord, to Whom they are destined to return. Thus man's turning towards God, in intimate communion, reverence, and in the spirit of devotion and humble submission, is termed *'ibādah*.

Question (1)

1. In the sentence: "Thus man's turning towards God, in intimate communion, reverence, and in the spirit of devotion and humble submission, is termed *'ibādah*." "intimate communion" means:

- a) continues relation
- b) eternal connection
- c) excellent worship
- d) close sympathy

Paragraph (2)

Worship has been an indispensable part of all religions, since the beginning of history. It is motivated, however, in each religion by different objectives, and it has different forms and is performed under a different set of rules.

Question (2)

1. In the sentence: "Worship has been an indispensable part of all religions, since the beginning of history." "an indispensable part" means:

- a) a complete part
- b) an absolutely necessary part
- c) an incomplete part
- d) a simple part

Paragraph (3)

In some religions worship is a means to develop in man the attitude of asceticism and isolation from life. In these religions it seeks to develop a mentality which anathematizes the enjoyment of the pleasures of this world. Then, there are other religions which consecrate certain places for the sake of worship and prohibit its performance at any other place.

Question (3)

According to the passage, "asceticism" means:

- a) wisdom
- b) worship
- c) piety
- d) isolation from life

Paragraph (4)

There are also religions which are of the view that worship can be performed only under the leadership of a particular class of people the ordained priests. People may, therefore, perform worship under the leadership of priests and only at the places consecrated for it. Thus the nature as well as the forms of worship differ from one religion to the other.

Question (4)

According to the paragraph, which choice is true?

- a) The nature as well as the forms of worship in all religions are the same.
- b) The nature of worship differs from one religion to the other but the forms of worship are the same.
- c) The forms of worship differ from one religion to the other but the nature of worship is the same.
- d) The nature as well as the forms of worship differ from one religion to the other.

Research

الف) پاراگراف زیر را به فارسی روان ترجمه کنید.

ب) در سه جمله زیر، فعل و فاعل اصلی و جملات پایه و پیرو را به تفکیک مشخص کنید.

As for Islam, its conception of worship is related to its fundamental view that the true foundations of a good life are soundness of belief and thinking, purity of soul, and righteousness of action. Through belief in the unity of God, Who is invested with all the attributes of perfection, Islam seeks to purge human intellect of the filth of idolatry and superstitious fancies. In fact, polytheism and idolatry which are opposed by Islam degrade man to a level which is incompatible with his dignity.

New words and expressions

Word	Meaning	Synonym / Antonym
concept (n)	مفهوم	imagination, idea
worship (n)	عبادت	adoration, praise
purification (n)	تطهیر	clarification
soul (n)	روح، روان	spirit
Basis	پایه	foundation, base,
bond servant	غلام، بنده	slave
to destine (v)	سرنوشت معین کردن، مقرر کردن	to fate
intimate (adj)	صمیمی، دوستانه و نزدیک	friendly, close
communion (n)	مشارکت، صمیمیت و همدلی، همدردی	sympathy, participation, association
reverence (n)	تکریم، تقدیس	great respect
devotion (n)	وقف	dedication
humble (adj)	متواضع	modest
submission (n)	تسلیم	surrender
indispensable part	جزء لاینفک و ضروری	part that is absolutely necessary
to motivate (v)	به حرکت درآوردن، تحریک کردن	to arouse
objective (n)	هدف	goal
attitude (n)	ایده، سیاست	idea, policy

asceticism (n)	زهد، رهبانیت، کناره‌گیری و عزالت‌نشینی	isolation, separateness
to seek (v)	جستجو کردن	to search
mentality (n)	ذهن	mental capacity
to anathematize (v)	بیزاری جستن، متنفر بودن، مانع شدن	to dislike, to hate, to ban
enjoyment (n)	خوشی، لذت، برخورداری	pleasure
to consecrate (v)	مقدس شمردن، اختصاص دادن	to make sacred, to sanctify, to devote
for the sake of (prep)	برای، به خاطر	for, in order that
to prohibit (v)	غدغن کردن، ممنوع کردن	to ban, to forbid
ordained (adj)	معین، انتخاب شده	destined, accepted
priest (n)	روحانی، کشیش	clergyman

Lesson Seven

ISLĀM

Part One

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ISLĀM

Part One

ISLĀM, submission, total surrender (to God) - *maṣḍar* of the IVth form of the root S L M .

I. DEFINITION AND THEORIES OF MEANING

I. Qur'ānic references

Paragraph (1)

The "one who submits to God" is the Muslim, of which the plural *Muslimūn* occurs very often throughout the sūras. *Islām*, on the other hand, occurs only eight times there; but the word must be considered in conjunction with the fairly common use of the verb *aslama* in the two meanings which merge into one another, "surrender to God" (an inner action) and "profession of *Islām*", that is to say adherence to the message of the Prophet. The eight occurrences of *Islām* are as follows:

Question (1)

According to the passage, "adherence" means:

- a) باطنى
- b) تمسك
- c) شهادت
- d) اقرار

Paragraph (2)

a) Three verses stress its quality of interiority:
"Whomsoever God desires to guide, He expands his breast to Islam" (VI, 125); *Islām* is a "call" from God, which must prohibit falsehood (LXI, 7) and which places whoever receives it "in a light from his Lord" (XXXIX, 22).

Question (2)

Which one is synonymous with "interiority"?

- a) being inner

- b) being esoteric
- c) being outside
- d) a & b

Paragraph (3)

b) Three other texts, constantly quoted through the centuries, stress the connection between *islām* and *dīn* [q.v.]. It is certainly appropriate in this context to translate *dīn* as “religion”, though without forgetting the idea of debt owed to God which it connotes. “Today, I have perfected your religion (*dīn*) for you; I have completed My blessing upon you; I have approved *islām* for your religion” (V, 3), and “the religion, in the eyes of God, is *islām*” (III, 19). The surrender of the whole Self to God can alone render to Him the worship which is His due; whosoever should seek for another religion, his search would not be approved (cf. III, 85).

Question (3)

Fill in the blank:

In the sentence: "The surrender of the whole Self to God can alone render to Him the worship which is His due", "render" means:

- a) refuse
- b) have
- c) declare
- d) present

Research

الف) پاراگراف ذیل را به فارسی روان ترجمه کنید.

ب) زیر جملات معترضه موجود در متن خط بکشید.

ج) در مورد سوره و آیاتی که در متن ذیل به آنها اشاره شده است، نام و شماره سوره‌ها و آیات را بنویسید.

c) The action which operates *islām* supposes a “return” to God, *tawba*, a conversion. The *Qur’ān* speaks of “conversion to *islām*”--- to condemn the unbelief (*kufur*) of those who had nevertheless made a profession of faith (IX, 74). Similarly it condemns the complacency of the Bedouins who boast of their *islām* “as if it were a favour on their part” (X LI X, 17). In addition: “Say: 'Do not count your *islām* as a favour to me; nay, but rather God confers a favour upon you, in that He has guided you to belief, if it be that you are truthful” (*ibid.*).

New Words and Expressions

Word	Meaning	Synonym/Antonym
definition (n)	تعریف	explanation, meaning
theory (n)	نظریه	idea, view
to occur (v)	به کار رفتن، استفاده شدن، رخ دادن	to apply, to happen
very often (adv)	اغلب، بسیار	very frequently
throughout (adv)	سرتاسر	total, whole
to consider (v)	توجه کردن	to pay attention
in conjunction with	در ارتباط با	connected to
fairly (adv)	نسبتاً خوب، واقعاً	actually
common (adj)	عموم	usual
to merge	ادغام شدن	to combine
inner (adj)	درونی، باطنی	esoteric, inside
profession (n)	اعلام، اقرار	acknowledgement, declaration, announcement
adherence (n)	تمسک	holding, sticking
to stress (v)	تأکید کردن، بیان کردن	to emphasize, to confirm
interiority (n)	درونی بودن	being esoteric, being inner

whomsoever (pro)	هرآنکه، هر کس که	each person, who
to desire (v)	خواستن، آرزو داشتن	to will
to expand	توسعه دادن	to enlarge
constantly (adv)	پی در پی	continuously
to quote (v)	نقل کردن	to narrate
appropriate (adj)	مناسب	suitable, proper
though	اگر چه	despite
debt (n)	وام	owned
to own (v)	دارا بودن، مالک بودن، متعلق بودن به	to be in possession, belong to
to connote (v)	به صورت ضمنی اشاره کردن	to imply
to approve (v)	تأیید کردن، برگزیدن	to agree, to accept
Self	نفس	one's own person
to render	ارائه کردن، تسلیم کردن	to present, to offer
cf.	مقایسه کنید با	compare

Lesson Eight

ISLĀM

Part Two

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ISLĀM

Part Two

II. DEFINITION AND THEORIES OF MEANING

2. Some ḥadīths

Paragraph (1)

In the collections of *ḥadīths* the emphasis, in defining *islām*, will be placed upon submission to God, expressed by deeds: above all, the prescribed acts of worship, including adoration of the One God, but also the *khayrāt*, “good works”.

Question (1)

In the sentence: "above all, the prescribed acts of worship, including adoration of the One God, but also the *khayrāt*, “good works”", "adoration" means:

- a) worship
- b) praise
- c) good works
- d) a & b

Paragraph (2)

Thus, by way of example: in al-Bukhārī, ii, 37 (*ḥadīth* of Gabriel), after defining *īmān* by its content (“to believe in God, in His angels, in the future life, in the prophets, in the resurrection”), the Prophet, in reply to the question “What is *islām*?”, replies: “*islām* is to adore God without associating anything with Him, to observe the ritual prayer (*ṣalāt*), to pay *zakāt*, to fast during the month of *Ramaḍān*” (similar text in Muslim).

Question (2)

Which one is the best choice for "*ṣalāt*"?

- a) pray
- b) prayer
- c) ritual prayer
- d) daily prayer

Paragraph (3)

But it is also “to give food (to the hungry) and to give the greeting of peace (*salām*) to those one knows, just as to those one does not know” (al-Bukhāri, ii, 5). And the best *islām* will be that of the Muslim of whom one has to “fear neither the hand nor the tongue” (*ibid.*, 4).

Question (3)

In the sentence: "And the best *islām* will be that of the Muslim of whom one has to “fear neither the hand nor the tongue” (*ibid.*, 4). "*ibid*" means:

- a) رجوع کنید به
- b) همان مأخذ
- c) ویراست
- d) نوبت چاپ

Paragraph (4)

The *Musnad* of Ibn Ḥanbal (iii, 134; cf. A. J. Wensinck, op. cit., 23) states: “*islām* is external, faith belongs to the heart”. The act of “surrender to God” is therefore expressed by holding fast to the ritual observances and social behaviour prescribed by the religious Law. God alone judges men’s hearts, and hence the reality of faith; the judgment of men may concern itself with *islām*. The “science of *fiqh*” has been called *maḳām al-islām* by the *Ṣūfīs*.

Question (4)

Which one is the best choice for "فقه"?

- a) ritual observances
- b) social behavior
- c) religious Law
- d) judgment

Research

الف) پاراگراف زیر را به فارسی روان ترجمه کنید.
ب) مترادف (synonym) کلمات مشخص شده را بنویسید.

It is true that to recognize oneself as a Muslim and to be a believer are two **existential realities** which together take **possession** of a man's **whole** being to **ensure** his **salvation** (*ibid.*). But the Qur'ān (XLIX, 14 and 17, and still more IX, 74) evokes an **explicit** profession of *islām* which is in no way a **guarantee** against the sin of *kufṛ*, and has no **saving** value unless it is the expression of **faith**.

New Words and Expressions

Word	Meaning	synonym / Antonym
to express (v)	بیان کردن، تأکید کردن	to say, to declare
deed (n)	عمل، رفتار	act, behavior
prescribed (adj)	مشخص و معین شده، توصیه شده	ordained, recommended
adoration (n)	پرستش، عبادت	worship, praise, admiration
content (n)	محتوا	element, substance
angel (n)	مَلِک، فرشته	---
Resurrection (n)	قیامت	Hereafter
in reply to	در پاسخ	in answer to
to associate (v)	شریک کردن	to share company
to observe (v)	برپاداشتن، اقامه کردن	to keep
ritual (adj)	آیینی، دینی	ceremonial
ibid	همان مأخذ	aforementioned, in the same place
external (adj)	بیرونی	outside, outer

to hold fast (v)	تمسک کردن، محکم نگه داشتن	to adhere, to stick
observance (n)	عمل دینی	act of keeping religious laws
to prescribe (v)	مشخص کردن، معین کردن	to order, to advise, to recommend
religious Law	فقه	---
reality (n)	حقیقت، واقعیت	actuality

Lesson Nine

ISLĀM

Part Three

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ISLĀM

Part Three

DEFINITION AND THEORIES OF MEANING

3. The relations between *islām* and *īmān*

Paragraph (1)

The essential question of a theological order, which was discussed at a very early time and upon which the schools of *fiqh* and *kalām* were divided, was that of the distinction or non-distinction between *islām* and faith, and of their connection. The answers will depend upon the view taken of each of these concepts. We shall not go again into the question of the various definitions of *īmān* [q. v.]. Here, very briefly, are the principal positions adopted.

Question (1)

According to the passage, the essential question of a theological order at a very early time was that of....

- a) the appearance of the twelfth Imam
- b) the existence of the Day of Judgment
- c) the connection between faith and deed
- d) the difference between *islām* and faith

Paragraph (2)

a) The *Mu'tazilī* schools, who identify faith and prescribed works, similarly identify faith with *islām*: it being clearly understood that the right intention, the *nīyya*, is necessary for the validity of the deed ---“actions are valid only through the intentions,” says the *ḥadīth* (al-Bukhārī, ii, 41). Whoever commits a grave transgression of the prescriptions of the Law loses the status of *mu'min* and Muslim, and reverts to the status of *kufir* according to the *Khāridjīs*, to an “intermediate status” (between faith and unbelief) according to the *Mu'tazilīs*.

Question (2)

کدام گزینه ترجمه دقیق جمله “actions are valid only through the intentions” است؟

الف) اعمال تنها به واسطه نيات اعتبار دارند.

ب) اعمال تنها نيات را اعتبار می‌دهند.

ج) اعمال تنها به واسطه نيات ارزش می‌یابند.

د) اعمال تنها به نيات ارزش می‌دهند.

Paragraph (3)

b) Many Ḥanafīs (Ḥanafī-Māturīdīs) similarly consider islām and īmān to be synonymous, but define each of them essentially as verbal confession (*ikrār*), sometimes linking this with intimate adherence, or at other times, following the Murdji'īs, with knowledge of the heart, or both of these. The Hanafī-Māturīdī texts of the *Fīkh A kbar I* (doubtless 2nd/8th century) and of the *Waṣīyyat Abī Hanīfa* (3rd/9th century) ignore the question.

Question (3)

کدام گزینه معادل مناسبی برای «اقرار زبانی» است؟

- a) intimate adherence
- b) grave transgression
- c) verbal confession
- d) intermediate status

Paragraph (4)

c) In its definition of faith, the Ḥanbalī line insists upon affirmation by the tongue (*kawl*) and by deeds (*a'māl*), either with or without the addition, according to the texts, of adherence of the heart (*taṣdīk*). So much so that al-Barbahārī (d. 329/941) was to say, according to the *Ṭabaqāt al-Ḥanābila*:

“We cannot testify to the reality of the faith in a man so long as he does not carry out the totality of the laws of *islām*” (quoted by H. Laoust, *La profession de foi d'Ibn Baṭṭa*, Damascus 1958, 82, n. I).

Question (4)

According to the passage, "adherence of the heart" means:

- a) *a'māl*
- b) *taṣdīk*
- c) *kawl*
- d) *ikrār*

Research

الف) پاراگراف زیر را به فارسی روان ترجمه کنید.

ب) با توجه به متن درس و پاراگراف زیر، دیدگاه‌های مذاهب «معتزلی»، «حنفی»، «حنبللی» و «اشعری» را در خصوص «ارتباط بین اسلام و ایمان»، در چهار سطر خلاصه کرده و به انگلیسی بنویسد.

d) The Ash‘arīs and the Shāfi‘ī jurists also made a distinction between *islām* and *īmān*. After defining faith as words and deeds, and then by its content according to the “*ḥadīth* of Gabriel”, al-Ash‘arī, in the *credo* of the *Maḳālāt al-Islāmīyyīn* (ed. ‘Abd al-Ḥamīd, Cairo n.d., i, 322,) identifies *islām* with the two constituent parts of the *shahāda*, in other words with the verbal testimony which grants admission to the Community of the Prophet, and concludes: “*islām* is different from *īmān*”.

New Words and Expressions

Word	Meaning	synonym/Antonym
essential	ضروری	necessary
theological (adj)	الهیاتی، مربوط به الهیات	of or pertaining to theology
school (n)	مدرسه و مکتب	faculties, sects
distinction (n)	تمایز	difference ≠ non-distinction
concept (n)	مفهوم	idea, thought, understanding
briefly (adv)	مختصراً	shortly, in short
to adopt (v)	پذیرفتن	to accept
to identify	هویت بخشیدن، متحد دانستن	to recognize, to unify
intention (n)	نیت	aim, goal
validity (n)	درستی، اعتبار	soundness
to commit (v)	انجام دادن، مرتکب شدن	to perform, to do
grave transgression	گناه کبیره	great sin
prescription (n)	فرمان، دستور	instruction, command
to lose (v)	از دست دادن	fail to keep possession of
statue (n)	حالت، موقعیت	position, rank, level

to revert (v)	مرتد شدن، از دین برگشتن	return to previous condition or belief
intermediate (adj)	میانه	mediatory
verbal (adj)	شفاهی، زبانی	spoken, oral
confession (n)	پذیرش، اعتراف و اقرار	declaration
intimate (adj)	نزدیکه دوستانه و از روی قلب	close, friendly
adherence (n)	تمسک	sticking, devotion
doubtless (adv)	بی تردید، بدون شک	without a doubt
to ignore (v)	نادیده گرفتن، چشم پوشیدن	to disregard
to insist (v)	تأکید کردن	to emphasize
affirmation (n)	تأکید	confirmation
so much so that (con)	به قدری که	to such an extent that
to testify (v)	اقرار کردن	to declare, to bear witness
so long as	تا وقتی که، مادامیکه	while
to carry out (v)	اجرا کردن، به کار بستن	to perform
totality (n)	کلیت، تمامیت، تمام	entirely, wholeness, all

Lesson Ten

ISLĀM

Part Four

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ISLĀM

Part Four

I. DEFINITION AND THEORIES OF MEANING

4. The “world of islām”

Paragraph (1)

In this way, therefore, *islām* is “to give oneself *unconditionally* to God” (G. Maḳḳisi, *op. cit.*, 324); so much so that, as the Ḥanbalīs were to take pleasure in saying, “the religion of all the prophets is *islām*”. Abraham, Moses and Jesus are true *muslimūn*. But it is the “seal of the prophecy”, manifested in the Ḳur’ān, which was to “perfect the religion”.

Question (1)

کدام گزینه معادل «ختم نبوت» است؟

- a) seal of the prophecy
- b) the seal of prophets
- c) the prophecy of seal
- d) the prophets' seal

Paragraph (2)

According to the first part of a much quoted *ḥadith*, “the best of all things is *islām*; the foundation of *islām* is the ritual prayer” and, with the *ṣalāt*, all the other obligations (*ibādāt*) prescribed by the Law. Now, it is the observance of the Law, its “external and so to speak social application” (H. Laoust), which is the binding force of the Community of the Prophet. And so wherever the *ḳur’ānic* prescriptions are observed communally, there *islām* will be; such will be “the lands of *islām* (*bilād al-islām*), “the world, the house, of *islām*” (*dār al-islām*).

Question (2)

"binding" means:

- a) blind

- b) obligatory
- c) ritual
- d) prescribed

Paragraph (3)

Such expressions are traditional. It was in this way that, at the beginning of the 5th/11th century, al-Māwardi examined the various categories into which the *bilād al-islām* are divided (*al-Aḥkām al-sultāniyya*, beginning of chap. xiv, ed. Cairo. n.d., 151 ff.). The implication remains that *islām*, practised in this way, is the testimony, rendered socially, to faith in the One God and to free adherence to the prophetic mission of Muḥammad.

Question (3)

"implication" means:

- a) connotation
- b) prescription
- c) category
- d) testimony

Paragraph (4)

The Ḥanafī Sibṭ Ibn al-Djawzī (d. 654/1256) in his *Mir'āt al-zamān* mentioned the "purchased" conversions of Jews and Christians, which the Ash'arīs sought to make in Baghdād in the 5th/11th century, and he repeats the protests of the supporters of the *sharīf* Abū Dja'far, a Ḥanbalī: "This is the *islām* of gifts, not the *islām* of conviction" (quoted by G. Maḳḳisi, op, cit., 356). Abū Ḥamid al-Ghazālī was similarly to question the degree of validity of a forced conversion to *islām*.

Question (4)

In the sentence: "The Ḥanafī Sibṭ Ibn al-Djawzī in his *Mir'āt al-zamān* mentioned the "purchased" conversions of Jews and Christians", "purchased conversions" means:

- a) گروندگان اجباری
- b) گروندگان جزیه‌ای
- c) مرتدان اجباری
- d) اتباع خارجی

Research

- الف) پاراگراف زیر را به فارسی روان ترجمه کنید.
ب) جملات وصفی (wh دار) را مشخص کنید.
ج) صفت‌های موجود در متن را مشخص کنید.

“There is no compulsion in religion” (ḳur’ān, II, 256), and “religion, in the eyes of God, is in truth *islām*” (III, 19). Even in the writings of those who distinguish most sharply between *īmān* and *islām*, at no time will this reference to inner conviction be found absent. But the point of first importance, for the jurist who is studying and formulating the statutes and laws of the *bilād al-islām*, is not so much the degree of individual interiorization of the *muḳābal* of reciprocal relationship *islām-īmān*, as the communal observance of those prescriptions which make *islām*, those *sha’ā’ir al-islām* “the blazon of Islam” (L. Massignon), which are symbolized by the banners of the *imāms*, the guides of the Community.

New Words and Expressions

Word	Meaning	synonym / Antonym
unconditionally (adv)	به طور کامل، بدون هیچ قید و شرطی	completely ≠ conditionally
op. cit. (opera citato)	رجوع کنید به منبعی که پیش از این ذکر شد.	in the work cited
so much so that (con)	به قدری که	to such an extent that
seal of the prophecy	خاتم پیامبری	
to manifest (v)	نشان دادن، تبیین کردن	to present, to show
foundation (n)	اساس	base
social application	کاربرد اجتماعی	
binding (adj)	اجباری	obligatory
whatever (pro)	هر آنچه	whichever

prescription (n)	دستور، فرمان	order, command
communally (adv)	همگانی	collectively
to examine (v)	بررسی کردن	to study, to look at carefully
category (n)	طبقه	level, class
chap.	فصل	chapter
ed.	ویراسته، ویرایش شده در	edited
n.d.	بدون تاریخ (بی تا)	something which is not dated, no date, notta bene (Latin)
ff.	به بعد	following, further, subsequent (pages, verses etc.)
implication (n)	اشاره، مفهوم ضمنی	connotation
to render (v)	انجام دادن، ادا کردن	to give, to submit, to do
purchased (adj)	جزیه‌ای	bought, obtained
conversion (n)	تغییر کیش و دین از یک دین به دین دیگر	
protest (n)	مخالفت، اعتراض	objection
conviction (n)	محکومیت، مجرمیت	condemnation

Lesson Eleven

ISLĀM

Part Five

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ISLĀM

Part Five

Diffusion of Islam (part one)

Paragraph (1)

In our present state of knowledge, the diffusion of Islam can only be studied in broad outline.

Question (1)

In the sentence: "In our present state of knowledge, the diffusion of Islam can only be studied in broad outline", "broad outline" means:

- a) extensive plan
- b) wide real
- c) large mount
- d) a & c

Paragraph (2)

In the first place, with regard to numbers, we often have to be content with approximations; nor should it be forgotten that, with the world population increasing at an accelerated pace, even the most accurate statistics prove to be out of date within a few years. Moreover it sometimes happens that in certain countries Muslims and non-Muslims adopt different sets of figures, particularly when these figures serve as the basis for political claims or considerations of honor.

Question (2)

In the sentence: "In the first place, with regard to numbers, we often have to be content with approximations", "to be content" means:

- a) to be complete
- b) to be happen
- c) to be pleased
- d) to be sure

Paragraph (3)

In the second place, such figures do not reflect the qualitative aspect of this diffusion. It is possible for conversions on a massive scale to be produced within the space of a few years (as in the case of the Galla tribes in Ethiopia, to the west of Harar, in about 1930-50). But it must not be forgotten that, for these conversions, the way had sometimes been prepared over a long period, by a whole process of maturing and by favorable circumstances which, in themselves, cannot be statistically expressed.

Question (3)

In the sentence: "It is possible for conversions on a massive scale to be produced within the space of a few years", "scale" means:

- a) space
- b) pace
- c) area
- d) peace

Paragraph (4)

General Survey: The diffusion of Islam has been the consequence of a certain number of factors which are more or less easily discernable; over and above the particular attraction this religious movement has exerted upon men, the personality of its first leaders and the economic circumstances of Arabia at the time, among other things, there is a further point which requires to be examined - the part played by wars.

Question (4)

According to the passage, which factor has played an important role in the diffusion of Islam and requires to be examined?

- a) the attractive personality of the Prophet
- b) the outstanding leaders
- c) the economic circumstances
- d) wars

Research

الف) پاراگراف زیر را به فارسی روان ترجمه کنید.

ب) اسامی علم و اسامی جمع را مشخص کنید.

Tunisia, where a first raid in 26/647 was followed by a respite of more than twenty years before the final conquest and the founding of Kayrawān (50/670). So too Transoxiana to which, after an initial invasion in 52-4/672-4, the Arabs returned at the beginning of the following century; or Chinese Turkestān, reached in 93/713, and to which they returned in 133/751. Kābūl in Afghānistān was reached by the end of the 1st/7th century, without being occupied, and two centuries were to pass before the Muslims came back in strength to stay. Muslim warfare had been a war of movement, a war of wide spaces, steppes or deserts.

New Words and Expressions

Word	Meaning	synonym / Antonym
diffusion (n)	توسعه، گسترش	expansion, spread
broad (adj)	گسترده	wide, extensive
outline (n)	طرح، برنامه	plan
with regard to (prep)	در رابطه با	concerning
to be content (v)	قانع شدن، راضی بودن	to be satisfied
approximation (n)	آمار، تقریب	estimate
population (n)	جمعیت	total number of people living in an area
to increase (v)	افزایش یافتن	to add to, to enlarge ≠ to decrease
accelerated (adj)	شتابان، سریع	hastened, fast
pace (n)	مقیاس، اندازه	measure

accurate (adj)	دقیق	exact
statistics (n)	آمار	numerical fact
to prove (v)	اثبات کردن	to give reason
out of date (adj)	قدیمی، کهنه	old
to adopt (v)	پذیرفتن، قبول کردن	to accept, to approve, to admit
set (n)	گروه، مجموعه	group of items, collection
to reflect (v)	نشان دادن، انعکاس دادن	to show, to represent
qualitative (adj)	کیفی	pertaining to quality
aspect (n)	بخش، جنبه	side
massive (adj)	فراوان، انبوه	huge, enormous
scale (n)	معیار، مقیاس	pace
maturing (n)	کمال، بلوغ و رشد کامل	growing up, developing, full grown
favorable (adj)	مناسب	suitable, proper
circumstances (n)	شرایط، اتفاقات	conditions, happenings
survey (n)	بررسی	review

consequence (n)	نتیجه	result
discernable (adj)	قابل توجه، قابل تمایز	noticeable, recognizable
over and above	گذشته از این	above and beyond
attraction (n)	کشش، جاذبه	attractiveness
to exert upon (v)	به کار بردن	to use, to apply
further (adj)	زیادی، بیشتر	extra, more
to require (v)	درخواست کردن	to ask, to demand

Lesson Twelve

ISLĀM

Part Six

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ISLĀM

Part Six

Diffusion of Islam (part two)

Paragraph (1)

Even if, in the vast majority of cases, the conquered remained free not to change their religion, the introduction by force of arms of a Muslim regime which took upon itself the administration of their country represented the first stage of a process which was bound to end in their gradual conversion.

Question (1)

In the following sentence, which one is the main verb?

Even if, in the vast majority of cases, the conquered remained free not to change their religion, the introduction by force of arms of a Muslim regime which took upon itself the administration of their country represented the first stage of a process which was bound to end in their gradual conversion.

- a) remained
- b) change
- c) took upon
- d) represented

Paragraph (2)

The conquest itself was not brought about suddenly. It was often achieved in waves, with ebb and flow, but it was governed by a tide which, save in Europe, proved to be rising ever higher. Thus Damascus, reached as early as 13/634 by reconnaissance units, was attacked and conquered much later; recaptured by the Byzantines, it finally fell into the Arabs' bands in 636.

Question (2)

Which words are synonymous?

- a) conquered, attacked

- b) captured, attacked
- c) conquered, captured
- d) recaptured, conquered

Paragraph (3)

The first period of expansion extends from the death of Muḥammad to the end of the Umayyad caliphate of Damascus. One century was enough for the Muslims to achieve an extraordinary epic feat. The dynamism of the new community combined with favorable circumstances to allow their success.

Paragraph (4)

The weakness of the Persians and the Byzantines after decades of war between them, their exhaustion, which caused them to underestimate the newcomers' strength, the internal conditions within the Roman empire of Byzantium which was then in difficulties, with its territory being engulfed by the barbarian invasions, the resentment of the various peoples ruled by Byzantium, the divisions among the Christians, all these considerations worked in favor of the Muslims.

Question (3)

In the sentence: "All these considerations worked in favor of the Muslims", "in favor of" means:

- a) in support of
- b) against
- c) always
- d) because of

Research

الف) پاراگراف زیر را به فارسی روان ترجمه کنید.
ب) مرجع ضمایر مشخص شده را بنویسد.

But the new fact, as compared with the multiple barbarian invasions of the time, is that the barbarians were assimilated by the countries **they** conquered, whereas Islam on the contrary imposed **itself** upon the old civilizations. The most remarkable point about the diffusion of Islam is not so much the fact of the conquests as that of **their** permanence. When Islam became the religion of a territory, **it** never thereafter ceased to be so, except in Europe (and even then under armed pressure), and except in the centre and south of India, where many of the Hindu sultanates were revived after the first Muslim conquests.

New Words and Expressions

Word	Meaning	synonym / Antonym
vast (adj)	بسیار زیاد	large, huge
majority (n)	اکثریت	greater part or number ≠ minority
conquered (adj)	فتح شده، مغلوب	acquired by force of arms or won in war, captured
to represent (v)	نشان دادن، به نمایش گذارند	to show
stage (n)	مرحله	level, point
to bound to (v)	منجر شدن به	to lead to
gradual (adj)	تدریجی	little by little, progressive
to bring about (v)	فراهم کردن، سبب وقوع امری شدن	to cause
to achieve (v)	با موفقیت کسب کردن	to gain successfully, to obtain
wave (n)	موج	
ebb and flow	فراز و نشیب	ups and downs
tide (n)	فراز و نشیب	ebb and flow

save (prep)	مگر، الاً	except, but
reconnaissance (n)	شناسایی، اکتشاف	survey, collection of data, exploration
to recapture (v)	بازتصرف کردن	to retake, to repossess
band (n)	باند، گروه	group
expansion (n)	توسعه	diffusion
to extend (v)	طول کشیدن	to prolong
extraordinary (adj)	فوق العاده، شگفت آور	out of the ordinary, unusual
epic (adj)	حماسی	poem or story of heroic deeds, heroic
feat (n)	شاهکار، کار بزرگ	outstanding act, masterpiece
dynamism (n)	پویایی	dynamic quality
to combine (v)	در هم آمیختن	to mix
weakness (n)	ضعف	disadvantage
decade (n)	دهه	ten years
exhaustion (n)	خستگی و ضعف	boring, tiredness
to underestimate (v)	تخمین کم زدن، کم برآوردن	to fail to guess \neq to overestimate
newcomer (n)	تازه‌گرویده	new person

territory (n)	قلمرو، خطه	area, domain, limits, borders
engulfed (adj)	متصرف شده، فتح شده	captured, conquered
invasion (n)	حمله، تهاجم	attack, aggression
resentment (n)	رنجش، آزار	disliking, being angry
division (n)	تقسیم	separation
consideration (n)	ملاحظه، توجه	attention
in favor of (prep)	به نفع	in support of, for

Lesson Thirteen

Religions

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Religions¹

Paragraph (1)

When the Arabs destroyed the Sasanian empire they also dealt a heavy blow to the national religion of ancient Iran, Zoroastrianism. As the official cult of the state, the Mazdean church had become dependent on the support of the political body and had identified itself to a large extent with the existing social order. As a result of this the clergy had lost touch with the broad masses of the population.

Question (1)

In the sentence: "When the Arabs destroyed the Sasanian empire they also dealt a heavy blow to the national religion of ancient Iran, Zoroastrianism", "heavy blow" means:

- a) برخورد نرم
- b) تیر سنگین
- c) تیر زهرآلود
- d) ضربه محکم

Paragraph (2)

Although our knowledge of the religious situation during the last days of the Sasanids is very limited, it seems certain that Zoroastrianism was no longer a very vital force, at least not in the orthodox form of the religion. Sectarian movements, the true nature of which is still rather difficult to ascertain, provided alternatives to the official doctrines and practices. The most important of these was Zurvānism.

Question (2)

In the sentence: "Zoroastrianism was no longer a very vital force", "vital" means:

- a) eternal
- b) necessary
- c) old
- d) suitable

Paragraph (3)

In the Islamic theocracy, which during the first century of its existence was dominated by the Arabs, the Zoroastrians could only retain their identity as one of the tolerated religious minorities. In general, the Arab conquerors did not insist on an immediate conversion of their foreign subjects.

¹ . *Encyclopedia of Islam*, VI.

Question (3)

In the sentence: "In general, the Arab conquerors did not insist on an immediate conversion of their foreign subjects", the best meaning for "foreign subjects" is:

- a) موضوعات خارجی
- b) سرزمینهای اشغالی
- c) اتباع بیگانه
- d) فاتحان خارجی

Research

الف) مترادف واژه‌های مشخص شده را بنویسید.
ب) پاراگراف b را به فارسی روان ترجمه کنید.

- a) In most cases, they were **satisfied** with the conclusion of a treaty which guaranteed freedom of **cult** to the non-Muslims in exchange for tribute. Originally the Zoroastrians (*Madjūs* [q.v.]) were not included among the "people of the book" (*ahl al-Kitāb* [q.v.]), but very soon the doctrine was **adapted** in such a manner as to **extend** the contractual protection (*dhimma* [q.v.]) to the Zoroastrian communities as well. Traditions containing decisions made by the prophet in favour of the Zoroastrians in Bahrayn and Yaman were **adduced** in support of this new **interpretation**.
- b) Thanks to the tolerant attitude of Islamic officialdom, the Mazdeans were able to **consolidate** their position by retreating into small close communities standing aside from the life of the Islamic common wealth. In this way they were able to survive the coming of Islam for several centuries, especially in rural districts and in those provinces where the Arabs did not settle in great numbers. Fire-temples continued to **function** in many parts of the country. The main centre of **intellectual** activity of the Zoroastrian **theologians** was Fārs.

New Words and Expressions

Word	Meaning	synonym / Antonym
to destroy (v)	خراب کردن	to ruin
empire (n)	امپراطوری	kingdom
to deal (v)	وارد کردن [ضربه]	hit, deliver
blow (n)	ضربه	hit, knock
ancient (adj)	باستان، قدیم	old, earliest ≠ modern, new
cult (n)	عقیده، آیین	belief, opinion, tenet
to identify (v)	یکی دانستن هویت یابی کردن	to recognize, to unify
to a large extent	تا حد زیادی	
existing (n)	موجود	being
order (n)	نظم	grouping, ranking
clergy (n)	فرد روحانی، کشیش	priest
broad (adj)	وسیع، گسترده	wide, large
masses (n)	توده‌ها، مردم	people, persons
population (n)	جمعیت	total number of people living in an area

vital (adj)	ضروری، حیاتی	necessary, essential
at least	حداقل	≠ at most
orthodox (adj)	ارتودوکس، دارای عقیده درست، مطابق مرسوم	doctrinal, correct, conformist ≠ unorthodox, nonconformist
sectarian (adj)	فرقه‌ای	partisan
movement (n)	نهیضت، حرکت	departure, rising
alternative (n)	جایگزین	replacement
theocracy (n)	سیستم الهی، حکومت خدا، یزدان‌سالاری	divine government, divine administration
to retain (v)	حفظ کردن	to keep, to preserve
to tolerate (v)	تحمل کردن، تاب آوردن	to bear, to accept
minority (n)	اقلیت	≠ majority
conqueror (n)	فاتح	opener, winner
to insist (v)	پافشاری کردن	to persist, to emphasize
immediate (adj)	فوری، ناگهانی	sudden, urgent
subject (n)	تبعه	citizen

Lesson Fourteen

Quran: The Miracle of the Holy Prophet

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Quran: The Miracle of the Holy Prophet

Paragraph (1)

The enduring miracle of the Prophet Muhammad, may peace be upon him and his Household, is the sacred book of Islam: the Holy Quran. The Holy Quran is a sacred text consisting of six thousand and several hundred verses (*ayah*) divided into one hundred and fourteen large and small chapters (*surah*).

Question (1)

Which one is the best choice for "جاودان"?

- a) sacred
- b) miracle
- c) Household
- d) enduring

Paragraph (2)

The verses of the Holy Quran were revealed gradually during the twenty-three years period of prophecy and mission of the Prophet. From less than one verse to a whole and complete chapter were revealed under different circumstances, both at day and night, on journeys or at home, in war or peace, during days of hardship or moments of rest.

Question (2)

Which one is the best translation of the following sentence? "The verses of the Holy Quran were revealed gradually"

الف) سور قرآن کریم به تدریج نازل شدند.

ب) سور قرآن کریم یکباره نازل شدند.

ج) آیات قرآن کریم به تدریج نازل شدند.

د) آیات قرآن کریم یکباره نازل شدند.

Paragraph (3)

The Holy Quran in many of its verses introduces itself in unambiguous language as a miracle. It invited the Arabs of that day to rivalry and competition in composing writings of comparable truth and beauty. The Arabs, according to the testimony of history, had reached the highest states of eloquence and elegance of language, and in the sweetness of language and flow of speech they ranked foremost among all people.

Question (3)

واژه‌های "eloquence"، "elegance"، "sweetness" و "flow" به ترتیب یعنی:

الف) فصاحت، بلاغت، حلاوت و روانی

ب) بلاغت، فصاحت، حلاوت و روانی

ج) فصاحت، بلاغت، روانی و حلاوت

د) بلاغت، فصاحت، روانی و حلاوت

Paragraph (4)

The Holy Quran claims that if it be thought of as human speech, created by the Prophet Himself or learned through instructions from someone else, then the Arabs should be able to produce its like or ten chapters like it, or a single one of its verses, making use of whatever means were at their disposal to achieve this end. The celebrated Arab men of eloquence claimed in answer to this request that the Quran was magic and it was thus impossible for them to produce its like.

Question (4)

In the sentence: "The celebrated Arab men of eloquence claimed in answer to this request that the Quran was magic and it was thus impossible for them to produce its like", "celebrated" means:

- a) strong
- b) old
- c) outstanding
- d) young

Paragraph (5)

Not only does the Quran challenge and invite people to compete with its eloquence and elegant language, but also it occasionally invites rivalry from the point of view of its meaning and thus challenges all the mental powers of men and *jinn*, for the Quran is a book containing the total program for human life.

Question (5)

"occasionally" means:

- a) always
- b) never

- c) sometimes
- d) constantly

Research

الف) پاراگراف زیر را به فارسی روان ترجمه کنید.
ب) متضاد واژه‌های مشخص شده را بنویسید.

If we investigate the matter **carefully** we will **discover** that God has made this **vast** and **extensive** program which embraces every aspect of the **countless** beliefs, ethical forms and actions of mankind. It also takes into account all of their **details** and particularities to be the **truth** (*ḥakk*) and to be called religion of the truth. Islam is a religion whose injunctions are based on the truth and the real **welfare** of mankind, not the desires and inclinations of the **majority** of men or the whims of a single, **powerful** ruler.

New Words and Expressions

Word	Meaning	synonym / Antonym
enduring (adj)	جاودان، همیشگی	everlasting
household (n)	خاندان، اهل بیت	descendent, progeny
sacred (adj)	مقدس	holy
to consist (v)	دربرداشتن	to conclude
verse (n)	آیه	<i>āya</i>
chapter (n)	سوره	<i>sūra</i>
to reveal (v)	نازل کردن	to send down
gradually (adv)	به تدریج، به مرور زمان	step by step, progressively ≠ suddenly,

		immediately
prophecy (n)	پیامبری، نبوت	prophethood
mission (n)	رسالت [پیامبر (ص)]	Message, Apostleship
circumstance (n)	شرایط	situation
hardship (n)	سختی	discomfort, hardness ≠ rest, comfort, ease
unambiguous (adj)	صریح، بدون ابهام	explicit, clear
rivalry (n)	رقابت، هم‌آوردی	competition
competition (n)	رقابت، هم‌آوردی	rivalry
to compose (v)	ساختن، درست کردن، سرودن	to make, invent
comparable (adj)	قابل مقایسه، نظیر	equivalent, equal, similar
testimony (n)	گواهی، شهادت	evidence
state (n)	جایگاه، سکو	level
eloquence (n)	فصاحت	fluency
elegance (n)	بلاغت	beauty, attractiveness
sweetness (n)	شیرینی، حلاوت	
flow (n)	روانی	fluency
to rank (v)	بالا آمدن، رشد کردن	to go up, to grow, to become complete
foremost (adj)	پیشتاز، بهترین و جلوترین	to be the first

to claim (v)	ادعا کردن	to declare, to maintain
instruction (n)	فرمان، دستور، راهنمایی	leading, order
to produce (v)	ساختن، تولید کردن	to make
means (n)	ابزار، وسیله	tools
at disposal (adj)	در دسترس	in access, in hand
to achieve (v)	با موفقیت کسب کردن	to gain successfully, to obtain
celebrated (adj)	برجسته	outstanding
request (n)	تقاضا، درخواست	demand, asking
magic (adj)	سحر، جادو، غیرواقعی	wizardry, imaginative
to challenge (v)	به چالش طلبیدن، به مبارزه طلبیدن	to dare, to invite
to compete (v)	رقابت کردن	to fight, to struggle
occasionally (adv)	گاهیگاه، بعضی اوقات	sometimes, at times
mental (adj)	ذهنی	intellectual
total (adj)	همه، سرتاسر	entire, whole, complete

Lesson Fifteen

CHAPTERS OF THE HOLY QURĀN

AT-TAKATHUR and AL-MAUN

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Chapter 102

AT-TAKATHUR (the multiplication of wealth and children) ²

In the name of Allah, the Beneficent, the
Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Abundance diverts you, (1)

أَلْهَاكُمْ التَّكَاثُرُ (١)

Until you come to the graves (2)

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ (٢)

Nay! you shall soon know, (3)

كَلَّا سَوْفَ تَعْلَمُونَ (٣)

Uay! nay! you shall soon know (4)

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ (٤)

Nay! if you had known with a certain
knowledge, (5)

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ (٥)

You should most certainly have seen the
hell; (6)

لَتَرَوُنَّ الْجَحِيمَ (٦)

Then you shall most certainly see it with
the eye of certainty; (7)

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ (٧)

Then on that day you shall most certainly
be questioned about the boons (8)

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (٨)

Question (1)

1. Which one is the best choice for "أَلْهَاكُمْ التَّكَاثُرُ"?

- a) You pride of abundance
- b) Abundance diverts you
- c) Pride diverts you
- d) Abundance prides of you

2. Which one is the best choice for "عَيْنَ الْيَقِينِ"?

- a) hell
- b) graves
- c) boons
- d) eyes

². مبنای ترجمه سوره ها ترجمه انگلیسی قرآن کریم از آقای محمد شاکر می باشد.

Chapter 107

AL-MAUN (necessaries of life)

In the name of Allah, the Beneficent, the
Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Have you considered him who calls the
judgment a lie? (1)

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ (١)

That is the one who treats the orphan with
harshness, (2)

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (٢)

And does not urge (others) to feed the poor (3)

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ (٣)

So woe to the praying ones, (4)

فَوَيْلٌ لِلْمُصَلِّينَ (٤)

Who are unmindful of their prayers, (5)

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥)

Who do (good) to be seen, (6)

الَّذِينَ هُمْ يُرَآؤُونَ (٦)

And withhold the necessaries of life (7)

وَيَمْنَعُونَ الْمَاعُونَ (٧)

Question (2)

1. "orphan" means:

- a) مسكين
- b) فقير
- c) يتيم
- d) بیچاره

2. Which one is the best choice for "ماعون"?

- a) good deeds
- b) boons
- c) necessaries of life
- d) good chances

Research

الف) معادل انگلیسی واژگان تخصصی موجود در سور بالا را در یک جدول وارد کرده و تا حد امکان معنا، مترادف یا متضاد آنها را مشخص کنید.
ب) ترجمه انگلیسی دو سوره‌ای که در بالا ذکر شد را نقد کنید.

New Words and Expressions

Word	Meaning	synonym / Antonym
multiplication (n)	تکثیر، فراوانی، زیاد شماری	large increase in the number, abundance
abundance (n)	فراوانی، تکثیر	multiplication
to divert (v)	منحرف کردن	to distract
grave (n)	قبر، گور	tomb, burying place
nay (adv)	نه، هرگز	no, never
certainly (adv)	مطمئناً	surely, in deed
Hell (n)	دوزخ، جهنم	Fire
certainty (n)	یقین	sureness
boon (n)	نعمت	bounty, favor, blessing, benefit
to consider (v)	توجه کردن	to pay attention
the judgment (n)	روز قضاوت (قیامت)	Resurrection, the Day of Judgment
to treat (v)	رفتار کردن	to behave
orphan (n)	یتیم	fatherless, motherless
harshness (n)	تندی، خشونت	cruel, unkind
to urge (v)	اصرار کردن، برانگیختن	to emphasize, to arouse, to provoke
to feed (v)	اطعام دادن	to give food
the poor	مساکین، فقرا	indigents
woe	وای بر، فریاد غم و اندوه	grief
unmindful (adj)	بی‌توجه، بی‌ملاحظه	headless ≠ headful

to withhold (v)	منع کردن، مضایقه کردن	to refuse to give
necessaries (n)	معاون (نیازهای روزمره)	daily needs

Lesson Sixteen

CHAPTERS OF THE HOLY QURĀN

AL-FAJR

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Chapter 89

AL-FAJR (the daybreak)

In the name of Allah, the Beneficent,
the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I swear by the daybreak, (1)

وَالْفَجْرِ (١)

And the ten nights, (2)

وَلَيَالٍ عَشْرٍ (٢)

And the even and the odd, (3)

وَالشَّفْعِ وَالْوَتْرِ (٣)

And the night when it departs (4)

وَاللَّيْلِ إِذَا يَسْرِ (٤)

Truly in that there is an oath for those
who possess understanding (5)

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ (٥)

Have you not considered how your
Lord dealt with 'Ād, (6)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ (٦)

(The people of) Aram, possessors of
lofty buildings, (7)

إِرَمَ ذَاتِ الْعِمَادِ (٧)

The like of which were not created in
the (other) cities; (8)

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ (٨)

And (with) Samood, who hewed out
the rocks in the valley, (9)

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ (٩)

And (with) Fir'on, the lord of hosts,
(10)

وَفِرْعَوْنَ ذِي الْأَوْتَادِ (١٠)

Who committed inordinacy in the
cities, (11)

الَّذِينَ طَغَوْا فِي الْبِلَادِ (١١)

So they made great mischief therein?
(12)

فَاكْتَرُوا فِيهَا الْفَسَادَ (١٢)

Therefore your Lord let down upon
them a portion of the chastisement
(13)

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ (١٣)

Most surely your Lord is watching
(14)

إِنَّ رَبَّكَ لَبَالِغُ الرِّصَادِ (١٤)

And as for man, when his Lord tries
him, then treats him with honor and

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي

makes him lead an easy life, he says:

أَكْرَمَنِي (١٥)

my lord honors me (15)

but when he tries him (differently),

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ (١٦)

then straitens to him his means of

subsistence, He says: my Lord has

disgraced me (16)

Nay! but you do not honor the

كَلَّا بَلْ لَّا تُكْرِمُونَ الْيَتِيمَ (١٧)

orphan, (17)

Nor do you urge one another to feed

وَلَّا تَحَاضُونَ عَلَىٰ طَعَامِ الْمِسْكِينِ (١٨)

the poor, (18)

And you eat away the heritage,

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَّمًّا (١٩)

devouring (everything)

indiscriminately, (19)

Question (1)

1. Which one is the best choice for "daybreak"?

- a) فجر
- b) طلوع
- c) شفع و وتر
- d) واد

2. in the sentence: "So they made great mischief therein?", "mischief" means:

- a) سوط عذاب
- b) الواد
- c) الفساد
- d) العماد

مقايسه تطبيقي

وَالْفَجْرِ (١)

شاکر:

I swear by the daybreak,

قرائی:

By the dawn

یوسف علی:

By the Break of Day

المیزان:

إن المراد به مطلق الفجر ولا یبعد أن یراد به فجر یوم النحر.

وَلَيَالٍ عَشْرٍ (٢)

شاکر:

And the ten nights,

قرائی:

by the ten nights

یوسف علی:

By the Nights twice five

المیزان:

لعل المراد بها العشر من أول ذی حجة...

وَالشَّعِ وَالْوَثْرِ (٣)

شاکر:

And the even and the odd

قرائی:

And the Even and the Odd

یوسف علی:

By the Even and Odd

المیزان:

يقبل الإنطباق على یوم الترویة ویوم عرفة وهو الأنسب على تقدير أن یراد بالفجر ولیال عشر فجر ذی حجة والعشر أول من لیالیها.

وَاللَّيْلِ إِذَا يَسِر (٤)

شاکر:

And the night when it departs

قرائی:

by the night when it departs!

یوسف علی:

And by the Night when it passeth away

المیزان:

فاللام للجنس فالمراد به مطلق آخر الليل قيل ليلة مزدلفة.

Question (2)

در جمله "By the Even and Odd"، "by" به چه معنا است؟

الف) در طول

ب) سوگند به

ج) زیرا

د) به وسیله

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ (٥)

شاکر:

Truly in that there is an oath for those who possess understanding

قرائی:

Is there an Oath in that for one possessing intellect?

یوسف علی:

Is there (not) in these an adjuration (or evidence) for those who understand?

المیزان:

الإستفهام للتقرير. حذف الجواب والإشارة اليد بطريق التكنيه اوقع و أكد في باب الإنذار.

Question (3)

به نظر علامه، استفهام موجود در «هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ» چه نوع استفهامی است؟

الف) تأکیدی

ب) تقریری

ج) هیچکدام

Research

الف) در آیات شریفه ذیل، معادل انگلیسی کلمات و عبارات عربی مشخص شده را با استفاده از ترجمه موجود مشخص کرده و در یک جدول وارد کنید.

ب) نظر خود را در خصوص رسایی و هماهنگی معادلی که مترجم برای هر مورد انتخاب کرده است، در ستونی مجزا در

جدول مذکور مشخص کنید.

And you love wealth with exceeding love

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا (۲۰)

(20)

Nay! when the earth is made to crumble
to pieces, (21)

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا (۲۱)

And your Lord comes and (also) the
angels in ranks, (22)

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا (۲۲)

And Hell is made to appear on that day.

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى

On that day shall man be mindful, and
what shall being mindful (then) avail
him? (23)

(۲۳)

He shall say: O! Would that I had sent
before for (this) my life! (24)

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي (۲۴)

But on that day shall no one chastise with
(anything like) his chastisement, (25)

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ (۲۵)

And no one shall bind with (anything
like) his binding (26)

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ (۲۶)

O soul that art at rest! (27)

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ (۲۷)

Return to your Lord, well-pleased (with
him), well-pleasing (him), (28)

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً (۲۸)

So enter among My servants, (29)

فَادْخُلِي فِي عِبَادِي (۲۹)

And enter into My garden (30)

وَادْخُلِي جَنَّتِي (۳۰)

New Words and Expressions

Word	Meaning	synonym / Antonym
daybreak (n)	فجر	dawn
to swear (v)	سوگند یاد کردن، قسم خوردن	to oath

even and odd	زوج و فرد	
to depart (v)	راهی شدن، رخت بر بستن	to leave, to pass away
to possess (v)	دارا بودن، مالک بودن	to own, to have
intellect (n)	عقل	reason
lofty (adj)	بلند، رفیع	high, tall
to hew out (v)	بریدن، قطع کردن	to cut off
valley (n)	دره	dale
host (n)	سپاه (میخ)	army
mischievous (n)	فساد	corruption
to watch (v)	مراقبت کردن، دیده بانی کردن	to observe
to straiten (v)	تنگ کردن، در مضیغه قرار دادن	to put in difficult situation
subsistence (n)	رزق	daily bread
heritage (n)	میراث، ارث	inheritance
to devour (v)	خوردن از سر ولع و حرص	to eat greedily / hungrily
indiscriminately (adv)	از روی هوی و هوس	selfishly