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# Special Readers:

English for Islamic Studies

Foreword: Prof Dr. H.M.A. Tihami, MA

# **SPECIAL READERS**

English for Islamic Studies

## **Book One**

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Published by

**Diadit Media Jakarta**

in cooperation with

**Lembaga Bahasa dan Budaya,**

**IAIN 'Sultan Maulana Hasanuddin' Banten**

**RI National Library Cataloging-in-Publication Data**

Ma'mur, Ilzamudin, et al.

**SPECIAL READERS : English for  
Islamic Studies.**

Diadit Media, Jakarta, 2<sup>nd</sup> ed, 2007

xvi-224 includes reference and  
vocabulary list

**ISBN: 979-3957-81-6**

1. Language – English 2. Islamic  
Studies

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## FOREWORD

It is an undeniable fact that nowadays Islam constitutes one of the greatest world religions. Its followers, Muslims not Muhammedans as so wrongly termed by certain Orientalists, live in one hundred and seventeen countries, either as majority or minority citizens, in five major continents from Africa, Asia, Australia, America to Europe. These adherents of Islam known as Muslim Ummah, which was initially built and developed during the life time of Prophet Muhammad, peace be upon him, in Medina some fifteen hundred years ago, now comprises almost all tribes and nationalities of the world. This means that their languages are also almost as many tribes and nationalities as the world has. However, since the roles which those languages of Muslim ummah play in world civilizations are not the same, the Muslim ummah eventually have to choose the best and most dominant ones in terms of not only their usage in the world of science and technology, but also their users in the modern Muslim world. It seems that Arabic and English recently have such important position and role to play. In line with this, it is therefore not surprising if Muslim intellectuals and scholars then communicate, disseminate and inherit their respective great achievements be they in the fields of technology, religion, culture, politics, economics, and education in either Arabic or English. Consequently, it is understandably if there is indeed no dearth of the books or other published literatures on Islamic studies produced and written

in both Arabic and English by Muslim themselves or even non-Muslims whose are deeply interested in the field of studies.

Bearing in mind this kind of "information flood" in the forms of books on Islam, especially those of being written in English, the Muslim university students in general and the Muslim students who are pursuing Islamic knowledge at the State Institute for Islamic Studies "Sultan Maulana Hasanuddin" Banten-Serang in particular, apart from their faculties and departments or study programs, should be encouraged to master the language all of the time. Although ideally they should master in all the four basic language skills : listening, speaking, reading, writing in English, perhaps it would be more realistic if reading skill mastery is given a very special emphasis. The skill that later on will hopefully lead the students to open the 'gate' of and get into a wider Islamic world. *SPECIAL READERS : English for Islamic Studies* is, I am sure, deliberately designed and edited by Ilzamudin Ma'mur to meet such urgent need and expectation. It is in this context that I, both personally and on behalf of the present Rector of the State Institute for Islamic Studies (IAIN) "Sultan Maulana Hasanuddin Banten" Serang, welcome the publication of the textbook '( *SPECIAL READERS : English for Islamic Studies* ) in three series : Book One, Book Two, and Book Three. By using these textbooks respectively in the first, second, and third semesters, as the main teaching-learning resources, I do hope that the lecturers will find it very beneficial in the teaching-learning process in their classes. In addition, the students would also be really encouraged and highly motivated to learn English for Islamic studies which ends in the reading mastery : the mastery to broaden their knowledge and horizon of thought so as to make a better service for both personal and community welfare in this and next world.

Finally, I appreciate and congratulate the editor of the textbooks and all the writers (contributors) involved, who are

not individually mentioned, for publishing and providing the Muslim students with the representative English textbooks for Islamic studies. This publication, like the other publications of IAIN/STAIN lecturers appeared earlier, surely will , to certain extent, reduce the gap between the students' need and the scarcity of suitable learning resources. Henceforth, they will enrich the teaching-learning resources in our beloved IAIN (The State Institute for Islamic Studies) "Sultan Maulana Hasanuddin" Banten-Serang. May Allah bless all the efforts we made to the cause of Allah !

Serang, July 28, 2007

Prof. Dr. H.M.A. Tihami, M.A., M.M.  
Rector of the State Institute for Islamic Studies  
"Sultan Maulana Hasanuddin" Serang, Banten

## P R E F A C E

The role of English as one of the major international languages for communication has been acknowledged for centuries. Even in *Megatrends 2000*, an important book published in the last part of the twentieth century, John Naisbitt and Patricia Aburdene predict that English will be the dominating language among the world languages in the third millennium. English will become the main language in which most scientific writings on technology, science, physics, medicine, economics, politics, education, culture, psychology, philosophy, and religions are written, either in paper-based media or electronic-based media. In short, there is almost no discipline of human life and country in the world in which and where the hands of English do not touch. Islamic studies, as one of the academic disciplines in religious studies, and Islamic or Muslim countries are not the exception. There are many articles and books on Islam and the Muslim countries and their societies are written in English. These books inviting and waiting for us, Indonesian Muslim students and scholars, to visit and read. They want us, in Baconian analogy when he states that “ *some books are to be tasted, others to be swallowed and some few to be chewed and digested,*” either to taste, swallow, chew, or digest them.

Responding the invitation and the challenge of the information flood, especially those of Islam and its people, many lecturers of English at Islamic higher educations (PTAIN/PTAIS) in Indone-

sia, such as the state and private Islamic universities (UIN/UIS), institutes (IAIN/IAIS), and colleges (STAIN/STAIS) have already produced textbooks of English for special purposes, i.e. English for Islamic studies with a slight different in objectives, designs and emphasis. This newly born book, intended as both textbook and workbook, entitled *SPECIAL READERS : English for Islamic Studies* is primarily offered so as to enrich the available textbooks of this kind and, secondly, it is presented to its users so as to guide them to find the way which and how to 'taste, swallow, chew, or digest' any scientific information in English on Islamic studies. In other words, this new text book is intended to help its users, especially Islamic higher education students, how to read and understand any English text on Islam. This textbook, which is designed and developed based on the latest national curriculum for Islamic higher education issued by the Department of Religious Affairs, Republic of Indonesia, is therefore in line with the main objectives of teaching and learning English at higher education levels.

*SPECIAL READERS*, so mainly titled, because the textbook contains especially selected readings, 371-769 words, on Islamic studies from different original and authentic sources in English. They are mostly selected, and some others are slightly adapted, from textbooks, encyclopedias, journals, magazines, proceedings of seminars and conferences, and newspapers written by both Muslim and non-Muslim scholars and other experts in the field of study. The material authenticity is strictly kept to follow the latest principle of teaching foreign language.

Because of the nature of the readers contained in this textbook, therefore, it can be used not only in teaching and learning language context, but it can also be used for citation in any scientific writing or public preaching. The material of Islamic studies, contained in this textbook, does not confine itself to the Islamic doctrines only, but it follows the formal classified subjects fall under Islamic studies. They



includes the Qur'anic exegesis, Prophetic Tradition, Arabic, Islamic Law, Islamic Jurisprudence, Islamic Theology, Islamic Education, Islamic Economics, Islamic Politics, Islamic Mysticism, Islamic History and Civilization, and Modern Development in Islam.

*SPECIAL READERS*, consists of three serial books: book one, book two, and book three. These three books are supposed to be taught for the students of the first, second, and third semester respectively. Each book consists of fifteen units and each unit contains four major language skills; reading, listening, speaking, and writing. While reading, speaking, and writing are explicitly stated, listening is not. This is because listening is given as a part of oral reading and speaking activities. Each unit of the three textbook mostly consists of six sections: vocabulary, reader, comprehension exercises, grammar review and exercises, speaking and writing exercises, and further reading. Section A, vocabulary building, encourages students to find appropriate meaning of the provided important vocabulary selected from the reading text in the section B. Vocabulary is important for the students to master as Willikins rightly points out that "without grammar very little can be conveyed; without vocabulary nothing can be conveyed". Section B provides the students an original English text on Islamic studies so as to make them more familiar with different styles and models of common written English. Section C constitutes a series exercises focused on comprehension. This is to both train and assess the understanding of the students. Section D, touches upon English grammar and exercises in general way in order either to refresh or strengthen students' understanding of the English grammar previously studied at their earlier educations. Section E, gives the aspects of productive language skills, speaking and writing. The optional topics for both discussion and writing are given. The students may choose one of the topics relevant with the concerned presented reader. Other topics which are not mention but attract the students' interest can

be considered to include. Finally, section F, further reading, provides additional information for the students who want to know further about the certain grammar explanation and Islamic readers.

While especially intended for the use of the students of The State Institute for Islamic Studies (IAIN) 'Sultan Maulana Hasanudin' Banten, Serang, *SPECIAL READERS* is also very beneficial for both the students of other Islamic higher educations in Indonesia and general readers who are interested in both English and Islamic studies. This simple textbook owes its debt to many people without whose support, help, and commitment, it would have never appeared as it is. Therefore, on this opportunity, I would like to thank firstly to Prof. Dr. H.M.A. Tihami, MA, MM., the present rector, who not only always encourages both the editor, personally, and all writers of this text books, but who also gives 'Foreword' to the book as well as approved it to be one the compulsory English textbooks for the first, second and third semester students of IAIN. Secondly similar thanks go to Daromir Rudnyckyj MA, a native speaker of American English and an Ph.D candidate of University of California, Berkeley, who has already read through this book and made some invaluable suggestion and useful correction as well. Thirdly, all writers of this textbook deserve equal thanks. They are Drs. Djawahir Hidjaziey, S.H., MA, Drs. Abdul Mu'in, MM., Naf'an Tarihoran, S.Pd., M. Hum, As'ari, S.S., M. Nur Arifin, S.Pd.I., Anita Mufti, SS, and Eulis Rahmawati, S.Pd. Finally, the editor also has to thank Encep Fathullah A Md., and Sobris, S. Kom., MM., who have helped him prepare and type-set the earlier draft so as to make this textbook come into existence. May Allah *subhananhu wa ta'ala* bless them all and may this book will also be beneficial for all its users. To its users, both students and lecturers, we, both the editor and the writers, will really be grateful to receive any criticism, comments and suggestions to consider and incorporate in the future edition of this book. To the publisher, Diadit Media Jakarta, this second

publication hopefully would be followed by other similar products in near future, insya Allah !.

Serang, August 29, 2007

Ilzamudin Ma'mur

# CONTENT

FOREWORD .....	v
P R E F A C E .....	ix
CONTENT.....	xv
<b>UNIT 1 THE KORAN AND THE PROPHET MUHAMMAD.....</b>	<b>1</b>
Nouns.....	8
<b>UNIT 2 THE MUSLIM WORLD TODAY .....</b>	<b>15</b>
Articles .....	24
<b>UNIT 3 THE RESPONSIBILITY OF UMMAH..</b>	<b>31</b>
Verbs I .....	38
<b>UNIT 4 THE FIVE PILLARS OF ISLAM.....</b>	<b>45</b>
Auxiliary Verbs .....	55
<b>UNIT 5 ISLAMIZATION : TRADITIONALIS VS REFORMISTS .....</b>	<b>59</b>
Grammar Review : Pronoun.....	69
<b>UNIT 6 THE RELIGIOUS STIMULUS TO LEARNING.....</b>	<b>77</b>
Linking Verb.....	85
<b>UNIT 7 EDUCATION IN MEDIEVAL ISLAM ..</b>	<b>89</b>
Adjectives .....	98
<b>UNIT 8 EDUCATION AND LEADERSHIP.....</b>	<b>105</b>

<b>Conjunctions I</b> .....	115
<b>UNIT 9 ISLAM AND EDUCATION REFORM</b> ...	121
<b>Conjunctions II</b> .....	130
<b>UNIT 10 ISLAM AND HISTORY</b> .....	135
<b>Present</b> .....	143
<b>UNIT 11 THE GROUNDWORK OF ISLAMIC CIVILIZATION</b> .....	149
<b>Past Tens</b> .....	157
<b>UNIT 12 ISLAMIC HISTORY AND CIVILIZATION</b> .....	163
<b>Future</b> .....	168
<b>UNIT 13 AN ISLAMIC LANGUAGE</b> .....	173
<b>Past Future</b> .....	178
<b>UNIT 14 SOME REMARKS ON INDONESIA</b> .....	181
<b>Noun-Forming Suffixes</b> .....	187
<b>UNIT 15 RELIGION AND CHANGE</b> .....	193
<b>Dervative Words II</b> .....	199
<b>BIBLIOGRAPHY</b> .....	203
<b>APPENDIX 1</b> .....	206
<b>LIST OF IMPORTANT WORDS</b> .....	206
<b>BRIEF BIOGRAPHIES OF THE EDITOR AND WRITERS</b> .....	219

## UNIT 1

### THE KORAN AND THE PROPHET MUHAMMAD

A. Before doing reading passage of this unit, find each meaning of the following new and important words in your either bilingual dictionary or preferably monolingual dictionary!

koran (n)	reveal (v)
revelation (n)	honor (n)
message (n)	succeed (v)
verse (n)	preach (v)
shi'ite (n)	maintain (v)
clot (n)	hold (n)
retreat (n)	faultless (adj)
hostility (n)	reign (n/v)
lifetime (adv)	beyond (adv)
account (n)	avoid (v)
hejira (n)	createth (v)
suppose (v)	companions (n)

B. Read the following reading passage carefully so as to understand its content comprehensively!

The Koran is a book divided into 114 *suras* of varying length, from a few lines to several pages. According to Imam Ibn Khathir,

there are 6,000 verses in the Qur'an, 77,439 words, and not less than 321,180 letters. It was revealed orally in the Arabic language by the Allah to the Prophet Muhammad with angel Gabriel as intermediary.

The Prophet was forty years old when God advised him of his mission. The angel Gabriel visited him on Saturday night, then on Sunday night, and on Monday he revealed to him that he had been chosen by God to be the Prophet to receive *risala*, the revealed message. This was in A.D. 610 at Hira, a place of retreat near Mecca where Muhammad used to go to meditate. The first verses revealed to him were an order to be informed and to learn:

1. Read : in the name of thy Lord who cretaeth,
2. Createth men from a clot.
3. Read: And thy Lord is the Most Bounteous,
4. Who teacheth by the pen,
5. Teacheth man that which he knew not. (*sura* 96:1-5).

The revelation succeeded one another from time to time over a period of more than twenty years, from 610 to 632, the date of the Prophet's death. The last verses is supposed to have been revealed to him nine days before his death. But he didn't begin to preach at once; because Mecca, his native city, was hostile to him, he kept his mission secret for three years. He received Allah's order to begin to preach publicly only in 613, and he continued preaching for ten years, until 622, when the hostility of the city put his life and that of his Companions in danger. He then decided to migrate to Medina. He was fifty-three years old, and that year was declared the first of the Muslim calendar, which begins with the Hejira (migration), referring to the exodus of the Muslim community. According to al-Suyuti, at the time of his departure the Prophet had received eighty *suras*, which were called the Meccan *suras*; the remaining thirty-four, the Medinan *suras*, were revealed to him during ten years he lived in

Medina: Opinions differ as to the place of revelation of the *suras*, by Ibn Kathir's account, the Prophet received twenty-five *suras* in Medina, and so eighty-nine in Mecca.

The order of the written Koran was decided on just after the Prophet's death, according to some sources; others maintain that it was put together by six people during the Prophet's lifetime; and still others hold that it was done during the reign of caliph 'Umar, who acceded to power in 13/634. What is certain is that the community very quickly realized the importance of putting the revelations into writing to avoid the danger of forgetting, despite the existence of Companions who had a marvelous facility for faultless memorization. The official version we have today was collected and written down during the reign of the third caliph, 'Uthman (23-35/644-55). This 'Uthmani version is accepted by all Muslims, Sunni and Shi'ite alike, as the holy book, unique and unifying, the words which Allah has honored human beings by showing them the way to peace and prosperity on earth and paradise in the Beyond. This unanimous acceptance, as can be imagined, is one of the secret of the power of the text and its hold on the generations that have transmitted it as is for fifteenth centuries.

(Adapted from Fatima Mernisi, *Islam and Democracy*, p. 75-76)

### C. Comprehension Exercises

1. Decide whether the following statements are true (T) or false (F) according to the first two paragraphs of the above passage. Then you are to circle the available letter T for true or F for false.
  - a. (T - F) When God advised Muhammad publicly preach, he was only forty years old.
  - b. (T - F) The first verses were revealed at Hira, a place in Medina.



- c. (T – F) The angel Gabriel had been chosen by God to receive *risala*.
  - d. (T – F) The *risala* is the revealed message from God.
  - e. (T – F) The first verses revealed to Muhammad are found in Sura 96.
  - f. (T – F) The Qur'an was revealed in the well-written Arabic.
  - g. (T – F) The first five verses of the holy Qur'an were revealed at Hira cave in 601.
  - h. (T – F) Muhammad was visited by the angel Gabriel on Friday night.
  - i. (T – F) The first verses revealed to Muhammad were an order to learn.
  - j. (T – F) Allah revealed the holy Qur'an only in Arabic language.
2. Answer the following questions based on the third paragraph of the above text. Cross a, b, c, or d considered to be the best answer.
- 1) Allah revealed His revelations to Muhammad ....
    - a. in less than twenty five years
    - b. from 601 to 632
    - c. from 610 to 623
    - d. in more than two years
  - 2) The Prophet Muhammad start preaching publicly in Mecca....
    - a. from 613 to 622
    - b. from 610 to 622
    - c. from 622 to 623
    - d. from 631 to 632
  - 3) The last messenger of Allah passed away in...
    - a. 613

- b. 622
  - c. 610
  - d. 632
- 4) The native city of the prophet was...
- a. Hira
  - b. Mecca
  - c. Medina
  - d. Hejira
- 5) The part of the holy Qur'an was revealed to the prophet Muhammad for the time ....
- a. in 610
  - b. 632
  - c. 613
  - d. 622
- 6) The time of the exodus of the prophet and his followers to Medina was declared as
- a. the first Christian calendar
  - b. the first Muslim calendar
  - c. the beginning of the Hejira.
  - d. That he was fifty-three years old
- 7) The Qur'an consists of 80 Meccan surahs and 34 Medinan surahs. This the opinion of...
- a. the prophet
  - b. al-Suyuthi
  - c. Ibn Kathir
  - d. Muhammad
- 8) According to.....the holy Qur'an contains 89 Meccan surahs and 25 medinan surahs.
- a. the prophet
  - b. al-Suyuthi
  - c. Ibn Kathir
  - d. Muhammad
- 9) The hostility of the city put Muhammad and his followers' life in danger. The underlined phrase refers to....
- a. Hira
  - b. Mecca

c. Medina

d. Hejira

10) The prophet Muhammad kept his message secret for three years because...

- a. Medina was hostile to him
- b. her native city was hostile to him
- c. Meccan was hostile to her
- d. Meccan was hostile to Muhammad

3. Answer the questions briefly but using a complete sentence! Your answer should be based on the last paragraph of the passage.

a. Explain three different opinions about when the Qur'an was actually written down?

.....  
.....

b. Why did the community of the prophet decide to put the revelation into writing?

.....  
.....

c. When was the official Qur'anic version collected and written?

.....  
.....

d. Who was 'Uthman?

.....  
.....

e. Was the Uthmani version of the Qur'an accepted by the Shi'ite followers?

.....  
.....

f. What is one of the secret of the power of the Qur'anic text?

.....  
.....  
g. Do Muslims of all part of the world accept the 'Uthmani version ?  
.....  
.....

h. Who had a marvelous facility for faultless memorization of the Qur'anic verses?  
.....  
.....

i. How long did 'Uthman hold his position as the third caliph of Islam?  
.....  
.....

j. How Allah honors human beings?  
.....  
.....

4. Fill in the blank space with an appropriate word (words) of the following text! Try not to see the previous text

The order of the written Koran ..... decided on just after the Prophet's ....., according to some sources; others maintain .....it was put together by six ..... during the Prophet's lifetime; and still ..... hold that it was done during ..... reign of caliph 'Umar, who acceded to ..... in 13/634. What is certain is that the ..... very quickly realized the importance of ..... the revelations into writing to avoid the ..... of forgetting, despite the existence of Companions ..... had a marvelous facility for faultless memorization. The ..... version we have today was collected ..... written down during the reign of the ..... caliph, 'Uthman (23-35/644-55). This 'Uthmani

version is accepted by .....Muslims, Sunni and Shi'te alike, as the.....book, unique and unifying, the words ..... Allah has honored human beings by ..... them the way to peace and ..... on earth and paradise in the ..... This unanimous acceptance, as can be ....., is one of the secret of the ..... of the text and its hold ..... the generations that have transmitted it as is for fifteenth centuries.

5. Translate the following paragraph into Indonesian well !

The Koran is a book divided into 114 suras of varying length, from a few lines to several pages. According to Imam Ibn Khathir, there are 6,000 verses in the Qur'an, 77,439 words, and not less than 321,180 letters. It was revealed orally in the Arabic language by the Allah to the Prophet Muhammad with angel Gabriel as intermediary.

.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....  
.....

## D. Grammar Review and Exercises

### 1. Grammar Review : Nouns

#### Definition

The noun is considered as one of the most important parts of speech. It is traditionally defined as a word used to name a person, place, thing or idea.

## Characteristics

The nouns can be identified based on their special endings, either inflections or derivational suffixes, and their functions in a sentence as subject, object or complement.

For example:

- There 6000 verses in the Koran.
- The Prophet Muhammad received twenty-five suras in Medina.
- The revelations succeeded one another.
- **Islamization** of knowledge was proposed by the late Prof. Dr. Ismail Razi al-Faruqi
- The angel Gabriel visited the Prophet Muhammad on Saturday night.
- Honesty is the best **policy**.
- The Prophet Muhammad received **Allah's order**.
- Who appointed Muhammad the **Prophet** ?

## Classes

The nouns are divided further into five different classes: simple and compound nouns, countable and mass noun, proper and common nouns, concrete and abstract nouns, and collective nouns. The examples of these classes of nouns are given below:

### Simple and compound nouns

- **Islam** is the best religion.
- **Sunset prayer** is usually offered at about 6 p.m.

### Countable nouns and mass nouns:

- The Koran is a book divided into 144 **suras**.
- To build a big mosque, they need much **money**.

### Proper and common nouns:

- The **Koran** was revealed by **Allah** to **Muhammad** with **Gabriel** as intermediary.
- **Banten** is one of the new provinces in Indonesian.
- I have lived in **the city** for fourteen years.

### Abstract and Concrete nouns:

- The concept of **honor** has changed over the centuries.
- Too much advice gives rise to **enmity**. (Tunisian proverb)
- The Koran of 'Uthmani' version is accepted by all **Muslims**.

### Collective nouns :

- The Koran was put together by **six people** during the Prophet's lifetime.
- The **football team** from Egypt win the competition.

## 2. Grammar Exercises 1

Underline every noun in the following sentences. Then write the appropriate letters from the list below over each noun to identify its respective classes: SN for simple nouns, COMN for compound nouns; COUN for countable nouns; MN for mass nouns; PN for proper nouns; CN for common nouns; CON for concrete nouns; AN for abstract nouns; and COLN for collective nouns!

- a. The university students have to learn independently.
- b. When the hostility of Mecca put their life in danger, they migrated to Medina.
- c. Serang is the capital city of Banten province.
- d. Birth is a messenger of death. (Arabic proverb)
- e. There is no blindness except blindness of heart. (Tunisian proverb).

- f. We are not Englishmen but we should be able to read textbooks in English.
- g. A wise child is better than an old fool. (Lebanese proverb).
- h. Many Arabic words are simply not translatable into English.
- i. The American army invaded and destroyed Baghdad.
- j. One cup of coffee, forty years' friendship. (Turkish proverb)

### 3. Grammar Exercises 2

Underline every noun in the following sentences. Then write the appropriate letters from the list below over each noun to identify its inflectional or derivational endings: inf for inflectional and der for derivational.

- a. Imtiyaz bought new textbooks in the bookstore in Jakarta.
- b. The Koran is a book divided into 114 *suras* of varying length, from a few lines to several pages.
- c. I was asked to send several postcards to her.
- d. The Qur'an of 'Uthmani version is accepted by all Muslims, both Sunni and Shi'te followers.
- e. The lecturers gave the recommendation.
- f. The last verses is supposed to have been revealed to him nine days before his death.
- g. He is one of the best students in this department.
- h. The Prophet's Companions had a marvelous facility for faultless memorization
- i. There are several term-papers to write in the first semester.
- j. According to Ibn Khathir, there are 6,000 verses, 77,439 words, and not less than 321,180 letters in the Qur'an,



#### 4. Grammar Exercises 3

Underline every noun in the following sentences. Then write the appropriate letter from the list below over each noun to identify its function in the sentence: S for subject, SC for subject compliment, O for object, OC for object compliment, DO for direct object, and IO for indirect object.

- a. The librarian gave the students new information.
- b. One glass of milk is enough for breakfast.
- c. The mosque is center of all religious activities.
- d. Abdurahman Wahid was elected the forth president of Indonesia.
- e. IAIN 'Sultan Maulana Hasanuddin' is one of the best higher education institutions in Banten.
- f. All Indonesian people demand justice.
- g. The population of Indonesia is more than two hundred millions.
- h. They wrote to the minister of religious affairs a letter.
- i. His only daughter backed her father a delicious cake.
- j. Who appointed the late Ismail Razi al-Faruqi the first director of that international Islamic organization?

#### E. Speaking and Writing

1. Discuss with your friend(s) about one of the following topics! Support you arguments with rational reasons based on your personal experiences, observations, as well as from written sources such as scientific books, journals, internet, or newspapers.
  - The tradition of teaching and learning Qur'an in Indonesia.
  - I am proud of being Indonesian Muslim
  - Muhammad is the final prophet of God

- Some orientalist call Islam as Mohammedanism
  - The responsibility of an Islamic university students toward his family, religion and nation.
2. Write a good English composition in about 200-300 words on one of the list below or other topic which interests you very much. Use simple sentences unless you are sure to employ compound or complex sentences. Support you argument with rational reasons based on written sources such as scientific books, journals, internets , or news-papers.
- The role of Qur'an in the life of Muslim society.
  - The Qur'an as one of the most-widely read religious scripture!
  - Muhammad as the most influential person
  - Being a university student is challenging
  - Writing in English is not as difficult as it seems

## F. Further Reading

For more detailed discussion about nouns, you may consult the following books.

Marcella Frank, *Modern English: A Practical Reference Guide*, (New Jersey: Prentice-Hall Inc, 1972), pp.6-19.

John Sinclair, ed., *Collins Cobuild English Grammar*, (London: HarperCollins, 1993), pp.5-28.

P.C. Waren, H. Martin, and N.D.V. Prasada Rao, *High School English Grammar and Composition*, (New Delhi: S., Chand Co., 1992), pp.4-15.

A. J. Thomson and A.V. Martinet, *A Practical English Grammar*, (London: Oxford: Oxford University Press, 1980), pp.7-11.

## UNIT 2

### THE MUSLIM WORLD TODAY

A. Before reading the passage entitled "The Muslim Word Today", find each meaning of the following new and important words in your either bilingual or monolingual dictionary !

constitute (v)	assumption (n)
definitive (adj)	rival (v)
surpass (v)	rival (n)
million (n)	billion (n)
summary (n)	summary (v)
widespread (adj)	peninsula (n)
throughout (adj)	contain (v)
estimate (n)	estimate (v)
figures (n)	hamper (v)
membership (n)	criteria (n)
annual (adj)	predominantly (adv)
outlaw (v)	roots (n)
indigenous (adj)	convert (n)/(v)

B. Read the following reading passage carefully so as to understand its content comprehensively

Today sizable Muslim populations exist in Africa, the Middle East, and Central Southern and Southeast Asia; in many of these

areas Muslim constitutes a majority of the population. In the West, especially in America, there has long been an assumption that the Islamic world is composed mainly of Arabs, although Turks and Iranians are now generally included too. It is true that Arabic language, history, and culture have played definitive roles in Islamic history, but Islam is a world religion that rivals, if it does not surpass, Christianity in its ability to spread to highly diverse cultures and regions.

By far the largest national Islamic population is in Indonesia, where approximately 90 percent of the 175 million people are Muslim. The second largest national Islamic population is in Pakistan, with about 97 percent of 94 million; the third is Bangladesh, with 86 percent of 97 million; and the fourth is India, with 12 percent of 7309 million. Other large Muslim populations exist in the Soviet Union (around 50 million), and China, which an official Chinese census lists at 13 million, probably lower than the actual number, which may be as high as 100 million.

One object of this summary is to illustrate how very widespread and numerous Muslim are in Asia, well outside the Arab, Turkish, and Iranian Middle East. Arabs are people who speak Arabic as their first language and not just those people who live in the Arabian Peninsula. They live in countries throughout the Middle East and North Africa. There are more than 160 million Arabic speakers, of whom well over 90 percent are Muslim. Iran's 43 million people are at least 93 percent Muslim, and Turkey's 50 million are no less than 98 percent Muslim. Similar percentages can be found in most other Middle Eastern and North African countries. Sub-Saharan Africa contains at least 100 million Muslims.

It is difficult to arrive at an accurate figure for the world Muslim population. Estimates range from a very conservative 555 million to a possible optimistic billion. A perhaps reasonable conservative estimate is 850 million, out of a global population of

5 billion. Only Christianity claims more adherents, over 1 billion. However, statistical figures of religious populations are hampered by inconsistent measuring tools and lack of agreement on membership criteria.

A very significant factor in current and future Muslim populations is the annual rate growth. Among the twenty-five fastest growing nations in the world, eleven have majority Muslim population, e.g. Pakistan, Bangladesh, Saudi Arabia, Syria, Egypt, Iran, Morocco, and Iraq, while others have very substantial minorities, e.g. Nigeria, Tanzania, and Niger. Other predominantly Muslim nations, notably Turkey, Chad, and Indonesia, have growth rates well above the world average of 1.7 percent.

For the first time, Islam is becoming a significant minority religion in Western nations, especially France, Britain, West Germany, Canada, and the United States. There has long been a 10 percent Muslim population in Yugoslavia and before religion was outlawed by the Communist regime Albania was almost entirely Muslim. Although most Muslims in the West have roots in traditional Islamic countries, an increasing number are indigenous converts.

(Adapted from Frederick M. Denny, *Islam*, pp.12-15)

### C. Comprehension Exercises

1. Decide whether the following statements are true (T) or false (F) according to the first two paragraphs of the above passage. Then you are to circle the available letter T for true or F for false.
  - a. (T - F) Muslim constitutes a majority of the population of Africa, Central Asia, South Asia, and Southeast Asia.
  - b. (T - F) In the West there has been an assumption that

the Islamic world is not only composed of Arabs.

- c. (T-F) Turks and Iranians are now not generally included as parts of the Islamic world.
  - d. (T-F) Indonesia has the largest national Islamic population.
  - e. (T-F) Arabic language, history, and culture have important roles in Islamic history.
  - f. (T-F) The Soviet Union or Russia has only very limited Muslim population.
  - g. (T-F) Muslims in China are no less than 100 million.
  - h. (T-F) Muslim constitutes almost one fifth of the global population.
  - i. (T-F) The second largest Muslim population in the world is Bangladesh.
  - j. (T-F) The Chinese Muslim in the People Republic of China may be as high as only 13 million.
  - k. (T-F) The Muslim speakers of Arabic in the world are more than 160 millions.
  - l. (T-F) A world religion that rivals Christianity in the number of its adherents is Islam.
  - m. (T-F) Egypt, Iran, Pakistan, Bangladesh, Syria, and Saudi Arabia are included in the twenty-five the fastest growing nations in the world.
  - n. (T-F) Christianity has more adherents than Islam does.
  - o. (T-F) Although Islam is becoming a significant minority religion in the West, there is not any indigenous Muslim convert.
2. Answer the following questions based on the third paragraph of the above text: Cross a, b, c, or d considered to be the best

answer.

- 1) Muslim population in the world is around....
  - a. 850 million
  - b. 555 million
  - c. 175 million
  - d. 1000 million
  
- 2) The estimation total number of the world population is....
  - a. 5 billion
  - b. 15 billion
  - c. 25 billion
  - d. 50 billion
  
- 3) The following countries are included as the fastest growing nations but ...
  - a. Pakistan
  - b. Morocco
  - c. Egypt
  - d. Tanzania
  
- 4) The countries that have growth rates above 1.7 percent are the following except ...
  - a. Indonesia
  - b. Chad
  - c. Syria
  - d. Turkey
  
- 5) Islam is becoming a significant minority religion in the following countries but ....
  - a. France
  - b. Wets Germany
  - c. Canada
  - d. Australian

- 6) Most Muslims in the West come from ...
- Traditional Islamic countries
  - Modern Islamic countries
  - Post-modern Islamic countries.
  - Industrial Islamic countries
- 7) Muslims constitute a majority of population in ....
- Australia
  - Africa
  - America
  - Europe
- 8) The largest national Islamic population in the world is ....
- Saudi Arabia
  - Egypt
  - Turkey
  - Indonesia
- 9) ... percent of the world Arabic speakers are Muslims.
- 90
  - 160
  - 93
  - 50
- 10) There are at least ... millions Muslims living in sub-Saharan Africa.
- 100
  - 50
  - 93
  - 90

3. Answer the questions briefly but using a complete sentence! Your answer should be based on the last paragraph of the passage.
- What is the significant factor in current and future Muslim population?



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b. Was the number of indigeneous converts increasing in the West ?

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c. Mention two countries which were formerly not included as the part of Islamic world ?

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d. What is the third largest national Islamic population in the world ?

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e. What religion rivals Christianity in terms of its wide propagation acceptance ?

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f. There are three aspects that have played definite role in Islamic history, what are they ?

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g. How many Muslims are there in Russia ?

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h. Where do Muslims constitute 93 percent of its total population ?

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i. Who claims to have more than 1 billion followers ? ?

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j. How many percent has the Muslim population been in Yugoslolavia ?

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4. Fill in the blank space with an appropriate word (words) of the following text! Try not to see the previous text

Today sizeable Muslim populations ..... in Africa, the Middle East, and Central Southern and Southeast Asia; in ..... of these areas Muslim constitutes a majority of the ..... In the West, especially in America, there has long ..... an assumption that the Islamic world is composed ..... of Arabs, although Turks and Iranians are ..... generally included too. It is true that Arabic ....., history, and culture have played ..... roles in Islamic history, but Islam is a ..... religion that rivals, if it does not surpass, Christianity in its ..... to spread to highly diverse cultures and .....

By far the largest national Islamic ..... is in Indonesia, where approximately 90 ..... of the 175 million people are ..... The second largest national Islamic population ..... in Pakistan, with about 97 percent ..... 94 million; the third is Bangladesh, with 86 percent of 97 .....; and the fourth is India, ..... 12 percent of 7309 million. Other large Muslim populations ..... in the Soviet Union (around 50 million), and China, ..... an official Chinese census lists at 13 million, ..... lower than the actual number, which ..... be as high as 100 million.

5. Translate the following paragraph into Indonesian well!

One object of this summary is to illustrate how very widespread and numerous Muslim are in Asia, well outside the Arab, Turkish, and Iranian Middle East. Arabs are people who speak Arabic as their first language and not just those people who live in the Arabian Peninsula. They live in countries throughout the Middle East and North Africa. There are more than 160 million Arabic speakers, of whom well over 90 percent are Muslim. Iran's 43 million people are at least 93 percent Muslim, and Turkey's 50 million are no less than 98 percent Muslim. Similar percentages can be found in most other Middle Eastern and North African countries. Sub-Saharan Africa contains at least 100 million Muslims.

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**D. Grammar Review and Exercises**

**1. Grammar Review : Articles**

**Definition**

There are two articles in English : **the** and **a** or **an**. the first is called the definite article an the second is named the

indefinite article. These articles function as modifiers of the head of a noun phrase.

**A** or **an** is used to talk about things or people in an indefinite way. Use **a** when the following word begins with a consonant sound. e. g :

a pen	a book
a good lecturer	a language class
a university students	a European orientalist

Use **an** when the following words begins with a vowel sound, e.g

an umbrella	an indefinite
an Islamic tradition	an overview

**The** is used to talk things or people in finite way

the united states	the Muslim population
the pyramids	the Shah

### Characteristics of usage

- Refer to only one person, thing or group:
  - They went on camel rides to the Pyramids.
  - The sun began to turn crimson.
  - The Shah has been deposed.
  - What is the President doing about all this ?
  - We have get rid of the director.
  - The book that I recommend now costs fifty thousand rupiahs.
- **The** is also used with superlative :
  - Indonesia is the most populous country in the Southeast Asia.

- They often went to the most expensive restaurant.
- Ummi Kulthum was the famous and finest singer of Egypt.
- Islam is the best religion for us.
- **The** can also be used in front of general determiners.
  - We have done the little that is in our power.
  - Pleasure known only to the few.

## 2. Grammar Exercises 1

Complete the following sentences by filling in a or an or the as may be suitable :

- a. Arabic is.....language of .....people of the Middle Eastern countries.
- b. Many people believe that Indonesian is .....easy language.
- c. Which is .....biggest mosque in the Southeast Asia ?
- d. The world is.....happy place to struggle.
- e. Devout Muslims speak.....truth.
- f. It is not easy to arrive at ..... accurate figure for ..... world Muslim population
- g. Pandeglang is.....very dear place to live in.
- h. ....State Institute for Islamic Studies 'Sultan Maulana Hasanuddin Banten' will shortly close for the 'Idul Fitri holiday.
- i. Let us sit and discuss .....matter seriously and carefully.
- j. Sunni Muslims live in countries throughout ..... Middle East and North Africa

## 3. Grammar Exercises 2

Insert appropriate articles where necessary in the following sentences !

- a. Islam is becoming a significant minority religion in

- Western nations, especially France.
- b. Dr. Smart was dean of Faculty of Islamic Education.
- c. Have you told your parents about plan ?
- d. There is nothing like staying at mosque for spiritual comfort
- e. The brave soldier lost arm in battlefield of Iraq
- f. Time we live ought not to be computed by number of years, but by use that has been made of them.
- g. What kind of religion is that ?
- h. Subhanallah ! What beautiful scene this is !
- i. He has not seen me since I was child.
- j. By far largest national Islamic population is in Indonesia.

#### 4. Grammar Exercise 3

Underline every article in the following sentences. Then write the appropriate letter from the list below over each article to identify its function in the sentence: I for indefinite and F for finite articles

- a. The Muslim world today : an overview
- b. A very significant factor in current and future Muslim population is the annual growth.
- c. For the first time, Islam is becoming a significant religion in Western countries.
- d. Although most Muslim in the West have roots in traditional Islamic countries, an increasing number are indigenous converts.
- e. The population of Indonesia is more than two hundred millions.
- f. They wrote to the minister of religious affairs a letter.
- g. His only daughter backed her father a delicious cake.
- h. Who appointed the late Ismail Razi al-Faruqi the first

director of that international Islamic organization?

### **E. Speaking and Writing**

1. Discuss with your friend(s) about one of the following topics! Support your argument with rational reasons based on your personal experiences, observations, as well as from written sources such as scientific books, journals, internet, or newspapers.
  - The number of the Muslim world population..
  - Indonesia is the largest world Muslim population but...
  - Being a Muslim in the modern nation state.
  - The Muslim role in the world civilization.
  - The responsibility of Indonesian Muslim citizen as part of the Islamic world.
2. Write a good English composition in about 200-300 words on one of the listed topics below or other topic which interests you very much. Use simple sentences unless you are sure to employ compound or complex sentences. Support your argument with rational reasons based on written sources such as scientific books, journals, internets, or news-papers.
  - The Muslim ummah between quantity and quality.
  - Islamic Threat : Myth or Reality ?
  - To be a devout Muslim
  - Is Islam a terrorist religion ?
  - Both Arabic and English are important international languages for Muslims.

### **F. Further Reading**

For more detailed discussion about articles, you may consult the following books.



Marcella Frank, *Modern English : A Practical Reference Guide*, (New Jersey: Prentice-Hall Inc, 1972), pp.6-19.

John Sinclair, ed., *Collins Cobuild English Grammar*, (London: HarperCollins, 1993), pp.43-48..

P.C. Waren, H. Martin, and N.D.V. Prasada Rao, *High School English Grammar and Composition*, (New Delhi: S., Chand Co., 1992), pp.31-35.

A. J. Thomson and A.V. Martinet, *A Practical English Grammar*, (London: Oxford: Oxford University Press, 1980), pp.7-11.

## UNIT 3

### THE RESPONSIBILITY OF UMMAH

- A. Before reading the following passage, find each meaning of these new words in your either bilingual or monolingual dictionary!

discourse (n)	by virtue of
bear (v)	herald (n)
bless (v)	tidings (n)
witness (n)	warner (n)
discharged (v)	unlettered (adj.)
entrust (v)	seal (n)
merely (adj.)	corollary (n)
	wage (v)

- B. Read the following reading passage carefully so as you understand its content comprehensively!

Once the Qur'anic discourse in this respect is fully understood, it should not be difficult to see how the Muslim Ummah as the successor to the last prophet, blessing and peace be on him, now bears the responsibility of witness before all mankind for all time to come.

Firstly, all the messengers of God discharged this duty during their lifetime, the last of them being the prophet Muhammad, blessings and peace on him. The Qur'an addresses him thus, defining all the duties entrusted to him:

O prophet, we have sent you on witness [to the truth], and as herald of glad tidings and warner, and as one who call to God, by his leave, and as light giving lamp (Al-Ahzāb 33: 45-6).

Secondly, the prophet, blessing a peace be on him, was the messenger to all mankind, and not merely to the Arabs, and for all time to come, by virtue of being the last prophet.

We have sent you [O Prophet] but to the entire mankind, to be a herald of glad tidings and a Warner; however most people do not understand (Sabā' 34:28).

Say [O Prophet]: O mankind, surely I am the messenger of God to all of you, of him to whom belongs the kingdom of the heavens and of the earth. There is no God but He. He gives life, and makes to die. Believe then in God, and in his messenger, the unlettered prophet, who believes in God and His words, and follow Him, so that you might find guidance (al-A'rāf 7:158).

Muhammad is not the father of any one of your men; but the messenger of God, and the seal of all prophet; God has knowledge of everything (al-Ahzāb 33:40)

Thirdly, though the prophet has died, the book that he was given by God and that he delivered, the Qur'an, continues to live exactly as he delivered it. On this point there is no disagreement, even by those who do not believe in his prophet hood. This is a result of God's promise.

Indeed, it is we who have sent down the reminder; and, indeed, it is we who shall truly guard it (al-Hijr 15:9)

Fourthly, the need to witness God's guidance before mankind remains as necessary and as urgent as ever. Therefore, being in possession of the last Book of God, free from any corruption, the Muslim stand charged with fulfilling this need.

Their duty to witness is a corollary to the prophet's duty witness, as the Qur'an explains. That is why the duty of jihad has been enjoined upon them. And has been made the measure and criterion of true *Imān*. Jihad does not amount only to waging a war, but is primarily intended to discharge this duty of witness. Moreover, it has been made clear in the Qur'an that this ummah does not exist for its own, self-interest or its own self-salvation, but that it has been brought into existence for the good of all mankind.

(Adapted from S.A.A. Mawdudi, *Witnesses unto Mankind*, p. 86)

### C. Comprehension Exercises

1. Decide whether the following statements are true (T) or false (F) according to the above passage. Then you are to circle the available letter T for true or F for false.
  - a. (T – F) All messengers of God have been sent to all mankind to bring the truth
  - b. (T – F) Muslim-Ummah has no responsibility to what Muhammad preached as they are only the successors
  - c. (T – F) Muhammad, the prophet, is the messenger of God to all mankind and not merely to Arabs
  - d. (T – F) All people completely understand that Muhammad bears witness to the truth
  - e. (T – F) Al-Qur'an, the Holy Book of God, continues to live exactly although the prophet has passed way
  - f. (T – F) The duty of Jihad is only the Prophet's duty and not to be enjoined upon us
  - g. (T – F) The Qur'an said that this ummah exist not only for its own self-interest and self-salvation, but

- also for the good of all mankind
- h. (T – F) To understand God's guidance, Muslim Ummah has to refer to the Holy Book of Him instead of other books
  - i. (T – F) Many Qur'anic verses clearly elaborated the responsibility of Ummah as the successor of the Last Prophet

2. Answer the following questions based on this paragraph of the above text. Cross a, b, c, or d considered to be the best answer.

- 1) It has been clearly explained in the Holy Book that ...
  - a. Muslim Ummah is the successor to the last Prophet
  - b. Muslim Ummah is similar to the prophet
  - c. Muslim Ummah has no responsibility after the death of the Prophet
  - d. All messengers of God has no duties during their lifetime
- 2) One of the proves that Muhammad was sent to all mankind is that...
  - a. He was the last prophet
  - b. He spent all his lifetime for *jihad*.
  - c. He lived in Arab
  - d. He called to one God
- 3) The Qur'an continues to live exactly because ...
  - a. the prophet has died
  - b. it has been codified
  - c. it has been written correctly
  - d. it has been kept by the reminders and God's guardian.

- 4) The duty of *jihad* not only belongs to the prophet, but also to all Muslim Ummah, because ...
- prophet was sent for Muslim Ummah and all mankind
  - prophet was sent for Islamic *da'wah*.
  - Muslim Ummah's duty to witness is a corollary to the prophet's duty witness.
  - It has been clearly elaborated in the Qur'an
- 5) The existence of Muslim Ummah is not for its own self interest and its self salvation, but ...
- it has been brought for all who believe in God
  - it has been brought into existence for the good of all mankind
  - it has been brought for Muslim society
  - it has been sent for building Islamic Nation.
- 6) Muhammad, the Last Prophet, was sent to entire mankind. We can find this information in ...
- |                     |                     |
|---------------------|---------------------|
| a. al-Hijr 15 : 9   | b. al-A'raf 7 : 156 |
| c. al-Saba' 34 : 18 | d. al-Ahzab 33 : 40 |
- 7) The verse that shows the God's Guardian to the Qur'an is ...
- |                     |                     |
|---------------------|---------------------|
| a. al-Ahzab 33 : 40 | b. al-A'raf 7 : 158 |
| c. al-Hijr 15 : 9   | d. al-Saba' 34 : 28 |
- 8) That is why the duty of *jihad* been enjoined upon *them*. (*par. 5 line 6*). The word *them* refers to ...
- |            |               |
|------------|---------------|
| a. Prophet | b. the Muslim |
| c. duties  | d. the Books  |
- 9) Muhammad, blessings and peace be on him, had no ability to read and write. The verse that explained this information is ...

- a. al-Hijr 15 : 9
- b. al-Ahzab 33:45-6
- c. al-A'raf 7 : 158
- d. al-Saba 34 : 28

3. Answer the questions briefly based on the paragraphs of the above text!

a. Explain that Muslim Ummah is the successor of the Last Prophet, Muhammad !

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b. Why Muhammad was not merely sent to the Arabs ?

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c. How Muslim Ummah finds God's Guidance ?

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d. What are the measure and the criterion of the true iman?

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e. According to Qur'an what does *jihad* mean ?

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4. Fill in the blank space with an appropriate word (words) of the following text ! try not to see the previous text.

Fourthly, the need to ..... God's guidance before mankind remains as ..... and as urgent as ever. Therefore, being in ..... of the last Book of God, free from any corruption, the Muslim stand ..... with fulfilling this need. Their duty to witness is ..... to the prophet's duty witness, as the Qur'an explains. That is why the duty of jihad has been ..... upon them. And has been made ..... and ..... of true *Imān*. Jihad does not amount only to ..... a war, but is primarily ..... to discharge this duty of witness. Moreover, it has been made clear in the Qur'an that this ummah does not ..... for its own, self-interest or its own self-salvation, but that it has been brought into ..... for the good of all mankind.

5. Translate the following paragraph into Indonesia well !
- a. Once the Qur'anic discourse in this respect is fully understood, it should not be difficult to see how the Muslim Ummah as the successor to the last prophet, blessing and an peace be on him, now bears the responsibility of witness before all mankind for all time to come.

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b. Though the prophet has died, the book that he was given by god and that he delivered, the Qur'an, continues to live exactly as he delivered it. On this point there is no disagreement, even by those who do not believe in his prophet hood. This is a result of God's promise.

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**D. Grammar Review and Exercise**

**1. Grammar Review : Verbs I**

**Definition**

A verb is a word that *tells* or *asserts* something about some person or thing. A verb may tell us;

1. What a person or thing *does*

Example : Ali *laughs*

The sun *rises*

2. What *is done* to a person or thing

Example : Ali is *invited* to a party.

The window is *broken*

3. What a person or thing *is*

Example : The cat *is* dead

I *feel* sorry

In short, verb may be defined as a word that expresses action, state of being, or relation between two things.

### **Kinds of verb**

Verbs are classified as *transitive, intransitive, and linking*.

Transitive Verb takes an object—a noun or pronoun that tells *who* or *what* completes the action of verb.

Example :

Ahmad *hits* the ball

Linda *has* a part-time *job* on weekends.

A transitive verb shows the relationship between the subject and the object—the noun that follows the verb. In a sentence such as *Ahmad hits the ball*, *hit* expresses the nature of the relationship between *Ahmad* and *ball*.

Intransitive Verb does not take an object.

Example:

Umar *sleeps* every night

Izza *walked* slowly down the street.

Many verbs can be used in either a transitive or intransitive sense.

Example:

Elena *read* the *news* with great care. (transitive)

We *read* until late at night. (intransitive)

Iyaz *won* the first *set*. (transitive)

I *won* easily. (intransitive)

### Characteristics of Verbs

Verbs have certain characteristics, as described below :

- a. English verbs have a base form. The base form of a verb is called the *infinitive* form. It is sometimes preceded by the word *to*.

to run, to walk, to cook, to evaporate

- b. Verbs in English have four *forms*. These forms have certain inflectional endings.

Present Tense—the present tense of English verbs is the same as the base form.

*to run, run; to walk, walk; to hide, hide.*

Past Tense—The past tense of English verbs varies, depending upon whether the verb is *regular* or *irregular*. In regular verbs, the past tense is formed by adding the ending *-ed* to the base form.

walk	<i>walked</i>	invent	<i>invented</i>
originate	<i>originated</i>	educate	<i>educated</i>

The past tense of irregular verbs differs from word to word and must be learned individually. Most past tense forms of irregular verbs are familiar to native speakers of English.

throw	<i>threw</i>	tear	<i>tore</i>
say	<i>said</i>	go	<i>went</i>

Past Participle—the past participle of regular verbs is identical to the past tense.

organize	organized	<i>organized</i>
arrange	arranged	<i>arranged</i>
conduct	conducted	<i>conducted</i>
solve	solved	<i>solved</i>

The past participle of the irregular verbs differs from word to word and must be learned individually. It is always the form that makes sense with the verbs *have*: have *gone*, have *written*, have *torn*.

run	(have)	<i>run</i>
sing	(have)	<i>sung</i>
draw	(have)	<i>drawn</i>

Present Participle—English verbs also have a present participle form that is obtained by adding *-ing* to the base form.

Have	<i>having</i>	go	<i>going</i>
Write	<i>writing</i>	speak	<i>speaking</i>

## 2. Grammar Exercise 1

Identify whether the verbs in the parentheses transitive or intransitive. When you are in doubt about the correct form consult your dictionary.

- Ahmad *goes* to the mosque everyday
- Ali *drinks* a cup of coffee before class this morning
- We *eats* delicious dinner at a Muslim restaurant last night.
- When it *begins* to rain yesterday afternoon, I (shut) all of the windows in the apartment.
- I have *finished* my work two hours ago.
- He has *give up* smoking because of healthy
- Firda and Fatimah are old friends. They *have known* each other for a long time.
- He *want* to be a good Muslim
- I *won* the second set
- My friend *moved* into a new apartment last month.

## 3. Grammar Exercise 2

Write the SIMPLE PAST and the PAST PARTICIPLE of this Irregular Verbs.

- |          |       |       |
|----------|-------|-------|
| a. see   | ..... | ..... |
| b. eat   | ..... | ..... |
| c. give  | ..... | ..... |
| d. fall  | ..... | ..... |
| e. take  | ..... | ..... |
| f. shake | ..... | ..... |

- |          |       |       |
|----------|-------|-------|
| g. drive | ..... | ..... |
| h. ride  | ..... | ..... |
| i. write | ..... | ..... |
| j. bite  | ..... | ..... |

## E. Speaking and Writing

- Discuss with your friend(s) about one of the following topics! Support your argument with rational reasons based on your personal experience, observations, as well as from written source such as journal, scientific books, internet and newspaper.
  - AL-Qur'an is basically our way of life
  - The role of Muslim Ummah in managing better society
  - Library is a central for any field of scientific studies
  - Mother is the first teacher for children
- Write a good English composition in about 200 – 300 words on one of the list below or other topic which interest you very much. Use simple sentence unless you are sure to employ compound or complex sentences. Support your argument with rational reasons based on written sources such as scientific books, journals, internets, or newspapers.
  - Al-Qur'an is not only to read but to practice
  - Understanding *da'wah* in the complex society
  - Muhammad, the prophet, is the only figure of our life
  - Speaking in English is not as hard as it seems

## F. Further Reading

For more detailed discussion about nouns, you may consult the following books

Harry Shaw : *Handbook of English*, Fourth Edition, (Singapore : McGraw-Hill Book Company, 1986), pp.99-103

Betty Schramper Azar : *Fundamental English Grammar, Second Edition*,(New Jersey : Prentice-Hall Inc., 1992), pp. 160 - 164

P.C. Wren : *High School English Grammar, Ninteeth Edition*, (New Delhi: S. Chand & Company Ltd.1989),pp.63 - 66.

A.J. Thomson and A.V. Martinet, *A Practical English Grammar*, (London: Oxford : Oxford University Press, 1986), pp.238 - 256.

## UNIT 4

### THE FIVE PILLARS OF ISLAM

**A. Before reading the following passage, find each meaning of these new words in your either bilingual or monolingual dictionary!**

transcendence (n)	point out (v)
viable (adj)	envisage (v)
decisively (adv)	reject (v)
unequivocally (adv)	consubstantiality (n)
virtue (n)	brotherhood (n)
imbue (v)	avoid (V)
smooth out (v)	promote (v)
prohibit (v)	evil (n)
equal (adj)	reliance (n)
assertion (n)	profound (adj)
expound (v)	reveal (v)
predestination (n)	immutable (adj)
invalidate (v)	confront (v)
testimony (n)	conceive (v)
elaborate (v)	expound (v)

**B. Read the following reading passage carefully so as you understand its content comprehensively !**



The five pillars of Islam are Shahada (faith), Salat (prayer), Zakat (almsgiving), Sawm (fasting), and Hajj (pilgrimage to Makkah) all fundamental element of the vision-of the Islamic Ummah. Islam, as already stated, points out again and again Allah's absolute transcendence and perfect unity. First in importance is belief (shahada) in a unique, all-powerful, merciful and forgiving Allah –*la ilaha illallah* – in which we have explained the meaning and significance of Shahada.

Explaining the message of Islam, Dr Fazlur Rahman points out that Islam “envisages the establishment of a social order on earth based on viable ethical foundation. It decisively rejects ethnicity, color, tongue or territory as a valid base for human organization and unequivocally declares the consubstantiality of the entire human race. Virtue is the only valid basis for true human worth. To this end, the Quran established a brotherhood or community of Muslims whose members were expected to be imbued with that kind of the virtue. The function of this community was to be median—‘that is to avoid and smooth out extremes--and above all, to promote communal good and prohibit evil’ in order to reform the earth and uproot corruption there from’ morally, socially, politically, and economically”. The central theme of the Islamic message is: there is only one god; all men are equal; and men achieves dignity through knowledge. Islam gives the greatest emphasis to unqualified faith in Allah, reliance on his will and the realization that Allah is absolutely free. No religion has emphasized the transcendent aspect of Allah more than Islam. Islam, as we have already elaborated, is based from beginning to end on the idea of unity ( Tawhid ), for Allah is one: “ unity is the alpha and omega of Islam... but to the Muslims the idea of unity does not just mean the assertion that there is only one God sitting in heaven instead of two or three. No religion could convert a quarter of the

population of the ward and spread from Morocco to Indonesia with just such a simple idea. Such a concept would not be sufficient to attract men towards religion: unity is, in addition to a metaphysical assertion about the nature of the absolute, a method of integration, a mean of becoming whole and realizing the profound oneness of all existence. Every aspect of Islam rotates about the doctrine of unity which Islam seek to realize first of all in the human existence should be organically related to shahadah, la ilaha illallah which is the most universal way of expressing Unity.“

Frithjof Schuon's understanding Islam is regarded as a classic book on Islam and one of the best works on the meaning of Islam. His principal theme is that “ Islam is the meeting between God and man “, and from this he expounds the Islamic view of life, the rule of the prophet and the Quran. Schuon begins with the statement that “ Islam is the meeting between God as such and man as such . “ God “as such“ he explains as God envisaged, not as He manifested him self in a particular way at a particular time but independently of history and inasmuch as He is what He is and also as by his nature He creates and reveals. Man, as such, Schuon tells, means a theomorphic being endowed with an intelligence capable of choosing what leads to the Absolute. According to Schuon, these two doctrine of the Absolute and of man are to be found respectively, in the two “ testimonies” of the Islamic faith, the first, la ilaha illallah, concerning God and the second, Muhammad ur Rasul Allah, concerning the prophet

The idea of predestination is the strong in Islam but, as Schuon points out, it does not invalidate the idea of man's relative freedom: “Man is subject to predestination because he is not God but he is free because he is made in the image of God. God alone is absolute freedom but human freedom, despite its

relativity in the sense that is 'relatively absolute' is not something other than light ..... To sum up: Islam confronts what is immutable in God with what is permanent in man." Schuon repeats, as other interpreters of the Islamic message have pointed out, that Islam hangs two statements: first, there is no divinity or reality or absolute outside the only divinity or reality or absolute (La ilaha illallah); and second, Muhammad, the glorified, the perfect, is the envoy, the mouthpiece, the intermediary, the manifestation, the symbol of Divinity (Muhammad ur Rasul Allah). These are the fundamentals of the faith shahadat.

(Adapted from G.W. Choudhury,

*Islam and the Contemporary World*, pp.12-13)

### C. Comprehension Exercise

1. Decide whether the following statements are true (T) or false (F) according to the first two paragraphs of the above passage. Then you are to circle the available letter T for true or F for false.

a. (T - F) Pilgrimage to Mecca (Hajj) is the last five pillar of Islam.

b. (T - F) According to Dr. Fazlur Rahman; that Islam does not formally establish a social order on earth based on a viable ethical foundation

c. (T - F) It is clear, that Islam refuses to accept ethnicity, color, tongue, or territory as a legal base of human organization

d. (T - F) According to Qur'an, Muslim brotherhood should be established on the basis of powerful and chaos

- e. (T – F) Al-Qur'an suggested, that to make a good society, prohibit evil, rebuild and reform a broken community system—morally, socially, politically and economically we have to establish a brotherhood of Muslims
- f. (T – F) Believing in not only one God, men-equality, having knowledge to reach a dignity are main theme of Islamic Message
- g. (T – F) Islam can be accepted by almost quarter of the population of the world and spread from Morocco to Indonesia because of simple idea that is 'unity of God (tawhid)
- h. (T – F) Only with the simple idea unity (tawhid) it will be enough to call men toward religion
- i. (T – F) First of all that Islam wants to realize in the human being in his inner and outward life is doctrine of unity
- j. (T – F) To express Unity of God is to say Muhammad ur Rasulullah

2. Answer the following question based on the paragraph of the above text. Cross a, b, c, or d which is considered to be the best answer.

- 1) The five pillar of Islam is ...
  - a. the element of Islamic brotherhood
  - b. the political point of view of Islam
  - c. the fundamental element of the vision of the Islamic Ummah
  - d. the social concept of Muslim society

- 2) Practically, Islam is very concern with the establishment of social order that based on ...
  - a. ethical foundation
  - b. political foundation
  - c. social welfare
  - d. Islamic brotherhood
- 3) According to Frithcjof, the Islamic view of life, the role of prophet and the Qur'an can only be described by ....
  - a. meeting Islam
  - b. understanding Unity of God
  - c. referring to Qur'an
  - d. reading the history of Islam
- 4) According to Frithcjof, man is able to understand the Absolute because of his ...
  - a. holy book of Al-Qur'an
  - b. powerful and basic nature
  - c. prophet
  - d. intelligence and a will
- 5) It decisively rejects ethnicity, color, tongue ... (par.2 line 3). The word it refers to ....
  - a. Islam
  - b. Dr. Fazlurrahman
  - c. Social order
  - d. Ethical foundation
- 6) Which of the following can be used as a median to avoid extremes, to promote communal good and prohibit evil?
  - a. Good governance
  - b. Powerful leader

- c. Muslim community
  - d. Muslim leader
- 7) The most universal way of expressing Unity is...
- a. Salat
  - b. Sawm
  - c. Shahada
  - d. Hajj
- 8) Frithjof's points of view about 'predestination' is ...
- a. Man must absolutely accepted
  - b. It is God's willing
  - c. it is an abstract thing to discuss
  - d. Man is relative freedom
- 9) The following-are the central theme of the Islamic message, except...
- a. The oneness of God
  - b. The equality of man
  - c. Human dignity
  - d. Human personality
- 10) Understanding Islam, is Frithjof's Classic Book on ...
- a. the meaning of shahada
  - b. the meaning og Unity of God
  - c. the meaning of Qur'an
  - d. the meaning of Islam
3. Answer the questions briefly based on the paragraphs of the above text!
- a. Explain the meaning of shahada?

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b. Why does Islam envisage the establishment of social order on the earth based a viable ethical foundation?

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c. What is the central theme of the Islamic message?

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d. What is meant by the "Unity of God"? explain!

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e. Are we relative freedom in front of "predestination"? Why!

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f. What are the Five Pillar of Islam?

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g. How man achieves dignity?

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h. What are two fundamental statements of the faith shahada?

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i. How man understands the Absolute of God?

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.....

j. Is it sufficient to lead men towards religion only with simple idea of Unity? Why?

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.....

4. Fill in the blank space with an appropriate word (words) of the following text ! Try not to see the previous text.

The idea of predestination is .....in Islam but, as Schuon points out, it does not ..... the idea of man's relative freedom: "Man is ..... predestination because he is not God but he is free because he is made in ..... of God. God alone is absolute freedom but human freedom, despite its relativity in ..... that is 'relatively absolute' is not something other than light. To sum up: Islam confronts what is ..... in God with what is permanent in man." Schuon repeats, as other



interpreters of the Islamic message have....., that Islam hangs two statements: first, there is no divinity or reality or absolute outside the only divinity or reality or absolute (La ilaha illallah); and second, Muhammad, ....., the perfect, is the envoy, the mouthpiece, the intermediary, the manifestation, the symbol of Divinity (Muhammad ur Rasul Allah). These are the ..... of the faith shahadat.

5. Translate the following paragraph into Indonesia well !

The central theme of the Islamic message is: there is only one God; all men are equal; and men achieves dignity through knowledge. Islam gives the greatest emphasis to unqualified faith in Allah, reliance on his will and the realization that Allah is absolutely free. No religion has emphasized the transcendent aspect of Allah more than Islam. Islam, as we have already elaborated, is based from beginning to end on the idea of unity ( Tawhid )

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 .....  
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## D. Grammar Review and Exercise

### 1. Grammar Review: Auxiliary Verbs

An auxiliary Verbs help out a main verbs. That is, it aids in informing the tense, mood and voice of a main verb. An auxiliary verb has little meaning of its own; rather, it changes the meaning of the main verb. In the following sentences, the italicized form is an auxiliary verb. The form in small capitals is the main verb.

Mary has *LEFT* the city

The machine parts will be *SHIPPED* early this afternoon

As we were *LEAVING*, we were *STOPPED* by a guard.

I did *MAIL* the letters this morning

These verbs may be summarized as follows :

To be	May	Let
To have	Might	Need
To do	Can	Used to
Shall	Could	Dare
Will	Must	
Should	Ought to	
Would	Let	

### 2. Grammar exercise 1

For each italicized verb in the following sentences, indicate the verb's auxiliary, if it has one.

- Ela should keep a diary; I could certainly profit by reading it.

- b. You may catch the fish, but can you cook it?
- c. Ahmad used to think he was an expert in Arabic.
- d. She ought to saw tree branches carefully, otherwise, she may find herself out on a limb
- e. Have you tried sky diving? it might amuse you.
- f. I will never allow a child of mine to be without memories.
- g. Let no one forget the fight, it will do us all harm.
- h. Must we go? we have not been here long?
- i. When I was a boy, mother would assign me new chores every other day.
- j. We should have served the friend chicken, in fact, we might have served it if our cook had not dropped it in the sand.

## E. Speaking and Writing

1. Discuss with your friend(s) about one of the following topics! Support your arguments with rational reasons based on your personal experience, observations, as well as from written sources such as scientific books, journal, internet and newspaper.
  - Teaching The Five Pillars of Islam in the Islamic Elementary School.
  - Men in front of God's Predestination
  - Building Islamic Society in our Country
  - The responsibility of Muslim Youth toward his religion and nation.
2. Write a good English composition in about 200-300 words on one of the list below or other topics which interest you very much. Use simple sentence unless you are sure to employ compound or complex sentences. Support your argument

with rational reasons based on written sources such as scientific books, journals, internet, or newspaper.

- Al-Qur'an and Al-Hadith are the main sources of Islamic Studies
- Teaching 'Islamic Values' in SMA
- Making Zakat an important way for raising society welfare
- Parents are responsible for child education

## **F. Further Reading**

For more detailed discussion about nouns, you may consult the following books

Harry Shaw: *Handbook of English, Fourth Edition*, (Singapore: McGraw-Hill Book Company, 1986), pp.106-109

Betty Schramper Azar: *Fundamental English Grammar, Second Edition*, (New Jersey: Prentice-Hall Inc., 1992), pp.94-112

P.C. Wren: *High School English Grammar, Nineteenth Edition*, (New Delhi: S. Chand & Company Ltd.1989), pp.110 - 115

A.J. Thomson and A.V. Martinet, *A Practical English Grammar*, (London: Oxford: Oxford University Press, 1986), pp.161 - 162

## UNIT 5

### ISLAMIZATION : TRADITIONALIS VS REFORMISTS

- A. Before doing reading passage, find each meaning of the following new and important words in your either bilingual or monolingual dictionary!

epitomize (v)	solely (adv)
primarily (adv)	incorporate (v)
veiling (n)	comprehensiveness (n)
literalist (n)	insist (v)
oppose (v)	circumstances (n)
argue (v)	require (v)
movements (n)	wholesale (n)
regard (v)	distinguish (v)
undertaking (n)	pristine (adj)
adopt (v)	prevailing (adj)
adapt (v)	quiescent (adj)
provided (conj)	retrogressive (adj)
just as (conj)	co-opt (v)

- B. Read the following passage carefully so as to understand its content comprehensively!

The tension between Traditionalist and reformist Islam, their differing attitudes toward change, is epitomized in the very process

of Islamization. While both traditionalist and reformers speak of Islamization, their meaning use of the term differ. For traditionalists Islamization is primarily the reintroduction of past institutions and practices with little substantive change, for example, reinstating traditional Islamic laws and punishments, the veiling of women, separate facilities for men and women, and the "protected" status for non Muslims. They are more literalist in approach and concerned with the letter of the law. This does not mean that they are opposed to science and technology. Indeed, one could argue that a significant proportion of those who join both moderate and radical religious movements are trained in the sciences, engineering, and medicine. Reformers view the process of Islamization in a far more dynamic and creative fashion, based on a more historical understanding of the dynamics of Islam's development. They regard themselves as undertaking once again the very process of interpretation and assimilation that characterized the early formation and development of Islamic law and tradition. It is a twofold process of deriving laws and practices from Islamic sources and adopting and adapting ideas and institution from foreign sources. Provided they are not contrary to Islam. Just as Islamic law and Muslim governments were not based solely on Qur'anic and Prophetic guidelines, but instead borrowed and incorporated freely from preexisting practices in Arabia, Byzantium, and Persia, reformers feel free to interpret, adopt, and modify as they see fit, staying within the limits set by God revelation. While traditionalists take great pains to emphasize the total self-sufficiency and comprehensiveness of Islam, reformers insist that while much of past law and practice may be useful, new circumstances and problems require new solutions, formulated in the light of Qur'anic principles and selective borrowing from the International community. Reformers, while critical of the West, tend to be less anti-Western and polemical in their rhetoric and approach. They feel free to borrow from other cultures, insisting

that their goal is "Islamic modernization," not simply wholesale Westernization. Sadiq al-Mahdi of the Sudan and DR. Ali Shari'ati of Iran are representative of this approach. Both regard traditionalist Islam as a historically conditioned understanding of the Qur'an and Sunna, based on ulama-produced medieval formulations of Islamic belief and law. Shari'ati, a Shi'i Muslim, went further when he distinguished between the true dynamic, revolutionary spirit of pristine Islam (Alid Islam, the Islam of Ali's time) and the prevailing interpretation of Islam, a static, quiescent, retrogressive Islam of the Ulama (Safavid Islam), who were co-opted by the Safavid rulers of Iran: "Original Islam was an intellectually progressive Islamic movement as well as militant social force, the most committed, most revolutionary Islamic sect.

(Adapted from John L. Esposito *Islam The Straight Path*, p. 193-194.)

### C. Comprehension Exercises

1. Based on the text above, decide whether the sentence is true (T), or false (F), give the reason and revise if it is false!

a. The tension between traditionalist and reformist is caused by epitomizing in the very process of Islamization.

(T - F)

.....  
.....

b. The distinction between traditionalist and reformist opinions is their meaning use of the term Islamization differ.

(T - F)

.....  
.....

- c. For traditionalists the process of Islamization based on a more historical understanding of the dynamics of Islam development. (T - F)
- .....
- d. Both of them traditionalists and reformists have the same views in the very process of islamization. (T - F)
- .....
- e. Islamic law and Muslim governments were not based solely on Qur'anic and Prophetic guidelines. (T - F)
- .....
- f. Reformers insist that new circumstances and problems should be formulated in the light of Qur'anic principles and selective borrowing from the International community. (T - F)
- .....
- g. Foreign sources were adopted and borrowed from preexisting practices in Arabia, Byzantium and Persia. (T - F)
- .....
- h. Traditionalists feel free to borrow from other cultures, insisting that their goal is Islamic modernization. (T - F)
- .....
- i. Traditionalists regard Islam as a historically conditioned understanding of the Qur'an and Sunna, based on ulama-produced medieval formulations of Islamic belief and



law. (T - F)

- .....  
.....
- j. Shariati distinguished between the true dynamic, revolutionary spirit of pristine Islam and the prevailing interpretation of Islam, a static, quiescent, retrogressive Islam of the Ulama. (T - F)
- .....  
.....

2. Choose the most suitable based on the text above by crossing a, b, c or d!

1). The tension between Traditionalist and reformist Islam in the very process of Islamization is caused by.....

- a. their meaning use of the term differ.
- b. reinstating traditional Islamic laws and punishments.
- c. primarily the reintroduction of past institutions .
- d. they are contrary to Islam.

2) Traditionalist view the process of Islamization is.....

- a. radical religious movements
- b. primarily the reintroduction of past institutions and practices with little substantive change.
- c. they are opposed to science and technology.
- d. they are more literalist in approach and concerned with the letter of law.

3) There are two kind of views of the process of Islamization. They are.....

- a. Dynamic and Creative

- b. Traditionalist and Reformist
  - c. Westernization and Easternization
  - d. Scientist and Technician
- 4) The tension between Traditionalist and reformist Islam is epitomized in the very process of Islamization. The underlined word means .....
- a. characterized
  - b. provided
  - c. symbolized
  - d. signed
- 5) Provided they are not contrary to Islam. The underlined word refers to.....
- a. Traditionalist and Reformist.
  - b. foreign sources.
  - c. Islamic sources.
  - d. laws and practices
- 6) Reformers view the process of Islamization is .....
- a. based on a more historical understanding of the dynamics of Islam's development.
  - b. based solely on Qur'anic and prophetic guidelines.
  - c. not free to interpret, adopt and modify as they see fit.
  - d. not formulated in the light of Qur'anic principles.
- 7) The text above tells us about .....
- a. The different opinion about Islamization between Traditionalist and Reformist.
  - b. The religious movements in the West
  - c. Islamic modernization is Westernization.
  - d. The progress of the reconstruction of the religious thought.

- 8) One could argue that a significant proportion of those who join both moderate and radical religious movements are trained in the sciences, engineering, and medicine. The word underlined refers to.....
- a. Traditionalist and Reformist
  - b. Science and Technology
  - c. Moderate and Radical religious movements
  - d. Islamic law Muslim government

- 9) Both regard traditionalist Islam as a historically conditioned understanding of the Qur'an and Sunna. The word both refers to.....
- a. Qur'an and Sunna
  - b. Sudan and Iran
  - c. Sadiq al-Mahdi and Ali Shari'ati
  - d. Traditionalist and Reformist

- 10) Sadiq al-Mahdi of the Sudan is .....
- a. a traditionalist Islam
  - b. a reformist Islam
  - c. an ulama-produced medieval formulations of Islamic belief and law.
  - d. a representative of Sudan ulama.

3. Answer the questions briefly based on the text above, use a complete sentence!

- a. Explain the difference opinion between traditionalist and reformist Islam!

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.....

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.....  
b. Why are there any difference views between traditionalist and reformist?

.....  
.....  
.....

c. In what cases do the talk about?

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d. On what based reformers view the process of Islamization?

.....  
.....  
.....

e. When do they have to adopt and adapt ideas and institution from foreign sources?

.....  
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f. Why do reformers fell free to interpret, adopt and modify as they see fit?

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g. What do traditionalists take great pains to emphasize the total self-sufficiency and comprehensiveness of Islam?

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h. What do reformers do if new circumstances and problems require new solution?

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i. What is meant by "ulama produced formulations of Islamic belief and law?"

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j. Who is DR. Ali Shar'iaty? And what is his opinion about Islamization?

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4. Fill in the blank space with the appropriate word (words) to complete the following without looking the previous text!

While traditionalists take .....1..... pains to emphasize the total self-sufficiency and .....2..... of Islam, reformers .....3..... that while much of past law and .....4..... may be useful, new .....5.....and problems require new solutions,

formulated in the .....6.....of Qur'anic principles and selective borrowing .....7.....the International community. Reformers, while critical of the West, tend....8.... be less anti-Western and polemical in their.....9..... and approach. They feel .....10..... to borrow from other .....11....., insisting that their goal is "Islamic modernization," not .....12..... wholesale Westernization.

5. Translate the following text into Indonesian language well!

Reformers view the process of Islamization in a far more dynamic and creative fashion, based on a more historical understanding of the dynamics of Islam's development. They regard themselves as undertaking once again the very process of interpretation and assimilation that characterized the early formation and development of Islamic law and tradition. It is a twofold process of driving laws and practices from Islamic sources and adopting and adapting ideas and institution from foreign sources. Provided they are not contrary to Islam. Just as Islamic law and Muslim governments were not based solely on Qur'anic and Prophetic guidelines, but instead borrowed and incorporated freely from preexisting practices in Arabia, Byzantium, and Persia, reformers feel free to interpret, adopt, and modify as they see fit, staying within the limits set by God revelation.

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## D. Grammar Review and Exercises

### 1. Grammar Review : Pronoun

A pronoun is a word that takes the place of and substitutes a noun. Probably you use the personal pronoun more frequently than any of the others; *I, you, we, they, she, he* and *it*

- John and I are old friends.      We are old friends.
- Hasan is my uncle                      He is my uncle.
- Rātu and Izza are classmates      They are classmate.

### Personal Pronoun

	<i>Person</i>	<i>Sub. Case</i>	<i>Obj. Case</i>	<i>Poss. Adj.</i>	<i>Poss. Pro.</i>	<i>Reflexive Pronoun</i>
SINGULAR	First person	I	me	my	mine	myself
	Second Person	You	you	your	yours	yourself
	Third Person	He	him	his	his	himself
		She	her	her	hers	herself
		it	it	it	its	itself

PLURAL	First person	We	us	our	ours	ourselves
	Second Person	You	you	your	yours	yourselves
	Third Person	They	them	their	theirs	themselves

- He has broken a glass. Mary gave him the glass.
- The big glass is hers. Her glass is a big glass.
- She saw herself in the mirror. I myself shall write the invitation.

### Relative Pronouns

A relative Pronoun is used to introduce an adjective clause and link it to an independent or principal clause. The most common relative pronoun are ***who, whose, whom, which, and that***. Those may also be used to ask questions. When they are used in this way, they are called ***Interrogative Pronouns***

Note: ***Who*** and ***whom*** refer to persons only.

***Which*** refers to animals and things.

***Whose*** may either refer to persons or animals for possessive.

***That*** may refer to persons, animals, or things.

- Hasan is a boy ***who*** recites the Koran well.
- He is a person ***whose*** father died a year ago.
- Many people in this village ***whom*** I know are very polite.
- The book ***which*** I bought was comfortable to read.
- Rahman is the one ***that*** took a trip west last summer.
- Whose book is this? (interrogative pronoun)
- Which one would you like this one or that one? (interrogative pronoun)



## Demonstrative Pronoun

The demonstrative pronouns; **this**, **that**, (singular form) **these** and **those** (Plural form) are used to point out certain persons or object.

**This** and **these** refer to things near at hand; **that** and **those** point out things farther away.

- **This** is my letter (Singular)
- **That** is the one you wrote to Bob. (Singular)
- **These** are good pens. (Plural)
- **Those** are hard and scratchy. (Plural)

Compare; **This** is a good letter (Demonstrative Pronoun)

**This** letter is yours. (Adjective)

- 72
- 1) The lecturer for.....the students respected was Prof. Ali
  - 2) The music to.....we saw last week was interesting
  - 3) The movie.....we listened last night was very comfortable.
  - 4) The music to.....we listened last night was very comfortable.

- 1) We must give a present to *Fakhri*.  
.....
- 2) *John and Alex* told the story to *my little brother*.  
.....
- 3) Give *this* one to *that boy*.  
.....
- 4) Show the magazine to *your father!*  
.....
- 5) Rizki bought some sweets for his girl-friend.  
.....
- 6) *Nabila and Izzu* gave a cake to *me and my friend*  
.....
- 7) Hamid and I sent some flowers to *my grandma*.  
.....
- 8) *Mary* bought a book for *my younger brothers*  
.....
- 9) Why didn't you tell the good news to *Rahmat and me*  
.....
- 10) We gave some fish to *a cat*.  
.....

b. Combine the two sentences using Relative Pronouns (who, which, whose, or whom)!

- 1) The doctor .....came to see the sick woman gave  
her some medicine

- 5) The lawyer, .....office was newly decorated, started to charge higher fees.
- 6) Zaki and Toni, .....did not come to class yesterday, explained their absence to their teacher.
- 7) The rice .....we had for dinner last night was very good.
- 8) Mr. Brown .....son won the spelling contest is very proud of his son's achievement.
- 9) One of the elephants..... we saw at the zoo had only one tusk.
- 10) Prof. Fikri .....I visited yesterday teaches Anthropology.

c. Combine these sentences by using Relative Pronouns, change the second sentence if it is necessary!

- The company..... employs many people. She works for the company.
  - The company for which she works employs many people. Or
  - The company (which) she works for employs many people.
- 1) Prof. Hasan .....has written a very controversial book.
  - 2) Everyone is talking about him.....
  - 3) The house ..... is very old. The tailors live in the house.....
  - 4) The bank .....is very reliable. I have just borrowed some money from it.....
  - 5) The enemies .....are poverty and injustice.
  - 6) Every country fights against these enemies.....

- 7) He picked up the toys ..... His son was playing with the toys.....
- 8) The street ..... is a very busy one. Our store is located on that street
- 9) The rocky mountains .....are very beautiful
- 10)He will soon be flying over them.....
- 11)Beethoven's Moonlight Sonata ..... is a great piece of music. I listen to it whenever I play my records

**E. Write these sentences using; nobody/no-one/nothing!**

1. There isn't anything in the bag. There is nothing in the bag.
2. There isn't anybody in the office There .....
3. I haven't got anything to do .....
4. Dodi hasn't got anyone to help him .....
5. We didn't find anything .....

**F. Complete the following sentences with nobody, no-one, nothing, anybody, anyone or anything!**

1. I went out of the house. ....saw me.
2. He has a bad memory . He can't remember .....
3. Be quiet! Don't say .....
4. I didn't know about the meeting .....told me.
5. What did you have to eat? .....I wasn't hungry.
6. What are you doing this evening? " ..... why?"
7. I don't know ..... about car engines.
8. "How much does it cost to visit the museum?" "..... It's free".

9. I heard a knock on the door but when I opened it there was.....outside.
10. She was sitting alone. She wasn't with .....

**G. Choose the correct verbs and pronouns for these sentences!**

1. Each one in the class (is, are) writing a letter of (his, their) own.
2. Everyone (want, wants) to make (their, his) letter as interesting as possible.
3. No one ever (want, wants) to bore (his, their) friends.
4. Some (find, finds) interest in little everyday happenings (he sees, they see)
5. All (is, are) able to achieve interest in one way or another.
6. None (is, are) without something that (they, he) can write about.
7. Some of us (has, have) to stay at home.
8. Few (is, are) able to write as well as they.
9. Not everybody (is, are) able to write about airplane trips.
10. Several of my best friends (has, have) learned the trick.

**H. Fill in the blank with the correct subject, object, or reflexive pronoun!**

1. She did not realize that..... whistling annoyed the class.
2. Mother worries about my brother more than about.....
3. John and I usually drive .....to work.
4. Why don't you tell me that a friend of.....is staying with you?

5. Prof. Lee .....teaches my class is very nice.
6. Hasan asked us not to leave without .....
7. It was .....who forgot to do our homework.
8. We can not expect a baby to take care of .....

## F. Further Reading

For more detailed discussion about nouns, you may consult the following books

Harry Shaw: *Handbook of English, Fourth Edition*, Singapore: McGraw-Hill Book Company, 1986

Betty Schramper Azar: *Fundamental English Grammar, Second Edition*, New Jersey: Prentice-Hall Inc., 1992.

P.C. Wren: *High School English Grammar, Nineteenth Edition*, New Delhi: S. Chand & Company Ltd. 1989.

A.J. Thomson and A.V. Martinet, *A Practical English Grammar*, London: Oxford: Oxford University Press, 1986.

## UNIT 6

### THE RELIGIOUS STIMULUS TO LEARNING

- A. Before doing reading passage, find each meaning of the following new and important words in your either bilingual or monolingual dictionary!

reputed (adj.)	papyrus (n)
martyr (n)	aspire (v)
ebb (n)	acquire (v)
profoundly (adv.)	overwhelming (adj.)
elevate (v)	literacy (adj.)
enjoin (v)	description (n)
in search of (p.p)	illuminate (v)
exhort (v)	encourage (v)
indeed (adv.)	opinion (n)
achievement (n)	bounty (n)
multiply (v)	pit (v)
advancement (n)	grapple with (v)

- B. Read the following passage carefully so as to understand its content comprehensively!

One does not have to go far to find the answer. The prophet is reputed to have said "The ink of the scholar is holier

than the blood of the martyr. Learning, which stood at very low ebb among the Arab tribes was profoundly elevated in status. The prophet enjoined his followers to seek learning wherever they could find it. 'Go ye', he said, 'in search of learning, even if you have to go to China for it. His followers, thus exhorted to go to the ends of the earth in search of learning, did just that, for as we have seen, his followers had arrived in China within ten years of the *Hegira*.

Indeed china is specially important in this catalogue of intellectual achievement, for it was from china that the art of paper-making entered the Arab world in the eighth century, thus enabling scholars to copy and multiply books in a manner impossible when papyrus or sheepskin was the standard recording material.

The Qur'an, containing for the Muslim the totality of the direct word of God as revealed to His Prophet, was essential reading for any who aspired to proficiency in knowledge of the religion. Acquiring this knowledge became an act of piety and the Qur'an was thus instrumental in creating the need for reading, writing and interpretation. This led to an overwhelming emphasis on literacy (Iqbal, 1981:p.xiv).

The position of the Qur'an in the world of Islamic learning is perhaps well symbolized by the description of the Cairo Library of the Fatimid caliph Al-Aziz (974-6) whose library of several hundred thousand volumes, 2400 Qur'ans beautifully illuminated in gold and silver (Dunlap, 1972; p.57)

Not only was learning encouraged but also discussion and analysis. There is a tradition of the Prophet in which he said, 'if there is a difference of opinion in my community that is a sign of the bounty of Allah'. In other words, if there is a difference of opinion requiring scholars to pit their intellects against each other, this is a stimulus to intellectual advancement, for it



is from the clash of intellects that fresh knowledge result. In this way the Islamic intellect came to grapple with every known intellectual problem of the time.

(Adapted from: C. G. Weeramentry, *Islamic Jurisprudence*, pp.26-27)

### C. Comprehension Exercises

1. Based on the text above, decide whether the sentence is true (T), or false (F), give the reason and revise if it is false!

a. The blood of the martyr is holier than the ink of the scholar. (T - F)

.....  
.....

b. The prophet enjoined his followers to seek learning wherever he could find it. (T - F)

.....  
.....

c. His followers went to the ends of the earth in search of learning because they had arrived in China within ten years of the *Hegira*. (T - F)

.....  
.....

d. The catalogue of intellectual achievement that contained the art of paper-making entered the Arab world in the eight century was from China (T - F)

.....  
.....

e. Scholars were exhorted to copy and multiply books in a manner impossible when papyrus or sheepskin was the standard recording material. (T - F)

- .....
- .....
- f. The Qur'an was unimportant reading for any who aspired to proficiency in knowledge of the religion. (T - F)
- .....
- .....
- g. Indeed that the Qur'an led to an overwhelming emphasis on literacy. (T - F)
- .....
- .....
- h. The position of the Qur'an in the world of Islamic learning is not well symbolized by the description of the Cairo Library of the Fatimid caliph Al-Aziz. (T - F)
- .....
- .....
- i. The difference of opinion in Muslim ummah that is a sign of the mercy of Allah. (T - F)
- .....
- .....
- j. A stimulus to intellectual advancement among scholars is from the clash of intellects that fresh knowledge result. (T - F)
- .....
- .....

2. Choose the most the suitable based on the text above by crossing a, b, c or d!

- 1) The prophet enjoined us to seek learning because....
- .....
- a. it holier than the blood of the martyr.

- b. it stood at very low ebb.  
c. It was profoundly elevated in status  
d. they could find it
- 2) The prophet enjoined his followers to seek learning wherever they could find it. The underlined word means.....
- a. demand                      b. look for  
c. find                              d. meet
- 3) The first paragraph tells us about.....
- a. The ink of the scholar  
b. The blood of the martyr  
c. In search of learning is obligation  
d. The prophet's followers had arrived in China for trading.
- 4) 'His followers ,thus exhorted to go to the ends of the earth in search of learning, did just that.....' The word underlined means.....
- a. urged                              b. forced  
c. asked                              d. advise
- 5) The art of paper-making from China entered the Arab world.....
- a. within ten years of the Hegira  
b. before eight century  
c. in the eight century.  
d. after the hegira
- 6) Someone who aspired to proficiency in knowledge of the religion should .....

- a. study the Qur'an
- b. become an act of piety.
- c. be able to write and interpret the Qur'an
- d. convert to Islam

7) The Qur'an, the direct word of God as revealed to His Prophet, was essential reading for .....

- a. all people
- b. Muslim community
- c. everyone in this world
- d. certain people

8) The difference of the opinion is Muslim community, the teaching of Islam, is.....

- a. the mercy of Allah
- b. forbidden
- c. obligation
- d. permissible

9) In this way the Islamic intellect came to grapple with every known intellectual problem of the time. The underlined word means.....

- a. angry with
- b. endeavor
- c. struggle with
- d. grasp

10) The fourth paragraph tells about.....

- a. Discussion and analysis of religion
- b. A tradition of the prophet Muhammad
- c. A sign of the bounty of Allah
- d. A stimulus to an intellectual advancement.

3. Answer the questions briefly based on the text above, use a complete sentence!

1) Explain the meaning of 'The ink of the scholar is holier than the blood of the martyr.'

.....

.....  
.....  
2) What did the prophet command his followers and say?

.....  
.....  
3) Where do they have to go in search o learning?

.....  
.....  
4) Why did the prophet's followers exhorted to go to the ends of the earth in search of learning?

.....  
.....  
5) Why is a Chinese country important in the catalogue of intellectual achievement?

.....  
.....  
6) When did the art of paper-making enter the Arab world?

.....  
.....  
7) What do the scholar do when papyrus or sheepskin was the standard recording material?

.....  
.....  
8) How is the position of the Qur'an in the world of Islamic learning symbolized?

.....  
.....  
.....  
.....  
9) Describe about the difference of opinion in Muslim community?  
.....  
.....  
.....

10) Do you know what advantages and disadvantages of different opinions? Explain!  
.....  
.....  
.....

4. Fill in the blank space with the appropriate word (words) to complete the following without looking the previous text!

One does not have to go .....1.....to find the answer. The prophet is reputed to have said 'The ink of the scholar is .....2.....than the blood of the martyr. 'Learning, which stood at very low .....3.....among the Arab tribes was profoundly .....4..... in status. The prophet ...5.....his followers to seek learning wherever.....6.....could find it. 'Go ye', he said, 'in .....7.....of learning, even if you have to go to China for it. 'His followers ,thus .....8.....to go to the ends of the earth in search of learning, did .....9..... that, for as we have seen, his followers had arrived in China within ten.....10.....of the *Hegira*.

2. Translate the following text into Indonesian language well!  
Not only was learning encouraged but also discussion and analysis. There is a tradition of the Prophet in which he

said, 'if there is a difference of opinion in my community that is a sign of the bounty of Allah'. In other words, if there is a difference of opinion requiring scholars to pit their intellects against each other, this is a stimulus to intellectual advancement, for it is from the clash of intellects that fresh knowledge result. In this way the Islamic intellect came to grapple with every known intellectual problem of the time.

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### D. Grammar Review and Exercises

#### 1. Grammar Review : Linking Verb

A linking verb is a verb which connects a subject to a complement telling something about the subject. The complement in this pattern is an adjective. The most common linking verb is **be**; however, **remain, stay, become, appear, continue, feel, (get, turn, grow= become), seem,** and **taste** may be used as linking verbs.

- Water is necessary.
- Crops are poor.
- Floods can be harmful.
- The soup smells good.
- The weather became cold.

## 2. Grammar Exercises

- a. Complete the following sentences by supplying the missing adjective. They are *good, dangerous, destructive, sad, hungry, delicious, happy, difficult, important, frightening, green.*

- 1) The children feel.....
- 2) This food tastes .....
- 3) These plants become.....
- 4) Rain makes farmers.....
- 5) Floods can be .....and.....
- 6) Shelter is .....
- 7) English is not .....
- 8) Earthquakes are .....
- 9) Ali seems .....
- 10) The weather remains.....

- b. Fill in the blank with the available appropriate adjective below! Free, peaceful, strong, nice, dangerous, poor, destructive, happy, thin,

- 1) Life seems.....
- 2) Much water can be .....
- 3) Rivers appears.....
- 4) Night remains .....
- 5) Plants grow.....
- 6) Reformers feel.....to interpret.



- 7) The soil is .....and,.....
- 8) You look .....today.

c. Choose the correct form (*adjective or adverb*) in parentheses.

- 1) This math problem looks (easy, easily).
- 2) I am sure I can do it (easy, easily).
- 3) The chair looks (comfortable, comfortably).
- 4) I look at the problem (careful, carefully) and then solved it.
- 5) I felt (sad, sadly) when I heard the news.
- 6) Nabilah smiled (cheerful, cheerfully).
- 7) She seemed (cheerful, cheerfully).
- 8) I tasted the soup (careful, carefully), because it was hot. The soup tasted (good, well).
- 9) The room got (quiet, quietly) when the professor entered. The students sat (quiet, quietly) at their desk.
- 10) The sky grew (dark, darkly) as the storm approached.

## F. Further Reading

For more detailed discussion about nouns, you may consult the following books

Harry Shaw: *Handbook of English, Fourth Edition*, Singapore: McGraw-Hill Book Company, 1986

Betty Schramper Azar: *Fundamental English Grammar, Second Edition*, New Jersey: Prentice-Hall Inc., 1992.

P.C. Wren: *High School English Grammar, Nineteenth Edition*, New Delhi: S. Chand & Company Ltd.1989.

A. J. Thomson and A.V. Martinet, *A Practical English Grammar*, London: Oxford: Oxford University Press, 1986.

## UNIT 7

### EDUCATION IN MEDIEVAL ISLAM

- A. Before doing reading passage, find each meaning of the following new and important words in your either bilingual or monolingual dictionary!**

piety (n)	century (n)
refute (v)	skeleton (n)
eminence (n)	crude (adj)
deduce (n)	anthropomorphic (adj)
impart (v)	remarkable (adj)
prominence (n)	discernible (adj)
turned over (v)	conquest (n)
account (n)	postulate (v)
bare bones (n,v)	incorporate (v)
infallible (adj)	disciple (n)
jurisprudence (n)	separate(adj, n)

- B. Read the following reading passage carefully so as to understand its content comprehensively!**

Although the beginnings of Islamic education--which meant learning the Qur'an and developing a system of piety around it--go back in some form to the prophet's time, it was

later in the first and second centuries of Islam that scattered centers of learning grew up around persons of eminence. These teachers would normally give a student a certificate or a permit (*ijaza*) to teach what he had been taught—which in most cases consisted exclusively of memorizing the Qur'an, copying down traditions from the Prophet and his Companions, and deducing legal points from them. Organized schools with established curricula were probably first set up by the Shi'a to impart knowledge and indoctrinate students. When the Seljukids and Ayyubids replaced the Shi'a states in Iran and in Egypt, large madrasas colleges organized on Sunni lines were established, and with time they multiplied. With the establishment of the Shi'i Safavid dynasty in Iran in the sixteenth century, there grew up a number of Twelver Shi'a seats of higher learning, the most prominent of which at present is Qum. In Sunni Islam the position of absolute prominence is held by al-Azhar of Egypt, founded in the tenth century by the Isma'ili Fatimids of Egypt and turned over to Sunni Islam after the Ayyubid conquest of Egypt in the late twelfth century. What will interest us primarily in the following account is the nature and quality of this learning and the kind of man it aimed at producing for the service of Islam.

Law and theology formed the central part of the higher educational system of Islam imparted in the madrasas. The bare bones of Sunni theology as formulated by al-Ash'ari and his followers were further elaborated into systems by Fakhr al-Din al-Razi (d. 1209), al-Iji (d. 1355), and others by incorporating certain philosophical themes like essence and existence, causation, the nature of God's attributes, and prophethood, while at the same time refuting the theses of Muslim philosophers like Ibn Sina and substituting for them the counter-theses of *kalam*. Similarly, the historically less important, although

more reasonable, theses of the Sunni kalam system founded by al-Maturidi were elaborated further by writers like al-Nasafi (d. 1310) and his commentator al-Taftazani (d. 1389). By contrast, a great revolution had occurred in Shi'i theology during the tenth to eleventh centuries C.E. While until then Shi'i kalam had been rather crude and anthropomorphic, an apparently sudden and remarkable change took place whereby the Shi'a incorporated (possibly in opposition to Sunni kalam) the central Mu'tazilite doctrine of the freedom of the human will and a general emphasis on reason (although they did not accept the Mu'tazilite doctrine that good and evil are discernible by human reason, postulating instead an infallible imam as the source of sure knowledge). These skeletons of the eleventh-century Shi'i kalam were further developed in the work of the famous Shi'i philosopher and theologian Nasir al-Din al-Tusi (d. 1274) and particularly by his brilliant disciple al-Hilli, not by rejecting philosophy as in the Sunni case, but by largely accepting it.

Once the madrasas were organized, it was these legal and theological systems that were administered to students. We know almost nothing of what was taught in the early colleges of the twelfth, thirteenth, and fourteenth centuries. It is certain, however, that from the very beginning certain distinctions were made according to which various "sciences" or branches of learning were classified. Some of these distinctions, for example, between theoretical and practical sciences and between "universal" (*kullî*) and "particular" (*juz'î*), sciences, were of Greek origin. By the theoretical and practical sciences was generally meant theology (also called *'ilm al-tawhid*—science of the unity of God—or *usul ad-Din*—principles of faith—or, later on, *ilabiyat*—science of theology) on the one hand, and law (called *fiqh* or, later, *Shari'a*) on the other. But when law was more systematically grounded in basic principles, these principles of

law, that is, jurisprudence (*usul al-fiqh*), were distinguished as a separate science from the actual law or legal rules (*ilmal furu'*, i.e., the science of details), called *fiqh* or *Shari'a*, although both these terms continued to be used for both legal sciences.

(Adapted from Fazlur Rahman, *Islam and Modernity*, pp.32-33)

### C. Comprehension Exercises

1. Decide whether the following statements are true (T) or false (F) according to the above passage. Then you are to circle the available letter T for true and F for false.
  - a. (T – F) It was later in the first and second centuries of Islam of learning grow up around persons of eminence.
  - b. (T – F) The persons of eminence would not normally give a student a certificate to teach what he had been taught.
  - c. (T – F) The shi'a set up organized schools with established curricula to earn money.
  - d. (T – F) Large madrasas or colleges organized on Sunni lines were established when the Seljukids and Ayyubids replaced the Shi'a states in Iran and in Egypt.
  - e. (T – F) Science and theology formed the central part of the higher educational system of Islam imparted in the madrasas.
  - f. (T – F) Fakhr al-Din al Razi, al-Iji, and others elaborated the bare bones of Sunni theology into systems.
  - g. (T – F) In Shi'I Islam the position of absolute prominence is held by al Azhar of Egypt.

- h. (T - F) Once the madrasas were organized, it was these legal and theological systems that were administered to students.
- i. (T - F) We know almost everything was taught in the early colleges of the twelfth, thirteenth, and fourteenth centuries.
- j. (T - F) When law was more systematically grounded in basic principles, Jurisprudence (*usul al Fiqh*) were distinguished as a separate science from the legal law (*ilm al-Furu*)

2. Answer the following questions based on the first and second paragraph of the above text. Cross a, b, c, or considered to be the best answer.

- 1) Scattered centers of learning grew up around persons of eminence in...
  - a. the first century of Islam
  - b. the second century of Islam
  - c. the first and the second centuries of Islam
- 2) What the teachers would normally give to a student to teach what he had been taught?
  - a. a recommendation letter
  - b. a certificate or a permit
  - c. a proposal
- 3) Organized schools with established curricula were probably set up by...
  - a. Shi'a
  - b. Sunni
  - c. Both a and b.

- 4) With the establishment of Shi'I Safavid dynasty in Iran in the sixteenth century, there grew up a number of Twelver Shi'a seats of higher learning. The underlined word refers to...
- Iran
  - sixteenth century
  - higher learning
- 5) In Sunni Islam the position of absolute prominence is held by...
- Qum
  - The Isma'ili Fatimids
  - Al-Azhar of Egypt
- 6) The bare bones of Sunni theology formulated by...
- Fakr al-Din
  - Al-Ash'ari and his follower
  - Nasir al-Din al-Tusi and al-Hilli
- 7) Among other thing, ... incorporated as philosophical themes.
- 'ilm al-tawhid and ilahiyat
  - law and theology
  - essence and existence
- 8) The higher educational system of Islam were formed by...
- science and theology
  - 'ilm al-tawhid and ilahiyat
  - law and theology
- 9) The central Mu'tazilite doctrine of the freedom of the human will and general emphasis on...



- a. theology
  - b. reason
  - c. law
- 10) A great revolution had occurred in Shi'i theology during...
- a. the first to second centuries
  - b. the sixth to seventh centuries
  - c. the tenth to eleventh centuries

3. Answer the questions by matching the words/sentences in the left to the words/sentences in the right based on the text.

1) scattered centers of learning grew up around persons of eminence	a. 'ilm al-tawhid, usul al-din, or ilahiyat
2) a certificate or a permit	b. held by al-Azhar of Egypt
3) organized schools with established curricula	c. fiqh or shari'a
4) large madrasas or colleges organized on Sunni lines were established	d. Nasir al-Din al Tusi
5) the position of absolute prominence in Sunni Islam	e. Al-Taftazani
6) Shi'i philosopher and theologian	f. Essence and existence, causation, the nature of God's attributes, and prophethood
7) philosophical themes	g. In the first and second centuries
8) al-Nasafi's commentator	h. When the Seljukids and Ayyubids replaced the Shi'a states in Iran and in Egypt
9) theology	i. to impart knowledge and indoctrinate students
10) law	j. ijaza

4. Fill in the blank space with an appropriate word (words) of the following text! Try not to see the previous text

Once the ... were organized, it was these ... and ... systems that were ... to students. We know ... of what was taught in the ... colleges of the twelfth, thirteenth, and ... centuries. It is certain, however, that from the very beginning certain ... were made according to which various "... or branches of learning were classified. Some of these distinctions, for example, between ... and ... sciences and between "... (kulli) and "... (juz'I), sciences, were of Greek origin. By the theoretical and practical sciences was generally meant ... (also called *'ilm al-tawhid*—science of the unity of God—or *usul al-Din*—principles of faith—or, later on, *ilahiyat*—science of theology) on the one hand, and ... (called *fiqh* or, later, *Sbaria*) on the other. But when law was ...grounded in ... principles, these principles of law, that is, jurisprudence (*usul al-fiqh*), were distinguished as a ... science from the actual law or legal rules (*'ilm al-furu'*, i.e., the science of details), called ... or ..., although both these terms continued to be used for both ... sciences.

5. Translate the following paragraph into Indonesian well!

Although the beginnings of Islamic education—which meant learning the Qur'an and developing a system of piety around it—go back in some form to the prophet's time, it was later in the first and second centuries of Islam that scattered centers of learning grew up around persons of eminence. These teachers would normally give a student a certificate or a permit (*ijaza*) to teach what he had been taught—which in most cases consisted exclusively of memorizing the Qur'an,

copying down traditions from the Prophet and his Companions, and deducing legal points from them. Organized schools with established curricula were probably first set up by the Shi'a to impart knowledge and indoctrinate students. When the Seljukids and Ayyubids replaced the Shi'a states in Iran and in Egypt, large madrasas colleges organized on Sunni lines were established, and with time they multiplied. With the establishment of the Shi'i-Safavid dynasty in Iran in the sixteenth century, there grew up a number of Twelver Shi'a seats of higher learning, the most prominent of which at present is Qum. In Sunni Islam the position of absolute prominence is held by al-Azhar of Egypt, founded in the tenth century by the Isma'ili Fatimids of Egypt and turned over to Sunni Islam after the Ayyubid conquest of Egypt in the late twelfth century. What will interest us primarily in the following account is the nature and quality of this learning and the kind of man it aimed at producing for the service of Islam.

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## D. Grammar Review and Exercises

### 1. Grammar Review: Adjectives

#### Definition

Adjectives are words which modify or add to the meaning of nouns. If they precede nouns, which is most usual, or come directly after them, they may be called *attributive*; if they are separated from their nouns so that a verb lies between them and their nouns, they may be called *predicative*.

e.g.,      legal points                      attributive  
              large madrasas                attributive  
              points are legal                    predicative  
              madrasas are large                predicative.

#### Structural Description of Adjective

Function	Form	Marker
Modifies a noun Large madrasas	Grammatical endings for comparison <i>-er, -est</i>	For comparison More, most
Modifies a pronoun They are large	Derivational endings <i>-ous, -ic(al), -al, -ant, -ent, -ible, -able, -ful, -less, -y, -ish, -some, etc.</i>	Intensifiers of degree <i>Very, so, quite, too, etc.</i>

## Characteristics

The position of adjectives can be *before a noun* or *after a verb*.

### a. Before a noun

#### 1) Determiners

Articles: a, the

Demonstrative: this, that

Possessives: my, your, their, our

Adjective of indefinite quantity: some, much, many, etc

Numeral: first three, last ten,

#### 2) Descriptive adjectives

General description: beautiful, intelligent, clear, etc.

Physical state: size (large), shape (oval), age (old), temperature (cold), color (red)

Proper adjective: nationality (Irish), religion (Catholic)

Noun adjuncts: college (student), gasoline (station)

### b. After a verb

#### 1) after linking verbs (be, seem, appear, become)

e.g. She is beautiful.

#### 2) in objective complement position (make, consider, keep)

e.g. His behavior made me uneasy.

## 2. Grammar Exercises 1

Underlines every adjective in the following paragraph!

Law and theology formed the central part of the higher educational system of Islam imparted in the madrasas. The

bare bones of Sunni theology as formulated by al-Ash'ari and his followers were further elaborated into systems by Fakhr al-Din al-Razi (d. 1209), al-Iji (d. 1355), and others by incorporating certain philosophical themes like essence and existence, causation, the nature of God's attributes, and prophethood, while at the same time refuting the theses of Muslim philosophers like Ibn Sina and substituting for them the countertheses of *kalam*. Similarly, the historically less important, although more reasonable, theses of the Sunni *kalam* system founded by al-Maturidi were elaborated further by writers like al-Nasafi (d. 1310) and his commentator al-Taftazani (d. 1389). By contrast, a great revolution had occurred in Shi'i theology during the tenth to eleventh centuries C.E. While until then Shi'i *kalam* had been rather crude and anthropomorphic, an apparently sudden and remarkable change took place whereby the Shi'a incorporated (possibly in opposition to Sunni *kalam*) the central Mu'tazilite doctrine of the freedom of the human will and a general emphasis on reason (although they did not accept the Mu'tazilite doctrine that good and evil are discernible by human reason, postulating instead an infallible imam as the source of sure knowledge). These skeletons of the eleventh-century Shi'i *kalam* were further developed in the work of the famous Shi'i philosopher and theologian Nasir al-Din al-Tusi (d. 1274) and particularly by his brilliant disciple al-Hilli, not by rejecting philosophy as in the Sunni case, but by largely accepting it.

### 3. Grammar Exercise 2

Give the correct adjective used for the words in the bracket!

- a. (Italy) food
- b. a (Hungary) custom
- c. the (big) room
- d. an (act) boy
- e. a very (nerve) person
- f. a (help) mother
- g. a (value) experience
- h. a (sympathy) man
- i. a (ceremony) party
- j. a (live) child
- k. an (United States) custom
- l. a (mystery) killer
- m. a (practice) manner
- n. (noise) traffic
- o. (metaphor) words
- p. get (good) soon!
- q. a (nature) orator
- r. an (effect) speech
- s. a (negotiate) contract
- t. an (energy) teacher

#### 4. Grammar Exercises 3

Decide about these adjectives, and use them to complete the definitions grammatically.

afraid    ashamed    content    elder    glad    inner    main  
 maximum, occasional    only    outdoor    ready

- a. If a person is embarrassed at having behaved badly, she/  
 he is...
- b. A child that feels frightened is...
- c. An event that does not happen very often is...

- d. Strength that comes from within a person's character is...
- e. A party held in the open air is...
- f. If a child has no brothers or sisters, she/he is...
- g. A person who is really pleased about something is...
- h. If you have several worries about something, but one that worries you more than all the rest, that is...
- i. If a person is adequately satisfied, she/he is...
- j. If the top speed allowed is 70 mph, then that is...
- k. If lunch is all prepared and cooked, it is...
- l. If your brother is older than you, he is...

### E. Speaking and Writing

1. Discuss with your friend(s) about one of the following topic! Support your argument with rational reasons based on your personal experience, observations, as well as from written sources such as scientific books, journals, internet, or newspapers.
  - Al-azhar, the central of excellency in Egypt
  - Everything about Shi'a
  - The Ayyubid's conquest of Egypt in the late twelfth century
  - What I know about Sunni?
  - The quality of education of madrasas in Indonesia.
2. Write a good English composition in about 200-300 words on one of the list below or other topic which interest you very much. Use simple sentences unless you are sure to employ compound or complex sentences. Support your argument with rational reasons based on written sources such as scientific books, journals, internets, or newspapers.



- The effectiveness of educational system in Islamic Modern College
- The essence and existence in philosophy
- The history of Ibn Sina or Avicena
- The tradition of the prophet Muhammad and his companions
- The influence of law and theology as the central part of the higher educational system of Islam

## F. Further Reading

For more detailed discussion about adjectives, you may consult the following books.

Glenn Leggett, C. David Mead, Melinda G. Kramer, *Handbook for Writers: Ninth Edition*, (Prentice-Hall: INC New Jersey, 1984)

J.R. Bernard, *A Short Guide to Traditional Grammar*, (Monash : Co-operative Bookshop Limited, 1975)

Marcella Frank, *Modern English Exercises for Non Native Speakers*, (New Jersey: Prentice-Hall Inc, 1972)

Randolp Quirk, *A University Grammar of English*, (Lomdon : The English Language Book society and Longman Group Limited, 1973)

## UNIT 8

### THE RELATIONSHIP BETWEEN EDUCATION AND LEADERSHIP

- A. Before doing reading passage, find each meaning of the following new and important words in your either bilingual or monolingual dictionary!**

leadership (n)	obeisance (adj)
govern (v)	question (n)
viceregency (n)	ancient (adj)
education (n)	perceive (v)
unsparingly (adv)	reorder (v)
restructure (v)	advanced (adj)
exaltation (n)	characterize (v)
previlige (adj)	lapse (v)
inevitably (adv)	humble (v)
discharge (v)	educationally (adv)
responsibilities (n)	reduce (v)

- B. Read the following reading passage carefully!**

Let's us first of all consider the criterion of leadership. What was it that made Egypt, China, Greece, the Muslim or Europe the leader of the world, commanding obeisance and respect? Why is that, again, that this leadership changer from

age to age, from nation to nation? Is it merely a historical phenomenon or is it governed by some rule of procedure? These questions have only one question, that is, leadership depends on education. Education alone grants mankind the vicegerency of Allah on earth. Man has been endowed with the faculties of seeing, listening, and perceiving, by virtue of which he enjoys superiority over other species of this world. Similarly, the nation which the most advanced educationally assumes the most dominant position in the world.

This gives rise to another question: what does education really mean and how does a nation advance or remain backward educationally? The answer of these question lies in the words *listen, see, and perceive*? In the Holy Qur'an these words have not been used in their literal sense; they have a much deeper meaning. **Seeing** implies gaining knowledge through personal observation; **listening**, acquiring knowledge, both ancient and modern; **perceiving**, arriving at conclusions based on these faculties. Education is the sum total of knowledge gained. A man who does not make use of these faculties falls behind others, whereas he who makes use of them excels. He then assumes the role of guide. Similarly, a nation assumes leadership when it devotes itself unsparingly to the pursuit of knowledge handed down to it from the past as well as the present, when it steadily engaged itself to adding new dimensions to its knowledge, when it arrives at its own conclusions by reordering the knowledge thus acquired. It cleanses traditional knowledge of impurities in the light of its own finding and deduction. It improves upon borrowed knowledge as new fact emerge.

Thus equipped, it strives to restructure the social order to the best of its ability. So long as a nation is characterized by these qualities it enjoys superiority over others. This state of exaltation is followed by decadence when a community is content with its

achievements, when its thirst for knowledge is slaked, when its academic pursuits are confined to what has been handed down from the past, and when it lapses into the misconception that what has been achieved by its forbears is sufficient and call for not further exploration. When a community sinks into such a state of inertia it is supplanted by others. This reverses the course of history: the leader becomes the follower, and the followers, the leader. Nations which once occupied the most dominant position in the world are now remembered only as remnant of the past.

It is evident from the foregoing discussion that leadership is the privilege of community which makes the best use of the faculties of seeing, listening, and perceiving, regardless of whether the community is god-fearing or otherwise. The community which makes use of this faculties would be blessed with the leadership of the world. A community, however, pious it may be, cannot attain world leadership unless it fulfils these conditions. Considering this divine principle, you have been superseded by the secular west. You have been humbled because of your complaisance and intellectual fossilization. Your academic pursuits are limited to second-hand knowledge because you have for a long time been bereft of curiosity or a passion for scientific enquiry. The west, on the other hand, has made progress in every field of knowledge during the past century by having resource to the three faculties mentioned above. The west inevitably emerged as the leader whereas you have been reduced to the position of follower. Unfortunately, the instruction at religious institution still continues along traditional lines. In the wake of reform initiated by Nadwah and al-Azhar the range of instruction has been extended to contemporary fields. It has not, however, be able to sharpen the curiosity or insight the students. This kind of educational reform will not enable

you to assume the role of leadership. As god-fearing community you cannot discharge your responsibilities unless you wrest this leadership from the secular community. To this end you should make relentless efforts to equip yourselves educationally so as to surpass other nations in the world.

### C. Comprehension Exercises

1. Before each statement, write 'T' for true and 'F' for false according to the passage above!
  - a. (T - F) Leadership depends on education
  - b. (T - F) Education alone grants mankind the vicegerency of Allah on earth
  - c. (T - F) Man has been endowed with seeing, listening, and reading
  - d. (T - F) The nation which is the most advanced educationally assumes the most dominant position in the world
  - e. (T - F) Seeing implies gaining knowledge through personal reading only
  - f. (T - F) Education is the sum total of knowledge gained.
  - g. (T - F) A man who does not make use of those faculties excels
  - h. (T - F) When a nation is characterized by those qualities, it doesn't superiority over others
  - i. (T - F) When a community sinks into such state of inertia, it is supplanted by others
  - j. (T - F) Leadership isn't the privilege of community which makes the use of seeing, listening

2. Answer the following questions on the basis of what is stated or implied in the passage above!

1). what does leadership depend on?

- a. a historical phenomenon
- b. some rule of procedure
- c. education
- d. a man of god-fearing

2). What has man been endowed with in gaining knowledge?

- a. commanding obeisance and respect
- b. the faculties of seeing, listening, perceiving
- c. advanced education
- d. religion and knowledge

3). A nation assumes the most dominant position in the world.....

- a. when nation has well-formed leadership
- b. when nation has advanced leadership
- c. when nation is in the most advanced educationally
- d. when education is regarded as a need

4). What does seeing refers to (according to passage)?

- a. seeing refers to see something
- b. the process of looking out of education process
- c. one of processes of looking for knowledge
- d. implies gaining knowledge through personal observation

5). A man who does not make use of *these faculties* falls behind others, *these faculties* refers to

- a. education, leadership, and knowledge
  - b. seeing, listening, and perceiving
  - c. mankind, conclusion, and knowledge
  - d. arriving and acquiring knowledge
- 6). When does a nation assume leadership?
- a. When it devotes itself unsurprisingly to the pursuits of education
  - b. When it steadily engaged itself to adding new dimension
  - c. It arrives at it own conclusion by reordering the knowledge thus acquired
  - d. A, B, C are true
- 7). So long as a nation is characterized by those faculties, the nation enjoys....
- a. ordering other nations
  - b. commanding its own nation
  - c. superiority over others
  - d. restructuring social order
- 8). A nation is supplanted by others, when.....
- a. community sinks into such a state of inertia
  - b. community strives to restructure social order
  - c. they respect their religious institution
  - d. they continuously fulfill the faculties
- 9). Leadership is a privilege of community which makes the best use of.....
- a. advanced education
  - b. the instruction of religious institution
  - c. the faculties of seeing, listening, and perceiving

d. scientific enquiry

10). Your academic pursuits are limited to second-hand knowledge because.....

- a. you have for along time been of curiosity
- b. you have been in low education
- c. you couldn't make use of the faculties
- d. you have not been able to understand educational system

3. Answer the following questions based on the passage above!

a. How would you define leadership and education?

.....  
.....  
.....  
.....

b. How would you describe the terms of *seeing, listening, and perceiving*?

.....  
.....  
.....  
.....

c. Describe the statement below!

*'A man who does not make use of these faculties falls behind others'*

.....  
.....  
.....  
.....

d. When does a nation assume leadership?



.....  
.....  
.....  
.....

e. Why does the nation which the most advanced educationally assume the most dominant position in the world?

.....  
.....  
.....  
.....

f. Leadership is the privilege of community which make the best use of the faculties, what does this statement mean?

.....  
.....  
.....  
.....

g. Community cannot attain world leadership, unless.....

.....  
.....  
.....  
.....

h. What do conditions mean according to (no. 7) your answer of no. 7?

.....  
.....  
.....  
.....

i. Describe shortly the relationship between education and leadership (according to your opinion)!

.....  
.....  
.....  
.....

j. Why are our academic pursuits limited to second-hand knowledge?

.....  
.....  
.....

4. Fill in the blank space with the missing word (words) of the following text! Try not to see the previous text!

It is evident from the foregoing discussion that leadership .....the privilege of community which makes the best use of the faculties of seeing, listening, and perceiving, regardless of whether the community..... .god-fearing or otherwise. The community which makes use of this faculties would be blessed with the leadership of the world. A community, however, pious it may be, ..... attain world leadership unless it fulfils these conditions. Considering this divine principle, you have been superseded by the secular west. You ..... humbled because of your complaisance and intellectual fossilization. Your academic pursuits .....limited to second-hand knowledge because you have for a long time .....bereft of curiosity or a passion for scientific enquiry.

The west, on the other hand, .....progress in every field of knowledge during the past century by having resource to the three faculties mentioned above. The west

inevitably emerged as the leader whereas you .....  
reduced to the position of follower. Unfortunately, the  
instruction at religious institution still continues along  
traditional lines. In the wake of reform initiated by Nadwah  
and al-Azhar the range of instruction has .....extended  
to contemporary fields. It .....,ever, be able to sharpen the  
curiosity or insight the students. This kind of educational  
reform ..... enable you to assumes the role of leader-  
ship. As god-fearing community you ..... discharge  
your responsibilities unless you wrest this leadership from the  
secular community. To this end you .....make relentless  
efforts to equip yourselves educationally so as to surpass  
other nations in the world.

5. Translate the following paragraph into Indonesian well!

Unfortunately, the instruction at religious institution  
still continues along traditional lines. In the wake of reform  
initiated by Nadwah and al-Azhar the range of instruction has  
been extended to contemporary fields. It has not, however,  
be able to sharpen the curiosity or insight the students. This  
kind of educational reform will not enable you to assumes  
the role of leadership. As god-fearing community you cannot  
discharge your responsibilities unless you wrest this leader-  
ship from the secular community.

.....  
.....  
.....  
.....  
.....  
.....  
.....

- e. I bought a newspaper (or/but) I didn't read it
- f. It is nice house (and/or) I want to buy it
- g. My mother likes music (as well as/or) my father
- h. Don't come here (for/yet) I didn't invite you to
- i. Pay first (then/or) you can bring your bag
- j. It's hard to understand (because/and) I didn't read it

## E. Speaking and Writing

1. Discuss with your friend(s) about one of the following topics!
  - Education makes people excel
  - How to make our leadership better
  - How to improve our education better
  - Islam obligates Moslem to gain knowledge
  - The characteristics of good leadership
2. Write short passage in English well in about 200-300 words based on the topics below!
  - Indonesian needs a good leadership
  - I want to be leader of my family
  - Education is one of my needs
  - How do I have to be a leader
  - I love my leadership of my nation

## F. Further Reading

For more detailed discussion about articles, you may consult the following books.

Marius, Richard and Wiener Harvey s, *The Mc.Graw-Hill College-  
Handbook*. (Mc.Graw-Hill College-Handbook. 1985).  
pp. 125-126.

Murphy, Raymon, *Essential Egnlish Grammar in Use*, (Cambrige  
University Press. 1990),, pp. 206-207.

Warriner's, *English Grammar and Composition* (7<sup>th</sup> ed), (Harcourt  
Brace and World, Inc., 1963),pp.62-63.

## UNIT 9

### ISLAM AND EDUCATION REFORM

- A. Before doing reading passage, find each meaning of the following new and important words in your either bilingual or monolingual dictionary!**

development (n)	interpretation (n)
contemporary (adj)	evolve (v)
resurrected (v)	theology (n)
funeral (n)	scientific (adj)
campaign (n)	undergraduate (adj)
undercut (v)	establish (v)
rigidity (n)	change (v)
reform (v)	structure (n)
struggle (v)	generate (v)
divinity (n)	reply (v)

- B. Read the following reading passage carefully!**

Perhaps the most spectacular development in Islamic education in contemporary Islam has occurred in Turkey, where, after a quarter of a century's official total ban, it resurrected itself through sheer public pressure. Voices had been raised from different parts of country complaining that, owing to the nonavailability of qualified personnel, the dead had sometimes to be buried without proper funeral services. At last, with the

introduction of democracy [i.e., a multiparty system] in 1946, the Republican party [Ataturk's party] saw that the opposition party [the democratic party] might successfully campaign on the issue of freedom of religious education. The Republican leader, Inonu, decided to undercut the opposition and established an imam-hatip school [school for training imams and khatibs] in 1948. By 1949 the Faculty of Theology [İlahiyat faculties] was established within Ankara University. In the national parliament much anxiety was expressed lest the new faculty of theology should once again help generate the rigidity and obscurantism of the old madrasas. The Minister of National Education replied that the proposed faculty of theology was a natural result of the reform processes set in motion by Ataturk and furthermore said;

This idea is essentially of a nature that will put to rest our friends' anxieties. We are not of the opinion that the old madrasa should be revived... school and madrasa, beginning with the Tanzimat, lived side by side for a hundred years and bred people who had two different types of mentality. This person with a two-fold mentality rolled through a whole century with an inner struggle. The Faculty of Divinity that we are about to establish will not work with this mentality.... The faculty of difinity will be established as a scientific body....

The faculty of difinity will be a torch of light like other scientific institutions.

It is apparent that at this stage the imam – hatip schools and the faculty of theology were thought of as being quite separate from one another, since there is no mention of any idea of linking the two. The schools were to produce religious functionaries like imams and khatibs, while the faculty of theology was to be the intellectual center for a scientific understanding [and

interpretation] of islam. A decade later, in 1959, the idea of establishing higher islamic institutes was mooted. With these institutes, the external structure is complete enough, but the curricula are still evolving. The curriculum of the ankara faculty of theology, for example, was changed for a last time in 1976. At present [1977] there are 249 imam hatip schools and eight higher Islamic institutes [with a four –year curriculum ] throughout the country. At the university level, there is the faculty of theology at Ankara and the faculty of Islamic sciences [Islam ilimleri fakultesi ] at the Ataturk university in Erzerum established in 1971, each with a five – year undergraduate training course. And at the University of Istanbul, within its faculties of letters, there is an institute of Islamic studies.

### C. Comprehension Exercises

1. Before each statement, write ‘T’ for true and ‘F’ for false according to the passage above!
  - a. .... The most spectacular development in Islamic education in contemporary Islam has occurred in Malay
  - b. .... It resurrected itself through public transportation
  - c. .... The democratic party is the opposition of Republican party (Ataturk’s party)
  - d. .... The Republican leader established the school training imams and khotibs
  - e. .... In 1949, was established at Ankara University
  - f. .... The minister of national education supported of making Faculty of Theology



- g. .... The minister said that The faculty of Divinity will not be a torch of light like other scientific institutions
- h. .... The school were to produce religious functionaries like imams and khotibs
- i. .... The faculty of theology was to be the intellectual centre for for a scientific understanding
- j. .... The idea of establishing the higher Islamic institute was mooted

2. Answer the following questions on the basis of what is stated or implied in the passage above!

- 1) when did Turkey resurrected itself through sheer public pressure?
  - a. after they became a nation
  - b. after a quarter of century's official total ban
  - c. after they restructured they education
  - d. after they made a change of educatriuon system
  
- 2) when did they introduce the demoacracy system?
  - a. in 1991
  - b. in 1987
  - c. in 1967
  - d. in 1946
  
- 3) The opposition of Republican party is
  - a. United Party
  - b. Freedom Party
  - c. Democracy Party
  - d. National Party

- 4) When did the Republican Party leader establish imams and hatibs school?
- in 1984
  - in 1894
  - in 1948
  - in 1949
- 5) Which University was Faculty of Theology established?
- Turkey University
  - University of Theology
  - University of Republican
  - Ankara University
- 6) the Minister of National Education replied that
- The proposed Faculty Theology is unimportant
  - Faculty Theology will not emerge in Turkey
  - Faculty Theology will cost much money
  - The proposed Faculty Theology was as natural result of the reform processes of Ataturk.
- 7) The followings are the repliement of National Education minister, except.....
- they will not revived the old madrasa
  - the faculty of divinity won't work with mentality
  - Divinity factuly will be established as a scientific body
  - The Divinity faculty will not be established in Turkey
- 8) What was the school established for (according to passage above?)
- for scientific body

- b. for religious functionaries
  - c. for a center of intellectual understanding
  - d. for development of mentality
- 9) What was Faculty Theology established for?
- a. for social intercourse only
  - b. for a center of scientific understanding of Islam
  - c. for national purposes of educational system
  - d. for developmental individual mentality

- 10) When was Faculty of Islamic Science established at Ataturk University in Erzerum?
- a. in 1974
  - b. in 1972
  - c. in 1917
  - d. in 1971

3. Answer the following questions based on the passage above!

- a. When did Turkey's spectacular development in Islamic education occurred?

.....

.....

.....

.....

- b. What were the complaining of parts of the country in Turkey (in terms of social services)?

.....

.....

.....

.....

c. What was the success campaign about done by the democratic party?

.....  
.....  
.....  
.....

d. What did the Minister of National Education reply (in terms of establishing of Faculty of Theology?)

.....  
.....  
.....  
.....

e. Why were the imams and hatibs school and the Faculty of Theology thought separately each others?

.....  
.....  
.....  
.....

f. What was the School established for? And what was Faculty of Theology established for?

.....  
.....  
.....  
.....

g. When was the curriculum of the Ankara Theology Faculty changed? Why?

.....  
.....  
.....  
.....

h. In 1977, how many imams hotibs school and higher Islamic institute in Turkey?

.....  
.....  
.....  
.....

i. When was the Faculty of Islamic Sciences established at the Ataturk University?

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.....  
.....  
.....

j. Why did the Minister of National Education say about the Faculty of Divinity?

.....  
.....  
.....  
.....

4. Fill in the blank space with the missing word (words) of the following text! Try not to see the previous text!

It is apparent that at this stage the imam – hatip schools and the faculty of theology were thought of as being quite separate from one another, since there.....no mention of any idea of linking the two. The schools .....to produce religious functionaries like imams and khatibs, while the faculty of theology.....to be the intellectual center for a scientific understanding [and interpretation] of Islam. A decade later, in 1959, the idea of establishing higher Islamic institutes .....mooted. With these institutes, the external structure .....complete enough, but the curricula ..... still evolving. The curriculum of the Ankara Faculty of Theology, for example,.....changed for a last time

in 1976. At present [1977], there .....249 imams hatibs schools and eight higer Islamic institutes [with a four –year curriculum] throughout the country. At the university level, there .....the Faculty of Theology at Ankara and the faculty of Islamic sciences [Islam Ilimleri faculties] at the Ataturk university in Erzerum established in 1971, each with a five – year undergraduate trining course. And at the University of Istanbul, within its faculties of letters, there .....an institute of Islamic studies.

5. Translate the following paragraph into Indonesian welll

Perhaps the most spectacular development in Islamic education in contemporary Islam has occurred in Turkey, where, after a quarter of a century's official total ban, it resurrected itself through sheer public pressure. Voices had been raised from different parts of country complaining that, owing to the non-availability of qualified personnel, the dead had sometimes to be buried without proper funeral services. At last, with the introduction of democracy [i.e., a multiparty

.....  
system] in 1946, the Republican party [Ataturk's party] saw that the opposition party [the democratic party] might successfully campaign on the issue of freedom of religious education.

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**D. Grammar Review and Exercises**

**1. Grammar Review: Conjunctions II (Subordinating Conjunctions)**

**Definition**

Subordinating Conjunctions are conjunctions that join dependent or subordinate sections of a sentence to independent section or to other dependent sections. The common subordinate conjunctions are; *after, although, as, because, if, once, rather than, since, that, unless, until, when, whenever, where, wherever, so that, while, even though, etc.*

**Example:**

- I will go out *if* I am better
- We can do nothing *as* he refuses
- He couldn't go *because* he was sick
- We eat *so that* we may live
- He will succeed *since* he has studied hard
- They worked hard *even though* they were tired

**Discussion**

Subordinating conjunctions have at least made eight functions or usages based on their implies in a sentence. The following

are basic usages of each:  
(pay attention to each example!)

1. additional Information

He made a promise *that* he would return soon  
I don't know *if* I am going to Jakarta

2. reason

Turkey is an advanced nation *for* they respect their theology  
I don't like him *since* he is very contented

3. influence

He ran so fast *that* he made himself tired  
I always study hard *so that* I earned good marks

4. purpose

My mother exercises everyday *in order* she is stronger  
He comes early *so that* he will not be late

5. condition

I will go out tomorrow *if* it is fine  
She should have been here *if* she came here earlier

6. concession

He is a honest man *though* he is a poor man  
He worked hard *even though* he was tired

7. comparison

Alex is more cleverer *than* I (am)  
She is *as good as* she is wise

8. time

You can sit down *while* I stand  
Wait here *until* I return!

2. Grammar Exercises 1

Make sentences by joining two separated sentences by using the appropriate following sub-ordinating conjunctions; *when,*



*after, where, that, yet, for, because, and until!*

1. It is apparent. The teaching of the two studies is separated
2. We didn't have class. The teacher was absent.
3. Wait here! I take you
4. I don't know. He live in Jakarta
5. I left home. My father arrived home
6. Islamic education have been changed. Turkey succeed in developing sciences
7. She is very rich. She is very contented
8. Islam needs a good leadership. The west doesn't like Islam
9. My car didn't start. The battery was dead
10. He drank water. He was thirsty

### 3. Grammar Exercises 2

Fill in the blank space by the appropriate sub-ordinating Conjunctions of the followings: *whereas, that, although, so, as, and while!*

1. She teaches English.....Mr. Farid does (teaches English).
2. I don't like music.....my sister loves it very much
3. I will keep studying English.....I don't like it
4. The text is easy to understand.....I find it easy to answer the questions
5. He wrote book until late night.....his brother slept early.
6. Benny said something.....I didn't understand
7. I didn't eat.....I was hungry
8. Rick isn't wearing a coat.....the weather is cold

9. He ran fast.....he was tired

10. I am writing a letter ..... my mother is reading newspapers

#### 4. Grammar Exercises 3

Make sentences by using the following sub-conjunctions and Make sure your sentences are as short as possible!

1. even though
2. nevertheless
3. whenever
4. where
5. wherever
6. so that
7. what ever
8. even if
9. in order
10. while
11. after
12. although

#### E. Speaking and Writing

1. Make a simple dialogue with your friend(s) about one of the following topics. Support your own rational reasons based on your experiences, as well as from written sources; scientific book, journal, or newspapers
  - Islamic sciences need to be developed
  - The establishing of Faculty of Theology is important
  - We need Theology as well as Divinity
  - I love Islamic Education
  - Every higher university has to serve Theology

2. Write short passage in English well in about 200-300 words based on the following topics below!

- Theology is my favorite faculty
- Islamic Studies

## F. Further Reading

For more detailed discussion about articles, you may consult the following books.

Marius, Richard and Wiener Harvey s, *The Mc.Graw-Hill College-Handbook*. (Mc.Graw-Hill College-Handbook. 1985). pp. 125-126.

Murphy, Raymon, *Essential Egnlish Grammar in Use*, (Cambrige University Press. 1990)., pp. 206-207.

Warriner's, *English Grammar and Composition* (7<sup>th</sup> ed)., (Harcourt Brace and World, Inc., 1963).pp.62-63.

## UNIT 10

### ISLAM AND HISTORY

- A. Before doing reading passage, find each meaning of the following new and important words in your either bilingual or monolingual dictionary!**

emerge (v)	novelty (n)
jew (n)	communal (adj)
sustain (v)	reassurance (n)
irreversible (adj)	sacred (adj)
suspend (v)	preserve (v)
plane (n)	submit (v)
pass by (v)	contain (v)

- B. Read the following passage carefully so as understand its content comprehensively!**

Muslims are defined not only by a religious way and by the cultural forms in which they live, but also by the historical development out of which they emerged. Just as Jews and Christians find in the understanding of their own history a model for their religious lives, so Muslims see in the understanding of the history of Islam an exemplary model that helps

sustain both their personal and communal identities. Life is lived in the historical plane, where God is believed to have revealed his will definitively through prophets, signs, and mighty acts. Change and flow are natural, but people cannot merely fatalistically accept whatever happens; their behavior must be intentional and will involve crucial decisions. Opportunities come and sometimes pass by, never to be repeated. Responsible living requires making hard choices. History in the biblical and Islamic traditions is an irreversible process in which fateful consequences are decided, either in close covenant relationship with God or, perilously, outside of it.

Muslims study their history in order to adjust their present course in conformity with its teachings about God's providential acts. To become a Muslim is to submit to this history and be formed by it. As in Judaism and Christianity, there is also a forward-looking attitude that believes that the goal of history is in God's hands. History thus becomes a way of proceeding in life, suspended between the definitive events of the religious community's original constituting and development and its ultimate goal, "Judgment Day," when God gathers all people to a final reckoning and holds individuals responsible for their acts.

According to all three Abrahamic religions, revelation in the form of scriptural guidance has come down from God. Although natural life contains certain cycles and patterns of repetition, such as the seasons and the recurring generations of plant, animal, and human life, historical existence is essentially one-directional and "linear" and thus full of novelty and suspense. The cumulative history of the past provides crucial indicators and lessons as well as reassurances. Islamic sacred history contains some of what the Bible also preserves, such as memories of Abraham, Moses, Solomon, Mary, Jesus

and other exemplary persons. In all the Abrahamic religions historical events are remembered and interpreted as revelatory of God's providence and purposes for humankind. The record of Islam's origins and development contains, for Muslims, the wonderful story of the people of God in a language and with persons, events, and places of their own.

(Adapted from F.M. Denny. *Islam*. pp.10-11)

### C. Comprehension Exercises

1. Circle (T) if the statements are true and (F) if the statements are false according to the first paragraph!
  - a. (T – F) We can notice someone is a Muslim from his religious live.
  - b. (T – F) Islam and history have close relationship.
  - c. (T – F) Every human's deed is only based on the natural change and flow.
  - d. (T – F) History in Islamic traditions is an irreversible process without any consequences.
  - e. (T – F) Unlike Jews and Christians, Muslims regard the understanding of Islamic history as significant factor in forming their identities.
  - f. (T – F) Muslims have to sustain their personal and communal identities in this life.
  - g. (T – F) As Muslims, they are to decide to have close covenant relationship with God.
  - h. (T – F) God has revealed His will through history.
  - i. (T – F) People should behave on the basis of their goal and involve their own decision.

j. (T – F) History in the Islamic tradition can be improved depends on the situation.

2. Answer the following questions based on the last two paragraph of the above text. Cross a, b, c, or d that's considered to be the best answer.

- 1) The aim that Muslims study their history that is to ...
  - a. compare among Muslims, Jews, and Christians
  - b. adjust present course with the teachings about God's providential acts
  - c. understand Muslims' personal identities
  - d. know how to be a Muslim
  
- 2) The goal of history is ...
  - a. to form a Muslim
  - b. as a way of proceeding in life
  - c. in God's hands
  - d. to be learned by Muslims
  
- 3) 'Judgment Day' means ...
  - a. when people are dead
  - b. a day which Muslims have to responsible their life
  - c. when people are gathered to a final reckoning
  - d. a day for historical responsibility
  
- 4) 'To become a Muslim is to submit to this history and be formed by it.' It refers to ...
  - a. Muslim
  - b. to submit
  - c. God's providential acts

- d. History
- 5) In the final reckoning, people responsible their acts ...
- individually
  - together with others
  - together with Muslims -
  - through Muslims gathering
- 6) Revelation in the form of scriptural guidance has come down from God. This opinion is according to ...
- Abraham
  - history
  - three Abrahamic religions
  - God
- 7) The followings are the contents of Islamic history, EXCEPT ...
- memories of Abraham
  - the recurring generations of human life
  - the story of Moses
  - memories of Jesus
- 8) Historical events are remembered and interpreted as revelatory of God's providence and purposes for ...
- God
  - Abraham
  - Humankind
  - Muslims
- 9) Islamic sacred history contains some of what the Bible also preserves. The clause means ...
- Both Islamic and Christians have the same history



- b. There has been mentioned in the Bible some things that are covered in Islamic history
- c. The contents of the Bible are taken from Islamic history
- d. Islamic history also covers what are in the Bible

10) Three Abrahamic religions are ...

- a. Islam, Muslim, and Christianity
- b. Judaism, Christianity, and Islam
- c. Jews, Judaism, and Christians
- d. Christianity, Jews, and Muslims

3. Answer the questions briefly using complete sentences! Your answer should be based on the passage.

a. Explain the relationship between Islam and its history!

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b. Explain the role of history in Muslim's life!

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c. How come does the history can form a Muslim?

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d. Why do Muslims study their history?

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e. What consequences are included in the process of history and Islamic traditions?

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f. When is someone called a Muslim?

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g. What does the Islamic history contain?

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h. What does "Live is lived on the historical plane" means?

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.....

i. What do the Abrahamic religions say about revelation?

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.....  
.....

j. In what ways are the Muslims defined?

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.....  
.....

4. Find the words or phrases in the passage which mean more or less the same as the following! The numbers in brackets show the paragraph numbers.

- 1) (of a person) believing in and practicing a religion (par. 1)
- 2) chance to do something (par. 1)
- 3) religion of the Jewish people (par. 2)
- 4) having modern ideas (par. 2)
- 5) a day when God asks for people's responsibilities of their acts (par. 1)
- 6) in lines (par. 3)
- 7) something unusual or new (par. 3)
- 8) person who teaches religion and claims that his teaching comes directly from God (par. 1)
- 9) holy writings of a religion (par. 3)
- 10) change or correct something to make it right (par. 2)

5. Translate the following paragraph into Indonesian well!

Muslims study their history in order to adjust their present course in conformity with its teachings about God's providential acts. To become a Muslim is to submit to this history and be formed by it. As in Judaism and Christianity, there is also a forward-looking attitude that believes that the goal of history is in God's hands.

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**D. Grammar Review and Exercises**

**1. Grammar Review : Present (simple, continuous, perfect, perfect continuous)**

**a. Present Simple**

The Simple Present expresses daily habits or usual activities, general statements of facts. The simple present is also used for events or situations that exist always, usually or habitually.

The pattern of Present Simple is **S + V<sub>1</sub>**

For example:

- Muslims study their history in order to adjust their present course.
- Natural life contains certain cycles and patterns of repetition.
- Most people learn to read the Koran when they are children.
- It doesn't hard to be a Muslim.
- The sun rises in the east.

**b. Present Continuous**

We use Present Continuous as follows:

- 1) to express an activity that is happening at or around the time of speaking.

Example: *We are learning English now.*

We are not learning Math.

- 2) to indicate an arranged future action.

Example: *I'm visiting my great-grandmother tomorrow.*

Now I'm forty, I'm retiring at fifty-five.

- 3) to express an action that covers the present time, though it need not be happening at this moment.

Example: *My friends are building their own house.*

They are looking for somewhere to live.

The pattern of Present Continuous is **Be (am, is, are) + V-ing**

### c. Present Perfect

Present Perfect Tense expresses states and actions which happened in the past but related to the present time. The past participle is one of the principal parts of a verb. We can use the present perfect with **just, already, and yet.**

The basic pattern of present perfect is **have/has + past participle.**

For example:

- Revelation in form of scriptural guidance has come down from God.
- The students have finished chapter five.
- He has already interviewed ten candidates.
- I haven't finished my work
- I have just read the Islamic history.

#### d. Present Perfect Continuous

Present Perfect Continuous refers to past actions related to the present. Its special use is that it emphasizes the length of time an action has taken and is often used in answering the question **how long?** The action is still continuing or only just finished.

The pattern of Present Perfect Tense is **have/has+been+V-ing**.

We can use time expression with **since** and **for** in present perfect continuous.

For example:

- Prices have been gradually rising for several years.
- I've been working for five hours non-stop.
- I've been studying English at this school since January.
- He has been working here since 1975.
- Adam has been sleeping for two hours.

#### 2. Grammar Exercises 1

Complete the sentences by using the words in parentheses. Use Simple Present or Present Continuous.

- Shhh. The baby (sleep) \_\_\_\_\_. The baby (sleep) \_\_\_\_\_ for ten hours every night.
- Right now I'm in class. I (sit) \_\_\_\_\_ at my desk. I usually (sit) \_\_\_\_\_ at the same desk in class every day.
- Ali (speak) \_\_\_\_\_ Arabic. Arabic is his native language, but right now he (speak) \_\_\_\_\_.

English.

- d. Our teacher (stand, not) \_\_\_\_\_ up right now. She (sit) \_\_\_\_\_ on the corner of her desk.
- e. It's 6.00 P.M. Sarah is at home. She (eat) \_\_\_\_\_ dinner. She always (eat) \_\_\_\_\_ dinner with her family around six o'clock.
- f. It (rain, not) \_\_\_\_\_ right now. The sun (shine) \_\_\_\_\_, and the sky (be) \_\_\_\_\_ blue.
- g. (Rain, it) \_\_\_\_\_ a lot in southern Singapore?
- h. Look out the window. (Rain, it) \_\_\_\_\_?
- i. It's 7.30 A.M. and the Ibrahims are in their kitchen. Mrs. Ibrahim (sit) \_\_\_\_\_ at the breakfast table. She (read) \_\_\_\_\_ the morning paper. She (read) \_\_\_\_\_ the newspaper every morning.
- j. Aisah (take, not) \_\_\_\_\_ the bus to school every day. She usually (walk) \_\_\_\_\_ instead.

### 3. Grammar Exercises 2

Give Suitable short answers to these questions. Then add a statement or question!

- a. Has it rained today?
- b. Have you had to do overtime at work or study for a school exam this week?
- c. Have you blown your nose during the past five minutes?
- d. Has there been a change of government in your country during the past year?

- e. Has the standard of living in your country risen during this century?
- f. Have you been able to save much money?
- g. Have you seen much improvement in the housing situation during the past decade?
- h. Have you already decided on your career?
- i. Has the human race become wiser nowadays?
- j. Have you been in this room for the past hour?

#### 4. Grammar Exercise 3

Complete the sentences! Use Present Continuous or Present Perfect Continuous! -

- a. Musa isn't studying right now. He (watch) \_\_\_\_\_  
\_\_\_\_\_ TV. He (watch) \_\_\_\_\_ TV since  
seven o'clock.
- b. Karina is standing at the corner. She (wait) \_\_\_\_\_  
\_\_\_\_\_ for the bus. She (wait) \_\_\_\_\_ for  
the bus for twenty minutes.
- c. Right now we're in class. We (do) \_\_\_\_\_ an  
exercise. We (do) \_\_\_\_\_ this exercise for a  
couple of minutes.
- d. Farid and Hafid (talk) \_\_\_\_\_ on the phone  
right now. They (talk) \_\_\_\_\_ on the phone  
for over an hour.
- e. I (sit) \_\_\_\_\_ in class right now. I (sit) \_\_\_\_\_  
\_\_\_\_\_ since ten minutes after one.
- f. You look busy right now. What (you, do) \_\_\_\_\_  
\_\_\_\_\_?
- g. I (work) \_\_\_\_\_ on my physics experi-  
ment. It's a long and difficult experiment.
- h. How long (you, work) \_\_\_\_\_ on it?
- i. I started planning the experiment last January. I (work)



- \_\_\_\_\_ on it since then.
- j. I am (stand up) \_\_\_\_\_ now. How long  
(you, stand up) \_\_\_\_\_ there?

### E. Speaking and Writing

1. Discuss with your friend(s) about "The Influence of Islamic History in Globalization Era". Support your argument or idea with rational reasons based on your personal experiences, observations, and written sources.
2. Write an English composition in about 200-300 words on one of the list below or other topics which interest you much. Use the tenses that have been explained before. Support your ideas with facts, your experiences, and written sources.
  - Muslim's nowadays appreciation toward the Islamic history
  - The most important thing should be done by a Muslim
  - To learn history is something interesting
  - I am Proud to be a Muslim

### F. Further Reading

For more detailed discussion about Tenses, you may read the following books.

Betty S. Azar, *Fundamentals of English Grammar*, (New Jersey: Prentice Hall Inc, 1992).

Ona Low, *Grammar for Everyday Use*, (London: Collins ELT, 1986).

Raymond Murphy, *English Grammar In Use*, (Cambridge: Cambridge University Press, 1985).

## UNIT 11

# THE GROUNDWORK OF ISLAMIC CIVILIZATION

### A. Before reading the passage, find out the meaning of each following words!

civilization (n)	groundwork (n)
recognize (v)	regard (v)
consciousness (n)	ultimate (adv)
certainty (n)	conviction (n)
to nourish (v)	soul (n)
sublime (n)	magnanimity (n)
conceive (v)	sacrifice (v)
peculiar (adj)	establish (v)
paganism (n)	worship (n)
to pave (v)	interminable (n)

### B. Read the following passage carefully !

Unlike western civilization, the civilization of Islam is built upon a spiritual base in which man is first and foremost called upon to recognize ultimate reality and to realize his position in the world with regard to that reality. Whenever man's consciousness of this relation reaches the point of certainty and conviction, that conviction will demand of him ever to

discipline himself, to cleanse his soul, and to nourish his heart as well as his mind with the sublime principles of magnanimity, contentment, brotherhood, love, charity, and piety. On the basis of such principles man will then organize his economic life. Such progression is the foundation of Islamic civilization as the revelation of Muhammad conceived it. It is first and foremost a spiritual civilization. In it, the spiritual order constitutes the groundwork of the system of education, of personal and social morality. The principles constituting the moral order in turn constitute the groundwork of the economic system. It is therefore not permissible in this civilization that any moral principle be sacrificed for the sake of economic system.

In this author's opinion, it is this conception peculiar to Islamic civilization that is capable of bringing mankind to a sure realization of happiness and felicity. Should it ever become firmly established in the minds of men, and should it come to dominate this world as western civilization has come to dominate it today, mankind will lead a different life. The current ideologies will be washed away, and nobler moral principles will take over the solution of the chronic crises of the present world. In both East and West, men have been trying to find solutions to these crises without anyone's realizing—not excluding The Muslims themselves—that Islam offers to them certain and guaranteed solutions. The western people are today groping for a new spiritual seriousness, which might save them from the paganism in which they have allowed themselves to fall and from the worship of wealth which has been at the root of their misery and interminable wars. The western peoples are seeking to discover this new spiritual seriousness in the religions of India and the Far East, when it has been right here close to them all the time, established once and for all, and clearly elaborated in the Qur'an, as well as given its highest exemplification in the

life and sayings of the Prophet Muhammad.

It is not my intention to predict here the role of Islamic civilization or to analyze its system. Such work would by itself occupy a volume of this size or even larger. But I do think it imperative to characterize that civilization in general now that I have pointed to the spiritual basis on which it stands. Therefore, I hope to give an idea of the nature of Muhammad's call and thereby to pave the road for further and more complete research and study.

(Adapted from Muhammad Haykal, *The Life of Muhammad*, p. 520)

### C. Comprehension Exercises

1. Decide whether the following statements are true (T) or false (F) according to the passage. Then circle the available letter T for true or F for false.
  - a. (T - F) Islamic civilization is built upon a spiritual base as well as western civilization.
  - b. (T - F) When man has reached his conviction, he becomes a discipline man.
  - c. (T - F) The principle of magnanimity, brotherhood, and charity will then make man be able to manage his economic life.
  - d. (T - F) One of the foundations of Islamic civilization is that a man can organize his economic life.
  - e. (T - F) Furthermore, spiritual civilization becomes the basis of educational system and social morality.
  - f. (T - F) Islamic civilization brings mankind to happiness and felicity.
  - g. (F - T) Nowadays, Islamic civilization has come to dominate the world.

- h. (F – T) People has realized that Islam offers certain and guaranteed solution to every crises.
- i. (T – F) The western people change their spiritual seriousness into the religions of India and the Far East.
- j. (T – F) According to the author's idea, the passage tries to elaborate the role of Islamic civilization and its system.
2. Answer the following questions based on the above passage. Cross a, b, c, or d as you considered to be the best answer!
- 1) Islamic civilization was built ...
- as a present reality
  - as a result of western civilization's weaknesses
  - in order that man can realize his position in the world
  - in order that western people admit that civilization of Islam is better
- 2) Bellows are the principles that man can organize his economic life, **except** ...
- brotherhood, love, charity
  - discipline, magnanimity, clean
  - magnanimity, contentment, piety
  - brotherhood, contentment, charity
- 3) 'In *it*, the spiritual order constitutes the groundwork of...'  
(par. 1). *It* refers to ...
- the revelation
  - economic life
  - sublime principles
  - Islamic civilization

- 4) The followings are happened when Islamic civilization has dominated the world, **except** ...
- Eastern and Western ideologies will solve the chronic crises
  - Mankind will get realization of happiness and felicity
  - Nobler moral principles become the solution of the crises
  - Eastern and Western ideologies will be eliminated
- 5) In Islamic civilization, the spiritual order constitutes ...
- the groundwork of educational system and morality
  - the principles that man will organize his economic life
  - the principles of magnanimity, contentment, and brotherhood
  - a, b, and c are correct
- 6) Where do the western people seek their new spiritual seriousness?
- to the East and West
  - to the religions of India and the Far East.
  - to the Islamic religion
  - to the Qur'an
- 7) When the Islamic civilization come to dominate the world, the current ideologies will be washed away, replaced by ...
- East and West spiritual seriousness
  - India and the East's religions
  - The nobler moral principles
  - Western principles

- 8) The Western people are today groping for a new spiritual seriousness. The synonym of the underlined word is...
- a. finding                      b. having  
c. seeking                      d. waiting
- 9) What is not permissible in the civilization to be sacrificed for the sake of the economic system?
- a. moral principles              b. the spiritual order  
c. economic life                d. brotherhood
- 10) Bellows are not the author's intention, **except** ...
- a. to predict the role of Islamic civilization  
b. to analyze the system of Islamic civilization  
c. to give the characters of civilization  
d. to give an idea of the nature of Muhammad's call

3. Answer the following questions using complete sentences according to the passage!

- a. Explain briefly the strength of Islamic civilization compared with other ones!

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.....  
.....

- b. What is the groundwork of Islamic civilization?

.....  
.....  
.....

- c. What progression becomes the foundation of Islamic civilization?

.....  
.....

d. What consequence man has to take in line with the civilization of Islam is built upon a spiritual base?

e. What progression becomes the foundation of Islamic? What is the prove that Islam offers certain and guaranteed solution to the crises?

4. Find out the meaning of each words below ! Then complete the following text using the words in list !

subjugation	determinism	objections	civilization	guide
prevent	degradation	constitute	happiness	iman
research	object	accomplishment		

I am nonetheless certain that Qur'anic civilization will conquer the world if a group of '*ulama*' rise today to call for it in a progressive, open, and scientific manner. This ..... addresses itself to both the heart and reason. It appeals to all men and all people; no vested interests and no prejudices will be able to ..... their movement toward it. Nor is it required that such '*ulama*' have anymore than a genuine ....., and that they sincerely call men to God. Then will mankind find their ..... in this fraternity in God as they found it in the Prophet's time.

The ..... of the period of the Prophet and of that of his immediate successors ..... evidence for my



claim, advanced in the preface to this work, that scientific ..... into the spiritual revolution which Muhammad initiated in this world will ..... mankind to the new civilization toward which it has been groping. There is no doubt whatever in this regard. Western men of knowledge ..... to this claim by deploring the spirit dominating Islamic civilization. On the basis of these ....., they accuse Islam of causing the decay and ..... of the Muslim peoples. The most important of these objections is the claim that the .....of Islam weakens the will of its people, disables them from participating in the struggle for existence, and brings about their decadence and .....

5. Translate the following paragraph into Indonesian well!

Unlike western civilization, the civilization of Islam is built upon a spiritual base in which man is first and foremost called upon to recognize ultimate reality and to realize his position in the world with regard to that reality. Whenever man's consciousness of this relation reaches the point of certainty and conviction, that conviction will demand of him ever to discipline himself, to cleanse his soul, and to nourish his heart as well as his mind with the sublime principles of magnanimity, contentment, brotherhood, love, charity, and piety.

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## D. Grammar Review and Exercises

### 1. Grammar Review : Past Tense (Simple Past, Past Continuous, Past Perfect, and Past Perfect Continuous)

#### a. Simple Past

The Simple Past is used to talk about activities or situation that began and ended in the past. The emphasis is on the action itself, or on the surrounding circumstances at the time, not on the present effect.

The pattern of Simple Past is S + V<sub>2</sub>

We use the adverb of time of *yesterday, last night, two days ago, in 1990* in the Simple Past.

For examples:

- For the first time the Prophet Muhammad conceived the revelation when he was forty years old.
- The Western people started to seek a new conviction that might save them from the paganism.
- She passed her examination because she studied hard last night.

#### b. Past Continuous

The Past Continuous expresses an activity that was

happening at a point of time in the past or at the time of another action. The past continuous emphasizes the duration of an action that happened in the past and is now finished.

The pattern of Past Continuous is Be (was, were) + V<sub>ing</sub>

For examples :

- I *was eating* dinner when a friend of mine came in.
- While I *was doing* my homework, my roommate *was watching* TV.
- We were waiting for a bus for a whole hour yesterday.
- At three o'clock yesterday, they were inviting us to come to the meeting.

### c. Past Perfect

We use Past Perfect to express a past event that happened before another past event.

The pattern of Past Perfect is Had + V<sub>3</sub>

For examples:

- Western people changed their spiritual seriousness after they *had found* a new one.
- The European settlers went to the continent after Christopher Columbus *had landed* there.

### d. Past Perfect Continuous

Past Perfect Continuous emphasizes that one action had been happening earlier than another, and that the earlier

action had lasted for some time.

The pattern of Past Perfect Continuous is :

Had + been + V<sub>ing</sub>

For examples:

- Although he *had been living* in England for some years, he still spoke very little English.
- I felt completely tired yesterday because I *had been working* hard all day.

## 2. Grammar Exercises 1

Complete the following sentences using the words in parentheses. Use *Simple Past* or *Past Continuous*.

- Sally (eat) \_\_\_\_\_ dinner last night when someone (knock) \_\_\_\_\_ on the door.
- I began to study at seven last night. Burhan (come) \_\_\_\_\_ at seven-thirty. I (study) \_\_\_\_\_ when Burhan (come) \_\_\_\_\_.
- While I (study) \_\_\_\_\_ last night, the phone (ring) \_\_\_\_\_.
- My parents (call) \_\_\_\_\_ him last night while we (watch) \_\_\_\_\_ TV.
- My mother called me around five. My sister came home a little after that. When she (come) \_\_\_\_\_ home, I (talk) \_\_\_\_\_ to my mother on the phone.
- Yesterday afternoon I (go) \_\_\_\_\_ to visit my uncle's family.
- When I (get) \_\_\_\_\_ there around two o'clock, my uncle (be) \_\_\_\_\_ in the yard.

- h. Yesterday Salma and Salwa (go) \_\_\_\_\_ to the zoo around one o'clock. They (see) \_\_\_\_\_ many kinds of animals and (have) \_\_\_\_\_ a few adventures.
- i. I (try) \_\_\_\_\_ to study by candlelight because the lights (go out) \_\_\_\_\_.
- j. When we (walk) \_\_\_\_\_ along the street, one of my friends (lose) \_\_\_\_\_ her wallet.

### 3. Grammar Exercises 2

Combine these sentences using 'because' and the Past Perfect.

*Example:* My best friend, Umar, was no longer there.

He went away.

My best friend, Umar, was no longer there *because he had gone away.*

- 1) He failed the final examination.  
He did not study seriously before.
- 2) Ali no longer had his car.  
He sold it.
- 3) I didn't recognize Mrs. Faizah.  
She changed a lot
- 4) Deni was very upset.  
He did not remember to bring his assignment to campus.
- 5) I invited Ana to dinner last night but she couldn't come.  
She arranged to do something else.
- 6) I refused to see the pyramids.  
I already saw them.
- 7) Queen Elizabeth II was crowned.  
Her father died.
- 8) The house was very quiet.

- Everybody went to bed.
- 9) We couldn't meet her.  
She left for Bandung.
- 10) He went to office by his car.  
He repaired the car.

#### 4. Grammar Exercises 3

Use Past Perfect or Past Perfect Continuous form to complete each of these sentences. Add a further sentence in each case!

Example: Our team was delighted because ...  
Our team was delighted because we had won the match.

- a. Indonesian people was worried because ...
- b. Syaifullah still had not got a job although he ...
- c. My aunt adopted the kitten which she ...
- d. My grandfather retired at seventy-five after ...
- e. Some years before he retired, he ...
- f. He didn't buy the cottage until he ...
- g. Columbus reached the West Indies after ...
- h. My boss told me that ...
- i. I took the bad egg back to the shop where ...
- j. This was the first time he ...

#### E. Speaking and Writing

1. Discuss with your friend(s) about the following questions. Support your argument or idea with rational reasons based on your personal experiences, observations, and written

sources.

- Explain briefly about the ultimate reality that is faced by man in the world at present!
  - What is man's position in the world from Islamic point of view?
  - When will the civilization of Islam dominate the world and what changes will it bring to man's life?
2. Write an English composition in about 200-300 words on one of the list below or other topics which interest you much. Use the tenses that have been explained before. Support your ideas with facts, your experiences, and written sources.
- Islamic Civilization vs Western Civilization
  - The Phenomenon of Nowadays Civilization from Islamic Point of View
  - How to Apply Islamic Civilization in Daily Life
  - Nowadays Children's attitude toward their parents

## F. Further Reading

For more detailed discussion about Tenses, you may read the following books.

Betty S. Azar, *Fundamentals of English Grammar*, (New Jersey: Prentice Hall Inc, 1992)

Ona Low, *Grammar for Everyday Use*, (London: Collins ELT, 1986).

Raymond Murfhy, *English Grammar In Use*, (Cambridge: Cambridge University Press, 1985).

## UNIT 12

### ISLAMIC HISTORY AND CIVILIZATION

- A. Before doing reading passage. Find each meaning of the following new and important words in your dictionary!**

accessible (adj)	heritage (n)
conquered (v)	reversed (v)
culture (n)	spread (v)
creativity (n)	tremendous (adj)
emerged (v)	colonizers (n)
empires (n)	reform (v)
urban (adj)	colonizer (n)
florescence (n)	threatened (v)

- B. Read the following reading carefully so as understand its content comprehensively**

As Muslim spread their rule and faith, they proved to be great learners as well as doers. Politically, Muslim rulers recognized their own limitations and the advanced development of many of the kingdoms and cultures that their armies **conquered**. Local institutions, ideas and personnel were assimilated or retained, and adopted or adapted to Islamic norms, as



Muslim masters learned from their more advanced subjects. Great libraries and translation centers were established; the great books of science, medicine, and philosophy of the West and the East were collected and translated, often by Christian and Jewish subjects, from Greek, Latin, Persian, Coptic, Syriac, and Sanskrit into Arabic. Thus the best works of literature, science, and medicine were made more accessible.

The age of translation was followed by a period of great creativity as a new generation of educated Muslim thinkers and scientists now built upon their received knowledge and made their own contributions to learning. "The process of Islami-zing the traditions had done more than integrate and reform them. It had released tremendous creative energies. The High Caliphal Period was one of great culture florescence." This was the age of great master philosophy and science : *ibn-Sina* (Avicenna), *ibn-Rushd* (Averroes), *al-Farabi*, Major urban centers of learning with vast libraries emerged in Cordova, Palermo, Nishapur, Cairo, Baghdad, Damascus, and Bukharato eclipse a Europe mired in the Dark Ages. The political and cultural life of Muslims and non-Muslims alike in Islamic empires and states, despite tribal and religious differences, were brought within the framework of Islamic faith and Arabic language. New ideas and practices were Arabized and Islamized.

Islamic civilization was the product of a dynamic, creative process of change in which Muslim borrowed freely from other cultures. It demonstrated a sense of openness and self-confidence that came from being masters not servants, colonizers rather than the colonized. In contrast to the twentieth century, Muslim then enjoyed a sense of control and security. They felt free to borrowed from the west, since their identity and autonomy were not threatened by the specter of political and cultural domination. As they borrowed, so too

they provided a legacy to the West. The earlier cultural traffic pattern was reversed when Europe, emerging from the Dark Ages, turned to Muslim centers of learning to reappropriate much of its lost heritage and to learn from Muslim advances in mathematics, medicine, and science.

(Adapted from John L. Esposito, *The Islamic Threat*, pp 33-34)

### C. Comprehension Exercises

1. Decide whether the following statements are **True (T)** or **False (F)** according to the above passage. Then you are to circle the available letter T for true or F for false.
  - a. (T – F) Local culture were adapted to Islamic civilization.
  - b. (T – F) Islamic culture refers to the Muslim rule and faith.
  - c. (T – F) Reformation was needed when the process of Islamicizing.
  - d. (T – F) Western Culture became domination in Islamic civilization
  - e. (T – F) Great libraries and translation were establish by educated Muslim thinkers.
  
2. Answer the questions briefly but using a complete sentences! Your answer should be based on the passage.
  - a. What is Islamic Civilization?  
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b. Why were local institutions adopted or adapted to Islamic norms?

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c. Who was Avicenna?

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d. Why were the great books translated into Arabic ?

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3. Fill the blank space with the correct verb from the parentheses of the following text! Try not to see the previous text.

The age of translation was \_\_\_\_\_ (*follow*) by a period of great creativity as a new generation of \_\_\_\_\_ (*educate*) Muslim thinkers and scientists now built upon their received knowledge and made their own contributions to learning. "The process of Islamicizing the traditions had \_\_\_\_\_ (*do*) more than integrate and reform them. It had \_\_\_\_\_ (*release*) tremendous creative energies. The high Caliphal Period was one of great culture florescence." This \_\_\_\_\_ (*to be*) the age of great master philosophy and science : *ibn-Sina* (Avicenna), *ibn-Rushd* (Averroes), *al-Farabi*, Major urban centers of learning with vast libraries emerged in Cordova, Palermo, Nishapur, Cairo, Baghdad, Damascus, and Bukharato eclipse a Europe mired in the Dark Ages. The political and cultural life of Muslims and non-Muslims alike in Islamic empires and states, despite tribal and religious

differences, were \_\_\_\_\_ (*bring*) within the framework of Islamic faith and Arabic language. New ideas and practices were Arabized and \_\_\_\_\_ (*Islamic*).

4. Match the words below with their definitions.

- |                       |  |
|-----------------------|--|
| a. <i>conquer</i>     | 1. <i>the period of success or achievement</i>           |
| b. <i>remendoust</i>  | 2. <i>to place illegally in a district</i>               |
| c. <i>colonize</i>    | 3. <i>extraordinary</i>                                  |
| d. <i>spread</i>      | 4. <i>getting possession or control by winning a war</i> |
| e. <i>florescence</i> | 5. <i>stretch put to cover more space</i>                |

5. Translate the following paragraphs into Indonesian well,

Muslim rulers recognized their own limitations and the advanced development of many of the kingdoms and cultures that their armies **conquered**. Local institutions, ideas and personnel were assimilated or retained, and adopted or adapted to Islamic norms, as Muslim masters learned from their more advanced subjects.

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## D. Grammar Review and Exercises

### 1. Grammar Review : Future

- a. We use **will** to make predictions about the future or to give information about events that have been organized
  - The Dean **will open** the seminar on 1 July.
  - They **will** probably **be** there during the English competition
- b. We use **will** and **'ll** to make promises
  - Everyone entering the competition **will receive** a prize
  - **I'll** get in touch very soon
- c. We use future progressive to indicate that something will be in progress at the future time.
  - The plane **will be landing** in a few minutes' time
  - You **will be enjoying** the English class.
- d. It is also used to refer to the future events that have been arranged or which are expected to happen if everything goes according to plan.
  - I've arranged your Umroh accommodation and you'll **be staying** in the Sahid Hotel
- e. We use future perfect to say that something will be over by a certain time in the future.
  - The meeting **will have finished** by 4 o'clock.
- f. We use **future perfect progressive** to emphasize the duration of an activity that will be in progress before another time or event in the future.

- Professor Nabile **will have been teaching** for 45 years, when he retires next month.
- g. We use **be going to** when the speaker is expressing a prior plan.
  - I am going to read my novel tomorrow.
- b. **Will** can also be used with a verb in the passive form.
  - The winner **will be offered** a free holiday in the Indrogria resort.

## 2. Grammar Exercises 1

Fill in blanks with suitable verbs in the future forms

*pass*      *go*      *ask*  
*come*      *buy*

- a. Ahmad \_\_\_\_\_ to mosque to pray Maghrib.
- b. Allah \_\_\_\_\_ us what we did in the world
- c. If you study harder, we believe you \_\_\_\_\_ in exam.
- d. One day all lives in the world \_\_\_\_\_ to an end.
- e. I feel very hungry, I think I \_\_\_\_\_ something to eat.

## 3. Grammar Exercises 2

Use the Future Progressive or the Simple Present

- a. Right now I am attending class. Yesterday at this time, I was attending class. Tomorrow at this time, I (attend) \_\_\_\_\_ class.
- b. Tomorrow I' going to leave for home. When I (arrive) \_\_\_\_\_ at the airport, my whole family (wait) \_\_\_\_\_ for me.

- c. Next year at this time, I (do) \_\_\_\_\_ exactly what I am doing now. I (attend) \_\_\_\_\_ school and (study) \_\_\_\_\_ hard next year.

#### 4. Grammar Exercises 3

Read text again, then underlined every use of *will* or *'ll* in Islamic History and Civilization on page \_\_. What is the form of *will* in each example that you have underlined.

### E. Speaking and Writing

#### 1. Practice

- What is culture? choose the four factors below which you think are the most important in creating a Islamic culture.
- What do you miss most about your culture when you go abroad?
- Why is Islamic culture important for daily activities? Give examples.
- Do you think Islamic culture is becoming more alike? Is this a good or bad thing? For example, think about :
  - improved communications
  - traveling abroad

#### 2. Work in group

Divide the class into groups. Every group consists four persons.

Every member of the groups has a duty to find what kind of ideal Islamic Civilization should be applied by Muslim in Indonesia. Besides, anticipate the local culture and negative effect of globalization era. Then the groups present their points in front of class. Other groups may give comments or questions.

Support your argument with rational reasons based your personal experience observations, as well as from written sources such as books, newspapers, journals and internet.

3. Write a good English composition in about 200-300 words on one of the list below
  - a. Islamization of knowledge .
  - b. How to apply morality in your life
  - c. Islam has a comprehensive system of life

## **F. Further Reading**

For more detailed discussion about future, you may consult the following sources :

Marcella Frank, *Modern English: A Practical Reference Guide*, New Jersey: Prentice-Hall Inc, 1972)

Azhar Betty Schramper, *Understanding and using English Grammar*, New Jersey Regents, 1989, pp 44-53

### **Web Sites**

[www.market-leader.net](http://www.market-leader.net)

[www.pendidikan.net](http://www.pendidikan.net)

[www.kunci.com](http://www.kunci.com)



## UNIT 13

### AN ISLAMIC LANGUAGE

- A. Before doing reading passage. Find each meaning of the following new and important words in your dictionary!

encourage (v)	references (n)
episodic (adj)	strive (v)
determine (v)	phenomena (n)
trait (n)	valuable (adj)
creation (n)	identified (v)
existent (adj)	distinctive (adj)

- B. Read the following reading carefully so as understand its content comprehensively

Language is a purely human and non-instinctive method of communicating ideas, emotion and desires by means of voluntarily produced symbols (Sapir, 1921). It is a phonological device used habitually to denote meaning, and a social, cultural, physical, physiological, mental and physiological activity.

Islamically, language is one of the uncountable blessing of Allah on humans, it is a distinctive feature that proves, as reasoning does, the supremacy and excellency of humans above

other creatures. In the context of introducing the phenomena of Allah's mercy on both *jinn* and men, the most valuable trait of latter mentioned immediately after creation is the art of expression (*al-bayan*) which comes third after the revelation of Qur'an and the creation of man;

(God) Most Gracious! It is He Who has taught the Qur'an. He has created man: He has taught him an eloquent speech. (Al-Qur'an, LV:1-4).

Since language can be a barrier to communication, it is essential that people strive to know language of each other for the purpose of easy communication.

While language is a human phenomenon influenced by collective conceptual memory of the society that speaks it, an Islamic language could be referred to as "any language spoken by a Muslim language community, where the driving force in the communal memory is Islam" (Sa'deddin). An Islamic language is not a mere surface structural expression nor a language with a set Arabic loan words, it is a language identified in both communal semantic memory and individual episodic memory with Islamic characteristics. Al-Farabi (1984) forcefully encourage Muslim speakers of English language as well as Muslim users of English to stick to Islamic Arabic terminologies and vocabularies whose equivalencies are not existent in English language in order to make them part of the communal memory of this language and consequently incorporate them in its dictionary.

An Islamic language includes any language spoken by Muslim language community as its native language, language used in bilingual community or languages expected to be Islamic. The last one are languages spoken mainly by non-Muslim communities but used widely by Muslim academic matters such as English, French etc. Islamic the socio-cultural criterion will need to be applied.

Arabic language is regarded as the lingua franca of the Muslim *ummah*. The reason is not that it has any kind of supremacy but because it is the language of the Qur'an, *hadith*, prayers and main reference on Islam. Precisely because of this, it is suppose to be learnt by every Muslims with some degree of proficiency. Besides Arabic, Muslims are encouraged to learn languages used in any Muslim community they live in, in addition to their mother tongues, in order to foster Islamic brotherhood and amicable social interaction.

Since the driving force in a communal memory in cultural, the Islamic faith (*‘aqidah*) will be driving force for any Islamic language. It ought to feature clearly in various moulds of its expression. This will stand for distinctive feature if an Islamic language.

Adapted from Abdussalam, "The Da'iyah Language" in *Hamdard Islamicus*, Vol xviv, 1996, No 2. pp 51-51.

### C. Comprehension Exercises

1. Decide whether the following statements are True (T) or False (F) according to the above passage. Then you are to circle the available letter T for true or F for false.
  - a. (T – F) Language is a purely non-human and instinctive method of communicating ideas, emotion and desires by means of voluntarily produced symbols
  - b. (T – F) Muslims are encouraged to learn English rather than Arabic language.
  - c. (T – F) Arabic language is regarded as the lingua franca of the Muslim world.

- d. (T – F) Arabic language is the second language in Indonesia.
- e. (T – F) Language is a purely human and instinctive method of communicating ideas, emotion and desires by means of voluntarily produced symbols

2. Answer the questions briefly but using a complete sentences!  
Your answer should be based on the last paragraph of the passage.

a. Explain five definitions of language?

- 1) .....
- 2) .....
- 3) .....
- 4) .....
- 5) .....

b. Why is Arabic language regarded as lingua franca?

- .....
- .....
- .....

c. Explain why language is one of uncountable blessing of Allah on humans?

- .....
- .....
- .....

3. Put the correct verbs from the box into the text! Then put them in a logical order. Try not to see the previous text.

encourage	learn	use
regard	have	

Arabic language is \_\_\_\_\_ 1) as the lingua franca of the Muslim *ummah*. The reason is not that it \_\_\_\_\_ 2) any kind of supremacy but because it is the language of the Qur'an, *hadith*, prayers and main reference on Islam. Precisely because of this, it is suppose to be \_\_\_\_\_ 3) by every Muslims with some degree of proficiency. Besides Arabic, Muslim are \_\_\_\_\_ 4) to learn languages \_\_\_\_\_ 5) in any Muslim community they live in, in addition to their mother tongues, in order to foster Islamic brotherhood and amicable social interaction

4. Match the words below with their definitions.

a. character

b. culture

c. community

d. valuable

e. phenomenon

1. any extremely unusual or extraordinary.
2. pattern of behavior or personality found in an individual.
3. pattern of behavior and beliefs of people
4. a group of people living together as a smaller social and having interest.
5. having a great value in term of money.

5. Translate the following paragraphs into Indonesian well

An Islamic language is not a mere surface structural expression nor a language with a set Arabic loan words, it is a language identified in both communal semantic memory and individual episodic memory with Islamic characteristics

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**D. Grammar Review and Exercises**

1. Grammar Review : Past Future  
Past Future Continuous Tense  
Past Future Perfect Tense  
Past Future Perfect Continuous Tense
2. Grammar Exercises 1
3. Grammar Exercises 2
4. Grammar Exercises 3

**E. Speaking and Writing**

1. Role-play  
Fathurrahman al-Barusi is a lazy and naughty student. His father, Rohman al-Barusi who is a very rich man always grant

him whatever he wants. Unfortunately, Fatturrahman is often absent and has bad attitude in his class. He never speaks English in the class. His parents give up knowing Fatturrrahman's bad habit. You are his classmate and close friend. You have a duty to advice him. Perform it in role play!

#### Guidelines for role-play

- a. Introduce your self / team.
  - b. Describe the Prophet Muhammad and the first message Allah gave him (Muhammad).
  - c. Tell him, some *hadiths* explaining the important of learning.
  - d. Describe any ideas for leaning English by watching television or reading newspaper.
  - e. Etc.
2. Writing
- Write 10 sentences by using the suggested word above (part A)

### F. Further Reading

For more detailed discussion about future, you may consult the following books.

Marcella Frank, *Modern English: A Practical Reference Guide*, New Jersey: Prentice-Hall Inc, 1972)

Azhar Betty Schramper, *Understanding and using English Grammar*, New Jersey Regents, 1989, pp 44-53.

## UNIT 14

### SOME REMARKS ON INDONESIA

- A. Before doing reading passage, find each meaning of the following new and important words in your either bilingual or monolingual dictionary

notorious	“back water”
phase	adequate
discerned	launched
involved	endeavor
superb	hampered
substantiation	mélange
compulsory	preponderance
estimate	

- B. Read the following reading passage carefully so as understand its content comprehensively

It is notorious that in general accounts of Islam, let alone accounts of specific areas like Islamic law and education, Indonesia is severely ignored even though it is the most populous Muslim country, the general impression being that it is some sort of a “backwater” of Islam. Yet in more recent times there has been a high degree of Islamic intellectual activity in Indonesia. In the preceding chapter I noted the rise of the



Muhammadiyah and the Nahdat al-Ulama, the progressive and conservative wings of Indonesian Islam. But with independence a special and highly dynamic phase begins in Indonesia, not only in the political field, but in Islamic education as well. Although there is no comprehensive or even adequate work on the history of Islamic education in Indonesia in any western language (the *Sedjarah Pendidikan Islam di Indonesia*), nevertheless certain basic developments can be discerned. (The Indonesian government has for some years now launched a program of scientist study of Islamic education in that country in which ministries of education and religious affairs are both involved, but so far little is known of this endeavor in the outside world).

Like Pakistan and Turkey, and almost at the same time, Indonesia had to make a fresh start on Islamic education along modern lines. Turkey's genius for organization had produced a superb external structure for Islamic intellectual life has been hampered by several factors, while in Indonesia, although Islam has experienced a great deal of difficulty in the political field, its educational efforts seem more fruitful. This last statement needs both substantiation and explanation, which is the task of this section. To begin with, Indonesia shares with all other major Muslim countries the basic problem of the modernization of Islamic education: the problem of lack of adequate personnel for teaching and research and of how to produce such personnel. There is therefore no escape from experimenting with a certain *mélange* of classical Islamic subjects with moderns ones. These two are mixed in various proportions of two ingredients depending on whether an institution belong to the general educational system (where two compulsory session are devoted to Islamic instruction per week from the fourth through the twelfth grade and from fifth grade on Arabic is taught as well), or to the progressive Muhammadiyah, where Islamic subject

may have increasing preponderance over modern subjects as school years progress. There is also the arrangement, which appears to work quite well for some students, that a pupil attend a normal modern school during the day and get a Madrasah education in the evening.

Through experimentation with various institutions called Islamic universities in Jakarta and Jogjakarta, two institutes are now in existence (IAIN) for producing scholar of higher Islamic learning – one in Jakarta and another in Jogjakarta. From their beginning in 1960, these IAINs (Institut Agama Islam Negeri – State Institute for Islam) have been duplicated in several other cities. The curriculum appears to have been patterned after al-Azhar's four faculties of theology, Shari'ah, or Islamic law (al-Azhar, as I pointed out above, teaches secular and comparative law also in this faculty), education, or training of teachers, and adab, or Islamic humanities, with a particular emphasis on Arabic. Yet old Madarasahs and even pesantrens continue; the number of these in 1965 was estimated at about twenty-two thousand. Many higher Islamic institutions in Indonesia, like those in Turkey, but unlike in Pakistan, rightly stress the learning of Arabic, and many Indonesians students and scholars, like those in Turkey, can speak *classical* Arabic fluently. Many Indonesia constitution maintain contacts with al-Azhar by means of visiting professors from that university, as well as large number of Indonesian students sent to study at al-Azhar. Now that the government of Indonesia has started a major research effort on Islamic education, it is quite likely that most madrasahs and pesantrens will become feeder institutions to the state institutes for Islam.

(Adapted from Fazlur Rahman, *Islam and Modernity*, pp.125-127).

### C. Comprehension Exercises

1. Decide whether the following statements are true (T) or false (F) according to the passage. Then circle the available letter T for true or F for false.
  - a. (T – F) In a former time, Indonesia was ignored by other Muslim countries especially in the area of Islamic law and Education
  - b. (T – F) Muhammadiyah is a conservative organization in Indonesia
  - c. (T – F) Nahdat al-Ulama concerns in Islamic Education only.
  - d. (T – F) Nowadays, Indonesian Government has, by the minister of education and religious affairs, launched a program of scientific study of Islamic education.
  - e. (T – F) Indonesia has educational development and efforts more fruitful than Pakistan and Turkey have.
  - f. (T – F) One serious problem faced by Indonesian Government in education is lack of professional teacher.
  - g. (T – F) To overcome the lack of professional teacher, the government invited the teacher from Turkey.
  - h. (T – F) To produce the effective educational system and the higher Islamic scholar, several Islamic universities are eliminated.
  - i. (T – F) In 1960 The Islamic university of Jakarta and Jogjakarta was duplicated by several cities in Indonesia

- j. (T – F) Many muslim students and scholars can speak classical Arabic, since it is stressed on learning of Arabic.

2. Answer the following questions based on the above passage. Cross a, b, c, or d as you considered to be the best answer!

1. As the most populous muslim's country, Indonesia was left behind by other muslim's countries, particularly in the area of .....
  - a. Islamic law and army
  - b. Education and Economics development
  - c. Islamic law and education
  - d. Social and Islamic organization
2. The Islamic progressive organization which concern with the educational system in Indonesia.
  - a. Nahdat al-Ulama
  - b. Muhammadiyah
  - c. The youth Islamic movement organization
  - d. Syarikat Islam
3. To bring the educational system about an improvement, Indonesia needs.
  - a. to continue its former political and educational system
  - b. to apply a modern and a proper education lines.
  - c. to demolish all militant Islamic organization
  - d. to leave all the system applied in other countries.
4. The curriculum applied in IAIN ( The state institute for Islamic Studies) mostly copied from .....

- a. Al-Azhar University of Cairo
- b. Ibnu Su'ud University
- c. The Islamic University of Jakarta
- e. The Islamic University of Jogjakarta

5. The aim of sending students and scholars to Al-Azhar university is ...

- a. to upgrade their knowledge about Islam comprehensively.
- b. to study the history of Muhammad SAW
- c. to understand the Egyptian well
- d. to learn the story of Pharaohs

3. Answer the questions briefly but using a complete sentences!  
Your answer should be based on the above passages !

- 1. Why was Indonesia as the most populous Muslim country ignored by other Muslim country particularly in the Islamic law and education?
- 2. What does the Indonesian government do to upgrade the students and the scholars in order to make the educational system run better.
- 3. Why did Indonesian government, in the former time, share its problems with some middle east countries.
- 4. Why do most the scholars of the State institute for Islamic studies more fluently in speaking classical Arabic than other language or even modern Arabic?
- 5. Do you think that madrasahs and pesantrens are still needed now?

4. Translate the following paragraphs into Indonesian well!

Through experimentation with various institutions called Islamic universities in Jakarta and Jogjakarta, two institutes are now in existence (IAIN) for producing scholar of higher Islamic learning – one in Jakarta and another in Jogjakarata. From their beginning in 1960, these IAINs have been duplicated in several other cities.

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## D. Grammar Review : Derivative Words I

### Noun-Forming Suffixes

#### 1. Verb to Noun

a. -ment	: achievement Assignment Equipment	government management commitment
b. -al	: betrayal Disposal	renewal survival
c. -ance or -ence	: acquaintance Conference	assistance emergence
d. -(t)ure	: fixture Pressure	mixture procedure

e. - (s)ion	: conclusion Collision Permission	division erosion submission
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f. - y or -ery	: discovery Flattery Mastery	delivery robbery recovery
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g. - (a)tion	: appreciation Construction - Constitution	celebration distribution liberation
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h. - ition	: competition Acquisition	exposition proposition
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i. - or or - ent (agent noun) :	Administrator Creator Banker	investor observer beginner
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j. - ant or - ent (agent noun) :	Assistant Attendant Resident	occupant president participant
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## 2. Adjective to Noun :

a. - ness	: awareness Eagerness	seriousness readiness
-----------	--------------------------	--------------------------

b. - ity	: captivity Oddity	extremity security
----------	-----------------------	-----------------------

A great many adjectives ending in -al, use this suffix to form nouns:

Fatality	legality
Mentality	normality
Personality	universality

Most adjectives ending in -able and -ible also form nouns in -ity but with the addition of -i- between b and l:

Capability	possibility
Mentality	suitability

3. the change of -t to -ce :

Abundance	intelligence
Convenience	residence
Evidence	ignorance

## E. Verb Forming Suffixes

### 1. Noun to Verb

a. -ize	: crystallize	philophize
	Harmonize	terrorize
	Sympathize	dramatize

All verbs ending in -ize are made nouns with the suffix -ation

b. -ate	: captivate	motivate
	Facilitate	originate



c. -ify	: beautify	· classify
	Personify	terrify
	Fortify	qualify

All verbs ending in -ify are made nouns by the addition of -ification

Notes:

- 1) some nouns are changed to verbs only by changing the stress; stress on first syllable for nouns and stress on the second syllable for verbs :

<b>NOUN</b>	<b>VERB</b>
ally	ally
contest	contest
record	record
conflict	conflict
project	project
survey	survey
object	object

- 2) some nouns are changed to verbs by changing the final consonant sound from voiceless to voiced, sometimes with a vowel change as well:

<b>NOUN</b>	<b>VERB</b>
bath	bath
breath	breath
device	device
advice	advice
use	use
house	house

grief

grief

### 1. Adjective to Verb

The only suffix used to change adjectives to verbs in -en :

blacken

brighten

harden

quicken

darken

fasten

redde

widen

### F. Further Reading

For more detailed discussion about nouns, you may consult the following books

Harry Shaw: *Handbook of English, Fourth Edition*, Singapore: McGraw-Hill Book Company, 1986

Betty Schramper Azar: *Fundamental English Grammar, Second Edition*, New Jersey: Prentice-Hall Inc., 1992.

P.C. Wren: *High School English Grammar, Nineteenth Edition*, New Delhi: S. Chand & Company Ltd. 1989.

A.J. Thomson and A.V. Martinet, *A Practical English Grammar*, London: Oxford: Oxford University Press, 1986.

Frank. Marcela, *Modern English : A Practical Reference Guide*, New Jersey : Prentice-Hall Inc., 1972.

Sinclair, John, ed., *Colins Cobuild English Grammar*, London: HarperCollins Publishers, 1993.

Quirk, Randolph, and Greenbaum, Sidney, *A University Grammar of English*, London: Longman, 1973.

## UNIT 15

### RELIGION AND CHANGE

- A. Before doing reading passage, find each meaning of the following new and important words in your either bilingual or monolingual dictionary

endowed	consciousness
faculties	predicament
buttress	akin
creeds	bestowed
anctify	revelationinnate
apostle	sparse
adjudication	parity
numerous	narrated
authority	distinction
immutable	

- B. Read the following reading passage carefully so as to understand its content comprehensively

The question of social change in Islam should be considered in the context of the wider issue of religion and change. Man is endowed with self-consciousness, intellect and imagination. Those faculties set him apart from the natural world in spite

of the fact that he is part of it. Religion is system of beliefs which addresses itself to this predicament and makes man at home in it. It gives meaning to life, explains the unknown and buttresses social cohesion. Religion is psychological, sociological and ecological necessities. That is why religion, widely defined, has been known to exist in all human society. Social change is always a feature of human society. The Caliph Ali said "people are more akin to their generations than they are to their parents." It is an unending cause of tension when religiously held beliefs fail to accommodate social change. Some creeds like Hinduism put their metaphysical beliefs on the same levels as their social norms. This leaves no room for social change, as happened with the caste system, and causes the tension to grow. When the authority of the church in medieval Europe bestowed religious sanctity upon the existing social system the resulting tension fueled the anti-Clerical and later anti-Christian character of much modern European social thought. In Islam, revelation affirms that religious belief is innate: a divine imprint (*fitra*) in the nature of Man. The inevitability of social change is also confirmed. The prophet said: "The Apostles preached an identical spiritual message. They differed, however, in respect of the legislation: on personal affairs (70); on civil and financial matters (70); on criminal affairs (30); on witnessing and adjudication (30); on constitutional matters (10); on international affairs (25); and on economic affairs (10). It is true that in addition to the Qur'an, the Sunna constitutes another source of Islamic legislation but it self governed by the Qur'an. The prophet said "Numerous sayings will be attributed to me; Whatever you hear judge it by reference to the Qur'an: if it agrees with it, then I have truly said it and if not then reject it." In addition to this there are many sayings of the Prophet which warned against giving his sayings parity with the Qur'an: He said in a hadith

narrated by Um Salam: "On matters which are not explicitly revealed, I dispense matters on the basis my opinion." After the prophet, Islam sanctioned no representative or representatives of God on earth who could establish a religious authority. It entitled no one to be exclusive interpreter of the sacred texts. The Qur'an recognized and cited all the known means of knowledge; revelation, intuition, reason and experience. It encouraged interest in the achievements of other civilizations. It cited the experience of other peoples. Thus the Qur'an took an open attitude to the adoption of useful ideas and institutions of foreign origin. The Caliph Umar adopted several such ideas and institutions, for example, the land tax called *Kharaj*, and the bureaucratic system called *Dywan*. Muslims have incorporated and digested the achievements of other civilizations. That dynamism in Islam was inspired by the Qur'an and shaped by the example of the Prophet and his companion. Abu Jafar al-Naqib had said: "The companions of the Prophet recognized that the spiritual messages of Islam is fixed. To that they were faithfully committed. The social messages of Islam is, however, flexible. Their experience amply demonstrated that flexibility" (*Sharh ibn AbiHadid*, vol. 3, p.160). thus in Islam while religion is integral to politics and society, there is a distinction between that which is immutable and that which is subject to change and development.

### C. Comprehension Exercises

1. Decide whether the following statements are true (T) or false (F) according to the passage. Then circle the available letter T for true or F for false.
  - a. (T - F) Allah creates human equipped with self-

consciousness, intellect and imagination

- b. (T – F) Human does not realize that he is, in fact, part of the world itself
- c. (T – F) Social norms, for Hindus people, are not the metaphysical beliefs.
- d. (T – F) Christians believe that there is no heritage sin brought by a baby when it' born to the world.
- e. (T – F) The Sunnah constitutes another source of Islamic legislation besides Al-Qur'an as the primary.
- f. (T – F) Islam teaches that the preaches (ulama) are the only people who have authority as the representative voice of God.
- g. (T – F) Kharaj and Dywan are examples of new ideas adopted by umar from the holy Qur'an.
- h. (T – F) Al-Qur'an inspires muslim people to create something better for the life.
- i. (T – F) Islam does not cover the economical, political and social life, It just discuss about worshipping.
- j. (T – F) Islam supports its people to express their ideas as long as they can make the world peaceful.

2. Answer the following questions based on the above passage.

Cross a, b, c, or d as you considered to be the best answer !

- 1). Why does religion still exist in all human society?
  - a. Because it is psychologically and sociologically needed by the human
  - b. Because all religions in this world teach us to do something good.
  - c. Human needs religion when happy or sad
  - d. Because religions fulfill the societies' needs.

- 2). The Caliph Ali said that people are more akin to their generations than they are to their parents. It means that:
- The change is a real feature of human society
  - There is no need to change the way of tradition in a family
  - The change of the children depend upon their parents.
  - The children have to follow parents' tradition.
- 3). What is the position of Sunnah to the Qur'an in the Islamic constitution?
- as the major description of the Qur'an
  - as the second source of the constitution after the Qur'an
  - as the representative transcription of the Qur'an.
  - as the primary source before the Qur'an
- 4). In what paragraph do you find the explanation about the reason why religion is still exist?
- Paragraph 1
  - Paragraph 2
  - Paragraph 3
  - Paragraph 4
- 5). What paragraph tells you about the needs of change for human life?
- Paragraph 1
  - Paragraph 2
  - Paragraph 3
  - Paragraph 4

3. Answer the following questions using complete sentences according to the passage !

1. Why does the human needs changes and development in their life?

.....  
.....  
.....  
.....

2. What did The Caliph Ali say about the change of the human society?

.....  
.....  
.....  
.....

3. Is there any obstructions in Islam to their people who want to change their life better?

.....  
.....  
.....  
.....

4. How to select the Sunnah, so that we can prevent it from the imitation?

.....  
.....  
.....  
.....

5. What do you think about Al-Qur'an concerning with changes and development in life?

.....



.....  
.....  
.....

4. Translate the following paragraph into Indonesian well !

It is true that in addition to the Qur'an, the Sunna constitutes another source of Islamic legislation but it self governed by the Qur'an. The Prophet said: "Numerous sayings will be attributed to me; Whatever you hear judge it by reference to the Qur'an: if it agrees with it, then I have truly said it and if not then reject it"

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**D. Grammar Review and Exercises**

**1. Grammar Review : Dervative Words II**

Adjectives-Forming Suffixes

1. Noun to Adjective

- |                |                |            |
|----------------|----------------|------------|
| a. -al or -ial | : agricultural | incidental |
|                | Bridal         | industrial |

	Commercial	instrumental
b. -y	: bossy Frosty Rainy	rocky sandy cloudy
c. -ary	: disciplinary Primary	planetary legendary
d. -ed	: forested Talented	pointed wooded
e. -ly	: brotherly Earthly Ghostly	motherly friendly worldly
f. -ar	: circular Spectacular	muscular consular
g. -ful with the opposite -less :	Careful/less Cheerful/less Fearful/less	merciful/less painful/less useful/less
h. -ful without the opposite -less :	Resourceful Revengeful	dreadful hateful
i. -less without the opposite -full :	Endless Starless Pointless	motionless treeless windless

j. -ous	: adventurous Humorous	dangerous ceremonious
k. -ic	: atmospheric Organic	economic romantic
l. -ish	: boyish Foolish	childish feverish

## 2. Verb to Adjective

a. -ive	: comparative Instructive Inventive	illustrative constructive protective
b. -able	: attainable Desirable Drinkable	washable readable touchable
c. -ant or -ent	: different Pleasant Insistent	observant dependent persistent

## F. Further Reading

For more detailed discussion about nouns, you may consult the following books

Harry Shaw: *Handbook of English, Fourth Edition*, Singapore: McGraw-Hill Book Company, 1986

Betty Schramper Azar: *Fundamental English Grammar, Second Edition*, New Jersey: Prentice-Hall Inc., 1992.

P.C. Wren: *High School English Grammar, Nineteenth Edition*, New Delhi: S. Chand & Company Ltd. 1989.

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## APPENDIX 1

### LIST OF IMPORTANT WORDS

a great deal of difficulty	Allah
absolute	Allah's mercy
acceded	allowed
acceptance	all-powerful
accepted	alone
accessible.	along
according to	although
account	amicable
accounts of	amount
accurate	analysis
<i>acquiring</i>	angel
activity	annual
actual	anthropomorphic
adapted	apparently
addresses	appears
adequate	applied.
adherents,	approach
administered	approximately
adopted	Arabic
advanced	Arabized
advancement	Arabs
advice	areas
advise	arrangement
agreement	arrive
aimed at	art of expression
alike	as large number of
all time to come	<i>aspired to proficiency</i>



assertion  
assimilated  
assimilation  
assumption  
at once  
  
attend  
attract  
avoid  
backwater  
bare bones  
barrier  
based on  
basic  
bears  
because  
begin  
begins  
being  
belong to  
general  
bilingual  
billion  
blessing  
book  
both  
bounteous,  
bounty  
branches  
brotherhood  
by contrast  
by means of  
by virtue of  
calendar

caliph  
called  
*catalogue intellectual*  
causation  
census  
centuries.  
certain  
certainty  
                    certificate  
chapter  
characteristics.  
characterized  
charity  
chosen  
Christianity  
circumstances  
civilization  
claims  
clash  
classical  
cleanse  
clot.  
collected  
collective  
conceptual  
color  
commentator  
committed  
communal  
communicating ideas  
community  
companions  
Companions  
comparative law

composed  
comprehensive  
comprehensiveness  
compulsory  
conceived  
concerned  
concerning  
confronts  
conquest  
consciousness  
consequently  
incorporate  
conservative  
consisted  
exclusively  
memorizing  
constitutes  
constitution  
consubstantiality  
contacts with  
continued  
contributions  
convert  
converts  
conviction  
co-opted  
*copy*  
copying down  
corruption  
counter theses  
countries  
Country  
covenant relationship  
creation

creative fashion,  
creatures  
criterion  
crucial  
crude  
cultural  
culture  
current  
curriculum  
cycles  
danger  
date  
death  
decided  
decisively  
declared  
deducing  
definitive  
definitively  
degree  
delivered  
demand of  
denote  
departure  
desires  
despite  
developments  
device  
devoted  
dictionary  
differ  
dignity  
directional  
disagreement

discerned  
discernible  
discharge  
discharged  
disciple  
discourse  
discover  
distinctive  
diverse  
divide  
divinity  
doctrine  
driving force  
duplicated  
duty  
dynamic  
earth  
ebb  
eclipse  
education  
education  
effort  
efforts  
elaborated  
elevated  
eloquent speech  
emerging  
eminence  
emotion  
emphasis  
*enabling*  
encourage  
encouraged  
endeavor  
endowed  
ends  
engineering  
enjoined upon  
*entered*  
entire  
entirely  
envisaged  
envisages  
envoy  
episodic memory  
epitomized  
equal  
equivalencies  
escape  
experimenting  
especially  
essential  
established  
establishment  
estimated  
estimates  
ethnicity  
even  
evening  
events  
exactly  
excellency  
excluding  
exemplary model  
sustain  
exemplification  
exhorted  
exist

existence  
exodus  
expected  
experienced  
expounds  
external  
facilities  
facility  
factor  
factors  
faith  
fatalistically  
fateful  
faultless  
feature  
feeder institutions  
feel free  
felicity  
few  
figure  
firmly  
fit  
fluently.  
followers  
for example  
for the sake of  
foremost  
forgetting  
forgiving  
formation  
formulated  
forty  
forward-looking attitude  
foster

found  
founded  
framework  
freedom  
fresh  
fresh start  
from  
from time to time  
fruitful  
fulfilling  
fundamental  
future  
Gabriel  
general  
generally  
generations  
genius  
glad tidings  
global  
glorified -  
god  
God's attributes  
government  
grade  
grapple  
Greek  
grew up  
groping for  
groundwork  
growing  
growth  
growth rates  
guaranteed  
guard

guidance  
habitually  
hampered  
hangs  
heaven  
heavens  
herald  
heritage  
highly  
his will  
history  
hold  
holds  
holier  
holy  
honored  
hostile  
hostility  
human  
human being  
humanities  
identified  
ignored  
*illuminated*  
illustrate  
widespread  
numerous  
image  
imagined  
imbued with  
immutable  
impart  
imperative  
importance

impression  
in conformity with  
in existence  
in opposition to  
in order to  
in possession  
in the beyond  
in the light of  
in this respect  
inasmuch  
included  
includes  
increasing  
preponderance  
Indeed **indigenous**  
indoctrinate  
infallible  
inform  
*ingua franca*  
insist  
instead  
instead of  
institutes  
institution  
institutions  
instruction  
*instrumental*  
integrate  
intellects  
intellectual  
intellectually  
progressive  
intentional  
opportunities

interest us	launched
intermediary	law
intermediary.	laws
<i>interpretation</i>	learn
into	legal
invalidate	legal points
involved	length
irreversible	let
Islam	letter
Islamic	lifetime
Islamic sect	like
Islamic subjects	limitations
mixed	limits
Islamically	line
Islamization	linear
Islamicize	lines
Jewish	<i>literacy</i>
join	literalist
jurisprudence	little
kept	lived
kingdom	loan words
kingdoms	lord
conquered	made the
known	magnanimity
Koran	contentment
lack	brotherhood
lack of	mainly
language	maintain
language	major
language	majority
nevertheless	manifested
largely	mankind
last	martyr.
late	marvelous

massage	mouthpiece
masters	Mu'tazilite
measure	multiplied
Mecca	<i>multiply</i>
median	Muslim
medicine	nations
medieval formulations	native city
medina	native language
meditate	nature
mélange	near
members	necessary
memorization	needs
memory	night
mental physiological activity.	normal
merely	not only
message	not only
metaphysical	noted
migrate	notorious
migration	nourish
militant	novelty
million	number
ministries	number
minorities	object
mired	occupy
misery	occurred
mission	offers
moderate	official
modern	old
modern school	on earth
modernization	one another
modify	one of
moral order	oneness
more	only
moulds	openness

opinions  
opposed to  
optimistic  
orally  
order  
organization  
origins  
outlawed  
outside  
outside world  
*overwhelming emphasis*  
paganism  
page  
Pakistan  
*papyrus*  
paradise  
particular  
particularly  
pass by  
path  
patterned  
pave  
peace  
peace be on him  
pen  
percentages  
perfect  
perhaps  
perilously  
period  
permanent  
permissible  
permit  
Persian

personnel  
pesantrens  
phase  
phenomena  
phenomenon  
influenced  
philosophy  
physical  
physiological  
piety  
pillars  
place  
plane  
played  
pointed out  
points out  
political field  
political field  
populations  
populous  
possible  
possibly  
postulating  
power  
preach  
preaching  
preceding  
predestination  
predict  
preexisting practices  
preserves  
prevailing  
primarily  
primarily



quiescent  
 retrogressive  
 race  
 radical  
 range  
 rate  
 realization  
 realized  
 realizing  
 reason  
 reasonable  
 reasonable  
 conservative  
 reasoning  
 reassurances  
 sacred  
 receive  
 recent times  
 reckoning  
 recognize  
*recording*  
 referred to  
 referring  
 reform  
 reformers  
 reformist  
 regarded  
 regime  
 regions.  
 reign  
 reinroduction  
 rejecting  
 rejects  
 released

principles  
 principles  
 probably  
 problem  
 proceeding  
 produce  
 produced  
 profoundly  
 program  
 progression  
 progressive  
 conservative  
 prohibit evil  
 prominent  
 promise.  
 promote  
 prophet  
 prophethood  
 refusing  
 Prophetic guideline  
 Proportions  
 ingredients  
 depending on  
 prosperity  
 protected status  
 proves  
 providence  
 publicly  
 punishments  
 pupil  
 purely  
 put  
 put together  
 quickly

tremendous  
florescence  
reliance  
religion  
religious movement  
remaining  
remains  
remarkable  
remarks  
reminder  
repeated.  
repeats  
replaced  
reputed  
requiring  
research  
respectively  
responsibility  
result  
retained  
retreat  
reveal  
revelation  
revelation  
reversed  
rightly  
*risala*  
rise  
rivals  
role  
roles  
roots  
rotates  
sacrificed

Safavid  
save  
scattered  
scholars  
scholars  
science  
scientist  
seasons  
secret  
section  
secular  
seek  
seem  
self-confidence  
self-interest  
self-salvation  
self-sufficiency  
separate  
servants  
session  
several  
several  
severely  
*sheepskin*  
Shi'ite  
showing  
significant  
significant  
significant proportion  
*silver*  
similar  
similarly  
sizable  
skeletons

summary	Sunni	Sunite	superb	suppose	suppose	supremacy	supremacy precisely	surface	surpass	suspended	suspense	<i>symbolize</i>	symbols	system	systematically grounded	take great pains to	teaching	territory	testimonies	their	theologian	theology	theomorphic	though	threatened	through	experimentation	various	throughout	to begin with	shares	tongue	tongues
so far	social	social force	social order	society	solely	sort of	soul	sources	specific	spiritual base	spread	stand	charged	stands	statement	static	stick	straight	stress	strive	structure	Subjects	sublime principles	submit	substantial	predominantly	notably	substantiation explanation	substantive	succeeded	successor	sudden	sufficient

took place  
tools  
traditional  
increasing  
traditions  
traffic pattern  
trained  
trait  
transcendence  
transmitted  
tribal  
traditionalist  
true  
Turkey  
Turkish  
Turks  
turned over  
twofold process  
ultimate  
unanimous  
uncountable  
blessing  
unequivocally  
declares  
unifying  
unique  
unity  
universal  
unlettered  
unlike  
unqualified  
faith  
until  
uproot

urban  
urgent  
used to  
useful  
valid base  
various  
varying  
vast  
veiling  
verses  
version  
view  
visit  
visiting professors  
*volumes*  
voluntarily  
waging  
warner  
washed away  
way  
western  
when  
whereby  
widely  
wings  
witness  
wonderful  
word  
work  
world  
world  
worth  
year  
yet

## BRIEF BIOGRAPHIES OF THE EDITOR AND WRITERS

Drs. **ILZAMUDIN MA'MUR, M.A.**, born in Cilacap on August 29, 1962, got his Bachelor of Arts (1984) and Doctorandus (1987) degrees from English Department, Faculty of Education, the State Institute for Islamic Studies (now, UIN, the State Islamic University) 'Syarif Hidayatullah' Jakarta. Winning scholarship from CIDA (Canadian International Development Agency), he pursued knowledge at the Faculty of Graduate Studies and Research, McGill University, Montreal, Canada, from 1993-1995. He received his Master of Arts degree from the university after submitting a thesis entitled "*SAYYID ABUL A'LA MAWDUDI'S AND MOHMMAD NATSIR'S VIEW ON STATEHOOD.: A COMPARATIVE STUDY*". Recently, he is writing a doctoral dissertation on translation studies to submit to the Language Education Program, Postgraduate School of Education, State University of Jakarta.

As an English lecturer, his teaching careers started when he was appointed to be a junior English lecturer at Lembaga Bahasa, the State Institute for Islamic Studies 'Syarif Hidayatullah Jakarta', a position he held for almost six years, 1984-1990. In 1990 he moved to Serang where he joined the Faculty of Islamic Law, the State Institute for Islamic Studies 'Sunan Gunung Djati' Serang, an Islamic higher education which later on in 1997 became STAIN (the State College for Islamic Studies) and in 2004 became IAIN (the State Institute for Islamic Studies) "Sultan Maulana Hasanuddin Banten" Serang, as a lecturer of English and Islamic studies. He also heads

the Language and Culture Center of the Institute. Besides teaching at IAIN, UNTIRTA, and UPBJJ-UT, he was also formerly involved as an English lecturer in several higher educational institutions in Banten such as STAISMAN, IAIB, AMIK Muhammadiyah, AKPER Faletahan, and STKIP Banten.

In addition to teaching English and Islamic studies, he has written, compiled, and translated several articles and books. Among of the published ones are : "The Place of Islamic Court in the Judicial System of Modern Indonesia" in *Hamdard Islamicus*, (Pakistan,1996), "Mohammad Natsir : A Portrait of Indonesian Da'i-Political-Activists," in *Hamdard Islamicus*, (Pakistan, 2000), "The Concept of Tawhid in Sunni Islam," in *Hamdard Islamicus* (Pakistan, 2002), "The Idea of Ijtihad in Indo-Pakistan Subcontinent Muslim Scholars," in *Hamdard Islamicus: Quarterly Journal of Studies and Researchs in Islam*, Pakistan, Vol. XXIX, No.1 (January-March, 2006), and in *Historicus: Quarterly Journal of Pakistan Historical Society*, Pakistan, Vol. LIV, No.1 (January-March, 2006), "Muhammad Iqbal : His Political Thought and Practical Politics," in *Mimbar Studi*, (Bandung, 2001), "The Idea of the Perfect Man in the Methaphysical Philosophy of Muhammad Iqbal," in *Al-Qalam* (Serang, 1996), "Abul A'a Mawdudi's and As-Shidiqy's Theory of Ijtihad in the Islamic Law," in *Al-Qalam*, (Serang, 1997), and "Semantics and Word-Formation in Modern English," in *Al-Qalam.: Jurnal Keagamaan dan Kemasyarakatan* (Serang,2001), "Pedoman Penulisan Karya Ilmiah (STAIN Press, 1998), *An Anthology of TEFL I* (STAIN Press, 2002), *An Anthology of Translation Theories and Practices* (STAIN Press, 2004), Abul A'la Maududi, *Tanggungjawab Umat Islam di Hadapan Umat Dunia*, (Gema Insani Press, 1990), Mohammad Manzoor Alam, *Peran Pemuda Muslim dalam Rekonstruksi Dunia Kontemporer* (Media Dakwah, 1991), M. Arasteh, *Menuju Kesempurnaan Diri*, (Raja Grafindo Persada, 2001), Abdulrahman Abdulkadir Kurdi, *Tatanan Sosial dalam Islam* (Putra Pelajar, 2001), Adam Kuper dan Jessica Kuper, eds., *Ensiklopedia Ilmu Sosial*, 2 Jilid (Raja Grafindo Press, 2000), Dianne Collinson, *Lima Puluh Filisuf Dunia yang Menggerakkan* (Raja Grafindo Persada, 2001), dan Martin Griffiths, *Lima Puluh Pemikir Studi Hubungan Internasional*

(Raja Grafindo Persada, 2001), contributor to Agus Supriatna and eds. *Membangun Clean Governance di Banten*, (Rangkasbitung : LSPB', 2003); *Pijar-Pijar Pemikiran Babasa dan Budaya* (Jakarta: Diadit Media, 2006); dan *Paragraphs for Competency-Based Translation Exercises* (Jakarta: Diadit Media, 1996).

Mr. Ilzam, who is presently also the editors-in-chief of both *Al-Qalam : Jurnal Keagamaan dan Kemasayarakatan* (scientific journal accredited by Dikti, Depdiknas since 2000) and *Tazkiya: Jurnal Keislaman dan Kebudayaan*, lives at Ciracas Indah - Serang with her beloved wife Dra. Eneng Muslihah, MM. and three cute children : Elena Himma Nizrina (Izzy), Hana Hazim Nashief Kanz (Hanz), and Imtiyas 'Allam Nashr (Iyaz).

**Drs. Djawahir Hejaziey, S.H., M.A.**, was born on 15<sup>th</sup> October 1955, in Banten. He is a lecturer of English in The State Institute for Islamic Studies of "Sultan Maulana Hasanuddin Banten" Serang and at the Faculty Shari'a and Law, the Islamic State University "Syarif Hidayatullah" Jakarta. Having graduated and received several degrees from English Department, Faculty of Education, the State Institute for Islamic Studies 'Syarif Hidayatullah' Jakarta, BA in 1978 and Drs. In 1987, and from Faculty of Law, Islamic University of Jakarta, Bc. Hk. in 1980 and SH in 1988, some years later he studied at Postgraduate Program of the Institute for Qur'anic Sciences, Jakarta, where he got his degree of Magister Agama. Now he is a standing doctoral student of Islamic Economics Postgraduate Program, the State Islamic University "Syarif Hidayatullah" Jakarta. Formerly, he taught in several both senior high school and university levels : SMA 82 and the Institute for Qur'anic Sciences, Jakarta.

**Drs. Naf'an Tarihoran, M.Hum**, is an English lecturer at School of Education (*Tarbiyah*), the State Institute for Islamic Studies (IAIN)'Sultan Maulana Hasanuddin' Banten. He was born on January 3, 1970 in Barus. He studied at Islamic Studies College 1987-1989 in

Sibolga. In 1989 he moved to Jakarta and lived in Ciputat where he taught English at Senior High School. Four years later he became a vice principal of senior high school which he is responsible for designing its curriculum.

He got his undergraduate degree from HAMKA University Jakarta. Before he got married, he used to teach English at School of Law, Tarumanagara University and Trisakti University. In 1999, he received his Mater degree from Postgraduate Program, University of Indonesia (UI), Jakarta.

He designed many students course books such as *English for Islamic Studies* (Uhamka, 2000) *English for Computing* (Universitas Binus, 2001), *English for Tourism* (Universitas Sahid, 2002) *Introduction to American Culture* (UIN, 20003). In recent years, mr. Naf'an has been spending most of his professional activities in a wide range of teaching English and Cross Cultural Understanding. He has been teaching at several well known universities such as Muhammadiyah University of HAMKA, the University of Bina Nusantara, and the State Islamic University "Syarif Hidayatullah" Jakarta. He is now a standing doctoral students at State University of Jakarta.

**Drs. Abdul Muin Bahaf, MM.**, who graduated from undergraduate program, English Department, Faculty of Education, the State Institute for Islamic Studies, 'Syarif Hidayatullah Jakarta, in 1995, and postgraduate program of STIE IPWI Jakarta in 2002, was born on September 23, 1971 in Serang, Banten. He is presently an English lecturer at the State Institute for Islamic Studies "Sultan Maulana Hasanuddin Banten" Serang and English teacher at AL-Azhar Islamic Junior High School Jakarta (A Regional Coalition School for South East Asian Nations). He was also a teacher assistance at Jakarta International School (JIS). Mr. Muin married to a very beautiful girl, Iyusmawati, S.Ag and have two smart and beautiful daughters, Novia Chulayati AM Bahaf and Azka Mutiara Salsabila AM Bahaf. He lives with his beloved wife and daughters in Tangerang.



**M. Nur Arifin, S.Ag.**, born in Ponorogo on February 21, 1972, graduated from Kulliatul Mu'allimin Al-Islamiyah (KMI) Gontor Ponorogo in 1993. His career started when he was appointed to be teacher in his *alma mater* for two years. In 1994, he joined English Development Program offered by CLI Pondok Modern Gontor in cooperation with British Council Surabaya. He was chosen to be an English Instructor at Lembaga Bahasa, Pondok Modern Gontor after having finished joining this program. In 1995, he moved to Serang and got Strata Satu (S1) degree from English Education Departement, the State Collge for Islamic Studies "Sultan Maulana Hasanuddin Banten" Serang. To develop his English for special and academic purpose, in 1993, he took a short course for the IELTS Preparation at IDP Education Australia Jakarta. Nowadays, he is writing a thesis for Postgraduate Program, Jakarta State University (UNJ).

In 2002, he was appointed to be an English lecturer at the State Institute for Islamic Studies 'Sultan Maulana Hasanuddin Banten'. Formerly, he was involved in teaching English at both secondary and tertiary education levels, such as, SMA and MA Assa'adah. From 1997 to 2001 he was the director of Assa'adah Language Institution and managed many programs, such as Alfa English Course (AEC), Student English Study Club and Self Access Center. Besides teaching at Pondok Modern Assa'adah, he was also working as an English instructor at Wijaya English Education Center and BBC English.

In addition to teaching English, he has written and compiled severals article and books. Among of the published ones are : How to Learn English, in *al-Hamra*, (Serang,2003), Meningkatkan Kecerdasan Emosi ala Nabi Muhammad s.a.w, in *Wa'tashim* (Serang, 2003). Reading Comprehension I, II, III (Assa'adah Press, 2002). *Your Daily Vocabulary* (Assa'adah Press, 2000). *Reading Comprehension and Vocabulary Building* (Assa'adah Press,2004).

**As'ari, S.S.**, is presently an English lecturer of State Institute for Islamic Studies "Sultan Maulana Hasanuddin" Banten. He was born in Serang, on October 29, 1974. He got his Sarjana Degree from College for

Drs. Ilzamudin Ma'mur, MA (Ed.)

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Buku ini adalah buku yang tepat untuk memenuhi kekurangan yang dirasa ada dalam proses pengajaran di perguruan tinggi Islam. Buku ini akan memberikan sesuatu yang khusus untuk para pembaca yang khusus pula. Berbagai materi keislaman kontemporer dan berbagai lingkup pengetahuan yang mendukung diketengahkan dan dijadikan acuan untuk materi pembelajaran Bahasa Inggris. Jadi, tentu saja buku ini sangat berguna bagi para dosen, mahasiswa, dan masyarakat umum yang tengah khusus mempelajari Bahasa Inggris dalam balutan materi keislaman.



ISBN 979 3957-81-6

