

# SPECIAL ISLAMIC READERS

## English for Muslim Students



Dr. H. Ilzamudin Ma'mur, MA

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## FOREWORD

Alhamdulillah, all praise be to Allah SWT for having granted His Grace and Mercy to all of us. We highly appreciate and proudly welcome the publication of the book entitled, *Special Islamic Readers, English for Moslems Students*. This is an interesting book, prepared by Dr. H. Ilzamudin Ma'mur, MA, a senior English lecturer in several universities in Banten such as the State Institute for Islamic Studies "Sultan Maulana Hasanudin," State University of Sultan Ageng Tirtayasa, and State Islamic University "Syarif Hidayatullah." This book is, as its title implied, designed for Muslim students especially for all Islamic boarding school students.

By reading this book, there are at least three advantages that the Muslim students can get simultaneously. First, Muslim students can improve or up-grade our competences in understanding English paragraphs and texts, constructed based on easy and clear structures, sentences, vocabularies as well as reading passages. Second, Muslim students can also get many valuable information and knowledge about basic tenet of Islamic religion and better understanding on contemporary problems faced by Muslim Ummah. Third, the content of the book will

help to increase and deepen Muslim students' understanding of other basic but important Islamic concepts at the same time.

We, on behalf of the Islamic Boarding-school Networking Forum of Banten Province, expect that this book will certainly provide many benefits and knowledge for all of the readers through a much better understanding of the Islamic basic teaching as a way of life or *waltenshaung* for Muslim personal life, family life and social-national life as well.

Finally, we hope that this book becomes a real good deed for its writer and readers and they receive appropriate rewards from Allah Subhanahu Wata'la, Amin!

Serang, 29<sup>th</sup> August 2011  
Secretary General,  
**Islamic Boarding-School Networking Forum,**  
Banten Province

Dr. Ir. H. Fatah Sulaiman, M.Si.



## PREFACE

All praise be to Allah, the Almighty, who is the creator and the sustainer of the universe and all other the creatures in it. It is because His grace and mercy that the writer could finally finish preparing this book in the present form.

This book entitled *Special Islamic Readers: English for Muslim Students* essentially evolves through a series of short article on Islam presented in *Dinamika Umat*, a monthly magazine published by the Regional Office of the Ministry (formerly Department) of Religious Affairs of Banten Province, for the past two years (2007-2008) under special rubric of *Islamic English Corner*. This book contains twenty five reading passages on Islam or Islamic readers which are classified under five general headings : 1) The Five Pillars of Islam, 2) The Six Articles of Faith in Islam, 3) Islamic Law and Jurisprudence, 4) Muslim Scholars and Intellectuals, and 5) Muslim Community and Education. In addition to Islamic readers, pearls of wisdom, containing 375 proverbs from Islamic and Arabic world and wise sayings from the holy Qur'an, tradition of the prophet Muhammad, and Muslim scholars as well, is provided.

This book is designed with the purpose so as to reach a much wider readership target. Since the content of the readers is mostly focused on and dealing with interesting Islamic issues, ranging from Islamic doctrine to the present situation faced by Muslim ummah, it is therefore that the book is suitable for all Muslim students, be they students of formal higher education institutions, formal secondary educations, Islamic boarding schools, and Muslim students in general as well as those who are interested in learning both English and Islam at the same time.

This book publication owes its existence to many parties. Firstly, both the former and present heads of the Ministry of Religious Affairs of Banten Province, Dr. H. A. M. Romly, M., Hum, and Drs. H. Iding Mujtahdin, M.Pd., and the editor-in-chief as well as the editorial boards of the *Dinamika Umat*, for having published them in the earlier forms and granted permission to republish them in this book with slight modification, deletion and addition. Secondly, all the readers of the magazine who have given criticisms, suggestions, and comments for the betterment of its earlier publication format. My university student, Tri Ilma Septiana, who retyped earlier version of most reading passages of this book. Finally, the director of the publisher, Diadit Media and FSPP Provinsi Banten, who made this publication to meet its targeted readers possible. To them all, the writer would like to convey his sincere thanks and gratitude. May the Almighty Allah rewards them the best reward and make this book part of our good deeds. Amin !

Banten, 29<sup>th</sup> August, 2011

Dr. H. Izzamudin Ma'mur, MA

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**PART I**

**THE FIVE PLIARS OF**  
**ISLAM**

## THE WITNESS TO FAITH : THE FIRST PILLAR OF ISLAM

### A. Read the Following Passage Carefully!

The witness to faith or profession of faith, which is generally called in Arabic *Shahada* and in Indonesian language Kalimat Syhadat, consists of pronouncing the two phrases "There is no god but Allah" and "Muhammad is the Messenger of God." Reciting this simple statement in Arabic constitutes the beginning and essence of being Muslim. The theologian al-baghadi(d.1037), however, states that the person who utters the Shahada (confession) must know the meaning and the truth of statement and must repeat it out of understanding and with heartfelt sincerity. The Shahada is repeated as part of the Muslim prayers, and thus gains more of a sense of being an oft-repeated ritual than simply a once in a lifetime statement.

The term in the Shahada translated above as 'God' is Allah, The Arabic proper name of God used by Muslims. This name probably comes from al-ilah, 'the god' the common Arabic noun for deity, with definite article the. The first Shahhada phrase '*la ilaha illallah*' affirms Islam's absolute monotheism, an unshakeable and uncompromising faith in the oneness (tawhid) of God. As such, also serves as a reminder to the faithful that polytheism,

the association of anything else with divinity, is forbidden and is the one unforgivable sin.

The second Shahada phrase '*Muhammadar-rasulullah*' is the affirmation that Muhammad as the messenger of Allah, the last and final prophet, who serves as a model for the Muslims community. Molding individuals into an Islamic society requires activities that recall, reinforce, and realize the word of God and the example of the prophet.

I short, belief in the one God and acceptance of His word as revealed to Muhammad p.b.u.h. requires acceptance of the body of duties and obligations recorded in that message. These duties are both spiritual and legal, both societal and devotional, regulating each individual's relationship with God, with his fellowmen and with His other creatures. The first duty is this profession of faith.

Who says that a person who recites the Shahada should not only know its true meaning but also utter it with heartfelt sincerity?

## **B. Important Vocabularies:**

Acceptance	- penerimaan
affirmation	- penegasan
affirms	- menegaskan
as well as	- dan
confession	- pengakuan
consist of	- terdiri atas
creature	- makhluk
deity	- tuhan
devotional	- ibadah



divinity	- tuhan
dutie	- tugas
essence	- hakikat
example	- contoh/tauladan
forbidden	- dilarang
god	- dewa
God	- Tuhan,
good	- baik
goods	- barang
heartfelt	- sepenuh hati
hisword	- firman-nya
messenger	- rasul
Muslim community	- umat muslim
new convert	- mualaf
obligation	- kewajiban
prayer	- salat
pronounce	- mengucapkan
prophet	- nabi
realize	- menyadari
recall	- mengingat
recite	- mengucapkan
reinforce	- melaksanakan
reminder	- pengingat
revealed	- diwahyukan
sin	- dosa
sincerity	- ketulusan
theologian	- teolog
unforgivable	- tak terampuni
unshakeable	- tak tergoyahkan
utters	- mengucapkan

witness	- mempersaksikan
witness	- saksi
word of God	- firman Tuhan

**C. Questions to Answer:**

1. What does the first of the two statements of the faith confession mean?
2. What is the meaning of God in Arabic?
3. Which part of the Shahada indicates the absolute monotheism Islam?
4. Where can the duties and the obligation of Muslims be found?
5. What is the first duty of a Muslim according the above reading text?
6. What is forbidden and even considered as unforgivable sin in Islam?
7. Who does the final prophet refer to?
8. When is the Shahada always repeated by a Muslim?
9. What do p.b.u.h stand for?

**D. Translate the Above Reading Passage into Indonesian Well !**

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## E. Pearl of Wisdom

1. Who you know is better than he whom you do not know.  
(Tunisian)  
*Orang yang Anda kenal lebih baik dari pada orang yang tidak Anda kenal.* (Tunisia)
2. Good deeds cut off tongues. (Arabic)  
*Perbuatan baik memotong banyak lidah.* (Arab)
3. Too much advice gives rise to enmity. (Lebanese)  
*Terlalu banyak nasihat menimbulkan permusuhan.* (Lebanon)
4. When you reach forty a new ailment is suffered every year  
(Arabic)  
*Ketika Anda mencapai usia empat puluh penyakit baru diderita setiap tahun.* (Arab)
5. No tree has ever reached the sky. (Maltese)  
*Tidak pernah ada pohon yang menjangkau langit.* (Malta)
6. To lick the sky with the tongue. (Arabic)  
*Menjilat langit dengan lidah.* (Arab)
7. If you can't get what you want, want what you can get!  
(Lebanese)  
*Jika anda tidak bisa mendapatkan apa yang anda inginkan, ingin apa yang anda bisa dapatkan.* (Libanon)
8. The arrogant man has no friends. (Arabic)  
*Orang sombong tidak mempunyai sahabat.* (Arab)

9. If you wish to be obeyed don't ask the impossible.  
(Turkish)  
*Jika Anda ingin dipatuhi, jangan meminta hal yang mustahil.*  
(Turki)
10. The sword does not cut its own sheath. Turkish)  
*Pedang tidak memotong serangkanya sendiri.* (Turki)
11. One rug can accommodate ten darwishes, but there is no kingdom that can accommodate two kings. (Persian)  
*Satu permadai dapat menampung sepuluh ndarwis, tetapi tidak ada kerajaan nyang dapat menampung dua raja.* (Persia, Iran)
12. If the son of Adam had two rivers full of wealth, he would weep for a third (Arabic)  
*Jika anak Adam mempunyai dua sungai yang poenuh dengan harta, ia akan merengek meminta sungai yang ketiga.*  
(Arab)
13. Every bachelor is sovereign. (Turkish)  
*Setiap bujangan adalah merdeka.* (Turki)
14. Birth is the messnger of death. (Arabic)  
*Kelahiran adalah utusan kematian.* (Arab)
15. There is no blindness except blindness of heart. (Tunisian)  
*Tidak ada kebutaan kecuali kebutaan hati.* (Tunisia)



## 2

# PRAYER : THE SECOND PILLAR OF ISLAM

### A. Read the Following Passage Carefully !

Having proclaimed wholeheartedly that there is no god but Allah and Muhammad is the Messenger of Allah, a Muslim should offer prayer (salat) five time each day. Thus the second pillar of Islam. Although times for prayer and ritual actions are not specified in the Qur'an, they were indeed established by the prophet Muhammad, e upon him, Shubuh is offered during day break or at dawn, dhuhur prayer is offered at noon, ashar prayer is offered at mid-afternoon, magrib prayer is offered at sunset, and 'isha prayer is offered in the evening. In line with this, we can simply name the five prayers respectively as dawn prayer, noon prayer, mid-afternoon prayer, sunset prayer, and evening prayer. In the holy Qur'an; Allah states that "Perform regular prayers. Verily, the prayers are joined on the believers at fixed hours or times," (QS. An-Nisa : 103). Ritually, each of his regular prayer is preceded ablution that cleanse the body (such as hands, mouth, face, ear, forehead, and feet), and spirit bestow the ritual purity necessary for divine worship.

These five prayers can be performed individually or in a group wherever they may be – in mosque, at home, at work, or

even on the road. The beginning of the period for performing each of prescribed daily prayers and the time to go to the mosque on Friday prayers are announced by a public call to prayer called *adhan*, given by *mu'adhin*, 'caller' from the mosque minaret. The call to prayer consists of seven short statements whose English translation go as follow:

God is the most great.

I testify that there is not god but Allah.

I testify that Muhammad is the messenger of Allah.

Come to prayer

Come to salvation

Prayer is better than sleep (this is recited for the after  
dawn prayer only)

God is most great,

There is no god but Allah.

"Prayer is to the believer," according to Abdul Hasan Ali Nadwi, "what water is to the fish." Of course, it is unceasing shower which cleans up one bodies, hearts, and spirits from dirt, defects, and all unjust deeds. The prophet Muhammad p.b.u.h. confirms this ideas by his sayings and actions according to following sound hadith:

"See you: If there is river by a house of one of you and washes himself five times a day, can anything of his dirt remain? They said: that does not leave anything of his dirt He said: That is similar to the five prayers by which Allah annuls (minor) sin." (HN Bukhari Muslim)

The Almighty God himself in the holy Qur'an states that "...establish regular prayer: for prayer restrains from shameful and unjust deeds." (QS Al Ankabut : 45)

## B. Important Vocabularies:

afternoon prayer	- salat 'ashar
annul	- menghapuskan
bowing	- ruku
cleans up	- membersihkan
congregational salat	- salat jamaah
customary prayer	- salat sunah
voluntary prayer	- salat sunah
cycle	- rakaat
dawn prayer	- salat subuh
direction of prayer	- kiblat
dirt	- kotor
essential	- rukun
establish	- mendirikan
evening prayer	- salat isya
intention	- niat
leader	- imam
major ablution	- mandi wajib
minor ablution	- wudhu
mosque	- masjid
niche	- mihrab
noon prayer	- sholat dhuhur
preacher	- khatib, salam (dalam salat)
preceded	- didahului
prescribed daily prayer	- salat lima waktu
prescribed prayer	- shalat wajib
prostration	- sujud
public call to prayer	- adzan
pulpit	- mimbar

restrain	- mencegah
salutation of peace	- salam (diakhir salat)
sin	- dosa
soun hadith	- hadis sahih
sunset prayer	- salat magrib
the assembly	- salat jum'at
worship	- menyembah, beribadah

**C. Questions to answer:**

1. How many times should a Muslim offer prayer?
2. Is ablution necessary for a Muslim before performing Friday prayer?
3. Are all the rituals of prayers described in detail in holy Qur'an?
4. How are the five prescribed prayer performed?
5. Where should any prayer be established?
6. Who announces the beginning of each prayer period?
7. What is the English Translation "hayya 'alas-shalah!"
8. When is statement of 'prayer is better than sleep" recited?
9. Who likens the relationship of a Muslim and prayer with that of water and dish?
10. Can you write the original partial Qur'anic verse of "prayer restrains from shameful and unjust deeds"

**D. Translate the above Reading Passage into Indonesian Well !**

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### E. Pearls of Wisdom

1. A book in the pocket is a garden in the pocket. (Arabic)  
*Buku dalam saku penaka kebun dalam kantong.* (Arab)
2. It is for its content that one kisses s book. (Arabic)  
*Orang mencium buku adalah karena isinya.* (Arab)
3. He had burn down a city to light a cigarette. (Lebanese)  
*Dia telah membakar sebuah kota hanya untuk menyalakan sebatang rook.* (Libanon)
4. The man who weeps for all soon loses his eyes. (Turkish)  
*Orang yang menangisi suma hal segera akan kehilangan matanya.* (Turki)
5. The man who cheats you once will cheat you a hundred times. (Arabic)  
*Orang yang membohongi Anda satu kali ia akan membohongi Anda ratusan kali.* (Arab)
6. There is no light in the house where there re no children. (Syrian)  
*Tidak ada cahaya dalam rumah yang di dalamnya tidak ada anak-anak.* (Syiria)

7. A child is a child, even if he is the son of a prophet.  
(Lebanese)  
*Anak-anak tetaplah anak-nak, bahkan apabila ia anak seorang nabi.* (Libanon)
8. A wise child is better than an old fool. (Labense)  
*Anak yang bijak lebih baik dari pada orang tua bodoh.*  
(Libanon)
9. One cup coffee, forty years friendship. (Turkish)  
*Satu cangkir kopi, empat puluh tahun persahabatan.* (Turki)
10. Complain to the bow and it will send you an arrow.  
(Arabic)  
*Mengeluhlah pada busur dan ia pun akan mengrimi Anda dengan anak panah.* (Arab)
11. Too soft, and you will be squeezed; too hard, and you will be broken. (Arabic).  
*Terlalu lembut, dan Anda akan diperas; terlalu keras, dan Anda akan dihancurkan.* (Arab)
12. Among the one-eyed close one eye. (Arabic)  
*Berada di natara orang-orang bermata satu pejamkan satu mata.* (Arab)
13. To avoid being eaten by wolves be a wolf! (Tunisian)  
*Untuk menghindari dimakan seriga, jadilah seekor srigala.*  
(Tunisia)
14. After the fire, ashes; after the rain, roses. (Moroccan)  
*Setelah kebakaran, abu; setelah turun hujan, mawar.*  
(Maroko)
15. He who plays with cats must bear the scratches. (Algerian)  
*Orang yang bermain dengan kucing harus menanggung cakaran.* (Aljazair)

### 3

## ZAKAT : THE THIRD PILLAR OF ISLAM

### A. Read the Following Passage Carefully!

Although 'zakat' is one of Islamic concepts which has no equivalent in English, some books on Islam in English render it with different words or phrases such as "alms giving", "alms-tax", "charity", and "annual tax". The literal and simple meaning of Zakat is purity. The technical meaning of the word indeed designates a kind of mandatory donation to charity. More over, it is more of the nature of a public welfare tax, with specific amount. Its payment is religiously and publicly obligatory for all Muslims without exception, and it is levied on all inheritances before distribution. The Holy Qur'an defines the righteous as those who "attend to their prayers, pay alms-tax and firmly believe in the life to come"(31:4).

Zakat, as the third pillar of Islam, is due upon the value of all goods, chattels, profits, trade, and mercantile business. The public welfare tax is not due unless the property amounts to a certain value and has been in the possession of a person for a whole year. In modern time zakat can also be applied to shares, securities, insurance policies, and provident funds as well. The most common measure of this kind of wealth is 2.5 percent. In

addition, at the end of the month of Ramadan, each head of a rich Muslim household is also required to give away in alms for every member of his household a measure of rice, wheat, raisins, barley or other grain, or the value of the same. For this kind of Zakat, the measure is 2.5 kilograms or the value of the same per person. Thus, Zakat can be classified into two kinds: zakat fitrah and zakat mal (wealth).

According to Hammudah Abdallati, as stated in his *Islam in Focus* (1975:97), there are at least five far-reaching effects of Zakat. It purifies the property of the people with means and clears it from the shares which do not belong to it anymore, the shares which must be distributed among the due beneficiaries. Second, it does not only purify the property of the contributor but also purifies his heart from selfishness and greed for wealth. Third, it mitigates to a minimum the sufferings of the needy and poor members of society. Fourth, it is a healthy form of internal security against selfish greed and social dissension, against the intrusion and penetration of subversive ideologies. Fifth, it is a vivid manifestation of the spiritual and humanitarian spirit of responsive interactions between the individual and society.

Finally, the due recipients of zakat are as follows: the poor Muslims, the needy Muslims, the new Muslim converts, the Muslim prisoner of war, the Muslim in debt, the Muslim in charge of the zakat collection, the Muslims in service of the cause of God by means of research or study or propagation of Islam, and the Muslim wayfarers who are stranded in a foreign land and in need for help.



## B. Important Vocabularies:

amounts	- berjumlah
barley	- sejenis gandum
converts	- mualaf
define	- mendefinisikan
due recipients	- mustahik
equivalent	- padanan
far-reaching	- berjangkauan luas
fund	- dana
give away	- menyerahkan
goods	- barang
grain	- padi
greed	- ketamakan
household	- rumah tangga
in debt	- berhutang
in need for help	- perlu bantuan
in the possession	- dimiliki
insurance policies	- polis asuransi
life to come	- akhirat
means	- cara
measure	- ukuran
mercantile	- perdagangan
mitigate	- mengurangi
needy	- fakir
poor	- miskin
propagation	- penyiaran, dakwah
purify	- mensucikan, membersihkan
purity	- kesucian
raisin	- kismis

render	- mengalihkan
research	- riset, penelitian
securities	- sekuriti
selfish	- mementingkan diri sendiri
shares	- saham
trade	- perdagangan
value	- nilai
vivid	- jelas, gamblang
wheat	- gandum

### **C. Questions to Answer:**

1. What is the literal meaning of Zakat?
2. What is the technical meaning of Zakat?
3. Is the concept of Zakat the same as the concept of charity?
4. How many kinds of Zakat are there discussed in the text?
5. Who should pay for the Zakat?
6. Whom should zakat be distributed to?
7. Could you mention some advantages that Zakat possibly contributor gets?
8. Could you mention what kind of property that a Muslim should its Zakat?
9. How much should you as a Muslim pay for the zakat at the end of Ramadan?
10. Who is the writer of Islam in focus?

### **D. Translate the above Reading Passage into Indonesian Well !**

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**E. Pearls of Wisdom**

1. In calm weather every one is captain. (Maltese)  
*Pada cuaca yang tenang stiap orang adalah kapten. (Malta)*
2. If you wish to destroy a country, pray that it has many chiefs.  
(Lebanese)  
*Apabila Anda ingin menghancurkan sebuah negeri, berdoalah  
agar negeri itu mempunyai banyak pemimpin. (Libanon)*
3. By you she will flower, by you she will wither. (Arabic)  
*Di samping Anda ia akan berbungu, bersama Anda ia akan  
layu. (Arab)*
4. When the leader dies the nation's fire put out. (Arabic)  
*Ketika sang pemimpin meninggal peperangan bangsa padam  
(Arab)*
3. If you love the moon, ignore the stars. (Moorish)  
*Jika Anda mencintai rembulan, abaikan bintang-bintang.  
(Moor)*
4. A bird in the hand is worth ten on the roof. (Tunisian)  
*Seekor burung di tangan bernilai sepuluh ekor burung di atap.  
(Tunisia)*
5. He who not jealous is an ass. Lebanese)  
*Orang yang tidak rasa cemburtu adalah keledai. (Libanon)*
6. When a ruler is just everyone in his army. (Persian)

- Ketika seorang penguasa adil semua orang menjadi pasukannya.*  
(Iran)
7. He who eats the egg of a judge must give back chickens.  
(Arabic)  
*Orang yang memakan telur milik hakim harus mengembalikan ayam.* (Arab)
8. The gentle heart does not grow old. (Tunisian)  
*Hati yang lemah lembut tidak menjadi tua.* (Tunisia)
9. More precious than the blood of a martyr is the ink of knowledge. (Arab)  
*Yang berharga dari pada darah seorang martir (syhada) adalah tinta ilmu pengetahuan.* (Arab)
10. It is better to know things than not to know things.  
(Moroccan)  
*Lebih baik mengetahui sesuatu dari pada tidak menmengetahui sesuatu.* (Maroko)
11. No man has enough knowledge. (Arab)  
*Tidak ada manusia yang mempunyai pengetahuan yang cukup.*  
(Arab)
12. Learn knowledge, even though it be in Chine. (ASrabic)  
*Tuntutlah ilmu, walaupun ia ada di Cina* (Arab)
13. O God, grant our judge considerable legal wealth!  
(Lebanese)  
*Ya Allah, anugerahi hakim kami kekayaan halal yang banyak sekali!* (Libanon)
14. The gallows are for the poor. (Maltese)  
*Tiang gantungan hanyalah untuk orang miskin.* (Malta)
15. The winds blow, yet the ships are becalmed. (Arabic)  
*Angin bertiup, namun kapal-kapal tidak terguncang.* (Arab Lama)

## **FASTING : THE FOURTH PILLAR OF ISLAM**

### **A. Read the Following Passage Carefully!**

Islam has been from the beginning much more than what is usually meant by general concept "religion" Islam, meaning in Arabic submission to Allah', is indeed at the same time a religious tradition, a civilization and a total way of life. Islam proclaims a religious faith and sets forth certain rituals, but it also prescribes patterns of order for society in such matters as family life, civil and criminal law, business, etiquette, food, dress, and even personal hygiene. For Islamic followers there are few if any aspects of individual and social life that are not considered to be expression of Islam, which is seen as a complete, complex civilization in which individuals, societies and governments should all reflect the will of Allah, the almighty God.

The prescribed Islamic practices include what so called five pillars of Islam. One of the pillars is fasting, which is our present topic. The rests are: the profession of faith, prayer, almsgiving, and pilgrimage to Mecca. Once each year Islam prescribes a rigorous, month-long fast during the moth of Ramadan, the ninth moth of the Islamic calendar. From sunrise to sunset, all adults Muslims whose health, permits are completely abstain

from food, drink, and sexual activity. Ramadan is a time for reflection and spiritual discipline, for expressing gratitude for Allah's guidance and atoning for past sins, for awareness of human frailty and dependence of Allah.

Concerning fasting quality, Al-Ghazaly, in his *Ihya Ulum al Din* (Bringing Religious Knowledge to Live), classified fasting into three grades: ordinary, special, and extra special. Ordinary fasting means abstaining from food, drink, and sexual satisfaction. Whereas special fasting means keeping one's ears, eyes, tongue, hands, and feet – and all other organs – free from sin. Meanwhile, extra – special fasting means fasting of the heart from unworthy concerns and worldly thoughts, in total disregard, of everything but Allah, Great and Glorious is he. This kind of highest quality of fasting is broken by thinkinjg anything other than Allah and the hereafter.

## B. Important Vocabulary

abstain	- menahan, memantang
civilization	- peradaban
disregard	- pengabaian
fast	- puasa
guidance	- pedoman
hereafter	- akhirat
hygiene	- kebersihan
is broken	- batal
keep	- menjaga
pillar of Islam	- rukun islam
prescribe	- menentukan
reflection	- cerminan

religion	- agama
set forth	- mengajukan
submission	- kepasrahan
sunrise	- matahari terbit
sunset	- matahari terbenam
unworthy	- tidak bernilai
way of life	- filsafat hidup
will of Allah	- kehendak Allah

### C. Questions to Answer:

1. Is Islam similar to the general concept of religion?
2. Could you mention all of the five pillars of Islam consecutively?
3. Is the fast of Ramadan annually prescribed?
4. How long should adult Muslims abstain from food and drink during the fasting month?
5. Could you explain the Ghazalian typology of Fasting?

### D. Translate the above Reading Passage into Indonesian Well !

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## E. Pearls of Wisdom :

1. If speech is a silver, silent is golden. (Tunisian)  
*Seandainya berbicara adalah perak, maka diam adalah emas.*  
(Tunisia)
2. When I saw you I knew half of you; when we spoke I knew I knew everything. (Maltese)  
*Ketika saya melihat Anda saya mengetahui setengah dari Anda; ketika saya berbicara dengan Anda saya mengetahui semuanya.*  
(Malta)
3. It is by helping each other that a lion is subdued. (Moroccan)  
*Adalah dengan saling membantu satu sama lain seekor singa dapat ditundukkan.* (Maroko)
4. To destroy the cobweb, destroy the spider. (Maltese)  
*Untuk menghancurkan sarang laba-laba, hancurkan laba-labanya.* (Malta)
5. When cat and rat join forces the country is destroyed. (Omani)  
*Ketika kucing dan tikut menyatukan kekuatan negara runtuh.*  
(Oman)
6. It is from the head that the fish first stinks. (Turkish)  
*Ikan membusuk dimulai dari kepalanya* (Turki)
7. He who does not eat garlic does not smell of. (Lebanese)  
*Orang yang tidak makan bawang putih tidak bau bawang putih.* (Libanon)
8. He who steal an egg will steal a camel. (Arabic)  
*Orang yang mencuri sebuah telur akan mencuri seekor unta.*  
(Arab)



9. What rat cannot reach with its tongue it takes with its tail.  
(Maltese)  
*Apa yang tidak bisa dijangkau tikus dengan lidahnya ia mengambilnya dengan ekornya.* (Malta)
10. Cleverness wins over strength. (Omani)  
*Kecerdikan mengalahkan kekuatan.* (Oman)
11. Customs are a fifth elemen in the world. (Syrian)  
*Adat istiadat merupakan unsure kelima di dunia (setelah tanah, api, udara, dan air)* (Siria)
12. The cemetery never rejects a corpse. (Lebanese)  
*Pemakaman tidak pernah menolak mayat.* (Libanon)
13. Death veils all faults. (Iraqi)  
*Kematian menutupi semua kesalahan.* (Iraq)
14. He who sees a dead man is thankful to be alive. (Tunisian)  
*Orang yang melihat orang lain meninggal dunia bersyukur bahwa dirinya masih hidup.* (Tunisia)
15. When the elephant dies, its bones become souvenir. (Iraqi)  
*Ketika gajah mati, gadingnya menjadi souvenir.* (Iraq)

## 5

# THE HAJJ: THE FIFTH PILLAR OF ISLAM

### A. Read the Following Passage carefully!

The last of five pillars of Islam is the great pilgrimage or hajj to the sacred monuments in and near Mecca, performed during the twelfth month, Dzual-Hijjah, of the Muslim lunar calendar. It is required of adult Muslims at least once in a lifetime if they are physically able to make the trip and can afford it: The great pilgrimage, like prayers, also requires ritual purification, symbolized by wearing of the white garments, the ihram. Men should don two seamless, white sheets. Meanwhile Women may don a long white dress and head covering or veil. Neither jewelry nor perfume is permitted; sexual activity, hunting and the other bad deeds are prohibited as well.

In addition to the hajj, there is devotional ritual, the 'umrah', means visitation generally called the lesser pilgrimage, which we, Muslims, may perform when visiting the holy sites at other time of the years. Those who are on the hajj often perform the 'umrah rituals before, during, or, after the hajj. However, performance of the 'umrah' only does not replace the hajj obligation.

Islamic law or Islamic jurisprudence stipulates three methods of performing the hajj ceremonies: a) ifrad, means one by one,

a preferred method, completing the hajj ceremonies first and then the 'umrah ones; b) tamattu', means enjoyment, performing the 'umrah first and then breaking the state of ritual purity or sanctification to enjoy the pleasures of Mecca for a few days before resuming the ihram for the hajj; and c) qiran, means conjunction, beginning the 'umrah and the hajj, and the completing both at the same time.

The focus of the great pilgrimage is the Ka'bah, the cube-shaped house of Allah, in which the sacred black stone is embedded. The Ka'bah was originally built by the prophet Ibrahim and his son Ismail. The black stone was given to Ibrahim by the angel Gabriel and thus is a symbol of Allah's covenant with Ismail and, by extension, the Muslim community in general.

## **B. Important Vocabulary:**

adult	- baligh/ dewasa
angel	- malaikat
black stone	- hajar aswad (batu hitam)
can afford	- mampu (secara finansial)
lifetime	- seumur hidup
lunar	- bulan
obligation	- kewajiban
pilgrim	- peziarah
pilgrimage	- ziarah
purification	- pensucian
replace	- menggantikan
required	- diwajibkan
sacred	- suci

### C. Question to answer :

1. When is the great pilgrimage performed by the Islamic followers?
2. How many times should a Muslim perform the pilgrimage?
3. Mention the three alternatives of doing hajj according the text?
4. Who were the early builders of Ka'bah?
5. What Is the meaning of 'the cube-shaped House of Allah'?

### D. Translate the above Reading Passage into Indonesian !

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### E. Pearls of Wisdom :

1. Debt is a chain on a man's wrists. (Lebanese)  
*Hutang adalah penaka rantai di kedua pergelangan manusia*  
(Libanon)
2. Your creditor is your sultan. (Moroccan)  
*Kreditur Anda adalah sultan Anda.* (Maroko)
3. The greatest curse is to need help from others. (Maltese)

*Kutukan terbesar adalah membutuhkan bantuan pada orang lain.* (Malta)

4. The thing dearest to the heart of man is that which is forbidden him. (Arabic)  
*Hal yang paling disukai oleh hati manusia adalah hal yang dilarang baginya.* (Arab)
5. When you have something in your hand, its charm flees. (Lebanese)  
*Ketika Anda sesuatu telah dimiliki, keindahannya menghilang.* (Libanon)
6. Wherever wheat grows, wheat always arrives at millstones. (Arabic)  
*Di manapun gandum tumbuh, gandum selalu sampai di penggilingan* (Arab)
7. Circling about to reach Paradise is better than going straight to Hell. (Moorish)  
*Berliku-liku menuju Surga adalah lebih baik dari pada jalan lurus menuju Neraka.* (Moor)
8. Where the teacher strike roses will grow. (Turkish)  
*Di mana guru memukul di situ mawar akan tumbuh.* (Turki)
9. The neighbor's cooking always smells better. (Maltese)  
*Masakan tetangga selalu baunya lebih sedap.* (Malta)
10. Fight for honor, for dishonor is easily won. (Arabic)  
*Berjuanglah untuk kehormatan, karena kehinaan dengan mudah dimenangkan.* (Arab)
11. Distress turns lion into a fox. (Persian)  
*Deria kesedihan mengubah singa menjadi srigala.* (Parsi)
12. If a man gives one child an extra date. God will give him a burning coal. (Lebanese)

*Seandainya seseorang memberikan satu anak kurma tambahan.  
Tuhan akan memberinya (pemberi itu) batu bara yang  
menyala. (Libanon)*

13. Day denies the promises of night. (Lebanese)

*Siang hari mengingkari janji-janji malam hari. (Libanon)*

14. Clothes that protects you from the cold will protect you from  
the heat. (Arabic)

*Pakaian yang melindungi Anda dari saat dingin akan melindungi  
Anda saat panas. (Arab)*

15. Silk goes with everything. (Iraqi)

*Sutera sesuai dengan apa saja. (Iraq)*

**PART II**

**THE SIX ARTICLES OF  
FAITH IN ISLAM**

## BELIEF IN ALLAH : THE FIRST ARTICLE OF FAITH IN ISLAM

### A. Read the Following Passage Carefully !

Traditionally it is strongly held that there are six fundamental articles of faith in Islam, these articles of believe include: belief in Allah, belief in Angels, belief in His Messengers, belief in His books, belief in the last Day of Judgment, and belief in Qada and Qadar. The six articles of belief care based on Allah's own words, as stated in *Interpretation of Meanings of the Noble Qur'an in the English Language that go bas follows*: "O you believe! Believe in Allah, and His Messenger, and the scripture which He has sent down to His Messenger, and the Scripture which He has sent down to those before; and whosoever disbelieves in Allah, His Angels, His Books, His messenger, and the last Day, then indeed he has stayed for away. (QS 4:136). In addition, one of the prophetic traditions to support this belief is the one narrated by Abu Hurairah r.a. in sahih Al-Bukhari. One day, while Allah's Messenger p.b.u.h. was sitting with the people, a man came to him walking and said, "O allah's Messenger! What is Faith? The Prophet p.b.u.h. said. "Faith is to believe in allah, His Angels,



His Books, His Messengers, and the meeting with Him, and to believe in the resurrection.”

In line with the chosen title of reading, the present reading passage is primarily focused on the first article of Faith, i.e. the belief in Allah. As Muslim one has to believe in One and the Only God as the following Surah Al-Ikhlās clearly implies:

Say (O Muhammad p.b.u.h.): “He is Allah, the One.  
Allah is the self-Sufficient Master, whom all creatures  
need.

He begets not, nor was he begotten

And there is none co-equal or comparable unto Him.

The Principle of Oneness of God is referred to as the principle of tawhid, and henceforth this surah is also sometimes called *Surah al-Tawhid*. Tawhid indeed signifies a relationship with the Only One that excludes a similar relationship with anyone else. Tawhid is man’s commitment to Allah, the focus of all his reverence and gratitude, the only source of value. What Allah desires of man becomes value of him, the end of human endeavor. Man, he commit himself to the will of Allah, recognizes no authority except His and accepts no guidance other than His. In order to be more effective, as suggested by Hammudah Abdallati in his *Islam in focus*, this belief requires complete trust and hope in God, submission to His Will and reliance on His aid. It secures man’s dignity and saves him from fear and despair, from guilt and confusion.

## **B. Important Vocabularies:**

articles of faith

- rukun iman

as suggested	- sebagaimana dianjurkan
authority	- otoritas
commitment	- komitmen
confusion	- kebingungan
despair	- keputusasaan
dignity	- martabat
disbeliever	- orang kafir
endeavor	- usaha (upaya)
gratitude	- rasa syukur
guidance	- petunjuk, pedoman
guilt	- rasa salah
noble	- mulia
recognize	- mengenal
reliance on	- mengantungkan, mengandalkan
reverence	- rasa takdzim
scripture	- kitab suci
source of value	- sumber nilai
submission	- memasrahkan
the end	- tujuan
trust	- kepercayaan
will of Allah	- perintah Allah
will	- perintah

### C. Questions to Answer:

1. How many articles of faith are in Islam?
2. What are the fundamental sources of the formulation of the articles of faith?
3. Mention the first three articles of faith?

4. Could you translate the above surah al-Tawhid into Indonesia well? Do it!
5. According to the text, is there any authority other than Allah's?
6. Translate the above Hadits narrated by Abu Hurairah ra into Indonesian!
7. Do you know the man who met the messenger of God asking what the faith is?
8. What is the forth chapter (surah) of the holy Qur'an named?
9. What is the title of the Qur'an translation quoted in this reading text?
10. What is the meaning of the title of this text?

**D. Translate the above Reading Passage into Indonesian Well !**

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**E. LIST OF 99 OF ALLAH'S BEAUTIFUL NAMES**

Below is a list of the 99 Names of Allah according to the tradition of Islam. It should be clearly noted that there is no fixed

authentic list of 99 names anywhere; this is only one version which includes many common names and attributes of God. Scholars agree on the majority of the names, however there are a handful that are disputed. Another epithet found in the Qur'an is Dhul Fadl al Azim (ذو الفضل العظيم) "The Lord of Infinite Grace" (2: 105, 3:74, 8:29, 57:21, 57:29, and 62:4), but it is not part of the traditional list of the 99 names of God.

No	Transliteration and Arabic Name	English Translation
1	Ar-Rahman (الرحمن)	The All Beneficent
2	Ar-Rahim (الرحيم)	The Most Merciful
3	Al-Malik (الملك)	The King, The Sovereign
4	Al-Quddus (القدوس)	The Most Holy
5	As-Salaam (السلام)	The Peace and Blessing
6	Al-Mu`min (المؤمن)	The Guarantor
7	Al-Muhaymin (المهيمن)	The Guardian, The Preserver
8	Al-Aziz (العزيز)	The Almighty, The Self Sufficient
9	Al-Jabbar (الجبار)	The Powerful, The Irresistible
10	Al-Mutakabbir (المتكبر)	The Tremendous
11	Al-Khaliq (الخالق)	The Creator
12	Al-Bari` (البارئ)	The Rightfull
13	Al-Musawwir (المصور)	The Fashioner of Forms
14	Al-Ghaffar (الغفار)	The Ever Forgiving
15	Al-Qahhar (القهار)	The All Compelling Subduer
16	Al-Wahhab (الوهاب)	The Bestower

17	Ar-Razzaq (الرزاق)	The Ever Providing
18	Al-Fattah (الفتاح)	The Opener, The Victory Giver
19	Al-'Alim (العليم)	The All Knowing, The Omniscient
20	Al-Qabid (القابض)	The Restrainer, The Straightener
21	Al-Basit (الباسط)	The Expander, The Munificent
22	Al-Khafid (الخافض)	The Abaser
23	Ar-Rafi'e (الرافع)	The Exalter
24	Al-Mu'ezz (المعز)	The Giver of Honour
25	Al-Mudhell (المذل)	The Giver of Dishonour
26	As-Sami'e (السميع)	The All Hearing
27	Al-Basir (البصير)	The All Seeing
28	Al-Hakam (الحكم)	The Judge, The Arbitrator
29	Al-'Adl (العدل)	The Utterly Just
30	Al-Latif (اللطيف)	The Subtly Kind
31	Al-Khabir (الخبير)	The All Aware
32	Al-Halim (الحليم)	The Forbearing, The Indulgent
33	Al-Azeem (العظيم)	The Magnificent, The Infinite
34	Al-Ghafur (الغفور)	The All Forgiving
35	Ash-Shakur (الشكور)	The Grateful
36	Al-Aliyy (العلي)	The Sublimely Exalted
37	Al-Kabir (الكبير)	The Great
38	Al-Hafiz (الحفيظ)	The Preserver
39	Al-Muqit (المقيت)	The Nourisher

40	Al-Hasib (الحاسب)	The Reckoner
41	Al-Jalil (الجليل)	The Majestic
42	Al-Karim (الكريم)	The Bountiful, The Generous
43	Ar-Raqib (الراقب)	The Watchful
44	Al-Mujib (المجيب)	The Responsive, The Answerer
45	Al-Wasse'e (الواسع)	The Vast, The All Encompassing
46	Al-Hakeem (الحكيم)	The Wise
47	Al-Wadud (الودود)	The Loving, The Kind One
48	Al-Majid (المجيد)	The All Glorious
49	Al-Ba'ith (الباعث)	The Raiser of The Dead
50	Ash-Shaheed (الشهيد)	The Witness
51	Al-Haqq (الحق)	The Truth, The Real
52	Al-Wakil (الوكيل)	The Trustee, The Dependable
53	Al-Qawaie (القوى)	The Strong
54	Al-Matin (المتين)	The Firm, The Steadfast
55	Al-Walaie (الولي)	The Protecting Friend, Patron and Helper
56	Al-Hamid (الحميد)	The All Praiseworthy
57	Al-Muhsi (المحصى)	The Accounter, The Numberer of All
58	Al-Mubdi' (المبدئ)	The Producer, Originator, and Initiator of All
59	Al-Mu'id (المعيد)	The Reinstater Who Brings Back All
60	Al-Muhyi (المحيي)	The Giver of Life

61	Al-Mumit (المميت)	The Bringer of Death, The Destroyer
62	Al-Hayy (الحي)	The Ever Living
63	Al-Qayyum (القيوم)	The Self Subsisting Sustainer of All
64	Al-Wajid (الواجد)	The Perceiver, The Finder, The Unfailing
65	Al-Majid (المجيد)	The Illustrious, The Magnificent
66	Al-Wahid (الواحد)	The One, The Unique, Manifestation of Unity
67	Al-Ahad (الاحد)	The One, the All Inclusive, The Indivisible
68	As-Samad (الصمد)	The Self Sufficient, The Impregnable, The Eternally Besought of All, The Everlasting
69	Al-Qadir (القادر)	The All Able
70	Al-Muqtadir (المقتدر)	The All Determiner, The Dominant
71	Al-Muqaddim (المقدم)	The Expediter, He Who Brings Forward
72	Al-Mu'akhir (المؤخر)	The Delayer, He Who Puts Far Away
73	Al-Awwal (الأول)	The First
74	Al-Akhir (الأخر)	The Last
75	Az-Zahir (الظاهر)	The Manifest, The All Victorious
76	Al-Batin (الباطن)	The Hidden, The All Encompassing

77	Al-Wali (الوالي)	The Patron
78	Al-Muta'ali (المتعالي)	The Self Exalted
79	Al-Barr (البر)	The Most Kind and Righteous
80	At-Tawwab (التواب)	The Ever Returning, Ever Relenting
81	Al-Muntaqim (المنتقم)	The Avenger
82	Al-'Afuww (العفو)	The Pardoner, The Effacer of Sins
83	Ar-Ra'uf (الرؤوف)	The Compassionate, The All Pitying
84	Malik-al-Mulk (مالك الملك)	The Owner of All Sovereignty
85	Dhu-al-Jalali wa-al-Ikram (ذوالجلال والاکرام)	The Lord of Majesty and Generosity
86	Al-Muqsit (المنقسط)	The Equitable, The Requirer
87	Al-Jami'e (الجامع)	The Gatherer, The Unifier
88	Al-Ghanaie (الغني)	The All Rich, The Independent
89	Al-Mughni (المغني)	The Enricher, The Emancipator
90	Al-Mani' (المانع)	The Withholder, The Shielder, the Defender
91	Ad-Darr (الضار)	The Distressor, The Harmer (This attribute can only be found in hadith)
92	An-Nafi'e (النافع)	The Propitious, The Benefactor
93	An-Nur (النور)	The Light
94	Al-Hadi (الهادي)	The Guide



95	Al-Badi (البدیع)	The Incomparable, The Originator
96	Al-Baqi (الباقی)	The Ever Enduring and Immutable
97	Al-Warith (الوارث)	The Heir, The Inheritor of All
98	Ar-Rashid (الرشید)	The Guide, Infallible Teacher and Knower
99	As-Sabur (الصبور)	The Patient, The Timeless.

## F. Pearls of Wisdom :

1. A thousand friends are few, one enemy is many. (Algerian)  
*Seribu sahabat adalah sedikit, satu musuh adalah banyak* (Aljazair)
2. Hope without work is a tree without fruit. (Arabic)  
*Harapan tanda bekerja penakan pohon tanpa buah.* (Arab)
3. Dew never filled an empty well. (Algerian)  
*Embun tidak pernah memenuhi sumur kosong.* (Aljazair)
4. He who falls in the rives fears not the rain. (Omani)  
*Orang yang jatuh ke sungai tidak takut akan hujan.* (Oman)
5. What is learned in youth is carved in the stone. (Arabic)  
*Apa yang dipelajari diwaktu muda terpahat di batu.* (Arab)
6. The mind is for seeing, the heart is for hearing. (Turkish)  
*Pikiran untuk melihat, hati untuk mendengar.* (Turki)
7. Believe what you see and lay aside what you hear. (Arabic)  
*Percayai apa yang Anda lihat dan abaikan apa yang Anda dengar.* (Arab)
8. When a man is satisfied he becomes an unbeliever. (Arabic)

- Ketika seseorang puas ia menjadi kufur. (Arab)
9. Trust in God, but tie your camel. (Turkish)  
*Tawakal pada Tuhan, tetapi ikatlah unta Anda.* (Turki)
  10. The best rosary is the thread of a life hung with beads of love and thought. (Persian)  
*Tasbeih terbaik adalah untaian kehidupan yang tergantung dengan manik-manik cinta dan pikiran.* (Parsi)
  11. My hunger is in my body, my satisfaction is in my soul. (Tunisian)  
*Kelaparan saya ada dalam tubuh saya, kepuasan saya ada dalam jiwa saya.* (Tunisia)
  12. The man plants corn sows holiness. (Persian)  
*Orang yang menanam jagung mnuai kesucian.* (Parsi)
  13. For every judge in Heaven there are two in Hell. (Tunisian)  
*Untuk setiap hakim di Surga ada dua hakim di Neraka.* (Tunisia)
  14. A thousand obstacles will meet you, even on-the-way to the grave. (Libanese)  
*Seribu hambatan akan menjumpai Anda, bahkan di perjalanan ke liang lahat.* (Libanon)
  15. He who slaps his own face should not cry out. (Lebanese)  
*Orang yang menampar wajahnya sendiri seharusnya tidak menjerit.* (Libanon)

## **BELIEVE IN THE ANGELS OF ALLAH: THE SECOND ARTICLE OF FAITH IN ISLAM**

### **A. Read the Following Passage Carefully !**

We, Muslims, should believe in angels of Allah. They are purely spiritual and splendid beings whose nature requires neither food nor drink nor sleep. They neither have physical desires of any kind nor material needs. They spend their days and night in the service of Allah. There are many of them, and each one is charged with a certain duty. If we cannot see the angels with our naked eyes, it does not necessarily deny their actual existence, in fact, there are many things in the world that are invisible to the eye or inaccessible to the senses, and yet we do believe in their existence. There are places we have never directly either seen or visited like the North Pole or the moon surface, but we do still believe them. There are other things like gas and either that we could not see with our naked eyes, smell or touch or taste or hear; yet we do acknowledge their existence. Therefore, there is no ground at all for not believing in the angels of Allah.

Belief in the angels of Allah originates from the Islamic principle that knowledge or sensory truths are not entirely confined to sensory knowledge or sensory perception alone. In

the Qur'an chapter An-Nahl, verses 49-50 Allah states that: 049. And unto Allah make the prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures and the angels (also) and they are not proud. 050. They fear their Lord above them, and do what they are bidden. (Picthall, nd: 198).

The numbers of Allah's Angels is perhaps unlimited and even it is only Allah who knows their exact number. However, there are ten of them whose names and duties are generally mentioned in the book on Islamic tauhid or Islamic theology. Their names and respective duties are as follows: Jibril or Gabriel is the angel whose position is the highest among Allah's angels. His duty is to deliver or inform revelation from Allah to Muhammad and other messenger of Allah; Mikail or Michael is the angel whose duty is to distribute things (rizq) needed by all Allah's creatures in this world; Israfil is the angel whose duty is to blow the first Trumpet. When he blows the trumpet for the first time this world and all creatures between the earth and sky will be destroyed altogether. On the contrary, when he blows the last trumpet for the second time then all dead creatures will be alive, Izrail who is also known as the death angel has a special duty, i.e., to pull out the soul of every living creatures. He does it based on Allah's order to do so. Qur'an states that "And He is the subjugator over his servants and his send over you guardians-angels until, when the death comes to one of you. Our angels of death take him, and they do not fail in their duties." (Al-An'am, 61); Munkar and Nakir are two angels whose duties are to examine and question human-beings in what so called "alam barzakh", Raqib is the angel of Allah whose main duty is to record all of the good deed of His creatures; 'Atid is the angels of Allah whose main duty is to record every single bad deeds of His creatures; Malik is the angel whose duty is to

safe-guard the gate of hell-fire. He is strong in character and cruel to the dweller 'candidate' of the hell-fire; Ridwan is the angel whose duty is to safe-guard the gate of heaven.

## B. Important Vocabularies:

acknowledge	- mengakui
angel	- malaikat
be charger with	- dibebankan
creature	- makhluk
cruel	- kejam
death	- kematian
deeds	- amal perbuatan
deny	- meningkari
desire	- hasrat
duty	- tugas
dweller	- penghuni
fail	- gagal
gate	- pintu gerbang
inaccessible	- tidak dapat diakses
invisible	- tidak dapat dilihat
naked eyes	- mata telanjang
north pole	- kutub utara
originate	- berasal
self-guard	- menjaga
sense	- indera
sensory truth	- kebenaran inderawi
smell	- membaui, mencium
spend	- menghabiskan
spiritual-being	- makhluk halus

splendid being	- makhluk yang baik sekali
surface	- permukaan
taste	- merasakan (dengan lidah)
there is no ground	- tidak ada alasan
touch	- menyentuh
trumpet	- sangkakala

## B. Questions to Answer:

1. Should a Muslim believe in the invisible angels of Allah?
2. Do All Allah's angels feel hungry and thirsty?
3. Do you know how many angels in the service to Allah?
4. Could you know what will happen in this world when Israfil blows the Trumpet the first time?
5. Could name the angels who deliver revelation to Prophet Muhammad?
6. Have you been the North Pole? Do you believe its existence?
7. Name the angels whose duty to question the dead man in 'alam barzakh'?
8. Who is called the angel of death?
9. What is the main duty of angel Gabriel?
10. How many angels are there mentioned in the above passage?
11. Could you written down the verse 61 of Al-An'am chapter?

## D. Translate the above Reading Passage into Indonesian !

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## F. Pearls of Wisdom :

1. He who has children and livestock is always worried.  
(Maltese)  
*Orang yang mempunyai anak dan lumbung selalu merasa cemas. (Malta)*
2. The children of moustache will be raised by beard, the children of the beard will be raised by the white hair, and the children of white hair will be raised as orphans. (Arabic).  
*Anak-anak kumis akan dibesarkan oleh jenggot, anak-anak jenggot akan dibesarkan oleh rambut putih, anak-anak rambut putih akan dibesarkan sebagai anak yatim. (Arab)*
3. Ripe fruit carries its soul on its skin. (Maltese)  
*Buah masak membawa jiwanya dalam kulit. (Malta)*
4. When food is served, conversation stops. (Iraqi)  
*Ketika hidangan disajikan, percakapan berhenti. (Irak)*
5. Only when the fault is forgotten is forgiveness complete. (Arabic)  
*Hanya apabila kesalahan terlupakan ampunan sempurna. (Arab)*
6. Your brother are those who bought you, not those who sold you. (Lebanese)

- Saudara Anda adalah mereka yang membeli Anda, bukan mereka yang menjual Anda. (Libanon)*
7. If your friend is honey, do not lick him all up. (Tunisian)  
Seandainya sahabat Anda adalah madu, jangan jilati dia samapi habis. (Tunisia)
8. You know a man when you need him. (Maltese)  
*Anda akan mengetahui seorang manusia ketika anda membutuhkannya (Malta)*
9. A drop of blood is worth a thousand friends. (Arabic)  
*Setetes darah bernilai ribuan sahabat. (Arab)*
10. There is no formality among friends. (Maltese)  
*Tidak ada formiltas di antara teman. (Malta)*
11. If you dress, dress in silk, if you have a friend let him be a prince. (Arabic)  
*Jika berpakaian, berpakainlah sutra, jika anda memiliki teman biarkan teman itu seorang pangeran. (Arab)*
12. The future is near. (Libanese)  
*Masa depan adalah dekat. (Libanon)*
13. Generosity veils all faults. (Arab)  
*Kedermawanan menutupi semua kesalahan. (Arab)*
14. The tree with too many nests dies before the others. (Algerian)  
*Pohon dengan sarang yang terlalu mbanyak mati sebelum yang lainnya. (Aljazair)*
15. If you have much, give of your wealth, if you have little give of your heart. (Arabic)  
*Jika anda punya banyak, berikan harta anda, jika anda mempunyai sedikit berikan hati anda. (Arab)*



## BELIEF IN ALLAH'S BOOKS : THE THIRD ARTICLE OF FAITH IN ISLAM

### A. Read the Following Passage Carefully!

The true Muslim believes should also believe in all the books and revelations of the almighty Allah. They were guiding light which the messengers of Allah received to show their respective people the right path of Allah, Islam. In the Holy Qur'an a special reference is made to the books of Ibrahim, Dawud, Musa, and Isa. Their respective scriptural names are Sukhuf, Zabur, Taurat [Torah], Injil [Gospel]. However, long before the revelation of the Qur'an to Muhammad, p.b.u.h., according to Hammudah Abdallati, some of those books and revelations had been either lost or corrupted, others forgotten, neglected or concealed. In line with this, Muslims believe that the only authentic and complete book of Allah in existence today is the Qur'an. The authenticity of the Qur'an and its comparison to the Old and New Testament are explained in great detail by Dr. M. M. Al-Azami, an emeritus professor of Islamic Studies at King Sa'ud University, Riyadh, Saudi Arabia, in his book *The History of The Qur'anic Text from Revelation to Compilation* (2005). Now the Indonesian edition of the book is also available.

The holy Qur'an, which is divided into thirty parts (juz), consist of 144 chapters (surah) of varying length, from a few lines to several pages. According to Ibn Kathir, one of the most well known interpreters (mufasir) in Indonesia, there are 6.000 verses in the holy Qur'an, 77.439 words, and not less than 321.180 letters. It was revealed in the Arabic language by Almighty Allah to the Prophet Muhammad, p.b.u.h, with angel Gabriel as intermediary.

The Prophet Muhammad was then only forty years old when Allah advised him of his mission. The angel Gabriel visited him on Sunday night, then on Sunday night, and on Monday he revealed to him that he had been chosen by Allah to be prophet to receive a risalah, the revealed message. This was in 610 C.E. at the cave of Hira, a place of retreat near Mecca where Muhammad used to go to meditate. The five first verses revealed to him were an order to be informed and to learn. The meaning of the verses, based on Hilali's and Khan's *Interpretation of the meanings of the Noble Qur'an* (1996), are as follows:

1. Read! In the Name of your Lord who has created (all that exists)
2. He has created man from a clot (a piece of thick coagulated blood).
3. Read! And your Lord is the Most Generous.
4. Who has taught (the writing) by the pen.
5. He has taught man that which he knew not. (Chapter 96, verses 1-5)

Allah revelation to Muhammad succeeded one another from time to time over a period of more than twenty years, from 610 to 632 C.E., the date of the Prophet's death.

## B. Important Vocabularies:

advised	- menganjurkan,
authentic	- otentik, asli
cave	- gua
compilation	- kompilasi
concealed	- tersembunyi
corrupt	- rusak
emiretus professor	- guru besar puma
forgotten	- terlupakan
Gabriel	- malaikat Jibril
guiding light	- obor pemandu
had been chosen	- telah terpilih
in existence	- maujud, ada
intermediary	- perantara
lost	- hilang
mediate	- meditasi
neglected	- terabaikan
not less than	- tidak kurang dari
order	- perintah
people	- kaum
referenced	- acuan
right path of Allah	- jalanbenar menuju jalan Allah
scripture	- kitab suci
show	- menunjukkan
used to	- biasanya
varying	- beragam
well known	- termasyhur

### **C. Question to answers:**

1. Why should Muslim believe to all Allah's book?
2. Could you mention to other sacred scriptures mentioned in the holy Qur'an?
3. What is the name of the scripture of Prophet David?
4. Who believes that the Qur'an today is the only authentic Allah's book?
5. Is the authentic holy scriptures of Zabur available today?
6. How old was the Prophet when he received Allah's first revelation?
7. Where were the first five verses of the Qur'an revealed?
8. Who is M.M. Azami?
9. How long had the holy Qur'an revealed to the Prophet Muhammad?
10. When did the last Messenger of Allah pass away?

### **D. Translate the Above Reading Passage into Indonesian !**

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## F. Pearls of Wisdom :

1. The man who brings a gift on a donkey will receive one on a camel. (Arabic).  
*Orang yang membawa seekor keledai untuk hadiah akan menerima hadiah seekor unta (Arab)*
2. The son of a genius is never a genius and if he were he would surpass his father. (Lebanese)  
*Putra seorang jenius tidak pernah jenius dan apabila ia jenius akan melampaui ayahnya. (Libanon)*
3. The hand that gives is higher than the hand that takes, (Turkish)  
*Tangan yang memberi lebih tinggi dari pada tangan yang mengambil (Turki)*
4. To give quickly is to give twice. (Turkish)  
*Memberi dengan cepat berarti memberi dua kali. (Turki)*
5. Small gift comes from the heart, big gift come from the purse. (Turkish)  
*Hadiah kecil berasal dari hati, hadiah besar berasal dari dompet. (Turki)*
6. He who gives a rope will bind you with it. (Tunisian)  
*Orang yang memberi anda seutas tali akan mengikat anda dengannya. (Tunisia)*
7. Whatever I give remains mine. (Turkish)  
*Apapun yang saya berikan tetap milik saya. (Turki)*
8. What a child gives is what he no longer wants. (Arabic)  
*Apa yang diberikan seorang anak adalah apa yang ia tidak lagi inginkan. (Arab)*
9. Boys think of ships, girls think of future. (Maltese)

*Anak laki-laki memikirkan tentang kapal, anak perempuan memikirkan masa depan. (Malta)*

10. Eating on a full stomach is like scooping out a grave with your own teeth. (Turkish)  
*Makan sepenuh perut penaka menyekop kuburan dengan gigi anda sendiri. (Turki)*
11. Knowledge is manifold, but the deity is one. (Arabic)  
*Pengethuan banyak ragamnya, tetapi tuhan hanya satu. (Arab)*
12. If God did not forgive, Paradise would be empty. (Arabic)  
*Seandainya Tuhan tidak memaafkan, Surga akan kosong. (Arab)*
13. God often intervenes between the fork and the mouth. (Arabic)  
*Tuhan acapkali menyela di antara garpu dan mulut. (Arab)*
14. He who gossip to you will gossip about you. (Arabic)  
*Orang menggunjing kepada anda akan mengunjingkan tentang anda. (Arab)*
15. Walls are fools' notebook. (Lebanese)  
*Dinding adalah buku catatan yang bodoh. (Libanon)*

## BELIEF IN THE PROPHET OF ALLAH : THE FOURTH ARTICLE OF FAITH IN ISLAM

### A. Read the Following Passage Carefully!

The true and faithful Muslim should also believe in all messengers or apostle of Allah without any discrimination among them. As already known that Allah had sent a messenger whose one of his functions is as a warmer to every nation. These messengers were great teachers of the good and true champions of the right. They were chosen by Allah to teach mankind and deliver His divine messages. They were sent at different times of history and every known nation had one messenger or more. The holy Qur'an mentioned the names of twenty fives of them, and the Muslims believe in them all and accepts them as authorized messengers of Allah. Their Indonesian and Arabic names, and their equivalent in English are listed in the following page :

<b>Indonesian</b>	<b>Arabic</b>	<b>English</b>
1. Adam	آدم	Adam
2. Idris	إدريس	Enoch
3.. Nuh	نوح	Noah

4. Hud	هود	Eber
5. Saleh	صالح	Shelah
6. Ibrahim	إبراهيم	Abraham
7. Lut	لوط	Lot
8. Ismail	إسماعيل	Ishmael
9. Is'haq	اسحاق	Isaac
10. Yaqub	يعقوب	Jacob
11. Yusuf	يوسف	Yoseph
12. Ayub	أيوب	Job
13. Sya'aib	شعيب	Jethro
14. Musa	موسى	Moses
15. Harun	هارون	Aaron
16. Dhul Kifli	ذو الكفل	Ezekiel
17. Daud	داود	David
18. Sulaiman	سليمان	Solomon
19. Ilyas	إلياس	Elijah
20. Al-Yasa	اليسع	Elisha
21. Yunus	يونس	Jonah
22. Zakaria	زكريا	Zachariah/s
23. Yahya	يحيى	John
24. Isa	عيسى	Jesus
25. Muhammad	محمد	Muhammad

All of the Prophets and Messengers of Allah listed above, with the exception of Muhammad, p.b.u.h, known as national and local messengers. But, their message, their religion, was basically the same and was called Islam, because it came from one and the same source,, namely, the Almighty Allah, to serve one and



the same purpose, and that is to guide humanity to the straight path of Allah. All the messengers of Allah with no exception whatsoever were mortals, human beings, endowed with Divine revelations and appointed by Allah to perform certain tasks. Among them Muhammad, p.b.u.h., stands as the last messenger and crowning glory of the foundation of prophethood.

## **B. Important Vocabularies :**

true	- sejati
faithful	- taat
believe	- percaya
imessenger	- rasul/utusan
apostle	- rasul
sent	- mengirim
warner	- pengingat
nation	- bangsa
great teacher	- guru agung
champion	- kampiun
chosen by Allah	- dipilih oleh Allah
mankind	- umat manusia
divine message	- risalah suci
mention	- menyebutkan
accept	- menerima
authorized	- saha
equivalent	- padanan
list	- didaftar
exception	- kekecualian
humanity	- kemanusiaan
straight path	- jalan lurus

whatsoever	- apapunjuga
mortal	- makhluk hidup
endowed	- dianugerahi
Divine	- Tuhan/Suci
revelation	- wahyu
appointed	- ditunjuk
perform	- melaksanakan
glory	- keagungan
prophethood	- kenabian.

### C. Questions to Answer !

1. How should a faithful Muslim believe in the apostles of Allah?
2. Could you mention on of the messengers' functions discussed in the above text ?
3. Whom does the expression of "great teachers" refer to ?
4. What should the messengers of Allah deliver to human beings?
5. Were the apostles of Allah sent to the same nations at the same time?
6. How many prophets and messengers of Allah are there mentioned in the Holy Qur'an ?
7. Are all those messenger of Allah local ones ?
8. Who is the last final prophet send by Almighty Allah?
9. What is the name of message or religion of those messengers of Allah ?
10. What is the only purpose of Allah's message revealed to the prophet Muhammad ?

**D. Translate the above Reading Text into Indonesia!**

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**E. Pearls of Wisdom :**

1. God is more merciful than His creature. (Arabic)  
*Tuhan lebih penyayang dari pada mahluk-Nya. (Arab)*
2. Rain was not created solely to make mud. (Moroccan)  
*Hujan diciptakan tidak semata-mata untuk membuat lumpur. (Maroko)*
3. No load is heavier than gratitude. (Turkish)  
*Tidak ada muatan yang lebih berat dari rasa hormat dan trimakasih. (Turki)*
4. Give me wool today and tomorrow I will give you a sheep. (Syrian)  
*Beri saya wol hari ini dan besok saya beri anda seekor biri-biri. (Siria)*
5. Having too much is the same as having too little. (Arabic)  
*Mempunyai terlalu banyak sama dengan memiliki terlalu sedikit. (Arab)*
6. If a cat swims it is because he wants to steal something. (Arabic)

- Apabila seekor kucing berenang itu karena ia mau mencuri.*  
(Arab)
7. As soon as they are told to save water everyone begins to drink. (Arabic)  
*Begitu diberitahukan agar menghemat air setiap orang mulai minum air.* (Arab)
8. The ewe that went to get horns returned without ears.  
(Omani)  
*Kambing betina yang pergi untuk mendapatkan tanduk kembali dengan tanpa telinga.* (Oman)
9. An intelligent surmise is better than a stupid fact. (Arabic)  
*Berita tak lengkap yang cerdas lebih baik dari pada fakta yang bodoh.* (Arab)
10. The host is his guest's prisoner. (Arabic)  
*Tuan rumah adalah tahanan tamunya.* (Arab)
11. Haste comes from the devil. (Arabic)  
*Terburu-buru berasal dari setan.* (Arab)
12. Health is the best feast. (Yemeni)  
*Kesehatan adalah pesta terbaik.*(Yaman)
13. My health is more precious than my wealth, and my earrings.  
(Tunisian)  
*Kesehatan saya lebih berharga dari pada harta dan anting saya.* (Tunisia)
14. The heart is like a glass castle: it can not be mended.  
(Turkish)  
*Hati adalah penaka kastil kaca: ia tidak dapat diperbaiki.*  
(Turki)
15. He who has no heart dies fat. (Arabic)  
*Orang yang tidak memiliki hati meninggal gemuk.* (Arab)

## BELIEF IN THE LAST DAY OF JUDGMENT : THE FIFTH ARTICLE OF FAITH

### A. Read the Following Passage Carefully!

Every Muslims should believe in the last Day of Judgment. This world will come to an end some day, and the dead will rise to stand for their final and fair trial. Qur'an refers to this day with different terms among of which are *yaum al-akhir* (al-Baqarah: 8), *yaum al-Qiyamah* (al-baqarah: 85), *yaum al-Hasrah* (Maryam: 39), and *yaum al-Hisab* (Shad: 16, 26 and 35).

In the last Day of Judgment, it is believed that everything we do in this world, every intention we have, every move we make, every action we perform, every thoughts we entertain, and every word we say and write, all are counted and kept in accurate records. One the Day of Judgment they will brought up before us. People with good record will be generously rewarded and warmly welcomed to the heaven of Allah, and those with bad records will be punished and cast into hellfire. The real nature of heaven and hellfire and the exact description of them are known to the Almighty Allah only. There descriptions of heaven and hellfire in the Qur'an and tradition of Prophet Muhammad. p.b.u.h. , there are things which no eye has ever seen, no ear has ever heard, and

no mind has ever conceived. However, the Muslim believes that there definitely will be compensation and reward for the good deeds, and punishment for the evil ones. That is the day of justice and final settlement of all accounts.

Belief in the Day of Judgment is the final relieving answer to many complicated problems of our world. There are people who commit sins, neglect Allah, and indulge in immoral activities yet they seem to be 'superficially' successful in business and prosperous in life. There are also virtuous and God-Minded people, yet they seem to be getting less reward for their present world: there is puzzling and incompatible with the justice of Allah. If the guilty people can escape the mundane law unharmed and, in addition, be more prosperous, what is, then, left for the virtuous people? What will promote the cause of morality and goodness? There must be some ways to reward goodness and arrest evil. If this not done here on this earth – and we know that it is not done regularly or immediately - if has to be done some day, and that is the so called Day of Judgment.

## **B. Important Vocabularies:**

accurate record	- catatan yang akurat
arrest	- menundukan
bad record	- catatan buruk, amal buruk
be counted	- dihitung
be kept	- disimpan
before	- sebelum
come to end	- berakhir
commit	- melakukan
complicated	- rumit

definitely	- secara pasti
escape	- melarikan diri
evil deed	- amal buruk
evil	- kejahatan
fair trial	- pengadilan yang jujur
final relieving answer	- jawaban pemungkas
generously	- dengan murah hati
god-minded	- selalu ingat akan allah
good deed	- amal baik
good record	- catatan baik
goodness	- kebaikan
guilty	- bersalah
heaven	- surga
hellfire	- neraka
incompatible	- tidak sejalan
indulge	- menurutkan hati
intention	- niat
last day of judgment	- hari akhir
mundane law	- hukum duniawi
nature	- hakikat
neglect	- mengabaikan
present	- sekarang
promote	- mengajukan
prosperous	- makmur
punishment	- hukuman
puzzling	- membingungkan
rewarded	- diberi pahala/ diganjar
rise	- bangkit
sin	- dosa
sincere effort	- usaha yang tulus

suffer	- menderita
the day of justice	- hari keadilan
the dead	- orang yang telah meninggal
virtuous	- bajik
warmly welcomed	- disambut dengan ramah
what is left	- apa yang tersisa
yet	- namun

### C. Questions to answer :

1. When will this world come to an end?
2. What will every man do on the day of justice?
3. Will every man who commits sin in this world be directly punished by Allah?
4. Could you mention three other terms used in the Qur'an for the final Day of Judgment?
5. Who will be warmly welcomed in the heaven?
6. Who will be punished in the hellfire?
7. "On the day of judgment they will be brought up before us,"  
What does the word they in this sentence refer to?
8. Can a guilty man escape from the law of Allah?
9. Why is the Day of judgment called the final settlement of all accounts?
10. How will any goodness be awarded and all evils arrested?

### D. Translate the above Reading Passage into Indonesian !

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### E. Pearls of Wisdom :

1. Little by little the sea devours the shore. (Arabic)  
*Sedikit demi sedikit lautan mengahncurkan pantai.* (Arab)
2. Every dog barks at its own door. (Moroccan)  
*Setiap anjing menyalak di depan pintunya sendiri.* (Maroko)
3. Better to live in a small cottage by yourself than live in a palace with other people. (Maltese)  
*Lebih baik tinggal di rumah kecil sendirian dari pada hidup di istana dengan orang lain.* (Malta)
4. A house without children is like garden without flowers. (Tunisian)  
*Rumah tanpa anak-anak adalah seperti kebun tanpa bunga.* (Tunisia)
5. Man makes money, woman build the homes. (Arabic)  
*Pria mencari uang, wanita membangun tempat tinggal.* (Arab)
6. The house that receives no guests receives no angels. (Arabic)  
*Rumah yang tidak menerima tamu tidak menerima kunjungan malaikat.* (Arab)
7. A kind welcome is better than a good dinner. (Egyptian)

*Sambutan yang ramah lebih baik dari pada makan malam yang enak. (Mesir)*

8. Beware !You know he is a human. (Maltese)  
*Waspadalah! Anda tahu ia adalah manusia. (Malta)*
9. The head that is bowed will not be cut off. (Turkish)  
*Kepala yang ditundukkan tidak akan dipenggal. (Turki)*
10. Humility is the crown of manhood. (Arabic)  
*Kesederhanaan adalah mahkota manusia. (Arab)*
11. The hungry stomach has no ears. (Turkish)  
*Perut yang lapar tidak memiliki telinga. (Turki)*
12. Every one has rubbish in front of his won house. (Omani)  
*Setiap orang mempunyai sampah di depan rumanhya sendiri. (Oman)*
13. When one blind man leads another, both fall into a hole. (Arabic)  
*Apabila sorang tunanetra menuntun tunanetra lainnya, keduanya jatuh ke dalam lubang. (Arab)*
14. Ignorance is an incurable disease. (Saudi Arabian)  
*Kebodohan adalah penyakit yang tidak dapat disembuhkan. (Saudi Arabia)*
15. No empty sack can stand up straight. (Turkish)  
*Tidak ada karung (kantong) kosong dapat berdiri tegak. (Turki)*

## BELIEF IN THE QADA AND QADAR OF ALLAH: THE SIXTH ARTICLE OF FAITH

### A. Read the Following Passage Carefully!

The last article in Islam is called the belief in Qada and Qadar, which simply means that the timeless knowledge of Allah anticipates events, and that events take place according to the exact knowledge of Allah. He states in several place in the holy Qur'an, two of which are the following:

Verily, all things have We created in proportion and measure. (Chapter 54:49) And He provides for Him from sources he never could expect. And if nay one puts his trust in Allah, sufficient is Allah for him. From Allah will surely accomplish His purposes. Verily, for all things Has Allah appointed a due proportion. (Chapter 65:3)

The true Muslim should also finally believe in the timeless knowledge of Allah and power to plan and execute His plans. Allah is not different to this world nor He is neutral to it. His knowledge and power are in action at all times to keep order in His vast domain and maintain full commands over His creation. His is Wise and Loving, and whatever He does must have a good motive and a meaningful purpose. If this is established in

our mind, we should accept with a good faith all that He does, although we may fail to understand it fully, or even think it is bad. We should have strong faith in Him and accept whatever He does because our knowledge is limited and our thinking is based on individual or personal considerations, whereas His knowledge limitless and His plans on a universal basis.

This does not mean in any way make man fatalist. It simply draws the demarcation line between what is Allah's concern and what is man's responsibility. Because we are by nature finite and limited, we have a finite and limited degree of power and freedom. We can not do everything, and He graciously holds us responsible only for the thing we do. The things which we can not do, or things which Allah himself does, are not in the realm of our responsibility. He is just and has given us limited power to match our finite nature and limited responsibility. On other hand, the timeless knowledge and power of Allah to excuse His plans do not prevent us from making our own plans din our own limited power. On the contrary, He exhorts us to think, to plan and to make sound choices, but if things do not happen the way we wanted or planed them, we should not loose faith or surrender ourselves to mental strains and shattering worries. We should try and try again, and if the result are not satisfactory, then we know that we have tried our best and cannot be held responsible for the results, because what beyond our capacity and responsibility is the affair of Allah alone.

## **B. Important Vocabulary :**

affair	- urusan
anticipates	- antisipasi

appointed	- ditubjuk/ditentukan
beyond	- diluar jangkauan
chapter	- surat
concern	- perhatian
consideration	- pertimbangan
demarcation line	- garis pemisah
draw	- menarik
established	- diperkokoh
even	- bahkan
event	- peristiwa
exact knowledge	- pengetahuan yang pasti
except	- kecuali
execute	- melaksanakan
expect	- berharap
fatalist	- orang pasrah
finite	- terhingga
indifferent	- acuh tak acuh
keep	- menjaga
knowledge	- pengetahuan
limited	- terbatas
limitless	- tidak terbatas
mean	- berarti
measure	- ukuran
on the other hand	- di lain pihak
order	- keteraturan
personal	- pribadi
power	- kekuasaan
realm	- wilayah
responsibility	- tanggungjawab
responsible	- bertanggung jawab

result	- hasil
satisfactory	- memuaskan
sufficient	- cukup
take place	- terjadi
timeless	- tidak dibatasi waktu
whereas	- sedangkan

### C. Question to Answers !

1. What is the meaning of Qada?
2. What is the meaning of Qadar?
3. Could translate the English meaning of Chapter 54:49 into Indonesian well?
4. Is Allah indifferent to this world and neutral to it?
5. Why should we accept with good faith all that Allah does?
6. Is Allah Wise and Loving?
7. Must whatever Allah does have a good motive and a meaningful purpose?
8. Do human beings have a infinite and unlimited degree of power and freedom?
9. If things do not happen the way a Muslim/Muslimah wanted or planed them, what he/she should do?
10. "He exhorts us to drink, to plan and to make sound choices." Whom des the word He in this sentence refer to?

### D. Translate the above Reading Passage into Indonesia!

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### E. Pearls of Wisdom :

1. The ignorant man is a soldier without a gun. (Arabic)  
*Pria yang bodoh adalah seperti prajurit tanpa senjata. (Arab)*
2. Man is the enemy of what he does not know. (Arabic)  
*Manusia adalah musuh dari apa yang ia tidak ketahui. (Arab)*
3. God is the only doctor. (Arabic)  
*Tuhan adalah satu-satunya dokter. (Arab)*
4. God created the diseases God created the cure. (Arabic)  
*Tuhan menciptakan penyakit dan Tuhan menciptakan obat. (Arab)*
5. He who sits on the bank of the river is always a great swimmer. (Moorish)  
*Orang yang duduk di tepian sungai adalah selalu perenang hebat. (Moor)*
6. The wise man pauses, the fool crosses the stream. (Turkish)  
*Orang bijak berhenti sejenak, orang bodoh menyeberangi arus. (Turki)*
7. An egg today, no chicken tomorrow. (Arabic)  
*Sebutir telur hari ini, tanpa ayam besok. (Arab)*
8. To ask the price of fish before it has been caught. (Arabic)  
*Menanyakan harga ikan sebelum ikannya ditangkap. (Arab)*

9. You cannot fry an egg in the wind. (Lebanese)  
*Anda tridak dapat menggoreng telur di udara. (Libanon)*
10. You cannot break a stone with an egg. (Lebanese)  
*Anda tridak dapat memecahkan batu dengan telur. (Libanon)*
11. Life is borrowing and paying back. (Lebanese)  
*Hidup adalah meminjam dan mengembalikan. (Libanon)*
12. I taught him to swim and he drowned me. (Moorish)  
*Saya mengajari dia berenang dan dia meneggelamkan saya. (Moor)*
13. The well-fed dog savagess its owner. (Lebanese)  
*Anjing yang diberi makan dengan baik menyerang ganas pemiliknya. (Libanon)*
14. Do not lick what you have spat. (Turkish)  
*Jangan menjilat ludah. (Turki)*
15. Everyday is holiday for the madman. (Turkish)  
*Tiap hari adalah liburan bagi orang gila. (Turki)*



**PART III**

**ISLAMIC LAW AND  
JURISPRUDENCE**

## ISLAM, THE LAST TRUE RELIGION

### A. Read the Following Passage Carefully!

Islam constitutes the second largest world religion in term of number of its followers. It is embraced by hundred millions of people from different races, language, culture and nationalities in the five major continents: Asia, Australia, Africa, America, and Europe. Although it was introduced by Prophet Muhammad, peace be upon him, some four hundred and twenty eight years ago in Mecca, it is still being misunderstood not only by many outsiders, i.e. non-Muslims in Western and European countries, but also by Muslim themselves.

Etymologically, the word Islam is derived from Arabic root or which literally means, among other things, peace, purity, submission and obedience. Terminologically, especially in the sense of Islamic religion, the word Islam is also means the submission to Will of Allah and by obedience to His Law can one achieve true peace and enjoy lasting purity. That is why the religion is named Islam and its Follower is called Muslim.

Islam is indeed, according to Muslim belief, the only true and the last religion. Allah himself states in the holy Qur'an

that: "The religion before Allah is Islam" (QC3:19). It is the embodiment of the code of life which Allah, the Creator and the Lord of the Universe, has revealed for guidance of mankind. Islam not a religion in the common, distorted meaning of the word, confining to its scope to private life of a man. It is a complete way of life, catering to all the fields of human existence. Islam provides guidance for all walks of life – individual and social, material and moral, economic and political, legal and cultural, national and international. Islam as a message of total submission to Allah is meant not for any specific people but for all humanity. This Islamic universalism means that all human beings are equal before Allah. They are, therefore, judged not on the basis of their decent or lineage, or even membership in a faith community, in case of Indonesia, be it Muhammadiyah, Nahdlatul Ulama, or Persatuan Islam.

While it is true that historically Islam acknowledges Judaism and Christianity as monotheistic religious tradition like Islam, however, according to Mahmoud M. Ayoub, a professor of Islamic studies at Temple University, in his *Islam: Faith and Practice* (1989), "since revelation ceased with the Qur'an and the apostleship with Muhammad, peace be upon him, Islam also sees itself as the final confirmation and fulfillment of all previous revelation."

Being the revelation of the last true religion, the holy Qur'an enjoin man to enter the fold of Islam without any reservation and to follow Allah's guidance in all fields of life. Allah states in the Qur'an that: Today have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam your religion. (QC5:3)

## B. Important Vocabulary:

acknowledgement	- pemengakuan
continent	- benua
descent	- keturunan, nenek moyang
distorted	- distorsi
field of life	- berbagai budang dalam kehidupan
followers	- para pengikut
fulfillment	- penyempurnaan
humanity	- kemanusiaan
judge	- menilai
lineage	- garis keturunan
misunderstood	- disalahpahami
monotheistic religion	- agama monoteistik
nationalities	- kebangsaan
number	- jumlah
obedience	- kepatuhan
outsider	- orang luar
peace	- damai, perdamaian
perfect	- menyempurnakan
purity	- kemurnian
race	- suku bangsa
submission	- kepasrahan
walks of life	- langkah kehidupan
will of Allah	- kehendak atau perintah Allah

## C. Question to Answer!

1. What religion is the second largest adherent in the world?

2. When was Islam introduced by Prophet Muhammad, p.b.u.h.?
3. Who misunderstands the last true religion?
4. What is the word Islam derived from?
5. What is the meaning of Islam?
6. Find and write down a part of the Qur'anic verse of Qu'an Chapter 3:19?
7. Is Islam the only perfect religion?
8. Does Islamic teaching confine itself to private life of a man?
9. Mentioned three monotheistic religions found in the text!
10. Translate the last verse mentioned in the text into your language!

**D. Translate the above Reading Passage into English !**

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**E. Pearls of Wisdom:**

1. If the shepherd is corrupt, so is his flock. (Moorish)

*Apabila sang penggembala rusak, demikian juga yang digembalakaninya.* (Moor)

2. A scholar who does not produce is like a cloud that doesn't rain. (Arabic)

*Sarjana yang tidak menghasilkan (karya) penaka awan yang tidak (menjadi) hujan.* (Arab)

3. If all your learning comes from books, you are more often wrong than right. (Lebanese)

*Apabila pengetahuan Anda semuanya berasal dari buku, Anda lebih sering salah dari pada benar.* (Libanon)

4. Words have their use, lies add ornament. (Persian)

*Kata-kata memiliki pemakaiannya, kebohongan menambah hiasan.* (Parsi)

5. Lying lets you live one night, the truth makes you live forever. ((Tunisian)

*Berbohong memebiarkan Anda hidup satu malam, kebenaran akan menjadikan Anda hidup selamanya.* (Tunsia)

6. Truth builds, lies destroy. (Arabic)

*Kebenaran membangun, kebohongan menghancurkan.* (Arab)

7. A good liar needs a good memory. (Arabic)

*Pembong yang baik memerlukan daya ingat yang baik.* (Arab)

8. The world is a pot, and man is its ladle. (Turkish)

*Dunia adalah jambangan, dan manusia adalah sendoknya.* (Turki)

9. Life begins in smoke and ends in ashes. (Arabic)

*Hidup yang dimulai dengan asap dan berakhir dalam abu.* (Arab)

11. Life is the quarantine for Paradise (Arabic)

*Hidup merupakan karantina untuk Surga. (Arab)*

12. What is past is a dream, what is to come is a desire.  
(Arabic)

*Apa yang sudah silam adalah mimpi, apa yang akan datang adalah keinginan (Arab)*

13. The world shows you the mare and gives you the ass.  
(Maltese)

*Dunia menunjukkan Anda kuda betina dan memberikan Anda keledai. (Malta)*

14. The man who is not dead still has a chance. (Lebanese)

*Orang yang belum meninggal dunia masih mempunyai kesempatan. (Libanon)*

15. Life is a peep-show. (Arabic)

*Hidup adalah pertunjukan sekejap. (Arab)*

## THE QUR'AN : THE LAST REVELATION TO HUMANITY.

### **A. Read the Following Reading Passage Carefully!**

The Qur'an is a message from Allah to humanity, not to the people of Arab only. It was transmitted to us in a chain starting from the Almighty Allah Himself to the archangel of Gbriel to the Prophet Muhammad, pbuh, this message was given to the Prophet in Piese over a period spanning approximately 23 years (610CE to-622CE) in Mecca and Madinah and their environments. The Prophet was 40 years old when the Qur'an began to be revealed to him, and he was 63 years old when the revelation was completed. The Qur'an, according to al-Faruqi and al-Faruqi, consist of 114 chapters, 6,616 verses, 77,934 words, and 323,671 letters.

In line with the belief that Islam is the last religion, Muslim views the Qur'an as Allah's last and final revelation to humanity. The Qur'an is, therefore, considered as culmination of a series of divine messages started with those revealed to Adam, Shuhuf Ibrahim (scrolls of Abraham), the Taurat (Torah), the Zabur (Psalm), and the Injil (Gospel). Being the last holy scripture, Allah



himself promises to protect The Qur'an from any corruption. He states: surely we have revealed to the reminder and we will most surely be its guidance.

As Muslim, we believe the Qur'an is the absolute word of Allah revealed in Arabic (12:2, 2:113, 26:195) to His Prophet Muhammad by the archangel Gabriel (26:193-194) as a boon and mercy to all mankind (21:107). For us, it represent Allah's guidance, which we should follow to enlighten our lives, to find happiness and t lead s good life. The Qur'an moulds our though and elevates our spiritually. It is not a treatise on theology, a code of law, or collection of moral sermons. It is mixture of the three, along with a number of other things.

Muslim also believes that the message of Islam is universal one, for the prophet was sent to all humankind, a fact stressed by the Qur'an itself (34:28, 7:158 and 21:107). Therefore it is their duty to convey the message of Islam and the meaning of the Qur'an to all humanity. This is also expressed in the Qur'an (3:104,110) as well as in the Hadits of the Prophet. Thus, the claim that the Qur'an was intended to non-Arabs fall t the ground.

The Qur'an was revealed in Arabic because the Prophet himself was an Arab and so was a his people of thah time. The Qur'an declares, "We sent not a Messenger except to teach in the language of his own people, in order to to make things clesr to them". Today, however, when Islam has reached and embraced by people of all corners of the world, 'the holy Qur'an has also been translated into more than 50 world major and minor languages, such as French, Germany, Russian, Spanish, Greek, Chinese, Korean, Persian, Urdu, Turkish, Zulu, Vietnamese, Thai, and Indonesia. The translation available are mostly published and

distributed by King Fahd Qur'an Printing Complex in Madinah al-Munawwarah. The Qur'an will always be our guidance: Aliif Laam raa. A book which has revealed to you (Muhammad) so that you may lead the people from out of the darkness into the light by their lord's leave to the path of the Al-Mighty, the Praiseworthy.(14:1).

## B. Important Vocabulary:

archangel	- malaikat
boon	- rahmat
chain	- rangkaian, rantai
convey	- menunjukkan
corruption	- kerusakan
culmination	- kulminasi
darkness	- kegelapan
declares	- menyatakan
divine message	- risalah ilahiah
elevates	- mengangkat
enlighten	- mencerahkan
falls to the ground	- runtuh
guidance	- petunjuk
humanity	- umat manusia
in pieces	- sedikit demi sedikit
lead a good life	- menjalani kehidupan yang baik
mercy	- anugerah
message	- risalah
mixture	- campuran
mould	- membentuk, mempengaruhi

promise	- menjanjikan
protect	- melindungi
reminder	- pengingat
scripture	- kitab suci
spanning	- merentang
stressed	- ditekankan
treatise	- kitab

**C. Question to Answer!**

1. What is the Qur'an?
2. Was the Qur'an in Arabic revealed restrictedly for the Arab speaking people?
3. How was Qur'an revealed?
4. Is there any other Allah's scripture after the holy Qur'an?
5. Could you mention one of the verses stating that the Qur'an is the absolute word of Allah!
6. For Muslims, What does the Qur'an represent?
7. IS the Qur'an a mixture of a treatise on theology, a code of law, or collection of moral sermons?
8. Whose duty is to convey the meaning of the holy Qur'an to all humanity?
9. Why is the Qur'an revealed in Arabic?
10. How many languages has the Qur'an been translated into?

**D. Translate the above Reading Passage into English !**

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### E. Pearls of Wisdom:

1. When one's fate comes, the eye is blind. (Arabic)  
*Ketika nasib seseorang datang, mata menjadi buta.* (Arab)
2. It is ten thousand times better to live in distress than live under a stone. (Lebanese)  
*Adalah sepuluh ribu kali lebih baik hidup menderita dari pada hidup di bawah batu.* (Libanon)
3. At the close of night the wailing begins. (Arabic)  
*Ketika malam tiba perenungan bermula.* (Arab)
4. Listening requires more intelligence than speaking. (Turkish)  
*Mendengarkan memerlukan lebih banyak kecerdasan dari pada berbicara* (Turki)
5. Love and blindness are companions. (Arab)  
*Cinta dan kebutaan merupakan sahabat.* (Arab)
6. To die with others is better than living alone. (Moorish)  
*Meninggal bersama-sama lebih baikm dari pada hidup sendiri.* (Moor)
7. Love veils defects. (Syrian)  
*Cinta menutup kekurangan.* (Siria)
8. For seven second love; for seven minutes fantasy; for the rest of your life misery. (Arabic)

*Selama tujuh detik cinta; selama tujuh menit fantasi; selama hidup Anda adalah kesengsaraan. (Arab)*

9. When love comes, manners go. (Tunisian)  
*Ketika cinta datang, sopan santun sirna (Tunisia)*
10. He who would be loved must begin by loving. (Arabic)  
*Orang yang ingin dicintai harus memulai dengan mencintai. (Arab)*
11. Time fasten friendships, love unravels them. (Persian)  
*Waktu memperkokoh persahabatan, cinta mengurai kekusutannya. (Parsi)*
12. People hate the man who loved himself. (Arabic)  
*Orang membenci manusia yang mencintai diri sendiri. (Arab)*
13. Memory is a falcon that cannot be held; loyalty is a sparrow's nest which cannot be repaired. (Turkish)  
*Ingatan adalah burung elang yang tidak dapat ditangkap; kesetiaan adalah sangkar burung gereja yang tdaai dapat diperbaiki (Turki)*
14. Good look come to him who has it, not to him who seek it. (Arabic)  
*Keberuntungan datang kepada dia yang memeliknya, bukan kepada dia yang memncarinya. (Arab)*
15. The unlucky find bones even in a river. (Lebanese)  
*Orang yang sial mendapat tulang bahkan di dalam sungai. (Libanon)*

## SHARI'AH : THE PATH OF ALLAH

### **A. Read the Following Reading Passage Carefully!**

Shari'ah literally means the road to a watering place, hence the path of Allah. It is the body of revealed laws primarily found both in the Holy Qur'an and in the Sunnah. The aim of the Shari'ah is to make people happier in this world and the hereafter. In line with this, a Muslim's life is ruled in its entirety by the Shari'ah, which spells out the precise rules and regulations governing individual relations with Allah as well as with fellow Muslims and non-Muslims. Thus, it embraces ideally both the religious and non-religious activities of the Muslims. Bearing in mind the unique character of Islam as a religion and complete code of life, Shari'ah is the law according which Allah wants a Muslim to live. Shari'ah has a comprehensive public law that covers both constitution and international affairs. Likewise, it has a private law that covers both criminal and civil matters. It is fundamentally a doctrine of acts and obligation based entirely on revealed sources-namely the Holy Qur'an and the Sunnah. It has a complete way of life towards which the individual and society must strive.

The sources of Shari'ah, as generally believed, fall into two main categories: the primary sources, as already mentioned, the Holy Qur'an, and the Sunnah; about which no schools of Islam disagree upon, the secondary sources are Ijma or consensus and Ijtihad or reasoning. The primacy of the Holy Qur'an and the Sunnah, over all other sources, can be inferred, among other things, in one of the Prophet's traditions. When Muadh Ibn Jabal was appointed as the governor and judge of Yaman, the Prophet is reported to have asked him as to how he would decide matters coming up before him. "I will judge matters according to the Book of Allah," said Muadh. "But if the Book of Allah contains nothing to guide you?" "Then I will act upon the precedents of the Prophet of Allah." "But if the precedents of the Prophet of Allah fail?" "Then I will exert to form of our own judgment."

Since the Shari'ah is believed to be Allah's law for the entire community, indeed for all humankind. In the final analysis Allah is sovereign ruler of the world and its sole legislator. Since the Shari'ah is concerned with what a Muslim ought to do or ought not to do, all acts are ethically categorized as: obligatory, recommended, in different or permissible, reprehensive, but not forbidden, and forbidden. To break the Shari'ah is transgression against both society and Allah; a crime and a sin; the guilty are subject to punishment in this world and the hereafter.

## **B. Important Vocabularies :**

break the rule	- melanggar hukum, aturan
bring in mind	- mempertimbangkan
character	- sifat
code of life	- aturan hidup

cover	- mencakup
disagree	- tidak setuju hukum yang diwahyukan
embraces	- meliputi
entirely	- secara keseluruhan
exert	- menggunakan
fellow	- muslim, saudara sesama muslim
forbidden	- dilarang, haram
govern	- mengatur
guilty	- bersalah
hereafter	- akhirat
judge	- hakim
literally	- secara harfiah
obligatory	- wajib
path of god	- jalan atau agama allah
permissible	- mubah
punishment	- hukuman
recommended	- sunah
reprehensive not forbidden	- makruh
rule	- aturan, mengatur
school	- madzhab
sovereign	- berdaulat
spell out	- menerangkan
strive	- berusaha keras
transgression	- pelanggar, orang yang berdosa
way of life	- filsafat hidup, cara hidup



### C. Questions to Answer:

1. What is the literal meaning of Shari'ah?
2. What is the principal meaning of Shari'ah?
3. Mention one out of the two aims of the Shari'ah?
4. How should a Muslim live a life?
5. Could mention all the sources of the Shari'ah in Islam?
6. Which are the sources of the Shari'ah held by all school of Islamic law?
7. Who appointed Muadh Ibn Jabal as the governor?
8. Mention al-ahkam al-khamsah is the Shari'ah?
9. Who is the sovereign over this world?
10. Could write in Arabic the Prophet tradition mentioned in the text?

### D. Translate the above Reading Passage into English !

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### E. Pearls of Wisdom:

1. The unlucky chic trips over in the egg. (Moorish)

*Anak ayam yang tidak beruntung meangadakan lawatan di dalam telur. (Moor)*

2. Drop the lucky man in the Nile and he surfaces with a fish in his mouth. (Arabic)

*Jatuhkan orang mujur ke sungai Nil dan ia pun muncul dengan seekor ikan di mulutnya. (Arab)*

3. Man is a river, and the woman is a lake. (Kurdish)  
*Pria adalah sungai, dan wanita adalah danau. (Kurdi)*

4. The man reaps, the woman builds. (Lebanese)  
*Pria mengumpulkan, wanita membangun. (Libanon)*

5. A man laughs with his heart, a woman laughs with her mouth. (Arabic)

*Pria tertawa dengan hatinya, wanita tertawa dengan mulutnya. (Arab)*

6. The beauty of a man is in his intelligence: the intelligence of a woman is in her beauty. (Arabic)

*Kecantikan pria terletak pada kecerdasannya; kecerdasan wanita terletak pada kecantikannya. (Arab)*

7. Better an ape that makes you laugh than a gazelle that makes you weep. (Sudanese)

*Lebih baik seekor kera yang dapat membuat Anda tertawa dari pada seekor kijang yang membuat Anda menangis. (Sudan)*

8. Marriage is like a castle under siege: those within want to get out, those outside want to get in. (Arabic)

*Pernikahan adalah kalsana istna yang terkepung; mereka yang di dalam ingin keluar, mereka yang di luar ingin masuk. (Arab)*

9. The best marriage is the one that doesn't take place. (Maltese)

*Pernikahan terbaik adalah pernikahan yang tidak pernah terjadi.* (Malta)

10. Never marry a foolish woman, even if her cheek are of musk.  
(Persian)

*Jangan pernah menikahi wanita bodoh, bahkan seandainya kedua pipinya minyak misik.* (Parsi)

11. Every man with two wives a porter. (Kurdish)

*Setiap pria yang mem[unyai dua aistri adalah penjaga pintu.*  
(Kurdi)

12. Why burn the blanket to destroy the flea? (Turkish)

*Mengapa membakar selimut untuk menghancurkan kepoending?* (Kurdi)

13. Wear what covers, eat what there is. (Tunisian)

*Kenakanlah pakaian yang menutupi, makanlah apa yang ada.*  
(Tunisia)

14. A running stream is better than a dry river. (Arabic)

*Arus yang mengalir lebih baik dari pada sungai yang kering.*  
(Arab)

15. A live ass is better than a dead philosopher. (Lebanese)

*Teman yang hidup lebih baik dari pada filosof mati*  
(Lebanon)

## FIQH : ISLAMIC JURISPRUDENCE

### A. Read the Following Reading Passage Carefully!

The word *fiqh* is an Arabic term meaning “deep understanding” or “full comprehension”. Technically it refers to the science of Islamic law extracted from detailed Islamic sources which are studied in the principles of Islamic jurisprudence. The process of gaining knowledge of Islam through jurisprudence, and the body of legal advisement so derived, is known as *fiqh* is called a *faqih* or *fuqaha* (plural). Ibn Khaldun describes *fiqh* as “knowledge of the rules of Allah which concern the actions of persons who own themselves bound to obey the law respecting what is required, forbidden, recommended, disapproved or merely permitted”.

There are cases where the holy Qur’an gives the clearly defined and concrete answer on how do deal with different issues. This includes how to perform the ritual purification before the obligatory daily prayers. On other issues, the Qur’an alone is not enough to make things clear. For example, the holy book states that one needs to engage in daily prayers and fast during the month of Ramadan, however, it does not define how to perform

these duties. The details about these issues can be found in what is called the tradition of Muhammad. This is true for most detailed issues, thus the Qur'an and sunnah are the basis for the Islamic Divine Law or Shariah.

However, the Muslim jurists or fuqaha do not always agree on how to interpret the Qur'an and Sunnah to arrive at the sharia. This division of interpretation in more detailed issues has resulted in different schools of thought in Islamic jurisprudence.

And with regard to some topics, The Qur'an and Sunnah are simply silent. In those cases, the Muslim jurists try to arrive at conclusions using other tools. Sunni jurists use analogy and historical consensus of the community. The conclusions arrived at with the aid of these additional tools constitute a wider array of law than the Sharia constitutes of, and is called fiqh. Thus, in contrast to the sharia, fiqh is not regarded as sacred, and the schools of thought have differing views on its details, without viewing other conclusions as sacrilegious.

The modus operandi of Muslim jurists is known as the principles of Islam jurisprudence. There are different approaches to the methodology used in fiqh to derive sharia from the Islamic sources. The main methodologies are found in the four major classical Sunni schools. They are mentioned here in chronological order: the Hanafi school, the Maliki school, the Syafi'i school and the Hambali school. They represent the generally accepted Sunni authority for Islamic jurisprudence.

This wider concept of Islamic jurisprudence is the source of a range of law in different topics that govern the lives of the Muslim in all everyday life all over the world.

## B. Important Vocabulary

accept	- menerima
aid	- bantuan
approach	- pendekatan
bound	- terikat
cases	- kasus
chronological order	- susunan berurutan
constitute	- merupakan
deal with	- membahas
deep understanding	- pemahaman mendalam
derived	- diperoleh
detailed	- rinci
disapproved	- makruh
division	- pemisahan
duties	- kewajiban
extracted from	- disarikan dari
facet	- tahapan
forbidden	- haram
gain	- memperoleh
consensus of the community	- ijma
in contrast to	- berbeda dengan
interpret	- menafsirkan
Islamic Devine Law	- Hukum Islam
Islamic sources	- sumber-sumber Islam
jurists	- ahli hukum Islam
main	- utama
major	- utama, besar
merely permitted	- mubah
modus operandi (Latin)-	- cara kerja

not enough	- tidak cukup
obey	- mematuhi
obligatory daily prayers	- shalat wajib lima waktu
perform	- melakukan
principles of Islamic jurisprudence	- usul fiqh
recommended	- sunnah
represent	- mewakili
required	- wajib
resulted	- mengakibatkan, menghasilkan
ritual purification	- bersuci
sacred	- suci
school of thought	- madzhab,
madzhab pemikiran	
simply silent	- hanya diam
tools	- alat, perangkat
view	- pandangan, memandang
with regard to	- bertalian dengan

### **C. Questions to Answer!**

1. What is the meaning of fiqh?
2. What does fiqh technically refer to?
3. Does holy Qur'an define how to perform daily prayers in great detail?
4. Is detailed information on how to fast during the month of Ramadhan provided in the holy Qur'an?
5. What are the main basis of the Islamic Divine Law?
6. What makes the school of thought in Islam differ, especially in the field of Islamic jurisprudence?

7. Are Muslims always in agreement on every detailed interpretation of the Qur'an and Sunnah?
8. Mention two other legal tools of Sunni Muslim other than Qur'an and Sunnah?
9. Is Islamic jurisprudence or fiqh considered sacred teaching by all Muslims?
10. Mention the four major school of jurisprudence in the Islamic world!

**D. Translate the above Reading Passage into English !**

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**E. Pearls of Wisdom:**

1. Nature offers a balm for every rose. (Bedouin)  
*Alam menawarkan angin poi untuk setiap mawar. (Badui)*
2. The man who conceals his pain will never find a cure. (Turkish)  
*Orang yang menyembunyikan rasa sakitnya tidak akan pernah menemukan obat. (Turki)*
3. Fate can make a fool of any physician. (Arabic)



- Takdir dapat membuat dokter (kelihatan) bodoh* (Arab)
4. Man is a bird without wings. (Syrian)  
*Manusia adalah seperti burung tanpa sayap.* (Siria)
5. It takes four days to learn about an animal, but only two days to learn about a man. (Persian)  
*Diperlukan empat hari untuk mempelajari seekor hewan, tetapi diperlukan hanya dua hari untuk mempelajari seorang manusia.* (Parsi)
6. A rich man who is ungenerous is like a tree without fruit. (Arabic)  
*Orang kaya yang tidak deriwamawan adalah laksana pohon tanpa buah.* (Arab)
7. For every grape a hundred wasps. (Persian)  
*Untuk setiap biji anggur seribu tawon.* (Parsi)
8. The value of money is having it. (Lebanese)  
*Nilai uang adalah memilikinya.* (Libanon)
9. No grief is greater than a mother's grief. (Maltese)  
*Tidak ada kesedihan yang lebih besar dari pada kesedihan seorang ibu.* (Malta)
10. The mother of the mute understands what he says. (Arabic)  
*Ibu sang tuna daksa (bisu) mengerti apa yang ia katakana.* (Arab)
11. The mother of the victim never forgets; the mother of assassin does not remember. (Lebanese)  
*Ibu sang korban tidak pernah lupa; ibu sang pembunuh tidak ingat.* (Libanon)
12. The sun warms but does not boil the pot. (Maltese)  
*Matahari menghangatkan tetapi tidak mendidihkan panci.* (Malta)

13. The donkey prefers a single thistle to an ass-load of jewel.  
(Persian)  
*Keledai lebih suka sebatang pohon berduri dari pada muatan permata sebesar keledai.* (Parsi)
14. Better to quarrel with your mother than to quarrel with your neighbor. (Arabic)  
*Lebih baik bertengkar dengan ibu Anda dari pada bertengkar dengan tetangga Anda.* (Arab)
15. When the rich man is pricked by a thorn the whole city knows; when the poor man is bitten by a snake the event is unrecorded. (Lebanese)  
*Ketika orang kaya tertusuk duri seluruh kota tahu; tetapi ketika orang miskin tergigit ular peristiwa itu tak tercatat.* (Libanon)

## 16.

# THE SHĀFI'Ī SCHOOL: THE MAJOR SCHOOL OF ISLAMIC JURISPRUDENCE IN INDONESIA

### A. Read the Following Reading Passage carefully!

The Shāfi'ī school is one of the four schools of Islamic jurisprudence within Sunni Islam. The Shāfi'ī school of Islamic jurisprudence is named after its founder, Imām al-Shāfi'ī whose full name is Abu 'Abdullah Muhammad Ibn Idris Ibn al-Abbaas Ibn 'Uthman Ibn Shaafi' Ibn al-Sa'ib Ibn 'Ubaid Ibn Abd al-Yazid Ibn al-Muttalib Ibn Abd Manaf. Most Indonesian Muslims are the adherents of this school of Islamic jurisprudence. Therefore it can be said that the school constitutes the major school in Indonesia. It is considered one of the more conservative of the four schools of Islamic jurisprudence. The other three schools of thought, as mentioned in the previous edition of this magazine, are Hanafi, Maliki, and Hanbali.

The Shāfi'ī School of Islamic jurisprudence stipulates authority to four sources of jurisprudence, also known as the *usul al-fiqh*. In hierarchical order the *usul al-fiqh* consist of: the Quran, the Sunnah of Prophet Muhammad, consensus, and analogy.

The Shāfi'ī school also refers to the opinions of Muhammad's companions, primarily the four rightly guided caliphs: Abu Bakar, Umar Ibn Khattab, Uthman Ibn Affan, and Ali Ibn Abi Thalib. The school is mainly based on Shāfi'ī's books *al-Risala fi Usul al-Fiqh* and *Kitāb al-Umm*, which emphasize proper derivation of laws through the rigorous application of legal principles as opposed to speculation or conjecture. Both of the books are now available in Indonesian languages.

Imam Shafi'i approached the imperatives of the Islamic Shariah or Canon Law distinctly in his own systematic methodology. Imam Shafi'i, Imam Malik and Imam Ahmad Ibn Hanbal almost entirely exclude the exercise of private judgment in the exposition of legal principles. They are wholly governed by the force of precedents, adhering to the Scripture and Traditions; they also do not admit the validity of a recourse to analogical deduction of such an interpretation of the Law whereby its spirit is adopted to the special circumstances of any special case. Their followers are accordingly designated as "*ahl al-hadith*" or "traditionalists par excellence", while the followers of Abu Hanifa are called "*ahl ra'yi*" - the "people of private judgment"

The Shāfi'ī school is followed throughout the Islamic world. It is the official *madhab* of Brunei Darussalam and mostly traditional scholars and leading authorities of *ahl al-sunnah*. The followers of this school, however, are also found in Egypt, Somalia, Yaman, Saudi Arabia, Palestine, Lebanon, Syria, Maldives, Mauritania, Ethiopia, Kazakhstan, Sri Lanka, India, the Philippine, Vietnam, Myanmar, Thailand, Singapore, Malaysia, and Indonesia.

(Adapted from internet Islamic sources)

## B. Important Vocabulary

adherent	- pengikut
adhering to	- mengacu pada
admit	- mengakui
analogy	- qiyas
approach	- mendekati
as opposed to	- berbeda dengan
authority	- otoritas
companions	- sahabat
consensus	- ijma'
conservative	- konserfatif
consist of	- terdiri atas
designated	- dijuluki, disebut
exclude	- menafikan
exercise	- penggunaan
founder	- pendiri
governed by	- diatur oleh
hierarchical order	- susunan berjenjang
legal principles	- prinsip hukum
mentioned	- disebutkan
one of	- salah satu dari
previous edition	- edisi terdahulu
private judgment	- penilaian sendiri
proper derivation of laws-	istinbat hukum
refer	- merujuk
rightly guided caliphs	- khulafur rasyidin
Scripture	- kitab suci
Shāfi'ī school	- madzhab Syafi'i
stipulates	- menjelaskan

throughout	- di seluruh
Traditions	- hadits
Validity	- kesahihan

## B. Questions to Answer !

1. Who was the founder of the Shafi'i school ?
2. Where does the Shafi'i school constitute the major school of fiqh ?
3. Could you mention the other three schools of Islamic jurisprudence within Sunni Islam ?
4. Who is the author of Kitab al-Umm ?
5. Could you mention the four sources of Islamic jurisprudence?
6. Does the Shafiite refer to the opinions of the rightly guided caliphs?
7. Has *al-Risala fi Usul al-Fiqh* been translated into Indonesian?
8. Does Abu Hanifa entirely exclude the exercise of private judgment in the exposition of legal principles?
9. Whose followers are called ahl al hadits in the above text?
10. What or who does the word "they" in "They are wholly governed by the force of precedents, adhering to the Scripture and Traditions" refer to ?

## D. Translate the above Reading Passage into English !

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## E. Pearls of Wisdom:

1. The hand of the noble man is a balance. (Syrian)  
*Tangan orang yang mulia adalah seimbang.* (Siria)
2. A noble man cannot be harmed by manual labor.  
(Algerian)  
*Orang yang mulia tidak terganggu oleh tugas manual.*  
(Aljazair)
3. When the messenger is slow, the news is good. (Moorish)  
*Ketika pembawa pesan pelan, beritanya bagus.* (Moor)
4. Don't buy either the moon or the news, for in the end they  
will both come out. (Syrian)  
*Jangan membeli rembulan atau berita, karena pada akhirnya  
keduanya akan muncul.* (Siria)
5. Everyone who swears is a liar. (Arabic)  
*Setiap orang yang bersumpah adalah pembohong.* (Arab)
6. Every old person acquire two faults: false hope and parsimony.  
(Arabic)  
*Setiap orang lanjut usia memperoleh dua kesalahan : harapan  
yang salah dan sifat hemat.* (Arab).
7. The old bear is the playing of his cube. (Kurdish)  
*Beruang tua merupakan mainan bagi anak-anaknya.*  
(Kurdi)

8. When the falcon grows old the sparrow make a mock of him.  
(Arabic)  
*Ketika elang menjadi tua buruing gereja memperoloknya.*  
(Arab)
9. When the wolf gets old, the dog laugh at him. (Arabic)  
*Ketika srigala menjadi tua, anjing menertawakannya.*  
(Arab)
10. Take good omen from the mouths of children. (Arabic)  
*Ambil isyarat baik dari mulut anak-anak.* (Arab)
11. False news is a good pmen. (Lebanese)  
*Berita palsu adalah pertanda bagus.* (Libanon)
12. Not every cloud sheds rain. (Iraqi)  
*Tidak setiap awan mencurahkan hujan.* (Irak)
13. It is not because the cock crows that the dawn breaks.  
(Arabic)  
*Fajar menyingsing tidak dikeranakan ayam jantan berkokok*  
(Arab)
14. If a good thing come to you, seize it. (Arabic)  
*Apabila hal baik menghampiri Anda, tangkaplah ia.* (Arab)
15. When times don't suit you, make sure you suit the times.  
(Turkish)  
*Ketika waktu tidak seseui dengan Anda, maka pastikan Anda  
sesuai dengan waktu.* (Turki)



## IS SMOKING LAWFUL IN ISLAM ?

### A. Read the Following Reading Passage Carefully!

In Islam cleanliness and hygiene are emphasized to the extent that it has been considered a part of Islamic faith. It is very well known that a smoker's mouth is unclean and foul smelling "like a cigarette ash-tray." The Almighty Allah says, as stated in *The Holy Qur'an: Text, Translation and Commentary* (1989), that : "And forbids them what is evil." ( QS. Al-A'raf 7: 157 ) and "O ye who believe! Intoxicants and gambling (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork. Eschew such abominations that ye may prosper." (QS. Al-Ma'idah 5: 90). The word intoxicant has three meanings : (1) To induce, especially the effect of ingested alcohol, (2) To stimulate or excite., (3) To poison. Except the first meaning the latter two are very well valid and both applicable to nicotine and caffeine.

Being seen from economical perspective, if a smoker spends Rp. 15.000 (fifteen thousand rupiahs) per-day, the amount of money he spends on cigarette smoking in a period of 30 years is calculated to be Rp. 164.250.000 (one hundred and sixty four million and two hundred and fifty thousand rupiahs). All

this money is simply wasted (not including the money spent on smoker's health care). Allah (SWT) says: "But squander not your wealth in the manner of a spendthrift, verily spendthrifts are brothers of evils." (QS. Al-Isra, 17: 26, 27).

Smoking is strongly believed to be nothing but a form of slow suicide. The Qur'an says: "Nor take life – which Allah has made sacred -except for just cause..." (QS. Al-Isra 17: 33) . "And make not your own hands contribute to your destruction." (QS. Al-Baqarah 2: 195) "Nor kill or destroy yourselves for verily Allah hath been to you Most Merciful." (QS. An-Nisa, 4: 29.) In addition, the Prophet of Allah (peace be upon him) has also said: "Nor be hurt or injure others." It is scientifically proven that the exhaled smoke of the smoker is hazardous to non-smokers around him.

Further more, cigarette smoking is believed to be the most widespread example of drug dependence in the world including most of Islamic countries. Medical investigations show that cigarette smoking is a major factor in the development of many cases of cancer, heart trouble, chronic lung and respiratory disease and other ailments. Smoking causes more illness and death than all other drugs. Cigarette smoking in pregnant women results in deleterious health effects on their newborn children. These findings and the revelations in the Holy Qur'an quoted above clearly prohibit smoking of tobacco by the followers of Islam. The logical and reasonable conclusion is therefore smoking can be considered "unlawful" in Islam. This also will hopefully be the most recent advice officially issued by the Indonesian Council of Islamic Scholar sooner or later.

- hal yang dibenci	abomination
- farwa	advice
- penyakit	ailments
- dapat diberlakukan	applicable
- asbak	ash-tray
- buruk	bad
- tetapi, maliankan	but
- kangker	cancer
- perau kronis	chronic lung
- kebersihan	cleanliness
- menyumbangkan	contribute
- merugikan	deterious
- kehancuran	destruction
- ketergantungan obat	drug dependence
- hindarkan, hindari	eschew
- kejahatan, setan	evil
- merangsang	excite
- menyedot, menghirup	exhale
- teman	finding
- melarang	forbid
- bentuk	form
- bau tidak sedap	foul smelling
- berjudi	gambling
- pekerjaan	handiwork
- berbahaya	hazardous
- kesehatan	health
- perawatan kesehatan	health care
- gagal jantung	heart trouble

## B. Important Vocabulary !

hygiene	- kebersihan
illness	- sakit, penyakit
Indonesian Council of Islamic Scholar – Majelis Ulama Indonesia	
Induce	- menimbulkan pengaruh
intoxicant	- benda yang memabukkan
just cause	- alasan yang jelas, adil
latter	- yang belakanga, kemudian
mouth	- mulut
newborn children	- anak-anak yang baru lahir
nor take life	- jangan membunuh
poison	- racun
pregnant women	- wanita hamil
prosper	- makmur, sejahtera
respiratory disease	- penyakit pernapasan
sacred	- suci
scientifically proven	- terbukti secara ilmiah
spend	- membelanjakan
spendthrift	- pemboros
squander	- belanjakan, boroskan
stimulate	- mendorong
suicide	- bunuh diri
unclean	- tidak bersih
unlawful	- haram
wasted	- terbuang, mubadzir
wealth	- harta, kekayaan
widespread	- tersebar-luas

### C. Questions to Answer !

1. What is considered as being part of Islamic faith ?
2. What does a smoker's mouth smell like?
3. Is the first, out of three, meaning of intoxicant applicable to cigarette smoking ?
4. How much money does a smoker spend for cigarette smoking in a month ?
5. Is the money spent on smoker's health care included in the amount of money mentioned in the text ?
6. Who are considered as the brother of Satan ?
7. Why is smoking likened to doing slow suicide ?
8. Why is non-smoker's health around the smoker threatened ?
9. What causes more illness and death than all other drugs in the world ?
10. Do you agree that smoking is thus unlawful in Islam ?

### D. Translate the Above Reading Text into Indonesian Well !

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## E. Pearls of Wisdom

1. When the lion depart, the jackals gather. (Arabic)  
*Ketika singa pergi, srigala berkumpul.* (Arab)
2. The right answer at the right time is worth an orchard and its fruit. (Lebanese)  
*Jawaban benar pada waktu yang tepat sama nilainya dengan kebun buah-buahan dan buahnya.* (Libanon)
3. Take from death before death takes from you. (Arab)  
*Ambil dari kematian sebelum kematian mengambil dari Anda.* (Arab)
4. Opportunities pass like clouds. (Syrian)  
*Kesempatan berlalu penaka awan.* (Siria)
5. When one door closes, a hundred others open. (Arabic)  
*Ketika sebuah pintu tertutup, seratus pintu lainnya terbuka.* (Arab)
6. The key to Paradise is patience. (Turkish)  
*Kunci menuju Surga adalah kesabaran* (Turki)
7. Children are a staircase to Paradise. (Persian)  
*Anak-anak adalah tangga menuju Surga.*(Parsi)
8. Love your children but never show him. (Arabic)  
*Sayangi anak Anda tapi jangan tunjukkan kepadanya.* (Arab)
9. Better a house full of men than a house full of wealth. (Moroccan)  
*Lebih baik rumah yang penuh dengan orang dari pada rumah yang penuh dengan harta.* (Maroko)
10. Your fate is in the hand of your children. (Arabic)  
*Nasib Anda terletak di tangan putera-puteri Anda* (Arab)

11. <sup>ia</sup> He who cannot harden his heart cannot bring up children.  
(Arabic)  
*Orang yang tidak dapat menguatkan hatinya tidak dapat membesarkan anak-anak. (Arab)*
12. My hart is for my child, but my child's heart is of stone.  
(Arab)  
*Hatiku untuk Anaku, tetapi hati anakku terbuat dari batu. (Arab)*
13. A man should correct his won son, but not his daughter's son, just as he should build on his own land and not some one's else. (Egyptian)  
*Seorang pria harus memperbaiki putranya sendiri, tetapi bukan putra anak perempuannya, hanya kerna ia harus membangun di atas tanahnya sendiri dan bukan di atas tanah orang lain. (Mesir)*
14. There is good in every delay. (Moroccan)  
*Ada kebaikan dalam setiap penundaan. (Maroko)*
15. Fruit does not ripen at the touch of fingers. (Arabic)  
*Buah tidak masak dengan sentuhan jari-jari. (Arab)*

**PART IV**

**MUSLIM SCHOLARA  
AND INTELLECTUALS**



## SYEIK NAWAWI AL-BANTANI : AN INTERNATIONAL CALIBER SCHOLAR

### A. Read the Following Reading Passage Carefully!

Nawawi Al-Bantani, whose complete name is Syeikh Muhammad Nawawi ibn Umar Al-Bantani, was born into a devout Muslim family at Tanara, a small village in Serang Banten in 1230 AH/ 1813 CE. Nawawi Al-Bantani, who was later on well-known as an international caliber '*alim* on Islam, breathed his last at Mecca, Saudi Arabia, in 1314 AH/ 1897 CE. He was the turn buried at Ma'la, an old cemetery where the Prophet Muahammad's wife, Siti Khadijah, was reported to be buried hundred years earlier.

Being the first child out of seven siblings of K.H.Umar Arabi and Zubaidah, Nawawi's early education was provided by his own father, who was than a district *penghulu* and the head of an Islamic boarding school in his village, in the fields of Arabic language, Qur'anic exegesis, Islamic jurisprudence, and Islamic theology as well. In addition, he also learned a lot from K.H.Sahal, a famous '*alim* from Banten, and K.H. Raden Jusuf, another '*alim* from Purwakarta. In 1827, when he was only 15

years old, Nawawi went to Mecca to do a holy pilgrimage and remained staying there for the following three years so as to study various branches of Islamic studies. In 1830 he went back to Banten to share his 'rich knowledge' with his people. However, since it was politically impossible for him stay longer because of colonialist policy, he returned to Mecca for further learning and teaching at Masjid Al-Haram, which was functioned as an important Islamic Learning center.

Syeikh Nawawi, as a decent of Sultan Maulana Hasanuddin, the founder and the first sultan of the Banten Sultanate, was known both as a great scholar of Islam of his time and a prolific writer on Islam such as *tafsir*, *fiqh*, *tawhid*, *akhlak*, *tarikh*, and *tassawuf*. He was reported to have written some 84 to 100 books than can be traced and they are available for us to read. one of the most appreciated and valued works of him is Tafsir al-Munir li Ma'allim al-Tanzil, a book which is also known as Marah Labid Tafsir Al-Nawawi. Although completed in 1886, it was not published until 1350 H in Cairo, Egypt.

Nawawi's low profile but great personality was appropriately stated by Snouck Hurgronje in Mas'ud (2004:106), who met and interviewed him in Mecca, that :

Nawawi described himself as the dust of the feet of those striving for science. He accepted hand-kiss from almost all Javanese people living in Mecca as an attribute to science, not to himself, and never refused an inquiry on the subject of Devine Law. In social intercourse, he joined courteously in the conversation, rather than dominating it, and never started any scientific discussion without cause given by the others. An Arab who did not know him might pass whole evening in his company

without ever discovering that he was the author of many learned Arabic works.

## B. Important Vocabularies:

appreciate	- menghargai
appropriately	- secara tepat
attribute	- penghargaan
author	- pengarang
breathe his last terakhir, (wafat)	- menghembuskan nafas
bury	- dimakamkan
cemetery	- pemakaman
complete	- selesai/sempurna
courteously	- dengan santun
descend	- keturunan
describe	- menjelaskan
devout	- taat
discovering	- menyingkap, mengetahui
divine law	- hukum allah
egypt	- mesir
famous	- terkenal
founder	- pendiri
hand-kiss	- cium tangan
in his company	- menemaninya
inquiry	- pertanyaan
interview	- wawancara
Islamic boarding school	- pesantren
jurisprudence	- fiqh
later on	- kemudian

pass	- melewati
personality	- kepribadian
policy	- kebijakan
prolific writer	- penulis produktif
publish	- menerbitkan
refuse	- menolak
remain	- tetap
science	- ilmu
sibling	- keturunan
social intercourse	- pergaulan social
stay	- tinggal sementara
strive	- berusaha keras
sultanate	- kesultanan
trace	- menelusuri
value	- menilai
works	- karya

### **C. Questions to Answer:**

1. What is the full name of Syeikh Nawawi?
2. How old was Syeikh Nawawi when he passed away in 1314 AH?
3. What was Syeikh Nawawi's father?
4. How old was Syeikh Nawawi when he went to Mecca for the first time?
5. Why did Syeikh Nawawi return to Mecca?
6. Where did Syekh Nawawi pass away?
7. Did Syeikh Nawawi and Horgonje met in Mecca?
8. Mention one of the Syeikh Nawawi's greatest work that you familiar with?

9. was the founder of nahdatul 'Ulama Syeikh Nawawi's discipline?
10. Having read his short biography, what is your impression of the Syeikh?

**D. Translate the Above Reading Passage into Indonesian carefully!**

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**E. Pearls of Wisdom :**

1. The patience of the louse goes unnoticed. (Arabic)  
*Kesabaran kutu berlangsung tanpa diperhatikan. (Arab)*
2. The real defects of a thing only appears when its is finished.  
(Arabic)  
*Kekurangan hakiki suatu hal hanya akan muncul ketika sesuatu tersebut terselesaikan. (Arab)*
3. A man is most safe when most alone. (Rabic)  
*Orang merasa paling aman ketika ia sebagian besar sendirian. (Arab)*
4. The world is on the side of the man left standing. (Arabic)

- Dunia berada di sisi sebelah orang yang berdiri paling kiri.* (Arab)
5. Flatter in Arabic, reprove in Turkish, and argue in Persian . (Persian)
- Merayulah dalam bahasa Arab, marahlah dalam bahasa Turki, dan berdebatlah dalam bahasa Parsi.* (Parsi)
6. Treat your superior as a father, your equal as a brother and your inferior as a son. (Persian)
- Pelakukan atasan Anda bak seorang ayah, sebaya Anda sebagai saudara, dan bawahan Anda sebagai anak.* (Parsi)
7. If you are sugar you will be swallowed, if you are wormwood you will be spat out. (Persian)
- Apabila Anda adalah gula Anda akan ditelan, apabila Anda adalah ulat kayu Anda akan diludahi/dituntahkan.* (Parsi)
8. Sit awry but speak straight. (Arabic)
- Duduklah miring tetapi bicaralah lurus.* (Arab)
9. Hunger causes impiety. (Arabic)
- Kelaparan menyebabkan ketidaksalehan.* (Arab)
10. There is no door keeper at the gate of Paradise. (Moroccan)
- Di depan gerbang Surga tidak ada penjaga pintu.* (Maroko)
11. The slaughtered sheep does not suffer when one removes its skin. (Arabic)
- Biri-biri yang disembelih tidak akan menderita ketika orang mengangkat kulitnya.* (Arab)
12. It is better to herd cattle than rule men. (Arabic)
- Lebih baik menggembala ternak dari pada mengatur manusia.* (Arab)
13. There is no religion in politics. (Lebanese)
- Tidak ada agama dalam politik.* (Libanon)

14. The best of your possession is that which has profited you.

(Arabic)

*Yang paling baik dari harta Anda adalah harta yang telah memberikan manfaat pada Anda.* (Arab)

15. The barking dog does not disturb the man on a camel.

(Arabic)

*Anjing yang neyalak tidak mengganggu orang di atas unta.*  
(Arab)

**RASHID RIDHA :  
THE AUTHOR OF TAFSIR  
AL-MANAR**

**A. Read the Following Reading Passage  
Carefully!**

Rashid Rida, whose full name was Muhammad Rashid Ibn 'Ali Rida, was one of the most prominent religious figures of the Muslim world during the first half of the 20th century. His fame was due to the popular reformist attitudes embodied in many of his works. He is considered as an important personification of pure Islamic intellect in the modern age. As evidenced in the large corpus of his writings, he never hesitated to set in motion the stagnant state of the Muslim world during his time, and to defend Islam when necessary.

Rida was born on 23 September 1865 in al-Qalamun, a village three miles away from Tripoli-Syria on the Mediterranean coast, and died on Thursday 22 August 1935, on his way from Suez to Cairo. He is said to be a descendant of a very pious family of outstanding Muslim intellectuals. His family was renowned as well-versed in Islamic knowledge; thus, most of his family were called *al-Mashaykh*.



Rida started his education at a Qur'anic School (*Kuttab*) in his village where he learned the Qur'an, Arabic writing, and elements of arithmetic. He then joined the Rushdiyya National Primary School in Tripoli at which he studied Arabic grammar, math, the basics of geography, 'aqida (Islamic Belief), Islamic rituals, and Turkish language. But he soon left this school after one year of study, since most of its subjects were conducted in Turkish, something he did not like; later on, he joined al-Madrasa al-Wataniyya al-Islamiyya [National Islamic School], founded by Sheikh Muhammad al-Jisr of Tripoli [1845-1909]. As Rida comments, this school was considered superior to the former one because most of its subjects were conducted in Arabic, except two, French and Turkish. In this school he inclined towards religious and Arabic subjects, logic, mathematics, and philosophy. He was attracted 'Abduh as soon as he came to know his ideas.

Rida migrated to Cairo in order to avail himself of more direct contact with this modernist reform leader, and immediately became his close disciple. After 'Abduh's death in 1905, Rida established himself as a leading heir to this modernist movement by publishing a voluminous biography of the former. He also started to complete the commentary of the Qur'an which 'Abduh had begun. The title of this exegesis is *Tafsir al-Manar*. In addition, he wrote no less than 15 books on Islam. His career in Cairo was almost entirely devoted to the publication of his journal *Al-Manar*, which continued to appear for a few years after his death.

- tertarik	Attracted
- menyedihkan	Avail
- mengenal, mengetahui	came to know
- pantai	coast
- dilakukan	conducted
- mempertahankan	defend
- keturunan	descendant
- diabdikan	devoted
- dikarenakan	due to
- menyatu	embodied
- menggunakan	established
- dibuktikan	evidenced
- tatsir	exegeses
- kemasyhuran, ketenaran	fame
- terdahulu	former
- didirikan	founded
- nama lengkap	full name
- pewaris	heir
- sungkan	hesitate
- cenderung, condong	inclined
- kemudian	later on
- matematika	math
- migrasi, hijrah	migrated
- terpadang	ourstanding
- personifikasi	personification
- salah	pious
- pembaharu	reformist
- pembaharuan	reform

## B: Important Vocabulary !

set in motion	- menggerakkan
superior	- lebih unggul, atasan
well-verse	- mahir

### C. Questions to Answer !

1. Who was Rashid Ridha?
2. Where was Ridha born?
3. When did Ridha die ?
4. Was Ridha a descendant of prominent Muslim intellectuals?
5. Did his family master Islamic knowledge?
6. Why did Ridha quit fro studying at the Rushdiyya National Primary School?
7. Which is better school the National Islamic School or the Rushdiyya National Primary School?
8. When was Ridha interested in Abduh's idea?
9. Why did Ridha migrate to Egypt?
10. Who was the initial writer of the exegesis of al-manar?

### D. Translate the Above Reading Passage into Indonesian carefully!

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## E. Pearls of Wisdom

1. Poverty makes the heart blind. (Arabic)  
*Kemiskinan membuat hati menjadi buta.* (Arab)
2. Money begets money, lice begets lice. (Arabic)  
*Uang melahirkan uang, kutu melahirkan kutu.* (Arab)
3. Poverty is the shackle of clever men. (Syrian)  
*Kemiskinan merupakan penyangga orang cerdas* (Siria)
4. The sun is the cloak of the poor. (Arabic)  
*Matahari adalah mantelnya orang miskin.* (Arab)
5. The rich man in a strange land is at home; the poor man at home is a stranger. (Arabic)  
*Orang kaya di tanah asing merasa di rumah; orang miskin di rumah merasa orang asing.* (Arab)
6. The efforts of the poor are tears. (Arabic)  
*Usaha orang miskin adalah air mata.* (Arab)
7. Poverty is wisdom. (Arabic)  
*Kemiskinan adalah hikmah* (Arab)
8. No bread, no power. (Turkish)  
*Tidak ada roti, tidak ada kekuasaan.* (Turki)
9. The bull protects his nose with his horns. (Arabic).  
*Sapi melindungi hidungnya dengan tanduknya.* (Arab)
10. A lion's den never lacks bones. (Arabic)  
*Sarang singa tidak pernah kekurangan tulang.* (Arabic)
11. To every Pharaoh a Moses. (Turkish)  
*Untuk setiap Fir'aun ada seorang Musa.* (Turki)
12. There may be a thousand friends in the liar of the wolf. (Egyptian)

*Mungkin ada banyak sahabat di sarang srigala.* (Mesir)

13. Beware the weapon of the weak. (Medieval Arabic)  
*Waspadalah terhadap senjata orang yang lemah.* (Arab  
Pertengahan)
14. Do not ask God to cut down the tree whose shade protects  
you. (Lebanese)  
*Jangan memohon kepada Tuhan untuk merobohkan pohon yang  
dahannya melindungi Anda.* (Libanon)
15. To praise the unworthy is like saddling an ass with silk.  
(Kurdish)  
*Memuji yang tidak bernilai adalah seperti memasang pelana  
keledai dengan sutra.* (Kurdi)

## IBN KHALDUN'S VIEW ON EDUCATION

### A. Read the Following Reading Passage Carefully!

The great thinker Ibn Khaldūn was born in Tunis, 1332 AD and died in Cairo, 1406 AD. His ideas have reflected their importance on the history of universal thought as much as within the Islamic realm. His thoughts are all self-created. He has been affected by savants before him but he is not a continuation of them. He created genuine and innovative ideas. It is due to this fact that although he lived during the 14th century his thoughts still manage to shed light among events of current times. His ideas have not lost their relevance as time has passed. Recognized as the founder of sociological sciences, Ibn Khaldūn has been accepted and commented upon by historians, jurists, theologians, politicians, economists, teachers, educators and environmentalists alike. Ibn Khaldūn's great work of art, *The Muqaddimah* has been translated into the world's most common languages, including Indonesian.

Ibn Khaldūn has emphasized the importance of science, education and teaching. He foresees science and education as an inseparable part of prosperity. According to him, the real

difference between mankind and other beings is the power of thought. Science and art are born from open-minded thought and the intricate learning of the principles of all issues. Ideas emerge from those who have the curiosity and desire to investigate what is unknown. From this situation, the issues of education and teaching arise.

He advises teachers to teach in a comprehensive manner and to gradually teach subjects in stages, moving from easier to the more difficult. Memorization should be avoided. He emphasizes that teaching methods should be simple and not complicated. He states that the teaching of subjects should not be in broken sequences or else the subject will become scattered and forgotten. Also, aggressive behavior towards children will turn them off from lessons, create laziness, making them unwilling learners as well as negatively affecting their behavior.

Education should consist of theory and practice. Education should be revised and repeated until a good level is attained. He also declares that learning and teaching the sciences require skill and that the teachers of these sciences should be knowledgeable in their fields. These clearly defined issues of Ibn Khaldūn are still relevant for educational issues of contemporary times.

(Adapted from *Hamdard Islamicus*, 2001)

## A. Important Vocabularies

affected by	- dipengaruhi oleh
attained	- dicapai
be avoided	- dihindari
complicated	- rumit
continuation	- kelanjutan

curiosity	- rasa ingin tahu
current times	- zaman mutakhir
desire	- hasrat
due to	- dikeranakan
emerge	- mencuat
emphasize	- menekankan
environmentalist	- pakar lingkungan
foresee	- meramalkan
forgotten	- terlupakan
founder	- pembangun
genuine	- asli
historian	- sejarawan
importance	- arti penting
in stages	- bertahap
inseparable	- takterpisahkan
intricate	- sulit dipahami
Islamic realm	- wilayah Islam
jurists	- pakar hukum
laziness	- kemalasan
lost	- kehilangan
manage	- mampu
memorization	- hafalan
<i>Muqaddimah</i>	- kitab Muqaddimah
open-minded	- pikiran terbuka
passed	- berlalu
politician	- politisi
power of thought	- daya pikir
prosperity	- kemakmuran
recognized	- diakui
relevance	- relevansi



repeated	- diulangi
require	- memerlukan
revised	- diperbaiki
savant	- orang terpelajar
scattered	- tercecer
self-created	- ciptaan sendiri
shed light	- memperjelas
subject	- mata pelajaran
theologian	- teolog
thinker	- pemikir
thought	- pemikiran
turn	- mengubah
unknown	- hal yang tidak diketahui

## B. Question to Answer!

1. Where was Ibn Khaldun born?
2. What century was Ibn Khaludn born ?
3. Is Ibn Khaldun's ideas genuine or continuation of previous savants?
4. What is Ibn Khaldun's work translated into Indonesian?
5. What is the main difference between human-beings and other creatures of Allah ?
6. How are science and art born ?
7. What is the advice of Ibn Khaldun to the teachers ?
8. Why should teacher have no aggressive behavior in the class?
9. What should education consist ?
10. What does he declares about learning and teaching the science?

#### D. Translate the Above Reading Passage into Indonesian carefully!

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#### E. Pearls of Wisdom

1. However large congregation, the preachers preaches as he pleases. (Turkish)  
*Betapapun besarnya jamaah, khotib berkhotbah sesuka hatinya.* (Turki)
2. Before going in think about getting out. (Arabic)  
*Sebelum masuk pikirkan tentang cara keluarnya.* (Arab)
3. A sparrow in the mouth is better than a goose in the sleeve. (Arabic)  
*Seekor pipit di mulut lebih baik dari pada seekor angsa di lengan baju.* (Arab)
4. Cut the cat's head of before it leaps (Arabic)  
*Penggal kepala kucing sebelum ia melompat.* (Arab)
5. He who is proud has an enemy in God. (Turkish)  
*Orang yang sombong mempunyai musuh dalam diri Tuhan.* (Turki)
6. It is easier to spot an ant on black earth in the middle of the night than it is for a man to recognize his own pride.

(Persian)

*Untuk melihat seekor semut di atas tanah hitam di tengah malam adalah mudah dari pada seorang manusia mengenali kesombongannya sendiri. (Parsi)*

7. The rich man takes pride in his purse, the scholar in his pamphlets. (Arabic)

*Orang kaya membangggakan dompetnya; sarjana membangggakan karyanya. (Arab)*

8. Better live one afternoon as a cock than six days as chicken. (Tunisian)

*Lebih baik hidup satu sore sebagai ayam jago dari pada enam hari sebagai anak ayam. (Tunisia)*

9. A bad doctor destroys your health, a bad mullah destroys your faith. (Turkish)

*Dokter yang buruk menghancurkan kesehatan Anda, mullah yang buruk menghancurkan agama Anda. (Turki)*

10. A house is the first thing bought and the last thing sold. (Arabic)

*Rumah adalah barang pertama yang dibeli dan barang terakhir yang dijual. (Arab)*

11. Land is better than money. (Omani)

*Tanah lebih baik dari pada uang. (Oman)*

12. The snake-charmer is not immune from snakes. (Medieval Arabic)

*Pawang ular tidak kebal dari ular. (Arab Abad Pertengahan)*

13. Proverbs are the beacons of conversation. (Arabic)

*Pribahasa merupakan obor percakapan. (Arab)*

14. To avoid mistakes, take account of the proverbs. (Turkish)

*Guna mengindari kesalahan, pelajarilah mutiara kata.*  
(Turki)

15. Providence is blind. (Arabic)

*Bukti adalah buta.* (Arab)

**PART V**

**MUSLIM COMMUNITY  
AND EDUCATION**

## INDONESIA, THE LARGEST MUSLIM COUNTRY

### A. Read the Following Reading Passage Carefully!

Indonesia constitutes an archipelago country situated in South East Asia, consisting of 17.508 islands of which 6000 are inhabited. It lies between Asia in the north, Australia in the south, the Indian Ocean in the west and south and the Pacific Ocean in the east. Its main islands are Java, Sumatra, Celebes, Moluccas, Borneo, and West Irian. Its area is 96.599 sq. km and its population is more than 240 million. Diversity has been characteristics of the people of Indonesia. Its people speak over 742 local languages, with *bahasa Indonesia* as their national language, reflecting many cultural and ethnic groups living in some 33 provinces of the country.

Indonesia, with Jakarta as its capital city, is not only the largest Muslim country, but it is also the fourth most populous country in the world after China, India, and the United States of America. Based on the 1990 census, the majority of its population is Muslim, approximately 87.21%. Protestant account for 6.04%, Catholics, 3.58%, Hindus 1.83%, Budhists 1.03%, and other beliefs 0.31 %. Officially acknowledging these five

religions, religious tolerance is then of paramount importance since differences and discord between religious groups could ignite conflicts and in turn cause national disintegration.

Bearing in mind the above facts, Indonesia can be safely called a pluralistic nation state. Indonesia is neither a secular state nor a religious one. It is indeed Pancasila state, i.e., a state based on the philosophy of Pancasila, which comes from two Sanscrit words "Panca" meaning Five, and "Sila" meaning Principles. Pancasila therefore consists of five interconnecting principles : Believe in One and Supreme God; just and civilized humanitarianism; national unity of Indonesia, democracy through representation, and social justice for all citizens. The country's foundation was initially announced by Soekarno, Indonesia's first president, at the republic of Indonesia's Independence Proclamation on the 17<sup>th</sup> of August 1945. All religious and ethnic groups entirely have so far not disagreed that the present model of state is the final form o the Republic of Indonesia.

### **A. Important Vocabulary :**

account for	- berjumlah
acknowledge	- mengakui
approximately	- kira-kira
archipelago	- kepulauan
bearing in mind	- memperhatikan
capital city	- ibu kota
discord	- perselisihan
disintegration	- perpecahan
diversity	- perbedaan
east	- timur

ignite	- menyalakan, memicu
in turn	- pada gilirannya
inhabited	- dihuni
majority	- sebagian besar
nation state	- negara bangsa
north	- utara
ocean	- samudera
paramount	- sangat
reflecting	- mencerminkan
sanskrit	- sansekerta
since	- karena
situated	- terletak
south	- selatan
tolerance	- toleransi
west	- barat

## **B. Questions to Answer !**

1. How many uninhibited islands are there in Indonesia?
2. Where does Indonesia lay ?
3. How many languages are there spoken in Indonesia ?
4. What is the capital city of the Republic of Indonesia?
5. Could you mention the five official religions in Indonesia?
6. Why could Indonesia be called as pluralistic state?
7. Is Indonesia a religious state?
8. Could you mention three out of the five principles of the state philosophy?
9. Do all Indonesians mostly agree to the present state form?
10. How long have Indonesia been an independent country?



**D. Translate the Above Reading Passage into Indonesian carefully!**

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**E. Pearls of Wisdom**

1. Man thinks, God arranges. (Arabic)  
*Manusi a berfikir, Tuhan mengatur. (Arab)*
2. The camel has one opinion, the rider another, but God's will prevails over both. (Arabic)  
*Unta mempunyai satu pendapat, penunggangnya mempunyai pendapat lain, tetapi pendapat Tuhan berlaku untuk keduanya. (Arab)*
3. The wind always blows from the wrong direction. (Saudi)  
*Angin selalu bertiup dari arah yang salah. (Saudi)*
4. For the birds that cannot soar God has provided low branches. (Turkish)  
*Bagi burung yang tidak dapat terbang tinggi Tuhan telah menyediakan cabang dahan yang rendah. (Turki)*
5. God destroys trees that does not shade its trunk. (Persian)  
*Tuhan menghancurkan pohon yang tidak mengayomi batang pohonnya. (Parsi)*

6. When I sink I am eaten by fish, and when I float I am eaten by birds. (Omani)  
*Ketika aku tenggelam aku dimakan ikan, dan ketika aku mengapung aku dimakan burung.* (Oman)
7. There is a road where one rides, there is a place where one lives. (Turkish)  
*Ada jalan di mana orang berkendara, ada tempat di mana orang bermukim.* (Turki)
8. You sow, another reaps. (Moroccan)  
*Anda menebar, orang lain memungut.* (Maroko)
9. When it is noon for me, it is midnight for you. (Arabic)  
*Ketika sore hari bagi saya, malam hari bagi Anda.* (Arab)
10. Never sit where someone can tell you to move. (Arabic)  
*Jangan pernah duduk di tempat di mana orang dapat menyuruh Anda berpindah* (Arab)
11. Never throw stones in the well you take water from. (Saudi Arabian).  
*Jangan sekali-kali membuang batu ke dalam sumur yang Anda ambil air darinya.* (Saudi Arabia)
12. He who lives in a glass castle should not throw stones. (Moorish)  
*Orang yang tinggal di dalam istana kaca seharusnya tidak melempar batu.* (Moor)
13. A sword is best used on the man for whom words mean nothing. (Syrian)  
*Pedang paling baik digunakan pada orang yang baginya janji tidak berarti apa-apa.* (Siria)
14. He who sows plots reaps poverty. (Yemeni)  
*Orang yang menabur tanah, menuai kemiskinan.* (Yaman)

15. The man who is pure of intent can sleep in the road.

(Tunisian)

*Orang yang berniat suci dapat tidur di jalan.* (Tunisia)

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## THE DECLARATION OF MUSLIM WORLD LEAGUE ON MUHAMADIYAH MOVEMENT

### **A. Read the Following Reading Passage Carefully!**

Recently, we witness controversies and open debates on Muhamadiyah movement in Indonesian mass-medias, be it printed or electric ones. They constitute reaction of the Muslim society, among other thing, because of the fatwa issued by Indonesian Council of Ulama concerning of Muhamadiyah movement of not being included as pert of the Muslim Ummah. This fatwa is not indeed new at all, because there are similar fatwas issued earlier by Muslim organization all over the world. One of them is the one issued by Muslim World League (MWL) in 1974, when it held its annual conference at Makkah Al-Mukarrama Saudi Arabia from 14<sup>th</sup> to 18<sup>th</sup> of Rabiul Awwal 1394 H in which 140 delegations of Muslim countries and organization of all over the world participated. The Conference unanimously adopted for following Resolution regarding Qadianism or Ahmadiyah.

Ahmadiyah is subversive movement against Islam and the Muslim world, which falsely and deceitfully claims t be an Islamic

sect; who under to guise of Islam. And for the sake of mundane interests contrives and plans to damage the very foundations of Islam. Its eminent deviations from the basic Islamic principles are as follows: 1). Its founder claimed that he was a Prophet; 2). They deliberately distort the meaning of the verses of the holy Qur'an; 3). They declared that jihad has been abolished.

Qadianism was originally fostered by the British imperialism. Hence it has been flourishing under her flag. This movement has completely been disloyal to and dishonest in affairs of the Muslim Ummah. Rather, it has been loyal to Imperialism and Zionism. It has deep association and cooperation with the anti Islamic forces and teachings especially through the following nefarious methods: 1). Construction of mosques with the assistance of the anti Islamic forces wherein the misleading Qadiani thoughts are imparted to the people.; 2). Opening of schools institutions and orphanages wherein the people are taught and trained as to how they can be more anti Islamic in their activities. They also published the corrupted versions of the Holy Qur'an indifferent local and international language.

In order to combat these dangers, the Conference recommends the following measures:

1. All the Muslim organization in the world must keep a vigilant eye on all the activities of Qadianism their respective countries; to confine them all strictly to their schools, institutions and orphanages only. Moreover the Muslims of the world be shown the true picture of Qudaism and be briefed of their various tactics so that the Muslim of the world be saved from their design.
2. They must be declared non Muslim and ousted from the fold of Islam. And be barred to enter the Holy land.

3. There must be on dealings with the Qadianis. They must be boycotted socially, economically and culturally. Nor they may be married with or to. Nor they be allowed to be buried in the Muslims graveyards. And they be treated like other non Muslims.
4. All the Muslim countries must impose restrictions on activities of the claimant of Prophethood Mirza Qhulam Ahmad Qadiani's followers; must declare them non Muslim minority must not entrust them with any post of responsibility in any Muslim country.
5. The alterations effect by them in the Holy Qur'an must be made public and the people be briefed of them and all these be prohibited for further publication.
6. All such group as are deviators from Islam must be treated apart with the Qadianis.

## B. Important Vocabulary:

abolished	- dihapuskan
against Islam	- menentang Islam
annual conference	- konferensi tahunan
anti Islamic forces	- kekuatan anti Islam
barred to	- dilarang
briefed	- dibriefing
combat	- menghilangkan
confine	- membatasi
damage	- kerusakan
dealings with	- berhubungan dengan
declared	- dinyatakan
delegations	- utusan, delegasi

deliberately	- secara sengaja
deviators	- para penyimpang
disloyal to	- tidak loyal kepada
eminent deviations	- penyimpangan utama
entrust	- mempercayakan
falsely	- secara salah
flourishing	- berkembang
for the sake of	- demi kepentingan
fostered by	- didukung oleh
imparted to	- ditanamkan, diajarkan
impose restriction	- menerapkan pembatasan
Indonesian Council of Ulama	- Majelis Ulama Indonesia
issued	- dikeluarkan
keep a vigilant eye	- mengawasi secara cermat
measures	- tindakan-tindakan
misleading	- menyesatkan
mundane interests	- kepentingan duniawiyah
Muslim World League	- Liga Muslim Sedunia
construction of mosques	- pembangunan mesjid
orphanages	- yayasan anak yatim
ousted form the fold of Islam	- keluar dari naungan Islam
participated	- turut serta
printed media	- media cetak
regarding	- mengenai, berkenaan dengan
respective countries	- negara masing-masing
saved from	- terselamatkan dari
strictly	- secara ketat

subversive movement	- gerakan merongrong
treated	- diperlakukan
unanimously	- secara keseluruhan
under the guise	- di bawah penyamaran, di bawah kedok

### **C. Question to Answer!**

1. What is Ahmadiyah or Qadianism according to the text?
2. Where was the MWL conference held?
3. How many persons were there the MWL Conference held in Mecca in 1974 attended by?
4. Who was Mirza Ghulam Ahmad?
5. What does the word "her" refers to in "Hence it has been flourishing under her flag" found in the above text?
6. Mention three eminent Islamic deviations of Ahmad teaching!
7. Should the Ahmadiyah's followers be declared non Muslim?
8. Should the Ahmadiyah's followers be also ousted form the fold of Islam?
9. Does Ahmadiyah movement make the alterations in the Holy Qur'an published by the organization?
10. Could you name one of two organizations of Qadinaism or Ahmadiyah in Indonesia?

### **D. Translate the Above Reading Passage into Indonesian carefully!**

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## E. Pearls of Wisdom

1. Every scholar makes mistakes, and every thoroughbred stumbles. (Arabic)  
*Setiap ulama atau sarjana berbuat kesalahan, dan setiap orang yang berbudi halus tersandung. (Arab)*
2. If your intention is pure, how can you be harmed by an ass' fart? (Omani).  
*Apabila niat Anda suci, bagaimana mungkin Anda terganggu dengan kentut keledai? (Oman)*
3. He who walks is a bird, he who sits is a stone. (Yemeni)  
*Orang yang berjalan adalah burung, orang yang duduk adalah batu. (Yaman)*
4. Conceal all your desires and you will achieve your aims. (Moroccan)  
*Sembunyikan hasrat Anda dan Anda akan mencapai maksud Anda. (Maroko)*
5. Better an ant's head than a lion's tail. (Maltese)  
*Lebih baik menjadi kepala semut dari pada ekor singa. (Malta)*
6. If I am a prince and you are a prince, who will lead the donkey? (Arabic)

*Apabila saya pangeran dan Anda juga pangeran, lalu siapa yang akan menuntun keledai?* (Arab)

7. A friendly warning, delivered in public, is a reprimand. (Arabic)

*Peringatan bersahabat, bila disampaikan di tempat umum, merupakan cercaan.* (Arab)

8. Two blows on the head hurt. (Arabic)  
*Dua tiupan di kepala menyakitkan.* (Arab)

9. I gave him the plague, he gave me pneumonia. (Maltese)  
*Aku beri dia wabah, ia beri aku radang paru.* (Malta)

10. If you throw bomb to the north, it will land in the south. (Maltese)

*Apabila Anda melempar bom ke utara, bom itu akan mendarat di selatan.* (Malta)

11. If you want peace in your own house do not do banging on your neighbor's door. (Turkish)

*Apabila Anda ingin kedamaian di rumah Anda jangan menggedor-gedor pintu tetangga Anda.* (Turki)

12. We coveted their sheep, they stole our camels. (Saudi Arabian)

*Kami mendambakan biri-biri mereka, mereka mencuri unta-unta kami.* (Saudi Arabia)

13. An animal is recognized by its dung. (Lebanese)

*Binatang dikenali dengan kotorannya.* (Labanon)

14. When the elephant dies there is money in his bones. (Tunisian)

*Ketika gajah mati ada uang di dalam gadingnya.* (Tunisia)

15. Not all the fingers of a hand are the same length. (Arabic)  
*Tidak semua jari dalam satu tangan sama panjangnya.* (Arab)

## THE ESSENCE OF HIJRAH

### A. Read the Following Reading Passage Carefully!

Hijrah, as Ismail Raji al-Faruqi explains in his *the Hijrah: The Necessity of its iqamat or Vergenwartigug* (1981), literally means “emigration,” or self-separation from one’s fellow or country. Technically, i.e., as an Islamic term, it means the departure of the prophet Muhammad, peace be upon him. From Makkah al-Mukarramah to Yathrib, from that time to be known as Madinat al-Nabiyy or Madinah al Munnawwarah, and his arrival there on September 24, 622 A.C. under the Caliphate of ‘Umar ibn Khattab, the Hijrah – in the technical sense was resolved to be the most crucial event in the history of Islam and its date was declared the beginning of Islamic history.

Hijrah is indeed not restricted to those historical events to which it applies both a linguistic and as technical terms. The term has acquired several figurative meanings having religious and moral content. The holy Qur’an has used conjugations of the term Hijrah in the command to avoid evil, to turn away from the disobedient wife, to lend no ear to and hence, to flout the Qur’an, to leave the unbelieving parent with becoming dignity and decorum rather than offence, to return to Allah in expectation

of receiving His guidance, to leave one's place or condition for sake Allah. All these are new meanings invested to the root term of 'h-j-r' and its derivatives by Islam. In Muslim minds, thus, the ethicoreligious meanings have overshadowed the linguistic lateral meaning of the verb 'hajara', to emigrate.

Hijrah became the greatest religious exercises, namely, forsake the piety pursuits of this world for disciplines of piety, the commitment one's energies to self-purification and ennoblement, to the study of the science of the faith, to a life of service to Allah, knowledge and mankind. In any one of these meanings, one should 'hijrah' or 'emigrate' without ever leaving his own house.

## **B. Important Vocabularies:**

acquired	- memperoleh
arrival	- kedatangan
caliph	- khalifah
caliphate	- kekhalifahan
content	- kandungan, isi
departure	- keberangkatan
dignity	- martabat
emigration	- imigrasi
fellow	- teman, saudara
for the sake of	- demi untuk Allah
overshadow	- dibayangi
peace be upon him	- shallahu 'alaihi wa sallam'
piety	- kesalehan
restricted	- terbatas
sense	- pengertian, makna

turn away

- berpaling

### C. Questions to Answer ?

1. What is the technical meaning of *hijrah*?
2. When did the Prophet Muhammad p.b.u.h. arrive at Madinah al Munawarah?
3. Could you give one or figurative meaning of *hijrah*?
4. Does one have to leave his/her own village to do hijrah?
5. What is the Arabic root of *hijrah*?

### D. Translate the Above Reading Passage into Indonesian Well !

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### E. Pearls of Wisdom

1. Your family may chew you, but they will now swallow you.  
(Arabic)  
*Keluargamu mungkin mengunyahmu, tetapi mereka tidak akan menelanmu.* (Arab)

2. Your relatives may eat your flesh but they will not break your bones. (Lebanese)  
*Handaitolan mungkin memakan dagingmu tetapi mereka tidak akan mematahkan tulangmu. (Libanon)*
3. Always walks proudly in the land of your fathers. (Arabic)  
*Selalulah bangga berjalan di tanah negeri leluhurmu. (Arab)*
4. There is no strength in the legs of a brotherless man. (Persian)  
*Tidak ada kekuatan pada kaki orang yang tidak bersaudara. (Parsi)*
5. A man's love for a woman waxes and wanes, but his love for a brother is constant as the stars, as constant as the word of the Prophet. (Arabic)  
*Cinta pria pada wanita pasang surut dan berkurang, tetapi cintanya pada saudaranya adalah seajek seperti bintang-bintang, abadi seperti sabda Nabi. (Arab)*
6. Another child can be born, another husband can be wed, but a brother lost is lost for ever. (Arabic)  
*Anak lain dapat dilahirkan, suami lain dapat dinikahi, tetapi kelingan saudara adalah kehilangan selamanya. (Arab)*
7. No one can make you safer than a brother. (Arabic)  
*Tidak ada seorangpun yang membuat kamu lebih aman dari pada saudara. (Arab)*
8. A neighbor near is better than a brother far. (Saudi Arabian)  
*Tetangga dekat lebih baik dari pada saudara jauh. (Saudi Arabia)*
9. A father's wrath is the wrath of God. (Arabic)  
*Kemurkaan ayah adalah kemudrkaan Tuhan. (Arab)*

10. Even if the sun shines all day and the lamp burns all night, the house without a mother is dark. (Arabic)  
*Sekalipun apabila mata hari bersinar sepanjang hari dan lampu menyala sepanjang malam, rumah tanpa seorang ibu adalah gelap.* (Arab)
11. Your husband is what you make him, your son is how you raise him. (Arabic)  
*Suamimu adalah apa yang kamu perbuat padanya, putramu adalah bagaaimana kamu membesarkannya.* (Arab)
12. The birds praise God, so why shouldn't I? (Persian)  
*Burung-burung memuji Tuhan, kenapa saya tidak?* (Parsi)
13. Balance each hour given to this world with an hour given to the next. (Arabic)  
*Seimbangkan satu jam diberikan untuk dunia ini dengan satu jam diberikan untuk dunia mendatang.* (Arab)
14. Reproaches are soap to heart. (Syrian)  
*Celaan adalah sabunnya hati.* (Siria)
15. A good name is fruit of life. (Arabic)  
*Nama baik adalah buah kehidupan* (Arab)

## ENGLISH TRANSLATION OF THE HOLY QUR'AN

### A. Read the Following Reading Passage Carefully!

Today Islam constitutes the second largest religion in the world. Its followers, Muslims, are living in 73 countries in the five major continents: Asia, Africa, Australia, America, and Europe. The Qur'an, as its holy scripture, is therefore widely read by the Muslims of the different languages and cultures in those countries and continents. Since the holy Qur'an revealed and written in Arabic language and most Muslims are living in non-Arabic speaking countries, the availability of the holy Qur'an in their respective language communities are thus badly needed. They need the translation and interpretation of the holy Qur'an in their own languages so as to enable them in comprehending its content and teaching.

Despite of the historical fact that the early Muslim scholars' stand on the translation of the Arabic text of the Qur'an is ambivalent, the act of translation may be logically viewed as a neutral part of the Muslim exegetical efforts. To promote such an urgent effort, King Fahd Qur'an Printing Complex was established in Madinah, Saudi Arabia, in 1982. The printing



complex has so far published and distributed the translation of the holy Qur'an in some 40 languages. In 1986, OIC Research Center in Istanbul, Turkey, published a book entitled *World Bibliography of the Translation of the Meanings of the Holy Qur'an*, containing the translation details of the Qur'an in sixty-five different languages, including English and Indonesian.

As far as the English translation of the holy Qur'an is concerned, Abdur Rahman Kidwai, from Aligarh Muslim University, India, conducted a library survey and found no less than 36 versions of the holy Qur'an in English. He indirectly classified them, based on the translator's background, into five groups: Sunnite Muslims, Shi'ite Muslims, Ahmadis (followers of Ahmadiyah), Christians, and Jews. The example of which are consecutively mentioned as follows: Abdullah Yusuf Ali, *The Holy Qur'an: Translation and Commentary*; S.V. Mir Ahmad Ali, *The Holy Qur'an with English Translation and Commentary*; Muhammad Ali, *The Holy Qur'an: English Translation*; A.J. Arberry, *The Koran Interpreted*; and N.J. Dawood, *The Koran*.

Since the survey conducted by Kidwai was in 1987, it can be safely stated that today there are many more English translations of the holy Qur'an can be added to his survey finding. Some sources mentioned that its total number is more than fifty versions. Among the newest translations in English by Muslims, in addition to Muhammad al-Hilali and Muhammad Mukhsin Khan's *Interpretation of the Meanings of the Noble Qur'an in English Language*, those of Majid Fakhry and M.A.S. Halim are worth noting. Their translations are respectively entitled *An Interpretation of the Qur'an: English Translation of the Meanings*, published by New York University Press, in 2002, and *The Qur'an: A New Translation*, published by Oxford University Press,

in 2004. Majid Fakhry himself is also known better for his work in Islamic philosophy, while M.A.S. Abdel Halim is also himself known as a hafidz of the holy Qur'an. One of the main goals of their English translation of holy Qur'an is accessibility for all those who speak English much better than Arabic, both Muslims and non-Muslims. It is the language whose users are perhaps the most prominent in the third millennium.

## B. Important Vocabulary

accessibility	- kemudahan mengakses
added	- ditambahkan
ambivalent	- mendua, tidak tegas
availability	- ketersediaan
badly needed	- sangat dibutuhkan
conduct	- melakukan
consecutively	- secara berurutan
Constitute	- merupakan
content	- kandungan, isi
continent	- benua
culture	- kebudayaan
despite of	- kendatipun
distribute	- membagikan
enable	- mempermudah
established	- didirikan
exegetical effort	- upaya pemahaman, penafsiran
holy scripture	- kitab suci
interpretation	- tafsir
logically	- secara logika

non-Arabic speaking countries-negara-negara yang	warganya bukan penutur bahasa Arab
printing complex	- kompleks percetakan
promote	- memajukan
publish	- menerbitkan
respective	- masing-masing
revealed	- diwahyukan
urgent	- mendesak
viewed	- dipandang
widely	- secara luas

### C. Questions to Answer !

1. Where are Muslims today living ?
2. Why do Muslims need the translation of the holy Qur'an in their own language?
3. Was the holy Qur'an revealed in different languages ?
4. How many languages have the holy Qur'an been translated into ?
5. Could you mention the largest publisher of holy Qur'an in the world?
6. Did the early Muslim scholar wholeheartedly agree to translation of the Qur'an into other languages ?
7. How many Quranic English translations were there that Kidwai found in his survey ?
8. Could you identify the title of the English translation of the holy Qur'an written by the follower of Ahmadiyah?
9. Who is the author of the newest the English translation mentioned in the text ?

10. What is the main goal of the translation of the holy Qur'an in English ?

**D. Translate the Above Reading Passage into Indonesian Well !**

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**E. Pearls of Wisdom**

1. The man upon whom words have no effects is proof against the stick. (Arab)

*Orang yang dengan kata-kata tidak mempunyai efek adalah bukti menantang pukulan. (Arab)*

2. A man is respected in proportion to how well he dresses. (Arabic)

*Orang dihormati sesuai proporsi seberapa baik ia berpakaian. (Arab)*

3. Good man carry their hearts on their tongues; prudent man carry their tongues in their hearts. (Turkish)

*Orang baik membawa hati mereka pada lidah mereka, orang bijaksana membawa lidah mereka dalam hati mereka. (Turki)*

4. He who knew you as a child will have no respects for you as an adult. (Arabic)

- Orang yang mengenalmu ketika masih kanak-kanak tidak akan menghormatimu sebagai orang dewasa. (Arab)*
5. Even if words are jewel, silence would preferable. (Maltese)  
*Bahkan seandainya kata-kata adalah permata, diam akan lebih disukai. (Malta)*
  6. Flies cannot enter into the mouth which is closed.  
(Moroccan)  
*Lalat tidak dapat masuk ke dalam mulut yang tertutup. (Maroko)*
  7. He sows evil reaps remorse. (Arabic)  
*Orang yang menabur kejahatan akan menuai penyesalan yang dalam. (Arab)*
  8. Take the thief before he teaks you. (Arabic)  
*Tangkap pencuri itu sebelum ia menangkapmu (Arab)*
  9. Mercy rare, revenge is common. (Arabic)  
*Kemurahan hati jarang, dendam adalah umum. (Arab)*
  10. The man who plants thistles will reap grapes. (Lebanese)  
*Orang yang menanam tanaman pohon anggur berduri akan menuai anggur (Libanon)*
  11. The cat which eats her kittens swears they look like mice.  
(Turkish)  
*Kucing yang memakan anak-anaknya sendiri bersumpah mereka kelihatan seperti tikus. (Turki)*
  12. If all man did not make hasty judgment, all men would go to heaven. (Lebanese)  
*Seandainya semua orang tidak membuat keputusan yang gegabah, semua orang akan masuk surga. (Libanon).*
  13. When secret is shared it is known to all. (Arabic)  
*Ketika rahasia disampaikan ia diketahui semua orang. (Arab)*

14. When a door does not open to your knock, consider your reputation. (Syrian)

*Ketika pintu tidak dibuka atas ketukan mu, pertimbangkan reputasimu. (Siria)*

15. If you see two people in harmony, one of them is bearing the burden. (Tunisian)

*Apabila kamu melihat dua orang selaras, salah satu dari mereka tengah menanggung beban. (Tunisia)*

## HUMAN DEVELOPMENT AND EDUCATION IN ISLAM

### **A. Read the Following Reading Passage carefully!**

Islam is the combination of a belief in Almighty Allah as the Creator and Sustainer of the universe, and a code of behaviour based on the total submission to His authority and the guidance of Prophet Muhammad (peace be upon him). Thus the message of Allah as contained in the Holy Qur'an together with the Prophetic Sunnah (words and deeds of Prophet Muhammad), form the basic codes or guidelines for the whole of mankind in their drive towards a just and welfare society. According to the Holy Qur'an, man has been created from matter (which includes mud, water, fire and wind) (6 : 2), but has also been infused with a part of the Divine Spirit (15 : 28-29). The matter and the spirit together constitute the invisible human self which has been sent to fulfil his obligation as the vicegerent of Almighty Allah on earth (Al-Qur'an, 3 : 30; 35 : 39). Islam, therefore, advocates a system of education for the harmonious development of matter and spirit in order to prepare man for fulfilling his sacred mission on this planet.

Social and behavioral scientists have classified the thought and behavior process of man into physiological, psychological and self-actualization planes, depending on the hierarchy of their needs. Meanwhile in line with motivation theorists, the needs, wants and desires which exist within an individual make up his internal motivation. These forces influence him by determining his thoughts which, in turn, lead to his behavior in a particular situation. Once a need is fairly satisfied man is then motivated by the next higher level of unsatisfied need as explained in Abraham H. Maslow's well-known book entitled, *Motivation and Personality* (New York : Harper and Row, 1970). In this book Maslow arranged man's needs in a hierarchy of importance ranging from lowest physiological needs to psychogenic safety, love (social), esteem (ego) needs and finally, self-actualization.

According to the Holy Qur'an, however, human life process has three stages of growth and development. The first stage is called the *nafsul ammarah* (QS.12 : 53), wherein one remains attached to the animal propensity and natural desires (i.e., level of physiological needs like food, clothing, shelter, sex instinct, etc.). The second stage is the *nafsul lawwama* (QS.75 : 2), wherein one falls into a conflict between the moral judgement of should or should not, good or bad, etc. This internal conflict between mind and conscience, the former arising from the animate (matter) and latter arising from the soul, is the microscopic conflict base of human life. The highest stage of human life is called *nafsul mutmainna* (QS. 89 : 27), wherein a man chooses the good and acts over the side of the conscience and tries to achieve the highest satisfaction.

In addition, Hujjatul Islam Imam Al-Ghazzali has also classified man's propensity, as explained in detail in his *Kimia*



al-Sa'ada (The Chemistry of Happiness) into three characteristics. They are : 1) Animate; 2) Satanic; and 3) Angelic. He advised the mankind is to strive for overcoming the animate and satanic propensities in order to be fortunate in understanding the beauties of Allah.

(Adapted from :)

## B. Important Vocabularies

advocate	- menganjurkan
animal propensity	- kecenderungan hewani
attached	- terikat
behaviour	- perilaku
classify	- mengelompokkan
clothing	- sandang
code	- aturan
combination	- gabungan
conscience	- nurani, kata hati
constitute	- merupakan
contained	- termaktub
desire	- hasrat
development	- perkembangan
drive	- watak ?
food	- pangan
force	- dorongan
former	- terdahulu
fulfill	- memenuhi
growth	- pertumbuhan
guidance	- tuntunan
guideline	- pedoman umum

ch	- tingkatan
ie with	- sejalan dengan
use	- dimasukkan
visible	- tidak terlihat
adgment	- penilaian
matter	- kemudian, belakangan
man's propensity	- dorongan/kecenderungan manusiawi
matter	- materi
mind	- pikiran
personality	- kepribadian
physiological	- bersifat fisik
prepare	- menyiapkan
Prophetic Sunnah	- sunah nabi
psychological	- bersifat kejiwaan
ranging from	- merentang dari
remain	- tetap
sacred mission	- misi suci
safety	- keamanan
scientist	- ilmuwan
self	- jiwa
self-actualization	- aktualisasi-diri
shelter	- papan (rumah)
spirit	- ruh
stages	- tahapan
Sustainer	- penjaga
thought	- pemikiran
vicegerent	- khalifah

### C. Questions to Answer :

1. Where can the message of Allah be found ?
2. Based on the text, what does Islam actually mean?
3. Was man partially made from mud ?
4. What is the obligation of man to fulfill on the earth ?
5. What make up human internal motivation?
6. Who is the author of Motivation nad Personality?
7. Could you mention Moslow's hirarchical need theory ?
8. Mention the three stages of human life process ?
9. What is Al-Ghazali's suggestion that human beings should do ?
10. What is the title of the book authored by Al-Ghazali ?

### D. Translate the Above Reading Passage into Indonesian Well !

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### E. Pearls of Wisdom

1. If you miss a meal, say you are satisfied, if you miss the news, say you have heard it. (Tunisian)



*Apabila kamu ketinggalan makan, katakana kamu kenyang, apabila kamu ketinggalan berita, katakana kamu sudah mendengarnya. (Tunisia)*

2. What you cannot arrange for yourself will not be arranged for you. (Arabic)

*Apa yang kamu tidak bisa atur untuyk dirimu tidak akan diatur untuk kamu. (Arab)*

3. Use your own brains, for no one else will lend you his. (Arabic)

*Gunakan otakmu sendiri, karena tidak ada orang lain yang meminjamkan otaknya padamu. (Arab)*

4. Separation from the living is harder than separation from the dead. (Arabic)

*Perpisahan dengan orang yang masih hidup lebih sulit dari pada perpisahan dengan orang yang meninggal (Arab)*

5. Starve you dog and it will follow you. (Arabic)

*Laparkan anjingmu dan iapun akan mengikutimu. (Arab)*

6. The best medicine for heart is silence. (Arabic)

*Obat paling baik untuk hati adalah diam. (Arab)*

7. The fruit of silence is tranquility. (Arabic)

*Buah dari pada diam adalah kedamaian. (Arab)*

8. The great luxury is simplicity. (Kurdish)

*Kemewahan yang besar adalah kesederhanaan. (Kurdi)*

9. If skill could be acquired just by watching, every dog would be a butcher. (Turkish)

*Apabila keterampilan dapat dikuasai hanya dengan memandang, maka setiap anjing akan menjadi tukang daging (Turki)*

10. The wounds of the tongue cut deeper than the wounds of the swords (Arabic)

11. Sleep does not come to the cold, the hungry or the fearful.  
 (Syrrian)  
*Tidak tidak menghampiri orang yang demam, orang yang lapar  
 atau orang yang ketakutan.* (Siria)
12. Not every smile is mile of welcome. (Arabic)  
*Tidak semua senyuman adalah sambutan sambutan baik*  
 (Arab)
13. A man tongue is his sword. (Arabic)  
*Lidah laki-laki adalah pedangnya.* (Arabic)
14. When speak, do not fear; when you fear, do not speak.  
 (Iraqi)  
*Ketika kamu bicara, jangan takut; ketika kamu takut, jangan  
 bicara.* (Iraq)
15. The man who does not know how to think does not how to  
 live. (Arabic)  
*Orang yang tidak tahu cara berfikir tidak tahu bagaimana  
 cara hidup.* (Arab)

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## CURRICULUM VITAE



**ILZAMUDIN MA'MUR** was born on August 29th 1962 at Majenang, Cilacap, Central Java. Having graduated from Madrasah Ibtidaiyyah (MI) "Datutarbiyah-wa Tailim," in 1973, Junior Religious Teacher Training (PGAP) in 1977, and Senior Religious Teacher Training (PGAA) in 1980, he went to Jakarta to join English Department, Faculty of Islamic Education, The State Institute for Islamic Studies (now The State Islamic University) "Syarif Hidayatullah" Jakarta where he got *Bachelor of Arts* degree (BA) in 1984 and *Doctorandus* degree (Drs.) in 1987. From 1993-1995 he was awarded scholarship to study at Institute for Islamic Studies, McGill University, Montreal, Canada, where he got his *Master of Arts* degree (MA) in Islamic political science and history. In 2008 he got Ph.D. in Language Education from the State University of Jakarta.

He is a senior lecturer on English studies and Islamic studies at the State Institute for Islamic Studies "Sultan Maulana



Hasanudin” and “Sultan Ageng Tirtayasa University”, both of them are located in Serang, Banten. As an academician, he has written, translated, edited and published a number of books on Islam and other disciplines. Among the important ones are : *Special Readers: English for Islamic Studies* (2005, 2007); *Pijar-Pijar Pemikiran Bahasa dan Budaya* (2006); *Paragraphs for Competenecy-Based Translation Exercises* (2006); *Praktek dan Teori Manerjemah ke dalam Bahasa Inggris* (2008); *Membangun Budaya Literasi, Meretas Komunikasi Global* (2008, 2010); and *Modern English Morphology : An Introductory Readin* with As’ari B. Fathoni (2009, 2011). His translation includes Abul A’la Maududi, *Tanggung Jawab Umat Islam Dihadapan Umat Dunia* (1990); Muhammad Manzoor Alam, *Peran Pemuda Muslim Dalam Rekonstruksi Dunia Kontemporer* (1991); Abdurrahman Abdulkadir Kurdi, *Tatanan Sosial dalam Islam* (2001); and M. Arasteh, *Sufi and Penyempurnaan Diri* (2000).

In addition, he is not only involved as a reviewer and a contributor in several national and international scientific journals, but he also serves as an advisory board member (along with Prof. Dr. Seyyed Hossein Nasr from George Washington University, Prof. Dr. Umar Chepra from Saudi Arabia, Prof. Antony H. John from Australian National University, Prof. Dr. Khaled Abou Fadl from School of Law UCLA, USA, and Prof. Dr. Abdul Azim Islahi from King Abdulaziz University, Saudi Arabia) of *Hamdard Islamicus: Quarterly Journal of Studies and Research in Islam* (Pakistan), an editor-in-chief of *Al-Qalam: Jurnal Keagamaan dan Kemasyarakatan*. The journal has been accredited by Directorate of Higher Learning, Ministry of National Education, since 2000.

# SPECIAL ISLAMIC READERS



## English for Muslim Students

By reading this book, there are at least three advantages that the Muslim students can get simultaneously. First, Muslim students can improve or up-grade our competences in understanding English paragraphs and texts, constructed based on easy and clear structures, sentences, vocabularies as well as reading passages. Second, Muslim students can also get many valuable information and knowledge about basic tenet of Islamic religion and better understanding on contemporary problems faced by Muslim Ummah. Third, the content of the book will help to increase and deepen Muslim students' understanding of other basic but important Islamic concepts at the same time.

We, on behalf of the Islamic Boarding-school Networking Forum of Banten Province, expect that this book will certainly provide many benefits and knowledge for all of the readers through a much better understanding of the Islamic basic teaching as a way of life or *weltanschauung* for Muslim personal life, family life, and social-national life as well. Finally, we hope that this book becomes a real good deed for its writer and readers and they receive appropriate rewards from Allah. **(Dr. Ir. H. Fatah Sulaiman, M.Si. Secretary General, Islamic Boarding-School Networking Forum, Banten Province)**



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