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TEACHING MATERIAL

COURSE: ENGLISH FOR ISLAMIC STUDIES III

Instructor

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Unit 1

The Quran

- 1 The **Quran**, Arabic: "the recitation", is the sacred book of Islam. Muslims believe that the Quran was verbally revealed from God (Allah) to Muhammad through the archangel Gabriel gradually, beginning in 610 and ending with Muhammad's death in 632 CE.

- The Quran is written in an early form of Classical Arabic and is divided into 114 chapters (*surah* in Arabic). The short first surah is recited during each of the five daily Islamic prayers. All surahs are traditionally known by name, such as "The Cow" (2nd) or "The Poets" (26th). Each surah, apart from the ninth, is preceded by the so-called bismillah, the phrase "In the name of God, the Merciful, the Compassionate". The surahs are subdivided into verses called *ayat* (singular *ayah*), (Arabic: sign). There are a total of 6,236 verses in the Quran.
- 2

- Muslims believe that the Quran available today is the same as that revealed to Muhammad and by him to his followers, who memorized his words and wrote them down on palm branches and stones. A companion of Muhammad, Zayd ibn Thabit, copied out on sheets of parchment whatever texts he could find and handed them over to the second caliph, Umar. The third caliph, Uthman ordered that copies of Zayd ibn Thabit's text be sent to the main Islamic towns and that alternative versions of scripture be burned.
- 3

- The central theme of the Quran is **monotheism**. Muslims believe in one God who created and sustains the universe and has power over everything within it. He is living, eternal, omniscient and omnipotent and he is the only one deserving of any worship. The term Allah, the proper name for God, occurs over 2,500 times in the Quran.
- 4

- The second great theme is the doctrine of the last day and **eschatology**. Approximately one-third of the Quran is eschatological, dealing with the afterlife in the next world and with the day of judgment at the end of time. In Islamic doctrine, on the Last Day, when
- 5

the world will come to an end, the dead will be resurrected and judged according to their deeds.

There are also narratives of the early prophets such as Adam, Moses, Jesus, historical events of Muhammad's time, ethical and legal matters. Charity and religious practices such as praying and fasting also appear in the Quran. The Quran is one of the fundamental sources of Islamic law (*sharia*).

The Islamic tradition has produced a rich exegetical literature. In the 10th century CE emerged the religious science called **tafsir**, a systematic exegesis of the Quranic text, which is carried out verse by verse, and sometimes word by word.

A. Match the words in Column A to their meanings in Column B

- | | |
|----------------|----------------------------------|
| 1. to recite | a. except for |
| 2. to reveal | b. to pass |
| 3. apart from | 9. act; action |
| 4. to precede | c. to make known by divine means |
| 5. to memorize | d. to keep in existence |
| 6. to hand | e. to learn by heart |
| 7. to sustain | f. to repeat aloud from memory |
| 8. deed | g. to come before |

B. Find adjectives in the text that mean:

- | | | | |
|------------------------------------------|-------|-----------------------------------------------|-------|
| 1. different (3 rd) | ..... | 5. main (6 th) | ..... |
| 2. all-powerful (2 nd) | ..... | 6. relating to the law | ..... |
| 3. everlasting (4 th) | ..... | 7. methodical (7 th) | ..... |
| 4. knowing everything (4 th) | ..... | 8. relating to explanation (7 th) | ..... |

C. Find adverbs in the text that mean:

using words step by step

D. Give the meaning of the following combining forms:

omni- as used in **omnipotent**

mono- as used in **Monotheism**

E. Answer the following questions to show your understanding of the text

1. To whom was the Quran revealed?
.....
2. Through whom was the Quran revealed?
.....
3. Do all the surahs start with Bismillah?
.....
4. How many surahs are there in the Quran?
.....
5. How many years did it take for the complete revelation *of* the Quran?
.....
6. What is the main theme of the Quran?
.....
7. How many times is the name Allah recorded in the Quran?
.....
8. What will happen to the dead when the world will come to an end?
.....
9. When did Tafsir emerge?
.....

F. Give the terms defined below.

1. Any of the 114 chapters of the Quran.
2. Any of the 6,236 verses of the Quran.
3. The doctrine or belief that there is only one God.
4. Any system of religious doctrines concerning last or final matters, as death, judgment, or an afterlife.
5. To speak to God either privately or in a religious ceremony esp. to express thanks or to ask for help.
6. Abstaining from eating all or certain foods or meals, esp as a religious duty.
7. The religious law forming part of the Islamic tradition.
8. The science of explanation of the Quran.
9. A person chosen to bring a message from God to the people.

Unit 2

The Sacred Scriptures of Judaism and Christianity

Judaism

1 The sacred scripture of Judaism is the **Hebrew Bible** (or Tanak). It is written in classical Hebrew, except some brief portions which are in the Aramaic language. The Hebrew Canon contains 39 books and is organized into three main sections: the **“Law” (Torah)**, the **“Prophets”**, and the **“Writings”**.

2 The **“Torah”** is the Pentateuch - the five books of Moses which contain God’s revealed teaching or guidance for mankind. It tells the story of the Creation of the world, God’s covenant with Abraham and his descendants, the Exodus from Egypt, the revelation at Mt. Sinai (where God gave the Ten Commandments) and the wanderings of the Israelites in the desert. The books of the **“Prophets”** contain historical writings, as well as the moral and religious messages of the Prophets. The **“Writings”**, also known as the **Hagiographa**, are a mixture of liturgical and secular poetry, wisdom literature and historical writings.

3 The **“Talmud”** is another holy book and it is the collection of the Jewish oral religious law and the commentaries on it.

Christianity

4 The sacred scripture of Christianity is the **Holy Bible** which consists of the **Old Testament** and the **New Testament**.

5 **The Old Testament** (OT) records the history of the Jewish people before the birth of Jesus. The OT consists of a collection of works composed at various times from the twelfth to the second century BC. Christians consider OT as the prophecy of the coming of Jesus Christ as the Messiah.

The Old Testament includes all the 39 books of the Hebrew Canon but the canon varies between Christian Churches. Catholics have a version with 46
6 books, Orthodox Churches have a version with 49 books and Protestants choose the OT version with 39 books. However, every version of the Old Testament always includes the books of the Hebrew Bible. The **Septuagint** is the earliest Greek translation of the Old Testament from the original Hebrew.

The **New Testament** (NT) is written in Koine Greek, also known as Hellenistic and Biblical Greek. The NT describes the life and teachings of Jesus Christ, the
7 preaching and the acts of the Apostles, the efforts on the part of Jesus's disciples to establish the Christian Church, and a prophetic vision of the Second Coming. It is thus a fulfillment of the prophecies of the Old Testament and the most important text in the life of the Church.

The New Testament is comprised of 27 separate books: the four **Gospels**, the
8 fourteen **Pauline Epistles**, the seven **Catholic Epistles**, The **Acts of the Apostles** and the **Apocalypse**. The twenty-seven-book canon of the New Testament has been almost universally recognized within Christianity.

A. Answer the following questions:

1. What is the sacred scripture of Judaism?
.....
2. In what language is the Hebrew Bible written?
.....
3. What does the Torah include?
.....
4. What are the parts of the Holy Bible?
.....
5. What is the Septuagint?
.....
6. Do orthodox Christians have the same canon for the Old Testament as Catholics and Protestants?
.....
7. In what language is the New Testament written?
.....
8. What books are included in the New Testament?
.....

B. Give the words defined below:

1. Relating to public worship
2. Worldly rather than spiritual
3. By word of mouth
4. The opposite of ancestor
5. An agreement made between God and the Israelites.
6. Traveling from place to place.

C. Give the terms defined below:

1. The first of the two parts of the Christian Bible.
2. The second part of the Holy Bible.
3. A Greek version of the Old Testament.
4. The first five books of the Old Testament.
5. The divine rules of behavior given by God to Moses on Mount Sinai.
6. The son of God in Christianity.
7. The collection of Jewish laws.
8. A list of sacred writings, officially recognized as authentic.
9. The prophesied return of Christ to earth at the Last Judgment.
10. One of the personal followers of Christ during his earthly life.

D. Fill in the missing words:

1. The New testament 27 books in Greek.
2. The Torah is written in
3. The 39 books of the Hebrew Bible in the Old Testament.
4. All the promises of God in the Old Testament are in the New Testament.
5. Christianityalmost all the 27 books of the N. Testament.
6. The Catholics have a of the Old Testament with 46 books.
7. The "Talmud" is another Book for the Jewish religion.

Unit 3

The Six Beliefs of Islam

These are the six fundamental principles of faith (iman) which form the basis for Muslims' belief, practice and understanding of Islam. They are recorded in the Quran and Hadith.

1. Belief in the oneness of Allah (Tawhid)

1 This is a central belief in Islam. It declares absolute monotheism—the unity and uniqueness of God as creator and sustainer of the universe. The first part of the shahada is the declaration of belief in the oneness of God.

2. Belief in the existence of angels

2 Muslims believe that angels are created from light by God. They are immortal and have no free will. Instead they are completely obedient to God's commands. They may serve as messengers, guardians over humans, and keepers of the inventory of good and bad deeds. Some angels are given higher ranks than other angels and are known as archangels. The four archangels recorded on numerous occasions in the Qur'an and accepted as important to all Muslims are: Gabriel (Jibril), Michael (Mika'il), Rafael (Israfil) and Izra'il. Archangel Gabriel brought divine revelation to Muhammad.

3. Belief in the holy books

3 Holy books are the texts which Muslims believe were revealed by God through various prophets. These include the holy books shared with the other Abrahamic religions (Judaism and Christianity): the Torah of Moses; the Psalms of David; and the Gospels of Jesus. However, Muslims believe that all these books were limited to a specific time and people and over time they were distorted. They also believe that only Muhammad was given God's full eternal and final word in the undistorted Quran.

4. Belief in the prophets

Muslims believe that one of the ways God communicates with human beings is through prophets. A prophet is a messenger from God and a link between God and humans.

- 4 Messages are usually communicated to the prophets through angels. Adam is considered the first prophet, followed by others, some of whom are: Abraham, Jacob, Ishmael, Isaac, David, Solomon, John the Baptist, and Jesus. Muslims believe that Muhammad is the greatest and the last of prophets, sent for all humankind with the message of Islam.

5. Belief in the Day of Judgement

- 5 Muslims believe that at the end of time, all human beings will be judged by God on their actions, good and bad, in their life on earth. God will decide who should be rewarded with a place in heaven and who should be punished in hell.

6. Belief in predestination

- 6 Muslims believe that God has total power over all creation and everything that happens is predestined to take place; it is all part of God's divine plan. Human beings have free will to make their own choices. God does not influence their decisions but he is aware of the decisions every human will make before they are made.

A. Match the words in Column A to their meanings in Column B

- | | |
|--------------------|--------------------------------|
| 1. unity | a. to have in common |
| 2. fundamental | b. order |
| 3. to record | c. to write down |
| 4. command | d. from God |
| 5. immortal | e. action; work |
| 6. divine | f. list |
| 7. deed | g. to make contact; to pass on |
| 8. to share | h. to mispresent |
| 9. to distort | i. basic |
| 10. to communicate | j. oneness |
| 11. inventory | k. living forever |

B. Answer the following questions to show your understanding of the text

1. What are the six fundamental beliefs of Islam?
.....
2. What are the differences between angels and humans?
.....
3. How does God communicate his messages to the prophets?
.....
4. What books of Judaism and Christianity are considered holy by Islam?
.....
5. Do Muslims believe that all the holy books were preserved in their original, true, and complete form?
.....
6. What do Muslims believe that will happen at the end of time?
.....
7. Who are the archangels in Islam?
.....
8. What does belief in predestination mean?
.....

C. Match the terms to their definitions

a. Shahada	b. Gabriel	c. Hell	d. Abrahamic	e. Angels
f. Heaven	g. Tawhid	h. Prophet	i. Day of Judgment	

1. Someone who brings a message from God to the people.
2. Immortal creatures created by God to serve as messengers.
.....
3. Archangel sent by God to reveal the Quran to Muhammad.
4. Three monotheistic religions (Judaism, Christianity, and Islam) that claim the prophet Abraham as their common forefather.
5. Day at the end of times when God will judge human beings accordingly, assigning reward or punishment.
6. The reward in the afterlife for those who have faith in God's revelations and do good works.
7. The eternal punishment for unbelievers and evildoers in the afterlife.
.....

8. The belief in Islam that declares the unity and uniqueness of God as creator and sustainer of the universe.
9. The first of the five pillars of Islam, the Muslim profession of Faith: "There is no god but God and Muhammad is the messenger of God".

Unit 4

Organization of early Muslim education

Islam, from its establishment, placed a high value on education. By the middle of the 9th century CE, knowledge was divided into three categories: the Islamic sciences, the philosophical and natural sciences (Greek knowledge), and the literary arts. The Islamic sciences, which emphasized the study of the Quran and the Hadith and their interpretation by leading scholars and theologians, were valued the most highly.

Learning took place in a variety of places and the mosque played a leading role in this. It was the centre of the Islamic community, a place for prayer, meditation, religious instruction, political discussion, and a school. Each mosque usually contained several **study circles** (*ḥalqah*; Arabic: circle) which were groups of students studying under a particular teacher. They were so named because the students were gathered in a semicircle before the teacher. The mosque circles varied in approach, course content, size, and quality of teaching.

Historically, there were two major types of Islamic educational institutions: elementary Quranic schools (**maktab** or **kuttab**) and higher religious schools (**madrasas**).

In the Elementary school **maktab** (Arabic: "school"), also called Kuttab, pupils learned to read and write. Students also had to memorize the Quran as

4 perfectly as possible. Some schools also included in their curriculum the study of poetry, elementary arithmetic, penmanship, ethics, and elementary grammar.

5 Schools conducted in royal palaces taught not only the curriculum of the maktab but also social and cultural studies designed to prepare the pupil for higher education, for service in the government of the caliphs, or for polite society. Their curriculum included oratory, history, tradition, ethics, poetry, and the art of good conversation.

The **Madrasah**, (Arabic: "school"), English **madrasa** was a college of higher education which became the glory of medieval Muslim education. Madrasahs may have existed as early as the 9th century CE. Madrasahs taught Quranic
6 exegesis, hadith, law and theology. Arabic grammar and literature, mathematics, logic, and, in some cases, natural sciences were also studied there. Tuition was free, and food, lodging, and medical care were provided as well.

7 Instruction consisted primarily of memorizing textbooks and the instructor's lectures. Upon successful completion of studies, students received a certificate indicating what texts had been studied and with whom. This certificate enabled students to teach these same texts. By the end of the 12th century, madrasahs flourished in Damascus, Baghdad, Mosul, and most other Muslim cities. The contribution of these institutions to the advancement of knowledge was enormous.

A. Find words in the text that can be explained or replaced by the following:

1st p

gave special importance	.....	explanation	.....
regarded highly	.....	

2nd p

teaching	came together
-----------------	-------	----------------------	-------

4th p

learn by heart **comprised**

5th p

organized & carried out **cultured**

6th p

housing **money paid for**

7th p

finishing **instruction**

B. What adjectives are defined below?

1. **relating to a king or queen**
2. **belonging to the Middle ages**
3. **concerned with religion**

C. Answer the following questions to show your understanding of the text.

1. How is education regarded in Islam?
.....
2. Name the three categories of knowledge.
.....
3. Where did education first take place?
.....
4. Did the study circles use the same approach in teaching?
.....
5. Did students in all maktabas study poetry and elementary arithmetic?
.....
6. Was the curriculum of schools in royal palaces the same as that of maktabas?
.....
7. Did the madrasas provide for their students?
.....
8. What did the main curriculum of madrasas include?
.....
9. Did the students have to pay for their studies in madrasas?
.....
10. What could students do with the certificate they received?
.....

D. Match the terms to their definitions

b. Study cycle	b. Hadith	c. Curriculum	d. Madrasa	e. Mosque
f. Exegesis	g. Caliph	h. Lecture	i. Oration	j. penship
	k. Maktab			

1. Establishment of learning where the Islamic sciences are taught; a college for higher studies.
2. An elementary Quranic school.
3. A list of all the courses of study offered by an educational institution.
4. The art or skill of writing with a pen; calligraphy.
5. The title of the successors of Mohammed as rulers of the Islamic world.
6. A talk or speech given to a group of people to teach them about a particular subject.
7. A report of the words and deeds of Muhammad.
8. A Muslim place of worship that usually has a minaret.
9. The art of public speaking.
10. Critical explanation or interpretation, esp. of Scripture.
11. A group of students in Islam studying under a particular teacher.

Unit 5

The Sunni-Shiite split

- The division of Islam into two branches, Sunni and Shiite, has its origins in the
- 1 struggles over the proper line of succession to the Prophet Muhammad, the founder of Islam, who died in 632 CE. Immediately upon Muhammad's death

the community (ummah) considered whether successorship should remain in the Prophet's family or be open to Prophet's companions.

- 2 One side believed that Muhammad did not appoint a successor and opted for the procedure of choosing from among a group of elder companions of Muhammad. This group came to be known as the People of the Sunna and the Assembly, or Sunni Muslims. They make up the majority (85%) of Muslims all over the world.
- 3 The other side believed that direct descendants of the prophet should be the successors of Muhammad. They claimed that there were *hadith*, in which the Prophet seemed to indicate a preference for his family and for Ali, his first cousin and son-in-law, in particular to succeed him. This group became known as the Part or Faction (Shia) of Ali or Shii Muslims or Shiites. Followers of Shia Islam, a minority in the world's total Muslim (15%), make up the majority of the Muslim population in Iran (around 95%) and Azerbaijan (around 90%).
- 4 The Sunni position prevailed, and Abu Bakr, Muhammad's father-in-law and companion, was chosen as the first caliph, followed by Umar, Uthman and then Ali. The Sunnis recognize the first four caliphs, known as the Rashidun, or "Rightly Guided," as Muhammad's rightful successors.
- 5 The Shiites, on the other hand, reject the authority of the first three caliphs, and after Ali's assassination, believe, the succession should have passed on to the male descendants of Ali and his wife Fatima, and their sons, Hasan and Husayn.
- 6 The defining event of Shiism was the death of Husayn, his male family members, and many companions in the Battle of Karbala in 681, giving rise to the Shia concept of martyrdom and the rituals of grieving. It is commemorated every year on the Day of Ashura.

7 Throughout history, Shia Muslims have not recognized the authority of elected Muslim leaders, choosing instead “Imams” who hold special political and spiritual authority over this community. Their authority is infallible because they are believed to be divinely appointed.

8 Both branches share the same fundamental beliefs and practices inspired from the holy text of Quran, and as preached by Prophet Muhammad. This split, however, continued to widen over time due to outside influences, and Shiites developed a religious tradition and practices much different from Sunni Islam. These differences have an effect on all detailed aspects of religious life: prayer (*salat*), fasting (*sawm*), paying of alms, (*zakat*), pilgrimage (*hajj*), etc.

A. Find words that can be explained or replaced by the following:

1 st p		6 th p	
split	.....	critically	.....
2 nd		important	
to name	.....	relating to man	.....
to select; choose	.....	to celebrate	.....
to be called	.....	idea; notion	.....
to constitute	.....	7 th p	
3 rd		incapable of	.....
offspring	.....	making mistakes	
to show	.....	8 th p	
4 th p		basic	.....
to win	.....	because of	.....
to accept	.....	to affect	.....
5 th p		have in common	.....
to refuse to accept	.....	

B. Give the antonyms of the following words:

majority	.....	male	.....
to reject	.....	spiritual	.....

C. Answer the following questions to show your understanding of the text

1. What are the main branches of Islam?

.....

2. Did Muhammad appoint a successor according to Sunni Muslims?
.....
3. How many caliphs do Sunnis recognize?
.....
4. How are the first four caliphs called?
.....
5. How many caliphs do Shiites accept?
.....
6. Why is the battle of Karbala an important event?
.....
7. Does Sunni Islam have imams in the same sense as the Shia Islam?
.....
8. What is the largest of the two branches of Islam?
.....
9. How much of the world population do the Shia make up?
.....

D. Match the terms to their definitions

a. Imam	b. Caliph	c. Shiite	d. Sunni	e. Hadith
---------	-----------	-----------	----------	-----------

2. The larger of the two main branches of Islam that accepts the first four caliphs as rightful successors of Muhammad.
.....
3. The branch of Islam that regards Ali, the fourth caliph, as Muhammad's first true successor.
.....
4. A collection of traditions containing sayings and deeds of the Muhammad.
.....
5. Title of the successors of Muhammad as political-military rulers of Muslim community.
.....
6. In Shia Islam the divinely appointed successor of Muhammad.
.....

E. Fill in the missing words choosing from the following:

- a. agree b. belonged c. composition d. constitute e. descendants
f. experiences g. recognize h. share i. successors

Sunnites, who1 approximately nine-tenths of the worldwide Muslim population,2 the first four caliphs as the Prophet Muhammad's rightful3, whereas the *Shiites* believe that Muslim leadership4 to Muhammad's son-in-law, Ali, and his5 alone. They both 6 on the fundamentals of Islam and7 the same Holy Book (The Quran), but there are8 mostly derived from their different historical, political and social developments, as well as ethnic9

F. Compare the Six Fundamental Beliefs of Sunni Muslims to the Five Roots of 'Usul ad-Din of Shia Muslims and consider which are similar and which are different. Can you explain them?

Sunni Islam	Shia Islam
The Six Fundamental Beliefs	The Five Roots of Usul ad-Din
1. Oneness of God (Tawid) 2. Existence of Angels 3. Authority of Holy Books 4. Prophethood 5. Day of Judgment 6. Predestination	1. Oneness of God (Tawid) 2. Just and fairness 3. Prophethood 4. Authority of Imams 5. Day of Resurrection

G. Produce correct definitions by adding articles, prepositions, connectives, etc

Salat is a prayer Muslims, performed five times daily facing towards Kaaba Mecca.

Zakat isobligatory payment made annually under Islamic law certain kindsproperty and used charitable religious purposes.

Sawm is fasting sunrisesunset Ramadan, one the Five Pillars of Islam.

Hajj is Muslim pilgrimage Mecca that takes place the last month of the year, and all Muslims are expectedmake at least once their lifetime.

Unit 6

Prophethood in Islam

Prophethood - “Arabic nabawiyah” - refers to God’s primary means of communicating with humankind, involving a long and continuous chain of revelations. Throughout human history, God selected certain individuals, known as prophets, to convey His message to mankind, so that all human beings might be given an opportunity to follow the right path. In Muslim belief, every prophet preached the same main Islamic beliefs, the Oneness of God, worshipping of that one God, avoidance of idolatry and sin, and the belief in the Day of Resurrection or the Day of Judgement and life after death. Belief in Islamic prophets is one of the Six Articles of the Islamic faith.

Islam distinguishes between a **prophet messenger** (rasul) and a **prophet** (nabi). A **rasul** is a prophet messenger called by God to communicate a divine message to his people and warn them against their wrongdoings. This divine message is in the form of a revealed book. A **nabi** is, on the other hand, a prophet, who receives divine revelation in the form of general moral teaching to humankind. Prophet -messengers played, therefore, a major role in conveying the message of God and keeping His commandments.

The Quran is the first source of prophetic history and the hadith is the second one. According to Muslim tradition there have been 124,000 prophets in total. The Quran names only 25 prophets, including Adam, Noah, Abraham, Ishmael, Isaac, Moses, David, Solomon, Elijah, Jonah, John the Baptist, Jesus, and Muhammad. Many of these prophets also appear in the holy books of the other Abrahamic Religions - Judaism and Christianity.

Islamic tradition picks out five prophet- messengers, whose missions became exemplary models of Prophethood. The five prophets are Noah, Abraham, Moses, Jesus, and Muhammad. Three main attributes distinguish these prophets from the others. First is the universality of their prophetic mission, that is, God sent them to communicate His message not only to a certain group of people, but to all mankind. Second, these prophets were sent as reminders at crucial stages when humans were not following God's path by committing injustices and immoral actions. Third, in implementing God's divine message, these prophets faced great challenges and difficulties, and, consequently, God granted them the ability to perform miracles, enabling them to demonstrate God's power.

Muslims believe that the first prophet was also the first human being, Adam, created by God. Jesus (Isa) is mentioned in the Quran twenty-five times, as righteous prophet, messenger to Israel, sign, Spirit from God, and Messiah. Islam denies Jesus's divinity and the Christian beliefs of his crucifixion and resurrection. Muhammad is presented

as the “seal of the prophets”, i.e. the final prophet and the Quran the final undistorted revelation from God.

A. Find words in the text that can be explained or replaced by the following:

1 st p		4 th p	
to choose	.....	perfect	.....
to convey	.....	characteristic	.....
2 nd p		unethical	.....
to differentiate	.....	unfairness	.....
from God	.....	to put into action	.....
to advise	.....	to work (miracles)	.....
order	.....	therefore	.....
3 rd p		to deal with	.....
to mention	.....	to give	.....
		5 th p	
		to reject	.....
		without change	.....
		that is	.....

B. Answer the following questions to show your understanding of the text:

- Who did God choose to communicate his message?
.....
- Did all prophets preach the same beliefs?
.....
- Who received a divine message in the form of a revealed book?
.....
- What are the main sources for Prophethood?
.....
- How many prophets are mentioned in the Quran?
.....
- Name the five prophets that are considered the most important in Islam.
.....
- How is Jesus presented in the Quran?
.....

C. Give the terms defined below

1. The channel of communication between God (Allah) and humanity.
2. A prophet who receives divine revelation in the form of general moral teaching.
.....
3. A prophet who receives a divine message in the form of a revealed book.
.....
4. The worship of idols.
5. The rising of the dead at the Last Judgment.
6. Day at the end of time when all human beings will be judged by God for their deeds, good and bad.
7. Term for the monotheistic religions Judaism, Christianity, and Islam that claim the prophet Abraham as their common forefather.
8. An event that cannot be explained by the laws of nature and so is considered to be an act of God.

Unit 7

Hadith

- Hadith**, Arabic Ḥadīth, (“story” or “news”), are records of the sayings and deeds of the Prophet Muhammad. They are respected as a major source of religious law and moral guidance, second only to the authority of the Quran. Hadith provide
- 1 the basic sources for the biography of the Prophet Muhammad, giving details regarding events mentioned briefly in the Quran and providing a wealth of

information on the personality, the family, and the career of the Prophet. From the Hadith comes the Sunnah.

2 Thousands of hadith were transmitted and taught orally for two centuries after Muhammad's death. Then, they began to be collected in written form and codified. The collection of Hadith and their systematic organization by scholars seems to have begun from the mid-2nd AH /8th century CE and lasted for a period of several hundred years.

3 A Hadith is composed of two major parts: **a chain of transmitters (*isnad*)** and the **main text (*matn*)** of the report. The *isnad* consists of a chronological list of the narrators, each mentioning the one from whom they heard the hadith, until mentioning the originator of the *matn* along with the *matn* itself. The language is direct, conversational, active, often repetitive, with a characteristic use of formulaic expression. Sunnis and Shiis have different *isnad*.

4 Muslims scholars recognized very early, certainly by the middle of the eighth century, that some of the hadith had been forged or transmitted carelessly. Moreover, because so much of law and doctrine was founded on hadith, they needed to be assessed according to the degree of authenticity. This led to the development of a science of hadith criticism. Hadith were basically judged according to how continuous the line of transmission was, how reliable the transmitters were and how the content was in accordance with the Quran.

5 Unlike the Quran whose authenticity is accepted by all Muslims, Muslim denominations differ on which hadith are authentic and which are not. The ninth century CE produced six massive collections which are arranged by subject and are commonly known by the names of their compilers. All six have won almost universal acceptance by the Sunni community as the most authoritative. Shia Islam developed its own authoritative hadith collection by the tenth century. The collection of al- Bukhari, one of the greatest Muslim compilers and scholars of Hadith, is accepted by Sunni Muslims as second only to the Quran as both a source of religious law and a sacred work.

A. Find words that can explain or replace the following:

1st p

actions	shortly
a lot of	giving
concerning		

2nd p

passed on	by word of mouth
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3rd p

stereotyped	is made up of
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4th p

faked	trustworthy
evaluated	genuineness;
		reliability	

5th p

in contrast to	according to
gained	.....	huge; enormous	.....
religious groups	.....	reliable; valid	.....

B. Give suitable headings for the various paragraphs of the text:

1.
2.
3.
4.
5.

C. Say whether the following statements are True or False.

1. Few hadith circulated orally in the Muslim community in Islam's first century.
2. Muslims scholars judged the authenticity of hadith.
3. The first part of a hadith records the main text.
4. The only authoritative collections of hadith recognized by Sunnis are six.
5. The names of the transmitters is listed in the first part of a hadith.
6. Each of the major denominations of Islam has its own hadith.
7. Shiites have the same isnad as Sunnis.
8. Bukhari set up a system for determining if a hadith was authentic.
9. Only the collection of al-Bukhari is considered as second to the Quran.

D. Give the terms defined below:

1. Report of the words and deeds of Muhammad; considered an authoritative source of revelation, second only to the Quran.
2. Content or text of a hadith report.
3. The line of transmitters of a particular saying with respect to hadith.
4. The line of transmitters of a particular saying with respect to hadith.

E. Fill in the missing words. The first letter is given.

1. Sunni Islam and Shia Islam are the two major **d**..... of Islam.
2. The Sunni collections of Hadith **d**..... from the ninth century CE.
3. Hadith were **r** and **r** by Muhammad's close **c**..... and his **f**.....
4. There is a traditional **f**..... expression used in presenting a hadith.
5. Muslim scholars assessed the **a**..... of each hadith.
6. A.H." is an acronym for "**a**..... **h**.....".

F. Locate the chain of transmission and the main text in the following hadith. What do they report?

Sa'id bin Yahya bin Sa'id al-Qurashi told us that his father said, that Abu Burda bin Abdullah bin Abi Burda said, that Abi Burda said, that Abi Musa said that people asked: "O Messenger of Allah! Whose practice of Islam is the best?" He said: "The one who does not cause harm to Muslims by his tongue or hand." (Bukhari, 11)

Abda bin 'Abdullah told us that 'Abdul Samad said, that 'Abdullah bin al-Muthanna said, that Thumama bin 'Abdullah said, that Anas said about the Prophet that when he said something he repeated it three times until it was fully understood and that when he encountered people he greeted them three times. (Bukhari, 95)