

# نِزَابُ نَخْصِی (۱)

استاد محمود واعظی





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# Lesson One

## Why Religion?

### Part One

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## Why Religion? (Part one)

There are some people who maintain that they have no obligation to investigate the acquisition of religion. They think: What need provokes us to consider religion?

We aim to show the flaw in this argument by means of the following explanations, and we shall demonstrate in two ways the necessity of enquiry into religion.

1. Wisdom dictates that every man should give thanks for those benefits which he has received.

2. Wisdom also dictates the need to prevent every kind of possible danger or harm.

So now let us consider each of these two points:

### Question (1)

*Wisdom* means ...?

- a) reason
- b) judge
- c) aim
- d) thinking

## The Obligation of Thanksgiving

It is our good fortune to benefit from all the excellencies of life in this world: our digestive system, respiratory apparatus, the heart and other organs of the body. Each one of these is in its turn greater than the limit of our knowledge and even our imagination. Likewise the light of the sun, the existence of plants, the mines and resources hidden deep in the heart of the earth, all of them are great benefits which, by the knowledge and power that has been given to him, man can make use of.

Greater than all of these, however, is the genius and understanding of man himself, which can break a mighty mountain into pieces and create from water and iron the most enormous power and the most delicate objects.

Now this question poses itself: Should we not engage ourselves in research and enquiry until, if there is a benefactor, we acknowledge that benefactor, so as to fulfill our duty and offer him our thanks?

### Question (2)

Which one is a synonym for *thanksgiving*?

- a) satisfied
- b) to thank
- c) grateful
- d) b and c

Suppose a benevolent and charitable man adopts a baby who has lost his father and mother, and provides for him every kind of sustenance for life and growth. He arranges for the child to be brought up, and when he is ready for education provides him with the best teachers and books. Similarly he puts every possibility within his reach, and, in short, provides in every way for his welfare. Does this child not then have an obligation to try to find out first who this man is, and secondly, about his great generosity, his whole soul overflowing with thanks for his benefactor?

It is the same in the field of existence, and we are obliged to engage in enquiry till we discover the Benefactor and Creator Himself and render our thanks.

Making effort to acquire the true religion is also a command of wisdom. He who has not yet found the right way, and is wandering without direction must not rest his feet until he has found the way of Truth and the true religion, satisfied by enlightening proofs and clear evidence. And when he has reached the source of spiritual life and the true religion, his heart full of peace and rejoicing, he should begin to give his thanks to the Creator Himself.

### Question (3)

What is the meaning of *obligation*?

- a) relating to deep feelings and beliefs
- b) duty
- c) job
- d) the ability to use your knowledge.

## Notes

### مقدمه

در این قسمت از درس قصد داریم در هر جلسه نکته‌ای از مهم‌ترین مباحث گرامری را، که در فهم عبارات و جمله‌ها مؤثر است و به دانشجویان در تعامل با متون به ویژه متون تخصصی زبان انگلیسی کمک می‌کند، مطرح کنیم و با استفاده از نمونه‌هایی از متن همان جلسه به تشریح آن نکته بپردازیم. این نکات صرفاً یک ترتیب منطقی و گرامری نخواهند داشت، بلکه با توجه به مهم‌ترین نکته‌ای که در متن هر جلسه دیده می‌شود به گونه‌ای کاربردی بیان شده‌اند و سعی شده است بدین وسیله هضم و درک جمله‌ها و عبارات و نیز ترجمه روان آن‌ها برای دانشجویان آسان شود. از آن جا که برای فهم جمله‌های انگلیسی و متون تخصصی شناسایی ساختارها و نوع جمله‌ها به عنوان اولین گام محسوب می‌شود، در چند جلسه اول انواع جملات از نظر ساختمان بررسی و تا حد لزوم توضیح داده خواهند شد. لازم است دانشجویان عزیز در هر مورد نمونه‌های بیش‌تری را از لابه‌لای متن درس و دیگر متون تخصصی بیابند و با تمرین و ممارست آن نکته را تثبیت کنند. مآخذ و منابعی که در هر بخش آمده برای مطالعه تکمیلی دانشجویان است.

## Types of Sentences

در انگلیسی جملات از نظر ساختمان به چهار گونه تقسیم می‌شوند:<sup>۱</sup>

۱. جملات ساده (Simple Sentence)
۲. جملات مرکب (Compound Sentence)
۳. جملات پیچیده (Complex Sentence)
۴. جملات مرکب پیچیده (Compound-Complex Sentence)

### ۱. جملات ساده (Simple Sentence)

جملات ساده جمله‌هایی هستند که از یک مبتدا (subject)، که فاعل جمله است<sup>۲</sup> و یک خبر (predicate)، که ادامه جمله است و فعل، مفعول و دیگر متعلقات آن را در بر می‌گیرد، تشکیل شده است و از نظر شیوه بیان به چهار دسته تقسیم می‌شود:

الف) بیان یا خبر (statement): این گونه از جمله‌ها، جمله‌های خبری (اظهاری) (Declarative/ Assertive Sentences) نام دارند. جمله‌های خبری جملاتی هستند که خبر آن‌ها، چه مثبت و چه منفی، حاکی از امری قطعی و خالی از شک و تردید است؛ مثال:

- a) He lives in New York.  
s.(subject) p.(predicate)
- b) He is an active man.  
s. p.

مثال از متن درس

- c) Each one of these is in its turn greater than the limit of our knowledge ...  
s. p.

ب) پرسش (question)؛ این گونه جملات، جمله‌های استفهامی (Interrogative Sentences) نام دارند و بیانگر پرسش هستند؛ مثال:

- a) How old are you?  
p. s.

- b) Is he an active man?  
p. s. p.

مثال از متن درس

- c) What need provokes us to consider religion?  
p. s.

ج) درخواست (request)

د) ندا، تعجب، ترس، شادی، هیجان و ... (exclamation).

تفصیل موارد «ج» و «د» در جلسات آینده خواهد آمد.

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۱. برای تفصیل بحث در انواع جمله‌ها در انگلیسی ر.ک: مدیری، احمد حسین، گرامر کامل انگلیسی، امیرکبیر، تهران، ۱۳۶۵، نوبت چهارم؛ و *Marcella Frank, Modern English, New York University, part II, chapter 1*  
۲. مبتدا غالباً اسم یا ضمیر است ولی دیگر اجزای کلام، مانند: اسم مصدر و ... نیز می‌توانند مبتدا واقع شوند.



### New Words and Expressions

Vocabulary	Meaning	Synonym
Obligation (n)	تکلیف، وظیفه	Task, Duty
Thanksgiving (n)	شکرگذاری	Thanking
to maintain (v)	اعتقاد (راسخ) داشتن	to believe
to investigate (v)	تحقیق کردن، بررسی کردن	to search, to find out
Acquisition (n)	کسب، دریافت، تحصیل	Gaining, Obtaining Earning, Getting
to provoke (v)	تحریک کردن	to arouse
to aim (v)	در نظر داشتن، قصد داشتن	to intend, to have a goal
Flaw (n)	خطا، اشتباه	Mistake, Fault
Argument (n)	بحث	Discussion
By means of (prep.)	به وسیله، توسط، از طریق	By, Through
Explanation (n)	توضیح، تفسیر	Interpretation, Clarification
Necessity (n)	ضرورت، لزوم	Need
to demonstrate (v)	نشان دادن، روشن کردن	to clear, to show, to present (sth.) clearly
Enquiry (n)	تحقیق، بررسی، پرس و جو	Investigation, Search
Wisdom (n)	عقل، حکمت	Reason, Intelligence
to dictate (v)	حکم کردن، دیکته کردن	to give orders, to state (sth.) exactly
Benefit (n)	نعمت، سود	Favor, Mercy
to prevent (v)	ممانعت کردن، مانع شدن	to make obstacle
Harm (n)	ضرر، زیان	Injury, Damage

to consider (v)	توجه کردن	to notify, to regard
to benefit (v)	بهره‌مند شدن	to use
Fortune (n)	بخت، اقبال، شانس	Chance, Luck
Excellence (n)	امتیاز، برتری، فضیلت	Favor, Merit
Digestive system (n)	سیستم گوارش	
Respiratory apparatus (n)	دستگاه تنفسی	
Limit (n)	محدودیت	Border
Knowledge (n)	آگاهی، دانش	Awareness
Imagination (n)	تصور	Picture in mind
Likewise (adv.)	نظیر، مثل، به همین ترتیب	In the same/similar way, Alike, Similarly
Existence (n)	هستی، وجود	Being
Hidden (adj.) (p.p. of hide)	مخفی، پنهان شده	Concealed
Genius (n)	نبوغ، استعداد فوق العاده	Great and rare talent; Intelligence
Piece (n)	قطعه، بخش	Part
Enormous (adj.)	فراوان، بزرگ، بی‌شمار	Extremely large, Huge, Vast, Great
Delicate (adj.)	ظریف، نفیس	Pretty
to pose (v)	مطرح کردن	to render
to engage (v)	درگیر کردن، مشغول کردن، به کار گرفتن	to become busy

Benefactor (n)	خیر، سرپرست، واقف، متولی	Charitable, Helpful man
to acknowledge (v)	قبول کردن، اقرار کردن	to announce, to declare, to recognize
So as to	به منظور، تا	In order to
to fulfill (v)	ادا کردن	to do completely
to offer (v)	تقدیم کردن، ارائه کردن	to present
Benevolent (adj.)	نیکخواه، خیراندیش	Kind and helpful, Charitable, Benefactor
to adopt (v)	پذیرفتن	to accept
to provide (v)	تهیه کردن	to prepare
Sustenance (n)	تغذیه، رزق	Food (of day)
Welfare (n)	رفاه، سعادت	Happiness
to find out (v)	پیدا کردن، کشف کردن	to discover
Generosity (n)	سخاوت	Charity
Soul (n)	روح، روان	Spirit
to overflow (v)	لبریز شدن، لبریز کردن	to come over
to discover (v)	کشف کردن	to find out
Creator (n)	خالق (خداوند باری تعالی)	Maker
to render (v)	ارائه دادن	to give, to present
to make an effort (v)	انجام دادن، تلاش کردن برای انجام کاری	to do something
to acquire (v)	به دست آوردن، کسب کردن	to obtain, to gain

Command (n)	سفارش، دستور، حکم	Order
to wander (v)	راه رفتن، گام برداشتن بدون هدف	to walk without any clear direction
Direction (n)	جهت، سمت و سو، هدف	Aim, Position
to rest feet (v)	از پا نشستن، دست کشیدن	to stop doing sth.
Truth (n)	حقیقت	Right, Fact
to be satisfied (v)	راضی شدن، قانع شدن	to be pleased
Enlightening (adj.)	روشن، مشخص	Clear, Obvious
Proof (n)	دلیل، گواه	Reason, Evidence
Spiritual (adj.)	روحانی، معنوی	Not physical parts of life
Rejoicing (n)	خوشحالی، شادی	Happiness

# Lesson Two

## Why Religion?

### Part two

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## Why Religion? (Part two)

### The Prevention of Possible Danger and Harm

If a child were to come and tell you that he saw a poisonous snake go into the room you were in, you would immediately jump up from where you were and undertake a thorough search of every nook and cranny until you found it, or were satisfied that it was not there.

Similarly, if, while traveling by night in a dangerous country, you learnt that bandits were waiting on the road ahead to ambush you, without doubt you would wait until the way ahead was clear of danger, and would not take a single step forward until then.

In these two examples it has been made clear that we are compelled by reason to investigate conceivable dangers. It is possible that some of the harmful things may turn out to be nothing at all, and other people may not pay any attention to them, but if an injury carries the price of a human soul, and a life is destroyed, it cannot be ignored.

#### Question (1)

Which one is a synonym for *soul*?

- a) Spirit
- b) Single
- c) Peace
- d) Price

### The Most Dangerous Harm

In the history of mankind, we learn of people who were famous for telling the truth and acting honestly. They claimed that they were messengers of God, and they called people to have faith in God and to act in a certain way. As a result of the efforts and the persistent sufferings of these special people in all corners of the world, many groups had faith in them. Thus the birth of Jesus Christ became the beginning of the Christian calendar and the migration of the prophet Muhammad started the Muslim calendar.

Resurrection and the harshness of the punishment there, and made men fearful of these things. The question is, do their warnings make us realize the possibility of harm and danger in the same way as did the warning of the small child?

**Question (2)**

*Justice* means?

- a) Anguish
- b) Punishment
- c) Fear
- d) Fairness

Is it right that we should ignore the words and deeds of the real religious people of this world, when it is they who, in their belief and faith stood watch over the soul, and spared themselves no kind of sacrifice?

Clearly, the words of the messengers, if they do not make a man certain, at least provoke him to think: perhaps what they say is true. Then what in fact is our duty, if it is correct that the messengers tell the truth? What answer will we give in the Court of Justice of God?

**Research**

Here reason reckons the necessity of preventing this “at least possible” harm, and religion urges us to follow.

What is more, these messengers call man to a healthy and civilized life, and they also say that after death an extensive new world and everlasting blessings await one who has performed his duty, and give glad tidings that in that place is another existence overflowing with peace of mind and certainty of spirit, where there is no disease, distress, agitation, anguish or fear. Does reason allow us to ignore this important message?

Must we not give weight to the fears and threats of the messengers, who say that sins and transgression have their penalty, and follow religion and give our thought to it?

**Note****Types of Sentences****۱- جملات ساده (simple sentence)**

ادامه بحث جلسه پیشین:

ج) درخواست (request): این گونه جملات جمله‌های امری (Imperative Sentences) نام دارند، که حاکی از تقاضا، توصیه، اندرز و امر واقعی هستند؛ مثال:

a) Please close the door. (فاعل you مستتر است.)

p.

b) Watch out the reckless drivers. (فاعل you مستتر است.)

p.

(فاعل we مستتر است.) c) Let us consider each of these two points. → مثال از متن درس

p.

### وجه امری (Imperative Mood) Requests and Commands

وجه امری بیان عملی به صورت خواهش، تقاضا، پند و اندرز، التماس و دعا و بالاخره امر واقعی است. برای ساختن وجه امری کافی است از مصدر ساده استفاده شود:

نکته (۱): امر واقعی برای دوم شخص (مفرد و جمع) است؛ مثال:

شکل مثبت → **Open** the door.

شکل منفی → **Don't open** the door.

نکته (۲): برای اشخاص دیگر از فرمول زیر استفاده می‌کنیم:

مصدر بدون to + ضمیر مفعولی + Let

Let us eat / Lets eat. بخوریم

Let me eat. بخورم

Eat. بخورید (امر واقعی)

Eat. بخور (امر واقعی)

Let them eat. بخورند.

Let him eat. بخورد

شکل منفی حالات فوق به شکل زیر است:

Let him not eat.

Let me not eat.

نکته (۳): برای تأکید در شکل مثبت از do استفاده می‌کنیم؛ مثال:

Do try.

نکته (۴): عبارتهای will (would) you, please و shall I / you... در ابتدا و انتهای جمله امری

برای وجه امری مؤدبانه به کار می‌روند؛ مثال:

Pass me some sugar please.

لطفاً مقداری شکر بده.

Let us have some coffee, shall we?

ممکن است قهوه بنوشیم؟

### New Words and Expressions

Vocabulary	Meaning	Synonym
Prevention (n)	ممانعت	Prohibition
to be to come (v)	قرار بودن	to have in mind to do sth.
Poisonous (adj.)	سمی	Dangerous
Snake (n)	مار	
Immediately (adv.)	فوراً	Suddenly, Quickly
to jump up (v)	پريدن	to stand up immediately



to undertake (v)	بر عهده گرفتن، انجام دادن	to engage, to decide to do
Thorough (adj.)	کامل	Complete, Whole
Nook (n)	گوشه	Corner
Cranny (n)	شکاف	Hole in a wall
to be Satisfied (v)	راضی شدن، قانع شدن	to be pleased, to be accepted
Bandit (n)	راهزن، دزد	A group of thief
Ahead (adv.)	جلو، مقابل	In front, Forward
to ambush (v)	کمین کردن	to attack
Doubt (n)	شک	Hesitation ≠ Certainty
to compel (v)	اجبار کردن	to obligate, to force
Conceivable (adj.)	قابل تصور، قابل درک	Imaginable
to pay attention (v)	توجه کردن	to notice, to be careful
Injury (n)	آسیب، خطر	Damage, Harm
to carry (v)	حمل کردن، در بر گرفتن	to perform, to do
to destroy (v)	خراب کردن، نابود کردن	to ruin. To damage
to ignore (v)	نادیده گرفتن، غفلت کردن	to neglect
Honestly (adv.)	صادقانه	Rightly, Truly, Sincerely
to claim (v)	ادعا کردن	to announce, to proclaim
Faith (n)	ایمان	Belief

Certain (adj.)	مطمئن	Specific
Effort (n)	تلاش، کوشش	Try
Persistent (adj.)	پیگیر، مصرّ، مداوم	Continuous, Permanent
Suffering (n)	رنج	Pain, Toil
Jesus (n)	عیسی	One of the great Prophet
Christ (n)	مسیح	Jesus
Christian (adj.)	مسیحی	Follower of Jesus
Calendar (n)	تقویم	Schedule, Agenda
Migration (n)	مهاجرت	Go from one place to the other place
to attract (v)	جذب کردن	to appeal
to cause (v)	باعث شدن	to make
to fear (n)	ترسیدن	to be frightened
Punishment (n)	مجازات، تنبیه، عذاب	Penalty
Deed (n)	رفتار، عمل	Act
Court (n)	دادگاه	
Righteous (n)	درستکار	Honest
Wise (adj.)	فہیم، عاقل	Clever, Sage
Judge (n)	قاضی	Who make decisions on legal matters.
to tremble (v)	ترسیدن، لرزیدن	to shake slightly, to fear
Hardship (n)	سختی	Difficulty
Resurrection (n)	قیامت	Last day, The day of

		judgment
to Realize (v)	تشخیص دادن، فهمیدن	to understand, to recognize
Warning (n)	هشدار	Alarm
to watch over the soul (v)	مراقبت از نفس	to control oneself
to spare (v)	دریغ داشتن، مضایقه کردن	
Sacrifice (n)	قربانی، فداکاری	Giving up of sth.
to provoke (v)	تحریک کردن	to arouse
Duty (n)	وظیفه، کار	Task, Obligation
Justice (n)	عدالت	Fairness
Reason (n)	دلیل	Proof
to reckon (v)	اشاره کردن	to point
Urge (n)	اصرار	Strong desire
Death (n)	مرگ	Departure
Extensive (adj.)	گسترده	Wide, Comprehensive
Everlasting (adj.)	دائمی، ابدی، جاودان	Permanent, Eternal, Forever
Bless (n)	نعمت، برکت	Benefit, Grace
to perform (v)	انجام دادن، به جا آوردن	to do
Tiding (n)	خبر، خبر خوش	News, Good news
to overflow (v)	لبریز شدن	to flow over the edge of sth.
Disease (n)	بیماری	Illness

Distress (n)	نگرانی، ناراحتی	Depression, Anguish
Agitation (n)	غصه، اضطراب	Unhappiness
Anguish (n)	غصه	Sorrow
Transgression (n)	گناه	Sin
Penalty (n)	جریمه	Punishment

# Lesson Three

## Allah the Unique

### Part one

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## Allah the Unique

From the first day that man set foot on this earth, he has always wanted to know the cause and the source of Creation, and this springs from his pure nature which seeks the original cause and source so as to worship it.

When someone who lives far from the rush of society and the habits of his cultural environment looks about himself for the first time, he notices the earth and the sky, day and night, the sun and the moon, their rising and setting, the wind and the rain, the succession of the seasons, the bearing forth of fruit from plants and trees, the various species of animals, their movement, growth, feeding, reproduction, and their being equipped for what they require in life.

### Question (1)

Which is a synonym for *worship*?

- a) Strong feeling of respect
- b) Require
- c) Reproduction
- d) Relation

He turns to himself, and sees his hands, feet, eyes, ears, nose, mouth, teeth and the other part of his body, each of which has its own task. All of them pursue the one aim, namely to live.

He then goes on to think about the relationship between each of these things, and he realizes that there is a kind of connection and harmony between all of them, in such a way that all of them make one harmonious unit over which one order rules. In this unique harmonious order, the following particularities are to be remarked:

1. It must have a founder and a creator, because this marvelous order and harmony cannot be the result of an aimless accident.

2. There is an aim in the whole of creation and every part of it, and in the midst of it in man, and it is not created for amusement.

3. The Creator of this universe is powerful and great, worthy of adoration, and so He must be given complete respect and be worshipped.

4. This Great Creator is aware and comprehends the whole of the universe and what happens in it, and within it the actions of man.

Thus man is not in need of an intermediary to worship Him, it must be a direct activity between man and god; and to worship such things as angels, stars, idols, saints and holy men as intermediaries is not good or lawful.

**Question (2)***Angel* means?

- a) Men, women and children
- b) Person who has received an official honor from the Christian.
- c) a good spiritual creature in stories or some religions.
- d) Someone who is admired and respected very much.

**Notes****Types of Sentences****۱- جملات ساده (simple sentence):**

ادامه بحث جلسه پیشین:

د) ندا، تعجب، ترس، شادی، هیجان و ... (exclamation): به این گونه جملات، جمله‌های ندایی (Exclamatory Sentences) گویند، که بیانگر ندا، تعجب، ترس و ... هستند؛ مثال:

a) What a terrible temper she has!

b) How sweet is the rose!

c) (Oh) God! Thanks for all benefits you grant us. → مثال از متن درس

نکته: یک جمله ندایی ممکن است با what یا how شروع شود؛ مثال:

What delicious fruit this is!

What delicious pineapples these are!

What a delicious pineapple this is!

How graceful he is!

How gracefully she speaks!

What a powerful and great creator this universe has! → مثال از متن درس

در جملات ندایی فاعل و فعل در جای معمول خود قرار می‌گیرند، به جز مواردی که در شکل ادبی یا شعری به کار گرفته می‌شوند؛ مثال:

How green was my valley!

**New Words and Expressions**

Vocabulary	Meaning	Synonym
Unique (adj.)	یکتا (صفت برای خداوند)	One
to set foot (v)	قدم نهادن	to go to a place
Source (n)	منبع، سرچشمه	Root, Base

to spring from (v)	سرچشمه گرفتن	to derive
Pure (adj.)	خالص	Not mixed
to seek (v)	جست و جو کردن	to search, to find out
worship (n)	پرستش	Strong feeling of respect
Habit (n)	عادت	Custom
Cultural (adj.)	سنتی، سنتی	Traditional
Environment (n)	محیط	Society, Surrounding
to notice (v)	توجه کردن	to pay attention to
Succession (n)	جانشینی	
Various (adj.)	مختلف، گوناگون	Different
Species (n)	گونه، نوع	Kind
Reproduction (n)	تولید مثل	Fertility
to equip (v)	مجهز کردن	to provide
to require (v)	نیاز داشتن	to need
to Pursue (v)	دنبال کردن	to follow
Aim (n)	هدف	Goal
to go on (v)	ادامه دادن	to continue
Connection (n)	ارتباط	Relationship
to realize (v)	فهمیدن	to understand, to ponder, to comprehend
Harmonious (adj.)	هماهنگ	Tuneful
Particularity (n)	ویژگی	Feature, Merit
to rise (v)	طلوع کردن، بالا آمدن	to move up
Cause (n)	باعث، علت	Reason



to feed (v)	تغذیه کردن	to give food
Remarked (adj.)	چشمگیر	Considerable
Marvelous (adj.)	شگفت‌انگیز	Incredible
Accident (n)	حادثه، اتفاق	Event
Whole (adj.)	همه، سراسر	Thorough, Complete
Midst (n)	در میان، در بین	Among
Amusement (n)	سرگرمی	Entertainment
Worthy (adj.)	با ارزش	Valuable, Precious
Adoration (n)	ستایش	Praise
Respect (n)	احترام	Reverence
Aware (adj.)	آگاه	
to comprehend (v)	فهمیدن، درک کردن	to understand
Need (n)	نیاز، فقر	Poverty
Intermediary (n)	وساطت، میانجی‌گری	
Direct (adj.)	مستقیم	Right
Saint (n)	مقدس	Holy



# Lesson Four

## Allah the Unique

### Part one

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## **The Consequences of *Tawhīd***

One who knows that God is One and believes that He is Aware of everything and has Power to do everything and believes that all creatures are formed and made by Him, will, because of this, never give allegiance to other things. The greatest power or the most abundant wealth will never enslave him and make him bow down for anything. Such a person will submit only to God and will prostrate only in front of His Glory.

### **Question (1)**

Which one is the synonym for *allegiance*?

- a) tyranny
- b) discord
- c) glory
- d) agreement

The ancient Iranians believed that their autocratic and arrogant kings were manifestations of God, and they submitted to their monarchs without asking for any reason. They had no social or individual freedom. When the emissary of the Arabs met the Iranian general at the time of the war between the Muslim Arabs and the Iranians (16 A.H.), he sat on the ground without ceremony and ignored the luxurious surroundings of Iranian life. When the general inquired after the intentions of the Muslims, the emissary replied:

“Allah has raised us up to lead people away from the worship of the servants of Allah towards the worship of Allah Himself, and to invite them from the narrow confines of the world towards the expanses of freedom, from the tyranny of other religions to the justice of Islam.”<sup>3</sup>

### **Question (2)**

Which one is an antonym for *tyranny*?

- a) peace
- b) emissary
- c) justice
- d) mind

In the shadow of *tawhīd* there is no alternative for the servants of God but to follow the Divine Law which is founded on Wisdom and Justice. It is clear that

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3. Tabari in his *Tarikh*, vol. 5, p. 71-2269.

following the Divine Law will cause real justice to increase and any kind of tyranny and aggression to come to nothing.

## Research

On the other hand, idolaters, and those who do not believe in One God can never create real justice among themselves, because every tribe or group has its own god, which is different from the others, and reliance on this god encourage it to be aggressive towards other groups or tribes. In this way real justice is of no avail, and ignorance, disunity and tyranny in word and in deed take its place.

In conclusion, belief in One God - in the true meaning of the phrase - makes man free, pure and unified and give him peace of mind. He will not be subjected to oppression, tyranny and discord.

Thus we can understand the real sense of the phrase: "Say there is no god but Allah, and you will prosper".

### Question (3)

In the shadow of *tawhid* there is no ..... for the servants of God.

- a) autocratic
- b) alternative
- c) enslave
- d) free

## Note

### Types of Sentences

(ادامه بحث جلسه پیشین)

#### ۲. جملات مرکب (Compound Sentences)

جملات مرکب جملاتی هستند که از ترکیب دو جمله ساده یا بیش‌تر، که به گونه‌های زیر با یکدیگر

مرتبط می‌شوند، تشکیل می‌شوند:

(الف) با علائم سجاوندی (Punctuation)

مثال:

- a) The weather was very bad; all classes were canceled.

در این مثال علامت «;» به معنای therefore است.

- b) Clearly, the words of the messengers, if they do not make a man certain, at least provoke him to think: perhaps what they say is true. → مثالی از متن درس

در این مثال «:» به معنای that است. توجه داشته باشید که در این جا، قسمت اول جمله (یعنی تا پیش از

دو نقطه) خود یک جمله مرکب است؛ دو جمله ساده با قید ربطی if با یکدیگر ترکیب شده و یک جمله مرکب را به وجود آورده است.

**(Punctuation and Conjunctive Adverbs) ربطی و قیده‌های ربطی**

مثال:

- a) The weather was very bad; **therefore** all classes were canceled.  
b) The messengers say that sins and transgression have their penalty; **therefore** we must give weight to their fears and threats. → مثال از متن درس

(در جلسه آینده با قیده‌های ربطی و عملکرد هر کدام آشنا خواهیم شد.)

**(coordinate conjunctions) ربطی**

این حروف ربطی عبارت‌اند از: for, so, yet, but, or, and

مثال:

- a) The weather was very bad, **so** classes were canceled.  
b) The child came **and** told me.  
c) I immediately jumped up **and** left the room.  
d) The discomforts educate the spirit of man, **for** man is tried in the difficulties → مثالی از متن درس

**New Words and Expressions**

Vocabulary	Meaning	Synonym
Consequence (n)	نتیجه	Result
to form (v)	تشکیل دادن	to establish
Allegiance (n)	بیعت	Agreement
Abundant (adj.)	زیاد	Very much
to enslave (v)	به بردگی گرفتن	
to bow down (v)	تعظیم کردن	to respect
to submit (v)	تسلیم شدن	to expect, to surrender
to prostrate (v)	سجده کردن	to respect deeply, to bow down
Glory (n)	جلال، شکوه	Honor, Admiration
Ancient (adj.)	باستانی	Old
Autocrat (n)	حاکم خودکامه	Dictator
Arrogant (adj.)	متکبر، خودکامه	Being dictator
Manifestation (n)	تجلی، ظهور، نشانه	Present, Demonstration
Individual (adj.)	فردی	Personal
Emissary (n)	فرستاده	Dispatched, A person sent for a mission
to meet (v)	ملاقات کردن	to visit
Ceremony (n)	آیین، مراسم سنتی	
to ignore (v)	فراموش کردن	to neglect
Luxurious (adj.)	تشریفاتی	Very comfortable

		and expensive
Surrounding (n)	محیط	Environment
Intention (n)	تصمیم	Decision
to raise up (v)	به پا داشتن	to set up
to lead (v)	راهنمایی کردن	to guide
Servant (n)	بنده، خدمتکار	Slave
to confine (v)	محدود کردن	to limit
Away (adj.)	دور از	Far from
Tyranny (n)	ظلم، ستم	Oppression ≠ Justice
to follow (v)	پیروی کردن	to imitate
Alternative (n)	جانشین، جایگزین	Substitution
to increase (v)	افزایش دادن	to make more ≠ to decrease
to come to nothing (v)	از بین رفتن	to end
Idolater (n)	بت پرست	Worshipper of idol
Aggressive (adj.)	متجاوز، مهاجم	Cruel
Avail (n)	در دسترس	In hand
Disunity (n)	جدایی	Discard





# Lesson Five

## Dualism and Monotheism

### Part One

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## Dualism and Monotheism

### Good and Evil

Dualists were those who believed that creation is divided into two - good and evil. According to this they believed in two sources of creation for the universe and said that the good things were made by *Yazdan* and the evil things by *Ahriman*. Their purpose in this belief was to make God free from imperfection, insufficiency and evil.

However, they were unaware that in this belief they were guilty of the polytheism mentioned in the previous chapter. Moreover, they were mistaken in dividing creation into two compartments - good and evil - because, if the entire order of things is examined, it becomes clear that there is no evil in the world at all, because everything in its place is goodness.

### Question (1)

1. *Insufficiency* means ...

- a) difficult
- b) imperfection
- c) devotee
- d) complacency

2. *Guilty* means ...

- a) legal
- b) benefactor
- c) sinner
- d) creator

They also believed that the existence of what they called evil was distinct from the existence of what they called good, and thereby they came to the conclusion that the problem could be solved by posing two sources for the existence of the universe - a good source for the good things and a bad source for the bad things. In fact, if we are more careful, we shall understand that these two aspects cannot be separated from each

other. For example, rain is good because it is useful for agriculture, but some people may think that rain is bad because it ruins houses made of mud and straw in which people live in some parts of the world.

### Question (2)

*Existence* means ...

- a) being
- b) not closed or fastened
- c) something smaller in size
- d) removing

Clearly, the dualists' way cannot resolve the difficulty they raised, because the evil of rain is not divorced from its benefit. In fact there are not two existents - one good (from God), and the other bad (from another source). In fact, the solution can be found in the Qur'an and hadith and can be confirmed through the use of our intellect, and this solution comes through considering those things whose goodness cannot be perceived at a glance, such as thirst, hunger, the problems of life, mental difficulties, extreme cold and heat, poisonous animals, etc. Then we will see that in the complete order of things, all is necessary and good.

For further consideration we shall examine the following:

### The Avoidance of Danger

The human body is composed of flesh and bones, which are subject to attack. Fire alone can reduce the body to ash in a short time, and the same body has no resistance to cuts and beatings - one stroke, if powerful enough, can damage it severely.

So that man might be safe from great dangers, God has designed several agents:

1. Thirst and hunger may, from a short-sighted point of view, appear not to be a very good thing, but, in fact, they play an important role in the economy of the human body. These feelings ensure the life of thousands of millions of cells. If man were bereft of these sensations, the activity of the cells of his body would become depressed in a short time, and he would be in danger of death and, indeed, would eventually die.

### Research

2. The sensation of pain and the sensitivity of the nerves is one of the gifts of creation. In fact, the nerves of man form a very complex network of communication. With the least feeling of discomfort, they sound a bell of warning, and excite man so that he will avoid or fight the danger. If it were not for the sensation of pain, sick persons would not go for treatment. If the nerves did not feel discomfort, or ignored it, the skin and the flesh could be destroyed by fire and turned into ashes; or, if there were an encounter with something sharp or hard, the bones could be damaged.

Therefore, if we find hardship in these sensations, we should understand that they serve as a red warning lamp, and it is for this reason that man should give attention to

the continuation of his existence and his safety, so that he may seek the patch of health and continue his life.

### Note

#### قیدهای ربطی (Conjunctive Adverbs)

(ادامه بحث جلسه پیشین)

در جلسه پیشین با نقش قیدهای ربطی در ارتباط دادن دو یا چند جمله و تشکیل جملات مرکب آشنا شدیم. اکنون مهم‌ترین این قیود و عملکرد هر کدام را به صورت خلاصه ذکر می‌کنیم:

Function	Conjunctive Adverbs
Addition (جمع)	moreover, in addition, besides
Condition (شرط)	otherwise
Concession (پذیرش)	however, still, nevertheless
Result (نتیجه)	therefore, consequently, accordingly

نمونه‌هایی از متن درس (عبارت کامل هر نمونه را می‌توانید در متن درس مشاهده کنید).

**Moreover**, they were mistaken in dividing creation into two compartments - good and evil.

**However**, they were unaware that in this belief they were guilty of the polytheism mentioned in the previous chapter.

**Therefore**, if we find hardship in these sensations, we should understand that they serve as a red warning lamp.

### New Words and Expressions

Vocabulary	Meaning	Synonym
Imperfection (n)	عیب، نقص	Not complete
Insufficiency (n)	نقصان	Imperfection
Guilty (adj.)	گناهکار، مجرم	Sinner
to mention (v)	ذکر کردن	to say
Previous (adj.)	پیشین	Before

Chapter (n)	بخش، جزء	Section, Part
Moreover (adv.)	علاوه بر این	In addition to
to mistake (v)	اشتباه کردن	to do wrong
Compartment (n)	بخش	Part, Section
Entire (adj.)	سراسر	Whole, Complete
Existence (n)	هستی، وجود	Being
to call (v)	نامیدن	to name
Distinct from (adj.)	متمايز از	Far from
Thereby (adv.)	در نتیجه	As a result, In conclusion
to come to the conclusion (v)	به نتیجه رسیدن	to conclude
to pose (v)	مطرح کردن	to present, to offer, to suggest
In fact	در حقیقت	Indeed
Aspect (n)	بُعد	
to separate (v)	جدا کردن	to distinct
Straw (n)	کاه، گندم خشک شده	Dried wheat
to raise (v)	مطرح کردن	to pose
to divorce (v)	جدا کردن چیزی از چیز دیگر	to separate sth from sth
Benefit (n)	نعمت	Favor
to confirm (v)	تأکید کردن	to emphasize, to affirm
Intellect (n)	هوش، استعداد، عقل	Wisdom, Reason
to perceive (v)	درک کردن	to understand

Extreme (n)	نهایت	High degree
to examine (v)	موشکافی کردن	to look at carefully
to compose (v)	تشکیل دادن	to form
to attack (v)	حمله کردن	
to reduce (v)	تجزیه کردن	to analyze
Ash (n)	خاکستر	Powder
Stroke (n)	ضربه	Beating, Clash
to damage (v)	ضربه زدن	to destroy, to ruin
So that	به منظور این که	In order to
Severely (adv.)	به شدت	Deeply
Safe (adj.)	سالم	Healthy
Danger (n)	خطر	Hurt, Harm
to design (v)	طراحی کردن	to program
Role (n)	نقش، کارکرد	Function
Agent (n)	عنصر، عامل	Factor
Feeling (n)	احساس	Sensation
to ensure (v)	تضمین دادن	to make (sth) certain
Bereft (adj.)	مأیوس	Lack of, Deprived of
to depress (v)	تحت فشار قرار دادن	to make weak, to make under press.

# Lesson Six

## Dualism and Monotheism

### Part Two

Difficulties and Experience .....	36
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## **Difficulties and Experience**

Scientists say that the world of nature is the world of growth and perfection, and that these phenomena are connected with discomforts and difficulties, because hardship and difficulties give experience to the spirit and strengthen the substance of man. It is these discomforts that educate the spirit of man, for it is in the fire of difficulties that man is tried and strengthened and his soul matured. Man's perfection must be achieved through the breaking of his complacency, so that he may find a way through from his inner experience to the outside world.

Great men are those who have met with many ups and downs in their lives and experienced many trials and tribulations. As long as sandal-wood is not burnt it cannot release its fragrance.

### **Question (1)**

*Trial* means ...

- a) examination
- b) position
- c) arrangement
- d) situation

Napoleon said that hardships and privations awaken and lend experience to man's intelligence. Difficulties and the bitterness of life are factors that awaken man's dormant potential. Through them man can increase his achievements in the material, spiritual and intellectual domains.

The reason that most great men are seen to come from poor circumstances is that the poor have to fight against the difficulties of life and this causes them to strengthen their intelligence.

The history of science and civilization shows that progress in these fields is accompanied by difficulties and hardships. Such discomforts lead us to search for a solution, and then move us to find a more favorable situation. Therefore, those who are ignorant of the true reason why we experience hardships and discomforts and thereby consider them to be evil are mistaken.

### **Question (2)**

*Hardship* means ...

- a) difficulty



- b) danger
- c) arrangement
- d) gesture

### Note

#### علائم سجاوندی (Punctuation)

در جلسات پیشین گفته شد که یک گونه از ترکیب دو یا چند جمله، با استفاده از علائم سجاوندی است. اکنون بر این نکته تأکید می‌شود که نقش این علامت‌ها در فهم دقیق عبارات بسیار مهم است و توجه به معنای هر کدام و قیدها و عبارتهای ربطی پیش و پس از آنها، از جمله کلیدهای درک متون انگلیسی است. به این نمونه توجه کنید:

Ali was sick; he didn't come to school.

معنای این جمله این گونه است: علی مریض بود، بنا بر این به مدرسه نیامد. با وجود این که پس از نقطه ویرگول، هیچ قیدی نیامده است اما در ترجمه، معنای «بنا بر این» را که یک قید ربطی است می‌آوریم.

همین جمله را به صورت زیر هم می‌توان نوشت:

Ali was sick; **therefore** he didn't come to school.

علی مریض بود، بنا بر این به مدرسه نیامد. قید therefore، که پس از نقطه ویرگول آمده است، به معنای نتیجه‌گیری از جمله پیش از خود است. در همین جمله اگر به جای نقطه ویرگول از ویرگول استفاده کنیم، آوردن قید so در جمله دوم ضروری است:

Ali was sick, **so** he didn't come to school.

علی مریض بود، بنا بر این به مدرسه نیامد. ملاحظه می‌شود که با تغییر علائم سجاوندی در جمله و برای این که معنای جمله ثابت بماند، چگونگی استفاده از قیدها نیز تغییر می‌کند. نمونه‌هایی از متن درس:

It is these discomforts that educate the spirit of man, **for** it is in the fire of difficulties that man is tried and strengthened and his soul matured.

نکته: کلمه ربطی for در ابتدای جمله و پس از ویرگول، به معنای because است. (این کاربرد برای for کاربردی شایع است.)

### New Words and Expressions

Vocabulary	Meaning	Synonym
to grow up (v)	رشد کردن	
Perfection (n)	کمال	The state of being complete and correct in

		every way
Phenomenon (n)	پدیده	
to connect (v)	مرتبط شدن	to relate, to deal with
Discomfort (n)	ناراحتی، سختی	Difficulty
Hardship (n)	سختی	Difficulty
Spirit (n)	روح	Soul
to strengthen (v)	قوی کردن	to make strong
Substance (n)	جوهره	Essence
to try (v)	آزمایش کردن	
to mature (v)	به بلوغ رسیدن	
to achieve (v)	دست یافتن	to obtain, to gain
Complacency (n)	خوشحالی	Satisfaction
Inner (adj.)	درونی	
Ups and downs	فراز و نشیبها	
Trial (n)	محاکمه، امتحان	Trouble
Tribulation (n)	مصیبت، بلا	Great discomfort, Great difficult
to burn (v)	سوختن	
to release (v)	آزاد کردن	to set free
Fragrance (n)	عطر، بوی خوش	Pleasant smell, Perfume
Privation (n)	نیاز، احتیاج	Lacking of, Poverty
Intelligence (n)	عقل، حکمت	Wisdom, Reason
Bitterness (n)	تلخی	
Dormant (adj.)	موقت، نهفته	Temporary
Potential (n)	پتانسیل	Ability
Through (adv.)	به وسیله	By
to increase (v)	افزایش دادن	to make more, to add

Achievement (n)	دستاورد، موفقیت	Success
Domain (n)	حوزه، گستره	Field
Circumstance (n)	حادثه	Accident
Poor (adj.)	فقیر	Deprived
Civilization (n)	تمدن	Society, Culture
to accompany (v)	همراه شدن، ترکیب شدن	to be with
Progress (n)	پیشرفت	Development
to lead (v)	راهنمایی کردن	to guide
to search (v)	جستجو کردن	to find out
Solution (n)	راه حل	Answer
to move (v)	تحریک کردن	to encourage, to arouse
Favorable (adj.)	مطلوب	Suitable
Criterion (n)	معیار، ملاک	Standard
Shortsightedness (n)	کوتهنظری	Simple mind
Erroneous (adj.)	نادرست، غلط	Incorrect
Assumption (n)	فرض، تصور	Supposition, Imagination
Contrary (adj.)	مخالف، متضاد	Apposite
Scholar (n)	دانشمند، عالم، محقق	Thinker, Wise person
Disadvantage (n)	ضرر	Loss
to squash (v)	له کردن	to crush
Measure (n)	معیار	Criterion
Judgment (n)	قضاوت	
Conclusion (n)	نتیجه	Result



# Lesson Seven

## Dualism and Monotheism

### Part Three

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## Criteria for Good and Evil

The error of the ancient Iranians who considered extremes of heat and cold and poisonous animals to be evil lay in their taking their own physical environment as the criterion of good and bad for all the things of this world. The fact remains that benefit and harm cannot be the criterion for the good and the evil in things; rather, we must see what role everything plays in the total system of creation.

This same heat and cold, which, according to their shortsightedness and their erroneous assumptions, are bad, are, on the contrary, in the view of the scholar of natural sciences who looks at the world as a unit, really a benefit, and their existence is a necessity for the growth of plants, animals and men.

Those who use their own benefit and disadvantage as the criteria for good and evil in the world can be compared with the ant who might consider that man is of no use except to squash ants under his foot, or that aero planes and cars, having no use for him, were therefore totally useless and harmful.

If ants think this about man and his inventions, are they correct? Where does their error lie? Is it not because they have considered only their own situation and what is connected with themselves as the measure of good and evil?

Again, we may make a comparison with those who are new to tropical coasts and consider the excessive humidity which causes them to sweat and suffer the resultant discomforts to be only a negative phenomenon preventing people from continuing their normal lives. Is this judgment correct?

### Question (1)

What is the meaning of *Judgment*?

- a) an official legal decision
- b) the offence of breaking
- c) not true
- d) the possibility of harm or death to someone

We know, in fact, that water-vapor rises up with a wind that comes from the sea-coast and bring water to dry and hot areas remote from the sea, those bringing new life to thirsty trees and moderating the intense heat, so as to enable millions of people to live in those areas.

## Research

The mistake in this way of thinking is that those who were on the coast considered only their own situation and ignored the arrangement of existence as a whole. Regarding what we have said, we reach the conclusion that one must not assume from a cursory glance that things are useless, but that one must try to understand the effects of creation as a part of one complete system, not only in the present but also connected with the past and the future. Only then can one be in a position to judge.

## Note

### انواع جملات (Type of sentences)

(ادامه بحث جلسات گذشته)

### جملات پیچیده (Complex Sentences)

جمله‌های پیچیده به جمله‌هایی گفته می‌شود که شامل یک جمله پایه (main/principle sentence) و یک یا چند جمله پیرو (subordinate clause) هستند. جمله پیرو دارای نهاد و گزاره است و با کلمه‌ای که این جمله را به جمله پایه ارتباط می‌دهد آغاز می‌شود. جمله پیرو به وسیله ضمائر موصولی "where, when, that, which, who" به جمله پایه متصل می‌شود؛ مثال:

He said **that** he would see me.

This is the man **who** teaches English.

جمله پیرو می‌تواند به صورت‌های قیدی، وصفی یا اسمی با جمله اصلی در ارتباط باشد؛ به عبارت دیگر می‌تواند وظیفه قید، صفت یا اسم را برای جمله اصلی ایفا کند. به حالت‌های زیر توجه کنید:<sup>۱</sup>

الف) جمله قیدی (adverbial clause): جمله قیدی وظیفه قیدی دارد و مانند یک قید می‌تواند فعل، قید یا صفت دیگر را توصیف کند. این جمله‌ها می‌توانند برای بیان زمان، مکان، چگونگی، اثر و نتیجه، تضاد، قصد، وسیله و آلت و علت و سبب امری به کار روند؛ مثال:

4. جمله (clause): مجموعه کلماتی است که دارای مبتدا و خبر باشد و بتواند در جملات مرکب صورت جمله پایه یا جمله پیرو را به خود بگیرد. جمله اصلی می‌تواند به تنهایی به کار رود ولی جمله پیرو به تنهایی به کار نمی‌رود؛ مثال:

*I came home when it began to rain.*

جمله پیرو      جمله پایه

عبارت (phrase): ترکیبی است از دو یا چند کلمه که فاقد فعل خبری است؛ مثال:

*Having retuned home...* به خانه برگشته

*With long hair* با موهای بلند

فرق عبارت با جمله (clause) این است که، اولاً جمله دارای فعل است و ثانیاً مفهوم عبارت ناقص و ناتمام است اما مفهوم جمله کامل است.

5. (یا به وسیله حروف ربطی مانند *after, if, for, till, since, before*) ر.ک: گرامر کامل انگلیسی، احمد حسین مدیری، امیرکبیر، تهران، ۱۳۶۵، نوبت چهارم، فصل اول: جمله. همچنین برای تفصیل بحث ر.ک:

*Modern English, Marcella Frank, New York University, part II.*

6. برای تفصیل بحث در هر قسمت به دو منبع پیش گفته رجوع کنید.

Ali arranged the books **with care**.  
We succeeded in spite of their discouraging.  
All classes were canceled **because the weather was bad**.

مثالی از متن درس:

It must have a founder and a creator, because this marvelous order and harmony cannot be the result of an aimless accident.

ب) جملهٔ وصفی (adjective clause): جملهٔ وصفی وظیفهٔ صفت را انجام می‌دهد؛ یعنی می‌تواند اسم یا ضمیری را توصیف کند؛ مثال:

He is the man who is my English teacher.  
He **who shakes** falls.  
Children **who are under twelve years** must be accompanied by their parents.

مثالی از متن درس:

This springs from this pure nature which seeks the original cause and source so as to worship it.

ج) جملات اسمی (noun clause): این گونه جملات وظیفهٔ اسم (فاعل، مفعول و ...) را انجام می‌دهند؛ مثال:

I was interested **in what he told me**.  
I can't understand **why such a thing did**.  
The text says to us why man leaves the worship of one God.

## New Words and Expressions

Vocabulary	Meaning	Synonym
Error (n)	اشتباه	Mistake; Wrong
Ancient (adj.)	قدیمی، باستانی	Old
Environment (n)	محیط	Surroundings
to remain (v)	باقی ماندن	to stay
Rather (adv.)	بیش از این	More
Total (n)	مجموع	Whole
to see (v)	فکر کردن	to ponder
On the contrary	بر عکس	Oppositely
to compare (v)	مقایسه کردن	to contrast
Ant (n)	مورچه	



to squash (v)	له کردن	to crash
Harmful (adj.)	مضر	Injurious Adverse
Measure (n)	اندازه	Size
Connection (n)	ارتباط	Relationship, Communication
Tropical coasts	نواحی گرمسیری	
Excessive (adj.)	عالی	With high degree
Humidity (n)	رطوبت	At wet
to sweat (v)	عرق کردن	to perspire
to suffer (v)	رنج بردن	to tolerate
Resultant (adj.)	حاصل، نتیجه	Outcome
to prevent (v)	محدود کردن	to stop
Water-vapor	بخار آب	
to rise up (v)	بلند شدن	to stand up
Sea coast	ساحل دریا	Beach
to moderate (v)	معتدل کردن	
Intense (adj.)	بسیار زیاد	Very high
to enable (v)	قادر ساختن	to make able
Area (n)	منطقه	Region



# Lesson Eight

## QURAN-E-MAJID

### Part one

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## **Introduction**

The Quran-e-Majid or the Glorious Quran is the Word of Allah as revealed to His Prophet, Muhammad (Peace be on him and his descendants).

From the time of its revelation till today, people have tried to cast doubts about the Divinity of the Holy Quran, but they have not succeeded because of its inherent Truth. The Book itself gives guidance and wisdom; it has a lot of good to offer to humanity. Every right-minded reader can derive a lot of benefit from it.

The Book of Allah constantly appeals to one to think, ponder and understand and forbids one to drown one's reason or believe blindly. About 750 million Muslims believe in it, live and die by it.

### **Question (1)**

*Ponder* means ...

- a) Careful
- b) Duty
- c) Think
- d) Aware

To every prophet, Allah gave some miracle, but gone are the Prophets and their miracles. The Holy Prophet Muhammad is the last Prophet and Allah gave him an unperishable miracle, and that miracle is the Holy Quran.

The Kalam-e-Allah is a wonderful piece of poetry and Arabic Literature, full of wisdom and guidance. On reading it one is at once convinced that it is the Word of Allah, for no man can write such perfect guidance on so many subjects.

The Holy Quran says that no man will be able to forge even a part of it and that no corruption shall touch it from any side. It is a miracle that the Holy Quran has remained unchanged and unaltered during all these 1400 years and it shall remain so till the Day of Resurrection, for Allah has taken it on Himself to protect it.

The Book of Allah is like an ocean. The less earned, like children, collect pebbles and shells from its shores. The scholars and thinkers, like pearl divers, bring out from it the highest philosophy, wisdom and rules of a perfect way of living.

### **Question (2)**

*Unperishable miracle* means ...

- a) Immortal miracle
- b) Everlasting miracle
- c) Forever miracle
- d) all of the above

In order to understand the Glorious Quran, it is necessary to know the lives of

Muhammad, Ali, Fatimah, Hasan and Husein, who translated into action every command and order of Allah; Muhammad being the perfect example for men, Ali for youths, Fatimah for women and Hasan and Husein for children.

It is not necessary to refer to, or quote scholars, translators, commentators and narrators to prove the existence of Allah and His Prophet Muhammad.

Allah is the Creator, and He exists whether one believes or not. The proof of His existence is His Creation. The proof of Muhammad's Prophet hood is the Holy Quran.

For those who want to believe, these proofs are enough, and those who do not want to believe, will never believe, no matter what proofs or arguments, however strong they may be, are brought before them.

### Question (3)

*Proof* means ...

- |            |           |
|------------|-----------|
| a) Believe | b) Reason |
| c) Confuse | d) Enough |

### Research

For easy daily recitation, the Quran is divided into 30 equal parts. One part takes only 24 reading minutes, and the whole Book requires 12 reading hours. There are 114 chapters, and 6226 verses, containing 99, 464 words made up of 3, 30, 110 letters.

Millions of Muslims read the Quran-e-Majid daily. Imam Jaafer Sadiq has said, that the minimum daily reading of the Quran should be 50 ayats or 1/4 part, about 5 minutes reading.

Historical and scholarly footnotes have been specially avoided to keep the volume from becoming cumbersome. Those interested in deeper studies, should have recourse to several libraries.

### Notes

#### انواع جملات (Type of sentences)

(ادامه بحث جلسات گذشته)

#### جملات مرکب پیچیده (Compound-complex Sentences)

این گونه از جملات از ترکیب دو یا چند قضیه اصلی و یک یا چند جمله قضیه فرعی تشکیل می شوند؛

مثال:

All classes were canceled because the weather was bad, and students were told to listen to the radio to find out when classes would begin again.

نکته: توجه داشته باشید که در متون انگلیسی تخصصی بیش از همه با جملات پیچیده و مرکب پیچیده سروکار داریم. درک دقیق این جملات مستلزم شناخت جملات پایه و پیرو و فعل و فاعل اصلی جمله است. توجه به مثال زیر که از جلسه چهارم انتخاب شده است، هضم این نکته را آسان تر می کند:

One who knows that God is One and believes that He is Aware of everything and has Power to do everything and believes that all creatures are formed and made by Him, will, because of this, never give allegiance to other things.

در این نمونه، one فاعل (نهاد) اصلی، will never give فعل اصلی، و در واقع will never give allegiance گزاره اصلی ما است. تمام جملات دیگر (از who تا Him) قضایای تبعی هستند که هر کدام در دل خود از چند قضیه فرعی دیگر مرکب شده‌اند. because of this نیز یک عبارت قیدی است.

### New Words and Expressions

Vocabulary	Meaning	Synonym
Glorious (adj.)	کریم، باشکوه، باعظمت	Great
to reveal (v)	نازل کردن	to send down
Descendant (n)	اولاد	Relatives, Family
to cast doubt (v)	شک کردن	to make doubt
Divine (adj.)	الهی	Of God
to success (v)	موفق شدن	to achieve
Inherent (adj.)	ضروری	Natural, Original
to guide (v)	راهنمایی کردن	to lead
to offer (v)	پیشنهاد دادن	to present, to render
Human (n)	بشر	Mankind
to derive (v)	ناشی شدن، کسب کردن	to obtain, to get, to gain
Constantly (adv.)	همیشه	Always
to appeal (n)	درخواست کردن	to want, to encourage
to ponder (v)	سنجیدن، اندیشه کردن	to think carefully
to forbid (v)	ممنوع کردن	to prohibit
to drown (v)	غوطه‌ور شدن	to involve extremely
Blindly (adv)	کورکورانه	Without thinking

Miracle (n)	معجزه	Wonderwork, Marvel
Last (adj.)	نهایی	Final
Unperishable (adj.)	ابدی	Immortal, for ever
Wonderful (adj.)	عجیب	Magnificent, Great
Poetry (n)	شعر	
to convince (v)	اعتراف کردن، اقرار کردن	to acknowledge, to accept
to forge (v)	جعل کردن	to fabricate, to make
to corrupt (v)	تباه کردن	to damage
to touch (v)	دست یافتن، رسیدن	to reach
to remain (v)	باقی ماندن	to stay
Unchanged (adj.)	تغییرناپذیر	Unaltered
to protect (v)	تپیه کردن	to support
to collect (v)	جمع‌آوری کردن	to gather
Pebbles (n)	شن	Small smooth stone
Shell (n)	صدف	
Scholar (n)	دانشمند	Thinker, Wise
Pearl diver (n)	غواص مروارید	
to quote (v)	نقل کردن	to report
Commentator (n)	نظریه‌پرداز	Interpreter
Narrators (n)	ناقلان	Reporters
to prove (v)	ثابت کردن	to affirm
Proof (n)	بینه، دلیل، حجت	Evidence, Argument





# Lesson Nine

## QURAN-E-MAJID

### Part Two

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## Islam and Muslim

The word *Islam* means submission to the Will of Allah and a Muslim is he who submits to the Will of Allah.

Islam is a religion, which can be followed easily by everyone, everywhere, in a day to day life. It is the religion of every Prophet of Allah from Adam to Muhammad, and is as old as humanity. In fact, every child that is born, is a Muslim. It is the parents that make him a Jew, Christian or Hindu.

### Question (1)

*Submissions* mean?

- a) To allow another person or group to have power or authority over you
- b) To use physical force.
- c) To think carefully about something.
- d) A person who hates another person.

Allah has sent numerous Prophets to all the nations and races. As the human race progressed, the Prophets were sent with the laws that suited the requirements of that time. Each new Prophet brought a new Divine Law, which abrogated or cancelled the previous Law.

Muhammad is the last Prophet of Allah and he has brought the last and the most perfect Law in the Holy Quran. History shows us, that this Law has suited the requirements of the people for the last 1400 years and shall continue to do so till the Day of Resurrection.

Islam is a way of life. It is a simple and uncomplicated religion, giving one maximum freedom without encroaching on the freedom of others. It enjoins one to believe in One God, and do good; to keep up prayers and pay the poor rate; to fast during the month of Ramadan; to perform the Hajj and to fight for the sake of Allah whenever necessary; to believe in the justice of Allah, in the life after death, in the prophethood of Muhammad and the teachings of the twelve Apostolic Imams.

### Question (2)

*Poor rate* in this lesson means?

- a) Almsgiving
- b) Help

c) Money

d) Need

Islam forbids evil and tyranny, prohibits intoxicants and games of chance, adultery and indecencies, and blood and flesh of swine and dead animals. "There is no compulsion in religion" and there are no harsh and hard rituals or unreasonable dogmas in Islam.

Among many reforms which the Prophet of Islam gave to the world, he taught that all human beings whether brown, black, red, white or yellow, are sons of Adam and no man had any superiority over another man because of his color, rank or riches. He taught:

"The most honorable man in the sight of Allah, is he, who is most careful of his duty to Allah and that man has rights only to the extent of the duties, he performs."

### Question (3)

*Forbid* mean ...?

a) to alter

b) to Allow

c) to change

d) to prohibit

## Note

### حروف ربطی مقایسه‌ای (Paired Coordinate Conjunctions)

در جلسات پیشین گفته شد که یکی از کارکردهای حروف ربطی *and*, *or*, *but*, *yet*, *so*, *for* و ... در ارتباط بین دو یا چند جمله و ایجاد یک جمله مرکب است؛ مثال:

Her long illness **and** slow recovery made her very despondent.

She doesn't like to get up in the morning **or** to go to bed at night.

He told us that his wife had been in an accident **but** that luckily she had not been hurt.

برخی از حروف ربطی به عنوان حروف ربط هم‌پایه (Paired Coordinate Conjunctions) در جملاتی که دو طرف مساوی دارند (parallel forms) به کار برده می‌شوند. آشنایی با این گونه حروف در درک بهتر متنهای انگلیسی به ویژه متنهای تخصصی حائز اهمیت است. برخی از مهم‌ترین این حروف عبارت‌اند از:

both.....and

(n)either.....(n)or

not only.....but also

به این ترتیب، هرگاه در جمله‌ای با طرف اول یکی از حروف مذکور رو به رو شدیم در جستجوی طرف دیگر آن هستیم؛ یعنی، برای نمونه اگر در جمله‌ای *not only* وجود دارد، باید بدانیم که به یقین *but also* نیز در آن جمله وجود دارد و فهم دقیق معنای جمله با در نظر گرفتن هر دو طرف این حروف صورت می‌گیرد.

مثال:

- a) The Quran is recognized by All Muslims, **both** Sunni **and** Shia, as the sacred book descended to Muhammad.
- b) They are **either** at their country home **or** at work.
- c) **neither** too short **nor** too long.
- d) I am **not** going to work today, **nor** my brother.

**not only..... but also**

در این جا به یکی از حروف ربطی مقایسه‌ای، که برای درک معنای جمله باید هر دو طرف آن در نظر گرفته شود؛ یعنی: «Not only.....but also» به معنای «نه تنها ..... بلکه»، با استفاده از نمونه‌هایی از متن جلسات ۷ و ۱۱ می‌پردازیم:

a) Regarding what we have said, we reach the conclusion that one must not assume from a cursory glance that things are useless, but that one must try to understand the effects of creation as a part of one complete system, **not only** in the present **but also** connected with the past and the future.

b) The task of providing such a guide is made difficult **not only** by the complexity and chaos that characterizes the modern world, **but also** by the fact that parallel with the domination of the Muslim world by the West, Muslims have come to forget many aspects of their own religious teachings.

c) The Muslims of earlier generations **not only** did not suffer from many of the problems faced today, **but were also** more fully aware of many dimensions of the teachings of Islam which provided for them a complete worldview and satisfied their need for causality, for the explanation of the nature of things, and for the meaning of life.

دیگر حروف ربط هم‌پایه عبارت‌اند از:

and, both, or, as well as, no less than, but, still, yet, however

## New Words and Expressions

Vocabulary	Meaning	Synonym
to submit (v)	تسلیم شدن	to surrender
Will (n)	مشیت	Desire, Mental power
Christian (adj.)	مسیحی	
Nation (n)	ملت	A country, People
Race (n)	نژاد	
Numerous (adj.)	بی‌شمار	So many
Progress (n)	پیشرفت	Development

to abrogate (v)	از بین بردن، نسخ کردن	to end a law
Law (n)	شریعت	Religion
Day of Resurrection.	قیامت	Hereafter, The day of judgment
Complicated (adj.)	پیچیده	Complex
Freedom (n)	آزادی	Allowance, Liberty
to encroach (v)	تجاوز کردن	to exceed, to aggress
to enjoin (v)	ملحق شدن	to order, to conduct
to keep up (v)	به پا داشتن، محافظت کردن	to stand up
Poor rate	زکات	Almsgiving
to perform (v)	انجام دادن	to do
Justice (n)	عدالت	Fairness
Prophethood (n)	پیامبری	
Apostolic (adj.)	رسالتی	
to forbid (v)	ممنوع کردن	to prohibit
Tyranny (n)	بی‌عدالتی	Cruelty
Intoxicant (n)	میگساری	Drinking
Adultery (n)	زنا	Bigamy
Indecent (adj.)	گستاخ، پررو	Cheeky
Swine (n)	خوک	Pig
Compulsion (n)	اجباری	Forcing, Pressing
Ritual (n)	مراسم دینی	Ceremony

Dogma (n)	تجبر	Fixed belief
Reform (n)	اصلاح	Changing
Superiority (n)	برتری	Privilege, Outstanding
Riches (n)	ثروت	Wealth
Honorable (adj.)	قابل احترام	Most respectful
Extent (n)	حدّ، اندازه	
Duty (n)	وظیفه	Obligation

# Lesson Ten

## Young Muslims

### Part one

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## Introduction

For Some two centuries the world of Islam has confronted the assault of an alien civilization and worldview which have challenged the very tenets of Islam itself. This assault has also destroyed much of the civilization created by Islam over the centuries. Although during the past few decades nearly the whole of the Islamic world has gained its political independence, the philosophical, cultural, artistic, political, economic, and social impact of the domination of the modern West continues in one way or another through the width and breadth of *dār al-islām*, threatening not only the traditional institutions of Islamic society, but the Islamic religion itself. From the family to the state, from economics to mosque architecture, from poetry to medicine, all are affected by the alien worldview which the modern world, as its ethos was first incubated and nurtured in the West and then spread to other continents, has imposed upon the Islamic world and its peoples.

### Question (1)

1. *Assault* means ...

- a) Attack
- b) Knowledge
- c) Emotional
- d) Problems

Numerous Muslims especially the young, journey to the West in quest of modern education. Many others confront the challenge of the modern world within the geographic confines of the Islamic world itself and within educational institution and certain social circles which, although in Muslim lands, are in reality outposts of the West. Many are alienated from Islam as a result of the crushing influence of alien ideological, while other react mostly with emotional outbursts and occasional violence. But few gain a deep enough knowledge of the modern world to be able to preserve Islam in the light of the challenges of that world and to succeed in providing necessary Islamic response to the problems posed by current ideologies.

There are very few Muslim maps of the modern "intellectual" landscape which would allow Muslims to travel through this landscape without becoming lost and without losing their faith. (*al-imān*), that most precious of all divine gifts, in the process.



**Question (2)**

1. Fill in the blank.

Many are ..... from Islam as a result of the crushing influence of alien ideological.

- a) Posed
- b) Outbursts
- c) Alienated
- d) Outposts

2. *Divine* means?

- a) a very large ball of burning gas in space
- b) connected with a god, or like a god
- c) which is difficult to remove
- d) a leader in the Islamic religion

**Note****Although ....., .....**

در جلسهٔ پیشین بر این نکته تأکید شد که برخی از حروف ربطی به صورت مقایسه‌ای و دوطرفه به کار می‌روند و درک معنای جمله مستلزم شناخت هر دو طرف این حروف می‌باشد. یکی از عباراتی که معمولاً در جملات انگلیسی بسیار به کار می‌رود و همواره دارای دو طرف است، عبارت ..... , ..... *Although* به معنای «اگر چه» است. در مقایسه با متون فارسی هر گاه این واژه در ابتدای جمله‌ای بیاید، طرف دیگر جمله با «اما» آغاز می‌شود. در متون انگلیسی نیز چنین جریانی صادق است، با این تفاوت که دیگر از «but» به معنای «اما» استفاده نمی‌شود، بلکه ویرگول «,» قبل از جمله معنای «اما» را می‌رساند. به نمونهٔ ذیل که از متن درس انتخاب شده است توجه کنید:

**Although** during the past few decades nearly the whole of the Islamic world has gained its political independence, the philosophical, cultural, artistic, political, economic, and social impact of the domination of the modern West continues in one way or another through the width and breadth of *dār al-islām*, threatening not only the traditional institutions of Islamic society, but the Islamic religion itself.

ملاحظه می‌شود که در این مثال اولین ویرگول به نشانهٔ تمام شدن قسمت اول جمله و شروع قسمت بعدی است که در ترجمه «اما» را اضافه می‌کنیم:

«اگر چه در طول چند دههٔ گذشته تقریباً سراسر دنیای اسلام استقلال سیاسی خود را به دست آورده است،

اما ...»

دو نمونهٔ دیگر

**Although** the messengers made men fearful of the hardships and perils of Resurrection and the harshness of the punishment there, some pay no attention to them and continue to commit sins.

**Although** *hadīth kudsī* is said to contain God's words, it differs from the Kur'ān.

نکته فوق برای تمام واژه‌ها و عبارات ذیل، علاوه بر *although*، نیز صادق است:

Though  
Even though  
Even if  
In spite of the fact that  
Despite of the fact that  
Notwithstanding (the fact) that

مثال:

**In spite of the fact that** the government was weak at that time, law and order were maintained.

**Notwithstanding the fact that** the government was weak at that time, law and order were maintained.

### New words and Expressions

Vocabulary	Meaning	Synonym
To confront (v)	مواجه شدن	To face
Assault (n)	هجمه	Sudden attack
Alien (adj.)	بیگانه	Foreign
Worldview	جهان بینی	
To challenge (v)	به چالش کشیدن	Difficult to do
Tenet (n)	آیین	Principle, Belief. Creed
To destroy (v)	از بین بردن	To damage
Century (n)	قرن	Hundred years
Decade (n)	دهه	Ten years
To gain (v)	به دست آوردن	To obtain, to get
Independent (adj.)	مستقل	Not influenced by others

Impact (n)	تأثیر	Effect, Influence
Domination (n)	سلطه	Ruling, Governing
Threatening (adj.)	تهدید کننده	Making fear
Ethos (n)	روحیات	Morality value
To incubate (v)	تکوین یافتن	To prepare
To spread (v)	گسترش یافتن	To expand
To journey (v)	سفر کردن	To have a trip, To travel
In quest of	در جست و جوی	In searching of
Confine (n)	مرز	Border, Limit



# Lesson Eleven

## Young Muslims

### Part Two

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## Young Muslims

The task of providing such a guide is made difficult not only by the complexity and chaos that characterizes the modern world, but also by the fact that parallel with the domination of the Muslim world by the West, Muslims have come to forget many aspects of their own religious teachings. The result of this conjunction of conditions is that many aspects of the Islamic tradition which are crucial for an in-depth understanding of the modern world and for providing Islamic answers to present day issues have come to be eclipsed and forgotten.

The Muslims of earlier generations not only did not suffer from many of the problems faced today, but were also more fully aware of many dimensions of the teachings of Islam which provided for them a complete worldview and satisfied their need for causality, for the explanation of the nature of things, and for the meaning of life.

### Question (1)

*Worldview* means ...?

- a) Our aim in life.
- b) Our questions about life.
- c) Our idea about creation of world.
- d) None of them.

What is needed, therefore, is first of all the reassertion of the eternal truths of Islam as revealed in the Noble Quran, explained and elucidated in the *Hadith* and *Sunnah* of the Blessed Prophet and commented upon by centuries of Muslim scholars and thinkers. This reassertion must present the heart of the Islamic message beyond all sectarian biases and divisions, and emphasize that unity which is the very heart of the Islamic message. But such a presentation requires a contemporary language which can be understood by Muslim youth, the great majority of whom have not experienced the traditional *madrasah* education and are therefore not familiar with the intellectual language of the classical Islamic texts, even though they may know Arabic or other Islamic languages well.

### Question (2)

*Unity* means ..... ?

- a) distance

- b) being joined together
- c) multiple
- d) divine

## Note

### جملات وصفی (Adjective Clauses) یا جملات موصولی (Relative Clauses)<sup>۷</sup>

بدون شک تاکنون به جمله‌هایی برخورد کرده‌اید که برای توصیف شخصی، شیئی، جایی، زمانی و علتی به کار می‌روند و به نوعی تکمیل‌کننده معنای جمله پیشین و مرتبط با آن هستند. این جمله‌ها، که به جمله‌های وصفی شهرت دارند، با ضمائر موصولی (موصول‌های) مشروح ذیل آغاز می‌شوند و آنچه را پیش از این نام بردیم، توصیف می‌کنند:

#### 1. A person                      who (whom or whose) / that

He paid the money to the man who / that had done the work.

He paid the man whom / that he had hired.

He paid the man from whom he had borrowed the money.

This is the man whose picture you saw.

#### 2. A thing                      which / that

Here is a book which / that describes animals.

The chair which / that he broke is being repaired.

She was wearing the coat for which she had paid \$2000.

#### 3. A time                      when

This is the year when the Olympic Games are held.

#### 1. A place                      where

Here is the house where I live.

#### 2. A reason                      why

Give me one good reason why you did that.

نمونه‌هایی از درس:

۷. برای تفصیل بحث ر.ک:

*Marcella Frank, Modern English, New York University, part II, chapter 3.*

The result of this conjunction of conditions is that many aspects of the Islamic tradition **which** are crucial for an in-depth understanding of the modern world and for providing Islamic answers to present day issues have come to be eclipsed and forgotten.

The Muslims of earlier generations not only did not suffer from many of the problems faced today, but were also more fully aware of many dimensions of the teachings of Islam **which** provided for them a complete worldview and satisfied their need for causality, for the explanation of the nature of things, and for the meaning of life.

This reassertion must present the heart of the Islamic message beyond all sectarian biases and divisions, and emphasize that unity **which** is the very heart of the Islamic message.

But such a presentation requires a contemporary language which can be understood by Muslim youth, the great majority of **whom** have not experienced the traditional *madrasah* education and are therefore not familiar with the intellectual language of the classical Islamic texts, even though they may know Arabic or other Islamic languages well.

در جلسات آینده به نکاتی چند در رابطه با عبارات موصولی خواهیم پرداخت.

### New Words and Expressions

Vocabulary	Meaning	Synonym
Task (n)	وظیفه	Function, Mission
Guide (n)	راهنما	Map, Illustration, Program
Complexity (n)	پیچیدگی	Chaos
Parallel (n)	توازن، تعادل	
Aspect (n)	بعد، وجه	Dimension
Conjunction (n)	ارتباط	Connection
Result (n)	نتیجه	Consequence
Crucial (adj.)	بسیار مهم	Very important, Basic
in-depth	عمیقاً	deeply
Issue (n)	موضوع، مسئله	Problem, Question, Subject
to eclipse (v)	به سردی گراییدن	to become dark, to become forgotten
to suffer (v)	متحمل شدن	to tolerate



to face (v)	مواجه شدن	to confront, to meet
Aware (adj.)	آگاه	
to satisfy (v)	مطلوب بودن	to be please, to be confident
Causality (n)	علیت	
Nature of things	ماهیت اشیا	Essence
to assert (v)	ادعا کردن	to claim
Reassertion (n)	عرضه مجدد	
Eternal (adj.)	جاودان	Forever, Everlasting
to elucidate (v)	روشن کردن	to make clear, to explain, to clarify
Blessed (adj.)	خجسته، مبارک	Pleased
Comment (n)	نظریه	Expression, Interpretation, Explaining
to present (v)	ارائه دادن	to render
Beyond (adv.)	فرا تر از	Much more than
Sectarian (adj.)	فرقه‌ای	
Bias (n)	تعصب	Prejudice, Dogma
Divisions (n)	تقسیمات	Parts
to emphasize (v)	تأکید کردن	to affirm



# Lesson Twelve

## Young Muslims Part Three

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## Young Muslims (Part Three)

Moreover, the guide for the Muslim to the modern world must be based on a thorough and in-depth knowledge of both the Western religious and intellectual tradition and the modern West.

It is not enough to make certain generalizations about Westerners being materialistic or dynamic, hedonistic or hardworking. The west must be understood in its core so that the development of modernism and the historical roots of ideologies and forces which are at play can be understood.

### Question (1)

*Dynamic* means ...

- a) active
- b) materialistic
- c) historian
- d) orientalist

The West has produced many orientalists who have studied Islam from their own point of view, but the Islamic world has produced very few occidentalists who can study the various aspects of Western civilization from its science to art, from religion to social behavior, from Islamic point of view.

Finally, on the basis of the truth of Islam and the nature of the modern world, a "map" can be drawn which can guide Muslims, especially the young, through this bewildering world of contending and opposing forces and anti-religious elements which make up the modern scene.

## Note

### اختصار در جملات وصفی

در جلسات پیشین به جمله‌های وصفی اشاره کردیم. در این جا قصد داریم تا به یکی از نکات مهم و بسیار کاربردی که بسیاری از خوانندگان متون انگلیسی به ویژه متون تخصصی در درک و ترجمه آن دچار اشکال فراوان هستند، پردازیم؛ چرا که در متون انگلیسی واژه‌ها و جمله‌ها به کوتاه‌ترین وجه ممکن نوشته می‌شوند تا در کم‌ترین عبارت بیش‌ترین و بهترین معنا القا شود. آن نکته این است که جمله‌ی وصفی در بسیاری از موارد به صورت خلاصه نوشته می‌شود؛ به این معنا که موصول (wh) آن حذف و از حالت یک جمله‌ی وصفی به عبارتی

خلاصه و کوتاه، که با استفاده از وجه وصفی فعل اصلی با همان معنای پیشین ساخته شده، تبدیل می‌شود. پیش از آن که به توضیح این نکته بپردازیم باید بدانیم که وجه وصفی بر دو گونه است:<sup>۸</sup>

۱. وجه وصفی فاعلی (present participle)

۲. وجه وصفی مفعولی (past participle)

برای ساختن وجه وصفی فاعلی به آخر مصدر ساده، ing اضافه می‌کنیم:

### writing, coming, washing, teaching

برای ساختن وجه وصفی مفعولی از شکل سوم فعل استفاده می‌کنیم:

### written, washed, taught

نکته‌ای که در این درس مورد نظر است این است که در وجه وصفی فاعلی و مفعولی برای اختصار و زیبایی جمله‌ها در بیش‌تر مواقع جمله وصفی از حالت wh دار خود خارج و تا حد امکان خلاصه می‌شود. برای آنکه ترجمه‌ای دقیق داشته باشیم آن را به همان صورت اصلی‌اش ترجمه می‌کنیم.

#### ۱. وجه وصفی فاعلی (present participle)

در حالت اول یعنی در وجه وصفی فاعلی دو حالت برای فعل متصور است:<sup>۹</sup>  
الف) فعل استمراری؛ نمونه:

The woman **who is washing** the dishes is our new cook.

The woman **washing** the dishes is our new cook.

ب) فعل حال ساده؛ نمونه:

Anyone **who violates** this law will be punished.

Anyone **violating** this law will be punish.

در تمامی حالات برای اختصار جملات وصفی در حالت اول؛ یعنی استمراری معلوم و مجهول، موصول به همراه to be پس از آن حذف می‌شود. و در حالت دوم؛ یعنی فعل حال ساده، موصول حذف و فعل از حال ساده به فعل ing دار تبدیل می‌شود.

مثال‌هایی از متن جلسات ۸، ۹ و ۱۱:

a) It is a simple and uncomplicated religion, **giving (which gives)** one maximum freedom without encroaching on the freedom of others.

b) There are 114 chapters, and 6226 verses, **containing (which contains)** 99,464 words made up of 3, 30, 110 letters.

c) A tradition **telling (that tells)** that on the Day of Resurrection God will say, "O son of Adam, I was sick and you did not visit me."

در جلسه آینده به وجه وصفی مفعولی (past participle) خواهیم پرداخت.

۸. ر.ک: مدیری، احمد حسین، گرامر کامل انگلیسی، امیرکبیر، تهران، ۱۳۶۵، نوبت چهارم، ص ۲۹۷ و ۲۹۸.

۹. برای تفصیل بحث ر.ک:

Marcella Frank, *Modern English, New York University, part II, chapter 5.*

## New Words and Expressions

Vocabulary	Meaning	Synonym
Thorough (adj.)	سرتاسر	Whole
Based on	وابسته به	Depend on
Certain (adj.)	مشخص	Specific
Generalizations (n)	کلیات	
Materialist (n)	مادی‌گرا	Believe in pecuniary matters
Hedonistic (adj.)	شهوته‌ران	
Core (n)	مرکز	Center
At play	فعال	Active
Orientalist (adj.)	خاورشناس	
Occidentalist (adj.)	غرب‌پژوه	
Various (adj.)	متنوع	Different
to draw (v)	ترسیم کردن	to design
Bewildering (adj.)	حیران‌کننده، گیج‌کننده	Confusing
to contend (v)	مبارزه کردن	to struggle
to oppose (v)	مخالفت کردن	
to make up (v)	ساختن، تشکیل دادن	to form, to create
Scene (n)	مدل، حالت	Form, Model

# Lesson Thirrtten

## Young Muslims

### Part four

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## Young Muslims

With the criteria of truth provided by Islam at hand, one can be discerning when confronted with the various components of the present day world.

One can understand the challenges posed by different forces and ideologies to the Islamic worldview and seek to provide an Islamic answer to them.

One can moreover, obtain the necessary intellectual and moral armor to survive and function in the modern world without losing one's faith and even to have the possibility of presenting the challenge of Islam itself as a living faith capable of providing meaning for human life to a world which has lost its direction and orientation.

### Question (1)

*Armor* means?

- a) Intellectual
- b) Possibility
- c) Direction
- d) Protection

The chapters which follow seek to carry out this program in a language which is fairly simple rather than being excessively scholarly. This book addresses primarily Muslim youth who are confronting various facets of the modern world through their educational and social experience and not the established of Islam or those who have not been affected by the advent of modernism.

## Research

We hope that this humble effort will help those to whom it is addressed to understand better the world in which Allah has placed them and to be able to carry the torch of Islam in that world as our ancestors did in the many centuries which separate us from the advent of the Quranic revelation. The task may seem more difficult today than ever before, but with the aid of Allah even what is difficult can be achieved.

In conclusion we wish to thank Mr. Sahl Kabbani whose generous support has made this book possible. May his efforts be rewarded by Him who is the Source of all blessings.

Wa mā tawfīqī illā bilāh  
Seyyed Hossein Nasr  
Washington, D.C



## Note

### Who + to be + p.p.

از جمله نکته‌های مهم در ساختارشناسی عبارتهای انگلیسی آن است که در جمله‌های موصولی هرگاه ترکیب «موصول + to be + اسم مفعول» به کار رود، در بیش‌تر موارد «موصول» و «to be» حذف می‌شوند. به نمونه ذیل توجه کنید:

The prisoner who was arrested last year is speaking on TV.

با حذف موصول و to be خواهیم داشت:

The prisoner arrested last year is speaking on TV.

این کاربرد باعث زیبایی و اختصار جمله‌ها می‌شود.

### نمونه‌هایی از متن درس

With the criteria of truth **provided (which is provided)** by Islam at hand, one can be discerning when confronted with the various components of the present day world.

One can understand the challenges **posed (which are posed)** by different forces and ideologies to the Islamic worldview and seek to provide an Islamic answer to them.

### New Words and Expressions

Vocabulary	Meaning	Synonym
Criteria (n)	معیار، محک	Factor
At hand	در دسترس	Accessible
To discern (v)	با دقت بررسی کردن	To recognize, To see clearly
To confront (v)	مواجه شدن	To face to; To encounter
Component (n)	جزء، بُعد	Part
To obtain (v)	به دست آوردن	To get; To earn; To gain
Armor (n)	سپر	Protection
To survive (v)	باقی ماندن	To remain
To lose (v)	گم کردن، از دست دادن	To waste, To leave up
Capable (adj.)	توانا	Able to

Direction (n)	راه	Way; path
Orientation (n)	جهت، هدف	Aim; Goal; Point.
To carry out (v)	انجام دادن	To perform
Fairly simple	نسبتاً ساده	
Excessively (adv.)	به تندی، به شدت	Extremely; Severely
Scholarly (adj.)	عالمانه	Wisely
To address (v)	خطاب کردن	To call for
Primarily (adv)	در آغاز	Firstly; At first
Facet (n)	بعد، جهت	Aspect; Dimension
To affect (v)	تأثیر گذاشتن	To have on influence
Advent (n)	ظهور	
phenomena(n)	پدیده	

# Lesson Fourteen

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## Chapter 1

### AL-FAATEHAH

#### (THE OPENING)

In the name of Allah, the beneficent, the merciful (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١)

All praise is due to Allah, the lord of the worlds (2)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢)

The beneficent, the merciful (3)

الرَّحْمَنُ الرَّحِيمِ (٣)

Master of the day of judgment (4)

مَالِكِ يَوْمِ الدِّينِ (٤)

Thee do we serve and thee do we beseech for help (5)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (٥)

Keep us on the right path (6)

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦)

The path of those upon whom thou hast bestowed favours. Not (the path) of those upon whom thy wrath is brought down, nor of those who go astray (7)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَالضَّالِّينَ (٧)

## Chapter 97

### AL-QADR

#### (MAJESTY)

In the name of Allah, Most Gracious, Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surely we revealed it on the grand night. (1)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ (١)

And what will make you comprehend what the grand night. (2)

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ (٢)

The grand night is better than a thousand months. (3)

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ (٣)

The angels and Gabriel descend in it by the permission of their lord for every affair. (4)

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ

مِنْ كُلِّ أَمْرٍ (٤)

Peace! it is till the break of the morning. (5)

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ (٥)

## Chapter 103

### AL-ASR

#### (THE TIME)

In the name of Allah, Most Gracious, Most Merciful

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I swear by the time, (1)

وَالْعَصْرِ (١)

Most surely man is in loss, (2)

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢)

Except those who believe and do good, and  
enjoin on each other truth, and enjoin on each  
other patience (3)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ  
وَتَوَّصُوا بِالصَّبْرِ (۳)

## Note

### کاربرد ضمایر موصولی به عنوان مفعول حرف اضافه ( Relative Pronouns as Objects of Prepositions)

اگر فعل جمله وصفی مشتمل بر حرف اضافه‌ای باشد که به مرجع ضمیر موصولی بر می‌گردد، حرف اضافه را پیش از موصول قرار می‌دهند. مثال:

The doctor **to whom** she sent her friend is a well-known specialist.

حرف اضافه sent است که به جهت برگشت آن به موصول، پیش از موصول قرار داده شده است.

The tree **under which** he is standing is a very old one.

حرف اضافه stand است که به جهت برگشت آن به موصول، پیش از موصول قرار داده شده است.

The company **for which** she works employs many people.

حرف اضافه work است.

Prof. Hamidi, **about whom** everyone is talking these days, has written a very controversial book.

حرف اضافه talk است.

### نمونه‌هایی از متن این جلسه و جلسه پیشین

The path of those **upon whom** thou hast bestowed favours.

Not (the path) of those **upon whom** thy wrath is brought down, nor of those who go astray.

We hope that this humble effort will help those **to whom** it is addressed to understand better the world **in which** Allah has placed them and to be able to carry the torch of Islam in that world as our ancestors did in the many centuries which separate us from the advent of the Quranic revelation.

### New Words and Expressions

Vocabulary	Meaning	Synonym
Praise (n)	ستایش	Adoration; Worshipping; Thanks
Due to	به خاطر	For to; Just for
Master (n)	صاحب	Owner
Judgment (n)	جزا	

To serve (v)	پرستیدن	To adore; To obey
To beseech (v)	تمنا کردن	To ask; To request
Path (n)	مسیر	Way
To keep (v)	حفظ کردن	To maintain; To resist; To hold
To bestow (v)	عطا کردن	To give; To present
Favor (n)	نعمت	Gift
Wrath (n)	خشم	
To bought down (v)	فرود آمدن	To fall down
To go astray (v)	گمراه شدن	To become mislead
Majesty(n)	باعظمت	Dignity; Highness; Honor
To reveal (v)	نازل شدن	To send down; To fall down
Grand (adj.)	بزرگ	Great; Blessed
Comprehension (n)	درک	Understand fully; Deep understanding
To descend (v)	فرود آمدن	To reveal; To send down
Break of	مطلع، آغاز	
Permission (n)	اجازه	Allowance; Admission
Affair (n)	امور	Things





# Lesson Fifteen

## Ḥadīth Ḳudsī

### Part One

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## Ḥadīth Ḳudsī

(Sacred, or holy tradition), also called *ḥadīth ilāhī*, or *rabbānī* (divine tradition), is a class of traditions which give words spoken by God, as distinguished from *ḥadīth nabawī* (prophetical tradition) which gives the words of the Prophet.

Although *ḥadīth ḳudsī* is said to contain God's words, it differs from the Ḳur'ān which was revealed through the medium of Gabriel, is inimitable, is recited in the *ṣalāt*, and may not be touched or recited by the ceremonially unclean.

*Ḥadīth ḳudsī* does not necessarily come through Gabriel, but may have come through inspiration (*ilhām*), or in a dream. One statement, not generally accepted, says God revealed these traditions to the Prophet on the night of the *Mi'rādī*. The words are not God's exact words, but express their meaning. They may not be used in *ṣalāt*, and there is no harm if one touches them when ceremonially unclean. Disbelief in the Ḳur'ān is infidelity, but this does not apply to *ḥadīth ḳudsī*.

When quoting a *ḥadīth ḳudsī* one must not say simply, "God said" as when quoting the Ḳur'ān, but either, "God's messenger said in what he related from his Lord", or, "God most high said in what God's messenger related from Him."

Some of these traditions quite clearly have their source in the Bible. For example, "what eye has not seen, nor ear heard, nor has entered into the heart of man" (cf. Isaiah lxiv, 4; 1 Cor. ii, 9), and a tradition telling that on the Day of Resurrection God will say, "O son of Adam, I was sick and you did not visit me", continuing on the lines of Matthew xxv, 41 ff.

## Notes

### طریقهٔ ارجاع به کتب مقدس

رایج آن است که در ارجاع به کتب مقدس همچون انجیل و قرآن کریم، سوره (chapter) را با اعداد رومی و آیه (verse) را با اعداد انگلیسی نمایش می‌دهند. مثال:

Isaiah lxiv, 4

یعنی: کتاب اشعی، سورهٔ شصت و چهار، آیهٔ چهار

Matthew xxv, 41 ff

یعنی: کتاب متی، سورهٔ بیست و پنج، آیهٔ ۴۱ به بعد

### اعداد رومی

xv	پانزده	i	یک
xvi	شانزده	ii	دو
xvii	هفده	iii	سه

xviii	هجده	iv	چهار
ixx	نوزده	v	پنج
xx	بیست	vi	شش
xxx	سی	vii	هفت
xl	چهل	viii	هشت
l	پنجاه	ix	نه
lx	شصت	x	ده
lxx	هفتاد	xi	یازده
lxxx	هشتاد	xii	دوازده
x c	نود	xiii	سیزده
c	صد	xiv	چهارده

### New Words and Expressions

Vocabulary	Meaning	Synonym
Inimitable (adj.)	غیر قابل تقلید	Can not be followed
Sacred (adj.)	مقدس	Holy, Honorable, Respected
to contain (v)	در بر داشتن	to conclude
to differ (v)	متفاوت بودن	to distinct
to recite (v)	تلاوت کردن	to say aloud to read in a specific way
Inspiration (n)	الهام	Revelation
Statement (n)	روایت، حدیث، نظر	Report, Sentence
to express (v)	بیان کردن	to paraphrase, to say
Exact (adj.)	دقیق	minute
to apply	استفاده کردن، بهره بردن	to use
to quote (v)	نقل کردن	to report



# Lesson Sixteen

## Ḥadīth Ḳudsī

### Part Two

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## Ḥadīth Ḳudsī

The *ḥadīth ḳudsī* do not form a separate group in the books of tradition, but some collections have been compiled from the six Sunnī books and, more commonly, from others. The largest collection, *al-Ithāfāt al-saniyya fi 'l-aḥādīth al-ḳudsiyya*, by Muhammad al-Madanī, or al-Madyanī (d. 881/1476), publ. Ḥaydarābād 1323/1905, contains 858 traditions divided in three groups: (1) those beginning with *ḳāla*; (2) those beginning with *yakūlu*; (3) those given alphabetically, this last containing 603.

The *isnād* is not given, but as the collection from which each tradition comes is mentioned, those who desire can find its *isnād* there.

A collection of 101 *ḳudsī* traditions entitled *Mishkāt al-anwār* by Muḥyi 'l-Dīn Ibn al-'Arabi (d. 638/1240) was published in Aleppo (1346/1927) along with a collection of 40 compiled by Mullā 'Alī al-Ḳārī' (d. 1014/1605). Ibn al-'Arabi, who divides his collection into three parts, two of 40 traditions and one of 21, gives a full *isnād* in the first, sometimes in the second, and usually in the third. 'Alī al-Ḳārī' merely mentions the Companion reputed to have heard the tradition from the Prophet. Another collection, not published, is by 'Abd al-Ra'ūf Muhammad b. Tādj al-Dīn al-Munāwī (d. 1031/1621). It is divided into two parts (cf. Ḥaḍīdjī *khalīfa*, ed. Flügel, I, 150 f.), the first with traditions beginning with *ḳāla* and the second arranged in alphabetical order.

It would appear that al-Munāwī, whose smaller work has the same title as al-Madanī's, was largely dependent on that work.

## Note

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### New words and expressions

Vocabulary	Meaning	Synonym
To separate (v)	جدا کردن	Distinct
To compile (v)	جمع آوری کردن	To retain
More commonly (adv.)	اغلب	More often; Mostly
Isnad (n)		Chain of transmitters
To entitle (v)	عنوان دار شدن	
Merely (adv.)	فقط، صرفاً	Only
To mention (v)	گفتن، اشاره کردن به	To say
Companion (n)	همنشین، مصاحب	Somebody who accompanies with another
To repute (v)	شهرت داشتن	

