



PNU University

Mystical Texts in English (2)

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امروزه کتاب‌خوانی و علم‌آموزی، نه تنها یک وظیفه‌ی ملی، که یک واجب دینی است.

مقام معظم رهبری

در عصر حاضر یکی از شاخصه‌های ارزیابی رشد، توسعه و پیشرفت فرهنگی هر کشوری میزان تولید کتاب، مطالعه و کتاب‌خوانی مردم آن مرز و بوم است. ایران اسلامی نیز از دیرباز تاکنون با داشتن تمدنی چندهزارساله و مراکز متعدد علمی، فرهنگی، کتابخانه‌های معتبر، علما و دانشمندان بزرگ با آثار ارزشمند تاریخی، سرآمد دولت‌ها و ملت‌های دیگر بوده و در عرصه‌ی فرهنگ و تمدن جهانی به‌سان خورشیدی تابناک همچنان می‌درخشد و با فرزندان نیک‌نهاد خویش هنرنمایی می‌کند. چه کسی است که در دنیا با دانشمندان فرزانه و نام‌آور ایرانی همچون ابوعلی سینا، ابوریحان بیرونی، فارابی، خوارزمی و ... همچنین شاعران برجسته‌ای نظیر فردوسی، سعدی، مولوی، حافظ و ... آشنا نباشد و در مقابل عظمت آنها سر تعظیم فرود نیاورد. تمامی این افتخارات ارزشمند، برگرفته از میزان عشق و علاقه فراوان ملت ما به فراگیری علم و دانش از طریق خواندن و مطالعه منابع و کتاب‌های گوناگون است. به شکرانه‌ی الهی، تاریخ و گذشته ما، همیشه درخشان و پر بار است. ولی اکنون در این زمینه در چه جایگاهی قرار داریم؟ آمار و ارقام ارائه‌شده از سوی مجامع و سازمان‌های فرهنگی در مورد سرانه‌ی مطالعه‌ی هر ایرانی، برایمان چندان امیدوارکننده نمی‌باشد و رهبر معظم انقلاب اسلامی نیز از این وضعیت بارها اظهار گله و ناخشنودی نموده‌اند.

کتاب، دروازه‌ای به سوی گستره‌ی دانش و معرفت است و کتاب خوب، یکی از بهترین ابزارهای کمال بشری است. همه‌ی دستاوردهای بشر در سراسر عمر جهان، تا آنجا که قابل کتابت بوده است، در میان دست‌نوشته‌هایی است که انسان‌ها پدید آورده و می‌آورند. در این مجموعه‌ی بی‌نظیر، تعالیم الهی، درس‌های پیامبران به بشر، و همچنین علوم مختلفی است که سعادت بشر بدون آگاهی از آنها امکان‌پذیر نیست. کسی که با دنیای زیبا و زندگی‌بخش کتاب ارتباط ندارد بی‌شک از مهم‌ترین دستاورد انسانی و نیز از بیشترین معارف الهی و بشری محروم است. با این دیدگاه، به‌روشنی می‌توان ارزش و مفهوم رمزی عمیق در این حقیقت تاریخی را دریافت که اولین خطاب خداوند متعال به پیامبر گرامی اسلام (ص) این است که «بخوان!» و در اولین

سوره‌ای که بر آن فرستاده‌ی عظیم‌الشان خداوند، فرود آمده، نام «قلم» به تجلیل یاد شده‌است: «اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ» در اهمیت عنصر کتاب برای تکامل جامعه‌ی انسانی، همین بس که تمامی ادیان آسمانی و رجال بزرگ تاریخ بشری، از طریق کتاب جاودانه مانده‌اند.

دانشگاه پیام‌نور با گستره‌ی جغرافیایی ایران شمول خود با هدف آموزش برای همه، همه‌جا و همه‌وقت، به‌عنوان دانشگاهی کتاب‌محور در نظام آموزش عالی کشورمان، افتخار دارد جایگاه اندیشه‌سازی و خردورزی بخش عظیمی از جوانان جویای علم این مرز و بوم باشد. تلاش فراوانی در ایام طولانی فعالیت این دانشگاه انجام پذیرفته تا با بهره‌گیری از تجربه‌های گرانقدر استادان و صاحب‌نظران برجسته کشورمان، کتاب‌ها و منابع آموزشی درسی شاخص و خودآموز تولید شود. در آینده هم، این مهم با هدف ارتقای سطح علمی، روزآمدی و توجه بیشتر به نیازهای مخاطبان دانشگاه پیام‌نور با جدیت ادامه خواهد داشت. به‌طور قطع استفاده از نظرات استادان، صاحب‌نظران و دانشجویان محترم، ما را در انجام این وظیفه‌ی مهم و خطیر یاری‌رسان خواهد بود. پیشاپیش از تمامی عزیزانی که با نقد، تصحیح و پیشنهادهای خود ما را در انجام این وظیفه‌ی خطیر یاری می‌رسانند، سپاسگزاری می‌نماییم. لازم است از تمامی اندیشمندانی که تاکنون دانشگاه پیام‌نور را منزلگاه اندیشه‌سازی خود دانسته و ما را در تولید کتاب و محتوای آموزشی درسی یاری نموده‌اند، صمیمانه قدردانی گردد. موفقیت و بهروزی تمامی دانشجویان و دانش‌پژوهان عزیز آرزوی همیشگی ما است.

دانشگاه پیام‌نور

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Preface

The aim of this book is improving the ability of students in dealing with English texts in their own specific area. Students need to read a considerable amount of reading materials in order to improve their comprehension, reading fluency, and other skills. This book is expected to give its users a good opportunity to practice reading through working with a wide variety of texts. One of the fundamental assumptions of this book is that improving students' expertise in reading texts in their disciplinary area is contingent upon dealing with a wide variety of texts and reading exercises.. Reading passages used in this book have been for the most part taken from one major source: *The Encyclopedia of Religion*. The outline of the book is described below.

At the very beginning of every unit, general and behavioral objectives are introduced. To help students get an overview of each reading passage, they are introduced to passage main points so that can come to an overall understanding of the text . Most likely, one of the most distinctive features of this book is its extensive coverage of new words and their definitions. The reading passages students encounter in this book are relatively long and usually have a wide variety of new words which may be unknown to most students. An attempt has been made to illuminate the meanings of such words along with some other useful information such as their parts of speech or where necessary, their usages. Following new words is the main part of each unit, where there is the reading passage. Each of the passages is

followed by two groups of exercises: **Comprehension Exercises and Language Exercises**: The former include **True-False Items** and **Multiple-Choice Items** while the latter include **Sentence Completion**, **Matching Exercise** and the **Close Test**. The purpose of these exercises is to help students check their understanding of the passage and also, improve their language information.

Finally, each unit ends with two **Translation Exercises**. In part one, students are asked to translate a text they have already read. In part two, students should try to find appropriate Persian equivalents for some new words they were introduced at the beginning of the unit. Of course, it must be mentioned that there is a glossary at the end of the book, where students can find the alphabetical list of all new words with their corresponding Persian equivalents. Needless to say, like other textbooks published in **Payame Noor University**, all answers for different exercises have been provided before the Glossary to help students check their own answers.

I hope this book can take students one step further towards a good understanding of texts in their specific disciplinary area. I would be glad if I could receive valuable feedback from students, colleagues, or other interested readers using this book.

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First of all, I would like to express my deepest gratitude to Mrs. *Fahimeh Niknazar* for helping me throughout preparing this textbook.

Unit One

Trust In God

General Objectives

This unit describes the role of the idea of 'trust in God' in the thoughts of some leading mystic figures. Helping students get familiar with the major ideas and coming to a relatively good understanding of the passage are the other objectives.

Behavioral Objectives

After carefully reading this unit, you are expected to:

1. Read the passage correctly with good understanding and do Comprehension Exercises 1-2,
2. Translate some parts of the text and read between lines, and
3. Find the rhetorical features of the text.

2 Mystical Texts in English (2)

New words and their definitions

abiding

adj.

(of a feeling or belief) lasting for a long time and not changing

The final stage of *fana* forms the prelude to *baqa*, continuance or **abiding** in God.

abstraction

n.

the state of thinking deeply about something and not paying attention to what is around you

She was gazing in **abstraction** at the far corner of the room.

acquiescence

n.

the fact of being willing to do what somebody wants and to accept their opinions, even if you are not sure that they are right

There was general **acquiescence** in the UN sanctions.

allot

v.

give time, money, tasks, etc. to somebody/something as a share of what is available

I managed to **allot** my money to the orphans.

amputate

v.

cut off somebody's arm, leg or finger in a medical operation

They may have to **amputate**.

ashore

adv.

towards, onto or on land, having come from an area of water such as the sea or a river

The cruise included several days **ashore**.

behoove

v.

it is right or necessary for somebody to do something

It **behooves** us to study these findings carefully.

beware

v.

if you tell somebody to beware, you are warning them that somebody/something is dangerous and that they should be careful

Motorists have been warned to **beware** of icy roads.

breach

n.

an action that breaks an agreement to behave in a particular way

His action was accounted a **breach** of trust.

cessation

n.

the stopping of something; a pause in something

Mexico called for an immediate **cessation** of hostilities.

cleave

v.

stick close to something/somebody

Whosoever cleaves to any one of them must needs **cleave** to them all.

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corrupt

adj.

(of behavior) dishonest or immoral; (of people) willing to use their power to do dishonest or illegal things in return for money or to get an advantage

The whole system is inefficient and **corrupt**.

drone

n.

a person who is lazy and gives nothing to society while others work

He is a useless **drone**.

drown

v.

die because you have been underwater too long and cannot breathe; to kill somebody in this way

Two children **drowned** after falling into the river.

exertion

n.

physical or mental effort; the act of making an effort; the use of power to make something happen;

He needed to relax after the **exertion** of a busy day at work.

gangrene

n.

the decay that takes place in a part of the body when the blood supply to it has been stopped because of an illness or injury

Gangrene set in and he had to have his leg amputated.

habitual

adj.

usual or typical of somebody/something;
done, often in a way that is annoying or
difficult to stop

They waited for his **habitual** response.

hypocrite

n.

a person who pretends to have moral
standards or opinions that they do not
actually have

Charles was a liar and a **hypocrite** who married her for money.

impair

v.

damage something or make something
worse

His age **impaired** his chances of finding a new job.

initiative

n.

the ability to decide and act on your own
without waiting for somebody to tell
you what to do; the power or
opportunity to act and gain an advantage
before other people do

She did it on her own **initiative**.

jot

n.

used to mean ‘not even a small amount’
when you are emphasizing a negative
statement

There is not a **jot** of truth in what he says.

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prelude

n.

an action or event that happens before another more important one and forms an introduction to it

Her ideas forms a **prelude** for a new period.

prey

v.

harm somebody who is weaker than you, or make use of them in a dishonest way to get what you want

Bogus social workers have been **preying** on old people living alone.

provender

n.

dry food for domestic animals; feed

Do ye not seek from God the **provender** of tomorrow.

rapt

adj.

so interested in one particular thing that you are not aware of anything else

She listened to the speaker with **rapt** attention.

reap

v.

cut and collect a crop, especially corn, from a field; obtain something, especially something good, as a direct result of something that you have done

Their allotted portion would come to them as surely as it comes to the birds, which neither sow nor **reap**.

sincere

adj.

(of feelings, beliefs or behavior) showing what you really think or feel; genuine; (of a person) saying only what you really think or feel; honest

When you have established **sincere** belief in the unity of God, it behooves you to be satisfied with Him.

strive

v.

try very hard to achieve something or to defeat something

We encouraged all members to **strive** for the highest standards.

subsistence

n.

the state of having just enough money or food to stay alive

Many families are living below the level of **subsistence**.

venerate

v.

have and show a lot of respect for somebody/ something, especially somebody/ something that is considered to be holy or very important; revere

He has taken to himself another god to honor and **venerate**.

volition

n.

the power to choose something freely or to make your own decisions

They left entirely of their own **volition**.

Passage main points

*The Sufi who has eradicated self-will is said, in technical language, to have reached the 'stages' of 'acquiescence' or 'satisfaction' (*rida*) and 'trust in God' (*tawakkul*).

*"Trust in God,' in its extreme form, involves the renunciation of every personal initiative and volition; total passivity like that of a corpse in the hands of the washer who prepares it for burial.

*When you have established sincere belief in the unity of God and trust in Him, it behooves you to be satisfied with Him and not to be angry on account of anything that vexes you. Beware of anger! Let your heart be with Him always, let it not be withdrawn from Him for a single moment."

Reading Passage

Trust In God

The Sufi who has eradicated self-will is said, in technical language, to have reached the 'stages' of 'acquiescence' or 'satisfaction' (*rida*) and 'trust in God' (*tawakkul*).

A dervish fell into the Tigris. Seeing that he could not swim, a man on the bank cried out, "Shall I tell some one to bring you ashore?" "No," said the dervish. "Then do you wish to be drowned?" "No." "What, then, do you wish?" The dervish replied, "God's will be done! What have I to do with wishing?"

'Trust in God,' in its extreme form, involves the renunciation of every personal initiative and volition; total passivity like that of a corpse in the hands of the washer who prepares it for burial; perfect indifference towards anything that is even remotely connected with one's self. A special class of the ancient Sufis took their name from this 'trust,' which they applied, so far as they were

able, to matters of everyday life. For instance, they would not seek food, work for hire, practice any trade, or allow medicine to be given them when they were ill. Quietly they committed themselves to God's care, never doubting that He, to whom belong the treasures of earth and heaven, would provide for their wants, and that their allotted portion would come to them as surely as it comes to the birds, which neither sow nor reap, and to the fish in the sea, and to the child in the womb.

These principles depend ultimately on the Sufistic theory of the divine unity, as is shown by Shaqiq of Balkh in the following passage:

"There are three things which a man is bound to practice. Whosoever neglects any one of them must needs neglect them all, and whosoever cleaves to any one of them must needs cleave to them all. Strive, therefore, to understand, and consider heedfully,

"The *first* is this, that with your mind and your tongue and your actions you declare God to be One; and that, having declared Him to be One, and having declared that none benefits you or harms you except Him, you devote all your actions to Him alone. If you act a single jot of your actions for the sake of another, your thought and speech are corrupt, since your motive in acting for another's sake must be hope or fear; and when you act from hope or fear of other than God, who is the lord and sustainer of all things, you have taken to yourself another god to honor and venerate.

"*Secondly*, that while you speak and act in the sincere belief that there is no God except Him, you should trust Him more than the world or money or uncle or father or mother or any one on the face of the earth.

"*Thirdly*, when you have established these two things, namely, sincere belief in the unity of God and trust in Him, it behooves you to be satisfied with Him and not to be angry on account of anything that vexes you. Beware of anger! Let your heart be with Him always, let it not be withdrawn from Him for a single moment."

The 'trusting' Sufi has no thought beyond the present hour. On one occasion Shaiq asked those who sat listening to his discourse:

"If God causes you to die to-day, think ye that He will demand from you the prayers of to-morrow?" They answered: "No; how should He demand from us the prayers of a day on which we are not alive?" Shaiq said: "Even as He will not demand from you the prayers of to-morrow, so do ye not seek from Him the provender of to-morrow. It may be that ye will not live so long."

In view of the practical consequences of attempting to live 'on trust,' it is not surprising to read the advice given to those who would perfectly fulfill the doctrine: "Let them dig a grave and bury themselves." Later Sufis hold that active exertion for the purpose of obtaining the means of subsistence is quite compatible with 'trust,' according to the saying of the Prophet, "Trust in God and tie the camel's leg." They define *tawakkul* as an habitual state of mind, which is impaired only by self-pleasing thoughts; *e.g.* it was accounted a breach of 'trust' to think Paradise a more desirable place than Hell.

What type of character is such a theory likely to produce? At the worst, a useless drone and hypocrite preying upon his fellow-creatures; at the best, a harmless dervish who remains unmoved in the midst of sorrow, meets praise and blame with equal indifference, and accepts insults, blows, torture, and death as mere incidents in the eternal drama of destiny. This cold morality, however, is not the highest of which Sufism is capable. The highest morality springs from nothing but love, when self-surrender becomes self-devotion.

I. Comprehension Exercises

(1) True/ False Items: Use the information in the passage and write T if the sentences are true and F if they are False.

1. While you speak and act in the sincere belief that there is no God except Him, you should trust the world or money or uncle or father or mother or any one on the face of the earth more than Him.
2. The highest morality springs from nothing but love, when self-surrender becomes self-devotion.
3. 'Trust in God involves perfect indifference towards anything that is even remotely connected with one's self.
4. Later Sufis hold that active exertion for the purpose of obtaining the means of subsistence is quite compatible with 'trust,' according to the saying of the Prophet, "Trust in God and tie the camel's leg."
5. When you have established these two things, namely, sincere belief in the unity of God and trust in Him, it behooves you not to be satisfied with Him and to be angry on account of anything that vexes you.
6. The 'trusting' Sufi has no thought beyond the present hour.
7. A special class of the ancient Sufis took their name from this 'trust,' which they applied, so far as they were able, to matters of everyday life. They would not seek food, work for hire, practice any trade.
8. In view of the practical consequences of attempting to live 'on trust,' it is not surprising to read the advice given to those who would perfectly fulfill the doctrine: "Let them dig a grave and bury themselves."

(2) Multiple-Choice Items: Choose the best answer.

1. Beware of anger! Let your heart be with Him always, let it not be from Him for a single moment."

a) withdrawn	b) whispered
c) wept	d) written

2. What type of character is such a theory likely to produce? At the best, a harmless dervish who remains unmoved in the midst of sorrow, meets praise and with equal indifference.
a) fame
b) name
c) flame
d) blame
3. The Sufi who has eradicated self-will is said, in technical language to have reached the 'stages' of '.....' or 'satisfaction' (*rida*) and 'trust in God' (*tawakkul*).
a) repentance
b) trust in God
c) acquiescence
d) poverty
4. 'Trust in God,' in its extreme form, involves the renunciation of every personal initiative and; total passivity like that of a corpse in the hands of the washer who prepares it for burial.
a) volition
b) violet
c) velvet
d) vileness
5. If you act a single jot of your actions for the sake of another, your thought and speech are
a) choral
b) corrupt
c) coward
d) communal
6. Later Sufis hold that active for the purpose of obtaining the means of subsistence is quite compatible with 'trust'.
a) execution
b) evolution
c) evaluation
d) exertion
7. Shaiq of Balkh said: "There are three things which a man is bound to practice,.....to understand, and consider heedfully".
a) strive
b) string
c) survive
d) seduce
8. A group of Sufis believed that their allotted portion would come to them as surely as it comes to the birds, which neither sow nor, and to the fish in the sea, and to the child in the womb.
a) rail
b) recur
c) refine
d) reap

II. Language Exercises

(1) Sentence Completion: Complete the following sentences by the words given below.

**behooves, sincere, provender, ashore, jot, impaired, cleaves,
allotted, hypocrite, venerate**

1. There are three things which a man is bound to practice. Whosoever neglects any one of them must needs neglect them all, and whosoever to any one of them must needs cleave to them all.
2. A dervish fell into the Tigris. Seeing that he could not swim, a man on the bank cried out, "Shall I tell some one to bring you?"
3. What type of character is such a theory likely to produce? At the worst, a useless drone and preying upon his fellow-creatures.
4. Shaqiq said: "Even as He will not demand from you the prayers of to-morrow, so do ye not seek from Him the of to-morrow. It may be that ye will not live so long."
5. Later Sufis define *tawakkul* as an habitual state of mind, which is only by self-pleasing thoughts; *e.g.* it was accounted a breach of 'trust' to think Paradise a more desirable place than Hell.
6. Since your motive in acting for another's sake must be hope or fear; and when you act from hope or fear of other than God, who is the lord and sustainer of all things, you have taken to yourself another god to honor and
7. While you speak and act in the belief that there is no God except Him, you should trust Him more than the world or money.
8. Quietly a special class of the ancient Sufis committed themselves to God's care, never doubting that He, to whom belong the treasures of earth and heaven, would provide for their wants, and that their portion would come to them as surely as it comes to the birds.
9. If you act a single of your actions for the sake of another, your thought and speech are corrupt.