



**PNU University**

# **English for Students of Theology (1)**

(Department of Theology)

**Alireza Jalali Ph.D**

## بسم الله الرحمن الرحيم

### پیشگفتار ناشر

کتاب‌های دانشگاه پیام نور حسب مورد و با توجه به شرایط مختلف یک درس در یک یا چند رشته دانشگاهی، به صورت کتاب درسی، متن آزمایشگاهی، فرادرسی، و کمک درسی چاپ می‌شوند.

**کتاب درسی** ثمره کوشش‌های علمی صاحب اثر است که براساس نیازهای درسی دانشجویان و سرفصل‌های مصوب تهیه و پس از داوری علمی، طراحی آموزشی، و ویرایش علمی در گروه‌های علمی و آموزشی، به چاپ می‌رسد. پس از چاپ ویرایش اول اثر، با نظرخواهی‌ها و داوری علمی مجدد و با دریافت نظرهای اصلاحی و متناسب با پیشرفت علوم و فناوری، صاحب اثر در کتاب تجدیدنظر می‌کند و ویرایش جدید کتاب با اعمال ویرایش زبانی و صوری جدید چاپ می‌شود.

**متن آزمایشگاهی** (م) راهنمایی است که دانشجویان با استفاده از آن و کمک استاد، کارهای عملی و آزمایشگاهی را انجام می‌دهند.

**کتاب‌های فرادرسی** (ف) و **کمک درسی** (ک) به منظور غنی‌تر کردن منابع درسی دانشگاهی تهیه و بر روی لوح فشرده تکثیر می‌شوند و یا در وبگاه دانشگاه قرار می‌گیرند.

مدیریت تولید محتوا و تجهیزات آموزشی



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## درباره این کتاب

کتاب حاضر با عنوان زبان تخصصی (۱) برای دانشجویان رشته الهیات و معارف اسلامی، تهیه گردیده است. مطالب آن برگرفته از کتاب «شیعه در اسلام» تألیف مرحوم علامه سیدمحمدحسین طباطبائی می باشد. این کتاب توسط دکتر سیدحسین نصر جهت معرفی تشیع به پژوهشگران و مشتاقان آن در مغرب زمین به زبان انگلیسی برگردانده شده است. هدف از این کتاب، شناساندن شیعه و ابعاد گوناگون آن به افرادی است که با معارف فکری اسلامی و شیعی آشنایی ژرف و عالمانه ندارند. توجه دانشجویان گرامی به نکات زیر می تواند آنان را در آشنایی هر چه بیشتر به زبان انگلیسی و مهارت در استفاده از متون انگلیسی یاری نماید:

۱. به دانشجویان عزیز توصیه می گردد از کتاب هایی که توسط افراد غیرمتخصص به قصد منافع صرف مادی چاپ می گردد استفاده نکنند. غالب این کتاب ها دارای خطاهای گوناگون نگارشی، مفهومی، چاپی و... می باشد و نه تنها یار شاطر برای دانشجویان نیست که بار خاطر است.
  ۲. اگر دانشجویان تمایل به استفاده از متن فارسی دارند نخست متن فارسی این کتاب «شیعه در اسلام» تألیف علامه طباطبائی را مطالعه نمایند تا علم اجمالی به موضوع برای آنان حاصل گردد. آنگاه متن کتاب حاضر را از آغاز هر درس تا پایان آن با اشتیاق مطالعه نمایند. هر درس شامل چند قسمت است که دقت، شکیبایی و علاقه دانشجویان، عامل مؤثر و نیرومندی در فراگیری زبان انگلیسی خواهد بود.
  ۳. قسمت نخست درس با Context clues آغاز می شود در این قسمت پنج عبارت کوتاه از متن درس انتخاب گردیده و دانشجویان را در حدس زدن معنای واژه های جدید درس یاری می کند و یکی از مهمترین مهارت هایی است که دانشجویان با تمرین آن تبحر خود در خواندن متون و درک آن را، تقویت می کنند.
  ۴. بخش بعدی هر درس واژگان جدید و تعاریف آنها می باشد. واژگان و اصطلاحات آورده شده با علائم اختصاری نوع واژه (اسم، فعل، صفت، قید و...) مشخص گردیده است و معنای آن به زبان انگلیسی، که شیوه درست فراگیری زبان انگلیسی است در کنار آن قرار داده شده است.
  ۵. نکات اصلی متن (Passage main Points) قسمت دیگر هر درس است که مطالعه آن می تواند آمادگی اولیه را برای خواندن متن اصلی، فراهم کند.
  ۶. آنگاه متن اصلی درس آورده شده که خواندن و تمرین و ممارست آن و کوشش در فراگیری تلفظ درست از اهداف این قسمت از درس می باشد.
  ۷. تمرین های گوناگون در پایان هر درس توانایی و مهارت دانشجویان را در فراگیری درس، افزایش می دهد.
  ۸. در پایان کتاب، فرهنگ واژگان از انگلیسی به فارسی قرار دارد و آنگاه پاسخنامه تمرین های هر درس بخش پایانی کتاب را تشکیل می دهد.
- نظرات اصلاحی و پیشنهادهای مفید راهگشای اصلاح کتاب و موجب امتنان نگارنده خواهد بود.

## Preface

The purpose of this book is to improve theology students' ability in dealing with texts in their own specific area. It has now widely been acknowledged that students need to read a considerable amount of reading material both intensively and extensively in order to improve their comprehension, reading fluency, and other skills that they need to develop for their future target tasks. This book has been designed to provide theology students with a good opportunity to practice reading and its important related skills through working with a relatively wide variety of texts in the discipline of theology that students may find interesting, relevant, and useful. One of the fundamental assumptions of this book is that improving students' expertise in the reading of texts in their disciplinary area is contingent upon dealing with a wide variety of texts and reading exercises.

With this in mind, I organized the book in this way. Every unit starts with **Context clues**. In this initial part five short excerpts from the passage in the unit are taken with every excerpt having one word in bold. The purpose of this exercise is to help students practice guessing the meaning of new words in the contexts in which they are used as this is one of the most important skills that developing readers need to develop in themselves. To help students get an overview of the passage, they are given **Passage main points** to come to an overall understanding of the text they are about to read.

Perhaps 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 whose meanings students may not already know. An attempt has been made in this book to illuminate the meaning of such words along with some other useful information such as their parts of speech or their usage. Following new words is the main part of each unit: **Passage**. Reading passages used in this book have been for the most part taken from the seminal book of **SHI'IT ISLAM** by the late scholar, Allameh Mohammad Hossein Tabatabaie, which was translated in to English by Professor Hossein Nasr. The order of passages in this book almost corresponds

with that of the original book so that students can follow different discussions in a more understandable way. Following each of the passages are **comprehension exercises: True-false exercise and multiple-choice exercise**. The purpose of these exercises is to help students check their understanding of the passage.

**Language exercises** are also making an important part of this book as I think content and language are intricately inseparable. Probably the main purpose of such exercises is to help students learn, remember, and use the words they have encountered in the reading passages. These exercises are **sentence completion** and **matching exercise**. A **cloze passage** also follows language exercises. The purpose of this exercise is to help students improve their ability to use the words in the right context especially because this ability has been shown to be directly related to reading expertise and even the whole language proficiency and therefore, this exercise can check a good number of reading skills.

Finally, each unit ends with two **translation exercises**. In **translation1** exercise, students are asked to translate a paragraph following the text they have already read. In **translation 2** exercise, students should try to find good Persian equivalents for some of new words they were introduced to 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 Payamenoor University, all answers for different exercises have been provided at the end of the book to help students check their own answers.

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

**Spring/1390**  
**Alireza Jalali**

# Unit One

## The Study of Shi'ism

### Context clues

It is not necessary to look up every new word in the dictionary. Often, the other words and ideas in the sentence or surrounding sentences (the context) can help you guess the meaning of the new word. When you are reading, try to use context to guess the meaning of new words. Try not to look up every new word in your dictionary.

The words in bold print below are from this lesson. Use context clues to guess what each word means. Do all of the Context Clues exercises in this book this way.

1. Moreover, until recently most of the studies carried out within these fields have suffered from a **lack** of metaphysical penetration and sympathetic insight.

2. In fact a Muslim might begin to wonder how anyone could have remained Christian or how the Church could have **survived** despite all these divisions and controversies.

3. This is especially true at a time when many among the Sunni and Shi'ite 'ulama' are seeking in every way possible to avoid confrontation with each other in order to safeguard the unity of Islam in a secularized world which **threatens** Islam from both the outside and the inside.

4. The presence of such divisions within the religious tradition in question does not contradict its inner unity and **transcendence**. Rather it has been the way of ensuring spiritual unity in a world of diverse cultural and ethnic backgrounds.

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5. Only on the esoteric level can each religious assertion be properly placed so as not to destroy the Transcendent Unity which is beyond and yet dwells within the outward forms and **determinations** of a particular religion or religious school.

### New words and their definitions

|                    |                                                                                                         |
|--------------------|---------------------------------------------------------------------------------------------------------|
| <b>vast</b>        | <b>adj.</b><br>of very great extent or quantity; immense.                                               |
| <b>assemble</b>    | <b>v.</b><br>come or bring together.                                                                    |
| <b>orientalism</b> | <b>n.</b><br>of, from, or characteristic of the Far East.                                               |
| <b>gap</b>         | <b>n.</b><br>1. a break or hole in an object or between two objects.<br>2. a space, interval, or break. |
| <b>lack</b>        | <b>n.</b><br>absence or deficiency of something.                                                        |
| <b>penetration</b> | <b>n.</b><br>force a way into or through.                                                               |
| <b>relegate</b>    | <b>v.</b><br>assign an inferior rank or position to.                                                    |
| <b>secondary</b>   | <b>adj.</b><br>coming after, less important than, or resulting from something primary.                  |
| <b>peripheral</b>  | <b>adj.</b><br>of, relating to, or situated on the periphery,                                           |

marginal, secondary.

**status**

**n.**

1. relative social or professional standing.
2. the position of affairs at a particular time.

**heterodoxy**

**n.**

not conforming with orthodox standards or beliefs.

**heresy**

**n.**

belief or opinion contrary to orthodox religious (especially Christian) doctrine.

**belittle**

**v.**

dismiss as unimportant.

**faith**

**n.**

1. complete trust or confidence.
2. strong belief in a religion, based on spiritual apprehension rather than proof.
3. a system of religious belief.

**revelation**

**n.**

1. a surprising disclosure. ➤ the revealing of something previously unknown. ➤ a surprising or remarkable thing.
2. a divine or supernatural disclosure to humans.

**polemics**

**n.**

the art or practice of engaging in controversial debate or dispute.

**accentuate**

**v.**

make more noticeable or prominent.

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|                      |                                                                                                                                                                    |
|----------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>rivalry</b>       | <b>n.</b><br>a person or thing competing with another for superiority or the same objective.                                                                       |
| <b>feud</b>          | <b>n.</b><br>a prolonged and bitter quarrel or dispute. ➤ a state of prolonged mutual hostility, typically between two families or communities.                    |
| <b>school</b>        | <b>n.</b><br>1. an institution for educating children.<br>2. a group of people sharing similar ideas, methods, or style. ➤ a specified style, approach, or method. |
| <b>abandon</b>       | <b>v.</b><br>1. give up (an action or practice) completely.<br>2. desert or leave permanently.                                                                     |
| <b>survive</b>       | <b>v.</b><br>continue to live or exist. ➤ continue to live or exist in spite of (an accident or ordeal). ➤ remain alive after the death of.                        |
| <b>controversial</b> | <b>adj.</b><br>causing or likely to cause disagreement and debate.                                                                                                 |
| <b>inception</b>     | <b>n.</b> the establishment or starting point of an institution or activity.                                                                                       |
| <b>unity</b>         | <b>n.</b><br>the state of being united or forming a whole. ➤ a thing forming a complex whole.                                                                      |

|                      |                                                                                                                                                                                              |
|----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>authentic</b>     | <b>adj.</b><br>of undisputed origin or veracity; genuine.                                                                                                                                    |
| <b>seek</b>          | <b>v.</b><br><b>1</b> attempt to find                                                                                                                                                        |
| <b>confrontation</b> | <b>n.</b><br>standing or meeting face to face with hostile intent.                                                                                                                           |
| <b>secularize</b>    | <b>adj.</b><br><b>1.</b> not religious, sacred, or spiritual.<br><b>2. Christian Church</b> not subject to or bound by religious rule.                                                       |
| <b>threaten</b>      | <b>v.</b><br><b>1.</b> make or express a threat to (someone) or to do (something).<br><b>2.</b> put at risk; endanger. ➤ (of a situation or the weather) seem likely to produce an unwelcome |
| <b>reminiscent</b>   | <b>adj.</b><br><b>1.</b> (usu. <b>reminiscent of</b> ) tending to remind one of something.<br><b>2.</b> absorbed in memories.                                                                |
| <b>ecumenism</b>     | <b>n.</b><br>the principle or aim of promoting unity among the world's Christian Churches.                                                                                                   |
| <b>denominator</b>   | <b>n.</b><br><b>Mathematics</b> the number below the line in a vulgar fraction; a divisor.                                                                                                   |
| <b>sacrifice</b>     | <b>v.</b><br>give up something of value for the sake of                                                                                                                                      |

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something that is of greater value or importance.

### **egalitarianism**

**n.**

believing in or based on the principle that all people are equal and deserve equal rights and opportunities.

### **grip**

**v.**

1. take and keep a firm hold of; grasp tightly.  
2. deeply affect or afflict. ➤ [often as **adj. gripping**] compel the attention or interest of.

### **hand in hand**

**n.**

together in a balanced way

### **forego**

**v.**

go without (something desirable).

## **Passage main points**

\* Many gaps still exist in the knowledge of the various religions of the world, even on the level of historical facts.

\* The Sunni-Shi'ite polemics which have gone on for over thirteen centuries, and which have become especially accentuated since the Ottoman-Safavid rivalries.

\* Shi'ism must of necessity be studied and presented from its own point of view as well as from within the general matrix of Islam.

\* A league of religions could not guarantee religious peace, any more than the League of Nations guaranteed political peace.

\* Different religions have been necessary in the long history of mankind because there have been different "humanities" or human collectivities on earth.

## Reading passage

### The Study of Shi'ism

Despite the **vast** amount of information and the number of factual details assembled during the past century by Western scholarship in the fields of orientalism and comparative religion, many gaps still exist in the knowledge of the various religions of the world, even on the level of historical facts. Moreover, until recently most of the studies carried out within these fields have suffered from a lack of metaphysical penetration and sympathetic insight. One of the most notable omissions in Western studies of the religions of the East, and of Islam in particular, has occurred in the case of Shi'ism. Until now Shi'ism has received little attention; and when it has been discussed, it has usually been relegated to the secondary and peripheral status of a religio-political "sect," a heterodoxy or even a heresy. Hence its importance in both the past and the present has been belittled far more than a fair and objective study of the matter would justify.

In the traditional Islamic atmosphere where faith in the revelation is naturally very strong, the Sunni-Shi'ite polemics which have gone on for over thirteen centuries, and which have become especially accentuated since the Ottoman-Safavid rivalries dating from the tenth/sixteenth century, have never resulted in the rejection of Islam by anyone from either camp. In the same way the bitter medieval theological feuds among different Christian churches and schools never caused anyone to abandon Christianity itself, for the age was one characterized by faith. But were Christianity to be presented to Muslims beginning with a full description of all the points that separated, let us say, the Catholic and Orthodox churches in the Middle Ages, or even the branches of the early church, and all that the

theologians of one group wrote against the other, the effect upon the Muslims' understanding of the Christian religion itself could only be negative. In fact a Muslim might begin to wonder how anyone could have remained Christian or how the Church could have survived despite all these divisions and controversies. Although the divisions within Islam are far fewer than those in Christianity, one would expect the same type of effect upon the Western reader faced with the Shi'ite-Sunni polemics. These controversies would naturally be viewed by such a reader from the outside and without the faith in Islam itself which has encompassed this whole debate since its inception and has provided its traditional context as well as the protection and support for the followers of both sides.

Despite this difficulty, however, Shi'ism must of necessity be studied and presented from its own point of view as well as from within the general matrix of Islam. This task is made necessary first of all because Shi'ism exists as an important historical reality within Islam and hence it must be studied as an objective religious fact. Secondly, the very attacks made against Islam and its unity by certain Western authors (who point to the Sunni-Shi'ite division and often fail to remember the similar divisions within every other world religion) necessitate a detailed and at the same time authentic study of Shi'ism within the total context of Islam. Had not such a demand existed it would not even have been necessary to present to the world outside Islam all the polemical arguments that have separated Sunnism and Shi'ism. This is especially true at a time when many among the Sunni and Shi'ite 'ulama' are seeking in every way possible to avoid confrontation with each other in order to safeguard the unity of Islam in a secularized world which threatens Islam from both the outside and the inside.

The attitude of this group of ulama is of course in a sense reminiscent of the ecumenism among religions, and also within a given religion, that is so often discussed today in the West. Most often, however, people search in these ecumenical movements for a

common denominator which, in certain instances, sacrifices divinely ordained qualitative differences for the sake of a purely human and often quantitative egalitarianism. In such cases the so-called "ecumenical" forces in question are no more than a concealed form of the secularism and humanism which gripped the West at the time of the Renaissance and which in their own turn caused religious divisions within Christianity. This type of ecumenism, whose hidden motive is much more worldly than religious, goes hand in hand with the kind of charity that is willing to forego the love of God for the love of the neighbor and in fact insists upon the love of the neighbor in spite of a total lack of the love for God and the Transcendent. The mentality which advocates this kind of "charity" affords one more example of the loss of the transcendent dimension and the reduction of all things to the purely worldly. It is yet another manifestation of the secular character of modernism which in this case has penetrated into the supreme Christian virtue of charity and, to the extent that it has been successful, has deprived this virtue of any spiritual significance.

From the point of view of this type of ecumenical mentality, to speak approvingly of the differences between religions, or of the different orthodox schools within a single religion, is tantamount to betraying man and his hope for salvation and peace. A secular and humanistic ecumenism of this kind fails to see that real peace or salvation lies in Unity through this divinely ordained diversity and not in its rejection, and that the diversity of religions and also of the orthodox schools within each religion are signs of the Divine compassion, which seeks to convey the message of heaven to men possessing different spiritual and psychological qualities. True ecumenism would be a search in depth after Unity, essential and Transcendent Unity, and not the quest after a uniformity which would destroy all qualitative distinctions. It would accept and honor not only the sublime doctrines but even the minute details of every tradition, and yet see the Unity which shines through these very outward differences. And within each religion true ecumenism would respect

the other orthodox schools and yet remain faithful to every facet of the traditional background of the school in question. It would be less harmful to oppose other religions, as has been done by so many religious authorities throughout history, than to be willing to destroy essential aspects of one's own religion in order to reach a common denominator with another group of men who are asked to undergo the same losses. To say the least, a league of religions could not guarantee religious peace, any more than the League of Nations guaranteed political peace.

Different religions have been necessary in the long history of mankind because there have been different "humanities" or human collectivities on earth. There having been different recipients of the Divine message, there has been more than one echo of the Divine Word. God has said "I" to each of these "humanities" or communities; hence the plurality of religions. Within each religion as well, especially within those that have been destined for many ethnic groups, different orthodox interpretations of the tradition, of the one heavenly message, have been necessary in order to guarantee the integration of the different psychological and ethnic groupings into a single spiritual perspective. It is difficult to imagine how the Far Eastern peoples could have become Buddhist without the Mahayana school, or some of the Eastern peoples Muslim without Shi'ism. The presence of such divisions within the religious tradition in question does not contradict its inner unity and transcendence. Rather it has been the way of ensuring spiritual unity in a world of diverse cultural and ethnic backgrounds.

Of course, since the exoteric religious perspective relies on outward forms, it always tends in every religion to make its own interpretation the only interpretation. That is why a particular school in any religion chooses a single aspect of the religion and attaches itself so intensely to that one aspect that it forgets and even negates all other aspects. Only on the esoteric level of religious experience can there be understanding of the inherent limitation of being bound to

only one aspect of the total Truth; only on the esoteric level can each religious assertion be properly placed so as not to destroy the Transcendent Unity which is beyond and yet dwells within the outward forms and determinations of a particular religion or religious school.

### **Comprehension exercises**

**True/False exercise: Use the information in the passage and write T if the sentences are true and F if they are False.**

1. Western scholarship has not paid so much attention to orientalism.
2. The Sunni-Shi'ite polemics has somehow damaged Islam itself.
3. The divisions within Islam are far more than those in Christianity.
4. Many Sunni and Shi'ite scholars try to avoid confrontation.
5. A secular and humanistic ecumenism fails to see that real peace or salvation.
6. A true ecumenism may not respect all orthodox school.
7. The presence of such divisions within the religious tradition in question does contradict its inner unity and transcendence.
8. Exoteric religious perspective always tends in every religion to make its own interpretation the only interpretation.

### **Multiple-choice exercise: Circle the letter of the best answer**

1. Shi'ism has not received enough attention by the West so far because
  - a. it is not interesting
  - b. it has usually been relegated to the secondary status
  - c. it is too metaphysical
  - d. it is too difficult to be grasped

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2. The divisions within Islam are ..... than those in Christianity
  - a. as many as
  - b. more
  - c. fewer
  - d. much more
3. Why are many among the Sunni and Shi'ite 'ulama' are seeking to avoid confrontation with each other?
  - a. in order to safeguard the unity of Islam
  - b. in order to remain mysterious
  - c. in order to catch more attention
  - d. in order to prevent further misunderstanding
4. Diversity of religions and also of the orthodox schools within each religion are signs of .....
  - a. irrefutable differences
  - b. inevitable discrepancies
  - c. religion multiplicity
  - d. the Divine compassion
5. Why has there been a need for different religions?
  - a. Because people have different tendencies
  - b. Because there have been different "humanities" or human collectivities on earth
  - c. Because human has not yet understood which religion can best free him.
  - d. Because each religion offers some thing that other religions do not
6. Why does the esoteric religious perspective always tend in every religion to make its own interpretation the only interpretation?
  - a. since a particular school chooses a single aspect of the religion
  - b. since only on the esoteric level of religious experience can there be understanding of the inherent limitation of being
  - c. since the exoteric religious perspective relies on outward forms
  - d. Since in this ways true followers could be identified
7. The presence of divisions within the religious tradition in .....

- a. does not contradict its inner unity and transcendence.
  - b. is not good for the religion itself
  - c. may no be so detrimental
  - d. could be more a liability than an asset
8. True ecumenism.....
- a. would respect the other orthodox schools
  - b. would be more harmful to oppose other religions
  - c. may remain faithful to every facet of the traditional background of the school
  - d. Both and c

### Language exercises

**Sentence completion: Complete the following sentences by the words you have been given below.**

transcendent, abandon, controversies, inherent, necessitate, rejection, oppose, echo, contradict, notable

1. One of the most ..... omissions in Western studies of the religions of the East, and of Islam in particular, has occurred in the case of Shi'ism.
2. In the same way the bitter medieval theological feuds among different Christian churches and schools never caused anyone to ..... Christianity itself, for the age was one characterized by faith.
3. These ..... would naturally be viewed by such a reader from the outside and without the faith in Islam itself.
4. The very attacks made against Islam and its unity by certain Western authors ..... a detailed and at the same time authentic study of Shi'ism within the total context of Islam.
5. The mentality which advocates this kind of "charity" affords one more example of the loss of the ..... dimension and the reduction of all things to the purely worldly.

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6. A secular and humanistic ecumenism of this kind fails to see that real peace or salvation lies in Unity through this divinely ordained diversity and not in its **rejection**.
7. It would be less harmful to ..... other religions, as has been done by so many religious authorities throughout history.
8. There has been more than one ..... of the Divine Word.
9. The presence of such divisions within the religious tradition in question does not .....its inner unity and transcendence.
10. Only on the esoteric level of religious experience can there be understanding of the ..... limitation of being bound to only one aspect of the total Truth.

**Matching exercise: Match the words on the left with their meanings on the right**

- |               |                                            |
|---------------|--------------------------------------------|
| 1.vast        | a. immense.                                |
| 2. assemble   | b. come or bring together.                 |
| 3. lack       | c. absence or deficiency of something.     |
| 4. relegate   | d. assign an inferior rank or position to. |
| 5. peripheral | e. marginal, secondary.                    |
| 6. belittle   | f. dismiss as unimportant.                 |
| 7. accentuate | g. make more noticeable or prominent.      |
| 8. abandon    | h. give up completely.                     |
| 9. inception  | i. starting point                          |
| 10. authentic | j. genuine.                                |

**Cloze passage: Read the following text and fill in the blanks with the words given below.**

**seed, movement, message, unity, genuinely, richness**

Shi'ism in Islam should be studied in this light: as an affirmation of a particular dimension of Islam which is made central and in fact taken by Shi'ites to be Islam as such. It was not a .....1 that in any way destroyed the Unity of Islam, but one that added to the .....2 of

the historical deployment and spread of the Quranic .....3. And despite its exclusiveness, it contains within its forms the .....4 which binds all aspects of Islam together. Like Sunnism, Sufism and everything else that is .....5 Islamic, Shi'ism was already contained as a .....6 in the Holy Quran and in the earliest manifestations of the revelation, and belongs to the totality of Islamic orthodoxy.

**Translation1: Translate the following English excerpt into Persian**

Moreover, in seeking to draw closer together in the spirit of a true ecumenism in the above sense, as is advocated today by both the Sunni and Shi'ite religious authorities, Shi'ism and Sunnism must not cease to be what they are and what they have always been. Shi'ism, therefore, must be presented in all its fullness, even in those aspects which contradict Sunni interpretations of certain events in Islamic history, which in any case are open to various interpretations. Sunnism and Shi'ism must first of all remain faithful to themselves and to their own traditional foundations before they can engage in a discourse for the sake of Islam or, more generally speaking, religious values as such. But if they are to sacrifice their integrity for a common denominator which would of necessity fall below the fullness of each, they will only have succeeded in destroying the traditional foundation which has preserved both schools and guaranteed their vitality over the centuries. Only Sufism or gnosis ('irfan) can reach that Unity which embraces these two facets of Islam and yet transcends their outward differences. Only Islamic esotericism can see the legitimacy and meaning of each and the real significance of the interpretation each has made of Islam and of Islamic history.

**Translation 2: Write an appropriate Persian equivalent for each of the following words.**

1. assemble
2. orientalism

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3. relegate
4. status
5. heterodoxy
6. heresy
7. revelation
8. polemics
9. rivalry
10. feud
11. controversial
12. inception
13. unity
14. authentic
15. confrontation
16. secularize
17. ecumenism
18. egalitarianism

# Unit Two

## Fundamental Elements of Shi'ism (1)

### Context clues

The words in bold print below are from this lesson. Use context clues to guess what each word means.

1. The problem of political succession may be said to be the element that crystallized the Shi'ites into a distinct group, and political suppression in later periods, especially the martyrdom of Imam Husayn-upon whom be peace-only **accentuated** this tendency of the Shi'ites to see themselves as a separate community within the Islamic world.

2. At the same time walayat contains certain implications on the level of the Shari'ah inasmuch as the Imam, or he who administers the function of walayat, is also the interpreter of religion for the religious community and its guide and **legitimate** ruler.

3. The Sunni-Shi'ite dispute over the successors to the Holy Prophet could be **resolved** if it were recognized that in one case there is the question of administering a Divine Law and in the other of also revealing and interpreting its inner mysteries.

4. In Shi'ism, however, the quality of justice is considered as **innate** to the Divine Nature. God cannot act in an unjust manner because it is His Nature to be just.

5. Each of these two schools was later to reflect back upon the life and personality of the Prophet solely from its own point of view, thus leaving aside and forgetting or **misconstruing** the other dimension excluded from its own perspective.