



THE MESSAGE: PROPHET STORIES

Developing Academic Reading Skills
Guide for Theology

Mehmet Birgün

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How to Use This Book: A Guide

Welcome to *The Message: Prophet Stories*. Developing Academic Reading Skills Guide for Theology

This book is designed to help theology students develop essential academic reading skills in English through engaging with the timeless narratives of the prophets.

For Students: Your Learning Journey

This book is not a traditional storybook. It is a **skills workbook**. Each chapter follows the same clear structure to build your abilities step-by-step:

1. **Start with the Chapter Opener:** Look at the image, do the warm-up activity, and read the "I Can..." statements. These are your goals.
2. **Learn the Key Vocabulary:** Don't skip this page! These words are your tools for understanding the reading text. Try to guess their meaning from the examples before looking at the definition.
3. **Read the Text Actively:** Read the main text carefully. The words you learned are in **bold**. Underline main ideas, circle pronouns, and note sequence words.
4. **Practice the Skill:** Do the exercises on the Skills Practice page. This is where you apply the chapter's focus skill (e.g., finding main ideas, guessing vocabulary).
5. **Deepen Your Understanding:** The "Theology in Focus" section connects the story to an important Islamic concept. Think about the discussion questions.
6. **Apply Your Knowledge:** Complete the "Academic Practice" writing task. Use the new vocabulary and skills.
7. **Reflect:** Finally, fill out your "**Chapter Review & Reflection**" journal. This is your personal record of learning.

This book can be used as:

- A **main book** for an "Academic Reading for Theology".
- A **supplementary skill-building resource**.
- A source for EAP and ESP

The structured format allows you to focus on facilitating discussion (especially in "Theology in Focus") and providing feedback on the writing tasks. **The "Learning Journal" (Page 8 of each chapter)** is a key component for formative assessment. We hope this book bridges the gap between language learning and theological study, making academic English accessible and meaningful.

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Introduction

Academic reading could require more than comprehending individual sentences or recognizing familiar words. It can involve recognizing how texts are structured, how ideas are developed and connected, and how meaning is constructed across different and extended discourse. In academic contexts, particularly in theology, texts often communicate meaning implicitly through structure, progression, and argumentation rather than through direct explanatory expressions. As a result, students frequently experience difficulty not because of unfamiliarity with content, but because of unfamiliarity with reading demands.

Students in theology departments are regularly exposed to texts that rely on layered meaning and conceptual development. These texts require readers to identify central ideas, track relationships between concepts, interpret what intentions authors have, and synthesize information across various sections or sources. However, most learners approach such texts without sufficient awareness on how academic meaning is constructed, which can limit comprehension and critical engagement with texts.

This book deals with these challenges by using narrative texts as pedagogical entrance points into academic reading. Rather than handling narratives as simple or non-academic forms of reading, the book employs them as constructed learning tools through which core academic reading skills can be improved. Narrative texts offer clear organization, progress, and thematic continuity, making them suitable for analytical reading strategies in a controlled and accessible format.

The book is organized into eight interconnected parts, the book guides learners through a an organised progression of reading skills. The early sections focus on recognizing narrative structure, identifying central ideas, and tracking meaning through repetition and progression. Other parts address more complex organizational patterns and forms, such as cause-and-effect relationships, warning-and-response-outcome structures, and turning points in terms of meaning. Later sections were designed to encourage readers to interpret underlying messages beyond surface level, compare texts, and conceptual meaning from narrative details. The final part of the book frankly supports the transference of these skills to academic reading contexts.

It could be indicated that each part builds deliberately on the previous one, ensuring continuous skill development. Chapters follow a consistent pedagogical design that includes guided reading engagement along with tasks and reflective activities. These components are designed to promote active reading, strategic awareness, and learner

autonomy, while also preventing the learning experience from becoming iterative repetitions.

By the end of the book, students are expected to approach both narrative and academic texts with increased confidence. Rather than reading passively, learners are encouraged to recognize forms, interpret underlying meaning, and apply reading strategies in an autonomous way. In this way, the book aims to support the development of academic reading competence that extends beyond the classroom and contributes to long-term academic success.

Theoretical and Pedagogical Framework

The design of this book is reflected on established research on academic reading, English for Academic Purposes (EAP), and English for Specific Purposes (ESP). In academic contexts, reading is as an active meaning-making process that requires strategic engagement with structure, purpose, and argumentation. Research in academic literacy emphasizes that successful readers can employ a range of cognitive and metacognitive strategies to make meaning from texts (Grabe, 2009; Snow, 2002).

Within EAP and ESP, reading instruction is closely tied to disciplinary relevance and learner needs. Dudley-Evans and St John (1998) argue that ESP materials should be organised around the specific academic and professional contexts of learners, which allows them to focus on language use within their field. Similarly, Hyland (2006) highlights the importance of contextualized reading practices in helping learners engage with academic discourse communities. In this respect, the present book adopts a discipline sensitive approach by using Qur'an-based narratives that are familiar to theology field. Therefore, it reduces content related cognitive load and enables greater attention to reading strategies to make reading much more understandable.

Research on academic reading further suggests that narrative texts can function effectively to develop higher-level reading skills. Grabe (2009) notes that skills such as identifying text structure, recognizing main ideas, and tracking meaning across a text are transferable across genres and different disciplines. When narratives are pedagogically constructed, they allow learners to practice those skills above in a more accessible and meaningful way. The increased progression from narrative awareness to analytical reading reflects and leads to reading development.

The emphasis on meaning making rather than surface level comprehension in this book is also informed by theories of discourse. Bruner (1986) emphasizes that narratives play a central role in how individuals organize experience and interpret meaning. From an educational perspective, this informs that narratives can serve as powerful tools for guiding learners toward conceptual understanding of texts. Similarly, Gee (2011) highlights that meaning in texts emerges through patterns, relationships, and social context rather than isolated and fragmented sentences. These support the focus on progression, repetition, comparison, and synthesis across the chapters of the present book.

As for reading strategy instruction, the book contains and reflects research showing that explicit attention to reading processes can improve academic comprehension. Snow (2002) emphasizes that skilled reading involves interaction between the reader, the text, and the

tasks. Accordingly, the chapters in this book integrate engagement, analytical tasks, and reflective activities that can encourage readers to be more aware of how they read, not only of what they read.

Lastly, the selection of the B1 - B2 language range aligns with the Common European Framework of Reference for Languages (Council of Europe, 2001), which positions learners at these levels as capable of understanding extended texts when they are structured and contextually embedded and supported. This supports the book aim in fostering academic reading competence without overwhelming learners linguistically.

In sum, the theoretical foundation of this book is interrelated with research from EAP, ESP, academic reading, and discourse studies. By combining these perspectives with a narrative-based approach, the book offers a pedagogical pathway from narrative comprehension to independent academic reading.

Alignment with EAP / ESP Learning Outcomes

Alignment with EAP/ESP Learning Outcomes

This book is structured around the core competences of **English for Academic Purposes (EAP)** and **English for Specific Purposes (ESP)**, specifically for the domain of **Theology and Islamic Studies**. Each chapter targets transferable academic reading skills, using prophetic narratives/ stories as the engaging content vehicle. The alignment is outlined below:

Chapter & Focus Prophet	Core Academic Reading Skill (EAP Focus)	Theology-Specific Application (ESP Focus)	Transferable Outcome for the Student
1. Prophet Adam	Identifying Main Ideas & Supporting Details: Distinguishing between central themes and specific evidence.	Understanding foundational theological concepts (e.g., <i>khilafah/stewardship</i>) within a narrative.	Can extract the core argument from an academic article or a passage of <i>tafsir</i> .
2. Prophet Noah	Guessing Meaning from Context: Inferring vocabulary meaning using linguistic and textual clues.	Deciphering key religious and ethical terminology (e.g., <i>persistence, warning, covenant</i>) in authentic texts.	Can read unfamiliar theological texts without over-reliance on a dictionary, improving fluency.
3. Prophet Abraham	Understanding Text Structure (Sequence): Recognizing chronological order and narrative progression.	Following the historical and causal progression of prophetic missions and divine tests.	Can comprehend complex historical or biographical texts where sequence is critical to meaning.
4. Prophet Joseph	Recognizing Referents & Pronouns: Tracking pronouns and connectives to maintain coherence.	Navigating complex narrative texts with multiple characters, common in scriptural stories and classical literature.	Can follow sophisticated academic prose where ideas are linked through reference and cohesion.

Chapter & Focus Prophet	Core Academic Reading Skill (EAP Focus)	Theology-Specific Application (ESP Focus)	Transferable Outcome for the Student
5. Prophet Moses	Comparing & Contrasting: Analyzing similarities and differences between concepts, figures, or arguments.	Engaging in critical analysis of theological concepts (e.g., divine vs. tyrannical power, <i>tawhid</i> vs. <i>taghut</i>).	Can evaluate different scholarly viewpoints or interpretative models in secondary literature.
6. Prophet Jesus	Making Inferences: Drawing logical conclusions based on textual evidence ("reading between the lines").	Interpreting the deeper meaning behind miracles (<i>ayat</i>) and parables, moving beyond literal reading.	Can engage in higher-order critical thinking, essential for research and textual interpretation.
7. Prophet Muhammad	Summarizing & Paraphrasing: Condensing information and restating ideas in one's own words.	Accurately conveying the essence of prophetic biography (<i>seerah</i>) and teachings without distortion.	Can avoid plagiarism, take effective notes, and write literature reviews—key skills for academic writing.
8. Commonalities of Prophets	Thematic Analysis: Synthesizing information across multiple texts to identify unifying themes.	Identifying the core, unifying messages of Islamic prophethood (e.g., <i>tawhid</i> , <i>justice</i> , <i>perseverance</i>).	Can conduct independent research, identify patterns across sources, and form synthesized arguments.

ESP/EAP Outcome:

After completing this book, the readers probably have developed a **toolkit of academic reading strategies** which are applicable to theology discipline. They might be better prepared to:

- Read and comprehend English-language academic journals, primary source translations (e.g., Quranic exegesis, hadith commentaries), and scholarly books in Islamic studies.
- Participate in international conferences and access global Islamic scholarship.

- Write research papers, theses, and assignments in English with more critical engagement with texts.

This ensures that `*The Message: Prophet Stories- Developing Academic Reading Skills Guide for Theology* is not merely a language book but a **bridge to academic and professional literacy in the field of Theology**.

CHAPTER 1: Prophet Adam (PBUH) - Understanding Main Ideas and Details



TASK 1: CHAPTER OPENER

FOCUS SKILL: Finding Main Ideas & Supporting Details

WARM-UP (Before You Read):

Discuss with a partner: "What does it mean to be the 'first' of something? What responsibilities might come with that?"

LEARNING GOALS (I Can...):

By the end of this chapter, I will be able to:

- Identify the central theme of a theological text.
- Distinguish between main ideas and specific details.
- Use key vocabulary related to creation and purpose.

TASK 2: KEY VOCABULARY

Study these words. They are your tools for understanding.

Vocabulary	Part of Speech	Simple Definition
1. creation	n	the act of bringing something into existence
2. to shape / mold	v	to form or give form to something
3. consciousness	n	the state of being aware and able to think
4. free will	n	the ability to make your own choices
5. stewardship	n	the job of taking care of something you have been given
6. descendants	n	all the people who come after you in your family

QUICK CHECK:

Fill in the blank with the correct word from above.

1. The _____ of the universe is a major theme in many religions.
2. As humans, we have _____ to choose between right and wrong.

TASK 3-4: READING TEXT

The Story of Prophet Adam: Purpose and Responsibility

In Islam, the story of Prophet Adam (PBUH - A.S.) is not just a beginning, but a foundation. It answers deep points about human origin, knowledge, and duty.

God created Adam in a unique way. He **shaped** him from clay, a material from the earth. Then, God breathed His spirit into Adam, giving him life and **consciousness**. This act shows that humans are both physical and spiritual beings and entities.

God then taught Adam "the names of all things." This gift of knowledge set humans apart, showing that learning and understanding are central to human nature. Adam and his wife, Hawwa, lived in Paradise. They were given a simple rule, a test of their **free will**. When they chose to break this rule, they learned about mistake, regret, and forgiveness. This part of the story highlights an important truth: to be human is to be imperfect but capable of growth.

Their next stage was life on Earth. This was not a punishment, but the start of their true mission: **stewardship**. God made Adam His *khalifah* (representative) on Earth. This means humans have the responsibility to care for the world, to build justice, and to worship the almighty God. Every person, as a **descendant** of Adam, shares this noble responsibility since the beginning.

The story of Adam is our story. It tells us where we come from, why human beings are in the world, and the dignity of their roles.

TASK 5: READING SKILLS PRACTICE

A. Main Idea (Central Theme)

What is the main message of the entire text?

- a) God created Adam from clay and taught him names.
- b) **The story of Adam explains human nature, free will, and our responsibility as caretakers on Earth.**
- c) Adam and Hawwa made a mistake in Paradise.

B. Main Idea vs. Supporting Detail

Read each sentence. Write **MI** (Main Idea) or **SD** (Supporting Detail).

1. ___ God gave Adam the gift of knowledge.
2. ___ The story of Adam provides a foundation for understanding human purpose.
3. ___ Stewardship is the core human mission on Earth.
4. ___ Humans are both physical and spiritual beings.

C. Vocabulary in Action

Complete the sentence using *stewardship* and *free will*.

"The concept of human _____ is meaningful only when we use our _____ to protect the environment."

TASK 6: THEOLOGY IN FOCUS - The Concept of Khalifah

Khalifah means "successor," "representative," or "steward." In theology, it is the idea that God entrusted the Earth to humans. We are not owners; we are caretakers accountable to God.

Think & Discuss:

1. If you are a *khalifah* of your classroom, your city, or the planet, what would be your first action?
2. How is the Islamic idea of *stewardship* different from simply "using" natural resources?

TASK 7: ACADEMIC PRACTICE - Paraphrasing

Paraphrasing means rewriting an idea in your own words without changing the meaning.

Original Sentence from the text:

"God then taught Adam 'the names of all things.' This gift of knowledge set humans apart."

Your Task: Paraphrase the sentence above.

Suggested Starter: "According to the text, a key human characteristic is..."

Your Paraphrase: _____

TASK 8: CHAPTER REVIEW & REFLECTION

Chapter 1: Prophet Adam

Today's Date: _____

Summary in My Own Words (2-3 sentences):

New Vocabulary I Will Remember:

1. **Word:** _____ **Meaning:** _____

2. **Word:** _____ **Meaning:** _____

My Learning Check:

I feel _____ about identifying the main idea of a text.

- Confident
- Need more practice
- Not sure

Question I Still Have:

CHAPTER 1 Answer Key

CHAPTER 1: Prophet Adam

- **Task 2, Quick Check:** 1. creation, 2. free will
- **Task 5, Reading Skills:**
 - A: b
 - B: 1. SD, 2. MI, 3. MI, 4. SD
 - C: stewardship / free will (or free will / stewardship)
- **Task 7, Academic Practice:**

Suggested Answer: According to the text, a key human characteristic is our God-given ability to learn and name things, which makes us unique.

CHAPTER 2: Prophet Noah (PBUH) - Guessing Meaning from Context



TASK 1: CHAPTER OPENER

FOCUS SKILL: Guessing Vocabulary from Context Clues

WARM-UP (Before You Read):

Think about a time you tried to warn someone about something important. How did they react? Share with a partner.

LEARNING GOALS (I Can...):

By the end of this chapter, I will be able to:

- Infer the meaning of unfamiliar words using clues from the sentence or paragraph.
- Follow the narrative sequence of a prophetic story.
- Discuss the themes of divine warning and human resilience.

TASK 2: KEY VOCABULARY

Don't memorize! Learn to guess from context. The definitions here are to check your guesses.

Vocabulary	Part of Speech	Context Clue from Text (Guess First!)	Simple Definition
1. to preach	v	"Noah preached the message for centuries..."	to teach people about religious or moral ideas
2. rejection	n	"He faced constant rejection from his people."	the act of refusing to accept or believe something
3. to construct	v	"God ordered him to construct a massive ark."	to build something large or complex
4. ark / vessel	n	"The ark was a place of safety."	a large boat, especially one carrying people/animals
5. to endure	v	"They had to endure the flood's trial."	to suffer something difficult patiently
6. aftermath	n	"In the aftermath , a new covenant was made."	the situation after a bad, destructive event

QUICK CHECK (Context Clue Practice):

Look at the word "**preach**" in the table. What words in the example sentence help you guess its meaning?

Clue Words: "message for centuries" → This suggests a long-term activity related to spreading an idea.

TASK 3-4: READING TEXT

The Steadfastness of Prophet Noah: A Test of Faith

The story of Prophet Noah (Nuh PBUH- A.S.) is an epic lesson in patience and perseverance. For generations, Noah **preached** a simple truth to his community: worship the One God and live righteously. However, the response was almost universal **rejection**. He was mocked and ignored, yet he never abandoned his duty as a divine warner. He forever conducted his duty.

As the community's denial became absolute, God revealed a plan of both salvation and justice. He commanded Noah to **construct** a gigantic **ark**, a task that seemed impossible in the midst of drought and ridicule. This **vessel** was not just a boat; it was a symbol of faith for the believers and a final test of obedience.

The great flood that followed was a transformative event. Noah, his family, and the pairs of animals had to **endure** the terrifying forces of nature, protected only by their trust in God's promise. This was not merely survival; it was the ultimate trial of their conviction.

In the **aftermath** of the flood, the world was washed clean of corruption. A new covenant was created between God and mankind (symbolised through the rainbow). The account of Noah's story entails a lot more than just the mere events surrounding the great flood. It also explains how firm Noah's determination was as a prophet, what would happen morally if humanity continues to reject God, as well as giving humanity a second chance with God through faith.

TASK 5: READING SKILLS PRACTICE

A. Vocabulary from Context

Read this sentence from the text: "**He was mocked and ignored, yet he never abandoned his duty.**"

What does "**abandoned**" most likely mean here? Use the context.

- a) remembered clearly
- b) **gave up completely**
- c) performed perfectly

B. True (T), False (F), or Not Mentioned (NM)?

1. Noah's preaching lasted for a very short time.
2. The ark was built as a symbol of punishment.
3. The story ends with a message of hope and renewal.

C. Sequence of Events

Put the events in the correct order (1-4).

- A great flood covered the earth.
- God commanded Noah to build an ark.
- Noah preached to his people for generations.
- A new covenant was established after the flood.

TASK 6: THEOLOGY IN FOCUS - The Prophet as "Warner" (Nadhir)

In Islamic scripture, prophets are sent as "warners" (*nadhirun*) and bearers of good news. Noah perfectly embodies the "warner." His mission was to deliver the message clearly, not to force its acceptance. The people's free will (from Chapter 1) determined their response.

Think & Discuss:

1. In today's world, who acts as a "warner" about global issues (e.g., climate scientists)? How are they similar to or different from a prophet like Noah?
2. Why is the concept of free will essential for the role of a warner to make sense?

TASK 7: ACADEMIC PRACTICE - Using New Vocabulary

Task: Write a short summary of Noah's story (3-4 sentences). You **must use at least THREE** of the new vocabulary words from this chapter (preach, rejection, construct, ark/vessel, endure, aftermath).

Sentence Starter: The narrative of Prophet Noah illustrates...

Your Summary: _____

TASK 8: CHAPTER REVIEW & REFLECTION

Chapter 2: Prophet Noah

Today's Date: _____

Summary in My Own Words (2-3 sentences):

The Most Useful Context Clue I Noticed:

In the sentence " _____", the word/phrase "***helped me understand that***" means _____.

My Learning Check:

I feel _____ about guessing word meanings from context.

- More confident
- Still practicing
- Need more examples

A Question or Connection:

This story reminds me of / makes me think about _____.

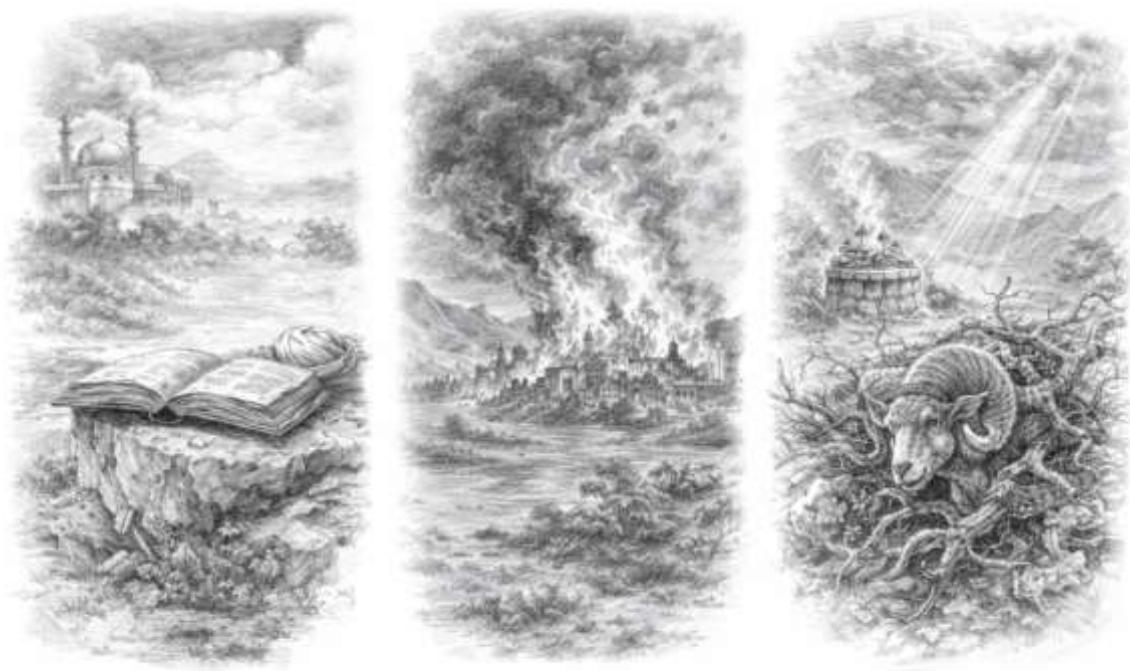
CHAPTER 2 Answer Key

CHAPTER 2: Prophet Noah

- **Task 2, Quick Check:** Clue Words: "message for centuries" (This indicates a long-term activity of delivering a message).
- **Task 5, Reading Skills:**
 - A: b (gave up completely)
 - B: 1. F, 2. F, 3. T
 - C: 3, 2, 1, 4
- **Task 7, Academic Practice:**

Suggested Answer: The narrative of Prophet Noah illustrates his perseverance as he continued to **preach** despite total **rejection**. His faith was tested when he had to **construct** a huge **ark** and **endure** the flood. The **aftermath** brought a divine promise of renewal.

CHAPTER 3: Prophet Abraham (PBUH) - Identifying Text Structure (Sequence)



TASK 1: CHAPTER OPENER

FOCUS SKILL: Identifying Sequence of Events and Text Structure

WARM-UP (Before You Read):

Think about a major life journey or a difficult decision you made. What steps did you take? Discuss the "first," "then," and "finally" moments with a partner.

LEARNING GOALS (I Can...):

By the end of this chapter, I will be able to:

- Identify chronological order and key transitions in a narrative.
- Reconstruct the sequence of major events in a prophet's story.
- Understand the thematic importance of sacrifice and faith.

TASK 2: KEY VOCABULARY

These words will help you follow the sequence of Abraham's story.

Vocabulary	Part of Speech	Simple Definition	Related to Sequence
1. monotheism	n	belief in only one God	Core belief he first preached.
2. to confront	v	to face a challenge or opposition openly	An action that often happens after a decision.
3. trial / test	n	a difficult situation that tests character	A key event in the middle of the story.
4. to migrate	v	to move from one place to another to live	A major transition in the story.
5. sacrifice	n	giving up something valuable for a higher cause	The climactic event.
6. legacy	n	something handed down from the past	The final outcome or result.

QUICK CHECK (Sequence Signals):

Match the sequence signal words with their function.

1. **Firstly, Initially** ____ a. Indicates the next step
2. **Subsequently, Then** ____ b. Shows the final outcome
3. **Ultimately, Finally** ____ c. Introduces the first event

(Answers: 1-c, 2-a, 3-b)

TASK 3-4: READING TEXT

The Journey of Prophet Abraham: A Sequence of Faith

The life of Prophet Abraham (Ibrahim PBUH. - A.S.) is a profound narrative structured around a series of divine tests and unwavering faith. **Initially**, he embarked on a solitary quest for truth, rejecting the idolatry of his society and arriving at pure **monotheism**-the belief in One God. This foundational belief compelled him to **confront** his family and community, leading to severe opposition by them.

A major **trial** occurred when Abraham, in his devotion, challenged the pagan idols. This act of defiance resulted in his condemnation to a great fire, which was extraordinary. Yet, in a miraculous sequence of events, the fire became cool and safe for him, marking his first great deliverance.

Following this, God commanded a significant **migration**. Abraham, with his wife Sarah and nephew Lot, left his homeland for Canaan and later Egypt. This journey was not just physical but spiritual, reinforcing his role as a leader of believers across continents.

The **climax** of Abraham's tests is the command of **sacrifice**. God asked him to sacrifice his beloved son, Ismail. Abraham's readiness to obey, and God's subsequent provision of a ram instead, cemented Abraham's title as "the intimate friend of God" (Khalilullah). This event is commemorated globally during Eid al-Adha.

Ultimately, Abraham's **legacy** is immense. He is the patriarch of prophets through his sons Isaac and Ismail, and he rebuilt the Kaaba in Mecca as a central sanctuary for monotheism and it still continues and will continue forever. His story is not a random collection of events but a carefully sequenced journey from searching for God to becoming a pillar of divine friendship.

TASK 5: READING SKILLS PRACTICE

A. Identifying Sequence

What is the **CORRECT** order of these major events in Abraham's life?

- a) Migration to Canaan → Confrontation about idols → Trial of the sacrifice
- b) **Confrontation about idols → Migration to Canaan → Trial of the sacrifice**
- c) Trial of the sacrifice → Confrontation about idols → Migration to Canaan

B. Sequence Signal Words

Find and underline three words or phrases in the text (Tasks 3-4) that signal the order of events (e.g., *first*, *then*, *after*, *finally*). Write them below.

1. _____
2. _____

3. _____

C. True (T) or False (F)?

1. _____ Abraham's belief in monotheism came after his migration.
2. _____ The sacrifice of his son was the final major test in the story sequence.
3. _____ Abraham rebuilt the Kaaba after the event of the sacrifice.

TASK 6: THEOLOGY IN FOCUS - Submission (Islam) as a Journey

The very word *Islam* means "submission" to God's will. Abraham's life is the perfect embodiment of this. His submission wasn't a single act but a **sequence of choices** throughout his lifetime -from leaving his family to raising the Kaaba's foundations.

Think & Discuss:

1. How does understanding Abraham's story as a *sequence* of submissions change its meaning, compared to seeing it as just one event (like the sacrifice)?
2. In modern life, how can "submission to a higher principle" be a positive, active journey rather than a passive act?

TASK 7: ACADEMIC PRACTICE - Sequencing in Writing

Task: Choose ONE of the following key episodes from Abraham's story. Write a short paragraph (3-4 sentences) describing it. **Use at least TWO sequence signal words** (e.g., First, Next, After that, Subsequently, Finally).

- The rejection of idols
- The migration from his homeland
- The test of the sacrifice

Your Chosen Episode: _____

Your Paragraph: _____

TASK 8: CHAPTER REVIEW & REFLECTION

Chapter 3: Prophet Abraham

Today's Date: _____

The Story in Sequence (Timeline):

Draw a simple timeline with 4-5 key events from Abraham's life in order.

(START) -----> -----> -----> -----> (END)

A Key Transition Word I Learned: _____

My Learning Check:

I feel _____ about identifying the order of events in a text.

- I can follow the sequence easily.
- I sometimes get confused.
- I need to pay more attention to time words.

Connecting the Themes:

How is Abraham's "journey" similar to or different from Noah's "steadfastness"?

CHAPTER 3 Answer Key

CHAPTER 3: Prophet Abraham

- **Task 2, Quick Check:** 1-c, 2-a, 3-b
- **Task 5, Reading Skills:**
 - A: b
 - B: *Possible answers:* Initially, Following this, The climax, Ultimately
 - C: 1. F, 2. T, 3. T
- **Task 7, Academic Practice:**

Example for "The test of the sacrifice": **First**, God commanded Abraham to sacrifice his son. **Subsequently**, Abraham and Ismail prepared to obey. **Finally**, God provided a ram as a substitute, rewarding their absolute submission.

CHAPTER 4: Prophet Joseph (PBUH)- Recognizing Referents and Pronouns



TASK 1: CHAPTER OPENER

FOCUS SKILL: Recognizing Referents (Understanding Pronouns: he, she, it, they, this, that)

WARM-UP (Before You Read):

Look at this sentence: "Ali gave his book to Ayşe because she needed it." Who does "his," "she," and "it" refer to? Discuss how you know.

LEARNING GOALS (I Can...):

By the end of this chapter, I will be able to:

- Identify what or whom pronouns refer to in a complex text.
- Follow a story with multiple characters using pronoun clues.
- Understand the themes of patience, destiny, and moral integrity.

TASK 2: KEY VOCABULARY

These words are central to the story. Pay attention to how pronouns replace them.

Vocabulary	Part of Speech	Simple Definition
1. prophecy / dream	n	a vision of the future during sleep
2. jealousy	n	a feeling of anger toward someone who has something you want
3. to betray	v	to be disloyal to someone who trusts you
4. temptation	n	a strong desire to do something wrong
5. to interpret	v	to explain the meaning of something
6. authority	n	the power to give orders and make decisions
7. reconciliation	n	the act of becoming friendly again after a conflict

QUICK CHECK (Pronoun Match):

Read the sentence: "Joseph's brothers were jealous of **him** because of **his** dreams."

1. "him" refers to: _____
2. "his" refers to: _____

TASK 3-4: READING TEXT

The Trials of Prophet Joseph: A Story of Pronouns and Patience

The story of Prophet Joseph (Yusuf PBUH. - A.S.) is one of the most detailed in the Quran, featuring a large cast of characters. Understanding **it** requires careful attention to pronouns since it may be challenging.

His story begins with a **prophecy**. Young Joseph had dreams that **he** would achieve greatness during his childhood. **He** innocently shared **these** with **his** brothers. However, **they** were filled with **jealousy**. **This** powerful emotion led **them** to **betray him**. **They** threw **him** into a well and later sold **him** into slavery without a piece of mind.

In Egypt, Joseph's new master's wife felt a strong **temptation** towards **him**. When **he** rightly refused **her**, **she** falsely accused **him**, and **he** was imprisoned. Even in prison, **his** gift persisted. **He** could **interpret** dreams. **This** ability eventually reached the king, whose troubling dream needed an explanation. Joseph interpreted **it** correctly, warning of a coming famine which had not been experienced till that time. Because of **this**, **he** was given great **authority** to manage Egypt's resources in order to protect people from famine.

Years later, **his** brothers came to Egypt seeking food, not recognizing **him**. After testing **their** character, Joseph finally revealed **his** identity. **This** moment led to a powerful **reconciliation** and the reunion of **his** family. The dreams **he** had as a child were fulfilled through **this** long and difficult journey.

The story shows how God's plan unfolds despite human jealousy and betrayal, using pronouns to weave its complex characters together.

TASK 5: READING SKILLS PRACTICE

A. Who is "He/She/They"?

Read the excerpt: "Joseph's brothers were jealous. They betrayed him. Later, he rose to authority in Egypt."

1. "They" refers to: _____
2. "Him" and "He" refer to: _____

B. What does "This/It" refer to?

Read the excerpt: "The king had a dream. Joseph interpreted it. This amazed everyone."

1. "It" refers to: _____
2. "This" refers to: _____

C. Pronoun Tracking

Read the sentence: "Joseph told his brothers about his dreams, but they did not understand them."

List ALL the nouns the pronouns replace:

- his (first) → Joseph's

- his (second) → _____
- they → _____
- them → _____

TASK 6: THEOLOGY IN FOCUS - Trust in Divine Plan (Qadar)

Joseph's story is often cited as the ultimate example of trust in God's plan (*qadar*). Every negative event (betrayal, slavery, imprisonment) was actually a step leading him to his destiny. The famous line "**This is from the scheme of my Lord**" captures his insight.

Think & Discuss:

1. How does tracking the pronouns (he, they, this) in the story help you see how different people's actions were unknowingly part of a larger plan?
2. Can you think of a modern situation where a difficult event ("this" or "it") later led to a good outcome? How does that relate to the idea of *qadar*?

TASK 7: ACADEMIC PRACTICE - Clarifying with Pronouns

Task: Below is a confusing sentence without clear pronouns. Rewrite it to be clearer by ADDING correct pronouns (he, she, it, they, his, her, their).

Confusing Sentence: "The brothers told the father the brothers lost Joseph the father cried the father's eyes turned white from sadness."

Your Revised Clear

Sentence: _____

TASK 8: CHAPTER REVIEW & REFLECTION

Chapter 4: Prophet Joseph

Today's Date: _____

The Pronoun Chain:

Write a short summary of Joseph's story (3-4 sentences). **Circle all the pronouns** (he, him, his, they, it, this) you use.

The Trickiest Pronoun I Encountered: In the sentence " _____ ", the word " _____ " referred to _____ which was tricky because _____.

My Learning Check:

Tracking pronouns in a long text is:

- Getting easier.
- Still challenging.
- Not too important for understanding. (If you think this, re-read Task 6!)

A Moral Takeaway:

What does Joseph's response to his brothers' betrayal teach about forgiveness?

CHAPTER 4 Answer Key

CHAPTER 4: Prophet Joseph

- **Task 2, Quick Check:** 1. Joseph, 2. Joseph's
- **Task 5, Reading Skills:**
 - A: 1. Joseph's brothers, 2. Joseph
 - B: 1. The king's dream, 2. Joseph's interpretation of the dream / The fact that he interpreted it
 - C: his (second) → Joseph's, they → the brothers, them → the dreams
- **Task 7, Academic Practice:**

Suggested Answer: "The brothers told their father that they had lost Joseph. He cried, and his eyes turned white from sadness."

CHAPTER 5: Prophet Moses (PBUH) - Comparing and Contrasting



TASK 1: CHAPTER OPENER

FOCUS SKILL: Comparing and Contrasting Ideas and Characters

WARM-UP (Before You Read):

Think of two leaders: one who rules by fear and power, and one who leads by justice and truth. What are the main differences between them?

LEARNING GOALS (I Can...):

By the end of this chapter, I will be able to:

- Identify similarities and differences between two key figures or concepts in a text.
- Use comparative language (similarly, however, in contrast) accurately.
- Analyze the themes of liberation, justice, and divine power.

TASK 2: KEY VOCABULARY

These words will help you make comparisons.

Vocabulary	Part of Speech	Simple Definition	Useful for...
1. oppression	n	cruel and unfair treatment by people in power	Describing the problem Moses faced.
2. liberation	n	the act of setting someone free	Moses' goal.
3. confrontation	n	a direct conflict between people with opposing views	The relationship between Moses and Pharaoh.
4. miracle	n	an extraordinary event believed to be caused by God	Demonstrations of divine power.
5. authority	n	the power to give orders and enforce obedience	A trait both Moses and Pharaoh claimed.
6. legacy	n	what someone is remembered for after they're gone	The lasting impact of their lives.

QUICK CHECK (Comparison Signals):

Categorize these words as used for **Similarity** or **Difference**.

1. **Similarly** → _____
2. **However** → _____
3. **In contrast** → _____
4. **Likewise** → _____

(Answers: Similarity, Difference, Difference, Similarity)

TASK 3-4: READING TEXT

Moses and Pharaoh: A Study in Contrast

The narrative of Prophet Moses (Musa PBUH. - A.S.) is fundamentally a story of contrast between two types of authority: one rooted in divine mission and justice, and the other in human tyranny and **oppression** by Pharaoh.

Moses was chosen by God to lead the **liberation** of the Israelites from slavery in Egypt. His **authority** came not from armies or wealth, but from his prophetic mission and the **miracles** that confirmed it, such as his staff turning into a serpent. **In contrast**, Pharaoh's authority was based solely on political power over his people and the claim of divinity against the almighty God. In other words, he represented the ultimate human **oppression**, enslaving an entire people.

The series of **confrontations** between Moses and Pharaoh highlight their differences further. Moses delivered his message with clear signs and warnings, appealing to reason and faith. Pharaoh, **however**, responded with arrogance, denial, and increased persecution. **Similarly**, both were leaders who commanded followers, but their purposes were opposites: one for freedom, the other for control. The theme could be regarded as a mutual point with other messengers as well.

The climax of their conflict showcased the nature of true power. The miracle of the parting of the Red Sea was an act of divine **liberation** for Moses and his people, and **simultaneously**, an act of divine justice against Pharaoh and his army. Their **legacies** are forever defined by this contrast: Moses is remembered as the great liberator and law-bringer, while Pharaoh is the eternal symbol of arrogance defeated by faith. And these two edges will be available till the end.

This story teaches that true authority serves justice, while power without righteousness leads to destruction as it was in Pharaoh's.

TASK 5: READING SKILLS PRACTICE

A. Identifying Comparisons

Which of the following is a correct **contrast** between Moses and Pharaoh?

- a) Both were powerful leaders in Egypt.
- b) **Moses' authority came from God, while Pharaoh's came from his own claim to power.**
- c) Both performed miracles to convince people.

B. Similarity or Difference?

Read the sentences from the text. Write **S** (Similarity) or **D** (Difference).

1. ____ Moses and Pharaoh both commanded followers.
2. ____ Moses sought liberation; Pharaoh enforced oppression.
3. ____ Their legacies are defined by their final confrontation.

C. Using Comparison Language

Complete the sentence using a comparison word (*however, similarly, in contrast*).

"Moses relied on signs from God to prove his message. Pharaoh, _____, relied on his army and political fear."

TASK 6: THEOLOGY IN FOCUS - Divine vs. Human Power (Tawhid vs. Taghut)

The contrast between Moses and Pharaoh reflects the core Islamic concept of *Tawhid* (the Oneness of God) versus *Taghut* (tyranny or false gods). Moses called to *Tawhid*, submitting to God's authority. Pharaoh embodied *Taghut*, setting himself up as a false object of worship and source of law.

Think & Discuss:

1. In the modern world, what ideologies or systems could be considered forms of *Taghut* (tyranny that opposes divine justice)?
2. How can the "liberation" Moses stood for be understood today beyond physical slavery? (Think: liberation from greed, ignorance, addiction?)

TASK 7: ACADEMIC PRACTICE - Writing a Comparison Paragraph

Task: Write a short paragraph (4-5 sentences) comparing and contrasting **the source of authority** for Moses and Pharaoh. Use at least **TWO** comparison signal words from the chapter (e.g., *however, in contrast, similarly, while, whereas*).

Sentence Starter: The sources of authority for Moses and Pharaoh were fundamentally different...

Your Paragraph: _____

TASK 8: CHAPTER REVIEW & REFLECTION

Chapter 5: Prophet Moses

Today's Date: _____

Venn Diagram:

Draw two overlapping circles. Label one "Moses" and the other "Pharaoh."

- In Moses' circle, write: Source of authority: _____.
- In Pharaoh's circle, write: Source of authority: _____.
- In the overlapping middle, write: Both: _____.

A Useful Comparison Word I Learned: _____

My Learning Check:

I feel _____ about identifying similarities and differences in an academic text.

- Confident using comparison language.
- I can see them but need practice writing.
- The concept is still unclear.

Big Picture Question:

Why do you think stories of confrontation between prophets and tyrants are so common across religions? What universal truth might they express?

CHAPTER 5 Answer Key

CHAPTER 5: Prophet Moses

- **Task 2, Quick Check:** Similarity, Difference, Difference, Similarity
- **Task 5, Reading Skills:**
 - A: b
 - B: 1. S, 2. D, 3. S (Both legacies are *defined by* the confrontation, though the legacies themselves are different)
 - C: however / in contrast
- **Task 7, Academic Practice:**

Suggested Answer: The sources of authority for Moses and Pharaoh were fundamentally different. Moses' authority came directly from God and was confirmed by miracles. **In contrast**, Pharaoh's authority was based on his political throne and his claim to be a god himself. **However**, both used their authority to command people. Ultimately, Moses' authority led to liberation, **whereas** Pharaoh's led to oppression and ruin.

CHAPTER 6: Prophet Jesus (PBUH) - Making Inferences

TASK 1: CHAPTER OPENER



FOCUS SKILL: Making Inferences (Reading Between the Lines)

WARM-UP (Before You Read):

Look at this sentence: "Despite the heavy rain, she didn't take an umbrella and arrived completely dry." What can you INFER from this? Discuss the difference between what is stated and what is implied.

LEARNING GOALS (I Can...):

By the end of this chapter, I will be able to:

- Draw logical conclusions based on evidence in the text.
- Infer the purpose, feelings, or unstated meanings behind actions and events.
- Understand the themes of compassion, healing, and spiritual message.

TASK 2: KEY VOCABULARY

These words are often associated with implied meanings and deeper messages.

Vocabulary	Part of Speech	Simple Definition	Inference Connection
1. compassion	n	a strong feeling of sympathy and a desire to help others	Implied motive behind actions.
2. to heal	v	to make someone healthy or whole again	Physical act with a spiritual implication .
3. parable	n	a simple story used to illustrate a moral or spiritual lesson	Requires interpretation; meaning is inferred .
4. sign / miracle	n	an event that demonstrates divine power	Its purpose is to point to something deeper.
5. to challenge	v	to question or confront an established idea	Implies a conflict of values.

Vocabulary	Part of Speech	Simple Definition	Inference Connection
6. legacy	n	what is left behind and remembered	Often understood by looking at long-term impact.

QUICK CHECK (Observation vs. Inference):

Label the following as **O** (Direct Observation from text) or **I** (Inference you make).

1. Jesus spoke to a large crowd. (O)
2. The people felt hopeful after listening to him. (I - We infer their feeling)
3. He used parables in his teaching.

TASK 3-4: READING TEXT

The Message of Prophet Jesus: Miracles and Meaning

Prophet Jesus (Isa PBUH. - A.S.) holds a unique place in Islam as a Messiah, a miracle-worker, and a prophet of profound **compassion forever**. His story invites readers to look beyond the surface of events and **infer** the deeper spiritual truths they convey.

The Quran and Islamic traditions describe Jesus performing remarkable acts, such as healing the blind and the leper. While the explicit text states he **healed** them, we can **infer** that these **miracles** were not mere displays of power. They were **signs** intended to **challenge** the materialistic worldview of his time and to point towards the power and mercy of God for people. For example, giving sight to the blind can be inferred as a metaphor for granting spiritual insight.

A key aspect of his teaching was the use of **parables**. He spoke of the "Kingdom of Heaven" through simple stories about seeds, lamps, and lost sheep. The surface narrative is clear, but the moral and spiritual lesson requires the listener to **make an inference from** those terms. The parable of the "Prodigal Son," for instance, isn't just about a family dispute; it allows us to infer profound lessons about forgiveness, repentance, and unconditional love.

His **legacy** in Islam is multifaceted. He is revered as a prophet of God, born of a miraculous birth, and he will return before the Day of Judgment. From this, we can infer the Islamic view that emphasizes his role as a servant of God and a forerunner to Prophet Muhammad (PBUH), rather than a divine figure. The overall narrative implies that his true mission was to call people back to the pure worship of the One God, a mission often met with misunderstanding as it was with the other messengers/prophets.

Thus, engaging with the story of Jesus requires active reading - connecting his actions to their intended meanings and inferring the timeless message behind the miracles and metaphors.

TASK 5: READING SKILLS PRACTICE

A. What Can You Infer?

Read: "Jesus used parables about everyday objects like seeds and light to explain spiritual truths." What can you infer about his teaching method?

- a) He wanted to confuse his audience.
- b) **He made complex spiritual ideas relatable to common people.**
- c) He was only interested in agriculture and science.

B. Observation or Inference?

For each statement about the text, write **OBS** (Directly Observed/Stated) or **INF** (Inferred/Implied).

1. Jesus healed people who were sick.
2. The miracles made people think deeply about God's power.
3. Parables require the listener to find a deeper meaning.

C. Inferring Character Trait

Based on the text's description of his actions (healing, using compassionate parables), which character trait is most strongly **implied** about Prophet Jesus?

- a) **Compassion and wisdom**
- b) Wealth and political ambition
- c) Shyness and isolation

TASK 6: THEOLOGY IN FOCUS - Miracles as "Signs" (Ayat)

In Islamic theology, miracles (*mujizat*) performed by prophets are not magic but "**signs**" (*ayat*) - clear evidence pointing to the truth of God and the prophet's message. Their primary purpose is not to entertain but to invite reflection and belief.

Think & Discuss:

1. What do you think is the difference between a "magic trick" and a "divine sign"? What role does the **intention** and **outcome** play in making that distinction?
2. In the age of science, what kinds of "signs" might lead a modern person to reflect on spiritual truths or a higher power? (e.g., the complexity of nature, the human conscience)

TASK 7: ACADEMIC PRACTICE – Inferring the Author's Purpose

Task: Reread the final paragraph of the text on Task 4. The author states: "The overall

narrative implies that his true mission was to call people back to the pure worship of the One God..."

Based on the whole text, what **evidence** (stated facts) does the author use to lead to this **inference** (implied conclusion)? List two pieces of evidence.

1. Evidence: _____

2. Evidence: _____

Your Inference: Based on this evidence, the author wants us to understand that Prophet Jesus's miracles and parables were ultimately tools for

_____.

TASK 8: CHAPTER REVIEW & REFLECTION

Chapter 6: Prophet Jesus

Today's Date: _____

Inference in Action:

Complete this sentence stem with an inference: "When Jesus healed the sick, it wasn't just about the physical cure. I can infer that he also wanted to..."

_____.

A Statement from the Text: "He spoke of the 'Kingdom of Heaven' through simple stories..."

My Inference about the Audience: He probably used simple stories because

_____.

My Learning Check:

Making inferences is:

- Like being a detective – I enjoy finding hidden meanings.
- Challenging; I sometimes confuse facts with my own ideas.
- Not very necessary for understanding the main point.

Personal Reflection:

Which of Jesus's methods (miracles as signs or teaching with parables) do you find more powerful for conveying a message today? Why?

CHAPTER 6 Answer Key

CHAPTER 6: Prophet Jesus

- **Task 2, Quick Check:** 1. O, 2. I, 3. O

- **Task 5, Reading Skills:**

- A: b
 - B: 1. OBS, 2. INF, 3. OBS
 - C: a

- **Task 7, Academic Practice:**

Suggested Evidence: 1. His miracles are described as "signs" intended to challenge materialism and point to God. 2. His parables are said to require inference to understand their spiritual lesson.

Suggested Inference: ... were ultimately tools for **calling people to monotheism and spiritual awareness / guiding people to the worship of the One God.**

CHAPTER 7: Prophet Muhammad (PBUH) - Summarizing and Paraphrasing

TASK 1: CHAPTER OPENER



FOCUS SKILL: Summarizing and Paraphrasing

WARM-UP (Before You Read):

Try this: "The quick brown fox jumps over the lazy dog." Now, say the same idea in YOUR OWN WORDS without using "fox" or "dog." This is paraphrasing.

LEARNING GOALS (I Can...):

By the end of this chapter, I will be able to:

- Distinguish between a summary and a paraphrase.
- Write a concise summary of a text's main points.
- Accurately paraphrase a specific sentence or idea.

TASK 2: KEY VOCABULARY

These words are central to understanding the final prophet's message and role.

Vocabulary	Part of Speech	Simple Definition	Skill Connection
1. final prophet	n	the last in a line of messengers from God	Key point for a summary .
2. revelation	n	the act of God revealing truth to a prophet	Core concept to understand.
3. character	n	the moral qualities of a person	A major theme to paraphrase .
4. universal message	n	a message for all people, everywhere	Central idea for a summary .
5. to exemplify	v	to be a typical example of something	Describes his life's role.
6. seal (of prophethood)	n	the one that completes and confirms the series	A unique term to learn.

QUICK CHECK (Summary vs. Paraphrase):

Identify each task:

1. Writing one sentence that gives the main idea of a 200-word text. (**Summary**)
2. Rewriting a complex sentence in simpler words without changing the meaning. (**Paraphrase**)

TASK 3-4: READING TEXT

The Prophet Muhammad: A Life to Summarize

The biography of Prophet Muhammad (peace be upon him) is vast, but its core message and impact can be clearly **summarized**. He is acknowledged in Islam as the **final prophet**, the "**Seal of the Prophets**," bringing to completion the message of monotheism preached by his predecessors.

His life began with the **revelation** of the Quran in the Cave of Hira, a transformative event that started his 23-year mission. The content of this revelation was not a new religion in essence, but a **universal message** - a restoration and finalization of the original faith of Abraham. It called for the worship of the One God (Allah), social justice, moral excellence, and accountability in the afterlife.

What makes his biography particularly rich for study is his **character**. He was known as "Al-Amin" (the Trustworthy) even before his prophethood. His life **exemplified** the teachings he preached: mercy to creation, honesty in dealings, courage in adversity, and compassion for the poor and vulnerable. His interactions with family, friends, enemies, and even animals provide concrete examples to **paraphrase** and reflect upon and they set examples for each human being.

Therefore, a **summary** of Prophet Muhammad's (PBUH) legacy would include these key elements: he was the recipient of the final divine revelation (the Quran), he lived an exemplary life that provides a practical model for Muslims, and he delivered a universal message meant for all humanity until the end of time. His story is not just a historical account but a living guide for all human beings.

TASK 5: READING SKILLS PRACTICE

A. Identifying a Good Summary

Which option is the BEST one-sentence summary of the text's main idea?

- a) Muhammad was born in Mecca and liked to meditate in caves.
- b) **Prophet Muhammad (PBUH) is the final prophet in Islam who received the Quran, lived an exemplary life, and brought a universal message of monotheism and morality.**
- c) The Quran is a holy book that was revealed over 23 years.

B. Paraphrase Practice

Original Sentence from Text: "He was known as 'Al-Amin' (the Trustworthy) even before his prophethood."

Your Paraphrase: _____

C. Summary Components

List the THREE key elements the text says should be in a summary of Prophet Muhammad's (PBUH) legacy:

1. _____
2. _____
3. _____

TASK 6: THEOLOGY IN FOCUS – The "Seal" (Khatam) and Universality

The title "Seal of the Prophets" (Khatam an-Nabiyyin) is crucial. It means his prophethood is the final, confirming seal on the divine message. This implies the Quran and his example (*Sunnah*) are the complete and preserved guidance for humanity until the Last Day, making his message inherently **universal** and timeless.

Think & Discuss:

1. What are the practical implications of believing in a "final" prophet and revelation? How might it affect a Muslim's approach to history, law, and future challenges?
2. "Universal message" means it applies to all cultures and times. What aspect of Prophet Muhammad's (PBUH) life or teaching do you think has the most universal appeal or relevance today? (e.g., emphasis on knowledge, justice, kindness)

TASK 7: ACADEMIC PRACTICE - Writing a Summary

Task: Write a short summary paragraph (3-4 sentences) of the text on Tasks 3- 4. Use your OWN WORDS. Do not copy full sentences from the text. Aim to include the main points about his **role, message, and character**.

Your Summary: _____

TASK 8: CHAPTER REVIEW & REFLECTION

Chapter 7: Prophet Muhammad (PBUH)

Today's Date: _____

In My Own Words (Paraphrase):

Choose one important idea from the text and paraphrase it below.

Original Idea: "His life exemplified the teachings he preached."

My Paraphrase: _____

Summary Checklist:

After writing my summary, I checked for:

- Main ideas only (no small details).
- My own words (not copied).
- A complete thought that stands alone.

My Learning Check:

The difference between a summary and a paraphrase is now...

- Very clear to me.
- Somewhat clear.
- Still confusing.

Why This Skill Matters:

Why is learning to summarize and paraphrase important for a university student, especially in theology?

CHAPTER 7 Answer Key

CHAPTER 7: Prophet Muhammad

- **Task 2, Quick Check:** 1. Summary, 2. Paraphrase
- **Task 5, Reading Skills:**
 - A: b
 - B: *Suggested Paraphrase:* Even before he became a prophet, people called him "the Trustworthy One" because he was so reliable.
 - C: 1. He was the recipient of the final divine revelation (Quran). 2. He lived an exemplary life as a model. 3. He delivered a universal message for all humanity.
- **Task 7, Academic Practice:**

Suggested Summary: Prophet Muhammad is considered the final prophet in Islam. His main mission was to deliver the Quran's universal message of one God and moral living. Furthermore, his own personal character and actions provide a perfect example for Muslims to follow in their daily lives.

CHAPTER 8: The Commonalities of Prophets - Thematic Analysis

TASK 1: CHAPTER OPENER



FOCUS SKILL: Identifying and Analyzing Common Themes

WARM-UP (Before You Read):

Look back at the prophets you've studied: Adam, Noah, Abraham, Joseph, Moses, Jesus, Muhammad. What ONE word do you think connects ALL their stories? Discuss with a partner.

LEARNING GOALS (I Can...):

By the end of this chapter, I will be able to:

- Identify recurring themes across multiple texts or narratives.
- Support thematic analysis with specific examples from different stories.
- Synthesize information to form a big-picture understanding.

TASK 2: KEY VOCABULARY

These words are essential for discussing themes and connections.

Vocabulary	Part of Speech	Simple Definition
1. commonality	n	a shared feature or attribute
2. theme	n	a central, unifying idea or message
3. monotheism (tawhid)	n	the belief in and worship of only one God
4. perseverance (sabr)	n	continued effort despite difficulty
5. social justice	n	fair treatment and equality in society
6. moral exemplar	n	a person whose behavior is a perfect model

QUICK CHECK (Theme Recognition):

Which of the following is a **theme**, and which is just a **topic**?

1. **Prophets** → _____ (This is a topic/subject)
2. **The struggle for justice against oppression** → _____ (This is a theme/message)

TASK 3-4: READING TEXT

One Light, Many Lamps: Unifying Themes in Prophetic Narratives

While the stories of the prophets are diverse - set in different times, cultures, and circumstances - a **thematic analysis** reveals powerful **commonalities**. These recurring **themes** are what transform separate historical accounts into a cohesive, divine guidance for humanity.

The most foundational theme is **monotheism (Tawhid)**. Every prophet, from Adam to Muhammad, called their people to abandon idolatry and worship the One God. Abraham (PBUH) broke idols, Moses (PBUH) confronted Pharaoh's divinity, and Jesus (PBUH) preached the "Kingdom of Heaven." The core message was consistently the same: God is One.

A second, equally persistent theme is **perseverance (Sabr)** in the face of rejection. This **commonality** is striking. Noah (PBUH) preached for centuries, Joseph (PBUH) endured betrayal and imprisonment, and Muhammad (PBUH) faced boycott and persecution. Their

steadfastness wasn't passive waiting; it was active, patient commitment to their mission against all odds forever.

The call for **social justice** and moral integrity forms another strong thread. Prophets were not merely spiritual guides; they were reformers. Moses (PBUH) demanded freedom for the enslaved, Jesus (PBUH) championed the poor and criticized hypocrisy, and Muhammad (PBUH) established a charter of rights for the vulnerable. They all challenged the corrupt social orders of their time.

Finally, each prophet served as a **moral exemplar**. They didn't just preach; they lived the message. Adam (PBUH) sought forgiveness, Abraham (PBUH) showed ultimate submission, and Muhammad's (PBUH) character was called "a living Quran." Their lives provide the practical blueprint for the values they taught.

In conclusion, these narratives are not random. They are a deliberate collection, each story highlighting different facets of the same diamond: the eternal principles of faith, resilience, justice, and ethical conduct that define a life lived in conscious relationship with the Divine.

TASK 5: READING SKILLS PRACTICE

A. Matching Themes to Examples

Match the theme on the left with the correct prophetic example on the right.

1. Monotheism (Tawhid) ____ a. Noah continuing his call for centuries.
2. Perseverance (Sabr) ____ b. Abraham destroying the idols of his people.
3. Social Justice ____ c. Muhammad's kindness to orphans and the poor.

B. Identifying a Common Theme

Read these two examples:

- Moses (PBUH) leading the Israelites out of slavery in Egypt.
- Muhammad (PBUH) prohibiting usury and ensuring fair trade.

What common **theme** do both these actions support?

- a) The importance of ritual prayer
- b) **The pursuit of social and economic justice**
- c) The need for miraculous signs

C. From Specific to General

The text states: "Prophets were not merely spiritual guides; they were reformers."

List TWO specific prophets mentioned in the text and a **reform** they tried to make.

1. Prophet: _____ Reform: _____
2. Prophet: _____ Reform: _____

TASK 6: THEOLOGY IN FOCUS - The "Chain of Prophethood" (Nubuwwah)

Islam teaches that all true prophets were links in a single chain (*silsilat al-anbiya*), delivering the same essential message tailored to their people's context. This concept of unity of message (*wahdat al-risalah*) is why thematic analysis is so natural and meaningful in Islamic studies. It confirms the divine source of the message.

Think & Discuss:

1. How does seeing the **common themes** strengthen a Muslim's faith compared to studying just one prophet's story in isolation?
2. In a world with many religions and philosophies, how can the identification of shared moral themes (like justice, honesty, compassion) across different traditions be a tool for dialogue and peace?

TASK 7: ACADEMIC PRACTICE – Writing a Thematic Analysis

Task: Choose ONE of the four themes discussed in the text (Monotheism, Perseverance, Social Justice, Moral Exemplar). Write a short paragraph (4-5 sentences) analyzing this theme. You must:

- Name the theme.
- Give **TWO** different examples from two different prophets' stories (from this book).
- Explain what this theme teaches us.

Theme I Choose: _____

My Analysis: _____

TASK 8: BOOK REVIEW & FINAL REFLECTION

Chapter 8: The Commonalities of Prophets

Today's Date: _____

Thematic Mind Map:

Draw a central circle: "Prophets' Common Messages." Draw four branches coming out. On each branch, write one theme from this chapter and one prophet associated with it.

The Most Meaningful Theme for Me: _____

Because _____.

My Learning Journey – Final Check:

Look back at the "I Can..." statements from all chapters. Put a **✓** next to the skills you now feel confident about.

- Finding Main Ideas (Ch.1)
- Guessing Vocabulary from Context (Ch.2)
- Identifying Sequence (Ch.3)
- Recognizing Referents/Pronouns (Ch.4)
- Comparing & Contrasting (Ch.5)
- Making Inferences (Ch.6)
- Summarizing & Paraphrasing (Ch.7)
- **Thematic Analysis (Ch.8)**

Final Thought:

How has reading these stories as an "academic reader" (looking for skills and themes) been different from how you read them before?

CHAPTER 8 Answer Key

CHAPTER 8: Commonalities of Prophets

- **Task 2, Quick Check:** 1. Topic, 2. Theme
- **Task 5, Reading Skills:**
 - A: 1-b, 2-a, 3-c
 - B: b
 - C: *Possible Answers:* 1. Moses - Leading slaves to freedom / 2. Muhammad - Establishing rights for the poor and orphans. (Or: Jesus - Criticizing hypocrisy / Abraham - Challenging idolatry as a social system)
- **Task 7, Academic Practice:**

Example for "Perseverance (Sabr)": The theme of perseverance is central to prophetic stories. For example, Prophet Noah continued calling his people to God for hundreds of years despite mockery. Similarly, Prophet Joseph (PBUH) remained patient and faithful through betrayal, slavery, and imprisonment. This theme teaches us that true faith requires steadfastness and trust in God's plan during long periods of difficulty.

Conclusion

From Narrative Awareness to Academic Reading Competence

Throughout this book, narrative texts have been used not as ends, but as pedagogical tools for developing academic reading skills and competences. Rather than focusing on narrating prophetic stories, the chapters could be regarded that they have guided readers to engage with these narratives analytical, structural, and conceptual terms. In doing so, the book has aimed to transform familiar content into a framework for academic skill development.

The book has been deliberately structured in terms of progression. Early chapters focused on recognizing narrative structure, identifying central ideas, and tracking meaning through repetition and progression. As the book advanced, attention shifted toward organization, cause-effect relationships, patterns, and turning points, all of which are essential for understanding complex academic texts.

In later parts, the emphasis moved from individual narratives to comparative and integrative reading. Readers were encouraged to analyze roles, responses, themes, and values across texts, fostering the ability to synthesize information rather than process it in isolation.

The final part of the book explicitly bridged narrative reading and academic reading practices. Overall, this book demonstrates that academic reading skills can be effectively developed through carefully selected and pedagogically structured narrative texts. By engaging with Qur'an-based narratives through an academic perspective, readers could be equipped not only with improved reading competence, but also with a deeper awareness of how meaning is constructed, organized, and interpreted in academic discourse in the field of theology.

It is hoped that readers will make use of these strategies beyond this book and apply them confidently in their academic discourse and studies. Academic reading is not merely about understanding texts, but about engaging with ideas critical, systematic, and reflective terms. This book aims to serve as a bridge toward that level of engagement in the specific field of theology.

Statement on Qur'anic Basis and Sources

The reading texts included in this book are based on Qur'anic prophet related narratives. These narratives have been adapted and reconstructed in terms of pedagogical points, with the primary aim of supporting the development of academic reading skills in English. The texts do not reproduce Qur'anic verses verbatim, nor do they provide translations, interpretations, or exegetical commentary and expressions.

The Qur'an serves as the narrative source framework rather than as a textual object. The stories are presented in simple, paraphrased, and pedagogically organised forms in order to make them accessible for learners at the B1-B2 proficiency levels in the field of theology. Narrative elements such as structure, progression, repetition, and thematic development are employed to support academic reading objectives.

It is important to emphasize that this book is not intended as a work of theology, tafsir, or religious instruction. The texts do not aim to explain doctrinal issues, legal rulings, or theological debates as well. Instead, Qur'an-based narratives are used as familiar and contextually meaningful content through which academic reading strategies can be practiced and internalized by the related bodies.

The adaptation process involved selecting core narrative elements commonly recognized within the Qur'anic tradition. Care was taken to avoid interpretive claims and theological argumentation. The focus remains consistently on reading processes rather than on religious meaning making.

By clearly distinguishing between narrative source and pedagogical function, this book seeks to maintain academic transparency and ethical clarity for academic purposes. The use of Qur'anic narratives is justified by their relevance to the target learner population and their effectiveness as tools for developing transferable academic reading skills in EAP and ESP contexts.

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