



Qura
Curriculum

Islamic Studies

Book 8

School Years 7-9

(Suitable for ages 11-14 years)

FIANZ Education Series





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(Suitable for ages 11-14 years)

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Teacher's Note

This textbook is part of the Qura Curriculum series that has been in continuous use in New Zealand madrasah settings for 20 years. Its content has been refined and tested in teaching situations and has been proven to deliver age appropriate, inclusive Islamic learning, together with broad minded attitudes that suit its Western setting. At age 11 -14, students are beginning to think more about the world around them and their place within it. This textbook takes a deeper look into key Islamic concepts, including developing good Akhlaq (character), with in-depth studies of Quranic stories of the prophets and selected ayaat from the Quran. Discussion should be a major feature of the lessons. Salah still needs to be revised but this is now left for teachers, and is not addressed within the textbook lessons specifically. Teacher support is still much needed at this age, especially to facilitate in-depth discussions to help students find answers to their questions. Students might also still need help with reading and understanding the text, especially if English is not their first language. Exercises are often interactive and are mainly designed to be part of the lesson.

Suggested Lesson Format



For an hour's lesson, it is wise to divide the lesson into chunks of time. Some time should be spent as a whole group and some time spent on individual or small group practical activities.

For each lesson, the teacher should be ready to engage in in-depth discussions with students, even if the students ask questions that seem unrelated to the topic. At this age, students are curious about many things in life and are gradually forming their own opinions about the world. It is vital for them to freely discuss their thoughts and questions with trusted adults, without fear of criticism or judgement.

The teacher should work carefully through the exercises built into each lesson, rather than bypassing them, and should encourage any discussion that is generated. The exercises are an important aspect, allowing students to reflect on the subject matter of the lesson. If there isn't time to finish the exercises one week or if some exercises are given as homework, they should be returned to and revised in the following week.

A suggested format for time management in one hour, that generally works well is:

- 1. 5 min:** Take roll and settle students at tables or in a circle. Recite the learning du'a together: "Rabbi zidni 'ilmaa" "Oh Allah give me knowledge." Recite Surah Fatiha, the last 10 surahs and parts of Salah.
- 2. 35 min:** Read and discuss the book lesson, with teacher questions that bring out the main ideas and challenge students to think about them. Take time for any generated discussion or questions, don't be in a rush.
- 3. 15 min:** Whole group discussion and writing up of exercise answers.
- 4. 5 min:** Extra activity if required, such as looking up the Quranic verses from which the lesson came, and reading the translation. This will also facilitate students' working knowledge of how the Quran is organised, the places of surahs, etc. At the end, the teacher can help students recall the main points of the lesson, then end with a du'a.





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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





Part of a Muslim's personal development is to think about the Last Day (Yawm ul Akhirah) and how Allah, Subhanahu wa Ta'ala, will judge us for our actions. The Holy Quran explains in many places about Heaven (Jannah), Hell (Jahannam) and what will happen on the Last Day:

**When the earth is shaken to its (utmost) convulsion,
And the earth throws up its burdens (from within),
And people cry, "What is the matter with it?"**

On that Day it will tell its story:

For your Lord will have given it inspiration.

**On that Day people will proceed in groups sorted out,
To be shown their deeds.**

**Then anyone who has done an atom's weight of good shall see it,
And anyone who has done an atom's weight of evil shall see it.**

(Quran, Surah 99, Al Zalzalah, The Earthquake)

**When the sky is split,
When the stars are scattered,
When the oceans burst out,
And when the graves are turned
upside down - (Then) each soul
shall know what it has sent forward...**

(Quran, Surah 82, Al Infitaar,
The Splitting, Ayaat 1-5)



**The Day that We roll up the heavens like a scroll rolled up for books
(completed) - Just as We (Allah) produced the first creation, so We shall
produce a new one: (it is) a promise We have made. Truly We shall fulfil it.**

(Quran, Surah 21 Al Anbiyaa', The Prophets, Ayah 104)

Truly the Day of sorting out is a thing appointed -

**The Day that the Trumpet shall be sounded, and you shall come forth in
crowds; And the heavens shall be opened as if there were doors,
And the mountains shall vanish, as if they were a mirage.**

(Quran, Surah 78, Al Naba', The Great News, Ayaat 17-20)





On that Day they will follow the Caller: no crookedness (can they show) Him: all sounds shall humble themselves in the presence of (Allah) Most Gracious. Nothing shall you hear but the tramp of their feet (as they march).

(Quran, Surah 20, Ta Ha, Ayah 108)

And they say, “What! When we lie hidden and lost in the earth, shall we indeed be in a renewed creation?” They deny the Meeting with their Lord! Say: “The Angel of Death, (who is) put in charge of you, will take your souls. Then you shall be brought back to your Lord.”

(Quran, Surah 32, Al Sajdah, The Prostration, Ayaat 10,11)



On the Last Day, a Trumpet will sound and the world will be destroyed. The earth will shake with enormous earthquakes. The sea will burst out and flow everywhere. The mountains will dissolve, the sky will split, and the heavens will be rolled up ‘like a scroll’, because its time of existence will be over. Then Allah will re-create another world, just as easily as He created the first one.

People will be confused and frightened beyond imagination. They will gather in huge crowds and get sorted into groups. They will not be able to make excuses for themselves or say anything. They will march silently to where they are supposed to go. When Judgement is carried out, everyone will see clearly what their lives were. Everything about their lives will be left behind, except their deeds. If they sent forward some goodness, they will come to realise how valuable it was. If they did not do good deeds and lived selfish lives, they will realise how they have deprived themselves of success.

The Quran warns us to realise that we will be reassembled after we have died and rotted into the ground. Even people who have been cremated and had their ashes blown away in the wind will be recreated. This recreation is very easy for Allah.

For us, death is as meaningful as Judgement Day because it marks the end of our time to do good in our lives. After we are dead, we cannot change anything about ourselves. Our souls will be raised on Judgement Day in the same state that they were in when we died.





The Quran warns us not to think of Judgement Day lightly just because we don't know when it will come. It says:

They will say, “Ah! If only I had sent forward (good deeds) for my future Life!” That Day His punishment will be like no-one else can inflict. And His restraints will be like no-one else can restrain.

(It will be said to the righteous soul), “O soul in (complete) rest and satisfaction! Come back to your Lord - well pleased (yourself) and well-pleasing to Him! Enter then, among My servants! Yes, enter My Heaven!”

(Quran, Surah 89, Al Fajr, The Dawn, Ayaat 24-30)

The Last Day will come all of a sudden and take people by surprise. Those who are sent to Jahannam will be overwhelmed by its harshness and they won't be able to escape it. It's not that Allah will be cruel to people but it will be a result that brings justice. Those who suffer at that time will be the ones who caused the suffering of others in their lives, and for this, justice will have to be done. These people will have 'been unjust to themselves' and on Judgement Day they will have to see the result of the choices they made in their lives.

People who had devoted themselves to serving Allah and shown it in their lives, especially through kindness and mercy for others, will InshaAllah be told to enter Heaven. There they will be given luxuries that feel similar to those they may have seen in the world but in Heaven these things will be much better. There will be beauty all around them and they will be with their wives or husbands, families and loved ones.



For the 'satisfied souls' Allah, Subhanahu wa Ta'ala, will extend a beautiful and personal invitation to enter His Heaven. The greatest joy of Heaven will be in being near to Allah and feeling that He is pleased with us.



Exercise: Complete the sentences in the spaces.

Three physical events that the Quran says will happen on the Last Day are	
Death is as meaningful to us as Judgement Day because	
The people of Hell were 'unjust to themselves' in life by	



Lesson 3: PROPHET MUSA



Prophet Musa, Alaihis Salaam, on him be peace, was a prophet who was sent to a powerful pharaoh of Egypt, after the Bani Israil (the family of Prophet Yaqub (Jacob)) went to live there.

PROPHET MUSA AS A BABY

Prophet Musa was born in Egypt, some time after Prophet Yusuf, Alaihis Salaam, and his large family went to live there. Musa was part of this family or tribe, called the Bani Israil. The pharaoh or king of Egypt at that time did not like Musa's people. He had heard of a prophecy that a prophet would be born to them soon, who would destroy his kingdom when he grew up. Because of this, the pharaoh decided to kill all the baby boys that were born in the tribe.

When Musa, Alaihis Salaam, was born, his mother was very worried and hid him from the king's soldiers. But soon it was too dangerous to keep him at home any longer. Then, Allah made her think of an idea to save her son.

She put Musa in a waterproofed basket and sent it floating in a stream near the river Nile. The basket floated downstream and drifted near the king's palace. Musa's sister followed the basket and hid in the bushes to see who would find it. She saw one of the king's servants pick the basket up out of the river and take it inside, to show it to the king and queen.



The queen, whose name was Asiyah, was a good and kind woman who believed in Allah. Her faith was very different to her husband's! She is said to be one of the four best women who ever lived. When the queen saw baby Musa inside the basket, she loved him straight away and begged the king to keep the baby and let him grow up in the palace as their son. The king reluctantly agreed.

When they tried to feed baby Musa, he wouldn't drink milk from anyone. Musa's sister, who was watching from far, thought of a good idea. Bravely, she went to the king and queen and said: "Shall I find someone who will nurse and look after the baby for you?"





The king and queen were pleased and said yes. Musa's sister ran back to her mother and told her the good news. Musa's mother, who had been crying and missing her son, hurried to the palace, to offer to nurse the baby. Of course, she didn't tell them that she was the baby's real mother!

And so it was that Allah saved baby Musa from being killed by the king's soldiers. In the palace, Musa grew up in the best of care. He went to school and had the best education and lived like a prince. He had a loving stepmother whose character was the best of the people of those times and who taught him about faith and good behaviour. And best of all, his nurse was his real mother, who was overjoyed and thankful to Allah for being able to be with her son and watch him grow up.



PROPHET MUSA GOES TO MADYAN

When Musa, Alaihis Salaam, was a young man living in the palace of the pharaoh in Egypt, he accidentally killed a man when he was trying to protect one of the Bani Israil people. This made Musa decide to run away from his land. He went to a place called Madyan, in northern Saudi Arabia.

When he arrived, he went to drink water from a pool. He saw shepherds who had brought their sheep to the water to drink. He also saw two girls who were too shy to bring their sheep to drink at the crowded place.



"What's the matter?" he asked the girls.

They replied: "We can't water our sheep until the other shepherds and flocks leave, and our father is an old man." They meant that there were no sons in the family to help with the hard work.

So, Musa offered to help the girls to water their sheep. In return for his kindness, the girls' father invited him to stay with them.





"I would like to marry one of my daughters to you," said the girls' father, "if you can work for me for eight years, as her dowry."

Musa needed a job and somewhere to stay, and he wanted to marry and have a family of his own. He knew that the old man had nobody to help him with the farm work. So, he agreed to the old man's idea. He married one of the sisters and settled down to become a sheep farmer and raise a family in the land of Madyan.

(**Sources** for this lesson: Quran, Surah 28, Al Qasas, Ayaat 3-28; Surah 20, TaHa, Ayaat 37-40)



Exercise: Write the answers in the spaces.

What large family was Prophet Musa from?	
What country was Prophet Musa born in?	
How did Allah save Musa from being killed as a baby?	
How do you think Musa's mother felt when she put him in a basket in the river?	
How did young Musa get his education?	
What land did Prophet Musa run away to?	
Who did Prophet Musa help at the watering place?	
What was the marriage dowry that Musa's father-in-law asked him for?	



Suggested Extra Activity: Read the Quranic Ayaat that this story came from.



Lesson 4: MODERATION



A Muslim lives a moderate life in all ways. What are most of the things that people like to enjoy? Food, clothes, homes, money and wealth. Muslims are allowed to have all these things, but we are not supposed to get carried away and spend all our time enjoying them or trying to get more and more of them. Muslims always remember that Allah is in complete control of our **Rizq** (provision).

A Muslim should show moderation in how we use things. We should not be wasteful, throwing food and other things away unnecessarily. We should either cook less food, give some away or not be fussy to eat leftovers. It is a sin to waste food, especially when we know how little food some other people in the world have. We should eat simple food most of the time and look forward to a feast just occasionally. We should also not eat or drink to make our tummies over full.

It is the same with clothes. We should wear ordinary clean, tidy clothes that are similar to what other ordinary people wear. We should not keep too many clothes, but give extra clothes away to people who need them. We should not try to have clothes that are very expensive or too showy. It is the same with our homes. We should have a home that houses our family, but we should not live in mansions with lots of very expensive furniture and ornaments. Moderation means to avoid excess in most things.



Moderation will guide us to live balanced lives. For example, if we want extra money for luxury items, we will end up working a lot of extra hours in the week to earn the money to buy them. This will unbalance our lives because our 'ibadah (worship) and our families will suffer, because we won't have time for them.

Prophet Muhammad, Sallallahu Alaihi Wassallam, advised us not to be 'spendthrifts'; wasting our money away on useless things. On the opposite end of the spectrum, we shouldn't be miserly either. A miser is too frightened to spend or give away money, for fear of becoming penniless, or because they want to hoard wealth. Moderation will bring us to the happy middle place between being a spendthrift and being a miser.





The Quran says:

Woe to every (kind of) scandalmonger and backbiter, Who piles up wealth and lays it by, Thinking that his wealth will make him last forever!

(Surah 104, Al Humazah, Ayaat 1 - 3)

And give to relatives their due rights, as (also) to those in need, and to the wayfarer. But do not squander (your wealth) in the manner of a spendthrift...



Do not make your hand tied to your neck (like a miser), nor stretch it out to its furthest reach, so that you become blameworthy and destitute. (Surah 17, Al Isra, Ayaat 26, 29)

Here is some more advice from the Hadiths of Our Prophet, Sallallahu alaihi wasallam, may peace and blessings be upon him:

The Messenger of Allah is reported to have said, “There is no worse vessel for the son of Adam to fill than his own stomach... But if he must fill it, then let him allow one third for food, one third for drink, and one third for air.” (Source: Ibn Majah 3349)

The Prophet is reported to have said, “No-one who has an atom’s weight of pride in his heart will enter Paradise.” A man asked him, “What if he likes his clothes and shoes to look good?” The Prophet replied, “Allah is beautiful and loves beauty. But pride means denying the truth and looking down on other people.” (Source: Tirmizi 1999, reported by Ibn Mas’ud)



Exercise: Complete the sentences in the spaces.

Moderation means	
Remembering that Allah is in complete control of our Rizq helps us to	
Three things in life we should control and be moderate about are	
A happy middle ground between miserliness and being a spendthrift means	

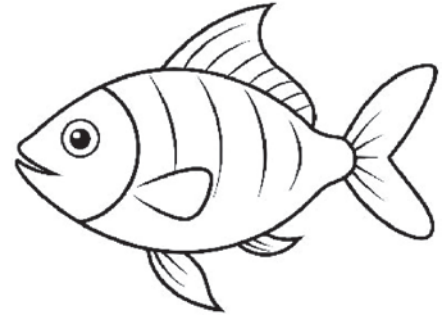


Lesson 5: PROPHET MUSA AND AL KHIDR



Prophet Musa, Alaihis Salaam, was a man of great learning. When he grew up in the king's palace in Egypt, he was taught all the knowledge of the Egyptians, who were clever people. But he still needed to learn some of Allah's lessons about life. For this, he needed to take some special time going out 'fee sabeelillah' (in the path of Allah).

One day, Allah, Subhanahu wa Ta'ala, told him to go on a journey along the banks of a river, carrying a fish in his bag. He was told to search for a special teacher on the way. The place where the fish disappeared would be the place where Musa would meet his teacher.



So, Musa, Alaihis Salaam, set off with his servant. They walked along the river for a long time. At last, they stopped to rest on a rock. While they were resting, they forgot about the bag. The fish wiggled out of it, splashed into the water and swam away!

After they had rested, they picked up the bag and continued on their journey, until at last they stopped to rest again. "Bring us our breakfast," Musa told his servant, "We are tired from our journey."

Suddenly, the servant remembered he had noticed that the fish had disappeared, but had forgotten to tell Prophet Musa about it. "That was what we were looking for!" exclaimed Musa. As quickly as they could, they went back along the river bank to their first resting place.

There they found a man named Al Khidr, who knew many of Allah's lessons about life, and sometimes did work that Allah, Subhanahu wa Ta'ala, wanted. Prophet Musa said to him: "May I follow you, so that you can teach me some of the lessons that you have been taught?"

Al Khidr said: "Truly, you will not be able to bear with me. And how could you have patience about things that you don't understand properly?" "If Allah pleases," said Musa, "You will find me patient, and I shall not disobey you in anything."

Al Khidr said: "If you follow me, ask me no questions about anything, until I myself tell you about it." Prophet Musa, Alaihis Salaam, agreed.

And so they set off together, until they came to a boat. Al Khidr made a hole in it. Prophet Musa was surprised. "Have you made a hole to drown the people in it?" he exclaimed. "What a strange thing you have done!"





"Didn't I tell you that you would have no patience with me?" said his teacher. Prophet Musa was sorry that he had forgotten about his promise not to ask questions.

They carried on their journey together, until they met a young man. Al Khidr killed him.

Musa, Alaihis Salaam, was so surprised that he forgot his promise again. "Have you killed an innocent person who has killed no-one?" he exclaimed. "Truly you have done an evil thing!"

"Didn't I tell you that you would have no patience with me?" his teacher said again. Prophet Musa was sorry again. "If I ever ask you about anything after this, do not keep me with you anymore," he said.

So, they continued on their journey together once more, until they came to a town. They asked the town's people for some food but nobody gave them anything. They saw a broken wall which was about to fall down. Al Khidr repaired it.



Prophet Musa was surprised that his teacher had done something helpful for the town's people, after they had been unkind to them both. "Surely you could have got some payment for this?" he exclaimed. Again, he had forgotten his promise not to ask questions!

"This is the parting between me and you," his teacher said. "Now I will tell you the meaning of those things that you could not keep patient about." Then Al Khidr told him the hidden truths about the three things that had happened.



"As for the boat," his teacher said, "it belonged to some poor men who worked on the river." He explained that there was a cruel king in the land who was stealing all the good boats that he could find. A broken boat would not be taken, and that was why he had made a hole in it. He had really helped the poor men because he had stopped them from losing their boat completely. Later, they would be able to fix the hole in the boat and use it.





As for the young man, Al Khidr explained that his parents were good, faithful people, but that the young man was not good. Allah had wanted the young man killed, to stop him from rebelling against his parents and being ungrateful to them, and causing them worry and sadness. Soon Allah, Subhanahu wa Ta'ala, would give them another child who would be loving and good to his parents.

As for the wall, Al Khidr explained that it belonged to two orphan boys. Under the wall was hidden a treasure that belonged to them. If the wall had fallen down, the greedy people of the town would have stolen the treasure from the young boys. So, he had helped the orphan boys and also stopped the town's people from doing more wrong things.



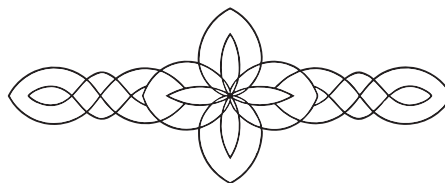
Al Khidr was not an ordinary person, but a special servant of Allah. Allah, Subhanahu wa Ta'ala, had shown these hidden truths to Al Khidr, and in turn he taught these lessons to Prophet Musa, Alaihis Salaam. Prophet Musa had to take the time out to go on this journey, so that he could learn that sometimes things in life are not always what they appear to be. Sometimes, a thing that looks bad can actually be good, because only Allah knows what the real truth is behind everything that happens.

(Sources for this lesson: Quran, Surah 18, Al Kahf, Ayaat 60-82)



Exercise: Write answers in the spaces.

Who did Prophet Musa learn from in this story?	
What was the sign for him to know where to meet the special teacher?	
What was one thing Prophet Musa learned from his experience?	
What was another thing Prophet Musa learned from his experience?	



Suggested Extra Activity: Read the Quranic Ayaat that this story came from.



Lesson 6: TAKING TIME OUT FOR THE SAKE OF ALLAH



Prophet Musa, Alaihis Salaam, took time out of his daily routines to learn some special spiritual lessons from his teacher, Al Khidr.

Time can be a precious thing and life can be busy but still, sometimes it's important to take some time out to do different things that will benefit us.

A person usually has many obligations that take up their time. They must work, either in the home or outside the home; they must pray, read Quran and learn Islam; they must look after their bodies and keep fit; they must spend time with their families and friends - and so on. But besides all this, sometimes we need to set aside extra time to spend 'fee sabeelillah' (in the path of Allah).



For example, it is an important Islamic practice to visit someone when they are sick, and cheer them up and pray for them. This can help the person get better, especially when they feel that people care about them.

Similarly, it is part of Sadaqah (charity) to go to a Muslim's funeral and visit their family to offer condolences and help and food. We also pray for the dead person to have peace in the grave and forgiveness from Allah in the Hereafter. This is what we would wish for people to also do for us when we are sick or after we die.

Sometimes, we need to help someone who has a particular need at a particular time, and this is also a rewarding Sadaqah for us. Bringing peace between two people or two groups can be an important use of time and another kind of Sadaqah. Promoting goodness in the world can be a charity. Struggling for justice and to change wrong things that are happening in the world can sometimes bring more people out of hardship and oppression than donations of money. Similarly, educating people in many different ways can also be counted as a charity.



The Messenger of Allah, SalAllahu 'alaihi wasallam, is reported to have said, "Every part of the human body should practise charity, on every day that the sun rises. Doing justice between two people is charity, and helping a man onto his beast and leading it is charity, and a good word is charity, and every step which is taken towards prayer is charity, and removing harmful things from the road is charity."

(Source: Bukhari 2989, reported by Abu Hurairah)





The Prophet is reported to have said, “No Muslim visits a (sick) Muslim in the morning without seventy thousand angels blessing him until the evening, and if he visits him in the evening, seventy thousand angels will bless him until the morning, and fruits from Paradise will be his.” (Source: Tirmizi 969, reported by ‘Ali)



A’ishah, RadhiAllahu Anha, may Allah be pleased with her, reported that the Prophet, SalAllahu ‘alaihi wasallam, used to visit some of his sick relatives and put his right hand on them, saying, “O Allah, Lord of mankind, remove the disease. Heal (them), for You are the Healer. There is no healing except for Your healing, the healing which leaves no trace of sickness.”

(Source: Bukhari and Muslim, Riyadh us Saliheen, 902)

Ibn Abbas, RadhiAllahu Anhu, said that the Prophet went to visit a Bedouin who was sick, and whenever he visited a sick person, he would say, “Don’t worry, (it is) purification, InshaAllah.”

(Source: Bukhari, Riyadh us Saliheen, 907)

The Prophet, SalAllahu ‘alaihi wasallam, is reported to have said, “Encourage those who are dying to say Laa ilaaha ill-Allah.”

(Source: Muslim, Riyadh us Saliheen, 918)



If ‘every step taken towards prayer is charity’, then InshaAllah, there is also great reward in spending time at the mosque. It is good to visit the mosque regularly, and sometimes we can take extra time there, for example in I’tikaaf (prayer and dhikr in seclusion) or in learning classes (madrasah) or da’wah (outreach) programmes. In this way, a person can increase their spirituality, refocus and have renewed energy to strive on the Straight Path (Siratul Mustaqeem).



Exercise: Complete the sentences in the spaces.

Four kinds of Sadaqah mentioned in this lesson are	
I’tikaaf is when	
A skill or talent I have that I could use to help others is	



Lesson 7: MUSA BECOMES A PROPHET



Prophet Musa, Alaihis Salaam, lived in the land of Madyan for eight or ten years. In Madyan he learnt to live a life of quietness and moderation, very different from the rich palace life of Egypt that he grew up in. After this time, he took his family away with him on a journey.

While they were on their way, he noticed a fire burning on the side of a mountain nearby. "Wait here," he said to his family. "I have seen a fire. Maybe we can get some news from there, or I could bring back some fire to keep you warm."

When he reached the place where the fire was, he suddenly heard a voice saying: "O Musa! I am Allah, the Lord of the worlds. Surely, I am your Lord. Take off your shoes, for you are in the sacred valley, blessed twice. I have chosen you, so listen to what will be revealed. Truly, I am Allah. There is no god except Me, so serve Me and keep up prayers to remember Me ..."

This is how Musa, Alaihis Salaam, became a prophet and learned what Allah wanted him to do. Instead of sending an angel to give Musa the message, Allah, Subhanahu wa Ta'ala, spoke to Musa Himself, which was a very great honour indeed!

Prophet Musa had a stick, which he took with him everywhere. He used it for many different jobs, especially when looking after his sheep. Allah, Subhanahu wa Ta'ala, told him to throw the stick down on the ground. Suddenly, it became a living snake, wiggling around! Prophet Musa was afraid, but Allah told him to pick it up, and it would become a stick again.



Then Allah told him to put his hand inside his coat over his chest, and when he brought it out again, it had become glowing white. Prophet Musa was frightened but Allah told him not to be afraid. These were two special Signs that Allah gave Musa for his prophetic mission.

Allah, Subhanahu wa Ta'ala, had shown Prophet Musa an important lesson. It is only Allah Who makes everything in the world as it is. If He wants to, He can change it into something completely different. Even Musa's stick, which he knew so well, changed into a frightening snake when Allah told it to. And even if something looks frightening, Allah can turn it into something safe, if He Wills.





These miracles were also two Signs to show the people that Musa, Alaihis Salaam, was a real prophet. Allah asked Prophet Musa to return to his homeland of Egypt and tell the pharaoh and everyone else about Allah.

This was a very hard thing for Prophet Musa to do, because he had run away from Egypt years ago. "My Lord," he said, "I killed one of them (by mistake), so I am afraid that they might kill me. And my brother, Haroon, he is better at speaking than I am. So please, send him with me to help me."

Allah replied: "You are indeed given what you ask for, Oh Musa!"

So Allah, Subhanahu wa Ta'ala, made Musa's brother Haroon into a prophet too and sent them both on the mission to Egypt together. Allah promised that He would make sure no-one in Egypt would harm them when they went back.

Prophet Musa made a special du'a when Allah asked him to return to Egypt. We can also say this du'a when asking Allah to help us speak well and deliver a good message to people. Here is the du'a:

رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

**Rabbish rah lee sadree, Wa yassirlee amree,
Wahlul 'uqdatan milli saanee, Yafqahoo qawlee**

"My Lord, expand my chest for me (with confidence),
And ease my task for me, And untie the knot from my tongue,
So that they may understand what I say."

(Quran, Surah Ta-Ha, Ayaat 25-28)



(Sources for this lesson: Quran, Surah 28, Al Qasas, Ayaat 29-35; Surah 20, TaHa, Ayaat 9-36, 41-47; Surah 26, Ash-Shu'araa, Ayaat 10-16)



Exercise: Complete the sentences in the spaces.

When Prophet Musa went up the mountain, he was looking for	
The special miracle that Allah did for Prophet Musa was	
The two Signs Allah gave to Prophet Musa were	



Lesson 8: PROPHET MUSA RETURNS TO EGYPT



When Prophet Musa and his brother Prophet Haroon, Alaihimus Salaam, started their mission back in Egypt, they went to see the king, whom everyone called Firawn (Pharaoh). The pharaoh of Egypt at that time was an evil man who wanted everyone to bow down to him. He didn't want the people to listen to anyone else but him.

When Prophets Musa and Haroon were brought to him, Firawn said: "Who is your Lord, Oh Musa?" Musa replied: "Our Lord is He Who made everything, and guided it to its goal."

Firawn asked: "Who is the Lord of the worlds?" Musa replied: "He is the Lord of the heavens and the earth, and everything in between them, if you believe it."



Firawn said: "If you bow down to anything besides me, I will put you in prison." Musa replied: "What if I show you proof that I really am a prophet?" "Go ahead then," said Firawn.

So Prophet Musa threw his stick down on the ground and it became a living snake. He pulled his hand out from under his jacket, and it became glowing white.



The king's advisers said: "He must be a very clever magician!"

"What do you advise me to do?" Firawn asked them.

"Put him and his brother off, and send people around to the other cities to call all the clever magicians in the land," the advisers said.

When this had been done, and all the cleverest magicians in the land had come to Firawn's palace, Firawn planned a contest between all the magicians and Prophet Musa.

The contest began, and the magicians had their turn first. Their magic was very clever, and they tricked the people's eyes and frightened them. Then it was Musa's turn. He threw down his stick. It became a snake again, which ate up all the magicians' magic.





When the magicians saw this, they were amazed. They realised that what Musa, Alaihis Salaam, did was not magic, but real. They realised that Prophet Musa must be telling the truth. “We believe in the Lord of the worlds,” the magicians said, “the Lord of Musa and Haroon.”

Firawn was furious that the magicians disobeyed him and listened to Prophet Musa. He was so arrogant that he could not see the truth. His plan had back-fired. The cleverest magicians in the land had left him and joined Prophet Musa in believing in Allah!

“Do you believe in Him before I give you permission!” roared Firawn. He was so angry that he vowed to kill all the magicians in a very cruel way.

“Decide whatever you want to decide,” said the magicians. “For us, we have believed in our Lord. May He forgive us for our faults and for all the magic that you made us do.”

And so, Firawn had the magicians all killed because of their faith, which they had only believed in that very same day! When Allah, Subhanahu wa Ta’ala, mentions these magicians in the Holy Quran He says:

“But those who come to Him as believers who have worked good deeds, for them are high ranks, - Gardens of Eternity, under which rivers flow. They will live there forever. This is the reward of those who purify themselves (from evil).” (Quran, Surah 20, TaHa, Ayaat 75-76)

(Sources for this lesson: Quran, Surah 26, Ash- Shu’araa, Ayaat 23-51; Surah 20, TaHa, Ayaat 63–76)



Exercise: Answer the questions in the spaces.

Who helped Prophet Musa in his prophetic mission?	
Why was Firawn an evil man?	
Why did the magicians realise that Prophet Musa was being truthful?	
Describe what Allah promised to the magicians in the Hereafter.	



Lesson 9: SINCERITY



Prophet Musa, Alaihis salaam, had to be very sincere in his mission when he returned to Egypt, because he feared that the Egyptians might kill him. He had to learn to be brave and listen to what Allah asked him to do. For a Muslim, **ikhlas** (Sincerity) means doing things only to please Allah, Subhanahu wa Ta'ala. A sincere Muslim must be very honest with themselves and know exactly why they are doing what they do.



The Quran says:

I have only created jinns and men so that they may serve Me.

(Surah 51, Al Dhaariyaat, Ayah 56)

Allah has not made for any human two hearts in his (one) body....

(Surah 33, Al Ahzaab, Ayah 4)

A Muslim's heart should be only for Allah. If in our heart we are working to please ourselves or another person, then Allah will know that what we do is not for Him. We can't expect rewards from Allah on Judgement Day if we did our good deeds for somebody else! Allah knows what is in our hearts. We should try hard not be very concerned about what other people think of us. We should do what we believe is right, for the sake of Allah, and not stress about what other people will think.



It is also true that if we do something wrong, we should be ashamed and hide our bad deeds from the public eye. This is so that the community is not ruined by bad stories, and so that other people around us don't copy our bad example. On the other hand, if we do good things and set a good example, this is useful to encourage other people to do the same. But we shouldn't think of this as improving our good reputation and making people think highly of us. This is dangerous thinking because it leads to **Nifaq** (hypocrisy), or doing the right thing for the wrong reason.

The Messenger of Allah is reported to have said, "Whoever shows off, Allah will show him up on the Day of Judgement, and whoever is a pretender, Allah will reveal his true colours to everyone on the Day of Judgement." (Source: Bukhari and Muslim, Riyadh us Saliheen, 1619)





The Prophet, Sallallahu 'alaihi wa sallam, is reported to have said, "The first person to be judged on the Day of Resurrection will be a man who was martyred. He will be brought forward and Allah will remind him of His blessings, and he will recognise them. Then he will be asked, 'What did you do with them?' He will say, 'I fought for Your sake until I was martyred.' Allah will say, 'You have



lied. You only fought so that people would say, "He is courageous", and they have said it.' Then He will order that he be dragged on his face and thrown into the Fire. Then there will be a man who studied much and



taught others, and recited the Quran. He will be brought forward and Allah will remind him of His blessings and he will recognise them. Then he will be asked, 'What did you do with them?' He will say, 'I studied much and taught others, and recited the Quran for Your sake.' Allah will say, 'You have lied. You studied so that people would say, "He is a scholar", and you recited Quran so that they

would say, "He is a Qari", and they have said it.' Then He will order that he be dragged on his face and thrown into the Fire. Then there will be a man to whom Allah gave all types of wealth in abundance. He will be brought forward and Allah will remind him of His blessings and he will recognise them. Then he will be asked, 'What did you do with them?'

He will say, 'I have never seen any way in which You would like money to be spent for Your sake, without spending it.' Allah will say, 'You have lied. You did that so that people would say, "He is generous", and they have said it.' Then He will order that he be dragged on his face and thrown into the Fire." (Source: Muslim, reported by Abu Hurairah, Hadith Qudsi 6)

The above Hadith shows that on Judgement Day, Allah, Subhanahu wa Ta'ala, will ask all of us why we did what we did. He will also ask us to explain how we used the blessings and **Rizq** (Provisions) that He gave us. The more Rizq we have, the more responsibility we have to use it well!

Sincere Muslims are grateful to Allah for whatever Rizq they have, whether it is big or small. They understand that everything comes from Allah. Allah is Wise and He knows what is best for us. Sometimes He sends us hardships to see if we will be patient and strong in faith, and if we will turn to Him for help. Sometimes He gives us easy times to see if we will still pray and not forget Him, and if we remember to thank Him. Good times and bad times are both tests from Allah.





The Prophet, Sallallahu ‘alaihi wa sallam, is reported to have said, “The Believers’ affairs are marvellous, because there is good in all their affairs, and this is the case only for a Mu’min (true believer). When something good happens to them, they are grateful (to Allah) and that is good for them. And when something bad happens to them, they persevere patiently, and that is good for them.”

(Source: Muslim 2999, reported by Sohaib)

The Quran tells us that every one of us will be tested:

Be sure, We (Allah) shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your labour). But give glad tidings to those who patiently persevere, who say when afflicted with calamity, “To Allah we belong and to Him is our return.”

(Surah 2, Al Baqarah, Ayaat 155, 156)

The above Ayah gives us the right thing to say when a calamity happens, and it is a du’a that all Muslims should learn. We can learn this du’a and say it when we hear of a death or at other difficult times.

In Arabic, this du’a is:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Innaa lillaahi wa innaa ilaihi raaji’un
To Allah we belong and to Him is our return



Exercise: Write answers in the spaces.

Ikhlas means	
Nifaq means	
Rizq means	
Humans and Jinns were created to	
Not having two hearts in one body means	
The 3 Munafiq (hypocrites) in the Hadith reported by Abu Hurairah were	
When a Mu’min has good times, they	
When a Mu’min has hard times, they	
When people think it’s unfair if some people have an easy life while others have hardship, we can say that	



Lesson 10: PROPHET MUSA & HIS PEOPLE LEAVE EGYPT



When Prophet Musa, Alaihis Salasm, showed Allah's signs to the Firawn and the people of Egypt, most of them did not believe. After this, Allah sent them many trials, to warn them. They had no rain, then they lost the fruit from their trees, and then sickness came. Next, He sent thousands of locusts to eat their crops, and lice, and frogs, and blood.

Each time they were in trouble, Firawn and his people would say to Prophet Musa: "Call on your Lord for our sake... If you take this away from us, we will certainly believe you. And we will let you take your people, the Bani Israil, out of Egypt."

Prophet Musa would pray to Allah, Subhanahu wa Ta'ala, and Allah would take away their trouble. But as soon as things went well for them again, they forgot all about their promises. The Egyptians still kept Prophet Musa's people as slaves and treated them badly.

At last, Allah told Prophet Musa: "Leave at night, with My servants, and make for them a dry path in the sea. Do not worry about being caught, and do not be afraid."

So Musa and Haroon, Alaihimus Salaam, and all the Bani Israil left one night. But Firawn soon heard about it. He called his army and chased after them. When Musa's people reached the sea shore, they turned and saw the army coming up behind them. They thought they were trapped, and cried: "We will be caught!"

But Prophet Musa trusted in Allah. "My Lord is with me," he said. "He will show me a way out."

Then, Allah told Musa to hit the sea with his stick. Immediately, the sea split into two and each part became like a huge mountain. Prophet Musa and all his followers crossed the sea along the dry pathway that had been made in the middle, and safely reached the other side.

Firawn and his army were amazed to see this. But when they tried to follow along the same pathway, the sea joined together again and they were drowned.





That was how Allah, Subhanahu wa Ta'ala, saved Prophet Musa and the believers of the Bani Israil, even when it seemed to them that there was no way out of their problems.

(Sources for this lesson: Quran, Surah 20, TaHa, Ayaat 77-79; Surah 26, Ash Shu'araa, Ayaat 52-68)



Exercise: Write answers in the spaces.

Three trials that Allah sent to the people of Egypt were	
Musa's people needed to escape from Egypt because	
The special miracle that Allah made happen to help them escape was	
This story shows that we shouldn't make promises to Allah that we don't keep because	
This story shows we should trust in Allah even when our problems seem impossible, because	
Any tyrant leaders who oppress people in their lands should remember Firawn's story because	



Exercise: One of Firawn's worst deeds was trickery. He would promise to do something if Prophet Musa helped him. But then he would change his mind later. Discuss some of the ways powerful people today do this in their countries. Write a comment here.



Exercise: Allah says in the Quran that the body of Firawn was preserved as a sign to remind the people. It is believed that his body is one of the mummies in the Cairo Museum. Discuss what should be in our minds if we visit the museum and see his mummified body. Write a comment here. (Quran, Surah 10, Yunus, Ayaat 90-92)



Suggested Extra Activity: Read the Quranic Ayaat that this story came from.



Lesson 11: HUMILITY AND MODESTY



The arrogance of Firawn in Prophet Musa's time shows what can happen when humility and modesty are not thought about in life. Ordinary people are not like Firawn but still, we can get into wrong ways of thinking when we try to live successful lives. A Muslim should learn to be modest and humble, not proud or boastful. Sometimes, if we get carried away with seeking the best from life, a feeling of pride can take us over. We might start to feel that we are better than other people because of the good things we have.



We might start to get too proud and show off what we have, whether it's about our wealth, ethnicity, education, skills, career, health and fitness or something else. We might start to look down on other people who have less than us in life. If we remember to be humble in our daily living, this can help us to live modestly and keep arrogance away from our hearts.

We should be grateful for what Allah, Subhanahu wa Ta'ala, has given us. We should not envy or be jealous of what other people have. If we feel sad that we don't have something that another person has, we start to forget to be grateful for the good things that Allah has already given us. Muslims also should not be people who feel they must 'keep up with the Jones's' and have the same things as their friends have.

If we start to enjoy other people admiring us, then this can become a kind of arrogance, and we should be careful of it. Nothing we do should make us look down on other people. We should not even be proud of our 'Ibadah (worship). One way to stop arrogance is to think of people who are better in character than we are, and try to be like them.

The Quran says:

(Luqman advised his son) "...And do not swell your cheek (in arrogance) at people, nor walk in insolence through the earth: because Allah does not love the arrogant boaster. And be moderate in your pace, and lower your voice: because without doubt the harshest of sounds is the braying of the donkey."

(Surah 31, Luqmaan, Ayaat 18, 19)





The Messenger of Allah, Sallallahu Alaihi Wassallam, is reported to have said, “When one of you sees another who is better off than him in wealth and physique, let him look to one who has less than him.” (Source: Bukhari 6490, Muslim 2963, reported by Abu Hurairah) (To prevent us from becoming ungrateful for the favours that Allah gave us.)



The Messenger of Allah is reported to have said, “Allah told me that you should be so humble towards each another that no-one should oppress anyone else and no-one should boast to anyone else.”

(Source: Muslim 2865)

The Prophet, Sallallahu Alaihi Wassallam, is reported to have said, “Every religion has its special characteristics.

The characteristic of Islam is Modesty.”

(Source: Ibn Majah 4182)



Exercise: Complete the sentences in the spaces.

Modesty is when	
Arrogance is when	
Being jealous of others shows ungratefulness to Allah because	
If I find myself looking down on others, I know that I	
Keeping up with the Jones’s means	
4 things Luqman advised his son in the Quran are	
One of the Hadiths above is talking about	



Lesson 12: PROPHET HAROON



Prophet Haroon, Alaihis Salaam, was a prophet of the Bani Israil, whose people listened to a friend that led them to do wrong things. Because of listening to this friend, the Bani Israil committed a big mistake and angered Allah, Subhanahu wa Ta'ala.

Prophet Haroon was the brother of Prophet Musa, Alaihimus Salaam. When Allah made Musa into a prophet, Prophet Musa asked Allah if his brother could help him with his work, because Prophet Musa had a problem with his speech, but Haroon could speak well.

"Give me a minister from my family," Prophet Musa asked Allah, "Haroon my brother. Add to my strength through him, and make him share my task." So, when Prophet Musa went to Firawn to tell him about Allah, Prophet Haroon, Alaihis Salaam, supported him in his difficult job.

After Allah helped Musa and Haroon and all the Bani Israil people to escape from Egypt and Firawn, they all wandered around in the wilderness for a long time.

It was hard to find enough food in the wilderness for so many people, but Allah, Subhanahu wa Ta'ala, provided them with special food called Manna and Salwa, which appeared for them every morning. When Prophet Musa prayed for water, Allah asked him to strike a rock with his stick. Miraculously, twelve springs of water gushed out of the rock, one for each of the twelve tribes of Israel.



But even with all these blessings from Allah, and knowing everything He had done to save them from slavery to Firawn and his people, the Bani Israil were not satisfied.

"Oh Musa!" they said, "We cannot put up with always eating the same kind of food. So ask your Lord to give us some of the things the earth grows, like herbs and cucumbers, garlic, lentils and onions."

Prophet Musa, Alaihis Salaam, was annoyed with them because he knew they would make Allah angry for being so ungrateful to Him. "Will you exchange something better for something worse?" he growled at them.





The Bani Israil promised Allah that they would always keep their religion pure and not spoil the worship of One God. But they sometimes forgot this promise. Once, when Prophet Musa went up to a mountain for forty nights to spend the time praying and remembering Allah, the people made a very big mistake. It was at this time of prayer and meditation on the mountain that Allah, Subhanahu wa Ta'ala, gave Prophet Musa the laws and rules of religion for the Bani israil, which are often called the Ten Commandments. Prophet Musa left Prophet Haroon in charge as the leader of the people, while he was away.

The people became restless, thinking that Prophet Musa, Alaihis Salaam, wasn't coming back. Some of them started to tell rumours and cause trouble. Among them was a man named Samiri. Samiri made friends with the people and they started to listen to him. One day, he asked the people to bring all their gold



jewellery and ornaments, and the people listened to him. He got them to melt the gold in a fire and then out of the fire and the melted gold, he brought an idol shaped like a calf. The calf seemed to make a mooing sound as if it was alive and the people were so amazed that they foolishly started to pray to it. The calf worship reminded them of what the people of Egypt used to do.

Prophet Haroon, Alaihis Salaam, was very upset to see this. "Oh my people!" He exclaimed, "You are being tested. Truly your Lord is Allah, Most Gracious. So follow me and obey my command."

But the people ignored his leadership. "We will not leave this cult (of calf worship), and we will stick to it until Musa returns," they said. They threatened to kill him if he interfered with them anymore.

When Prophet Musa, Alaihis Salaam, came back from the mountain, he was very angry to see what the people were doing. Some of the people tried to pretend that Prophet Haroon, Alaihis Salaam, had told them to worship the calf!

"Oh Haroon!" yelled Prophet Musa. "What stopped you from following me, when you saw them doing wrong? Did you disobey my order?" He was very angry and grabbed Haroon by his hair and dragged him towards him.

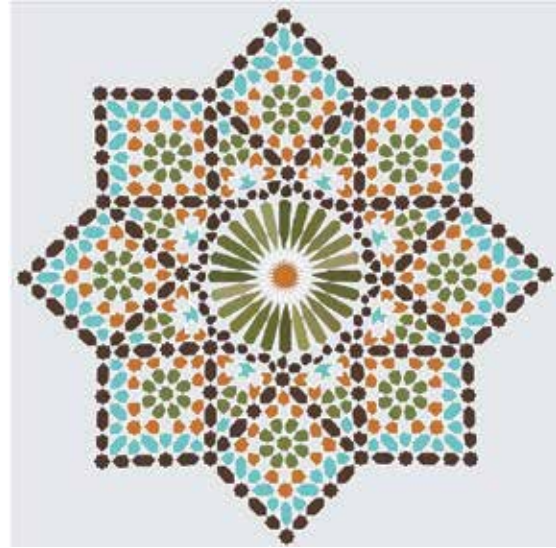
"Oh son of my mother!" cried Prophet Haroon, "The people ignored me, and almost killed me! Don't let the enemies be happy at my misfortune, and don't count me as one of the people of sin."





Then, Prophet Musa calmed down and prayed to Allah, Subhanahu wa Ta'ala, for forgiveness for them both. Allah told Musa that if the people repented and were sorry for their mistake, He would forgive them. The people made Tawbah (repentance) and promised not to worship the calf anymore.

So, Prophet Musa and Prophet Haroon continued to teach the people the religion of Allah, including the Tawrah (Torah) commandments that had just been given by Allah when Prophet Musa was on the mountain.



(Sources for this lesson: Quran, Surah 20, TaHa, Ayaat 83-98)



Exercise: Write answers in the spaces.

Prophet Haroon was Prophet Musa's	
The special foods that Allah gave Bani Israil every day was	
The Bani Israil showed ungratefulness to Allah by	
Tawbah means	
The commandments that Allah gave to Prophet Musa were part of the Book called	
After Prophet Musa got angry with his brother, he	
Some of the feelings Prophet Haroon must have felt are	
Even though the people were ungrateful and disobedient, Prophets Haroon and Musa kept on teaching them because	

Suggested Extra Activity: Read the Quranic Ayaat that this story came from.



Lesson 13: CHOOSING FRIENDS



The Bani Israil disobeyed Prophet Haroon, Alaihis salaam, because a sneaky man made friends with them and got them to do wrong actions. Our friends can affect us in both good and bad ways. That's why we should choose our friends carefully. Here are some Hadiths from our Beloved Prophet Muhammad, about friends:

The Prophet, SallAllahu Alaihi Wassallam, is reported to have said, "People are metals like gold and silver. The best of them at the time of Jahiliyyah (Ignorance) will be the best of them in Islam, if they truly understand. Souls are like regimented soldiers. If they are drawn to each other, they will become friends and if they are repelled by each other, they will go their separate ways."

(**Source:** Bukhari, Muslim, Riyadh us Saliheen, 371, reported by Abu Hurairah)

The Messenger of Allah, SallAllahu Alaihi Wassallam, is reported to have said, "The good companion and the bad companion are like the bearer of musk (perfume) and the one who pumps the bellows (of a fire). With the bearer of musk, either you will buy some from him, or (at least) you will smell a pleasant scent. With the one who pumps the bellows, either it will burn your clothes or house, or (at least) you will smell a bad smell."

(**Source:** Bukhari 2101, reported by Abu Musa)

The Prophet, SallAllahu Alaihi Wassallam, is reported to have said, "The best friend in the sight of Allah is the one who wishes the best for his companions..."

(**Source:** Tirmizi 1944)

The Prophet, SallAllahu Alaihi Wassallam, is reported to have said, "Shall I tell you the difference between the best of you and the worst of you? The best of you are those from whom goodness is expected, and people are safe from their evil. The worst of you are those from whom goodness is not expected, and people are not safe from their evil."

(**Source:** Tirmizi 2263, reported by Abu Hurairah)



Our Prophet Muhammad, SallAllahu Alaihi Wassallam, was very wise. He understood that people have distinctive characters, each like a different kind of metal. Different metals are good for different kinds of useful jobs. People's different characters lead them to behave in different ways and determine who they will choose as friends. Just like soldiers in an army, they will recognise someone of the same 'colours or uniform' as them. Then they will feel like spending time with these people, because they feel comfortable with them. In this way too, a person's character can be understood by looking at the friends that they choose.





In the old days, a bearer of musk was a person who sold perfume. In the Hadith, the Prophet said that he is like a good friend, because some of his nice smell can be passed to you, and you can benefit from it. Someone who pumps the bellows was a person who kept the fires going by pumping air into them. In the Hadith, he is like a bad friend because if you get too close to him, you might get showered with sparks and ashes, or at the very least, you will be badly affected by the stale, smoky smell. What our friends do will 'rub off' on us. If we spend a lot of time with them, we will get affected by what they do.



What is a good friend? According to our Beloved Prophet, Sallallahu Alaihi Wassallam, a good friend is one who wishes that good will come to their companions. This means that they will treat them honestly and will not try to get them into trouble. They will give them good advice and help them with their problems. They will not use them just to get what they want out of them, and they will always think of their feelings and try not to hurt them.

When we choose our friends, we should look for good qualities in them. We should ask ourselves: "When I look at my friend, am I reminded about Allah, or do I feel far removed from Him?" People whose character somehow reminds us of Allah are the best people to be with. It is good to have Muslim friends if possible, if they are of good character. But that doesn't mean we can't be friendly towards people who are not Muslims, if they are of good character. In all cases, we should check whether being with them is leading us towards good and positive things, or bad and negative things.



Exercise: Write answers in the spaces.

Three ways a person can be a good friend are	
Two ways a person can be a bad friend are	
Someone I know is a good friend because	
Someone I know is not a very good friend because	
One way a good friend can help us to remember Allah is	



Lesson 14: PROPHET DAWUD



After many years of wandering in the wilderness, the Bani Israil people went to live in Palestine and nearby areas. They became a very large nation and had many kings. Some of the kings were good men and some were not so good. They had to fight many battles against other nations who brought large armies to try to conquer them. When they had strong faith in Allah's help, they always beat their enemies.

One king of the Bani Israil was Talut (Saul). He was a good king and a believer in Allah, Subhanahu wa Ta'ala. One day, a huge army came to fight against the Bani Israil. The leader of the army was a giant called Jalut (Goliath). Everyone was frightened of him. King Talut's army was much smaller than Jalut's, and some of them were worried and said: "This day we cannot cope with Jalut and his army."

But those who had firm faith in Allah said: "How often, by Allah's Will, has a small army beaten a larger one? Allah is with those who are patient and who keep trying."

Before the battle began, Jalut challenged King Talut's army to send someone to have one-to-one combat with him. Everyone in Talut's army was too scared. Then, a young shepherd named Dawud (David) offered to fight against Jalut. Jalut and his army all laughed. How could such a thin young man fight a giant like Jalut? Even King Talut's army was surprised at Dawud's offer.

But Dawud had firm faith in Allah, and Allah, Subhanahu wa Ta'ala, had made him into a prophet. Prophet Dawud, Alaihis Salaam, worked as a shepherd and he often prayed to Allah to help him when wolves came to attack his flocks of sheep. Dawud used to send the wolves away by hitting them with stones, using his slingshot.



When Dawud offered to fight against the giant, he refused to put on heavy armour or use big swords like the rest of the army. Instead, he used the weapon he knew well and had practiced with - his slingshot.

Dawud picked up a small stone from the river-side and put it in his slingshot. Then, as Jalut stood there making fun of him, he twirled the slingshot and threw the stone out of it. The stone flew and hit the giant on the forehead and knocked him down. Quickly, Dawud ran and took the giant's own sword and killed him with it.





When the giant's army saw this, they became frightened. King Talut's army gained courage from Dawud's bravery, and soon they won the battle against Jalut's army.



King Talut was so pleased with Dawud that he made him an important man in the kingdom and gave his daughter in marriage to him. Allah taught Prophet Dawud how to work with metal to make chainmail armour, so that the Bani Israil army could have extra protection when they were fighting.

Allah, Subhanahu wa Ta'ala, gave Prophet Dawud, Alaihis Salaam, the special talent of having a very beautiful voice. Prophet Dawud used his beautiful voice to recite the revelations that Allah sent him through Angel Jibril, Alaihis Salaam, which were called the **Zaboor** (Psalms). Prophet Dawud's beautiful recitation of the words of Allah charmed the people and they listened to what the words said. In this way, the Bani Israil people were once more guided to Allah's Way, through the work of a prophet.

Prophet Dawud, Alaihis Salaam, married the princess and later when King Talut died, he became the new king of the Bani Israil. He was a good and just king, who always turned to Allah for help and guidance.

When Allah, Subhanahu wa Ta'ala, mentions Prophet Dawud's beautiful recitation in the Holy Quran, He says: "Oh you mountains! Sing back the praises of Allah with him, and you birds also."

To this day, every morning and evening the birds gather together and sing Allah's praises, just like Prophet Dawud, Alaihis Salaam, used to do. And the hills echo their songs.



(**Sources** for this lesson: Quran, Surah 2, Al Baqarah, Ayaat 249-251; Surah 34, Saba, Ayaat 10-11)



Exercise: Write answers in the spaces.

What was Prophet Dawud's job when he was young?	
What did Dawud teach the Bani Israil army?	
What skill with metal did Allah teach Prophet Dawud?	
What revelation did Allah send to Prophet Dawud?	



Lesson 15: RELATIONSHIPS WITH OTHERS



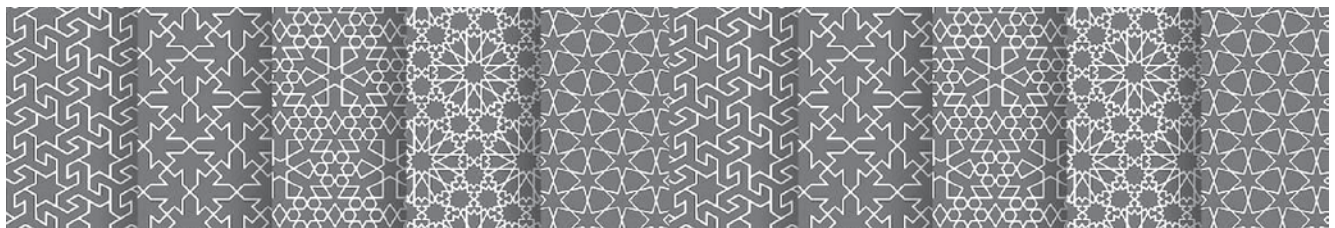
A Muslim should treat others the way he or she likes to be treated. This means we should learn to think of the other person's point of view. How will they feel if I do that? Will my actions be helpful for them?

Things like honesty and trustworthiness, keeping promises and fulfilling obligations, polite language, courtesy and good manners, kindness and patience, controlling anger and forgiveness are all important. Whether we are at home, at school, at work, with friends or with strangers, everyone has a right to get good treatment from us. This is part of our duty to Allah.

We should especially avoid haram actions like suspicion, spying, back-biting, mocking and slandering. These are sins punishable by Allah. (Quran Surah 49, Ayaat 11-12)

If we try hard with daily prayers, du'a and reading the Quran, we will develop a good relationship with Allah. This will make us happy with life and give us a positive attitude. It will make us look for goodness in other people and help us form good relationships.

But if we have not opened our hearts to Allah, then we might become unhappy. This might make us face other people with an angry attitude. It might make us feel suspicious and expect badness from people. We might also feel envious of them if they seem to have better lives than us, and this might lead us to wish for bad things to happen to them. We can't expect to have good relationships with others if this is how we feel inside.



Some Hadiths from our Beloved Prophet Muhammad on this topic are below:

The Prophet, SallAllahu 'alaihi wa sallam, is reported to have said, "The most perfect in faith of the believers are those who are best in good manners and character (towards others)."

(**Source:** Abu Dawud 4682)

The Prophet, SallAllahu 'alaihi wa sallam, is reported to have said, "The signs of a hypocrite (**Munafiq**) are three, even if he fasts, prays and thinks he is a Muslim: when he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted with something, he betrays that trust."

(**Source:** Bukhari 33, Muslim 59)





The Messenger of Allah, Sallallahu ‘alaihi wa sallam, is reported to have said, “The believer is not a person who finds fault with or criticises (others), or who curses, or who swears or is foul-mouthed.” (Source: Tirmizi 1977)

Once, the Beloved Prophet spoke about a woman who spent her nights in prayer and her days in fasting. But she used to insult her neighbours. Because of that, the Prophet said, “She will be a person of Hell” (Source: Bukhari)

The Prophet, Sallallahu ‘alaihi wa sallam, is reported to have said, “The strong man is not the one who can physically overpower others, but the strong man is the one who can control himself when he is angry.”

(Source: Bukhari 6114, Muslim, reported by Abu Hurairah)

The Prophet, Sallallahu ‘alaihi wa sallam, is reported to have said, “May Allah have mercy on the tolerant man; when he buys, when he sells, and when he seeks payment.” (Source: Bukhari 2076)

The Prophet, Sallallahu ‘alaihi wa sallam, used to advise the Muslims: “Make things easy for the people, not difficult for them. And make people calm, and do not be threatening (repulse them).”

(Source: Bukhari 6125, reported by Anas ibn Malik)

The Messenger of Allah, Sallallahu ‘alaihi wa sallam, is reported to have said, “Do you know who is the one who is ruined (bankrupt)?”

The Sahabah replied, “the one who has no money or possessions.”

The Prophet said, “The one who is ruined among my Ummah is the one who comes on the Day of Resurrection with Salah, Sawm and Zakah to his credit, but he insulted this one, slandered that one, consumed this one’s wealth, shed that one’s blood, and beat up that one. So, some of his Hasanaat (rewards) will be given to this one and some to that one... And if his Hasanaat run out before all his victims have been compensated, then some of their sins will be taken and added to his. Then, he will be thrown into Hell.”

(Source: Tirmizi 2418, reported by Abu Hurairah)

Some other good characteristics and practices that a Muslim should have when dealing with others are:

- Avoiding cheating in business
- Never giving false testimony, even for good reasons





- Avoiding back-stabbing others in business
- Judging fairly between people, without favouritism
- Being patient with the mistakes and faults of others
- Not seeking revenge for the harm done by others
- Presenting a cheerful face to others, not sternness
- Having a sense of humour
- Being patient when others inconvenience us
- Not reacting to the insults of others
- Avoiding useless arguments
- Not interfering with things that don't concern us
- Being grateful to others and trying to do good for them
- Not oppressing others or being harsh when in a powerful position
- Trying to help remove the hardships of others
- Being happy to associate with people of all races and social statuses



Exercise: Complete the sentences in the spaces.

Hasanaat means	
Three good qualities for relating to others are	
Three bad qualities for relating to others are	
Having a good relationship with Allah leads us to having a good	
A Munafiq is a person who	
The Hadith that says “make things easy, not difficult...” is talking about	
Our Beloved Prophet taught us that the strong person is the one who	
Explaining the Hadith about “the one who is ruined” in my own words, I learned that on Judgement Day, a person who comes with a lot of good deeds but they	



Exercise: Choose one good characteristic from the list in this lesson, then get into pairs and take turns explaining to each other how your chosen characteristic can create positive relationships with others. Write a comment here.

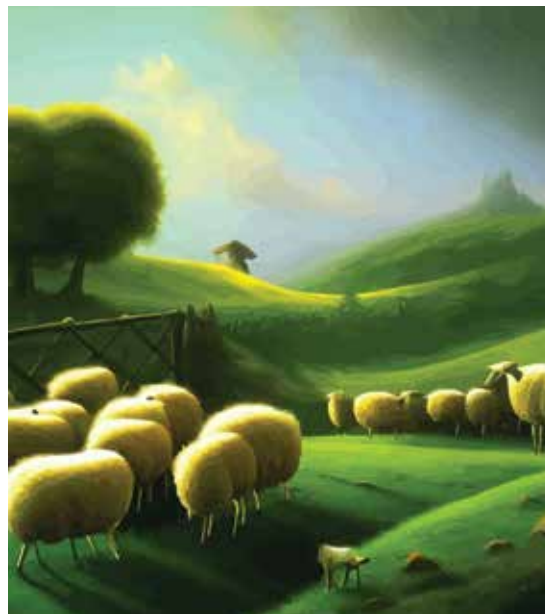


Lesson 16: PROPHET SULAIMAN



Prophet Dawud's son was called Sulaiman (Solomon), and Allah, Subhanahu wa Ta'ala, also made him into a prophet. Prophet Sulaiman, Alaihis Salaam, became king of the Bani Israil after his father, and his kingdom was said to be the greatest kingdom that ever existed! Although he had wealth beyond measure, he was a man who always remembered the blessings that Allah gave him. He always practiced gratitude and was generous to the poor, and he was kind and thoughtful to all the people and creatures in his kingdom

Sulaiman was also a wise and just person. Even when he was a boy in the palace of his father, he showed his wisdom and understanding of justice. Once, a farmer and a shepherd came to the court of King Dawud, Alaihis Salaam, to settle a dispute. At night while the shepherd was asleep, his sheep had strayed into the farmer's field and eaten all his crops. This meant that the farmer had no produce or money for his family for the whole year! This was quite a serious thing, so Prophet Dawud judged that the shepherd should give the farmer all his sheep.



Sulaiman, who was perhaps around eleven years old at the time, was listening to the judgment and felt that something didn't seem right. So, he politely told his father about another way to solve the matter. His father was a great king but he was not too proud to listen to somebody's ideas, even a child's. So he told his young son to speak up.

Sulaiman's idea, which of course Allah, Subhanahu wa Ta'ala, had guided him to think about was:

The farmer had only lost his crops for one year, but he had not lost his whole farm. Next year, he would be able to grow a new crop again. But if the shepherd gave the farmer all his sheep, then he had lost all his possible income forever. Sulaiman suggested that instead of the first solution, the shepherd should loan his sheep to the farmer for some time. Then, when the farmer had got enough money back from the milk, wool and new lambs to make up for his loss, he should give the sheep back.





Everyone agreed that this judgment was the fairest solution and everyone was impressed with the wisdom of young Sulaiman, Alaihis Salaam.

When Prophet Sulaiman became king after his father, he asked a special favour from Allah. "O my Lord!" he prayed, "Forgive me and grant me a kingdom which may not belong to anyone after me."

Allah answered his prayer and gave him great power and a very large kingdom. He had wealth and riches too. Allah also gave him special powers that no-one else had. He made the wind go wherever Sulaiman asked. It would carry him through the air on long journeys in a very short time!

Sulaiman, Alaihis Salaam, also had power over the Jinns, and they used to work for him, building large and wonderful buildings.

Another special gift that Prophet Sulaiman had was that he could understand the language of birds, insects and other animals. The birds too used to work for him, carrying messages and telling him what was happening in his kingdom.

All this power and these amazing gifts did not make King Sulaiman arrogant. He knew that everything he had was a gift from Allah, Subhanahu wa Ta'ala, and he always turned to Allah to thank and serve Him.

PROPHET SULAIMAN AND THE ANT

One day, King Sulaiman, Alaihis Salaam, and his army were on a journey, when they arrived in a valley of ants. On seeing them coming, one of the ants said to the others, "Get into your houses in case Sulaiman and his people crush you without knowing it."



Sulaiman, Alaihis Salaam, heard what the ant said and he smiled. It reminded him to be careful not to harm the smaller creatures in his great kingdom, even by mistake. "O my Lord!" he prayed, "Order me, so that I may be grateful for Your favours which You have given to me and my father, and so that I may do good works that will please You. And let me be, by Your Grace, one of Your good servants."

Even the smallest ant is useful to the world and is a good servant of Allah, following His order. Prophet Sulaiman, Alaihis Salaam, was a great and powerful king, but he still wanted to be a good servant of Allah, just like the ant, and use his powers only to please Him.





Exercise: Write answers in the spaces.



Name three talents or gifts that Allah gave to Prophet Sulaiman	
How does this story show that Prophet Dawud was not an arrogant king?	
How does this story show that Prophet Sulaiman understood justice, even when he was young?	
Give two examples of how Prophet Sulaiman's kingdom was different from any others that existed.	
What special gift did Allah give to Prophet Sulaiman that was not given to other humans?	
Name two ways in which Prophet Sulaiman was a good king and leader.	
What did the ant's words remind Prophet Sulaiman about?	

(**Sources** for this lesson: Quran, Surah 38, Saad, Ayaat 35-40; Surah 21, Al Anbiyaa, Ayaat 78-79; Surah 34, Saba, Ayaat 12-13; Surah 27, An Naml, Ayaat 15-19;



Suggested Extra Activity: Read the Quranic Ayaat that this story came from.



Lesson 17: CHARITY



Prophet Sulaiman was a rich and generous leader. Even though he enjoyed wealth, he thought of others too. Being thoughtful, kind and generous is part of faith. A Muslim should feel mercy and compassion whenever they see somebody in trouble. This is how Allah, Subhanahu wa Ta'ala, feels towards us, and we need to learn to feel the same way, so that we can sincerely help others. A hadith says:

The Messenger of Allah, Sallallahu Alaihi Wassallam, is reported to have said, "Allah will not show mercy on him who does not show mercy to others." (Source: Muslim 2319, Bukhari)

Some Ayaat of the Quran say:

And be steadfast in prayer and regular in charity. Whatever good you send forward for your souls, you shall find it with Allah. Because Allah sees well all that you do.

(Quran, Surah 2, Al Baqarah, Ayah 110)



Those who spend of their goods (in charity) by night and by day, in secret and in public, have their reward with their Lord. On them shall be no fear, nor shall they grieve. (Quran, Surah 2, Al Baqarah, Ayah 274)

A Muslim gives charity at any opportunity he or she can manage, and does this for the sake of pleasing Allah. We hope for reward from Allah for this, especially at the time when we need it most, which will be on Judgement Day. On that Day, it won't matter how much money we had stored up in the bank when we died, because that would all go to our heirs! But, InshaAllah, if Allah Wills, the charity that we spend to help others will benefit us at that important time. Like the Quran ayah above says, charity is like sending money ahead, so that it can be waiting for us on Judgement Day. This is how charity is very beautiful, because it benefits both the one who receives it and the person who gives it. A sincere Muslim sees the chance to give charity as an opportunity for themselves, as well as for others. This helps them to be sincere and not feel arrogant about their good actions.

A Muslim remembers that Allah, Subhanahu wa Ta'ala, gives us our **Rizq** (provisions) in life, and that He can take it away anytime He likes. That is not hard for Him, no matter how rich we think we are. We should purify our wealth by paying a portion of it each year in **Zakah** (obligatory charity, once a year). We should also take opportunities to give **Sadaqah** (voluntary charity) whenever we can spare some wealth. We are told that being grateful to Allah and giving in charity actually increases our Rizq.





When we give charity, we can usually see the goodness returning back to us. For example, a person might give \$5 away to someone needy, and then surprisingly receive \$50 from somewhere that they never expected! Or a person might be feeling sick or depressed and decide to do something charitable to please Allah, and then their sickness and trouble go away, Alhamdulillah. These things happen in real life every day, through Allah's Grace and Mercy. Here are two Hadith about this:

The Prophet, Sallallahu Alaihi Wassallam, is reported to have said that Allah, Subhanahu wa Ta'ala, says: "O son of Adam, spend, and I shall spend on you." (Source: Bukhari 5352, Muslim)

The Messenger of Allah, Sallallahu Alaihi Wassallam, is reported to have said, "Every morning, two angels come down from Heaven. One of them says, 'O Allah, compensate the one who spends.' The other says, 'O Allah, deprive the one who is stingy (miserly).'"

(Source: Bukhari 1442, reported by Abu Hurairah)

The Quran gives lists of people who might need our Sadaqah or charity. These include parents, relatives, widows, orphans, travellers, those at home in need and anyone who asks for our help. There is a special list of types of people to whom we are allowed to give Zakah. It includes:

- Poor and needy Muslims
- New Muslim converts
- Muslim prisoners of war, to free them
- Muslims with urgent debts
- Muslims who are employed to collect Zakah
- Muslims who are spending time 'fee sabe lillah', studying or preaching
- Muslims who are stranded while travelling



Zakah can only be given to Muslims, because it is part of the Muslim welfare system to look after the Muslim community. But Muslims can also give Sadaqah (voluntary charity) anytime to anyone, including non-Muslims.

People who are really in need are usually not the ones who beg in the streets and annoy people, asking for money. They are usually quiet and do not complain about their troubles. These are the people who are most deserving of our charity (Quran 2:273), so we should try to notice who these people are, and help them.

We should remember to spend in moderation and not make ourselves or our families destitute. Looking after our families is the best charity of all. Giving charity to people helps develop good feelings between them and builds a happier community.





Sometimes, if someone has hard times, they can feel angry with the world. But if somebody is kind to them, this anger goes away and is replaced with hope. This is one reason why we should give Zakah to new Muslims, because they might have had a lot of trials and hard times when they entered Islam. This is also a reason why Prophet Muhammad, Sallallahu Alaihi Wassallam, never refused to help anyone who asked him.

Good feelings between people can only happen if people give charity in the right way. The giver should be humble and usually do it quietly. They should not bully the person they are giving charity to, or expect favours in return. They should not even expect thanks. (Quran 76:9) They should never boast about it or embarrass the people they helped. They shouldn't remind the people later about their generosity. People who do these things are insincere, and in fact Allah says in the Quran that such actions cancel out the good results that their charity created. (Quran 2:264)



A sincere Muslim keeps giving in charity even when they are experiencing hard times themselves. If they have less, they can still give a little, to keep their habits of generosity, and get blessings from Allah. We should also remember that money is not the only wealth that we can share. Sometimes we are required to share our talents and our time. Even simple kind words or smiling at others to brighten their day can be charity. A hadith says:

The Messenger of Allah, Sallallahu Alaihi Wassallam, is reported to have said, "Protect yourself from the Fire, even by giving just half a date in charity, (and if you cannot do even that, you should at least say a kind word)." (Source: Bukhari 1417, Muslim)



Exercise: Complete the sentences in the spaces.

Rizq is	
Zakah is	
Sadaqah is	
Charity is like 'banking' for Judgement Day because	
These 7 groups of people can receive Zakah:	





This is the story of Prophet Sulaiman and a good queen from a nearby country who was called the Queen of Saba (Sheba). One day, King Sulaiman, Alaihis Salaam, was having a meeting of all his workers. He noticed that one of them was missing. "How is it that I do not see Hudhud?" he asked. It is said that Hudhud was a hoopoe bird who used to fly about and tell Sulaiman what he had seen. Soon Hudhud arrived with important news.



"I have come to you from Saba with information," Hudhud said. "I found a woman ruling over them, and she has been given everything, and she has a magnificent throne. I found her and her people bowing to the sun instead of to Allah...."

This was bad news to Sulaiman - that people of a great kingdom were not worshipping Allah. They had taken the sun, planets, and stars as idols. Prophet Sulaiman, Alaihis Salaam, sent Hudhud back to Saba, which was probably near Yemen, with a letter inviting the Queen to follow the right religion.

When the Queen received the letter, she was not sure how to answer it. She was a wise woman and she did not want to fight with King Sulaiman's army. She decided to send him back a gift and say nothing.

King Sulaiman, Alaihis Salaam, was not pleased about this. Gifts were not as important to him as believing in Allah.

"What Allah has given to me is better than what He has given you," he told her in another letter. Then he invited her to visit him at his palace.

When the Queen of Saba was on her way, Sulaiman, Alaihis Salaam, thought of a way to teach her the truth. He asked some of the jinns who worked for him to quickly fetch him the Queen's throne from her palace in Saba. Someone in King Sulaiman's gathering brought it to his palace in just a few seconds! Then Sulaiman ordered the throne to be changed a little, so that she might not recognize it straight away.

When the Queen arrived at King Sulaiman's palace, her own throne was waiting there. She was asked: "Is this your throne?"

The Queen was rather confused at how her throne could possibly be there but it looked so much like hers that she replied: "It was just like this!"





Then she was invited to enter the palace. She had to cross a glittering courtyard to enter. Thinking it was a pool of water, she lifted her skirts so they would not get wet.

Prophet Sulaiman saw this and told her that it was not water but a floor made of polished glass. She felt embarrassed that she had lifted her skirts and behaved immodestly because of being misguided by what she saw.



This taught the Queen an important lesson. She realized that we should not be proud and think we are right about something, because we can be wrong. Sometimes things look different from what they really are and we can be easily fooled. She and her people had been bowing down to the sun, because it looked large and bright. But now she realized that, although He cannot be seen, Allah is in fact the Greatest and Most Powerful One in the universe.

She had learnt this important lesson from Sulaiman, Alaihis Salaam, and so she said: "I do submit with Sulaiman to the Lord of the worlds." After this, she and all the people of Saba became believers in Allah.

(**Sources** for this lesson: Quran, Surah 27, An Naml, Ayaat 20-44)



Exercise: Complete the sentences in the spaces.

Prophet Sulaiman used his wealth and powers to do good in the world. He taught the Queen of Saba that she wasn't always right, by showing her	
When the Queen crossed the courtyard, she lifted her skirts to walk through what she thought was a shallow pool of water. When she discovered it was shiny glass, she was ashamed of letting herself be deceived. This experience helped her to understand that	

Suggested Extra Activity: Read the Quranic Ayaat that this story came from.



Lesson 19: CHASTITY AND MARRIAGE



The Queen of Saba was a modest and chaste woman. She was embarrassed when she lifted her skirts to cross the glass palace courtyard. Modesty in dress and behaviour goes together with chastity. Chastity is good moral behaviour between older boys and girls, or between men and women.

Quranic Ayaat (Surah 24, Ayaat 30-31) advise both men and women to lower their gaze and not stare at each other in an immodest way, and to dress modestly. It doesn't mean being unfriendly, it means having good manners and respecting each other. Often, we are in schools, universities or work places where we must mix with all kinds of people. Muslim chastity means making it clear by our good behaviour that people should respect us, our bodies and our values of modesty.



This is a helpful way to avoid sexual harassment that people can suffer from nowadays in society. Muslim men and women should understand that this rule applies to both of them. It is wrong for a society to expect only women to follow this rule, while men are free to behave immodestly. This is unislamic.

Muslims must behave with respect and good morals in the sight of Allah when in mixed gender situations. Muslims are advised to marry, so that they can stick to their good moral behaviour and not make mistakes. If a Muslim man or woman wishes to marry, there is no shame in looking for a partner in a Halal way. Often parents can introduce their grownup children to suitable marriage partners. Young people can meet in family and group situations, to see if they get along. Both the woman and the man need to give consent to the marriage with their own free will, for a Muslim marriage to be legal. After all, they are promising to spend their lives together!

The Prophet encouraged people to meet in a Halal way before they decide to get married, because it is important for a husband and wife to feel affection for each other. The Hadith below shows this.

Al-Mughirah ibn Sha'bah said, "I got engaged to a woman during the time of the Prophet, Sallallahu Alaihi Wassallam. He asked me, "Have you seen her?" I said, "No". He said, "Go and have a look at her, because it is more fitting that love (and compatibility) be established between you..."

(Source: Ibn Majah 1866)





Here is an interesting Hadith about choosing a marriage partner:

The Prophet, SallAllahu Alaihi Wassallam, is reported to have said, “A woman may be married for four things: for her wealth, for her noble descent (family connections), for her beauty or for her religion. Choose the one who is religious, because otherwise you will lose out.”

(**Source:** Bukhari 5090, reported by Abu Hurairah)

For Hadiths like this one, we take it that the same kind of description can be given for a woman choosing a man in marriage. Prophet Muhammad, SallAllahu Alaihi Wassallam, understood why people are attracted to each other. They choose good looks, or a person with money or a high paying job, or a person of high status or family connections in society, or a religious person. He advised that the best person to choose is the religious one, because then family life will be peaceful and filled with blessings from Allah.

Young people of today should think ahead and train themselves to have good personalities, so that marriage becomes easy when the time comes. It is sad that in some societies today, there are religious girls who cannot find good, religious boys to marry.



There is a lot to learn about how to behave in a Muslim marriage, and this will be left for a later study, but there is one hadith that covers everything in a beautiful way:

The Prophet, SallAllahu Alaihi Wassallam, is reported to have said, “The believer who has the most perfect faith is the one whose behaviour is the best, and the best of you are the ones who are best to their spouses.”

(**Source:** Tirmizi 1162, reported by Abu Hurairah)



Exercise: Complete the sentences in the spaces.

A way to avoid sexual harassment at school or work is to	
The Quran tells adult males and females, when in mixed company, to	
The Prophet said that the best Believer is the one who is	
Muslim young adults can find marriage partners in Halal ways by	

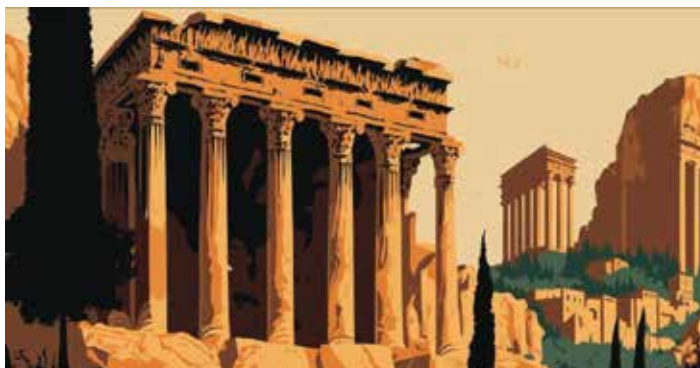


Suggested Extra Activity: Read and learn more about the Quranic Ayaat on modesty and chastity (Surah 24, Ayaat 30-31).



PROPHET ILYAS

Prophet Ilyas (Elijah), Alaihis Salaam, was sent to the people of Ba'labek in Lebanon. The people living in Ba'labek at that time were descendants of the Bani Israil.



After wandering around in Sinai and Madyan, the Bani Israil had settled all around the areas of Jerusalem, Palestine, Lebanon and Syria. After many years, they had grown into a big nation with powerful kings. The king of Ba'labak knew that the worship of Allah, Subhanahu wa Ta'ala, was the correct religion, but he began to also pray to idols, like some of the unbelievers in their land did. Prophet Ilyas reminded the king and the people to believe in Allah and stop their evil practices.

But the king did not want to stop, so he tried to kill Prophet Ilyas. Prophet Ilyas then went to live in the desert away from the towns, but he still travelled around and preached to people about Allah. Although the evil king searched for him, Allah saved Prophet Ilyas from being caught and killed.

Later, after the king died, Prophet Ilyas, Alaihis Salaam, returned again to tell the people about Allah. Many people accepted his teachings and started to worship Allah again. In the Quran, Allah, Subhanahu wa Ta'ala, sends peace on Prophet Ilyas, because he was a sincere prophet of Allah who did not give up preaching the truth, even though his life was in danger.



Exercise: Write answers in the spaces.

Where did the Bani Israil people settle after they left Egypt?	
What was the major sin that the king of Ba'labak did, even though he was from the Bani Israil?	
What lessons can we learn from Prophet Ilyas's story?	





PROPHET AL YASA'

Prophet Al-Yasa' (Elisha), Alaihis Salaam, was a prophet after Prophet Ilyas. Prophet Al-Yasa' followed Prophet Ilyas' teachings and continued to tell the Bani Israil people about Allah, after Prophet Ilyas died.

Allah, Subhanahu wa Ta'ala, tells us that Prophet Al-Yasa' and his family, together with Prophet Ismail and Prophet Lut, Alaihimus Salaam, were favoured above others, because Allah chose them and guided them to the Straight Path.



Exercise: Write answers in the space.

Which two prophets in this story came to the Bani Israil people in the generations after Prophet Musa and what were their English names?	
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PROPHET DHUL KIFL

Prophet Dhul Kifl, Alaihis Salaam, is said to have been the prophet for the Bani Israil people after Prophet Al-Yasa'. Prophet Dhul-Kifl led his people with justice and taught them how to be good servants of Allah.

Allah, Subhanahu wa Ta'ala, asks us in the Holy Quran to remember Prophet Dhul-Kifl as a patient and very religious man, whom Allah covered with His Mercy.



Exercise: Write answers in the space.

Name three good attributes of Prophet Dhul-Kifl that we could try to copy.	
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(**Sources** for this lesson: Quran, Surah 37, As Saaffat, Ayaat 123-132; Surah 6, Al An'am, Ayaat 84-86; Surah 38, Saad, Ayaat 48-50)



Lesson 21: PROPHET YUNUS



Prophet Yunus (Jonah), Alaihis Salaam, was a good man and a sincere prophet of Allah but at first, he didn't know how to be patient and control himself when he got upset. He was the prophet to the people of a city called Ninevah in northern Iraq. The people of Ninevah had many blessings from Allah. It was a rich and prosperous city, with good weather, many crops, and big houses.

Soon, because they had so many good things and never had to worry about anything, the people of the city began to forget to be grateful to Allah, Subhanahu wa Ta'ala, Who was the One Who had given them everything.

Instead, they began to worship idols and they thought they would always be safe and happy in their big town without Allah's help. When Allah saw this, He asked Prophet Yunus to do the work of reminding the people about Him. Yunus was a good man who always said his prayers and was kind to the poor and weak people.

Allah told Prophet Yunus, Alaihis Salaam, to warn the people of Ninevah that if they did not remember him and be thankful, Allah could take away all the wonderful things He had given them. So, Prophet Yunus tried to warn his people. But they would not listen and only laughed at him. "We have plenty of money!" they said. "We have fine houses and lots of food. Nothing can hurt us. We don't believe you!"

Every time Yunus tried to warn his people, they would answer him like this. Soon he became very tired and angry. One day, he decided he couldn't bear it anymore. He was so upset that he ran away from the town. He was so upset that he forgot that he should have prayed for help and asked Allah, Subhanahu wa Ta'ala, what to do.



He ran away to the seaside, where there was a boat leaving for a far-away land. He joined the people of the boat on their voyage. But when the boat was out in the middle of the sea, a terrible storm came. The sea thrashed about so much that the little boat nearly broke in two! Everyone on the boat was frightened and worried. They wondered why the terrible storm had come. Perhaps someone on the boat was bringing bad luck to them?





They decided to pick straws to see who was the person bringing bad luck to the voyage. Yunus picked the short straw. The people decided that he should be thrown into the sea. Poor Prophet Yunus! He was all alone in the middle of the ocean. Suddenly he saw a huge fish swimming towards him. It opened its huge mouth and swallowed him up!

Poor Yunus was very frightened. Inside the fish, he cried out to Allah to save him. "O Allah!" he cried. "There is no god except You! I am a man who has done wrong to myself!" Prophet Yunus realised that he should not have tried to run away from his duty, even though it had seemed too hard. He realised he should have been patient and asked for help from Allah, Subhanahu wa Ta'ala.

Allah could see that Prophet Yunus was truly sorry for his mistake and because Allah is very Kind, He forgave Yunus and gave him another chance. Allah made the fish throw Prophet Yunus out of its mouth and up onto a sandy beach.

Poor Yunus was very sick and couldn't move for a while, so Allah made a creeping plant grow over him to keep him shaded from the hot sun, until he felt better. The plant grew large fruits, like pumpkin or gourd, that Prophet Yunus could eat.



When Prophet Yunus, Alaihis Salaam, was better, Allah sent him back to Ninevah to talk to the people again. This time, Yunus did not lose patience or get angry. This time, Yunus trusted in Allah and asked for His help. And this time, the people started to listen to Prophet Yunus. Once again, they remembered to pray to Allah and be thankful to Him for all His Gifts in life. They remembered to help those people who were hungry and sick. Allah saw this and forgave them for their past mistakes.

This is a story with a happy ending because the city of Ninevah and all its wonderful places were not destroyed. In fact, Prophet Yunus's mission was so successful that one hundred thousand people believed in Allah and lived their lives happily in that region. You can still find the city of Nineva on a map of Iraq, even today.





Prophet Yunus' du'a, that he said while inside the fish, is an important one that all Muslims can say when asking Allah for forgiveness. It is:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Laa ilaaha illaa anta, Subhaanaka, inni kuntu minadhaalimeen.

“There is none worthy of worship besides You. Glory to You!
Indeed, I have been a wrongdoer.”

(Quran, Surah 21, Al Anbiyaa, Ayah 87)



(**Sources** for this lesson: Quran, Surah 10, Yunus, Ayah 98; Surah 37, As Saaffat, Ayaat 139-148)



Exercise: Write answers in the spaces.

Where did Prophet Yunus live?	
What was the mistake of the people of Ninevah?	
Why did Prophet Yunus run away?	
How did Allah make Prophet Yunus realise his behaviour was wrong?	
What lesson can we learn about life from the story of Prophet Yunus?	



Exercise: All the prophets were human beings who sometimes made mistakes. But they were still the best of people, and Allah forgave them because they always turned to Him. Discuss times when other prophets made human mistakes, even though they were sincere servants of Allah. Write a sentence about it here.

I can say the du'a of Prophet Yunus

Suggested Extra Activity: Read the Quranic Ayaat that this story came from.





Food is a great blessing from Allah, and to use food well is one way that Muslims can show their gratitude to Allah, Subhanahu wa Ta'ala. We know that in some parts of the world, people do not get to eat good food every day. Remembering this will help us not to waste food or be too extravagant or fussy when we prepare our meals. We should be happy with simple food and try to make it nutritious. We should take only what we can eat, so that there is enough food for everyone. Most of the Muslim **Sunnah** (advice and practice of Prophet Muhammad) manners of eating come from these ideas.

Some good Sunnah practises about food are:

- Don't keep dished out food waiting on the table. Go to eat quickly.
- Say du'a to show gratitude and to help get more benefit and barakah from the food.
- Look after food well so that it doesn't go bad quickly. Cover food when it is left.
- Give away extra food or feed animals what people can't finish. Try to not just throw food away.
- Offer all guests something to eat or drink. Sit with guests while they eat and don't hurry them up.
- If you are a guest, make du'a for the host who has fed you.
- Offer to share your food with anyone around you who is not eating.



Sharing food is a good way to show that we care for other people and we want to please Allah by giving them something. Sharing food creates good feelings between people and makes them better friends. This is why hospitality has always been very important in Muslim societies. It is especially important to share food with relatives and neighbours. Neighbours might smell our food cooking and they might not have enough to eat themselves. This is why Muslims often practise the custom of sharing special dishes with their neighbours. If we live in the city and don't know our neighbours very well, sometimes this can be a hard Sunnah to practice. But at least on Eid festival days, we can try to invite neighbours over or take them some festival food.

We should always feel ready to share our food if the need arises, and we shouldn't be ashamed about sharing simple food, or try to spend too much money giving guests very fancy food. Although we should try our best to honour guests, it should be done with the proper Islamic spirit of moderation, otherwise we will find it too hard and maybe stop this good practice. If people drop in unexpectedly, we should not be stingy or be afraid that we don't have enough food. One hadith about this says:





The Messenger of Allah, Sallallahu Alaihi Wassallam, is reported to have said, “The food of two people is enough for three, and the food of three is enough for four.”

(**Source:** Tirmizi 1820, reported by Abu Hurairah)



Here are a few Hadiths about good treatment of neighbours:

The Messenger of Allah, Sallallahu Alaihi Wassallam is reported to have said, “Whoever believes in Allah and the Last Day should serve his guest well. Whoever believes in Allah and the last Day should keep good relations with his relatives. And whoever believes in Allah and the Last Day should speak something good or else remain silent.”

(**Source:** Bukhari 6138, reported by Abu Hurairah)

The Prophet, Sallallahu Alaihi Wassallam, is reported to have said, “He is not a true believer, who eats to his fill while his neighbour is hungry.”

(**Source:** Al Bayhaqi 19668, reported by Ibn Abbas)

Ayesha, RadiAllahu ‘anha, may Allah be pleased with her, said, “O Messenger of Allah, I have two neighbours, so to which one should I send a gift?” He said, “To the one whose door is closer to yours.”

(**Source:** Bukhari, Riyadh us Saliheen, 310)

The Messenger of Allah, Sallallahu Alaihi Wassallam, is reported to have said, “The one from whose evil his neighbour doesn’t feel safe will not enter Paradise.” (**Source:** Muslim 46, reported by Abu Hurairah)



Exercise: Complete the sentences in the spaces.

Taking care with food shows that we are grateful to Allah because	
Four good Sunnahs about food are	
Three things the Prophet advised us about neighbours are	



Lesson 23: PROPHET ZAKARIAH



This is the story of Prophet Zakariah (Zakariyah), Alaihis Salaam, and how seeing some special food from Allah made him realise that everything comes from Him. Prophet Zakariah was a prophet of Allah who lived a long time after Prophet Dawud and Sulaiman, Alayhimus Salam. He was from the same family. He lived with his wife in the mehrab (prayer niche), in the great Temple (mosque) that King Sulaiman built in Jerusalem. He was a good man and spent his time leading the prayers in the mosque and advising people about Allah, Subhanahu wa Ta'ala.

Once, a good woman from the same family (the family of 'Imran) was about to have a baby. She prayed to Allah and wanted to give the child especially into Allah's service. When the child was born, she was surprised to find that it was a girl! She named the child Maryam (Mary), Alaihas Salaam.

Just as she had promised, when Maryam was old enough, her mother (Hanah, Anne) sent her to live with Zakariah and his wife, who were also her relatives. There, Maryam had her own mehrab where she lived a quiet and peaceful life, spending her days in prayer and remembering Allah (**Dhikr**).



Prophet Zakariah would visit Maryam to check that she was okay, and he was always surprised to find that she had food that was not available in the season. "O Maryam!" he said, "Where has your food come from?" Maryam answered: "It is from Allah. Allah gives freely and without measure to whom He Wills."

Prophet Zakariah and his wife had never had any children of their own, even though they had lived to old age. As time went on, Zakariah had begun to worry that there would be no-one to carry on his work after he died. Most of his family and other people around him did not remember Allah as they should. He was afraid people might forget about Allah if there was no-one to remind them.

Now, he thought about what Maryam had said; that Allah gives freely and without measure to whomever He likes. He realized that he too could turn to Allah, Subhanahu wa Ta'ala, for help, because Allah's store of gifts never gets used up. Seeing Maryam's faith helped him to have the courage to pray to Allah to give him a son.





"My Lord!" he prayed, "Give me, from You, a good child. You are the Hearer of prayer." As he was praying, angels came to him with Allah's answer, telling him that he would soon have a son.

"Allah gives you glad news of Yahya, who will come, witnessing the truth of a word from Allah; he will be noble, pure, and a prophet..." they said.

Prophet Zakariah, Alaihis Salaam, could hardly believe what the angels told him! "My Lord," he said, "How shall I have a son, seeing that I am very old, and my wife is too old to have children?"

"Allah does whatever He wishes," was the answer.

And so, Prophet Zakariah and his wife at last had a son. They called him Yahya (John the Baptist). It was through Allah's Power that they had a son, even though they were very old.

(Sources for this story: Quran, Surah 3, Aali 'Imran, Ayaat 33-44; Surah 19, Maryam, Ayaat 2-11)



Exercise: Write answers in the spaces.

What was Prophet Zakariah's family name?	
Who else lived with prophet Zakariah and his wife?	
What is Dhikr?	
What did Prophet Zakariah realise when he visited Maryam in her prayer room?	
What miracle did Allah give to Prophet Zakariah and his wife?	



Suggested Extra Activity: Read the Quranic Ayaat that this story came from.



Lesson 24: PROPHET YAHYA



Prophet Yahya, Alaihis Salaam, (John the Baptist) was the son of Prophet Zakariah, Alaihis Salaam. Prophet Yahya grew up to be a good child who always listened to his parents. When he became a young man, Allah, Subhanahu wa Ta'ala, gave him knowledge, especially of the **Tawrah** (Torah), the Holy Book of the Bani Israil. Prophet Yahya began his work as a prophet and teacher in Jerusalem, just like his father had done before him.



Prophet Yahya, Alaihis Salaam, lived a very simple life. He dressed simply and he ate simple food. He loved animals and all creatures. He cared so much for the poor people that he decided to live like them. When he advised the rabbis (priests) and other people in the great mosque in Jerusalem, most of them didn't like what he said. Some of the people of the city tried to harm him. So, he decided to live in the wilderness and travel around, while still calling the people to remember Allah.

One of Prophet Yahya's jobs as a prophet was to tell the people about the coming of Prophet 'Isa, (Jesus), Alaihis Salaam, Maryam's son, and encourage people to follow him. Prophet 'Isa was the long-awaited **Messiah** (Masih) of the Bani Israil.

Prophet Yahya, Alaihis Salaam, had three special qualities:

1. Allah made him very wise because he was kept away from all wrongs.
2. Allah made him very kind and he was gentle and merciful to all of Allah's creatures.
3. Allah enabled him to live a pure life, because he did not love anything to do with this world and instead, he loved the Hereafter.

And so it was that Allah answered all the prayers of his father Zakariah, Alaihis Salaam, to have a good son.

The king at that time, and some of the leaders of the Bani Israil, did not like what Prophet Yahya, Alaihis Salam, preached. They plotted against him and hunted him down, and one day he was arrested. Soon afterwards, he was killed by the king's men. So, the beautiful Prophet Yahya, Alaihis salaam, became a **Shaheed** (Martyr) for the sake of Allah.





In the Quran, Allah, Subhanahu wa Ta'ala, sends peace on Prophet Yahya and praises him for living his whole life as a good servant of Allah.

(Sources for this story: Quran, Surah 19, Maryam, Ayaat 12-15)



Exercise: Write answers in the spaces.

How were Prophet Zakariah and Prophet Yahya related?	
Which other prophet was related to Prophet Yahya and was also the Masih of the Bani Israil?	
What Holy Book did Prophet Yahya have good knowledge about?	
Name two good qualities of Prophet Yahya that it is good to have.	
Why did Prophet Yahya have to leave Jerusalem and go to live in the wilderness?	
What does it mean when we say that Prophet Yahya was a Shaheed for the sake of Allah?	



Lesson 25: MARYAM & PROPHET 'ISA



Maryam (Mary) was Prophet 'Isa's mother, Alaihimus Salam. She was one of the best women of the world. She grew up in a mehrab (prayer niche) in the great mosque of Jerusalem, with Prophet Zakariah and his family. One day, when she was a young woman, an angel came to her and said:

“Oh Maryam! Allah has chosen you and made you good and pure; chosen you above all women. Oh Maryam! Be obedient to your Lord, and perform sajdah and bow down with those who bow down.”

The angel told Maryam that Allah, Subhanahu wa Ta'ala, was going to give her a son named 'Isa, and that he would grow up to be a prophet. Maryam was very surprised, because she had no husband!

“So it will be,” she was told. “Allah makes what He Wills. When He decides to do something, He simply says to it: “BE!” and it is done.” (“Kun, fa yakoon.”)

When Maryam, Alaihas Salaam, was about to give birth, she hid herself away from everyone. She leaned against the trunk of a palm tree. The pains of childbirth were so great that she thought she would rather die than have to bear them!

Suddenly, she heard a voice say: "Do not grieve, for Your Lord has provided a stream below you. Shake the palm tree and it will drop ripe dates on you. So, eat and drink and cool your eyes!" In this way Allah, Subhanahu wa Ta'ala, helped Maryam to get through this difficult time.



After 'Isa, Alaihis Salaam, was born, Maryam went back to the people, carrying the baby in her arms. The people were amazed and started to accuse her of being a bad woman to have a child without being married. Maryam had promised Allah that she would fast and not speak to anyone, so she said nothing, but just pointed to the baby.





"How can we talk to a child in the cradle?" the people asked.

To their amazement the baby suddenly spoke! "I am indeed the servant of Allah," baby 'Isa said. "He has given me revelation and made me a prophet. And He has blessed me wherever I may be, and has asked me to pray and give charity as long as I live."

This was one of the miracles of Prophet 'Isa, Alaihis Salam, that Allah, Subhanahu wa Ta'ala, made him speak to the people when he was just a tiny baby.

(**Sources** for this story: Quran, Surah 21, Al Anbiyaa, Ayah 91; Surah 66, At Tahreem, Ayah 12; Surah 19, Maryam, Ayaat 16-36; Surah 3, Aali 'Imran, Ayaat 45-48; Surah 23, Al Mu'minoon, Ayah 50)



Exercise: Complete the sentences in the spaces.

A miracle that happened to Maryam in this story was	
Allah provided two things for Maryam when she was giving birth. They were	
A miracle that happened to baby 'Isa in this story was	



Exercise: Muslims believe that Maryam, Alaihas Salaam, was one of the 4 best women who ever lived. She spent her days and nights in prayer and Dhikr (remembrance of Allah). Discuss some of the hardships she went through to become the mother of a great Prophet. Write a comment here



Suggested Extra Activity: Read the Quranic Ayaat that this story came from.



Lesson 26: PRIVACY AND DRESS



Maryam, Alaihas salaam, valued modesty and privacy. She chose to spend most of her life in seclusion (khalwa), away from people, as very religious people sometimes like to do.

Privacy, humility and modesty often go together. When we behave modestly, with some shyness and humility, it is natural that we stay away from trouble. A humble and shy person will naturally respect how others feel. For example, they will go to a gathering and not annoy people by expecting them to give them a good seat or give them all the attention. They will instead sit wherever there is room and listen to the conversation around them.

Modesty and respect for others includes respecting their privacy. People should feel comfortable and free in their homes and in their private spaces. This means that if we visit them, we should not enter their rooms or homes without asking for permission to enter. We should introduce ourselves clearly and not go in until permission is given.



After knocking at a door, we should stand back and not look inside the room or house. If no-one answers, we are allowed to knock or ask two more times but after that, if we are not given permission, we should leave.

It is Haram (forbidden) for a Muslim to peep into other people's windows or over their garden walls to spy on them in their private spaces. Even inside a home, parents should have their private spaces and older children should ask permission to enter their rooms at certain times of the day. These times are before Fajr, in the afternoon after Dhuhur if they are resting, and after 'Isha at night. Teenagers and adults should always ask for permission before entering other people's rooms.

This is important enough to have been mentioned in the Quran:

O you who believe! Do not enter houses other than your own, until you have asked permission and greeted those inside. That is best for you, so that you may follow (what is proper). If you find no one in the house, do not enter until permission is given to you. If you are asked to go back, go back. That makes for greater purity for you. And Allah knows well all that you do...

...But when the children among you come of age, let them ask for permission, as those senior to them (in age) do. This is how Allah makes His Signs clear to you. For Allah is full of knowledge and wisdom. (Surah 24, An Nur, Ayaat 27,28,58,59)





Part of the reason for respecting people's privacy is because of dress and covering the **Awrah** (private areas of the body) in front of other people. We are supposed to dress and behave modestly when in the company of others. For Muslims it is not good manners to stare at people, and this is especially important between men and women.

The Quran says:

Say to the believing men that they should lower their gaze and guard their modesty. That will make for greater purity for them. And Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty. That they should not display their beauty and ornaments, except what (must ordinarily) appear of them; that they should pull their head coverings over their chests and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or their (female) servants, or male servants who have no sexual needs, or small children who have no understanding (of sexuality). And that they should not strike their feet in order to draw attention to their hidden ornaments. And O you believers! Turn all together towards Allah, so that you may attain happiness. (Surah 24, An Nur, Ayaat 30, 31)

Ayah 31 above gives a list of **Mahrems** (family members) for women. In front of her mahrems, a woman can relax her dress code, but in front of other men she should dress modestly.

Our Beloved Prophet Muhammad, Sallallahu Alaihi Wassallam, explained more about what our covering and clothes should be like. He said that men should cover at least from the navel to the knees, but to cover more is better. From the navel to the knees is the Awrah and men should not uncover this part, even in front of other men. Women are also not supposed to show this part, from the navel to the knees, to other women. This means that in public toilets, gyms, swimming pools, sports changing rooms and other places, Muslims need to be careful to guard their modesty and not show their awraat while using these places.

Our Beloved Prophet also advised men not to wear silk or gold because this is too showy. Women can wear silk and gold in moderation. Women should wear something long and loose that covers their body, their arms down to the wrists, and their legs, down to cover the ankles. They should wear a head covering that covers their hair, ears, neck and chest area. For both men and women, clothes should be thick enough not to be see-through and loose enough not to emphasise the body shape.





At puberty, a young Muslim becomes like an adult, and all the rules of dress (as well as other things) become **Fard / Wajib** (compulsory) for them. How we cover our bodies can be up to our culture and customs. Different cultures wear different kinds of clothing. Muslims around the world don't have to dress like Arabs or any other particular culture. There are many different kinds of clothing that Muslim men and women can wear, and it is nice to adapt the clothing of the culture we live in, to make it Islamic. It doesn't matter how we dress, as long as the rules of covering are followed.



Exercise: Write answers in the spaces.

How many times are we allowed to knock & ask for permission to enter a house?	
What should we do if we are not given permission to enter a room?	
What three times of day is it especially important to respect people's privacy in their rooms?	
What is Awrah? Which part of Awrah should all adults cover in front of others? (except spouses)	
After what age/stage is it Fard or Wajib to cover the Awrah?	
Describe a male or female outfit that would be suitable Islamic dress.	



Exercise: Get into pairs and role play the correct way to visit someone at their home.



Exercise: If you are a girl, make a list below of your Mahrems. If you are a boy, make a list of the women or girls for whom you are a Mahrem. (There are a few more categories of Mahrems, like son-in-laws, milk foster children/siblings & grandparents).



Lesson 27: PROPHET 'ISA'S ADULTHOOD



When Prophet 'Isa (Jesus), Alaihis Salaam, grew up, he began to preach to the people about Allah, just like his cousin Prophet Yahya, Alaihis Salaam. Allah also gave Prophet 'Isa a Holy Book from Him, called **Injeel** (spoken Gospel), with reminders to the Bani Israil about what Allah wanted them to do.

Many miracles happened to Prophet 'Isa, Alaihis Salaam, which reminded people about the Power of Allah, Subhanahu wa Ta'ala. One of Prophet 'Isa's miracles was that he made the figure of a bird out of clay, and then breathed into it. Amazingly, it came to life! He was also able to heal sick and blind people, and he even brought some dead people back to life, through the Power of Allah.



Prophet 'Isa reminded the people that it was not he who had powers, but that it is Allah, Subhanahu wa Ta'ala, alone Who makes everything happen. Whether it is usual or unusual, whatever happens, Allah is the One Who has commanded it to be done. Prophet 'Isa was only human but he was also a special prophet because he was the awaited Masih (Messiah) for the Bani Israil. But at first, only a few people followed him and believed in his mission.

After some time, Prophet 'Isa, Alaihis Salaam, decided to choose some men to help him, who were called disciples. They were believers in Allah and did their best to get the people to listen to the new message. Soon Prophet 'Isa's mission started to be successful and people started to follow him. But the rabbis (priests) and leaders of the Bani Israil were not pleased. They liked to practice the religion the way they had been doing it before 'Isa, Alaihis Salaam, came and they were too proud to listen and change their ways. So, they plotted against Prophet 'Isa, just like they had plotted against Prophet Yahya.

The Quran says about this:

"And they plotted and planned, and Allah too planned, and the best of planners is Allah." (Quran, Surah 3, Aali 'Imran, Ayah 54)

There is a story about Prophet 'Isa and his disciples at the end of Surah Al Maidah, from which the surah takes its name. One day, the disciples asked Prophet 'Isa if he could ask Allah to bring a table down from heaven, set with wonderful food for them to eat. Today, this event is called the Last Supper.





Prophet 'Isa wasn't happy that the disciples asked for this, because it was like demanding a miracle, which is bad manners towards Allah. But the disciples said it was because they wanted to see something that would confirm their faith. So, Prophet 'Isa made a du'a and Allah, Subhanahu wa Ta'ala, sent a wonderful table of food down from heaven for them to eat. But He warned them that if any of them disbelieved after seeing such a miracle, they would have a punishment that has never been given to anyone else! This shows that it is poor **Adab** (manners) to ask Allah, Subhanahu wa Ta'ala, for miracles and special favours. (Quran, Surah 5, Al Maidah, Ayah 115)

When the unbelievers finally found Prophet 'Isa and were about to arrest him, Allah, Subhanahu wa Ta'ala, said to him, "O 'Isa! I will take you and raise you to Myself, and clear you of the falsehoods of those who disbelieve."

And so, Prophet 'Isa, Alaihis Salaam, left the world in a miraculous way, so that the people could not kill him. Allah, Subhanahu wa Ta'ala, made it appear to the people as if they took Prophet 'Isa and put him on a cross and crucified him, but in fact the Quran tells us that it did not happen.

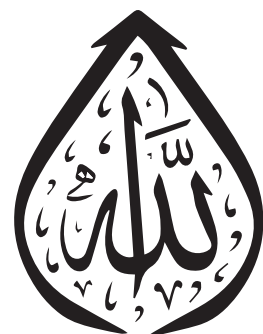
After Prophet 'Isa, Alaihis Salaam, left the world, people began to disagree about him and his mission. Some people rejected him and called him an imposter and magician. Some people accepted him as a true prophet and messiah. Some people accepted him, but called him the Son of God and started to pray to him. They thought that, because he had no human father and he had done many miracles, he was unusual, and they became misguided about it.

The Quran tells us the correct way of thinking about Prophet 'Isa, Alaihis Salaam. It says that he was a Sign for the people and a Word from Him, because Allah, Subhanahu wa Ta'ala, created him by just saying "Be!" The Quran says that we should think of Prophet 'Isa in the same way as we think of Prophet Adam, Alaihis Salaam, because Allah made him without a father or a mother. The Quran also says that on Judgement Day, Allah will question Prophet 'Isa about whether he asked the people to pray to him and his mother Maryam, and Prophet 'Isa will affirm that he definitely didn't do that.

Nobody should pray to a prophet, because they are just human. Prophet 'Isa, Alaihis Salam, himself said,

"Allah is my Lord and your Lord, so worship Him. This is a Way that is Straight."

(Quran, Surah 43, Az Zukhruf, Ayah 64)





One of Prophet 'Isa's jobs as a prophet was to tell the people about the coming of the last prophet, Prophet Muhammad, Sallallahu Alaihi Wassallam. From the time of Prophet 'Isa until Prophet Muhammad was born nearly six hundred years later, true believing Christians and Jews were waiting for a new prophet to come. When these true believers found out about Prophet Muhammad, they listened to his teachings and realised that they were the same teachings that Prophet 'Isa, Alaihis Salam, taught. So, they followed him and became Muslims.

(**Sources** for this story: Quran, Surah 3, Aali 'Imran, Ayaat 49-59; Surah 4, An Nisaa, Ayaat 157-159; Surah 5, Al Maidah, Ayaat 17-19, 72-77, 46-47, 110-118; Surah 43, Az Zukhruf, Ayaat 59-65; Surah 61, As Saff, Ayah 6)



Exercise: Write answers in the spaces.

What are the Arabic and English names of Prophet 'Isa's revelation from Allah?	
What is Prophet 'Isa's name in English and who was he for the Bani Israil?	
Name 3 miraculous acts performed through Prophet 'Isa by the Power of Allah.	
Why didn't the rabbis of the Bani Israil like what Prophet 'Isa taught the people?	
Write a sentence on what you learned about the story of the Last Supper.	
Do Muslims believe in the crucifixion (dying on a cross) of Prophet 'Isa? What really happened?	
Name 2 things about Prophet 'Isa's life that were miraculous.	
What will Prophet 'Isa say on Judgement Day about his mission and his followers?	
Write a sentence about the true way of belief regarding the life of Prophet 'Isa.	

Suggested Extra Activity: Read the Quranic Ayaat that this story came from.



Lesson 28: ASHABUL KAHF



The Quran has many stories that Allah, Subhanahu Wa Ta'ala, uses to teach us about faith and good character. Here is a famous story from Surah Al Kahf, from which the surah takes its name, about the Companions of the Cave. (Surah Al Kahf, Ayaat 9-26)

There lived a group of young men who believed in Prophet 'Isa (Jesus) and his mission, Alaihis salaam. They were friends together and they also had a dog. Some people say they were three, and the dog was the fourth. Some say they were five and the dog was the sixth. And some say they were seven and the dog was the eighth. The Quran tells us that only Allah knows how many they were.

In the town where the boys lived, the people tried to force everyone to worship idols and they killed people who did not agree with it. But Allah gave the boys strong faith and they said, "Our Lord is the Lord of the heavens and the earth. We shall never call on any god besides Him. If we did, we would say something very wrong!"

Soon they had to run away from the people, fearing for their lives. They said to each other, "Our people worship gods other than Allah. Why don't they bring proof for what they do? Who does more wrong than someone who lies about Allah?"

The companions knew that if they returned to their town, the people would kill them. They walked around in the forest and wondered what to do. Soon they came to a cave. Allah helped them with an idea.

"When you turn away from the people and what they worship besides Allah, go to the cave. Your Lord will cover you with His mercies. He will fix your problem and make it easy for you."



The companions sat in the cave and soon they became very sleepy. They could not stay awake! They lay down where they were on the floor of the cave and went to sleep. Even their dog fell asleep at the entrance to the cave, with his paws stretched out in front of him.

Then Allah, Subhanahu wa Ta'ala, covered their ears so that nothing disturbed them in their sleep. Time went by. The sun rose and shone over one side of the cave and then it moved and set on the other side. The young men turned over onto their right sides and onto their left sides, as people do when they sleep.





The Quran says that if you had walked past the cave, you would have thought the companions and their dog were awake and you would have felt frightened of them. You would not have gone near them. This is how Allah helped the companions to be safe.



At last, Allah woke up the companions from their sleep. They yawned and stretched and one of them said, “How long have we been here?” “Perhaps a day, or part of a day,” said another, but they really didn’t know. “Allah knows best how long we have stayed here,” they agreed.

The companions realized they were very hungry! “Let’s send one of us with some money into the town,” they said. “Let him find the best food he can find and bring it back. But he must behave with care and not tell anyone about us!”

The young man walked to the town market and stopped at a stall to buy food. He did not notice that people were staring at him. The market seller looked closely at the coins the young man gave him. “These are not the coins of our time,” the seller said. “Where did you get them?”

“Where did you get your clothes? They are also not from our time” said the seller. “Who are you?”

A crowd of people soon gathered around and the young man felt frightened. But the people spoke kindly and soon he felt it was safe to tell the people his story. “But we all believe in Allah now!” they said in amazement. “The time of worshipping idols has gone and we all follow the teachings of Prophet ‘Isa now.”

The young man could hardly believe what he heard! But he knew that Allah can do anything He pleases and he began to realize what must have happened. “Take us to your friends!” the people said excitedly. “We want to meet them!”

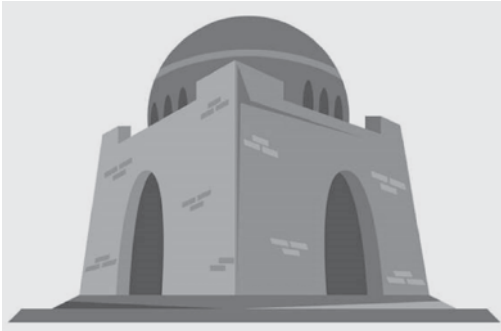
And so after this, the young men all returned to the town. They felt very thankful to Allah for helping them in such an amazing way. They thought they had slept for an afternoon but they had actually slept in the cave for over three hundred years!

If Allah, Subhanhu wa Ta’ala, made the companions sleep for three hundred years and then wake up, how easily could He do the same with us when we die and wake up on Judgment Day!





When mentioning this story, the Quran says that we should not say, “I will be sure to do a thing tomorrow”, without adding, **“InshaAllah, if Allah Wills.”** Because, what if Allah has a different plan for us?



The Companions of the Cave lived for a short time in the town and then they passed away. The people buried them in the cave and then argued about what to do. At last, they built a prayer place (church) over the cave, so that everyone could visit it and pray to Allah there and remember the story.

The miracle of the Seven Sleepers, as they are sometimes called, showed great lessons to the people. It showed that if Allah wants to, He can change anything about people’s circumstances, even if it seems to us that nothing can be done. In fact, these things are very easy for Him. He can even change our experience of time!

(Sources for this lesson: Quran, Surah 18, Al Kahf, Ayaat 9-26)



Exercise: Write answers in the spaces.

Why did the group of young men and their dog hide in the cave?	
What happened when the young men woke up?	
What did Allah do that might have helped the youths to remain healthy while they slept for such a long time?	
What important practice for Muslims is talked about in the last part of this story?	



Exercise: Discuss the story with a partner and then together write a short news article, as if you are reporters at the time when the Sleepers woke up and came down to the town.





Whenever we meet people who are not Muslims, we should remember that Allah might choose to make them Muslims at any time, and that something we do or say might help them to gain faith in Allah, Subhanahu wa Ta'ala. We should think positively when we meet people and deal with them using our best character (**Akhlaq**) and manners (**Adab**), especially in things like honesty and trustworthiness. Otherwise, they might think that Muslims are bad people. Imagine how terrible it would be if our bad actions led someone away from believing in Allah!

We know that our Beloved Prophet Muhammad, SaAllahu 'alaihi wasallam, was sent to all humankind, not just to the Arabs or other racial groups, and we know that our duty as Muslims is to give **Da'wah** (talking about Allah) to people in nice ways. We should never be forceful about this or bother people who don't want to hear. But we should talk to anyone if they ask or are interested.



Our Prophet Muhammad did not care what race or social status people came from. He spoke to everyone with a good attitude. He thought of good possibilities for people, even when others around him were feeling angry or discouraged. Once, when a tribe of Madinah rebelled against the Islamic laws, the people asked the Prophet to make du'a against them. When he raised his hands to pray, everyone exclaimed, "They are finished!" But instead, the Prophet prayed for Allah to give His guidance to the tribe. (**Source:** Bukhari and Muslim)

The Quran forbids us from insulting other people's beliefs, even if they are idol worshippers. It says:

Do not revile those they call upon besides Allah, in case out of spite, they revile Allah in their ignorance...

(Quran, Surah 6, Al An'aam, Ayah 108)





The Quran also tells us we cannot force people to accept Islam:
Let there be no compulsion in religion. Truth stands out clear from error. Whoever rejects evil and believes in Allah has grasped the most trustworthy handhold that never breaks. And Allah hears and knows all things.

(Quran, Surah 2, Al Baqarah, 256)

The above ayaat tell us how to behave in our relationships with people of other faiths. We should treat them with respect, the way that we ourselves would wish to be treated. As well as this, we hope that Allah will guide them to the right path. Through our example and good Islamic character and behaviour, we can encourage them to understand what the right path is, but we never force them in any way or treat them harshly.



Exercise: Complete the sentences in the spaces.

Da'wah means	
"There is no compulsion in religion" means	
When Prophet Muhammad prayed for the tribe of Madinah, it shows that he	
At school, I should treat people of other faiths with respect and politeness and hope that	



Exercise: Have a discussion about the question below and then write your own comment.

Question: If Allah allows people to choose whether to believe in Him or not, why do some terrorists attack people of other beliefs and why is this a completely wrong thing to do?



Lesson 30: PROPHET MUHAMMAD



The Last Prophet that Allah, Subhanahu wa Ta'ala, sent to the world was Prophet Muhammad, Sallallahu Alaihi Wassallam, may peace and blessings be upon him. Prophet Muhammad was born almost 600 years after Prophet 'Isa, Alaihis Salaam. Prophet Muhammad was sent as the prophet for all people until the end of the world. The life of Prophet Muhammad is called the Seerah and it is important to study this in detail. Book 9 of the Qura Curriculum series studies the Seerah. Here is the story of how Prophet Muhammad, Sallallahu Alaihi Wassallam, received his prophethood.

Prophet Muhammad, Sallallahu Alaihi Wassallam, was born in the city of Makkah in Saudi Arabia in 570CE. His parents were named Abdullah and Amina. He was a direct descendent of Prophet Ismail, Alaihis Salam, who had settled in Makkah over two thousand years earlier. This means that he was also a descendent of Prophet Ibrahim, Alaihis Salam, who is often called the father of the three Abrahamic faiths (Judaism, Christianity and Islam).

Many hundreds of years after Prophet Ismail and his mother Hajar settled in Makkah, it had grown into a busy and bustling city in the desert, after Allah, Subhanahu wa Ta'ala, made the well of Zamzam come out of the desert sand, so many years earlier. Travellers in the desert stopped at the town to rest, and it became a great trading centre.



The people of Makkah followed the religion of Ibrahim and Ismail, Alaihimus salaam, for a long time and they still believed in Allah. But idolatry had crept into their ways, and many of them also worshipped pagan gods and believed in harmful superstitions and practices. The Holy Ka'ba, the first House built to worship Allah by prophets Ibrahim and Ismail, had been filled up with more than 300 statues of these idols.





The annual Hajj or pilgrimage that Prophet Ibrahim had prayed for and started, was still going on but now people brought offerings to the idols instead of bringing their hearts to Allah. Makkah had become a huge centre of pilgrimage centred on the idols and on trade.



Prophet Muhammad, SallAllahu Alaihi Wassallam, was from the Bani Hashim clan of the tribe of Quraysh, and he was one of the people who were called Hanif. The Hanif people did not pray to idols, but tried to keep to the pure religion of Prophet Ibrahim, Alaihis Salaam.

Prophet Muhammad was a quiet and thoughtful child and young man. When he grew up, he worked in the trading business that his uncle Abu Talib practiced, and at the age of 25 he married one of his business clients, a wealthy and good woman named Khadija, RadhiAllahu ‘anha, may Allah be pleased with her. They had six children; two boys and four girls. The boys died when they were very young. The girls’ names were Zainab, Ruqaiya, Umm Qulthum and Fatima, RadhiAllahu ‘anhunna.

Prophet Muhammad, SallAllahu Alaihi Wassallam, would sometimes spend time in meditation and contemplation of Allah and His creation. Once a year, in the month of Ramadhan, he would leave the city and climb up a mountain called Jabal an Nur (the Mountain of Light), and spend some days in prayer in a cave at the top. The cave is called Cave Hira and many people still visit it today.

From his cave on the mountain, Muhammad, SallAllahu Alaihi Wassallam, would look out across the desert and over the hills stretching far out into the distance. He would watch the changes of light as the sun rose, travelled across the sky and set, and then see the moon take its turn. He could see the Power and Majesty of Allah, Subhanahu wa Ta’ala, in everything around him, and he worried about his people back in the town, who did not think of their duty to Allah.





He worried about the injustices he saw; the hardship of slaves, the killing of infant girls, and the hard life of the poor compared with the rich. He felt great compassion for people, but he didn't know how to help them.

One dark night, when Muhammad, Sallallahu Alaihi Wassallam, was forty years old, he was sitting in the cave when suddenly someone appeared and grabbed him and squeezed him, until he thought all the breath would be squeezed out of his body! He was very frightened. The person commanded him:
"Iqra! (Read!)"



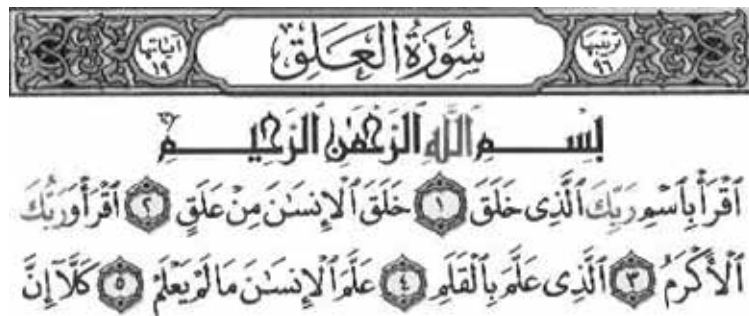
Prophet Muhammad became confused as well as frightened. "But I can't read!" he exclaimed. It was true, he had never learnt to read or write. The person ignored his words and squeezed him hard again, and repeated: "Read!"

"I cannot read!" he repeated.

For a third time, he was squeezed with such force that he thought he would breathe his last! Once more, he heard the word: "Read!" This time, he asked: "What shall I read?" This time, he was told:

**"Read!" In the name of your Lord, who created.
Created humankind from a clinging clot.
Read! For your Lord is He who gives everything.
The One who has taught how to write.
Taught humankind what they didn't know before."**

(Quran, Surah 96, Al Alaq, Ayaat 1-5)



The words seemed imprinted on his soul, and he couldn't forget them. The person disappeared, and Muhammad, with great fear, ran out of the cave and began climbing as fast as he could down the mountain. He just wanted to get home to his family and hide. He didn't know what to think of what had just happened to him!





As he was hurrying down the slope, he suddenly saw the person again, but this time he was filling the whole horizon of the sky with his brightness and he said, “Oh Muhammad! You are the Prophet of Allah and I am Angel Jibril! (Gabriel)”



Prophet Muhammad, Sallallahu Alaihi Wassallam, was filled with awe and fear, and he ran all the way home and rushed to his wife Khadija and hid his face in her lap.

When she heard his story, she comforted him and made him feel a bit better. “You are a good man,” she told him. “Allah would not harm you or allow evil spirits to attack you. This must be the truth from Him.”

The next day, Khadija, RadhiAllahu ‘anha, took her husband to see her relative who was a man who knew about the prophecies of the coming of a new prophet. His name was Waraqah bin Nawfal. When Waraqah bin Nawfal heard the story, he became convinced that Muhammad, Sallallahu Alaihi Wassallam, was indeed the new prophet that had been promised. “I wish I could be by your side (to assist),” he said, “When your people turn you out of the city and persecute you.” He knew from the prophecies that this would happen but sadly, he did not live long enough to see the events that followed in Prophet Muhammad’s life.

(Source for this lesson: Bukhari 3)



Exercise: Discuss the following two questions, perhaps with some research, and then write your comments here.

Discussion Question 1: Why do you think Allah didn’t need to send any more prophets to the world after Prophet Muhammad?

Discussion Question 2: Since there are no more prophets after Prophet Muhammad, whose duty is it now to tell people about Allah?





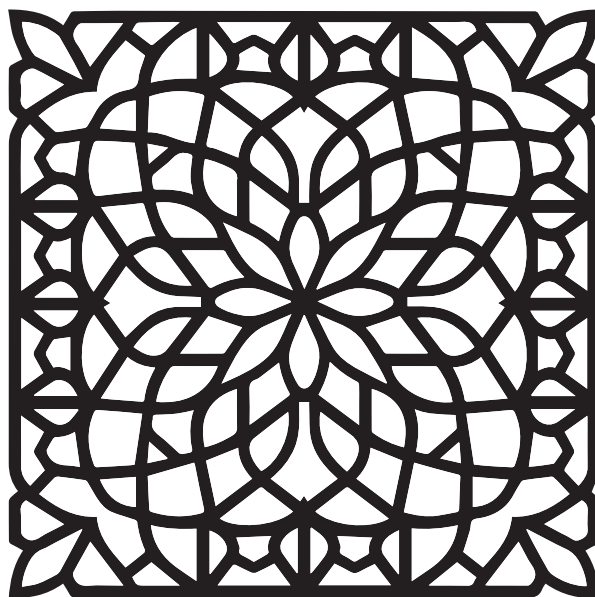
Exercise: Answer the questions in the spaces.



Where and when was Prophet Muhammad born?	
Who were his mother and father?	
Who was his wife and who were his daughters?	
Where did Prophet Muhammad receive his first revelation from Allah, and how old was he?	
What was the first word ever revealed of the Quran and who did Allah send to give the words of revelation?	
Who was Waraqah bin Nawfal?	
What is the Seerah of Prophet Muhammad?	

I know 8 basic facts about Prophet Muhammad's life.

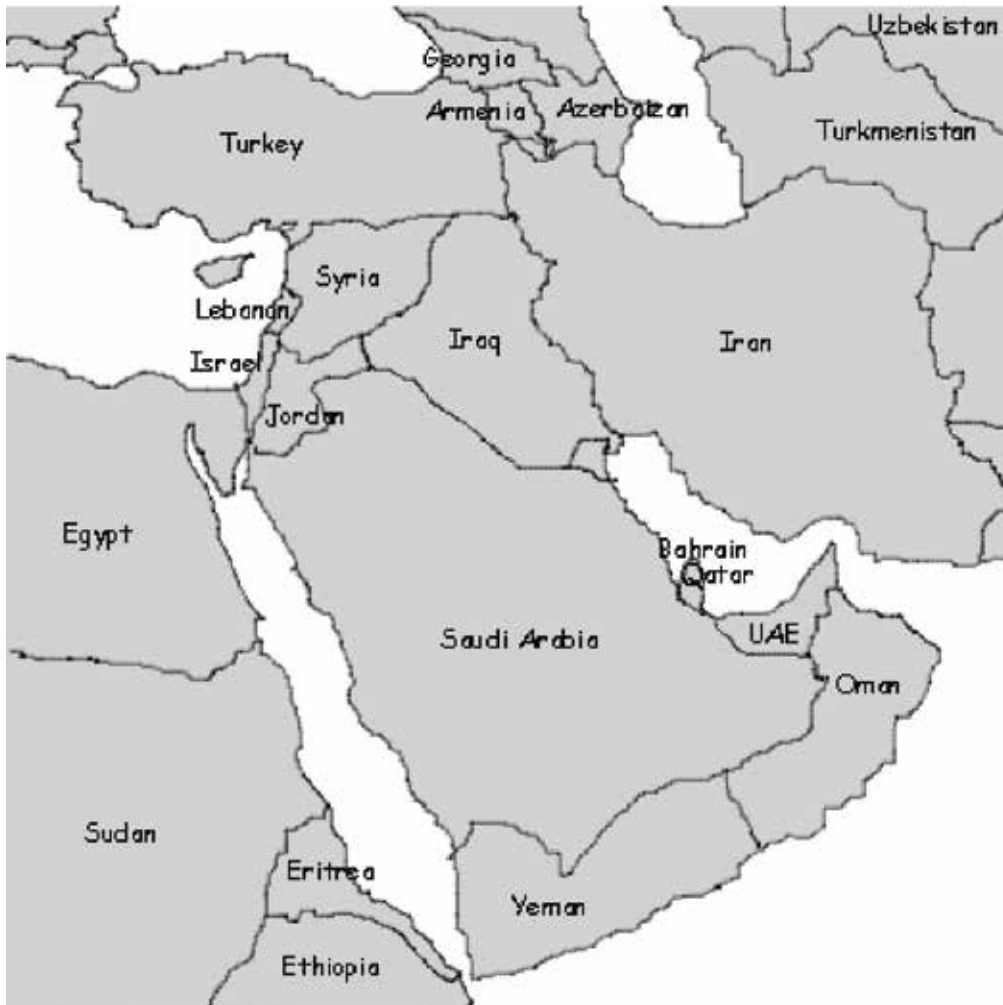
I know the first 5 ayaat of Surah Al 'Alaq.



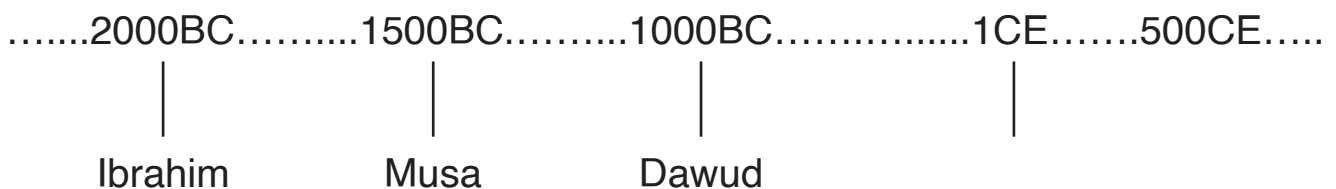


PROPHETS EXERCISES

1. Mark on the map below approximately where all the Prophets lived and preached.



2. Add to the timeline to show the order in which the prophets came. Your timeline will be approximate only.





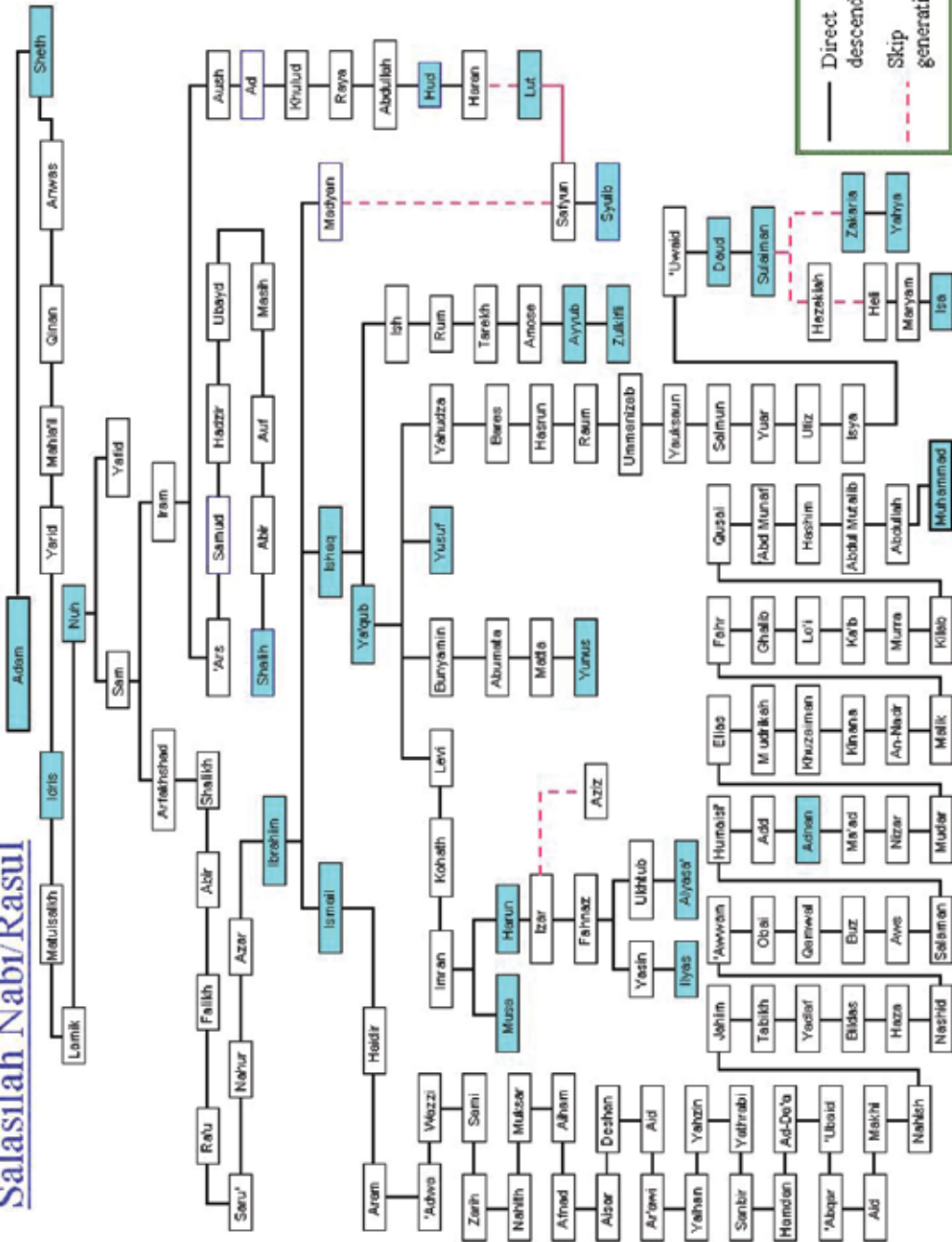
THE 25 PROPHETS, THEIR ENGLISH NAMES AND SOME QURANIC REFERENCES (Surah: Ayah)

Adam	Adam	2:30-39, 5:27-31, 7:19-25, 20:120-121
Idris	Enoch	19:56-57, 21:85
Nuh	Noah	7:59-64, 11:25-49, 23:23-30, 26:105-122, 37:75-82, 71:1-28
Hud		7:65-72, 11:50-60, 26:123-140, 46:21-26
Saleh		7:73-79, 11:61-68, 26:141-159, 27:45-53
Ibrahim	Abraham	2:24-30, 125-127, 3:96-97, 4:75-79, 6:80-83, 9:113-114, 14:35-41, 15:51-56, 21:51-71, 26:70-82, 29:16-25, 37:83-98
Ismail	Ishmael	2:125-129, 6:86, 19:54-55, 21:85
Ishaq	Isaac	6:84, 21:72, 37:112-113
Lut	Lot	7:80-84, 11:77-83, 15:57-77, 26:160-175, 29:26-35, 51:31-37, 54:33-39
Yaqub	Jacob	2:132-133, 6:84, 19:49, 21:72
Yusuf	Joseph	12:4-101
Ayub	Job	6:84, 21:83-84, 38:41-44
Yunus	Jonah	4:163, 6:86, 10:98, 37:139-148, 21:87
Shuaib		7:85-93, 11:84-95, 29:36-37
Musa	Moses	2:51-61, 5:23-29, 7:103-137, 10:75-92, 11:23-46, 96-99, 18:60-82, 20:38-79, 26:10-69, 28:4-42, 43:45-56, 79:15-26
Haroon	Aaron	6:84, 7:148-154, 20:29-36, 90-94
Ilyas	Elijah	6:85, 37:123-132
Al Yasa'	Elisha	6:86, 38:48
Dhul Kifl	Ezekiel	21:85, 38:48
Dawud	David	2:251, 6:84, 21:78-80, 34:10-11, 38:17-26
Sulaiman	Solomon	2:102, 21:79-82, 27:15-44, 34:12-14, 38:30-40
Zakariyah	Zakariah	3:37-41, 19:2-11, 21:89
Yahya	John	3:39, 6:85, 19:12-15, 21:90
'Isa	Jesus	3:45-63, 4:157-171, 5:46, 111-118, 19:19-37, 21:91, 61:6, 14
Muhammad		7:157-158, 47:2, 48:8-9, 4:170, 3:144, 159, 164, 33:40, 56, 48:29





Salasilah Nabi/Rasul





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