

Exemplar

Muslim Stories, Quotes and Information

for Year 6



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CONTENTS	Page	CONTENTS	Page
The Five pillars of Islam	3	Qur'an 49:11-12)	14
One of The Five pillars of Islam - Fasting	4	The story of the Silent Protest	15
Persecution of Muslims	5	The story of Prophet Mohammad's Journey to Taif	17
The story of Prophet Daud (David) and the disputants	7	2) Eid-ul-fitre is a celebration: Eid-ul-adha is a celebration:	20
The Six Pillars Of Iman (faith)	8		21
Call to Friday Prayer	9	Khidr, from the life of prophet Musa	22
The Story of Mohammad and the Cave Hira	10	Qur'an 10:22-24)	25

The Five pillars of Islam

These are:-

- 1) Declaration of faith (Shahada).
- 2) Five daily prayers (Salah).
- 3) Zakah (A fixed percentage of charity on savings which have been there for a year).
- 4) 29 or 30 days of fasting (in the month of Ramadan which is the ninth month of the Islamic Calendar).
- 5) Hajj - a pilgrimage to Makkah once in the lifetime, if healthy and wealthy.

One of The Five pillars of Islam - Fasting

"O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint:-

(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.

Ramadan is the (month) in which was sent down the Qur'an, as a guide to mankind , also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful."

Persecution of Muslims

Persecution of Muslims started in Makkah, when prophet Mohammad invited people to believe in one God (Allah) like all the prophets before him, men and women are different but equal, All humans should love each other for Allah, All humans are equal irrespective of their colour, race, disability, religion or job they do for their living, everyone should live together in peace.

People of Makkah did not like this message because it meant that the poor and rich in Makkah would be exactly the same, the women would have to be consulted, maintain their own names after marriage, the women would have a right to inherit from their parents and husband, hold property in their own name and educate, work or do business with the same rights as men if they so choose.

1400 years ago the poor people had no rights and women had no rights, they were the property of the men. For example: after getting married the women had to change their second name to their husbands name; women could not vote; they could not get degrees from certain universities. This was not the case just in Makkah but all over the world even in England.

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Persecution of Muslims

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The people in Makkah believed that if, the poor had the same rights as the rich and the women had the same rights as the men then, the civilised society as they knew it would be destroyed.

The people in Makkah began to feel that the Muslims were threatening their way of life because more and more people in their society were beginning to listen and take notice and feel that the rules of an Islamic community sounded fair and just to everyone.

The people in Makkah began to panic. They started persecuting the Muslims physically (e.g. hitting them to the point of death in some cases) and by spreading rumours that Muslims were bad people and saying that they wanted to destroy our civilised society with their rules. To give Muslims a bad name, the Makkans hired professional poets and story tellers (this was the equivalent to today's media).

The story of Prophet Daud (David) and the disputants

One day Prophet Daud (David) was praying in his prayer niche. He ordered his guards not to allow anyone to interrupt him. Despite his orders, two men managed to enter his room undetected by his guards.

"Who are you?" asked Daud, when he became aware of their presence. One of the men said, "Do not be frightened. We have a dispute and have come for your judgement."

Daud asked, "What is your dispute?" The first man replied, "This is my brother. He has ninety-nine sheep and I have one sheep. The one sheep I have, was given to me by him. He has now decided to take it back and I feel that is not fair." Daud, without hearing from the other party said, "Your brother did you wrong by taking the sheep back."

The two men vanished like a cloud. Prophet Daud realised that they were angels sent to him by Allah to teach him fairness. He immediately, upon reflection, realised that he had passed the judgement without hearing from the second man (the other brother) his side of the story. Fairness cannot be achieved unless one hears both sides of the story. Daud immediately asked Allah to forgive his mistake.

(Qur'an 38: 21-24)

The Six Pillars Of Iman (faith)

- 1) Believing in all the prophets that Allah has sent (e.g. Adam, Noah, Abraham, Solomon, David, Jonah, Jesus, Moses, Mohammad etc).
- 2) Believe in all the books that Allah has sent (e.g. Psalms (zaboor), Torah (torat), Injeel (Bible), Qur'an etc).
- 3) All the angels (e.g. Gabreil (Jibrail) who brought revelations to prophet Mohammad from Allah).
- 4) Destiny.
- 5) Death and life after death.
- 6) Day of Judgement.

Call to Friday Prayer

O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew
And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper
(Qur'an 62:9-10)

The Story of Mohammad and the Cave Hira

Muslims believe in Prophet Mohammad as being the Last prophet of Allah. Mohammad was born an orphan because his father Abdullah had died a few months before his birth. Mohammad was about 7 years old when his mother Amina died. His grandfather, Abd al-Muttalib, looked after him for a while but he too died a couple of years later. Mohammad was then looked after by his uncle Abu Talib.

Mohammad was forty years of age when Gabraeil (Angel Jibrail) visited him in the cave Hira. A place where Mohammad went regularly to be totally alone to fast, pray, ponder, reflect and trying to find answers to the questions which riddled his soul. The angel commanded, "Read!" Mohammad was stunned, "What shall I read?" he asked. The angel embraced him and squeezed him a little and repeated, "Read!". "What shall I read?" replied Mohammad again. "Read!" said the angel for the third time and continued, "In the name of thy Lord who created man from a drop of fluid. Read in the name of Allah who taught man the use of the pen and taught him what he knew not before"

(Qur'an Chapter/Verse?)

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The Story of Mohammad and the Cave Hira

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These were the very first verses of the Qur'an revealed to Prophet Mohammad. Mohammad repeated these verses after the angel until he could recite them perfectly.

When he returned home and talked about his experiences, Mohammad's cousin Ali (son of Abu Talib) who was only ten was the first child who became a Muslim by declaring that there is no God but Allah and Mohammad is the messenger of Allah.

Ali was a brave and courageous companion of prophet Mohammad throughout his life.

When Abu Talib, Mohammad's uncle, guardian and protector died, the situation in Makkah became worse than ever before. Muslims began to leave Makkah. When the Quraish, the main opposers of Islam in Makkah, noticed this they became more and more violent in their opposition. The chiefs of all the families decided to unite at Abu Lahab and Abu Jahl's (who were also Mohammad's uncles) instigation, they resolved that the prophet must be done away with. Their plan was to mandate an executioner from each family to prevent Banu Hashim (the family prophet Mohammad belonged to) from taking revenge or asking for blood money. They agreed that no time should be lost and that they must get rid of the Prophet as soon as possible.

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The Story of Mohammad and the Cave Hira

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In the meantime, the angel Gabriel had come to confirm to the prophet the meaning of a dream he had had a few days before, when in a vision he had seen a flourishing city appear and welcome him. The angel announced to him that he must prepare to emigrate to Madina and that his companion was to be Abu Bakr. Mohammad went to impart the news to Abu Bakr, who wept with joy; however, they still had to organise the final details of their departure.

They had heard that the Quraish had devised a plan to get rid of the prophet. Mohammad asked Ali to take his place on his mat the following night. Even though people of Makkah persecuted Mohammad, for the message of Allah that he was informing everyone about, when it came to choosing someone to keep their valuable things safe they would ask Mohammad to do so because they trusted him more than anyone else in Makkah. Despite the persecution, Mohammad would help out. At this time in Mohammad's life when he was leaving his home in Makkah because of the persecution of the Quraish, he still was worried about the valuables that these very people had entrusted to him. He felt that Ali was honest, confident and courageous, therefore the right person to do the job.

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The Story of Mohammad and the Cave Hira

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Mohammad left for Madina. Ali lay motionless on Mohammad's mat covered by Mohammad's green cloak, his head drenched in sweat, waiting and listening. A long time seemed to pass; no sound broke the silence of the night. The would-be murderers surrounding the house crept silently out of the shadows towards the front of the house. A door swung open, their swords flashed upwards and then stopped in mid-air. An astonished cry of disappointment escaped their lips. In the doorway, his head held high, his shoulders square, stood Ali. His black eyes searched deeply into those of each man standing before him. Then tossing the prophet's green cloak over his arm, he pushed past the drawn swords and marched down the road to return the valuables entrusted to Mohammad to the rightful owners.

The would-be murderers plan had failed. They did not see Mohammad leave, such was the will of Allah.

"O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames"

"O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? fear Allah: For Allah is Oft-Returning, Most Merciful."

(Qur'an 49:11-12)

The story of the Silent Protest

Prophet Mohammad lived in Makkah. When he became a prophet of Allah, at the age of 40, he began to inform people about the guidance of Allah called the Qur'an. The main messages were about everyone being equal, living together in peace and that there is life after death. There was one particular woman who did not like this message. She felt that the message of equality, and oneness of God (Allah) would destroy civilisation as she knew it and undermine her idol worshipping. She decided to carry out a quiet protest by putting thorns in the path of prophet Mohammad whenever she knew He was going past her house. Doing this made her feel very good because she knew the thorns would hurt the prophet since his shoes were as thin as socks.

"Now I have taken revenge for our idols," she would say to herself. Prophet Mohammad was hurt but he did not say anything. He just continued on his way. Silently he prayed for the woman. People around who witnessed this event regularly thought that Mohammad was afraid of the woman that was why he didn't say anything even though he was suffering. One day Mohammad walked down the woman's road and there were no thorns on the path. Prophet Mohammad was concerned. He asked the people around what had happened to the woman. "She is very sick," they told him. "She cannot get up to do her own work."

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The story of the Silent Protest

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Prophet Mohammad was very sad to hear that the woman was not well. He went to visit the woman straight away for Allah because Allah has taught Muslims that they must always visit the sick. When the woman saw prophet Mohammad she thought he had come to have a go at her when she was not well because she would not be able to defend herself. Prophet Mohammad however talked to her respectfully and politely, asked her how she was and prayed for her.

The woman was ashamed because despite the bad way in which she treated Mohammad, Prophet Mohammad was sad to see her suffer. She realised that prophet Mohammad was very different to anyone she knew and therefore very special. She became a changed person herself and later accepted Islam.

The story of Prophet Mohammad's Journey to Taif

After the death of prophet Mohammad (pbuh)'s wife Khadijah and his uncle Abu Talib, the disbelievers of Makkah became even bolder against prophet Mohammad. They started treating him even more harshly, so much so, that it became difficult for him to step out of the house. Of these days Ibn Hisham has related the incident that the Quraish (people who lived in Makkah) threw dust at the prophet Mohammad openly in the street.

At last, the prophet Mohammad left for Taif with the intention that he should invite the Bani Thaqif to Islam, for even if they did not accept Islam, they might allow him to work for his mission peacefully. He travelled all the way to Taif on foot. He stayed in Taif for a few days and approached each of the chiefs and nobles of the Bani Thaqif and talked to them about his mission. But not only did they refuse to listen to him but told him to leave the city because they worried that their younger generation may take notice and become misguided. When prophet Mohammad (pbuh) was leaving the city of Taif, the chiefs of Thaqif asked the residents of Taif to abuse and throw stones at prophet Mohammad from either side of the road. Prophet Mohammad was badly wounded and his shoes were filled with blood.

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The story of Prophet Mohammad's Journey to Taif

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Exhausted, he took shelter in the shade of the wall of a garden outside Taif and prayed:-
"O God, to you I complain of my weakness, little resource and my insignificance before men. O Most Merciful of the Merciful, You are the Lord of the weak and you are my Lord. Into whose hand do you entrust me? To a remote stranger who will ill treat me? Or to an enemy to whom You have given authority over my affairs? I harbour no fear as long as You are not angry with me. Yet your gracious support would open a broader way and a wider horizon for me! I seek refuge in the light of your countenance, by which all darkness is illuminated and the things of this world and the next are set aright, so that I do not incur Your anger and am not touched by your wrath. Nevertheless, it is Your prerogative to admonish as long as You are not satisfied. There is no power, no strength but in you."

(Ibn Hisham, As Sirah-an-Nabawiyah 2:268).

The garden was owned by two brothers. When they heard the prayer they sent their servant Addas with some grapes to him.

Continued on next page.

The story of Prophet Mohammad's Journey to Taif

Continued from previous page.

When prophet Mohammad took the grapes, he said, "Bismillah" (In the name of Allah the most merciful the most kind). Addas said, "This is not the way people of this country speak." Prophet Mohammad asked him where he came from. Addas said, "I come from the Assyrian town of Nineveh." "From the town of that good man Jonah, son of Matta?" said the prophet Mohammad. "How do you know about him?" asked Addas. He was a prophet of Allah and I am a prophet," said prophet Mohammad. Addas knew he was telling the truth so he became his follower.

Prophet Mohammad continued back to Makkah. When he reached a place near Qarn-al-Manazil, he felt as though the sky was overcast by clouds. Prophet Mohammad looked up and saw angel Jibrael (Gabriel) in front of him who called out, "Allah knows the way your people have responded. He has therefore, sent his angel in charge of mountains. You may command him as you please." Then the angel of the mountains greeted him and said, "If you like I would overturn the mountains from either side upon these people." Prophet Mohammad did not want any such action taken. He was forgiving, compassionate and merciful because he hoped that the future generations of Taif may learn to become more compassionate and just. (Hadith: Muslim and Bukhari).

1) Eid-ul-fitre is a celebration:

- a) at the end of Ramadan.
- b) Muslims celebrate because they have successfully completed 29 or 30 fasts (third pillar of Islam).
- c) They have managed to pray all the Tarawih prayers (additional prayers in Ramadan only).
- d) They have managed to read as much of the Qur'an as possible
- e) They have managed to pay the Zakat-ul-fitre (a form of charity) before the prayer.

2) Eid-ul-adha is a celebration:

- a) at the end of Hajj (an annual pilgrimage to Makkah in the Islamic month of Dul Hajj—This is the fifth pillar of Islam).
- b) All Muslims celebrate Eid-ul-adha irrespective of whether they have completed Hajj in Makkah or they are in their own homes or elsewhere in the world.
- c) Charity is given on the Eid day, normally in the form of meat obtained by sacrificing a permitted animal. One third of the meat obtained is distributed to the poor, one third to relatives and one third is kept for self. The meat could be cooked or raw at the point of distribution.
- d) Eid-ul-adha is the final reminder of Prophet Abraham's love for Allah (where he was willing to sacrifice his son, with the son's permission, to fulfil Allah's command irrespective of the fact that Abraham loved his son very much. When Abraham was about to sacrifice his son, Allah replaced the son with a ram because Allah's command was merely to test Abraham's love for Allah. He had passed the test).

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

الرَّحْمَنِ الرَّحِيمِ ٣

مَلِكِ يَوْمِ الدِّينِ ٤

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ٧

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٨

Bismillah Ar-Rahman Ar-Raheem

Al-hamdu lillahi Rabb il-'alamin

Ar-Rahman Ar-Raheem

Maliki yawmi-d-Din

Iyya-ka na'budu wa iyya-ka nasta'in

Ihdina-sirat al-mustaqim

Sirat al-ladhina an'amta 'alai-him

Ghair il-Maghdubi 'alai-him wa la-d-dallin

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

Praise be to Allah, Lord of the Worlds:

The Most Beneficent, the Most Merciful:

Owner of the Day of Judgement.

You (alone) we worship; You (alone) was ask for help.

Show us the straight path:

The path of those whom Thou hast favoured; Not

(the path) of those who earn Thine anger nor of

those who go astray.

Khidr, from the life of prophet Musa

Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."

But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

When they had passed on (some distance), Moses said to his attendant, "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey."

He replied, "When we rested ourselves at the rock, I did indeed forget (about) the Fish: none but Satan made me forget to tell (You) about it: the cooked fish became alive and swam away."

Moses said, "That was the miracle that we were seeking after." So they went back on their footsteps, following (the path they had come).

So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

Moses said to him, "May I follow you, so that you can teach me something of the (Higher) Truth which you have been taught?"

(The other) said, "Verily you will not be able to have patience with me!"

Continued on next page.

Khidr, from the life of prophet Musa

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"And how can you have patience about things which you do not understand?"

Moses said, "You will find me, if Allah so will, (truly) patient: nor shall I disobey you in anyway." The other said, "If then you would follow me, ask me no questions about anything until I myself speak to you concerning it."

So they both proceeded, until, when they were in the boat, he scuttled it. Said Moses,

"Have you scuttled it in order to drown those in it? Truly a strange thing you have done!"

He answered, "Did I not tell you that you will have no patience with me?"

Moses said, "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case. (..... After another incident and Moses query)

He answered, "Did I not tell you that you will have no patience with me?"

(Moses) said, "If ever I ask you about anything after this, keep me not in your company."

Then they proceeded, until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said, "If you had wished, surely you could have exacted some recompense for it!"

Continued on next page.

Khidr, from the life of prophet Musa

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He answered, "This is the parting between me and you: now I will tell you the interpretation of (those things) over which you were unable to hold patience.

"As for the boat, it belonged to certain men in dire want: they fished on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force

..... "

"As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So Allah desired that they should attain their age of full strength and get out their treasure - a mercy (and favour) from Allah. I did it not of my own accord. Such is the interpretation of (those things) over which you were unable to hold patience."

(Qur'an 18:60-82)

"He it is Who enables you to travel through land and sea; that is why you even board ships;- they sail with a favourable wind, and rejoice thereat; then comes a stormy wind and the waves come from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him saying, 'If You save us from this, we shall truly show our gratitude!'

But when He saves them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls - an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that you did.

The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the Earth - which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect."

(Qur'an 10:22-24)