

# QuranSunnah — Complete Study Pack

Stories of the Qur'an & Sunnah — Yūsuf, Aṣḥāb al-Kahf, Mūsā & Khidr, the Two Gardens — story + lessons · Exam: Saturday HH:MM

## 1 · Why study the stories

**How this subject is sourced:** the **COURSE DOC** badge marks content from the official course material the class was given; the **SUPPLEMENTARY** badge marks stories with **no course doc** — compiled from the Qur'an and mainstream tafsir, so verify them before relying on a detail. This intro lesson and the Yūsuf lesson are **course doc**; the other three stories (Kahf, Mūsā & Khidr, the Two Gardens) are **supplementary**.

## 0 · What this subject is

**COURSE DOC** **Stories (Qaṣaṣ)** are a major method of teaching in the Qur'an. **Seerah** is the biography and life-lessons of Prophet Muhammad ﷺ. Both are essential for understanding Islamic morals, ethics, and history. This module's aim: see *why* these stories are taught, and how to pull out the lesson behind each one.

## 1 · Why learn the Qur'an's stories (5 reasons)

### COURSE DOC

1. **Guidance for life** — examples of obedience, patience, honesty and faith (e.g. Prophet Yūsuf teaches patience and trust in Allah).
2. **Understanding human nature** — they reflect the challenges people face and how divine guidance solves them.
3. **Strengthening faith** — accounts of the Prophets show Allah's power, mercy and justice.
4. **Moral lessons** — learn from the mistakes and successes of past nations and individuals.
5. **Teaching others** — stories are easy to remember and share, so they are effective tools for *da'wah*.

## 2 · Why learn the Seerah (5 reasons)

#### COURSE DOC

1. **Role model of humanity** — the Prophet ﷺ is the perfect example in every aspect of life.
2. **Understanding Islamic history** — the Seerah gives context to Qur'anic revelations and laws.
3. **Moral & ethical development** — patience, courage, justice, humility, compassion.
4. **Strengthening īmān** — the trials of the Prophet ﷺ and his companions enhance faith.
5. **Practical guidance** — apply the lessons in family, work and social life.

### 3 · Benefits & the goal

**COURSE DOC** Learning these stories **develops love and respect** for the Prophets, **improves memory and understanding** through storytelling, encourages **reflection (Tafakkur)** and **self-improvement (Muḥāsaba)**, and **builds a strong Islamic identity**.

The stories of the Qur'an and Seerah are **not just historical accounts — they are lessons for life**. Regular study deepens understanding of Islam and helps apply it daily. The module's homework: choose one story, write down three lessons, and note how you will apply each one.

Cold-recall sheet for the intro module — the two "why" lists, the benefits, and the key terms. The exam-friendly part is the **numbered lists** (5 + 5 + 4) and the Arabic terms.

### Why learn Qur'an stories — 5

| # | Reason                                                  |
|---|---------------------------------------------------------|
| 1 | Guidance for life (obedience, patience, honesty, faith) |
| 2 | Understanding human nature                              |
| 3 | Strengthening faith (Allah's power, mercy, justice)     |
| 4 | Moral lessons from past nations                         |
| 5 | Teaching others / da'wah (easy to remember & share)     |

### Why learn Seerah — 5

| # | Reason                                                        |
|---|---------------------------------------------------------------|
| 1 | Role model of humanity (the perfect example)                  |
| 2 | Understanding Islamic history (context for revelation & laws) |

|   |                                   |
|---|-----------------------------------|
| 3 | Moral & ethical development       |
| 4 | Strengthening īmān                |
| 5 | Practical guidance for daily life |

## Benefits — 4

| Benefit                                             |
|-----------------------------------------------------|
| Love & respect for the Prophets                     |
| Better memory & understanding through storytelling  |
| Reflection (Tafakkur) & self-improvement (Muḥāsaba) |
| A strong Islamic identity                           |

## Key terms

| Term          | Meaning                                         |
|---------------|-------------------------------------------------|
| Qaṣaṣ قصص     | Stories — a major teaching method of the Qur'an |
| Seerah السيرة | The biography & life-lessons of the Prophet ﷺ   |
| Tafakkur      | Reflection / pondering                          |
| Muḥāsaba      | Self-accounting / self-improvement              |
| Da'wah        | Inviting others to Islam                        |

## 2 · Prophet Yūsuf (AS)

### COURSE DOC

Built directly from the course's "Yoosuf PBUH" handout. The whole story is in **one sūrah — Sūrah Yūsuf (12)**, which Allah calls *"the best of stories"* (12:3). Read each turn of the story with its lesson: every hardship became a step toward Allah's plan.

### 1 · The dream & the brothers' plot

Yūsuf (AS) was the son of Prophet Ya'qūb (AS) (Jacob), one of the youngest of **11 brothers**, with excellent character; his father loved him dearly. He dreamt that **eleven stars, the sun and the moon** prostrated to him. Ya'qūb (AS) saw his son's great destiny and told him **not to tell his brothers**.

Jealous of their father's love for him, the brothers took Yūsuf out and threw him into a **dry well**, then brought his shirt stained with false blood, claiming a **wolf** had eaten him. Ya'qūb (AS) did not believe them and chose **beautiful patience (ṣabr jamīl)**. A passing caravan found Yūsuf and sold him into slavery in Egypt for a few pieces of silver.

### 2 · In Egypt — the house of the 'Azīz

He was bought by the **'Azīz** (a high officer of the king), whose wife **Zulaykhā** tried to seduce him. Yūsuf (AS) refused. As he fled for the door she tore his shirt **from behind**; a witness reasoned that a tear from behind proved his innocence.

"If his shirt is torn from the front, then she speaks the truth and he is of the liars. And if his shirt is torn from behind, then she lies and he is of the truthful." — Sūrah Yūsuf 12:26-27

The city women gossiped, so Zulaykhā invited them to a feast; dazzled by his beauty, they **cut their hands** with their knives. Still, he was sent to **prison** on false charges.

### 3 · In prison — interpreting dreams

With him were two prisoners. He first called them to **tawhīd** (the Oneness of Allah), then interpreted their dreams: the **wine-server** would be freed and serve the king again; the **baker** would be executed. It happened as he said — but the freed man **forgot** to mention Yūsuf to the king.

### 4 · The king's dream & release

The king dreamt of **seven fat cows eaten by seven lean cows**, and seven green ears and seven dry. The wine-server remembered Yūsuf, who interpreted it: **seven years of plenty, then seven years of famine** — so store grain during the good years. Yūsuf (AS) refused to leave prison until his **innocence was established**; the women confessed and Zulaykhā admitted the truth.

## 5 • Master of the storehouses

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The king gave him authority; Yūsuf (AS) asked to be put in charge of the **storehouses of the land**.

"Put me in charge of the treasuries of the land; indeed, I am a knowing guardian." — Sūrah Yūsuf 12:55

He managed Egypt through the seven years of plenty and the famine that followed, which reached as far as **Canaan**, where Ya'qūb (AS) and his sons lived.

## 6 • The brothers return

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His brothers came to buy grain and **did not recognise** him. He treated them generously, secretly returned their money, and required them to bring their youngest brother **Binyāmīn** next time. On the next visit he hosted Binyāmīn and privately revealed his identity to him. He then placed the **king's cup** in Binyāmīn's bag so that, by a plan from Allah, he could keep his full brother with him in Egypt.

## 7 • The reunion

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When the brothers came a third time pleading, Yūsuf (AS) finally revealed himself: *"I am Yūsuf, and this is my brother."* He forgave them — *"No blame upon you today; may Allah forgive you"* — and sent his shirt to restore his father's sight. Ya'qūb (AS) had said *"I smell the scent of Yūsuf,"* and his eyesight returned. The family came to Egypt and his **parents and brothers prostrated** before him, fulfilling the childhood dream.

Ya'qūb (AS) lived 17 more years in Egypt (died at 147); Yūsuf (AS) died years later at about **110**. Their descendants became known as the **Banī Isrā'īl**.

## 8 • Lessons

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- **Ṣabr (patience)** and trust in Allah through betrayal, slavery and prison.
- **Chastity & taqwā** — fleeing sin even when powerful people pressure you.
- **Forgiveness** — he pardoned the brothers who wronged him.
- **Allah's plan (qadar)** — every hardship was a step toward honour: "He was gracious to me."
- **Honesty & competence** in public office (the storehouses of Egypt).

Cold-recall sheet for Sūrah Yūsuf — the people, the sequence of events, the key āyāt, and the lessons. The reliable exam spine is the **order of events** and **who is who**.

## Who is who

| Name        | Role                                                           |
|-------------|----------------------------------------------------------------|
| Yūsuf (AS)  | The Prophet; son of Ya'qūb; the dreamer                        |
| Ya'qūb (AS) | His father (Jacob); patient, loses then regains his sight      |
| Binyāmīn    | Yūsuf's full younger brother                                   |
| The 'Azīz   | High officer of Egypt who buys Yūsuf                           |
| Zulaykhā    | Wife of the 'Azīz; tries to seduce him, later admits the truth |

## Sequence of events

| # | Event                                                                                |
|---|--------------------------------------------------------------------------------------|
| 1 | Dream: 11 stars + sun + moon prostrate to him                                        |
| 2 | Brothers throw him in a <b>well</b> ; false bloodied shirt + "wolf"                  |
| 3 | Sold as a slave in Egypt; raised in the 'Azīz's house                                |
| 4 | Zulaykhā's seduction; shirt torn <b>from behind</b> → innocence; prison              |
| 5 | Interprets two prisoners' dreams (wine-server freed, baker executed)                 |
| 6 | King's dream: 7 fat/7 lean cows → 7 plenty, 7 famine; released, innocence proven     |
| 7 | Put in charge of the storehouses of Egypt                                            |
| 8 | Brothers come for grain; the cup placed in Binyāmīn's bag                            |
| 9 | Reveals himself, forgives them; shirt restores Ya'qūb's sight; reunion + prostration |

## Key āyāt

| Reference      | Point                                                      |
|----------------|------------------------------------------------------------|
| Yūsuf 12:26–27 | The torn shirt: front = he lies, behind = she lies         |
| Yūsuf 12:43–44 | The king's dream of the cows and ears of corn              |
| Yūsuf 12:55    | "Put me in charge of the treasuries of the land..."        |
| Yūsuf 12:94–96 | "I smell the scent of Yūsuf"; the shirt restores his sight |

## Lessons

| Lesson                                               |
|------------------------------------------------------|
| Patience (ṣabr) & trust in Allah through every trial |
| Chastity & taqwā — fleeing sin under pressure        |
| Forgiveness of those who wrong you                   |
| Allah's plan turns hardship into honour              |
| Honesty & competence in responsibility               |

### 3 · Aṣḥāb al-Kahf — the People of the Cave

**SUPPLEMENTARY** No course material was provided for this story. It is compiled from the Qur'an (**Sūrah al-Kahf 18:9-26**) and mainstream tafsir, written to match the Yūsuf lesson. Treat the verse meanings as reliable; double-check finer details with your teacher before exam use.

#### 1 · Who they were

**Aṣḥāb al-Kahf** — "the Companions of the Cave" — were a group of **young men** who believed in the Oneness of Allah while their people worshipped idols under a tyrant king who persecuted believers. The sūrah "al-Kahf" (The Cave) is named after them.

"Or did you think that the companions of the cave and the inscription were, among Our signs, a wonder?" — Sūrah al-Kahf 18:9

#### 2 · Their faith & flight to the cave

They openly declared their faith and refused to worship anything besides Allah. To protect their religion they withdrew from their people and took refuge in a **cave**, trusting Allah completely.

"Our Lord, grant us from Yourself mercy and prepare for us from our affair right guidance." — Sūrah al-Kahf 18:10

#### 3 · The long sleep

Allah caused them to **sleep** for many years. He turned them to the right and the left to preserve their bodies, and their **dog** lay at the entrance with its forelegs stretched out — a sight that would fill an onlooker with awe. They remained for **three hundred years, plus nine** ( $\approx$  300 solar / 309 lunar years).

"And they remained in their cave for three hundred years and exceeded by nine." — Sūrah al-Kahf 18:25

#### 4 · The awakening & the sign



When Allah woke them, they thought they had slept only **"a day or part of a day."** They sent one of them with a **silver coin** to buy food discreetly. The outdated coin and the changed city revealed that **centuries** had passed. Their story became a public **proof of the Resurrection** — that Allah's promise is true.

## 5 • Their number — Allah knows best

People guessed they were three (plus the dog), or five, or seven. The Qur'an teaches not to argue over such unseen details:

"Say, 'My Lord is most knowing of their number...' So do not argue about them except with an obvious argument." — Sūrah al-Kahf 18:22

## 6 • Lessons

- **Holding firm to faith** even when all of society is astray — and sacrificing comfort to protect it.
- **Trust in Allah (tawakkul)** — they fled with no plan but reliance on His mercy, and He protected and provided.
- **Proof of the Resurrection** — the sleep and awakening show Allah's power over life and time.
- **Righteous companionship** — they strengthened one another in faith.
- **Restraint in the unseen** — say "Allah knows best" about details only He knows (e.g. their number).
- Always add **"In shā' Allah"** when intending a future action (taught right after, 18:23-24).

Cold-recall sheet for Aṣḥāb al-Kahf — source, the key numbers, and the lessons. The exam-friendly facts are the **300+9 years**, the **dog at the entrance**, and "Allah knows their number."

## Fast facts

| Item     | Detail                                                      |
|----------|-------------------------------------------------------------|
| Who      | Young men (believers) under an idol-worshipping tyrant king |
| Where    | A cave (al-Kahf) they fled to, to protect their faith       |
| How long | <b>300 years + 9</b> ( $\approx$ 300 solar / 309 lunar)     |
| The dog  | Lay at the entrance, forelegs stretched out                 |
| The sign | An old silver coin revealed the centuries had passed        |

|              |                                                   |
|--------------|---------------------------------------------------|
| Their number | Disputed (3 / 5 / 7 + dog) — "My Lord knows best" |
| Source       | Sūrah al-Kahf 18:9-26                             |

## Key āyāt

| Reference     | Point                                                                   |
|---------------|-------------------------------------------------------------------------|
| al-Kahf 18:10 | Their du‘ā’: "grant us mercy and right guidance"                        |
| al-Kahf 18:18 | Turned right & left; the dog at the entrance                            |
| al-Kahf 18:22 | "My Lord is most knowing of their number" — don't argue over the unseen |
| al-Kahf 18:25 | "Three hundred years and exceeded by nine"                              |

## Lessons

| Lesson                                               |
|------------------------------------------------------|
| Hold firm to faith even against the whole society    |
| Trust in Allah (tawakkul) — He protects and provides |
| A living proof of the Resurrection                   |
| Value of righteous companionship                     |
| Restraint about the unseen + say "In shā' Allah"     |

## 4 · Mūsā & Khidr

**SUPPLEMENTARY** No course material was provided for this story. It is compiled from the Qur'an (**Sūrah al-Kahf 18:60-82**) and the authentic narration in Ṣaḥīḥ al-Bukhārī, written to match the Yūsuf lesson. Verify finer details with your teacher before exam use.

### 1 · Why the journey began

Prophet **Mūsā (AS)** was asked who was the most knowledgeable person; he answered, "myself." Allah corrected him: there was a servant of His, at the **junction of the two seas**, who had knowledge Mūsā did not. Mūsā set out to learn from him, taking his **young attendant** and a **fish** as a sign — wherever the fish came alive and slipped into the sea, there he would find the man.

### 2 · Meeting al-Khidr

At a rock the fish escaped into the sea; once they noticed, Mūsā said, *"That is what we were seeking,"* and they retraced their steps. There they found **al-Khidr** — a servant Allah had given special mercy and knowledge.

"And they found a servant from among Our servants to whom We had given mercy from Us and had taught him from Us a [certain] knowledge." — Sūrah al-Kahf 18:65

Mūsā humbly asked to follow and learn. Al-Khidr warned: **"You will never be able to have patience with me."** The condition: Mūsā must **not question anything** until al-Khidr chose to explain it.

### 3 · The three incidents

1. **The boat:** al-Khidr made a **hole** in a boat they boarded. Mūsā objected — "have you made a hole to drown its people?"
2. **The boy:** al-Khidr **killed a young boy**. Mūsā objected even more strongly — "have you killed a pure soul?"
3. **The wall:** in a town that **refused them hospitality**, al-Khidr **repaired a falling wall** for free. Mūsā remarked he could at least have taken payment.

At the third objection al-Khidr said: **"This is parting between me and you."**

### 4 · The hidden wisdom

| Act               | The wisdom Allah willed                                                                                                |
|-------------------|------------------------------------------------------------------------------------------------------------------------|
| Damaged boat      | It belonged to poor workers; a <b>king ahead seized every sound boat</b> by force — the defect saved it.               |
| The boy killed    | He would have grown to oppress his <b>believing parents</b> with transgression; Allah would give them a better child.  |
| The wall repaired | Beneath it was a <b>treasure for two orphans</b> whose father was righteous; Allah willed they grow up and recover it. |

"And I did it not of my own accord. That is the interpretation of that about which you could not have patience." — Sūrah al-Kahf 18:82

## 5 • Lessons

- **Limits of human knowledge** — even a great Prophet is taught there is always more; all knowledge is Allah's.
- **Humility in seeking knowledge** — Mūsā asked permission and addressed al-Khiḍr with respect.
- **Patience (ṣabr)** — understanding often comes only after patience; judging appearances misleads.
- **Wisdom behind hardship** — what looks like harm (loss, damage, unrewarded effort) may hide great mercy.
- **Trust in Allah's decree (qadar)** — not all of it is understandable, yet all of it is wise.

Cold-recall sheet for Mūsā & Khiḍr — the three incidents and their hidden reasons are the exam spine. Memorise each act paired with **why** al-Khiḍr did it.

## Setup

| Item            | Detail                                                                           |
|-----------------|----------------------------------------------------------------------------------|
| Why the journey | Mūsā said he was most knowledgeable; Allah pointed him to a more knowing servant |
| The sign        | A fish that comes alive at the <b>junction of the two seas</b>                   |
| The teacher     | al-Khiḍr — given special knowledge "from Us" (18:65)                             |
| The condition   | Do not question anything until I explain it                                      |

## The three incidents → wisdom

| # | Act                               | Hidden wisdom                                                   |
|---|-----------------------------------|-----------------------------------------------------------------|
| 1 | Holed the <b>boat</b>             | Saved poor owners from a king seizing sound boats               |
| 2 | Killed the <b>boy</b>             | He would oppress his believing parents; Allah gives them better |
| 3 | Repaired the <b>wall</b> for free | A treasure for two orphans lay beneath it                       |

## Lessons

| Lesson                                               |
|------------------------------------------------------|
| Human knowledge is limited; all knowledge is Allah's |
| Humility in seeking knowledge                        |
| Patience before judging appearances                  |
| Hidden mercy behind apparent hardship                |
| Trust in Allah's wise decree (qadar)                 |

## 5 · The Owners of the Two Gardens

**SUPPLEMENTARY** No course material was provided for this story. It is compiled from the Qur'an (**Sūrah al-Kahf 18:32-44**) and mainstream tafsir, written to match the Yūsuf lesson. The syllabus title "**Owners of the Two Fields**" refers to this parable of the two garden owners. Verify finer details with your teacher before exam use.

### 1 · The parable of two men

Allah gives the example of **two men**: one rich but arrogant and ungrateful, the other of lesser means but firm in faith. One man was given **two gardens of grapevines**, bordered by date palms, with crops between them and a **river flowing** through.

"Each of the two gardens produced its fruit and did not fall short... and We caused a river to gush forth within them." — Sūrah al-Kahf 18:33

### 2 · The arrogance of the owner

Proud of his wealth and many followers, he boasted to his believing companion: *"I am greater than you in wealth and mightier in men."* Entering his garden, he wronged himself with three claims of denial:

- "I do not think this will **ever perish**."
- "I do not think the **Hour** will occur."
- "Even if I am returned to my Lord, I will surely find **something better** than this."

### 3 · The believer's reply

His companion reminded him of his lowly origin and warned against ingratitude and shirk:

"Have you disbelieved in He who created you from dust, then from a sperm-drop, then proportioned you a man? But as for me, He is Allah, my Lord, and I associate none with my Lord." — al-Kahf 18:37-38

He taught him what he should have said on entering his garden:

"Why, when you entered your garden, did you not say: '**Mā shā' Allāh, lā quwwata illā billāh**' (What Allah willed; there is no power except in Allah)?" — al-Kahf 18:39

### 4 · The destruction

Allah's judgement came swiftly: the gardens were **destroyed** and their water **sank away** beyond reach. The man was left **wringing his hands in regret** over all he had spent, wishing he had never set up any partner with his Lord. He had **no group to help him** against Allah.

"And [thus] the authority is [completely] for Allah, the Truth. He is best in reward and best in outcome."  
— Sūrah al-Kahf 18:44

## 5 • Lessons

- **Gratitude vs. ingratitude** — every blessing is from Allah; crediting it to oneself invites ruin.
- **Arrogance & reliance on wealth** are dangerous — the dunyā is temporary and can vanish in an instant.
- **Tawḥīd** — the believer attributes everything to Allah and associates no partner with Him.
- Say "**Mā shā' Allāh, lā quwwata illā billāh**" when you see something pleasing.
- Denying the **Hereafter** and trusting only the dunyā leads to loss in both worlds.

Cold-recall sheet for the Two Gardens — the contrast of the two men, the three boasts, the phrase to say, and the lessons. The exam spine is the "**Mā shā' Allāh...**" phrase and the cause of ruin (arrogance + shirk).

## The two men

| The rich man                                | His companion                                    |
|---------------------------------------------|--------------------------------------------------|
| Two gardens, river, much wealth & followers | Less wealth, but firm in faith                   |
| Arrogant, ungrateful, denies the Hour       | Grateful, warns him, affirms tawḥīd              |
| Loses everything                            | Holds to "Mā shā' Allāh, lā quwwata illā billāh" |

## His three boasts

| # | Boast                                                   |
|---|---------------------------------------------------------|
| 1 | This garden will never perish                           |
| 2 | The Hour will never come                                |
| 3 | Even if returned to my Lord, I'll find something better |

## Key āyāt

| Reference        | Point                                                                 |
|------------------|-----------------------------------------------------------------------|
| al-Kahf 18:37-38 | "Have you disbelieved in He who created you from dust...?" — tawḥīd   |
| al-Kahf 18:39    | "Mā shā' Allāh, lā quwwata illā billāh" — what he should have said    |
| al-Kahf 18:42    | "I wish I had not associated anyone with my Lord" — regret after ruin |
| al-Kahf 18:44    | "The authority is for Allah... best in reward and outcome"            |

## Lessons

| Lesson                                           |
|--------------------------------------------------|
| Gratitude vs. ingratitude for blessings          |
| Danger of arrogance & reliance on wealth         |
| Tawḥīd — associate no partner with Allah         |
| Say "Mā shā' Allāh, lā quwwata illā billāh"      |
| The dunyā is temporary; don't deny the Hereafter |



## 6 · Complete review — four stories at a glance + battery test

The whole subject on one page. Provenance: **COURSE DOC** = Yūsuf + the intro module; **SUPPLEMENTARY** = the three Sūrah al-Kahf stories (no course doc — compiled from the Qur'an & tafsir). Note that **three of the four stories are all in Sūrah al-Kahf**.

### The four syllabus stories at a glance

| Story              | Sūrah            | One-line lesson                                                 | Source      |
|--------------------|------------------|-----------------------------------------------------------------|-------------|
| Prophet Yūsuf (AS) | Yūsuf (12)       | Patience & forgiveness; Allah's plan turns hardship into honour | <b>DOC</b>  |
| Aṣḥāb al-Kahf      | al-Kahf 18:9–26  | Firm faith + tawakkul; a proof of the Resurrection              | <b>SUPP</b> |
| Mūsā & Khidr       | al-Kahf 18:60–82 | Limits of knowledge; wisdom behind apparent hardship            | <b>SUPP</b> |
| The Two Gardens    | al-Kahf 18:32–44 | Gratitude & tawḥīd vs. arrogance and reliance on wealth         | <b>SUPP</b> |

### Yūsuf — sequence

Dream (11 stars + sun + moon) → thrown in a **well** → sold in Egypt → Zulaykhā & the shirt **torn from behind** → prison & dream interpretation → king's dream (7 fat / 7 lean = 7 plenty, 7 famine) → **storehouses of Egypt** → brothers return, cup in Binyāmīn's bag → reveals himself, forgives, shirt restores Ya'qūb's sight → reunion & prostration (the dream fulfilled).

### Aṣḥāb al-Kahf — key facts

Young believers flee a tyrant to a **cave**; Allah makes them sleep **300 years + 9**; the **dog** at the entrance; they wake thinking it was "a day or part of a day"; the old **coin** reveals the centuries; their **number** is known only to Allah. Lesson: faith, tawakkul, proof of resurrection.

### Mūsā & Khidr — three incidents

(1) Holed the **boat** → saved it from a king seizing sound boats. (2) Killed the **boy** → he would have oppressed his believing parents. (3) Repaired the **wall** free → a treasure for two orphans lay beneath. Lesson: human knowledge is limited; trust Allah's wise decree.

## The Two Gardens — the contrast

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An arrogant rich man denies the Hour and trusts his wealth; his believing companion calls him to tawḥīd and to say "**Mā shā' Allāh, lā quwwata illā billāh.**" The gardens are destroyed and the man regrets too late. Lesson: gratitude & tawḥīd vs. pride.

## Self-test — every quiz question with its answer

### Why study the stories

In the Qur'an, stories (Qaṣaṣ) are described as:

→ **A major method of teaching**

The module opens by stating that stories are a major method of teaching in the Qur'an.

What does **Seerah** refer to?

→  **The biography and life-lessons of Prophet Muhammad**

Seerah = the biography and life lessons of the Prophet ﷺ.

Which Prophet's story is given as the example of **patience and trust in Allah**?

→ **Prophet Yūsuf (Joseph)**

The module names Prophet Yūsuf (Joseph) as teaching patience and trust in Allah.

Which is one of the **five reasons** to learn Qur'an stories?

→ **They are easy to remember and share — effective for da'wah**

"Teaching others" — stories are easy to remember and share, making them effective tools for da'wah.

Why does the Seerah help us understand Islamic **history**?

→ **It gives context to Qur'anic revelations and laws**

The Seerah gives context to when and why revelations and laws came.

**Tafakkur** means:

→ **Reflection / pondering**

Tafakkur = reflection; the stories encourage reflection (Tafakkur) and self-improvement (Muḥāsaba).

**Muḥāsaba** means:

→ **Self-accounting / self-improvement**

Muḥāsaba = taking account of oneself; a key benefit of reflecting on the stories.

The module's main message about these stories is that they are:

→ **Not just history — lessons for life to be applied**

"Stories in the Qur'an and Seerah are not just historical accounts; they are lessons for life."

The homework asks each learner to choose one story and write:

→ **Three lessons learned and how to apply them**

Homework: choose one story, write three lessons learned and how you can apply them in life.

### Prophet Yūsuf (AS)

Whose son was Prophet Yūsuf (AS)?

→ **Prophet Ya'qūb (AS)**

Yūsuf (AS) was the son of Prophet Ya'qūb (AS) — Jacob in the Bible.

What did Yūsuf see prostrating to him in his dream?

→ **Eleven stars, the sun and the moon**

He dreamt of eleven stars and the sun and the moon prostrating to him (the cows were the king's dream).

Where did the brothers put Yūsuf, and what excuse did they give?

→ **In a dry well; they said a wolf ate him**

They threw him into a well and brought a bloodied shirt, claiming a wolf had eaten him.

How was Yūsuf's innocence shown after Zulaykhā's accusation?

→ **His shirt was torn from behind, not the front**

A witness reasoned: torn from behind means she lied — Sūrah Yūsuf 12:26-27.

While in prison, what did Yūsuf do **before** interpreting the two men's dreams?

→ **Called them to the Oneness of Allah (tawḥīd)**

He first preached tawḥīd to his prison-mates, then interpreted their dreams.

What did the king's dream of seven fat and seven lean cows mean?

→ **Seven years of plenty followed by seven years of famine**

Yūsuf interpreted it as seven years of plenty then seven of famine — so store grain in advance.

What position did Yūsuf ask the king to give him?

→ **Charge of the storehouses / treasuries of the land**

"Put me in charge of the treasuries of the land; indeed I am a knowing guardian" — 12:55.

What was the name of Yūsuf's full younger brother?

→ **Binyāmīn**

Binyāmīn was Yūsuf's full brother, whom he arranged to keep with him in Egypt.

How did Yūsuf keep Binyāmīn in Egypt?

→ **The king's cup was placed in Binyāmīn's bag**

By Allah's plan, Yūsuf had the king's drinking cup placed in Binyāmīn's baggage — Sūrah Yūsuf 12:70.

How did Ya'qūb (AS) regain his eyesight?

→ **Yūsuf's shirt was cast over his face**

"I smell the scent of Yūsuf"; the shirt was placed on his face and his sight returned — 12:94-96.

What did Yūsuf say to his brothers when he forgave them?

→ **"No blame upon you today; may Allah forgive you"**

He pardoned them generously — a model of forgiveness despite great wrong.

Which single sūrah tells the whole story of Yūsuf?

→ **Sūrah Yūsuf (chapter 12)**

The complete narrative is in Sūrah Yūsuf, which Allah calls "the best of stories" (12:3).

## Aṣḥāb al-Kahf — the People of the Cave

Who were the Aṣḥāb al-Kahf?

→ **Young men who believed in Allah and fled a tyrant's persecution**

They were young believers who withdrew to a cave to protect their faith from an idol-worshipping tyrant.

Why did they go to the cave?

→ **To protect their faith and worship Allah safely**

They withdrew from their idol-worshipping people to preserve their religion, trusting Allah.

How long did they remain in the cave?

→ **Three hundred years, plus nine**

"They remained in their cave for three hundred years and exceeded by nine" — 18:25.

What was at the entrance of the cave?

→ **Their dog, with its forelegs stretched out**

Their dog lay at the entrance with its forelegs stretched — Sūrah al-Kahf 18:18.

When they awoke, how long did they think they had slept?

→ **A day or part of a day**

They assumed only "a day or part of a day" had passed — 18:19.

What revealed that centuries had actually passed?

→ **Their old silver coin and the changed city**

The man sent to buy food carried an outdated coin into a changed city — exposing how long they had slept.

What does the Qur'an teach about **their number**?

→ **Allah knows best; do not argue over it without knowledge**

"Say, my Lord is most knowing of their number" — and not to dispute the unseen (18:22).

Their story is especially a sign / proof of:

→ **The Resurrection — Allah's promise is true**

Their sleep and awakening prove Allah's power to revive — a sign of the truth of the Resurrection (18:21).

In which sūrah is their story told?

→ **Sūrah al-Kahf (18)**

It is in Sūrah al-Kahf, which is named ("The Cave") after this very story.

A key lesson of the story is:

→ **Trust in Allah (tawakkul) and holding firm to faith**

They fled relying only on Allah's mercy, and He protected them — a model of tawakkul and steadfast faith.

## Mūsā & Khidr

What prompted Mūsā (AS) to make the journey?

→ **He was told a servant of Allah had knowledge he did not**

Mūsā claimed to be most knowledgeable; Allah directed him to a more knowing servant at the junction of the two seas.

What was the **sign** for finding the man?

→ **The place where the fish would come alive and slip into the sea**

They carried a fish; where it returned to life and entered the sea was the meeting place.

What condition did al-Khidr set for Mūsā?

→ **Do not question anything until I explain it**

Al-Khidr warned Mūsā would lack patience and required him not to ask about anything until it was explained.

What did al-Khidr do to the **boat**?

→ **He made a hole in it**

He bored a hole in the boat — to Mūsā's objection — Sūrah al-Kahf 18:71.

Why did al-Khidr damage the boat?

→ **To save it from a king who seized every sound boat by force**

The boat belonged to poor workers; a king ahead took every flawless boat, so the defect protected it.

Why did al-Khidr take the life of the boy?

→ **He would have grown to oppress his believing parents; Allah would give them better**

Allah willed to protect the believing parents from his future transgression and replace him with a better child.

What lay beneath the **wall** al-Khiḍr repaired?

→ **A buried treasure belonging to two orphans**

Under it was a treasure for two orphan boys whose father was righteous; the wall was fixed so it would last until they matured.

How did al-Khiḍr describe the source of his actions?

→ **"I did it not of my own accord"**

"And I did it not of my own accord" (18:82) — the wisdom came from Allah, not himself.

A central lesson of this story is:

→ **Human knowledge is limited; wisdom can lie behind apparent harm**

Even Prophet Mūsā was taught the limits of his knowledge and that Allah's decree hides great wisdom.

In which sūrah is this story found?

→ **Sūrah al-Kahf (18)**

Mūsā and al-Khiḍr appear in Sūrah al-Kahf 18:60–82.

## The Owners of the Two Gardens

What did the rich man's two gardens contain?

→ **Grapevines bordered by palms, with crops and a flowing river**

Two gardens of grapevines bordered by date palms, crops between, and a river — Sūrah al-Kahf 18:32–33.

How did the rich man behave toward his companion?

→ **He boasted he was greater in wealth and mightier in men**

He boasted: "I am greater than you in wealth and mightier in men" (18:34).

Which was one of the rich man's arrogant claims?

→ **That his garden would never perish**

He said he did not think it would ever perish, nor that the Hour would come — pure heedlessness.

What did his believing companion remind him of first?

→ **That Allah created him from dust, then a sperm-drop**

"Have you disbelieved in He who created you from dust, then from a sperm-drop...?" (18:37).

What phrase should the man have said on entering his garden?

→ **"Mā shā' Allāh, lā quwwata illā billāh"**

"Why did you not say: Mā shā' Allāh, lā quwwata illā billāh?" — al-Kahf 18:39.

What happened to the two gardens?

→ **They were destroyed and their water sank away**

Allah's judgement ruined the gardens and their water sank beyond reach (18:41–42).

What was the man's reaction after the ruin?

→ **He wrung his hands in regret, wishing he had not set up partners with Allah**

"I wish I had not associated anyone with my Lord" — too-late regret (18:42).

Could anyone help him against Allah's decree?

→ **No — he had no group to help him**

"There was for him no company to aid him other than Allah" (18:43).

The main lesson of the parable is:

→ **Gratitude & tawḥīd vs. arrogance and reliance on wealth**

It contrasts the grateful believer with the arrogant, ungrateful man who trusted his wealth and denied the Hereafter.

In which sūrah is this parable found?

→ **Sūrah al-Kahf (18)**

The Two Gardens parable is in Sūrah al-Kahf 18:32–44.

## Complete review — four stories at a glance + battery test

**Yūsuf:** what did Yūsuf see prostrating to him in his dream?

→ **Eleven stars, the sun and the moon**

Eleven stars + the sun + the moon — fulfilled at the family's reunion in Egypt.

**Yūsuf:** how was his innocence with Zulaykhā established?

→ **His shirt was torn from behind**

A tear from behind proved he was fleeing — Sūrah Yūsuf 12:26–27.

**Yūsuf:** the king's dream of 7 fat & 7 lean cows meant:

→ **Seven years of plenty then seven of famine**

Store grain in the plentiful years for the coming famine.

**Yūsuf:** which single sūrah contains the whole story?

→ **Sūrah Yūsuf (12)**

The complete narrative is Sūrah Yūsuf, "the best of stories" (12:3).

**Kahf:** how long did the People of the Cave sleep?

→ **Three hundred years, plus nine**

"Three hundred years and exceeded by nine" — 18:25.

**Kahf:** what does the Qur'an say about their number?

→ **Only Allah knows best; don't argue over it**

"My Lord is most knowing of their number" — restraint about the unseen (18:22).

**Kahf:** their story is most clearly a proof of:

→ **The Resurrection**

The long sleep and awakening show Allah's power to revive — proof of the Resurrection.

**Mūsā & Khidr:** why did al-Khidr make a hole in the boat?

→ **To save it from a king seizing every sound boat**

The defect protected the poor owners' boat from confiscation.

**Mūsā & Khidr:** what lay beneath the repaired wall?

→ **A treasure for two orphans**

A treasure for two orphan boys with a righteous father lay beneath it.

**Mūsā & Khidr:** the story's core lesson is:

→ **Human knowledge is limited; trust Allah's wise decree**

Even Prophet Mūsā was taught the limits of knowledge and the wisdom behind apparent hardship.

**Two Gardens:** what phrase should the rich man have said?

→ **"Mā shā' Allāh, lā quwwata illā billāh"**

al-Kahf 18:39 — acknowledging Allah's will guards a blessing from pride.

**Two Gardens:** what caused the man's ruin?

→ **Arrogance, ingratitude and associating partners with Allah**

He denied the Hour and trusted his wealth; the gardens were destroyed and he regretted his shirk.

Which **three** of the four stories share a single sūrah?

→ **Aṣḥāb al-Kahf, Mūsā & Khidr, the Two Gardens — all in al-Kahf**

Three of the four are in Sūrah al-Kahf; only Yūsuf has its own sūrah.

Which story comes from the **official course doc** (not supplementary)?

→ **Prophet Yūsuf (AS)**

Only Yūsuf (and the intro module) were provided as course material; the three al-Kahf stories are supplementary.