

Enhancing Islamic Concepts through English Children's Literature: Al- Ibtilla, The Test of Patience

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Abstract

Allah, in his Holy Quran introduced great prophet stories so as to learn from. The greatness of these stories lies in Allah himself being the author. He portrays his characters, lays the plot, defines the tests and Al- Ibtilla, provides ways of being patient, using Duaa to end all hard tests and generously describing the greatness of his rewards to all those who are patient. The purpose of this research is to study selected English prophet stories for children on three levels, the stories ability to convey lessons and Islamic teachings to children who do not speak Arabic, the stories portray the Islamic concept of patience, the teaching and learning styles and strategies that Allah uses with each prophet. The concept of patience is defined as well as its meaning in different religions in general and in Islam in particular. Many types of patience are studied and applied on three prophets, Ayub (Job), Yunus (Jonah), and Musa (Moses) peace be upon them all to study the different types of tests, Ibtilla, suitable for individual differences among prophets, their response to the test, the type of patience need for them to pass the test, the Duaa they use to end the test and the type of reward they get for being patient. In addition to that, the researchers studied the teaching stratifies and styles Allah used with his prophets in connection with the most modern methods of teaching. The stories convey Islamic teachings, portrays the Islamic concept of patience and the individualized teaching style used with every prophet. The researchers conclude that Islamic children stories enhance Islamic concepts if they are introduced using up to date teaching strategies and styles.

Keywords: Afflictions, Ibtla, patience, response, rewards, styles and strategies, teaching and learning

Mejorando los conceptos islámicos a través de la literatura infantil inglesa: Al- Ibtila, The Test of Patience

Resumen

Allah, en su Sagrado Corán, introdujo grandes historias de profeta para aprender. La grandeza de estas historias radica en que Allah mismo es el autor. Representa a sus personajes, establece la trama, define las pruebas y Al-Ibtilla, proporciona formas de ser paciente, utiliza Duaa para finalizar todas las pruebas difíciles y describe generosamente la grandeza de sus recompensas a todos aquellos que son pacientes. El propósito de esta investigación es estudiar historias seleccionadas de profeta en inglés para niños en tres niveles, la capacidad de las historias de transmitir lecciones y enseñanzas islámicas a niños que no hablan árabe, las historias representan el concepto islámico de paciencia, los estilos de enseñanza y aprendizaje y estrategias que Allah usa con cada profeta. El concepto de paciencia se define, así como su significado en diferentes religiones en general y en el Islam en particular. Se estudian y aplican muchos tipos de paciencia a tres profetas, Ayub (Job), Yunus (Jonás) y Musa (Moisés), la paz sea con todos ellos para estudiar los diferentes tipos de pruebas, Ibtilla, adecuadas para las diferencias individuales entre los profetas, sus respuesta a la prueba, el tipo de paciencia que necesitan para pasar la prueba, el Duaa que usan para finalizar la prueba y el tipo de recompensa que obtienen por ser pacientes. Además de eso, los investigadores estudiaron las estratificaciones y estilos de enseñanza que Alá usó con sus profetas en relación con los métodos más modernos de enseñanza. Las historias transmiten enseñanzas islámicas, retratan el concepto islámico de paciencia y el estilo de enseñanza individualizado utilizado con cada profeta. Los investigadores concluyen que las historias de niños islámicos mejoran los conceptos islámicos si se introducen utilizando estrategias y estilos de enseñanza actualizados.

Palabras clave: aflicciones, Ibtla, paciencia, respuesta, recompensas, estilos y estrategias, enseñanza y aprendizaje.

1.1. Introduction to the concept of Patience

Lexically, patience refers to the quality of waiting calmly; the ability to endure; the state of steadiness or perseverance in the performance of a task without complaining.(yourdictionary, 2019) The fact of being patient according to Webster, is to have a good-natured tolerance to endure what is difficult or disagreeable without complaining.(merriam-webster, 2019)

Patience stands as a motivation to achieve one's goal. Benjamin Franklin says "He that can have patience can have what he will" (goodreads.2019) Patience is the act of forbearing. People have different capacity of forbearing. They either accept suffering pain, hardship, and misery without anxious or they don't. (vocabulary, 2019) Time and patience, however, make a big challenge and the hardest task, man needs faith and steadiness to endure the consequences and pass. In his novel War and Peace, Leo Tolstoy depicts time and patience as "The strongest of all warriors." (goodreads, 2019) However, the expected reward or prize (jayza or ajr)(Najeeb,2006) for suffering, the end of a long and calm waiting is what makes patience accepted. Before Christianity, Aristotle describes patience as bitter "but its fruit is sweet."(goodreads, 2019)

Centuries later, in the Epistle of James, the Bible urges Christians to be patient, and "see how the farmer waits for the precious fruit of the earth,... until it receives the early and the late rains." (James 5:7-11, NAB). In Galatians, patience is listed as part of the "fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. Against such things, there is no law". (Galatians 5:21-23, NIV) Torah as well introduces patience and self-control as good traits versus the ill-temper in reference to several proverbs "The patient man shows much good sense, but the quick-tempered man displays folly at its height" (Proverbs,14:29, NAB); "An ill-tempered man stirs up strife, but a patient man allays discord." (Proverbs 15:18, NAB); and "A patient man is better than a warrior, and he who rules his temper, than he who takes a city." (Proverbs 16:32).

Islam describes those with less patience (sabr) and tolerance as the losers. They lose the reward and help of Allah. "Allah is with patient". Ibn AlQayyim, in his Excellence of Patience & Gratefulness (Uddat al Sabirin wa Dhakhirat al- Shakirin) (Ali, EBook) explains the relation between man and Allah in accordance to his patience. He describes the company of Allah as a means to remain steadfast in carrying out his order. Once Allah with him, he will be able to demonstrate his patience as no one else can. (Ibid)In sura Al-Baqara, Allah addresses the believers to relay on patience and prayers to be with them "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient." (Al-Baqarah 2:153) As He earlier asks them to seek His help through patience "And seek aid in steadfast patience and prayer: and this, indeed, is a hard thing for all but the humble in spirit," (Al-Baqara2:45)

Aziz Sheikh in Caring for Muslim Patients defines (Sabr) as steadfast-

ness, resilience, fortitude, patience and gratitude to Allah at all time and all situations. (Sheikh, 2008) Sickness and tribulation are of these situations called (Ibtıla) that bring opportunity for man to earn reward through patience and steadfastness and give him a cause for cleansing of his own sins.(Ibid.)

According to the dictionary of al-Mu'jam al-Wasit (2005), it is called as Ibtıla' or Bala' which means God trials designed to test man's faith. It comes in the form of difficulties, pains and sufferings. "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,"(Al-Baqara 2:155).

M. Khairul Naim et al, in their study on flood trauma survivors after a horrifying natural disaster happened in Malaysia 2014 prove that understanding the concept of Ibtıla has a positive effect on the victims and change their negative perspective on suffering into more optimistic feeling. (Naim et al, 2016) This lead us to wonder if patience (Sabr) on trials (ibtıla) can differ in accordance with the situation or personal ability?

Ibn al-Qayyam states different meaning for Sabr, Tasabbur, Istibar, and Musabarah in accordance to the difficulty of situation and the capacity of the person to handle. Adopting chastity and dealing calmly in bad situations with no complaining is called Sabr because it is innate. Hence, Tasabbur is more difficult as it implies forcing oneself to control the situation by adopting other qualities he doesn't have like trying to be brave or generous. Istibar, in turn, is higher than Tasabbur as it implies not only earning good qualities like forbearance or bravery by effort but acquiring that quality as a result. The word Musabarah like Mujahda suggests the confrontation with one's fears or challenges as in a battle with your own whims and desires. (Ibn al-Qayyam, ND)

The Most Patient (as-Sabur) is one of these names. Patience is one of Allah's qualities that indicate His Mercy with his creatures, the Most Patient on their mistakes, giving them time to repent, and accepting their repentance and dua. He rewards them for their patience, faith, and humiliation. (Bayrak,1985)As came in Sahih Bukhari, Hadith 489, Allah's Messenger (PBH) said, "Allah has ninety-nine Names, one-hundred less one; and he who memorized them all by heart will enter Paradise." (Khan, ND)

Allah has mentioned patience in many places in the Holy Quran and made it a "condition of success and prosperity." (Hazim, 2011) In Arabic the word Sabr stand for patience and is considered an important virtue in Islam. True Muslims are patient thus they have self – control, restraining the soul as well as the body from doing harm to one's self or others out of

frustration and lack of self– control. The Holy Quran gives us stories of all prophets that went through many calamities and afflictions that they had to endure and persevere knowing that in the end it is a test and that they will be rewarded. (Hazim, 2011)

In Islam According to G. Hussein Rassool in his book *Islamic Counseling : An Introduction to theory and Practice* there are three kinds of Patience, “patience while (fulfilling) the orders of Allah; patience while abandoning, and keeping away from, the prohibition of Allah; and patience with the Decree of Allah with respect to afflictions and difficulties” (Rassool, 2016) Zeki Saritoprak in his book *Islamic Spirituality: Theology and practices for the Modern World* classifies patience also into three categories : (Saritoprak, 2017)

1. Patience against difficulties and calamities
2. Patience in actions that is against sin and bad deeds
3. Patience in continuously doing good deeds and prayers

The first type of patience requires solving the problem while being patient and thankful for Allah, the second requires self – control and sustaining from attractive and seductive bad things while the third is related to constantly praying, fasting, charity and doing all good deeds. (Saritoprak, 2017)

The reward of patience is unlimited “Indeed, The Patient will be given their reward without account” (Az- Zumar 39:10)

Prophet Mohammed stated that “anyone who strives to be patient, Allah will grant him patience. No one is given a better or a larger gift than patience” (Bukhari and Musleim, cited in QSEP) (Rassool, 2016)

The reward of patience is winning both worlds. The reward however does not only come through being silently patience, but through seeking help from Allah and with Duaa, prayers, “and seek help through patience and prayers, and indeed, it is difficult except for the humbly submissive [to Allah].” (Al – Baqarah 2:45)

There is a complete surrendering and submission to Allah’s will. True believers in Allah consider all calamities and afflictions as tests to prove their patience, steadfastness, gratitude, and faith in Allah’s “And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.” (Al – Baqara 2: 155)

1.2. Children’s Islamic Literature

The main purpose for introducing English children Islamic literature is the education of young Muslims especially to those who are “exposed to a cul-

ture basically different from Islamic culture.”(Ahsan, 2011) Stories from the Holy Quran are written for children to provide fundamental Islamic knowledge of important principle and concepts in Islam. Abstract concepts like patience are introduced in a simple, age appropriate language without overloading the child with details that he/she cannot comprehend at an early age. Many Islamic foundations and organization are dedicated to enrich the lives of children all over the world with Islamic teachings, education and concepts. In addition to that, children in diverse cultures are introduced to religious diversity as well as the great similarities among religions and consequently “children and adolescents may strength their own convictions, as well as develop tolerance and appreciation for the beliefs of others.” (Green & Brenneman, 2014)

There are many genres of Islamic Children’s literature including historical fiction, fantasy, poetry, biography, informational books, plays, stories, etc. Teachers and educators use these genres to enhance Islamic concepts to Muslims as well as to introduce Islamic concepts to Non – Muslims at the same time.

During preschool children are taught the concept of patience in its simplest form, waiting for what you want. As the child enters primary school the concept of patience become deeper and more essential to learn like waiting for his/her turn, enduring simple tests and tolerating others hence came the aim for selecting Prophet stories as an example for teaching the concept of Patience in Islam. Three children Prophet Stories namely Ayub, Yunus and Musa are selected and analyzed according to the following pattern; the plot of the story, the trial that each prophet faces, his response to this trial, the type of patience and dua he uses to end this trial, the reward for patience. Each story analyses if followed by moral lesson plan as well as a suitable model for teaching the story for children to better benefit from the Islamic teachings embedded in the story.

2. Prophet Ayub (Job)

2.1. Story

Prophet Ayub, a descendant of prophet Yusuf, was a righteous man married to Rahma a pious woman; they have seven sons and three daughters. Ayub was a rich man, he owned rich land, many cattle, and had wealth and health. He was jealous to the stand that his house was always open for those who are in need, orphans and disabled. As a prophet, all his followers loved him and believed in him a matter that made Satan so jealous that he started to whisper to Ayub’s followers that Ayub only worships Allah because he has everything. People started to believe Satan’s lies and Allah

the almighty wanted to prove to the people Satan's lies and Ayub's true faith; He tested Ayub.

2.2. Ibtala : Trial

Allah afflicted Ayub with a very hard test, Ibtala, Satan blew his pipe and Ayub lost all his riches one by one starting with a thunderbolt that destroyed his land and turned it into ashes. His cattle were all killed then his sons and daughters all died. Satan made Ayub's followers believe that their prophet was cursed and punished for his sins. As a result, they have casted him along with his wife from their land.

2.3. Response to Ibtala

Losing all his children, wealth and believers made Ayub extremely sick that he could not afford to work for food. Rahma had to work as a servant instead. Unfortunately, Satan kept convincing people that Ayub's wife has his curse thus she was not allowed to work any longer.

2.4.Type of Patience

Ayub's patience was against sickness, difficulties and calamities. He had to be patient on the trial of losing all the bases of a healthy life.He lost his sons and daughters whom are supposed to take care of him and carry his mission, lost his source of living represented in his land and cattle, lost the source of his strength by becoming sick, and finally lost the faith of his followers.

2.5.Dua: the End of Ibtala

Rahma shared calamity of loss with her husband, yet she did not stop praying and asking Alla for help. She asked Ayub to pray to Allah to stop their test a matter that made Ayub lost his patience for a while and vow to strike his wife 100 strikes if he ever became healthy again. Understanding their Ibtla, they both completely surrendered to Allah's test for seven years.Allah ended the test the moment Ayub prayed and raised his Duaa pleading and admitting his complete weakness and faith in Allah's Mercy."And Ayub, when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."(Al-Anbiya 21: 83)

2.6.Reward

Allah responded to Ayub's Duaa imidaitely ordering him to hit the ground with his foot upon which a fountain of heavenly waters gushed from the ground curing the prophet from his disease and restoring his youth and dressing him in new heavenly clothes. "So We answered his call, and We removed the distress that was on him," (Al-Anbiya 21: 84) Rahma, for her patience, was rewarded with the same gift of health, youth and clean

clothes. The water of the fountain flowed to Ayub's land, slaughtered cattle and children's graves and resurrected them all. He gave Ayub a long health, wealthy life to enjoy not only the lives of his children but their offspring too. Allah did not want Ayub to break his vow by hitting his wife yet at the same time Rahma did not deserve to be punished thus Allah told Ayub to hit Rahma with a bundle of soft grass.

2.7. Moral Lesson

If we patiently endure all tests Allah chooses for us, we will end up winning back all our losses even bringing back the dead for health, wealth and death are all in the hands of Almighty Allah. For children to fully understand, appreciate, and learn from Prophet Ayub's story of Ibtilla; a certain model for teaching is required. The Concept Development Model is a suitable strategy for teaching the story to children through analyzing the relationship between parts of a concept, here patience.

2.8. Concept Development Model

It is a strategy that "expand and filtrate the data or information in students minds; it extends and refines each of individuals concepts, whether it is concept of an object such as cattle or concept of an idea such as patience." (Alice, 2010) Mary Alice, et al, 2010 define Concept model as "a model that enable learners practice in categorizing and performing the other mental processes participatory in developing concepts." (Alice, 2010)

2.9. Lesson plan based on the Concept Development Model

1) The teacher starts by listing as many words as possible that are associated with the story by asking students to provide these words like sons and daughters, land, health, cattle, etc. it is important that all words should be specific to avoid confusion in the next step. The comprehensive list of words should be written on a board visible for all students to see. All items must be specific to avoid confusing in the next step.

2) In this step the teacher asks the students to try grouping the words together because they are linked in one way or the other. The teacher can guide the students in naming the groups according to reason for example the first group is health, wealth, cattle, children and lands... , the students could label the group as possessions or blessings.

3) On the board each group should be clearly labeled according to reason after explanation. This step encourages students to generalize and the teacher can ask students to label new formed group of words, giving reasons and explanations for their choices. The contrast in labels depends on the age and background of the children. In a discussion of patience for example many word groups might be concluded like possession, tests, reward, faith, sacrifice, obedience, satisfaction, loss, etc. If the teaching target is younger children, much simpler labels could be included like belongings, loss, and reward while older children might use labels such as test and obedience.

4) The teacher should encourage students to regroup whole groups of words or even single words under new groups. For example, teacher asks students many questions for example: can we put all these items in different group? Why would you group them that way? Students will learn that every person, idea, object has many characteristics and may be grouped in many different ways.

5) The data should be summarized through synthesizing the information to form generalizations. In this step, teacher ask students to make general statement about the topic in one sentence, he/she could ask them to state in one statement something about these word groups? Teachers should elicit various examples of generalizations and could present some of them for example the following are generalization forms of patience :

- o Patience is a great attribute but it is difficult.
- o The Prophet who lost his sons, health, lands, cattle, wealth was Ayub.
- o Endurance, disease, sadness, pain and loss are tests from Allah.

The whole answers depend on individual differences among students.

6) This model encourages students' ability to use as many words as possible and to be able to group them efficiently. This process helps educators assess students' progress. Clearly understanding the gradual development of Ayub s' life events will eventually lead to the growth in the students' mental process.

3. Prophet Yunus (Jonah)

3.1. Story

Prophet Yunus lived in Naynwa, a rich big city located on the river Tigris. The people of this city lived on agriculture and worshiped idols thus Allah sent prophet Yunus to guide them. Although the people of Naynwa were good, they did not listen to their prophet. Yunus warned them that Allah will punish them if they remain stubborn and when they did not listen he became angry. Prophet Yunus left his people feeling very angry and traveled away. He waited for Allah to punish them but days have passed with no signs of trouble and when he asked about the people of Naynaw he was told “they lead a good life” (Sayyid, 1999, p. 10) a matter that made him even angrier so he decided to travel as far away from his people as possible, he embarked a boat sailing to an island.

3.2. Ibtala:Trial

Once the boat that carried prophet Yunus was in the middle of the sea, an angry storm blew rocking the boat followed by a sperm whale that kept jumping into and out of the water making a huge commotion. The whale’s splashes “created noise as strong as an explosion. The fish were frightened, so they swam away.” (Sayyid, 1999, p. 15)The whale stopped for some time then water “gushed from its mouth like a fountain.” (Sayyid, 1999, p. 16). The sailors decided to satisfy the whale with one of the passengers so they drew a lot which fell upon Prophet Yunus.

3.3. Response to Ibtala

Prophet Yunus walked to his fate not afraid and threw himself to the angry sea; the whale opened its mouth and swallowed him. Prophet Yunus was in the dark stomach of a whale deep in the sea.

3.4. Type of Patience

Yunus peace be upon him realized his mistake, his angry words that gushed out of his mouth like the angry sea storm and the fearful mouth of the whale. He was swallowed like anger swallows all good deeds. He knew that escaping was not a solution because Allah is everywhere; He is the creator of Naynwa, the sea and the whale. He completely surrendered to Allah’s will. He adopted a patience in actions that is against sin and bad deeds.

3.5.Dua: the End of Ibtala

Prophet Yunus started to beseech Allah’s Mercy in his Duaa and admitted his weakness “There’s no God but you. Glory belongs to You. Surely I was among those who wronged themselves.” (Al-Anbiya 21: 88)Yunus kept repeating his Duaa over and over for forty years till Allah responded.

3.6.Reward

The whale gently swam to the beach and left prophet Yunus on the shore. Yunus was weak, sick, thirsty, hungry and hot from the sun so Allah created a gourd plant just for him. It shed him from the hot sun, provided him with fruit to feed on and it quenched his thirst. The leaves of the plant contains material that heels and rebuilds skin. Yunus became health again so he returned to his people who received him with love. "Had he not been of them who glorify Allah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection." (As-Saffaat, 143-144)

3.7. Moral lesson

Be patient and don't give up yourself to anger. Children can learn best about different good qualities and bad qualities like self-control versus ill-tempered from this story by using Resolution – of – Conflict Model.

3.8. Resolution – of – Conflict Model

It is considered as an analytical strategy that teaches children how to discover the author's basic idea in a work of art. This Model, designed by Hilda Taba, heavily relays on building a relationship between emotions and learning. To create better motivation, the educator should create a positive emotional response to the story a matter that makes them learn better. (Hilda Taba:1971)

3.9. Lesson plan based on the Resolution – of – Conflict Model

The educator should follow the following steps when teaching Prophet Yunus' story to children:

- 1) The educator should start by reading the story and trying to switch the focus to how his students and how would they behave if they were in prophet Yunus' place.
- 2) The students are guided to list all the facts involving Prophet Yunus conflict by adding the major events between him and his followers. Students list should be clearly written on the board visible for all students.
- 3) The teacher asks students to identify the reasons for the story's actions, prophet Yunus feelings and the reasons behind his impatience and anger. At this point the teacher asks students "Why did Yunus decide to travel as far away from his people?" Or "Did his feelings have positive or

negative effects?” the Teacher or the students should focus on clarify that the reasons for his anger was that his people did not listen to him and that Allah did not punish them for disobeying their prophet.

4) The students should write appropriate alternative solutions in a list on the board as well as their reactions and consequences.

5) Associating personal experiences with the story by encouraging students to describe any similar situations from their personal life that they have experienced. Teacher might ask ‘How did you feel and why?’

6) The students are encouraged to evaluate the course of selected actions.

7) Teachers encourage students to generalize about how others behave in similar situation and help them by proving examples such as:

- a. Sometimes people do not see the wisdom of Allah
- b. Impatience makes people feel guilty.
- c. It is better to stand up against difficulties rather than escaping
- d. Anger begets anger

8) Both the teacher and students assess and evaluate the students’ participations.

4. Prophet Muses & Al - Khidr

4.1. Story

During the period of Prophet Musa’s prophecy, Allah ordered Musa to go and learn wisdom from one of his righteous servant whom many interpreters believed him to be Al – Khdir (Elijah). Allah inspired Musa that he will find A- Khidr when he loses his food in a miraculous way. Musa started his journey and he found the pious old man sitting on a rock at Majjma’ Al –Bahrayn. Musa asked the man to teach him all what Allah has taught him to which Al Khdir answered “you cannot be patient with me. This is your right because you do not know the wisdom of my deeds.” (Sayyid K. A., 1999, p. 107) Al Khdir told Musa that he should be patient and not ask him about his deeds, that was his condition, otherwise they will separate. Prophet Musa promised to be patient.

4.2. Ibtala: Trial

The two men reached a harbor, found a boat and embarked on it. Yet the

righteous man before reaching the harbor bored the boat with no apparent reason. When Musa hypothesized a reason and judged the deed Al Khidr reminded him of lacking patience. Musa apologized and continued his journey without knowing the cause the deed. Then the two reached a village where they asked its people for food yet in vain no one gave them anything. At the same village they saw a wall that is about to fall but now one new how to rebuild it, so Al Khidr rebuilt it without asking for money.

4.3. Response to Ibtala

For prophet Musa the hardest test was curiosity and impatience to know the reasons behind Al – khidr's deed so he responded to each test with fierce attitude. When he saw Al khidr breaching the boat, he condemned him and immediately accused him of attempting to drown the passengers calling his deed ugly. When the old man rebuilt the two orphan's wall, Musa complemented his work and suggested that he should take money for his pains at least to buy some food.

4.4.Type of Patience

Although prophet Musa has shown many types of patience as a leader and a prophet of children of Israel, in this story we see the impatient side of his personality as a student.

4.5. Dua: the End of Ibtala

Kamal Al – Sayyid, the author, ended Musa's journey with Al Khidr immediately after the second time Musa broke his promise of being patient about things he does not know. He was given many disasters to inflict on his enemies nevertheless he was also an impatient angry prophet, he was so angry that he threw the holey tablets on the ground, took his brother Harun from the beard and shouted at him in front of all the people. In his Dua , he confirms his repentance and complete surrendering to his Mighty "Exalted are You! I have repented to You, and I am the first of the believers." (Quran 7:143)

4.6. Reward

Prophet Musa was impatient thus he was not rewarded. The aim of his journey was to gain wisdom but he was not patient with his teacher and did not follow orders so his journey ended before achieving his aim.

4.7. Moral lesson

There are some deeds that appear bad yet there is wisdom in them and an individual should consider careful and patiently before judging these deeds or reacting according to them. Teachers can follow the Cause and Effect Model to teach children Prophet Musa's story.

4.8. Cause and Effect Model

It is an inductive teaching that depends on the students intellect to determine cause and effect in which “the main goal of this model is to have students become active participants in the learning process rather than passive participants of information.” (Mary Alice, et al, 2010). This model encourages students to develop much deeper understating and use physical causality to analyze cause and effect relationships in a story.

4.9. Lesson plan based on the Cause and Effect Model

When applying the Cause and Effect Model to prophet Musa and Al Kidher Journey the following steps should be taken into consideration:

- 1) Select the subject, story, actions, or problem to be analyzed. Teacher after selecting Prophet Musa and AL - Kidher story to be analyzed should read it out loud after writing the topic in the center of the board.
- 2) The students are encouraged to think of all causes in the story and reasons that support these causes. Teacher should ask students to look for situations. Examples for questions that facilitate finding causes in a story for younger students are “Why did Musa fear AlKidher’s deed of breaching the boat?” “What are the causes behind AL - kidher rebuilding of the wall?” then the teacher should ask for support “what makes you think so?” Later, the teacher should write all responses under causes on the left side of the board.
- 3) The Teacher should ask for effects of those causes and support them. Teacher move to the right side of the story, ask for effects. A teacher might ask “what are some of the things that happened because AL – kidher bored the boat?” then ask for support “Why do you think that?”
- 4) The teacher should move to the left side of the board and ask for supports of the causes. For example he might ask “What caused AL – kidher’s silence along the journey?” then ask for support “Why did AL - kidher believe in himself able to help the sailors who worked on the boat?”
- 5) The teacher should ask for more effects and support. After repeating major causes the teacher should ask questions like “What were the

effects of Musa's impatience?" Then ask for subsequent effects "Why did AL - kidher inform Musa the truth behind his deeds?"

6) The students are encouraged to come up with a conclusion. Students infer statements about the behavior of Alkider through his journey with Prophet Musa. They can relate what they have learned to personal experiences by substituting the specific names that the teacher present on the board for example :

- a. Discovering that our suspicions about a friend are incorrect can make us angry and judgmental like Prophet Musa.
- b. People who are very capable in one area sometimes assume others are as capable like AL – kidher.

7) The students are asked to generalize by reflecting how individuals behave in a similar situation.

8) The teacher should evaluate students' performance either individually or as a group because feedback is very important. Students need to learn the value of listening, and being patient while listening to the ideas of others. They learn that they may actually change their minds about an issue and that being flexible is something of a great value.

Conclusions

It is very necessary to enhance children understanding of Islamic concepts and teachings especially for those who were born and grown out of their countries lacking a deep interaction with their religion and its morality. Stories of Prophets in the holy Quran , their sufferings, their calamities, the moral lessons they came out with, their teachings, and the challenges they went through make a refine material for introducing Islamic concepts. Teachers should take their part in choosing the suitable strategy in teaching such stories and set the right lesson plan in teaching their students the target concepts.

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