



The Family Archive of Sufi Narratives

The Family Archive of Sufi Narratives is an oral history collection of Sufi literature shared by parents and children in the United Kingdom. These narratives were recorded through interviews with parents and children conducted as part of a broader social science research project led by Dr Hamide Elif Üzümcü at the University of Edinburgh (hamideelif.uzumcu@ed.ac.uk).

The Family Archive of Sufi Narratives comprises two collections: **(1) Sufi stories** and **(2) Sufi concepts**. This file contains the collection of Sufi stories.

The Sufi Stories collection includes individual stories accompanied by detailed metadata, including Story ID, storyteller, date and place of collection, keywords, storytelling context, moral and ethical teachings identified by the storyteller, source tradition, and an archival citation for referencing the story.

Sufi Stories

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Family 1: Khalid & His Father

Story ID

Sufi Story #1 - The Importance of Daily Remembrance

Storyteller

Father of Khalid, 12-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Ratib al-Haddād; Adhkār; Intergenerational Storytelling; Islamic Ethics; Consistency; Devotional Practice; Family Life.

Context of Storytelling

Khalid's Father: So, this was... we were talking about the particular recital of **Al Adkahr** [Prayers and phrases recited in remembrance of Allah] which is recited daily. It's written by Imam Abdallah Al-Haddah who is based in Yemen. So, it follows that the Ba'Alawi Tariqa, at least basically a collection of the vaaz and the **Hadith** [a report of the Prophet Muhammad's sayings, actions, or teachings] and Quran which just I'll recite it before you sleep. It takes about 10 minutes to recite. So, a couple of weeks ago, I was narrating to them, reading to them from the commentary of this particular settle and it was to do with the miracles about it, experiences that people had had in the past for doing it and experiencing after people who left it as well. And what happened to them.

Story

Khalid's Father: So, the story was that. They were... some people were... It was something along the lines that they were trapped. They used to recite this regularly and at a point when once they got to recite it. They did not wake up and then they had really bad day as well. And so they actually reached their the downfall of their day from not reciting this, because it's not specific to the Imam Haddad, but it's because he's collected it. For example, the Prophet Sallallahu Alaihi Wasallam [Peace be upon Him] says "just recite before you sleep, recite that before you sleep." It's in the Qur'an. **Ayah** [a verse of the Qur'an]. We should read before you sleep, etcetera. So it's all kind of related more to that and it is compiled in such a way that's a very powerful concoction of different dua recited, different times. And so the story was along the lines of... People, you know doing that to you know that when they do not recite it, it ends up in the downfall of themselves the following day, which they actually begin towards.

Moral and Ethical Teaching

Khalid's Father: The message is to read consists the importance of the words of Allah. The importance of the words of the Prophet, where they have those litanies that are done, in the certain way. And how your relationship your relationship with Allah should be built around doing something, well, basically something small like 10 minutes. We're keeping consistent for the rest of your life and the fact that, you know, once you become dependent on it and hooked on it, it becomes the part of your life. So it's not necessarily just to do the thing, but it's to do anything. Whatever you do do, it's on keep consistent. So that's the main message that I've been trying to get across to.

Source Tradition

Family-shared oral narrative associated with *Ratib al-Haddād*, a litany compiled by Imām ‘Abd Allāh al-Haddād [1634–1720].

Archival Citation

Khalid’s Father. (2025). Sufi Story #1: The Importance of Daily Remembrance. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit]

Story ID

Sufi Story #2 - Shaykh Abdul Qadir Gilani and Truthfulness

Storyteller

Father of Khalid, 12-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Shaykh Abdul Qadir Gilani, Intergenerational Storytelling; Islamic Ethics; Truthfulness.

Context of Storytelling

Khalid's Father: It was a bedtime story, and I guess probably whatever she [his mother] was reading her books that she felt was quite compellingly affected her. So, she wanted to share it with us.

Story

[This story was shared with Khalid by his grandparents]

Khalid's Father: So my mom used to share with us and also with my children as well. Stories about their ... Shaykh Abdul Qadir Gilani for example. About a time in he was... About an example of being truthful and how that has an impact, even though it might feel like your life is, you know, on the, on the line or in the balance. So for example, this is a story of how Gilani when he was a young, when he was a young lad. His mom sent him to study in another area, and as they were studying and she made him some, she came a jacket to wear inside the jacket that had a secret pocket, in which she put his money for him to spend and when they were... The caravan was attacked by the men. They said to him, you know, "Give us all your money.". And and he declared. And that even with the search in front, they asked "does anyone have any money?" He said "I still have money on me" and he searched for it, and then he explained to them that "my mother gave it to me up in here and here at the inside thing on the end." They asked him, "why did you tell us?" He said, you know, "you asked me and my mother said to me to be truthful. And therefore, I'm declaring it though ..." about it. So the men repented their ways and they became students and things like that. So those sorts of stories. That's definitely one I remember growing up my mum telling us this story.

Source Tradition

Al Hakam. (2025, May 16). *An incident of Hazrat Sheikh Abdul-Qadir Jilani (rh) related to truthfulness*. <https://www.alhakam.org/an-incident-of-hazrat-sheikh-abdul-qadir-jilani>

Archival Citation

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Story ID

Sufi Story #3 - Adhkar as Protection

Storyteller

Father of Khalid, 12-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Adhkar; Remembrance of Allah; Intergenerational Storytelling, Spiritual Protection.

Story

Khalid's Father: Another one was that more of a comment... On the commentary was that when they recite each story, when they recite this Adhkar. Sometimes if you forget to do the daily the morning or afternoon or any other times. And reciting this before you sleep at night suffices for all those that you have missed during the day as well. Such acts as a backup and also. And I think it was narrated by one of the, one of the companions. And so, Prophet got on this ship that when they recited this, it protected them. I can't remember this whole story but it was along the lines of they protected them whilst they were on a boat and they were travelling and and how it helped them you know sort of steer the boat correctly by staying strong to this to this.

Source Tradition

Ratib al-Haddād and Wird al-Laṭīf are collections of Qur'anic verses and Prophetic supplications intended for regular recitation.

Archival Citation

Khalid's Father. (2025). Sufi Story #3: Adhkar as Protection. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #4 - Imam Abdullah Al-Haddad and Power of Dua

Storyteller

Father of Khalid, 12-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Imam Abdullah Al-Haddad; Dua; Intergenerational Storytelling.

Story

Khalid's Father: There's there's one story that that comes to mind. So it is about Imam Abdullah Al-Haddad. The main person, who kind of, put the Ba'Alawi Tariqa together when he was blind. And when he was... He was a combo (?) that came to his door initially. They said that we're having trouble with having children. And he starts me to our administ [inaudible]. And he said that, you know, with those two or two young children, a boy and a girl. (...) he left. And he asked, who are these children you came with. He said, those two, they will be your children in the future. And so it was just that we had story of inspiration and about how powerful it allows **duas** [prayer to God] can be. So that's one thing that we that stands out to that kids here inspired by as well.

Archival Citation

Khalid's Father. (2025). Sufi Story #4: Imam Abdullah Al-Haddad and Power of Dua. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #5 - Imam Al-Haddad and a Miraculous Encounter

Storyteller

Khalid, 12-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Imam Al-Haddad; Shaykh Hamza Yusuf; Intergenerational Storytelling; Miracle.

Context of Storytelling

Khalid: That might have been a couple of months ago, when we were reading the Ratib al-Haddad and he was just like telling us a story about Imam Al-Haddad.

Researcher: Yeah. And what was the... what prompt your father to tell you this story? What would happen?

Khalid: Because I we were just like reading the Ratib al-Haddad. Then he was like just telling me about. I, like, asked him like about the author, Imam Al-Haddad, and then and then he just told me, like, I was like, are there, like, anything like any special stories about him and any special miracles. And he just told me that one.

Story

Khalid: That so he [Imam Al-Haddad] went to like a mosque in London and Hamza Yusuf was there. Shaykh Hamza Yusuf. And then lots of people were being, like, really aggressive to him. And. And then when he came into the room, he used his hands to, like, usher them aside. And then they all, like, fell back. And then he made, like, a pathway towards Shaykh Hamza Yusuf. And one of my dad's friends were there as well. He saw it.

Researcher: Oh, OK. And what, what was the story about? What did it focus on?

Khalid: It was like a miracle that he, like, pushed the people aside because they were being really aggressive, to Shaykh Hamza Yusuf.

Moral and Ethical Teaching

Khalid: Yeah. It's like, really like, it's like a miracle. Yeah, I found miracles that really fascinating as well. Like any type of miracle. Yeah.

Archival Citation

Khalid. (2025). Sufi Story #5: Imam Al-Haddad and a Miraculous Encounter. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #6 - Imam Al-Busiri and the Story of the Burdah

Storyteller

Khalid, 12-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Imam Al-Busiri; Qasida Burdah; Yemeni Shawl; Intergenerational Storytelling.

Story

Khalid: So, I know this one. You know the Qasida Burdah?

Researcher: No, not that one.

Khalid: Yeah, it's really popular Qasida Burdah by Imam Al-Busiri, but Imam Al-Busiri is a really popular poet who, like, writes lots of qasidas and stuff. And he wrote and then while he was writing this one specific one, the Burdah, he was actually like, blind while he was writing it. So he had to, like, get other people to help him. And what he did. But he saw the Prophet Muhammad Sallallahu Alaihi Wasallam once in his dream. And there's like this type of clue, like a sawl, called the Burdah and he put it over his head and then when Imam Al-Busiri woke up he he could see again. And and then he was. And then he came outside and he saw a Dervish. And and the Dervish knew about his dream. And then Imam Al-Busiri said, how do you know about this dream? I was like because I was in the dream as well and I saw what happened. And then and then that's why Imam Al-Busiri he named the poem after the Burdah, the cloak. The Burdah is like a Yemeni shawl.

Moral and Ethical Teaching

Khalid: It like helps believe that like loads of miracles are true and you can actually see the Prophet Muhammad Sallallahu Alaihi Wasallam [Peace and blessings be upon him] in your dream and other people can be in the same dream as yours and things like that.

Source Tradition

A widely circulated Sufi hagiographical account associated with Imām al-Būṣīrī’s *Qaṣīdat al-Burda*.

Archival Citation

Khalid. (2025). Sufi Story #6: Imam Al-Busiri and the Story of the Burdah. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #7 - Shaykh Abdul Qadir Gilani and His Pockets

Storyteller

Khalid, 12-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Shaykh Abdul Qadir Gilani; Truthfulness; Intergenerational Storytelling.

Story

Khalid: When his mother told him to... When he [Abdul Qadir Gilani] came back from school one day and then he saw his mother sewing like little pockets under his armpit, and then she put some money there from her, from his father and and he was going to Baghdad. And on the way to about that, there was some bandits. And and then when he and when the bandit said, where are, where are all your gold, your money? He said “It's in my armpits.” They didn't believe him, of course. It's like, “that's so like dumb. Why would you say something like that? Don't lie to us.” And he just said he just kept saying the truth and saying, “it is in my armpit, it is in my armpit.” And finally they sliced it out and all the money came out and then they're like, realised he was telling the truth and how good Muslims are. And then the bandits became Muslims and they carried on with him to Baghdad and studied there.

Moral and Ethical Teaching

Researcher: What does the story tell you?

Khalid: To always tell the truth, never lie. And even if you're in the most toughest situations, always tell the truth.

Source Tradition

Al Hakam. (2025, May 16). *An incident of Hazrat Sheikh Abdul-Qadir Jilani (rh) related to truthfulness.* <https://www.alhakam.org/an-incident-of-hazrat-sheikh-abdul-qadir-jilani>

Archival Citation

Khalid. (2025). Sufi Story #7: Shaykh Abdul Qadir Gilani and His Pockets. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Family 2: Layla & Her Mother

Story ID

Sufi Story #8 - The Night Journey

Storyteller

Layla, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Night Journey; Isra and Mi'raj; Intergenerational Storytelling.

Context of Storytelling

Layla: Maybe like a few weeks ago, maybe like two, three weeks ago because [removed for privacy], she tells her stories to me. And I just like to like, well, sometimes I ask because I'm just remembering something and I'm like, oh, did this happen because i learned this at school. Is it true? Like, I just wonder usually.

(...)

Researcher: Oh, I see. Okay. And what prompt your mom to share the story?

Layla: I think she just likes sharing stories with me because she's always done it even if it wasn't a Sufi story, she just likes sharing stories with me ever since I was like little.

Story

Researcher: Yeah um So can you tell me that specific story, one of them that you remember?

Layla: I think it was the Night Journey.

Researcher: How is it?

Layla: It was really good to like rehear it because I heard it quite a long time ago at **Madrasa** [an Islamic school]. But then I just kind of like remembered it. but it's quite hard to like hard fully know because it's i find it hard remembering what happened in the seven heavens. But I just remember part of it.

Researcher: Can you narrate to me to the extent you remember?

Layla: So I know that Angel, I think it was Gibrail washed out from Prophet Muhammad Sallallahu Alaihi Wasallam’s heart with like milk and um and then milk and then they went on the **Buraq** [the celestial creature said to have carried the Prophet Muhammad during the Night Journey] to **Jannah** [Paradise in Islam]. And... That's mostly what I remember.

Moral and Ethical Teaching

Layla: It meant quite a lot. Because it was like on a special night and whenever that night is in like Ramadan, it means quite a lot to me and it just makes me feel like close to Islam.

Researcher: What are the special ingredients in there for you?

Layla: I think this just has like a really deep meaning and that story is just like really hazardly like... It has a lot of special elements to the story and it has a lot of like different meanings to the entire story.

Researcher: And what kind of, if you can elaborate, if you'd like, so, in this story specifically, how does it resonate with you? In the sense that I'm trying to understand these stories sometimes have symbolic meanings, right? The interpretation can change from person to person.

Layla: I think that it like it symbolizes a lot of like... It definitely, it makes me have a better image of Prophet Muhammad Sallallahu Alaihi Wasallam. And it makes me like imagine and like really think about like how how his life actually was and how special he was to Islam.

Source Tradition

The account of al-Isrā' wa'l-Mi'rāj, the Prophet Muhammad's, Peace be upon Him, Night Journey and Ascension.

Archival Citation

Layla. (2025). Sufi Story #8: The Night Journey. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #9 - The Story of Prophet Yousaf and His Brothers

Storyteller

Layla, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Prophet Yousaf (Joseph); Prophet Yaqub (Jacob); Jealousy; Intergenerational Storytelling.

Context of Storytelling

Layla: My father usually... He usually told me stories a lot when I was younger and it was like... Because my dad is Algerian. So he told me a lot of like stories in Algerian, but kind of in like a song he kind of told them in like a song, because that's traditionally what you do in Algeria. You kind of like, You kind of sing it in like a in like a singy way and you tell the story like... And you say, and there's a special thing we start the story with in Arabic.

Researcher: Oh, that's so interesting. I didn't know that. Do you have any one of them in your mind?

Layla: He definitely... Prophet Yousaf. I think Prophet Yusuf definitely. My dad really liked that story because it was about like it was quite a lot about family And... Prophet Yousaf is the one with the well, right? I'm getting confused.

Story

Layla: It's where... The Prophet Yousaf was like. And he was, in his family and his father particularly like favorited him. Not favorite but like, particularly liked him. I've had a dream about the stars and the moon bowing down to him. And he's... He told his brothers because he couldn't help it and then his brothers got jealous and they led him to a well. And they threw him inside the well And then they even killed the sheep. I remember specifically remember that bit where they killed the sheep and took his shirt and put blood on it and told his father that Yusuf died. That bit I particularly remember.

Moral and Ethical Teaching

Layla: It means a lot of like. Like how people can like deceive... Like how easy it is to get deceived. And how easy it is to like and how even like your own family can like turn on you, and how jealousy, like works.

Researcher: And what's the... how does that make you... How does it help you in your own life?

Layla: It helps like a lot to realize that not everyone that you think is like close to you and is very like always supportive of you is always good in your life, like, sometimes even like the closest people aren't affecting your life well. And even people that are your family can still, even family can like still betray you.

Archival Citation

Layla. (2025). Sufi Story #9: The Story of Prophet Yousaf and His Brothers. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #10 - Adam and Hawwa and the Fall from Jannah

Storyteller

Layla, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Adam; Hawwa; Jannah; Sheitan; Intergenerational Storytelling.

Context of Storytelling

Layla: Definitely. And sometimes we like, she [her grandmother] sits me outside on her balcony and it's like our thing to eat like peaches. And she just tells me stories about like just about how Islam has affected her and just stories she's known. (...) She narrated it to me and not... Like just an informative context definitely, like, you need to know this, this has like a really deep meaning. Like you need to know this, if you want to like... Just I think, it's really important to know it, I think.

Story

Researcher: Do you remember any?

Layla: Just i think it's a lot of Prophet stories. I think definitely Adam and Hawwa was one.

Researcher: Can you tell me that story in your own words?

Layla: Adam and Hawwa were living in **Jannah** [Paradise in Islam]. And **Sheitan** [Satan or devil], I think, I'm not sure because I don't really know because It's really confusing. Some people have told me it was an apple but I think in Islam, it's not confirmed what tree it was. But they ate a fruit that they weren't meant to eat. And Allah obviously was angry because they, Allah specifically told them not to eat the fruit, but they still did. So, they go to earth and all of the angels had told Allah not to send them to earth, because because of like they all knew what was going to happen and how we bring destruction and how is not good to send humans to earth. But then Allah Teala said that um “You can't, like, you don't know what's going to happen. Only I do.” And that was just deep, like, really, like, effective.

Archival Citation

Layla. (2025). Sufi Story #10: Adam and Hawwa and the Fall from Jannah. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #11 - The Splitting of the Moon

Storyteller

Layla, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Splitting of the Moon (Shaq al-Qamar); Intergenerational Storytelling; Islamic Stories.

Context of Storytelling

Layla: I think it was actually in a test. I didn't narrate it so much. I mean, my teacher read it, but it was a test. It was my RE [Religious Education] and it was like name three miracles that have in islam. And I just, I told a story for each miracle and I said the miracle And I said each miracle in a test and I think my teacher read that. Or I've just informed one of my friends about something like that they've forgotten. I'm like, oh, this happened and this happened and...

Story

Researcher: Can you give me an example of that that you narrated?

Layla: I think one of the miracles I wrote was definitely about Prophet Muhammad Sallallahu Alaihi Wasallam getting his heart washed out. Like i think that's one of my favorite miracle, definitely. Um... I think I said, I think I elaborated on that, but I can't really remember what i said. Because I think one of my friends was asking me, what did you write for that question? So I just kind of explained it to her. And I think... I think someone was looking at the moon, i was like oh do you know like, Do you know the story about whether someone split the moon in half?

Researcher: Can you tell me that story?

Layla: And... I think... I think that I can't really remember, but I think the Prophet Muhammad Sallallahu Alaihi Wasallam. He was praying... Was he praying? (...) Just whenever I look at the moon, I always remember like professor and it's just like whenever I look at a moon or someone talks about the moon i just always remember that story.

Researcher: And what is that story?

Layla: The story of, I can't remember exactly. But I think the Prophet Muhammed Sallallahu Alaihi Wasallam, I think someone was doubting him for believing in Islam. And he was like, oh, I can split the moon in half right now. And he was like, oh, "but you're not a magician." And then he lifted his finger up towards the moon And then it split and he was like, oh, "you're a magician." He was like, "no, that wasn't me. That was the power of Allah Teala."

Moral and Ethical Teaching

Layla: It shows that like that the Prophet Muhammed Sallallahu Alaihi Wasallam, was always trying to spread the word of Islam and doing everything he could and always had his faith in Allah, because if he didn't then he would have, he knew he would have been doubted and laughed at and ashamed of, so he put his trust in Allah to do that.

Archival Citation

Layla. (2025). Sufi Story #11: The Splitting of the Moon. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #12 - Moral Teachings on Respect

Storyteller

Layla, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Respect; Moral Values; Intergenerational Storytelling; Islamic Sayings.

Story

Layla: Things definitely like I think they're not like, I'm not sure if they're Sufi or like... that i'm not sure if they're like islamic but it's just always like definitely just always like never... “treat people how you want to be treated.” And always, if someone like... you have to earn respect it can't just be given to you.” “You can't just like expect respect for someone and not respect them.” And definitely, like, even if like “never judge someone” like judging like never like. Like my mom is very serious about never judging anyone because like you never know what could happen like... Because the same thing could happen to you and “never like making fun of people”

Archival Citation

Layla. (2025). Sufi Story #12: Moral Teachings on Respect. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #13 - The King with Donkey Ears

Storyteller

Layla, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; King with Donkey Ears; Folk Tale; Moral Values; Intergenerational Storytelling.

Story

Layla: Not sure if it's Sufi But it's definitely... I think, but it's called the King. I definitely... Yeah, but it's called the King with Donkey Ears. But I just think the meaning like of it, is like really nice and i always used to get told it all the time but um there was there was a king. And he always wore a hat and he had, but underneath his hat he had donkey ears. and um Only his barber knew of this and he said, "if anyone finds out about this. I will... chop your head off." The barber couldn't keep the secret and he was like going crazy he was like, "I need to tell this to someone." So he tells it to, like that, he just he doesn't say to anyone. He goes to like a a bit of a bit of he goes to... he goes to like a next to, like a river, like a pond, and he tells it to just the river, he just tells it to the plants. And then the plants the plant. I think it's like wind rushes is what is what and, It's like with the wind rushes what they make flutes out of. I think the king's having a banquet soon, upcoming a banquet. And he hires the flutists And the flutters go to where The barber told the plants and they use, they use the plants that the barber told to to make their flutes. And so the flutes at the banquet when they're playing the flutes instead of playing the tune, they start saying "this king has donkey's ears, the king has donkey's ears!" And then everyone is like shocked and everyone's like "oh You have like donkey's ears." and everyone's shocked and everyone's wondering and he's like and he's about to... But no one is judging him and then no one's judging the king. No one's telling him "Oh, like, like that's so bad like." and he just embraces it and he takes his heart off and he just embraces. And I just think that meaning is like really good about how like about how Yeah. I'm not sure if that's... Sufi but i think it is.

Moral and Ethical Teaching

Layla: It means to me that like you should always just embrace like who you are, and you should never really, like you should never, like always embrace who you are, but also don't like but... But just don't, like always, I don't know how to explain it, like always be yourself. But then also, I feel like it's also, it also has a deeper meaning and it's also saying like, But this might just be like me, but I think it's always like "be careful who you tell things to. And who you took because that was his deepest secret. so be careful what Be careful who you tell your deep secrets to."

Researcher: How do you think is the Sufi or Islamic dimension to this story?

Layla: I think it's like, Always embrace the way Allah made you. And just like you should never judge. Because if people say, "oh, I hate the way i look." like like Allah made you that way Allah made you to look like that, for a reason so maybe you should it would take you a while but you eventually realize that reason.

Archival Citation

Layla. (2025). Sufi Story #13: The King with Donkey Ears. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #14 - Sayyida Maryam and Her Mother's Dedication

Storyteller

Mother of Layla, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Sayyida Mariam; Maryam; Prophet Isa; Jesus; Hannah; mother of Maryam; Quranic narratives; Intergenerational Storytelling.

Context of Storytelling

Researcher: Can you tell me the last time you narrated a Sufi story to your daughter?

Layla's mother: It might have been actually just in the in the last couple of weeks we've been thinking about the stories of. Because of the the Christmas time of year. Stories around **Nebi** [Prophet] Isa Alaihi Wasallam. And. A lot of mosques and Islamic institutions kind of have have stories, you know, have events focused around Nebi Isa Alaihi Wasallam. And I was preparing some stories and we were thinking about the stories, so it might have just been in the last few weeks, really kind of talking about. Talking about some of that material.

(...)

Researcher: So I was actually going to ask, you know, what prompt sharing these stories, but, you know when you're travelling?

Layla's Mother: That's really interesting. I think if we're outside being outside. That if we go out into nature out for a walk or out somewhere, then at some point I think we would reflect. On on, you know. Allah's science and Allah's creation. I think life events might prompt something around. You know, if something comes up, for example, around she has a difficulty with her friends at school or her teacher or something like that. We might talk about her feelings. We might talk about how she wanted to react, how she did react, and then we might think together about what the Islamic **adab** [good manners, moral excellence, and proper etiquette] in that would be. And then if I can think of an example from the **Sirah** [the recorded biography of the Prophet Muhammad] or a story, then I might, you know, if she's willing. Now she's a teenager, she's bit, you know. You have to have... You have a smaller window. So life events. You know, in her life. And then and then the greater kind of calendar, I suppose, you know, **Rabi' Al-Awwal** [the third month of the Islamic calendar, in which the Prophet Muhammad was born], a well is **Al'Isra** [Prophet Muhammad's night journey from Mecca to Jerusalem] and **Miraj** [Prophet Muhammad's ascension through the heavens]. Those kind of events. Sayyida Fatima's **mawlid** [a regular communal Islamic gathering]. It is those kind of events, then I might kind of say, oh, do you know what day is? Or I might say, do you know what story I'm working on for next time? You know I'm working on because this is is Sayyida Fatima's mawlid coming up or I might kind of tell her what I'm share with her, what I'm doing, so that she has a sense of what I'm learning and what I'm going to do somewhere else. And that, you know, so that she's so it's kind of the calendar of events as well as the seasons and personal events in life, I think.

Story

Layla's Mother: I think probably a story we recently shared was around the story of Nebi Isa from the Qur'an. And. Actually the some of the really big differences from the Quranic story. With some of the narrative that she might hear here. And I think we were talking about the the significance of Sayyida Maryam in the Quran. And the beginning of that story in the **Surah** [a chapter of the Qur'an] with

Maryam's mother. These are really important feminine stories and how Sayyida Maryam was, you know, dedicated, I think I was talking to, we were talking about how. Hannah, Sayyida Maryam's mother, dedicated her child, her unborn child, to to God. And she was so convinced that this child would be a boy and would follow in the tradition of. Her uncles and her brothers and her father to serve in the temple. And so this absolute astonishment. When the child is born and it's a girl. And she's trying to understand her own dedication, her own, you know, and her own intention that she thought would go this way and how Allah was making it go that way. I think, Elif, that's probably the most recent thing we were talking about.

Moral and Ethical Teaching

Researcher: What does this story mean to you?

Layla's Mother: Oh, to me, I mean, I don't what it means to to my daughter. I think. I think she had a lot to think over, but for me it means, well. It's just it has so many important things in it. It's such a big question. It's, I think it's a really beautiful story and it's always a really surprising story. I think because it's quite a radical story actually. A radical story that say that Mariam is the first girl to go and worship and work in the temple is incredible. So for me it's about this real. It's about a very personal relationship with Allah, I think. And a woman who not just Hannah, but say the Mariam who carves this very unique relationship with Allah. And creates her space ... **Shaykh** [a spiritual master in Sufism, Islamic scholar] would always talk about the the word **miharab** [a niche in a mosque indicating the direction of prayer] you seen the Qur'an that Sayyida Maryam in the temple establishes her miharab, her place of prayer and she she builds it through her repeated prayer and worship. She creates something. And then how she carries that when she goes into the desert all alone. I was telling the story to a group of children on Saturday and she was all alone. But she wasn't alone. And she takes this faith and she reaches out to Allah in her hardest and most terrible, most difficult moments of her life. So I think for me it's about this very personal relationship with Allah.

Archival Citation

Layla's Mother. (2025). Sufi Story #14: Sayyida Mariam and Her Mother's Dedication. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #15 - Prophet Muhammad and the Natural World

Storyteller

Mother of Layla, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Dhikr; Remembrance of Allah; Intergenerational Storytelling; Islamic Narratives.

Context of Storytelling

Layla's Mother: I mean, I think when we're outside, if say, if we're walking or we're going outside, I would probably say, the things we reflect on. Probably over the last sort of few months, if we're outside and we might reflect on nature in some way. Would say probably, when we, if we go out for a walk or we're out on the train and looking at nature. Then there would be. We might reflect on something together about nature being, you know, nature being in this constant state of **dikhr** [Remembrance of Allah]. Or she knows very well the stories around from the **Sirah** [the recorded biography of the Prophet Muhammad] about the non human world, understanding the reality of Nebi Muhammad Alaihi Wasallam. the stones.

Story

Researcher: Do you remember any of them [the stories]?

Layla's Mother: Yeah. Yeah. So we would constantly revisit these in a way. So the stones that called out "**Salam**" [Peace, Greetings] to Nebi Muhammad. These are also in Burdah, that she hears quite regularly. There's a whole chapter on them that the miracles of Nebi Muhammad Alaihi Wasallam in the Burdah so, and she does hear that regularly. So the stones that called out to Nebi Muhammad Alaihi Wasallam from the path, the palm tree that wept for the love of Nebi Muhammad Alaihi Wasallam. The trees uprooted themselves to come and speak to Nebi Muhammad Alaihi Wasallam. The Ghazala, the lizard, the wolf. So she hears all these. I can't say when exactly, but these are all stories that we have, that we might reflect on... The stars in **sajdah** [prostration before Allah in Islamic prayer] to Allah. You know, this kind of thing we would constantly reflect on. Yeah, at various points if we were out or if we were. Or she would hear them. You know, **Rabi' Al-Awwal** [the third month of the Islamic calendar, in which the Prophet Muhammad was born] was still fairly recently, so she would hear them. A lot of those again in in the Rabi' Al-Awwal when we had a lot of **mawlid**s [A regular communal Islamic gathering].

Archival Citation

Layla's Mother. (2025). Sufi Story #15: Prophet Muhammad and the Natural World. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #16 - The King and the Band of Robbers

Storyteller

Mother of Layla, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Rumi; Masnawi; Harun al-Rashid; Moral Values; Intergenerational Storytelling.

Story

Layla's Mother: It's a story that is in Rumi's Masnawi. But you also find versions of it. Again, I think he took it and put it in the Masnawi. So it's about a king who wants to find out what's going on in his Kingdom, which we know Harun al-Rashid used to do, disguise himself and go out into the streets. [...-removed for anonymity]. One night, he's out in the streets in disguise. Trying to learn about what's going on in his Kingdom and he comes across a group of robbers. And they all have special skills. You know, one can hear the language, understand the barking of the dogs. And one can sniff out treasure and one can tear open. Steel or wood or stone? They've all got these special unique skills. And he comes face to face with them on a dark night. And they say to him. They're quite proud of who they are and that their master robbers. And they say, well, you know, "what about you? What can you do? Because don't think you're going to join our band of thieves if you can't do anything special." And he kind of thinks quickly, you know, and he says, "well, I have an amazing beard. And he says with one pull of my beard, I can have anyone who's been imprisoned released." And they say, "well, we've never been caught, but that might come in handy." So they asked him to join their band of robbers. And then they say to him, "guess what? You know, tonight we're going to go and rob the King's treasury." He says, oh, "Are you really?" They say "yeah." And so they all head off and you know, as they're walking, going towards the palace to steal this, the King's treasure, they don't know the king is with them. The one who can understand the language of the dogs. All the dogs of the city start barking. And he says, oh, the dogs are telling me that the king is with us. And they say, "oh, that can't be true." "Don't be silly. We're gonna ignore your dogs." OK, so they get to the palace walls and the man with the nose sniffs out the treasure. They break in, they're overwhelmed by the the Kings treasury. And they steal it all. And off they go. Then, of course, they're arrested the next day, the Kings told his guards to go and arrest them, and they're brought before the Qadi. They're brought before the judge. And oh, that's right. There's one man who, he, he has such incredible eyes that he can recognise anyone. Even if even if he's only seen them at night time or he know he can recognise them. And so they say to each other. "Listen, just don't tell. Just just we'll all stick to the same story. They've got no evidence." And so they all stick to the story that it wasn't them. Went into the courtroom, walks the king, and he's not in disguise anymore. And the others don't recognise him, but the one with the eyes. Recognises him and says "it was the king that was with us. And if the king is a witness against us. There is nothing we can do." And so the **Qadi** [a judge in an Islamic court] sentences them to death. For treason and stealing from the Treasury. And so it's really serious now. So as they're walking away as they're led out to the dungeons, one of the thieves calls back to the king and says. "Last night you witnessed all of our extraordinary skills. And you told us that you too have an extraordinary skill. Will you show it to us now?" And the king realised that he has a choice. To show he has an opportunity to show mercy. And so he takes it. And so he pulls on his beard and he nods to the Qadi. And he gives them a royal pardon. And they're step free. And then he asks them. He says, "well, what about you? Will you come and help me rule my Kingdom? Will you use your extraordinary skills for good? Now to help me rule my Kingdom." And they say yes, they will.

Archival Citation

Layla's Mother. (2025). Sufi Story #16: The King and the Band of Robbers. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Family 3: Bilal & His Father

Story ID

Sufi Story #17 - The Prophet Muhammad and Abu Sufyan in Mecca

Storyteller

Father of Bilal, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Prophet Muhammad; Abu Sufyan; Mecca; Quraysh; Intergenerational Storytelling; Islamic Stories.

Context of Storytelling

Researcher: So can you tell me the last time you narrated a Sufi story to your children?

Bilal’s Father: I mean, I think our focus is more on stories from the **Sirah** [the recorded biography of the Prophet Muhammad] of the Prophet Sallallahu Alaihi Wasallam, although we will occasionally tell stories from our kind of **Shuyukh** [plural of Shaykh], **Shaykh** [a spiritual master in Sufism, Islamic scholar] from our Tariqa, so to speak, but not that often. It's probably the answer and but more we will try and our approach is more about living Shaykhs, our living Teachers, so talking about them and just trying to connect our children to them basically in a kind of... So Sirah and then kind of anecdotes maybe of our kind of current teachers who are alive now basically.

Story

Bilal’s Father: What was the last? The last, I mean, just last night or two. And there's stories around the Mecca. So when the Prophet Sallallahu Alaihi Wasallam, you know, came into Mecca and there's, many things happen, but one of them was that Abu Sufyan, who was the leader of the Quraysh, and he reluctantly accepted Islam. He reluctantly accepts Islam, but he still has kind of hesitations. And he's kind of thinking one day. You know, I can't remember exactly what he was thinking, but the Prophet Abu Sufyan comes along and reads his thoughts and says “Abu Sufyan, why are you having doubts? You know, what's the issue? Why do you, you know, Islam, hesitate” You know, he was kind of thinking perhaps, we can, you know, take, you know, take control back or you know, take back Mecca from the Muslim, he had some kind of sort like that. And the Prophet Sallallahu Alaihi Wasallam says, came up and said “I know what you're thinking and it's not going to happen.” So, the kids love those kind of stories.

Archival Citation

Bilal’s Father. (2025). Sufi Story #17: The Prophet Muhammad and Abu Sufyan in Mecca. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #18 - The Tradition of Qaseeda

Storyteller

Father of Bilal, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Salawatun Tayyibatun; Shaykh Salih al-Ja'fari; Qaseeda; Qasidas; Salawat; Praise of the Prophet; Prophet Muhammad; Devotional poetry; Intergenerational Storytelling.

Story

Bilal's Father: I mean, one of the regular, there's like 3 or 4 qaseedas that we've sung regularly. One is I have it. I bought it. I'm sorry. Someone else. One is called, which is by Salawatun Tayyibatun. One of the Shaykh Al-Azhar, Shaykh Salih al-Ja'fari. It says it has a core of Salawatun Tayyibatun el-habib ya Muhammed, and they repeat that. So that kind of chorus, they won't remember the rest of the words, but that chorus will stick with them basically. And there's many others like that.

Archival Citation

Bilal's Father. (2025). Sufi Story #18: The Tradition of Qaseeda. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #19 - The Imam and the Ashes

Storyteller

Father of Bilal, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Imam; Jummuah; Friday Prayer; Humility; Intergenerational Storytelling.

Story

Bilal's Father: The one that comes to mind is a story of... And I do tell this one sometimes. Because it's kind of the person who, the imam who... It's doesn't matter who his name is, but it just shows you the beauty of their character. So he's walking down the streets to go to **Jummuah** [Friday prayer] wearing his best clothes. And, he, in those days, there's a woman who's cleaning her fireplace, weeping out the ashes. And those days, they just threw it into the street. So she throws out these, she cleans the fireplace and then she throws the ashes into the street and it lands on him. And instead of him shouting, you know what? You who he was, he was blind. That's not really part of the story. But he said, instead of him shouting, you know "how dare you do this!" he just says "someone who deserves a fire is content with ashes." You know, "someone who deserves to be burnt in the fire is happy for just to be covered in ashes **Al-hamdulillah** [praise and thanks be to Allah]" and then he goes back and and changes his clothes and comes back to Jummuah.

Archival Citation

Bilal's Father. (2025). Sufi Story #19: The Imam and the Ashes. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Family 4: Zain & His Father

Story ID

Sufi Story #20 - The Prophet Muhammad and the Cave of Thawr

Storyteller

Zain, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Prophet Muhammad; Cave of Thawr; Hijrah; migration to Madinah; Intergenerational Storytelling; Islamic Tradition.

Context of Storytelling

Zain: So like, when I usually go to bed, my mom usually tells me like a story of like the Prophet Sallallahu Alaihi Wasallam.

Story

Zain: Like for example, the story of when he hid in The Cave from the Croatian and like a spider put a web over it and a bird nest. So they thought it would probably a net, because they couldn't go through it, without it living like, you know. And a lot of more. Stories like that, you know.

Archival Citation

Zain. (2025). Sufi Story #20: The Prophet Muhammad and the Cave of Thawr. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #21 - The Night Journey and the Five Daily Prayers

Storyteller

Zain, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Isra and Mi'raj; Night Journey; Prophet Muhammad; Prophet Musa; Buraq; Sahaba; five daily prayers; Intergenerational Storytelling; Islamic Stories.

Context of Storytelling

Zain: Oh, so like, you know, we were just going to bed and she'd [his mother] do lots of duas and like, it was an **Ayat Al-Kursi** [a Qur'anic verse affirming Allah's protection]. And then like, she would tell us a story.

Story

Zain: Like, you know, like the **Sahaba** [the companions of the Prophet Muhammad], the **buraq** [the celestial creature said to have carried the Prophet Muhammad during the Night Journey] like how it went to with the Prophet to the heavens and he goes to, the story like, how we were originally meant to pray 500 times a day and then like they shortened it. He like went to Allah, he went to Allah shortening it and then when it finally got to five. He wanted to go back, but he was too shy. Like Prophet Musa told him to go back, but he was too shy.

Researcher: And then it ends up being five times a day?

Zain: Yeah, it ends up being four times a day.

Moral and Ethical Teaching

Zain: Well, like I think it shows that if you're like persistent about something like, if you truly want something to happen, you should just go ahead and do it, because if you expect something to happen and you don't do anything about it, and you know no one can help you.

Archival Citation

Zain. (2025). Sufi Story #21: The Night Journey and the Five Daily Prayers. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #22 - The Respect for Ants

Storyteller

Zain, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Ants; Treatment of Animals; Respect for Nature; Islamic Ethics; Intergenerational Storytelling; Islamic Stories.

Context of Storytelling

Zain: And so like, sometimes I go to the mosque with my family, and there's sometimes events. And then sometimes there's at home. We just, like, talk about it while having a **qahwa** [coffee].

Story

Zain: So when I went to the mosque, we were learning the respect. Right, and you know how they were going to the battle of, I think, it was **Uhud** or **Badir** [two major battles during the Prophet Muhammad's lifetime]. And they were like on the horse back and they were riding into the horizon and the Prophet saw these little ants. That were crawling on the floor and they were just ants. But the Prophet told everyone to stop and to wait until the ants passed by, because, I think that's quite respect. You should respect everything no matter what it is.

Moral and Ethical Teaching

Zain: I think if you like you know how some people are scared of bugs or something like that and they would step on it. But I think it's not a good thing. Because you wouldn't do that to a cat. And it's the same value. It's same animal. So you should treat everything that's the same as they're all the same, you know.

Archival Citation

Zain. (2025). Sufi Story #22: The Respect for Ants. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #23 - The Prophet Muhammad and the Woman Who Threw Rubbish

Storyteller

Zain, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Kindness; Compassion; Mercy; Intergenerational Storytelling; Islamic Stories.

Story

Zain: OK. I have one. So like there was like a woman that always used to throw like rubbish from her window at Prophet Sallallahu Alaihi Wasallam. Like she hated him and she had a strong, like hatred and stuff like that. And she always did it when he passed by, but then one day he was passing by and she didn't do it. So he went inside, because she he was worried for her that she might actually be sick and he went in there and she was really, really sick and stuff. At first she was not happy with the presence of the Prophet Sallallahu Alaihi Wasallam, but after a while she appreciated it and she ended up converting to Islam because like, you know, like the kindness from the Prophet.

Moral and Ethical Teaching

Zain: I think it shows like such hatred can be turned into like happiness.

Archival Citation

Zain. (2025). Sufi Story #23: The Prophet Muhammad and the Woman Who Threw Rubbish. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #24 - Abu Damdam and the Man of Paradise

Storyteller

Father of Zain, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism;

Context of Storytelling

Zain's Father: This is something I had in a story that I used to tell the children when they were really young and there's something that is not a story that they loved. It was the name of that companion that they loved, loved a lot. (...) But sometimes when there's a situation with the children, I try to find a connection to make, give them a bit of patience or a bit of hope, according to Hadith.

Story

Zain's Father: It was Abu Dam Dam was the company of the Prophet Sallallahu Alaihi Wasallam. And it was the Prophet Sallallahu Alaihi Wasallam used to tell about this man, a man of **Jannah** [Paradise in Islam]. He's man of Paradise. And the companion's always asked him "Why you? What is so special about him?" So one of the companion started to spend a bit of time with him. And just to to see. "OK, this man's got something special, so, the man wouldn't [inaudible]. It wouldn't fast extra fast. He wouldn't do an extra prayer. So I saw no extra things like that." And basically, he asked him, said, "What is special about you?" And that man basically was famous. He had this habit of, basically, before to go to bed, he would forgive anyone who had wronged them.

Moral and Ethical Teaching

Zain's Father: I mean its it's a nice story. It teaches you forgiveness. And the problem, we have nowadays, the problem of rancor. We all have it regarding a friend, regarding parents or regarding a brother, sister, relative or colleagues at work. So, sometimes we get a bit of a hard feeling or rancour with someone, but sometimes the reason is actually silly. So it's something to remind each other, myself the first how to basically, you know, "OK, let's go. It's alright. It is just a small matter." Or because sometimes the matter is very small, so it's completely useless too.

Archival Citation

Zain's Father. (2025). Sufi Story #24: Abu Damdam and the Man of Paradise. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #25 - Al-Ghazali and the Journey of Spiritual Purification

Storyteller

Father of Zain, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Imam Al-Ghazali; Khalwa; Spiritual Retreat; Seclusion; Hajj; Quds; Jerusalem; Masjid Al-Aqsa; Purification of The Heart; Nafs; Intergenerational Storytelling; Islamic Stories.

Story

Zain’s Father: I mean that story of of Gazzali was it's when he went to kind of **Khalwa** [spiritual retreat and seclusion for worship and contemplation]. He went he left Persia and he went for **Hajj** [The pilgrimage to Mecca] and he went into kind of seclusion hiding himself, because he was basically looking for is inner kind of looking, for basically purifying his heart. And there's a story of him of living in Quds in Jerusalem and cleaning **Masjid Al-Aqsa** [the sacred mosque in Jerusalem and the first qiblah of Muslims]. No one knew it was Gazzali at that time. Like 10 years before that, he was the man that people, thousands of people who go on the same on the **minbar** [the pulpit in a mosque from which the khutbah is delivered] to listen to his **dars** [religious lesson, teaching] something. And then you want to so that story is. It's a story of basically on the **nafs** [self, ego].

Archival Citation

Zain’s Father. (2025). Sufi Story #25: Al-Ghazali and the Journey of Spiritual Purification. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #26 - Dua and Shukr for Nature

Storyteller

Father of Zain, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Shukr, Dhikr; Dua; Intergenerational Storytelling; Islamic Narratives.

Story

Zain’s Father: And the hadith from... There was Prophet Sallallahu Alaihi Wasallam spoke to his companion Kumarath and he said to him, “I’m going to teach you three things because I love you.” And he said, “I’m going to teach you this this dua and repeat it all the time.” And it’s a dua that I think most of Muslim repeats after each prayer. And it’s got concept of **Shukr** [Gratitude to Allah]. It is. “**Allāhumma a‘innī ‘alā dhikrika wa shukrika wa ḥusni ‘ibādatik**” [“O Allah, help me to remember You, to thank You, and to worship You in the best way”]. And so you see, the second one was **Shukrika**. So let me give you the opportunity make me from those who are grateful to you, and gratitude even. I mean, that’s why I would take it myself. I mean, maybe I’m much, but I think the fact of respecting environment is a part of gratitude towards what we are given to. Yeah. I mean, there’s a lot of hadith about, you know, we make Hadith rain, we make hadith for when even these winds, we make hadith. So these good things and bad things within it. But we make not hadith, so we make **Dua** [prayer to God] for the, duas about the rain, the rain for the wind and everything and I think we benefit from it. So I think it’s part of it.

Archival Citation

Zain’s Father. (2025). Sufi Story #26: Dua and Shukr for Nature. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #27 - The Story of the Four Men and Unity

Storyteller

Father of Zain, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Mawlana Rumi; Masnavi; Diversity; Unity; Intergenerational Storytelling.

Story

Zain's Father: There's this one. There's one nice story. It's basically an analogy on, basically we all going on the same direction and want the same thing basically in life. Aand it's from Mawlana. It's in English translated from Mawlana Rumi. It's the story of the Four Men. I don't know if you know the story of the Four Men. These four men were quite poor. They don't have much and someone gave them a bit of money. And one is Persian, the other one is Arabic, another one is Turkish, another one is Greek. They don't speak the same language. They have just a bit of money. They want to buy something, and the Persian one want to say, “oh, I want to buy some *angur*” and Arabs say, “I want to buy some *ainab*.” The Turkish say “I want to buy *üzüm*” and the Greek say, I think it's, I can't remember the word in Greek, “stafyli” or something like that. And basically the argument. They argue on that, and the man who gave them the money, who knows the four languages they say, “You actually want the same thing. You want grapes.” It's the word is grapes and they say. And basically it's an analogy of saying basically, we are all going to the same direction. Well, the same thing and it's an analogy in life. That's okay we all have different ways. But with the same direction.

Archival Citation

Zain's Father. (2025). Sufi Story #27: The Story of the Four Men and Unity. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Family 6: Nabil & His Mother

Story ID

Sufi Story #28 - The Prophet Muhammad and the Woman Who Threw Rubbish

Storyteller

Mother of Nabil, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment;

Story

Nabil’s Mother: I think probably my first one as when they were just so small. It was when the Prophet Peace to be upon Him, would pass an old woman's house and she would always throw garbage at him and, you know, she would do this. I think it was on a daily basis. And one day he didn't get garbage thrown at him. And rather than being pleased or being happy that, you know. “Oh. Today I'm okay. I'm clean,” he went and inquired about the woman to say if she was OK because she didn't do the act, and to find out that she wasn't well. And you know, to show the care and compassion of even when you're being wronged, you're actually looking out for someone. That just intrigued them [her children] so much, because you know, they were very much at home, were very much that's not clean.

Moral and Ethical Teaching

Nabil’s Mother: So cleanliness is a big thing in in Islam anyway. And then as you're raising children when they're so small, there's a lot around cleanliness. “Wash your hands and you know, don't touch that.” And you know, and then for them to hear that and kind of feel like what it would be. Feel like, you know, when you're passing and someone's throwing that. And I think as children, you're also more, a bit, you know, aware of when people call you names or people aren't very nice. So that really intrigued them.

Archival Citation

Nabil’s Mother. (2025). Sufi Story #28: The Prophet Muhammad and the Woman Who Threw Rubbish. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #29 - The Prophet Muhammad and Moderation in Eating

Storyteller

Mother of Nabil, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism;

Story

Nabil’s Mother: We'll talk about the wastage, and how islamically it's wrong and yeah, we would relate it with Prophet Peace be upon Him, and the manners of how he would eat and he would, you know; The thing is to leave it's 1/3 for food, 1/3 for water and 1/3 for for air for space to breathe. Don't fill your stomach up where you can't breathe. You know, eat in moderation.

Archival Citation

Nabil’s Mother. (2025). Sufi Story #29: The Prophet Muhammad and Moderation in Eating. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #30 - The Prophet Muhammad and the Weeping Tree

Storyteller

Mother of Nabil, 13-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism;

Story

Nabil’s Mother: And I remember telling them the story of when Prophet Peace be upon Him would lean against a tree. And when Prophet no longer leant there, the tree weeped, “but the Prophet does not leaning against me anymore.”

Moral and Ethical Teaching

Nabil’s Mother: So it was more of a these things have feelings. Trees have feelings, plants have feelings and we have to look after them just as we would, you know, humans.

Archival Citation

Nabil’s Mother. (2025). Sufi Story #30: The Prophet Muhammad and the Weeping Tree. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Family 7: Amina & Her Mother

Story ID

Sufi Story #31 - Prophet Musa and the Splitting of the Sea

Storyteller

Amina, 14-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Prophet Musa; Moses; Splitting of the Sea; Intergenerational Storytelling; Islamic Stories.

Context of Storytelling

Researcher: Who narrated this story to you?

Amina: I think I've learned it in my Islamic class. And probably I have read it in a book as well.
Story

Amina: I know the one with the sea was split up it. I know that story. Oh, it's like. There was, like the group of people who are under attack, so they had to migrate to somewhere else and the Prophet was with them and he, split the sea so they could pass through. And then after they passed the sea, the people who are following them went into the sea. But it closed on them and they drowned.

Moral and Ethical Teaching

Researcher: What was the story mean to you, Amina?

Amina: Just like shows how powerful Islam is.

Archival Citation

Amina. (2025). Sufi Story #31: Prophet Musa and the Splitting of the Sea. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Family 8: Tariq & His Mother

Story ID

Sufi Story #32 - Nasreddin Hodja and the Donkey

Storyteller

Mother of Tariq, 14-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism;

Context of Storytelling

Tariq’s Mother: It's because I bought a book of Nasreddin Hodja and and he just loved it, because there's a lot of humour in it and yeah, he just love it. But otherwise we went, oh, no, we went to a show six months ago where there was Sufi storytelling. (...) First of all you need to have the time you need to sit. It can be around the table for food or fun, yeah. Yes. So often we'd be, yeah. When we share something, we need to be there. Because yes, so bedtime 'cause. We are sitting and ready to be steady. So, yeah, apart from the food time and the everybody is there in their room.

Story

Tariq’s Mother: I remember that one. And there was another one where he [Nasreddin Hodja] was. Yes, he was caring about the donkey, so, it was about... Yes, this one was about people always talking about what you're doing. So, there was a donkey, a child, maybe his child and himself. And he put in child on the donkey and cross a first village. And they say, “Oh, look at that. They're not respecting the elderly! The child on the donkey and they let leave the older.” So Nasreddin Hodja said “Oh, yes, I understand that.” So he asked his boy to walk and he got on the donkey. And then when he crossed the second village, they were people were saying, “Oh, look at that. The man is on the donkey and he leave his child walking.” And then he said, OK. The third village, he decided both of them on the donkey. And then they said, “Oh, there he is. This man is really not caring about the donkey. The donkey is exhausted, having two people on.” Then on the 4th village, he was walking next to the donkey. I think this one was the last one. He, both of them were on the donkey, but the third village, when he decided to walk two of them walk next to the donkey. Oh, maybe that was the last one. I'm not sure. You can see that is wrong. and he walked next to it and the people say “Oh they are so stupid. They have a donkey and they don't use it.” And I think that was the last one, yeah.

Moral and Ethical Teaching

Tariq’s Mother: It's just that you have to do what you think is right. And not based on your action, on what people think is right. That's what they understand. And so, it is an important story to. And those children understand it. Yeah, it's quite straightforward to understand. And I think it was more than if you tell to, if you try to teach a lesson on that, without a story will be very difficult. “Oh, don't care about people what they say.” It's not really the lesson, but this is put into a context where you take all its sense. You don't need explanation. You can always get more from it, but you don't need it, because the story explaining it itself. But if you want to explain the moral without of putting it into a context would be very hard.

Archival Citation

Tariq’s Mother. (2025). Sufi Story #32: Nasreddin Hodja and the Donkey. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #33 - An Anecdote of Different Islamic Expressions

Storyteller

Mother of Tariq, 14-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Islamic humour; anecdote; Imam; Intergenerational Storytelling.

Story

Researcher: Can you tell me the last time you narrated a Sufi story linked to Islamic environmental ethics?

Tariq’s Mother: It was a funny one. It was in a mosque. I don't know if it's a story. It's more like a joke. But I think it's a joke. But they were saying that there's a three Imams. One Imam was Wahhabi Imam. The second Imam is just a normal imam like, we can say like every average human being, and the third imam was Tasawwuf, Sufism. And they are together. These three men. And they see a wonderful, beautiful woman passing in front. And so the first imam, that is Wahhabi, he said **Astaghfirullah** [I seek forgiveness from Allah]. The second, that is normal, said. No, we speak about the Tasawwuf one. When he saw the beautiful lady, he said **Masha’Allah** [what God has willed; an expression of appreciation or admiration]. And the third one, that is normal man said **Insha’Allah** [God willing]. Just so that's a joke. So, that again, it's just a joke.

Moral and Ethical Teaching

Tariq’s Mother: I think it's nice, because it's just a joke. But it enabled people to think about the difference between different religions, people that are a lot into religion, but are more fundamentalist. I don't know how to connect more Wahhabi, more literalist, and the one that is just Muslim, but don't go too much neither in Tasawwuf, neither, I will say, more Dunya. It's explained in a very simple way. And also it's related to ladies. So it's important to me probably and yeah, I don't know. Yeah.

Archival Citation

Tariq’s Mother. (2025). Sufi Story #33: An Anecdote of Different Islamic Expressions. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #34 - The Story of the Cloud and Greed

Storyteller

Tariq, 14-year-old boy

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Cloud; Greed; Waste; Food; Excessive Consumption; Moderation; Environmental ethics; Intergenerational Storytelling.

Context of Storytelling

Researcher: Was this story shared with you in that event that you were mentioning?

Tariq: Yeah, it was. It was in the Dihkr [remembrance of Allah] and yeah. I think it was like two Storytellers.

Story

Tariq: I have been to one like 5 months ago about the storytelling Oh, I remember one of them. And it was like getting... They were taking to eat. They'll take the cloud, take pieces of the cloud to eat, and then people were like greedy and stuff. And they took large chunks. And so when there was, like, I can't remember, really, the ending that well. But like, at the end, I think it showed like how greedy, like comes up. Oh, like and there was huge chunks of waste of cloud pieces on the ground. And I remember that yeah.

Moral and Ethical Teaching

Researcher: And what does this story mean to you?

Tariq: Means, people thought that they needed large things to like, make them happy, but in the end it just got thrown away. And like, you don't need big things.

Archival Citation

Tariq. (2025). Sufi Story #34: The Story of the Cloud and Greed. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Family 9: Fatima & Her Mother

Story ID

Sufi Story #35 - Story of Bahlul, the Onions and Cotton

Storyteller

Mother of Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Bahlul; Wise Fool; Sufi humour; Intergenerational Storytelling.

Story

Fatima’s Mother: The story I'm often thinking about, it was the story of Bahlul and the onions and the cotton wool. Do you know about this story? So Bahlul is one of these wise fool characters, I think. As somebody approached him and said, “oh, Wise Bahlul, what shall I trade in this year?” And he said, you should trade in cotton or cotton wool, cotton or something like that. I can't actually remember the specifics. It was really about... One year he was approached as a wise person and he gave really good advice and the next year he was approached “Oh Idiot Bahlul. What should I trade in this year?” And he gave advice to match the way he was approached. There was one that I'm sure one of it was cotton. One of it was onions. That's all I remember. And one of them was a disaster, the one that he was asked to be, as you know, addressed as a Fool. And the other one was Brilliant. So I think the onions was a good one.

Moral and Ethical Teaching

Fatima’s Mother: But to me it's about how you value people, isn't it? How we perceive people, how we value them, how we respond to the way we are perceived and treated. There's quite a lot of depth in that.

Archival Citation

Fatima’s Mother. (2025). Sufi Story #35: Story of Bahlul, the Onions and Cotton. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #36 - Story of Karbala

Storyteller

Mother of Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Hussain ibn Ali; Hasan ibn Ali; Ahl al-Bayt; Battle of Karbala; Intergenerational Storytelling; Islamic Stories.

Story

Fatima's Mother: The Prophet, Peace be upon him. He had two grandsons, Hassan and Hussain. So I'm very much part of the tradition that honours that **Ahl al-Bayt** [the family and household of the Prophet Muhammad]. And in the Sufi tradition, obviously, who would not honour that Ahl al-Bayt? So at the time, after the Prophet, there was obviously... The Prophet had recognised that his family obviously carried so much wisdom and that they were the guardians of his message. But then you had a separate elected rulership. And this became difficult. However, people always recognise that the spiritual leadership who could be better to guide spiritually than the family of the Prophet himself. So a treaty was made, but the leadership was becoming further and further from what the Prophet had taught, from the rules in the Qur'an and **Hadith** [a report of the Prophet Muhammad's sayings, actions, or teachings], and by the time of the older grandsons a treaty was made. Hassan Alaihi-salam made a treaty with the then ruler. However, the treaty was broken by that ruler's son, Yazid, Yazid ibn Mu'awiya then wanted, so they they had agreed to leave each other alone. I'm not very well-versed with the terms of that, so I wouldn't want to say anything that's incorrect, however, I think there was some agreement basically that the spiritually they would not be trap challenged. They'll be left to do what they need to do and they would not interfere with the relationship, as far as I understand it. However, when the Yazid came to the throne, he then wanted the allegiance of the prophet's grandson, spiritual allegiance and he said "someone like me can never give allegiance to the likes of you," because he was openly, flagrantly violating, you know, he would drink. You know, there's no **Salat** [the ritual prayer in Islam], all of that stuff was finished in his court. Flagrant violation. So of course, the grandson of Prophet could not give his spiritual allegiance to such a ruler. This was in Medina, where family were living after the Prophet. And he said, "I will never give allegiance likes of you." So then. Eventually, he said. "Look, I will leave here if you want. You don't need to. Don't commit the crime of taking my life and of the Prophet. But you know, do what you like. Leave my lives out of it. I will even leave here if you want to. And he left. He went to **Hajj** [the pilgrimage to Mecca]. From there, he realised that people are there concealed in the harem who are there to kill him. So he left. His Hajj, he turned his Hajj into **Umra** [an optional Islamic pilgrimage to Mecca]. He left it on the sacred mosque to be violated. And he. People had written to him from Iraq, from Kufa. Yeah. Just said, "Please, Imam, come and lead us. We want to follow. We want to learn from you." So he sent off with his family and close companions towards this place and half... On the way that he was intercepted at a place called Kabbalah by the Army of Yazid. And Yazid's thing was: "Your allegiance or your life." He said, "You can't have my allegiance. I'm prepared to give my life, but, you are not going to have my allegiance." And there was the battle on the 10th of **Muharram** [the first month of the Islamic lunar calendar] that took place between the family of Hussain Alaihi-salam. He has, including himself, 72 companions that encountered somebody. You know the eldest was seven 70s or 80s, an elderly companion. The youngest was his own son, who was six months old who all martyred on the plains of Karbala by the army of Yazid, which was counted in the thousands, even the commander of that army came over the night before to ask for forgiveness from Hussein to say "I've done wrong and you know I'm your. I'm a criminal in the eyes of God. Will you forgive?" And he forgave him.

So, but they were deprived for three days and nights before the battle. Their access to the river was denied, so they were denied of food and water, and they had to fight this battle hungry and thirsty. And obviously Hussein Alahissalam, all his family and companions. I won't forgive you if you, they're. They're only after me, so you can leave me and let them take me.” and they said “we'll never leave you.” So they all gave their lives to defend him, and one by one, and then in the end, he was martyred. So it's such love of the, it's a very very deep connection. This story. I suppose this is the biggest when you talk about Sufi stories. This is the story that we commemorate every year when Muharram comes around, the lessons from it are so, so numerous, so manifolds, so deep. All the relationships of the family, you know. The Prophet Sallallahu Alaihi Wasallam's sisters were there. His daughters were there. His sons were there, his brothers, friends, cousins, nephews.

Moral and Ethical Teaching

Fatima's Mother: So we have all of those relationships. There is very much a story of love, love for the Prophet, love for the family of prophet, love for God, and joyfully living up to your principles, you know, no matter what. So I guess this is the. If you get to it, the deepest story. Apart from the other stories that we know of, the life of the Prophet and his other companions and so. Yeah, the lessons from there, where anything that gets then tied to this story. Like the, you know, the scholar who made that connection with wasting water. And you can never forget that.

Archival Citation

Fatima's Mother. (2025). Sufi Story #36: Story of Karbala. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #37 - Sunnah on Planting a Seedling

Storyteller

Mother of Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Planting; Seedling; Islamic Environmental Ethics; Care For Nature; Stewardship; Care For Creation; Intergenerational Storytelling; Islamic Stories.

Story

Fatima’s Mother: For me, it's something I can never then bypass, you know, and the Prophet taught us. The Prophet said “If you have a seedling, even if it's the end of time or if it lives at the end of the world, or if you're about to die, plant the seedling.” You know so. There's a whole treasuring of nature.

Moral and Ethical Teaching

Fatima’s Mother: These stories are very alive for us, because we hear them and they keep that connection between us and the Prophet, us and our faith. So absolutely without these, without these, we would be lost. We wouldn't have this strong connection that we have.

Archival Citation

Fatima’s Mother. (2025). Sufi Story #37: Sunnah on Planting a Seedling. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #38 - Prophet Ibrahim and the Birds

Storyteller

Mother of Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Birds; Intergenerational Storytelling; Islamic Stories.

Story

Fatima’s Mother: Obviously we've got all these Quran stories in the house. The prophet was told about these birds and they get dismembered and the parts get put on four different hills or something like that. And they have come back to life. I can't remember the specifics.

Archival Citation

Fatima’s Mother. (2025). Sufi Story #38: Prophet Ibrahim and the Birds. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #39 - Karbala and the Ethics of Water Conservation

Storyteller

Mother of Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Imam Hussein; Karbala; wudu; water conservation; Islamic environmental ethics; Intergenerational Storytelling; Islamic Stories.

Story

Fatima’s Mother: The story of the grandson of the Prophet. I don't know if you're how familiar you are with the story of Hussein Al Assalam and Karbala and how they were deprived of water before this battle that they had to fight. And he said: “Anyone who claims to be follower of the Prophet and the grandson of the Prophet. Who is, and you waste, you leave the tap running during your **wuduu** [ritual ablution performed before prayer]. You know, how can we reconcile these two things? Because obviously you wasted water. You're always encouraged to give somebody water. If somebody asks you for water, it's always a great reward to give somebody water. And that landed for me.

Moral and Ethical Teaching

Fatima’s Mother: So clearly, you know. So even as an adult, for me, there's a very clear link between my faith and my respect for water and natural resources. You know, you can't waste water. You can't just leave the tap running while you're making wuduu. You turn it on and off, you know. For me personally, it's very [important]. And I'm, because I love nature so much. So it's all very intertwined with my understanding of [environment].

Archival Citation

Fatima’s Mother. (2025). Sufi Story #39: Karbala and the Ethics of Water Conservation. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #40 - The Story of the Date Stones

Storyteller

Mother of Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Islamic Humour; Date Stones; Intergenerational Storytelling; Islamic Stories.

Story

Fatima's Mother: The stories of the, you know, the Prophet and Ali Alahissalam eating dates and the Prophet put all his date stones on the plate, the dish in front of Ali Alahissalam. And at the end he teased him, and said, "Look how many you have eaten." And he said, "oh, at least I haven't eaten the stones like you!" You know? So he was just like.

Archival Citation

Fatima's Mother. (2025). Sufi Story #40: The Story of the Date Stones. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #41 - The Story of the Date Stones

Storyteller

Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Islamic Humour; Date Stones; Intergenerational Storytelling; Islamic Stories.

Context of Storytelling

Fatima: Yeah, I was at home with my, with my mom, like my mom tells me lots of stories.

Story

Fatima: The story about the most I remember is that he [Muawiyah ibn Abi Sufyan] kept on he putting his stones on him on Ali’s plate. And he said, “oh, look, you've eaten how many dates you've eaten.” (...) Yeah, they were eating dates together and he put the stones on his plate and he said he was teasing him, saying, look, how many dates he's eaten. And then Imam Ali said “Look you’ve eaten, but yeah, but you're obviously more greedy because you ate the stones as well as the dates.” He had none on his plate.

Moral and Ethical Teaching

Researcher: And how about the story? What does the story mean to you?

Fatima: How you can still redeem yourself even if you committed a sin.

Archival Citation

Fatima. (2025). Sufi Story #41: The Story of the Date Stones. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #42 - The Wise Princesses and the Story of the Well

Storyteller

Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Water Pollution; Islamic environmental ethics; Intergenerational Storytelling.

Story

Fatima: It is quite a few stories about came through environment. There's one where this man, one of the seven Wise Princesses stories, a story within a story. Within another story. Basically this man he comes to this well and he says I'm going to take a bath here and the man, the other, his companion said "That's not fair. People have to drink from this water and you're dirtying it." But he did it anyway and it became, he didn't realise that it was so deep that he just drowned. And he caused his own death.

Moral and Ethical Teaching

Fatima: Like, bad things will just come around by fate, if you don't care for the place that you live in. And like, the environment is a big part of our lives, because we can't just completely change everything. (...) Well, the Prophet and their Imams always taught us to to like, care for the environment. They always had plants like in in Medina. I think there's like places where dates that the Prophet planted himself are. And like when people bring dates back like, people keep them when they they stay forever. Like they barely ever go mouldy. And they're meant to be really healing like. For like very bad cases, they can heal.

Archival Citation

Fatima. (2025). Sufi Story #42: The Wise Princesses and the Story of the Well. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #43 - The Story of the Man and the Fruit Trees

Storyteller

Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Islamic environmental ethics; Intergenerational Storytelling.

Story

Fatima: I think there was another one where a man planted all these trees with fruit on them and then I think. Actually, I don't remember very clearly, but he planted all these fruit trees and they blossomed. But, one of his trials and sufferings, because he did something bad in his life. Was that his garden was destroyed and he didn't have crops, and his fruit trees were gone, and he had a year of hardship and he had to make up for his sins. (...) Like I think he was taking care of somebody else's crops for a while and then he didn't, he just neglected it. And then what happened to their crops happened to his and he had to suffer what they suffered.

Moral and Ethical Teaching

Fatima: Well, you get what you gave. And you can't really survive without anything from the environment, like we say. Oh, we have fast food now. Fries. They're made of processed stuff. But like, originally it came from a potato. If there's no potato plants, you can't have fast food, eat bread, wheat, burgers. Like new food, people think that it's fine, it's fake anyways. The people that already know that it's bad for you. So it's like fake, but it does matter.

Archival Citation

Fatima. (2025). Sufi Story #43: The Story of the Man and the Fruit Trees. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #44 - Mulla Nasreddin and the Gold and Silver Coins

Storyteller

Fatima, 11-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Wisdom; Anecdote; Sufi Humour; Intergenerational Storytelling; Sufi Stories.

Story

Fatima: Oh, there was this other one where I don't really think it is. Sufi-ish, but it's from the Sufi storybook of this of Mawlana Nasreddin. He was begging outside the shop and this man says he wanted because he'd heard about Mawlana's being smart. So, he said. So he offered him a gold coin and a silver coin. Silver coin was bigger than a gold coin, but the gold coin was worth 10 times more than the other coin, and he went to see how smart he was, and he picked the silver coin. And then he said. And then he laughed at him and he said he just laughed at him because it was worth more and he didn't pick it. But then he showed the trick in front of all his friends and everybody else tricked him. And at the end, his friend said. "I'm sick and tired of everybody laughing at you. Next time, pick the gold coin because it's worth 10 times more." And he said "no because then people would stop doing the trick on me and I would stop getting more and I would stop getting money."

Moral and Ethical Teaching

Fatima: It's funny. And it also shows you that he thought about it without just like doing this, because you have to think about everything you do before you do it. Otherwise it doesn't help you and it doesn't help other people.

Archival Citation

Fatima. (2025). Sufi Story #44: Mulla Nasreddin and the Gold and Silver Coins. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Family 10: Yasmin & Her Mother

Story ID

Sufi Story #45 - Abdul Qadir Jilani and Caring for the Poor

Storyteller

Mother of Yasmin, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Shaykh Abdul Qadir Jilani; Feeding the Poor; Caring for the Poor; Intergenerational Storytelling; Islamic Narratives.

Context of Storytelling

Yasmin’s Mother: So we've been to Baghdad. So [her daughter] has actually joined me. She went to Baghdad, you know, to the shrine of Shaykh Abdul Qadir Jilani. Then. So she was six at the time. And even though, you know, she has, we've gone in a regular holidays. She often says that's her best holiday, one of the best holidays, best experiences. So we tend to speak about, Abdulqadir Jilani, we kind of talk and remember that experience. You know we bring it to life again.

Story

Yasmin’s Mother: I think what we talked from that and what is she also took from that [the trip to Baghdad] is the fact that Abdulqadir Jilani fed the poor. And this is still going on, isn't it? 800 years later, very much that feeding the poor, how important, is to look after the poor, to feed them. And whilst we were there, we got to go into the kitchens and see the food being prepared, you know, feeding the poor. So rather than I'd say poems or sayings, I think it's just discussing that aspect of the Shaykh's life. You know something he started 800 years ago. It’s still continuing. And not only that how important it is to look after others, and feed the poor feed the guests. So I think that's we do discuss quite often.

Archival Citation

Yasmin’s Mother. (2025). Sufi Story #45: Abdul Qadir Jilani and Caring for the Poor. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #46 - Fatima al-Zahra and Her Generosity

Storyteller

Mother of Yasmin, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Fatima al-Zahra; Sayyida Fatima; Compassion; Women in Islam; Intergenerational Storytelling; Islamic Narratives.

Context of Storytelling

Yasmin's Mother: I tend to speak about the Prophet, his family a lot. For example, it was the prophets, daughters. But, you know, when she passed away, that was a few weeks ago. So we were reflecting on her life not just with Yasmin, with it was Yasmin's friends and a few of my friends. And we were just reflecting on her life. And then what values they had. And what they did, the sacrifices that they made.

Story

Yasmin's Mother: So, for example, the daughter Fatima al-Zahra, that she was the prophet's youngest daughter. And she was born at a time where the Prophet was obviously preaching Islam, but obviously, people weren't listening to him. He was going through a lot of hardship. And then it was her journey, you know, obviously the Prophet had it hard anyway, he brought the message. It was he was struggling, you know, getting that message across with the people. But as a child, what she went through, she was a massive support to the Prophet, to her father. You know, we hear that, she must have been about five or six years old when the Prophet was, I think, reading **Sala** [a religious announcement recited from mosques, often consisting of prayers and blessings upon the Prophet Muhammad] at the Kaba, and I can't remember who it was. Obviously, you know, I can't remember the name now just to provoke the Prophet or belittle him. They threw, I think the intestines of a camel on top of the Prophet and as a child, she obviously went over to the Prophet. She actually cleaned the Prophet. She got really distressed. I mean, there was many examples of her life. She was there.

She was there for the Prophet and they refer to her, as the Prophet referred to as The Mother. Maybe for one of her titles is The Mother of the Prophet, because she looked after the Prophet so much and her journey was, it started from a young age from being about 4-5 years old throughout the rest of her life, she supported all his mission. When they went to war, apparently. You know, the women used to join, nurse them when the people. And then he's get injured in the battles. Just our own personal journey where, you know, she had lost her mother. She had lost her sisters. And the struggles that she went through, she married Imam Ali Islam. Obviously at the time he wasn't very wealthy and they say that... There's tales that she used to fast a lot, and they didn't really have much to eat, you know, some days they only had, a few days or they only had, you know, a flower. And this story, the stories where they were about to open their fast, would somebody would knock on the door. And what she would do is even though her children had been fasting all day, they were younger at the time she was. And they say she was that generous. She would keep that food away and actually and then just have a glass of water, give water to her children and break their fast with water. So generosity. Just, you know, just amazing characters, you know who gave up so much their wealth, their time, their everything in order to, you know, to be for their religion.

Archival Citation

Yasmin’s Mother. (2025). Sufi Story #46: Fatima al-Zahra and Her Generosity. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #47 - Abdul Qadir Jilani and His Service to the Poor

Storyteller

Yasmin, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Shaykh Abdul Qadir Jilani; Qadiriyya; Qadiri Tariqa; Spiritual Retreat; Khalwa; Seclusion; Charity; Caring for the Poor; Intergenerational Storytelling; Islamic Narratives.

Context of Storytelling

Yasmin: I think as in 2019, because we went to Bagdad in 2019, so then.

Story

Yasmin: I remember a story about Shaykh Jilani. The one that because I visited Baghdad and I went there and it was just a story about how he used to be really close to Allah and. For, I think I believe, for the past 800 years or something in Baghdad, they've been giving out food to people who are like less fortunate, like for the sake of Allah and everything.

(...)

Going back to, you know, Abdul Qadir Jilani, what his journey was, how he started off. He didn't have any followers. They say, apparently he spent a lot of time in the jungles, you know, not eating anything. Living off leafs. He didn't have any food. The seclusions that he did; he did many many seclusions and that was all about just going within, wasn't it? Fighting that ego. Gaining that closeness to the Prophet, gaining that closeness to Allah, breaking that ego. And then eventually, after all these trials and tribulations, eventually he went back into Baghdad and that's where he started attracting people and teaching people. And by the end of his life, I think he had hundreds and thousands of murids, didn't he? And. Yeah, and that Jilani Tarika now, even now to this day, 800 years later, it's going strong. (...) He was very much into feeding the poor. He said even one morsel of food that you give to a poor is worth more than the prays that we do. That's how happy God gets when we feed others. And it's just inspiring, just him and many others. Their journeys, how they started off and how they ended. And now 800 years later, still at that, his place, they provide food to hundreds and hundreds of people daily.

Moral and Ethical Teaching

Yasmin: Well, it makes me feel quite happy, because I know that, in my religion, like in Islam, people, like believe that it's like, there's a misconception that it's not a good religion, but it actually is. And it shows that like Muslims are probably the most caring out of them on a moral end.

Archival Citation

Yasmin. (2025). Sufi Story #47: Abdul Qadir Jilani and His Service to the Poor. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Family 11: Huda & Her Mother

Story ID

Sufi Story #48 - The Prophet Muhammad and the Person who Placed Intestines on Him

Storyteller

Mother of Huda, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Hardship; Ease; Faith; Intergenerational Storytelling; Islamic Narratives.

Context of Storytelling

Huda’s Mother: Usually, we try and do it before bedtime. Because that's the time that we're all sort of, well, at home, you know, I always say like “Brush your teeth, get your pyjamas on and we'll just have a wee 15 minute, 20 minute sort of story before you go to your bed.” And I always think going to bed should be a nice... You just go calm or something, you've read. And I usually tell them, they have been busy around and I say, you know, “Just read **salawat** [prayers of blessing upon the Prophet Muhammad] before you go to your bed, for protection.” And I always tell them to read their Ayat Al-Kursi [a Qur’anic verse affirming Allah’s protection], and **Surah** [a chapter of the Qur’an] of Falak and Nas, before they go to their bed. I said, you know, all these are like feels, like protection for you.

Story

Huda’s Mother: Probably the one that comes to mind is the one when they went, the Prophet Sallallahu Alaihi Wasallam went through a lot of hardship to spread the message and people were very cruel and through, you know, someone had, some of the baddies had picked up the guts and intestines of animals and while the Prophet Sallallahu Alaihi Wasallam was praying, threw it on to the Prophet. And he never got angry, you know, he continued praying. He was still composed and then his daughter had heard about it. She ran and was very upset and helped him, and cleared the mess up from him. But again, he would console her, even though he had been through all that, and he would console her. And I always say to the girls, “Yes, you go through hardship, but there's always ease that comes with it. And you have faith. Although it's hard, but if you always have faith. It's natural to get angry and lash out and we all do it.” But these are the kind of stories if you read them regularly, inshallah, they kind of make an impact on you.

Archival Citation

Huda’s Mother. (2025). Sufi Story #48. The Prophet Muhammad and the Person who Placed Intestines on Him. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #49 -Listen to Your Heart

Storyteller

Mother of Huda, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Rumi; Heart; Instincts; Intergenerational Storytelling; Sufi Stories.

Story

Huda’s Mother: The one I use frequently is “Always listen to your heart. It will never lead you astray, but your mind might.” And I think that was Jalal ad-Din Rumi that said that. And that sticks. And I always say to the girls, “Just dig deep. If it doesn't feel right, then it's not right. Go with your instincts.” Yeah, that's usually my mantra.

Archival Citation

Huda’s Mother. (2025). Sufi Story #49: Listen to Your Heart. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #50 -War and Faith

Storyteller

Mother of Huda, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Belief; Faith; Judgment; Islamic Ethics; Intergenerational Storytelling; Islamic Stories.

Story

Huda’s Mother: Any other stories? There's one story with one of the... I always forget details. It's during one of the battles of either **Badr** or **Uhud** [two major battles during the Prophet Muhammad’s lifetime] or one of the battles and one of the companions killed one of the enemy. And I always remember the story was that the Prophet Sallallahu Alaihi Wasallam said, was so angry, “Why did you kill him? Why did you kill him?” You know, and he said, “Oh, he was like a **kafir** [a person who does not accept Islamic beliefs or rejects the guidance of God]” and he says, “What, how do you know? What did you see inside his heart?” And I was just like, “Whoa.” That's. So that, again, that's always, don't judge people. You just don't know what's inside their heart. And, you know, people say around “kafir this, kafir that”. You don't know what's inside. You just don't know. And again, there's another one. You know, someone might appear as a bad person or doing bad things.

Archival Citation

Huda’s Mother. (2025). Sufi Story #50: War and Faith. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #51 - The Deed No One Saw

Storyteller

Mother of Huda, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Respect; Care for Animals; Intergenerational Storytelling; Islamic Stories.

Story

Huda's Mother: There's a story of the... I don't know if I can say it on this. Can I say it? The prostitute who obviously, people frowned upon it, etcetera, and but she... There was a stray dog and she fed the stray dog, gave water to the stray dog, and I think it was Hazrati Jalal al-Din Rumi said, or one of the Saints stories, said that, you know, "She's got a place in paradise." And people said, "How can she have a place in paradise because of what her she does?" And he said, "She was sincerely kind to one of Allah's creation, the dog." And so, and again, that takes you back to respecting, is your intention and respecting. And so you don't know, there might be an act that Allah loves so much in someone that might appear outwardly doing bad things, but it's not our place to judge them.

Archival Citation

Huda's Mother. (2025). Sufi Story #51: The Deed No One Saw. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #52 -The Elephants and The Birds on the Way to Mecca

Storyteller

Huda, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Elephants; Birds; Intruders; Mecca; Intergenerational Storytelling; Islamic Stories.

Story

Huda: Yeah, let me think. The Prophets. They went, it was like, I don't know, I've heard it a lot, but there was like a different variation. They all went to Mecca and then the elephants or something. Yeah, the elephants trampled on the intruders. And then the birds drop stones on them.

Researcher: The birds drop stones on them. Why?

Huda: Because they were trying to get into Mecca. (...) There was like intruders and they were trying to get to the **Kaaba** [the sacred structure in the Great Mosque of Mecca and the direction of prayer for Muslims] and then the elephants that they were riding to get in, like, stopped cooperating. And then, because like, Allah made them stop.

Moral and Ethical Teaching

Huda: Just helps me see what's right from wrong, I guess. Yeah, I think that was the moral.

Archival Citation

Huda. (2025). Sufi Story #52: The Elephants and the Birds on the Way to Mecca. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #53 -The Sultan and The Lamp

Storyteller

Huda, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Sincerity; Reward; Reciprocity; Intergenerational Storytelling; Sufi Narratives.

Story

Huda: It was about, there was this person and he had a lamp and he went to a palace and gave the Sultan the lamp, and the Sultan gave him so much money. And then the person who gave the lamp, went back to the city and sat with all the money. And then another person from the city went and was like, oh, I'm going to give them something that they really like. So, he gave them sandals. And then the sultan was like, I don't know how to repay you. So, he gave him the lamp, because he thought it was like so valuable. But it wasn't because it just came from the same city.

Moral and Ethical Teaching

Huda: It means... Like, because the person, the second person wasn't trying to give the stuff for the goodness of his heart. He was just giving it to Sultan for loads of money. He just got what he deserved. He didn't get loads of money, he just got a lamp.

Researcher: How does this story help you in your life?

Huda: Just do things, not for to get something back.

Archival Citation

Huda. (2025). Sufi Story #53: The Sultan and the Lamp. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #54 -The Story of Zamzam Water

Storyteller

Huda, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism; Environment; Safa and Marwa; Zamzam Water; Intergenerational Storytelling; Islamic Stories.

Story

Huda: When Hazrati Aisha went... Well, I think it was Aisha went between **Safa** and **Marwa** [two hills in Mecca between which pilgrims walk during Hajj and ‘Umrah], because it was too hot, I guess. And then the **zamzam** water [sacred water from the Zamzam well in Mecca] came when Ismail, like, kick the ground, so I guess it is environment.

Moral and Ethical Teaching

Huda: Keep going until you find something.

Archival Citation

Huda. (2025). Sufi Story #54: The Story of Zamzam Water. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Story ID

Sufi Story #55 -Prophet Musa and the Splitting of the Sea

Storyteller

Huda, 13-year-old girl

Date of Collection

2025

Place of Collection

United Kingdom

Keywords

Sufism;

Story

Huda: Was not when the Prophet was trying to... Oh yeah, Moses, when he parted the seas.

Researcher: Do you remember the story?

Huda: Yeah, I think so. So, the Sultan didn't want to have like boys born, so he was like getting rid of them all. So then Moses got floated in a basket, like down a lake or like a river, and then he got picked up by a woman. and then she raised him and then he like, and I don't really remember what happened, but then at the end he, like, formed a community and then, like, guided them all and parted to the Red Sea and then closed it when the other, when the people came, the guards came.

Moral and Ethical Teaching

Huda: It means, like, even if people try and get rid of you, you can still like, become, like, help people and become like a hero in their eyes, I guess.

Researcher: Yeah, and how does this story help you?

Huda: It helps me,

Like, if people are trying to annoy me, then, I know that doesn't mean anything.

Archival Citation

Huda. (2025). Sufi Story #55: Prophet Musa and the Splitting of the Sea. In H. E. Üzümcü (Curator), *The Family Archive of Sufi Narratives*. UK Data Archive ReShare Repository. [Include here the DOI assigned upon deposit].

Glossary

Concept	Description
Adkahr	Prayers and phrases recited in remembrance of Allah
Ahl al-Bayt	The family and household of the Prophet Muhammad.
Al-hamdulillah	Praise and thanks be to Allah
Al’Isra	Prophet Muhammad’s night journey from Mecca to Jerusalem
Allāhumma a‘innī ‘alā dhikrika wa shukrika wa ḥusni ‘ibādatik	“O Allah, help me to remember You, to thank You, and to worship You in the best way”.
Astaghfirullah	I seek forgiveness from Allah
Ayah	A verse of the Qur’an
Ayat Al-Kursi	A Qur’anic verse affirming Allah’s protection
Buraq	The celestial creature said to have carried the Prophet Muhammad during the Night Journey
Dars	Religious lesson, teaching
Dikhr	Remembrance of Allah
Dua	Prayer to God
Hadith	A report of the Prophet Muhammad’s sayings, actions, or teachings
Hajj	The pilgrimage to Mecca
Insha’Allah	God willing.
Jannah	Paradise in Islam
Jummuah	Friday prayer
Kaaba	The sacred structure in the Great Mosque of Mecca and the direction of prayer for Muslims
Kafir	A person who does not accept Islamic beliefs or rejects the guidance of God
Khalwa	Spiritual retreat and seclusion for worship and contemplation
Madrasa	An Islamic school
Masjid Al-Aqsa	The sacred mosque in Jerusalem and the first qiblah of Muslims
Masha’Allah	What God has willed; an expression of appreciation or admiration.
Mawlid	A regular communal Islamic gathering
Miharab	A niche in a mosque indicating the direction of prayer
Minbar	The pulpit in a mosque from which the khutbah is delivered
Miraj	Prophet Muhammad’s ascension through the heavens
Muharram	The first month of the Islamic lunar calendar
Nafs	The self or ego
Nebi	Prophet
Qadi	A judge in an Islamic court

Concept	Description
Qahwa	Coffee
Rabi' Al-Awwal	The third month of the Islamic calendar, in which the Prophet Muhammad was born
Safa and Marwa	Two hills in Mecca between which pilgrims walk during Hajj and 'Umrah
Sahaba	The companions of the Prophet Muhammad
Sala	A religious announcement recited from mosques, often consisting of prayers and blessings upon the Prophet Muhammad
Salam	Peace, Greetings
Salat	The ritual prayer in Islam
Salawat	Prayers of blessing upon the Prophet Muhammad
Sallallahu Alaihi Wasallam	Peace and blessings be upon him
Sajdah	Prostration before Allah in Islamic prayer
Shaykh	A spiritual master in Sufism, Islamic scholar
Sheitan	Satan or devil
Shukr	Gratitude to Allah
Shuyukh	Plural of Shaykh; spiritual masters in Sufism, Islamic scholars
Sirah	The recorded biography of the Prophet Muhammad
Surah	A chapter of the Qur'an
Uhud and Badir	Two major battles during the Prophet Muhammad's lifetime
Umra	An optional Islamic pilgrimage to Mecca
Wuduu	Ritual ablution performed before prayer
Zamzam	Sacred water from the Zamzam well in Mecca