

The Effectiveness of the Quranic Story in the Behavioral Education of Children: The story of Abraham the Friend of Allah Almighty as a Model

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Abstract

The present study is concerned with the Qur'anic story and its role in the behavioral education of children as inspired by the story of Abraham, peace be upon him. Thus, it aimed to identify the behavioral and educational aspects in the story of Abraham, peace be upon him, and try to adapt it in the field of children education. It also aimed to conclude the most important educational and psychological applications derived from this story. Furthermore, the importance of the present study is derived from the importance of the story itself at the behavioral, social, and educational levels in addition to the importance of the parental role in the behavioral education. Besides, it is important because of its concentration on the son's speech to his father and all what it includes such as pity, compassion, and mercy at the beginning of every verse (O my father) to ask for his sympathy despite his father's harsh response "if you do not desist, I will stone you" and "leave me for a long time". However, Abraham, peace be upon him, was great and continued in his righteousness to his father. He also prayed for Allah Almighty to forgive him hope, "Peace be upon you father, I will ask forgiveness for you as Allah Almighty have been kind to me". At the end, the present study concluded that the Qur'anic story with its psychological and educational implications for parental treatment, even if this father is not merciful or believer, i.e. cruel or unbeliever confirms the importance for his son to treat him kindly, especially if his is old.

Introduction

The story is one of the oldest educational means used to prepare young people. It has been used in education throughout human eras. Educators and psychologists have agreed on the fact that the narrative method is the best way, through which educators present whatever they like to children, whether religious and moral values or behavioral or social directives. It occupies the first place in children's literature. Most studies have approved that it is the most common among children. It has the ability to attract their attention as they read or listen to it eagerly. They follow its events with joy, concentration, and emotion, and they engage and feel sympathy with its heroes. Its effect remains on them for a long time.

The relationship of the Arab child with the story is not new. Arab heritage is full of many stories that can be narrated to children. Grandmothers, at all times, when they tried to amuse and entertain their grandchildren, they told them stories, whether imaginary or realistic and so they were called the narrating grandmothers. With regard to education in Islam, it is very important to understand its opinion regarding the story use in children upbringing and whether the story use suits the Muslim child upbringing [1].

Islam does not ignore the story as an educational means. Muslims realized its magical effect on the hearts. Therefore, they used it as a means of education and assessment. All kinds of stories whether historical realistic story that is intended for its places, people, and incidents or the realistic story that presents a model of a human condition of real persons or anyone where that model is represented.

The acting story that does not have a reality in itself can happen at any time in any era. Through the story, virtues, values ideals and good conduct can be inculcated in children minds and souls. Thus, the story becomes a valid means for a Muslim child upbringing, but where can children stories be found?

Children's books should not resort to Western models that are strange to us and incompatible with our religion and our values. Rather, they should be taken from the Islamic models. Stories of the Holy Qur'an include a rich teaching material for children that can be narrated to them in a simple way. In addition, the biography of Prophet Mohamed (Peace be upon him) the actions of his companions, caliphs and Muslim travelers are full of models that are enough to stop borrowing ideas from Walt Disney or the writings of others of the traders of children literature.

If we have a close look at the stories of the Holy Qur'an, we will find what achieves the goals of Islamic education of all its spiritual, moral, social, economic, political and scientific aspects...etc. besides, the Qur'anic story is distinguished by the stability of narrated actions, greatness of the miraculous performance, the unbeatable style, in addition to the clear result or theme. In addition, the biography of Prophet Mohammed (Peace be upon him) has much that is enough to achieve the desired educational aims for the child upbringing [2].

Makki (2015) [2] points to some examples of the educational conclusions of religious stories in the Muslim child upbringing like:

- If education aims to help the child acquire the value of honesty, the story of the Prophet Mohammed's trade, peace be upon him, using the money of Mrs. Khadija, may God please her," is a lesson and a theme.
- If education aims to help the child acquire the value of forgiveness and tolerance, the behavior of the Prophet Mohammed, peace be upon him, with the people of Makkah on the Day of Conquest, a rich material suitable for instilling this value in the hearts of children.
- If education aims to help the child acquire the value of work love, the ship story of Prophet Noah, peace be upon him, has a rich material suitable for instilling this value of work in the hearts of children.
- If education aims to help the child think scientifically and use his mind, the story of Prophet Abraham, peace be upon him, has what helps the child to acquire this trait.

In short, the examples have been referred to, are just examples of the available stories, which are suitable for the Muslim child's upbringing in the Holy Qur'an, the purified Sunnah (biography) of the Prophet Mohammed (peace be upon him), the lives of his Companions, and the stories of Muslim leaders' tournaments.

Statement of the problem

In light of knowledge explosion that has prevailed in the world, technical freedom and availability of modern devices in the hands of children, a number of global changes that include various aspects of scientific, technological, economic, political, cultural and social life have been created. This change and development have affected all aspects of society and left its imprint on his structure and children. In addition, it has imposed its direct and indirect impact on it and on its morals, which have created a permanent and continuous gap between the individual's information and knowledge in any field, and the latest findings of scientists in this field. Failure to confront this gap and to address it constantly leads to stagnation and backwardness.

The need for the story in education, which enhances the individuals' values of dialogue and discussion and techniques, skills, etiquette, and origins, has been necessary in light of the knowledge explosion. Moreover, the need for the children is also confirmed because of the need to confront the negatives and quarrels that occur in our daily lives where their cause lies in those stories broadcast on different channels where children grab them with pleasure and excitement in cartoon film. These channels allow the child anywhere to watch what he wants without supervision, accountability or follow-up through electronic means of communication and the World Wide Web.

Questions of the present study

The study mainly aims to answer this main question, "What behaviors were included in the story of Abraham, peace be upon him", and what are its most important educational applications? Out of this main question, the present study seeks to answer the following sub-questions;

1. What is the story and what are its educational origins?
2. What are the characteristics of the story and what are its philosophical origins?
3. What do our children benefit from the behaviors in the story of Abraham, peace be upon him?

4. What are the most important educational and psychological applications derived from the story of Abraham, peace be upon him?

Aims of the present study

The present study aimed to identify the behavioral and educational aspects in the story of Abraham, peace be upon him, and try to benefit from them in the children educational field. It also aimed to conclude the most important educational and psychological applications deduced from the story of Abraham, peace be upon him that could support and develop children's virtuous values. Besides, it aims to reach elicit the most important recommendations that can be used in community institutions, in general and educational institutions, in particular.

Importance of the present study

The present study can be seen important because of the importance of the story itself on the behavioural, social and educational levels. Moreover, it is important because of the contribution it may have in:

1. The Establishment of a system of the dialogue values deduced from the story of Abraham, peace be upon him, from which people in charge of setting the educational policies in different stages of education can benefit. It can direct the attention of people in charge of developing curricula and teaching methods to increase students' acquisition of dialogue values.
2. Benefitting the people in charge of media means and other institutions that bear the responsibility of education in addition to overcoming the problems of problematic cartoon films.
3. Emphasizing the importance of the stories of the Holy Qur'an as a constitution and a way of life for Muslims.
4. Contributing to overcoming the shortage in educational research related to the field of Quranic Story.

Methodology

This present study is based on the descriptive-analytical community approach, which is not limited to simply describing the phenomenon as it is, but also seeks to discover facts, interpret, analyze and relate them to other facts and reach conclusions. In addition, the descriptive approach does not only aim to describe the apparent or describe the reality as it is, but also aims to reach conclusions that contribute to understanding and developing this reality.

Definition of the story

The story is a creative style of the statement where the narrator follows the effect, relying on a set of elements, the most important of which are the subject, characters, plot, and goal [3].

Terms of the story

The story is a very wonderful indirect educational method whose results are guaranteed. Its style is able to show the child his mistakes without exposing him to the danger of confrontation on a psychological level. In the story, there are much educational etiquette that we can teach to our children that can be easily rooted in the mind because it occurs by telling stories that the child loves and memorizes. However, the story eventually appears as a result of any good or bad work.

The story prompts the child to visualize the facts in his imagination and feel that he is living every moment. In addition to its educational benefit, this style is useful in exercising the brain and stimulating the child's thinking. Besides, the story

communicates the information smoothly to the child. Nevertheless, information can be communicated to the child with great difficulty if another educational method is followed. The story can be better than direct guidance and direction and meanwhile distinguished by its ability to deliver the educational directions.

There is no doubt that the story teaches the child many lessons that can help him to evaluate his behavior. There are many directions and behaviors that the child refuses to apply and learn. Nevertheless, he learns them when they are presented to him in the form of a story with the result that he accepts and loves them and so appears the benefit of the story is in education and guidance.

In order to benefit from the story and achieve its educational aim, it must meet several basic terms [4] that strengthen it and yield a good result, and it must such as:

1. Choosing a good story including lessons and benefits that the child can reap by listening to the story, and stay away from ordinary stories that do not have any educational benefit for the child.
2. Choosing stories that fit the child's age and simulate his awareness and understanding. If stories that are higher than the child's comprehension and do not fit his age are chosen, he will not reap any benefit, but rather they will be just a waste of time.
3. Staying away from fairy tales far from reality and the society surrounding the child.
4. Staying away from terrifying and frightening stories for the child. Such stories are useless and make him imagine many terrifying things, especially at night.
5. Staying away from sad stories with sad endings because the child always looks for joy. Besides, happy story affects him and makes him happy.
6. Choosing the topics of the story very carefully making its dependence on love, kindness, noble morals and Islamic principles.
7. Possessing an interesting and endearing narration style for the child and avoiding the normal style of story reading.
8. It is preferable for the stories to be illustrated and where the child can see the pictures that tell the story as they will remain firmly in his mind and help him in understanding the story and its dimensions.

Previous studies

Al-Jizawi & Ismail (2014) aimed to identify the effectiveness of the Quranic Story in teaching social studies to develop the concepts, moral thinking and social responsibility among outstanding students with learning disabilities in the second intermediate class. Findings showed statistically significant differences between the mean scores of students in the experimental group on the tests of concepts, moral thinking scale, and social responsibility scale in the pre and post application in favor of the post application. Findings also indicated a positive correlation between the scores of students in the experimental group regarding the concepts posttest and their scores in the post application of the moral thinking scale. In addition, a positive correlation was found between the scores of students in the experimental group regarding the concepts posttest achievement and their scores in the post application of the social responsibility scale. Besides, there was a positive correlation between the scores of students in the experimental group regarding the post application of the moral thinking scale and the post application of the social responsibility scale.

Al-Zoubi & Awajan (2015) aimed to verify the effectiveness of using the tale in developing the pre-school child creative thinking skills. The findings showed that there were differences between students in the experimental and control groups regarding the creative thinking skills namely, originality, fluency and flexibility due to teaching through the use of the Quranic Story in favor of the experimental group. That is, the use of Quranic Story contributes to the development of children creative thinking skills.

Issa (2012) [5] aimed to identify the values of dialogue in the story of Abraham, peace be upon him, and how to benefit from it in the educational field. Findings showed that dialogue values deduced from the story based on certain criteria related to the analysis instrument were three values

The dialogue values deduced from the story of Abraham, peace be upon him, numbered (31) values that were determined on the basis of the criteria for the analysis tool that he presented. The amount of values appeared in the story of Abraham, peace be upon him, repeated in different places with his father or his people, who were worshipers of planets and idols, with Nimrod, with his wife Hagar, peace be upon her, with his son Ismail, peace be upon him, or with the angels through the Holy Qur'an.

Other studies like Al-Qadi (1999) that studied the style of sermon and dialogue between the Torah, the Bible and the Qur'an. Zaid (1996) studied the effect of dialogue in the Qur'anic stories. Abudhwat, (1995) aimed to collect the child's moral values the early childhood stage and their relationship to some variables related to the educated mother. In addition, Hariri (1988) investigated the Values in the Qur'anic stories. Tahtawi (1986) also defined the educational values in the Quranic Story. Besides, Al-Saadani (1982) aimed to study the educational values in the Qur'anic stories mainly the story of Joseph, peace be upon him.

While you read the Holy Qur'an, a speech or a story stops you in various places about a unique, distinguished and great personality that Allah Almighty has chosen to have a pivotal role in the history of all mankind in general, and particularly, the history of faith journey. It is the personality of Allah's Prophet Abraham, peace be upon him. Allah Almighty tells us in the Holy Qur'an many dialogues that took place between prophets and messengers, on the one hand, and between their people on the other hand. Sometimes, some of these dialogues took place between one prophet and his closest people, such as the dialogue of Noah, peace be upon him, with his son and the dialogue of Abraham, peace be upon him, with his father, Azar (Ibrahim's dialogue with his father (The website of the mosque imam, Ibrahim's dialogue with his father). This story in one of the most one of the most wonderful Qur'anic stories that contain immortal lessons, great wisdom, great lessons, and great benefits according to Allah's saying "There was certainly in their stories a lesson for those of understanding" Sourat Yusuf, verse 111. Therefore, the researcher of the present study likes to review this dialogue in order to benefit from the psychological and educational lessons it has.

Abraham's father was not only at the forefront of idolaters, but he was one of those who sculpted and sold them. Abraham, peace be upon him, was sorry because of his father's act who was the closest to him. He thought that it was his duty to single him out with advice, warn him against the consequences of unbelief, so he politely talked to him using the rational proof to

refute idols worshipping. Allah Almighty in Sourat Maryam, verses 41-48 say, "(41) And mention in the Book the story of Abraham. Indeed, he was a man of truth and a prophet. (42) [Mention] when he said to his father, "O my father, why do you worship that which does not hear and does not see and will not benefit you at all? (43) O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path. (44) O my father, do not worship [i.e., obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. (45) O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]." (46) [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time." (47) [Abraham] said, "Peace [i.e., safety] will be upon you. I will ask forgiveness for you of my Lord. Indeed, He is ever gracious to me. (48) And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy i.e., disappointed".

Abd Al-Rahman Al-Saadi, in his interpretation says, "In these noble and holy verses, Allah commands Prophet, Mohammed, peace be upon him, to mention Abraham in the Holy Qur'an that is the most honorable, best and highest of all books. The Holy Qur'an is the clear book and the wise remembrance where the truest and most truthful news is mentioned. It is the book where prophets and messengers who are the completest and best people are mentioned. That is why it often begins and repeats the stories of the prophets who are preferred over others, whose status, and whose matter is made higher because of their worshipping and love, fulfillment of his rights and the rights of worshippers, and patience. Therefore, Allah Almighty has mentioned a set of prophets whose prophet Mohammed is commanded to mention because in their remembrance there is an expression of praise for Allah and for them. It also encourages belief in and love of them and their love and imitating them" (Al-Sa'adi, 2000). The Sourat then concluded saying that Abraham, peace be upon him, "He was a man of truth (Siddiq) and a prophet". Siddiq (honest) is an exaggerated form of honesty because of Abraham's sincerity while dealing with Allah Almighty in addition to his sincerity of his tone as was stated in the Holy Qur'an Sourat An-Najm, verse 37, "and that of Abraham, who perfectly fulfilled his covenant", Sourat Al-Baqarah verse 124, "Remember when Abraham was tested by his Lord with certain commandments, which he fulfilled. Allah said, "I will certainly make you into a role model for the people".

In addition, Abraham's sincerity is shown in his dealings with Allah Almighty through his consent to slaughter his son and his actual initiation into that to show his obedience to his Lord despite the fact that the son is a piece of one's liver, as stated in Sourat As-Saffat verses, 103-105, "Then when they submitted to Allah's Will, and Abraham laid him on the side of his forehead for sacrifice, We called out to him, "O Abraham! You have already fulfilled the vision". Indeed, this is how We reward the good-doers.

His patience when he was thrown in the fire is another example of Abraham's sincerity with Allah Almighty as mentioned in Sourat Al-Anbya, verse 68, "They concluded, "Burn him up to avenge your gods, if you must act." and Sourat Al-Ankabut, verse 24, "But the only response of Abraham's people was to

say, "Kill him or burn him!" But Allah saved him from the fire. Surely in this are signs for people who believe".

Another example of Abraham's dealings with Allah Almighty is his patience on departing his family and homeland to preserve his religion as mentioned in Sourat A-'Ankabut, verse 26, "So Loat believed in him. And Abraham said, "I am emigrating in obedience to my Lord. He alone is indeed the Almighty, All-Wise". And so he emigrated from Iraq to Damascus.

The saying of Allah Almighty, "He was Siddiq, i.e very honest indicates that the three lies mentioned in the speech about Abraham are all from Allah Almighty, but in fact they were all from the truth not from lying in its true meaning [6].

Then Abraham, peace be upon him started his dialogue with his father saying as mentioned by Allah Almighty, "Oh father, why do you worship that which does not hear or see, and nothing is of any use to you. In such a speech, there is a wonderful teaching style as he called his father using the term paternity, which indicates his affection and pity for him to sway him and has a big effect on him. In addition, he used such a wonderful style to break the gatherer's supreme anger on his son by saying, "oh father". He did not resort to the direct command style, or direct prohibition. He, did not say do not worship Satan or do not worship that which does not hear, but rather he said, "Why do you worship that which does not hear and does not see and does not avail you anything", which means, "Do not worship idols that are deficient in themselves and in their actions because they do not hear or see, and do not possess for their worshiper either benefit or harm, rather they do not possess for themselves anything of benefit, nor are they able to pay anything" [7].

This issue, i.e., the issue of monotheism, is the first issue that prophets, peace be upon them, used to call their people to according to Allah's saying in Sourat An-Nahl, verse 36, "We surely sent a messenger to every community, saying, "Worship Allah and shun false gods".

The truth confirmed by the Qur'anic stories is that scales of values and morals are linked to the scales of Allah Almighty. So, disbelief is darkness and misguidance, but faith is light and guidance. Thus, there is no reform without dogma, and there is no education without faith as stated in Sourat An-Nur, verse 40, " And whoever Allah does not bless with light will have no light!

Corrupt habits' psychological analysis indicates that they disappear as soon as the belief is uprooted. Thus, stories of the Holy Qur'an based their educational approach on the dogma, from which it made a springboard to the senses world first, and then to the unseen world, with what Allah Almighty placed in the human being like the feeling of an unseen power that moves the universes, to which attributed all whose reason is unknown, and to which we refuge from the horrors of adversity. Therefore, the dogma instills reassurance in the person's soul, which ensures calmness and balance in actions and behavior. It takes away fear of the unknown, and directs it in the right direction.

The second touch, Abraham's saying, in Sourat Maryam, verse 43, "O dear father! I have certainly received some knowledge which you have not received, so follow me and I will guide you to the Straight Path". He did not say to him that he was ignorant and had no knowledge; Rather, he changed this phrase to a more subtle expression indicating the meaning by saying, "I have certainly received some knowledge which you have not

received". He said to him, if I am of your loins and you say me younger than you because I am your son, you should understand that I have learned knowledge from Allah Almighty that you do not know, nor you see, nor come to you. Therefore, follow me and I will guide you to the right path", which will lead to the attainment of what is desired and enable you to escape from the feared by worshipping and obeying Allah Almighty alone in all circumstances.

After that Abraham said to his father, "O father, do not worship the devil" i.e. do not obey the devil by worshipping these idols for he is the caller to that, which he is pleased with as Allah Almighty says in Sourat Ya-Sin, verse 60, " Did I not command you, O Children of Adam, not to follow Satan, for he is truly your sworn enemy" and in Sourat An-Nisa, verse 117 Allah Almighty says, "Instead of Allah, they only invoke female gods¹ and they 'actually' invoke none but a rebellious Satan". That is he whoever worships other than Allah Almighty, he will be worshipping the devil and he dislikes to be a worshipper of Allah Almighty he will definitely the devil's worshipper as mentioned Qayyem, "They escaped from slavery, for which they were born, to the slavery of self and devil".

Furthermore, he whoever worship the devil is a disobedient to Allah Almighty who says, "Indeed, the devil was a disobedient to Allah the most Merciful". In other words, he was an opponent and arrogant about obeying his Lord, so he was expelled and sent away. Therefore, do not follow and be like him. Thus, in the addition of disobedience to the name of Allah the Most Merciful is an indication that sins prevent the worshipper from the mercy of Allah and close its doors to him. But obedience is the greatest reason for obtaining Allah's mercy, and so Abraham, peace be upon him, O father I am afraid that a torment from Allah Almighty will catch you". That is, because of your insistence on unbelief persistence in tyranny, "You will be a guardian to the devil in this world and the hereafter so you be in the unbelief and tyranny places and rejoice its dire straits. Therefore, if you are a guardian for the devil, you have no guardian or helper except the devil who or anyone else has nothing in the matter. Rather, following him is the cause to be surrounded by [7]. Allah Almighty in Sourat Al-Nahl, verse 63 says, "By Allah! We have surely sent messengers to communities before you 'O Prophet', but Satan made their misdeeds appealing to them. So he is their patron today, and they will suffer a painful punishment".

Taking this psychological aspect, we understand how Abraham peace be upon him, attributed fear to himself but not to his father and this is what the fearful lover does because of his pity on the people whom he loves. He said, "touches you" and touching is gentler than something else. He did not say "bring you down or sinks you". Then he Then he mentioned "torment" not "the torment". He said "Allah the Compassionate" but he not "the mighty or omnipotent" for eliciting his father's faith in Allah the Merciful. Therefore, is there any speech that is softer and gentler speech than this one as a psychological implication from the son towards his father.

In such way the son's speech should be with his father. It progressed in the advocacy and educational method. It began with the easiest. The son informed his father about his knowledge because of which he has to follow him. He told him if he obeyed him, he would be guided to a straight path, then he forbade him from the devil worshipping. He also told him what harms such worshipping included then warned him of Allah's

punishment and vengeance in addition to be the devil's guardian if he stayed as he was [6].

Dr. Muhammad Abd Al-Rahman Al-Shaya says, Allah Almighty mentions in the Holy Qur'an two complementary images to show how the dialogue between sons and fathers should be. The first dialogue is that, which was between Abraham, peace be upon him, who is the prophet son with his infidel father. The second dialogue was the dialogue of Noah, peace be upon him, who is the prophet father with his infidel son. These dialogues were aimed to show how the dialogues of fatherhood and prophet hood are presented by the Holy Qur'an, from which we can to gain education, purification, lessons and examples [8].

In Abraham's dialogue, peace be upon him, with his father there are many landmarks of guidance, lessons of religious and worldly culture, literature of dialogue with the violator even if the difference is great, and the rights of relatives, even if their religion is different. From such a dialogue, we can deduce the kindness of speech and the etiquette of dialogue with the violator despite the greatness of the violation. The issue to be discussed here is the issue of unbelief and faith, which are two opposites that do not go together. However, Abraham, peace be upon him, begins his speech to his father with gentleness and beautiful manners and sympathy beginning with the call of fatherhood "Oh, my father". By this call, he provokes his caring fatherhood, stirs his stagnant feelings and touches his heart. He also repeats this touching call four times with every speech to his father, if the first does not affect, then perhaps the other will affect [8].

Despite the fact that the dialogue between Abraham, peace be upon him, and his father did not end happily as Abraham wished for his father in addition to his father's threat and anger of him as stated in Sourat Maryam, verse 46, "He threatened, "How dare you reject my idols, O Abraham! If you do not desist, I will certainly stone you to death. So be gone from me for a long time!" Nevertheless, Abraham ended the dialogue with his father by greeting him and praying for him as stated in Sourat Maryam, verse 47, "Abraham responded, "Peace be upon you! I will pray to my Lord for your forgiveness. He has truly been Most Gracious to me". This pray shows speech gentleness and answer goodness. Speech politeness was the motto of the dialogue at the beginning, during and end. Good speech is the manners of the Holy Qur'an for a Muslim in his invitation, exhortation, dialogue, and all his speech with other people as stated in Sourat Al-Baqarah, vests 83, "speak kindly to people". It is the politeness of invitation regarding the saying of Allah Almighty in Sourat An-Nahl, verse 125, " Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided" and in Sourat Taha, verse 44, "Speak to him gently, so perhaps he may be mindful of Me or fearful of My punishment". Therefore, If this kind of etiquette is conducted with a non-Muslim, it is more important to be conducted with a Muslim. Islam does not encourage slanderous speech and cursing. However, this educational style is not of advantage with that brat who replied ignorantly as stated in Sourat Maryam, verse 46, "He threatened, "How dare you reject my idols, O Abraham! If you do not desist, I will certainly stone you 'to death'. So be gone from me for a long time!". That means, if you do not want to worship the idols and do not like them, then stop insulting and blaming them. But if you do not stop doing so, I will take revenge on you, insult

you, and cause you to be curse as stated in the Holy Qur'an " I will stone you" and " desert me completely". i.e. for a long time [9].

Glorious Allah, how Abraham's father responded to his son who called and advised him in a kind manner by this violent speech and calling him by his name. he did not say to him, "O my son", in contrast to his saying, "O my father". He denied his call to stop worshipping idols and turning away from them because he only worships Allah Almighty. Furthermore, he threatened him if he does not stop doing that by stoning him then he ordered him to desert him completely for a long time, which is the habit of the fanatical infidels about their idols to which they resort and use force whenever they are exposed to a conclusive argument as Allah Almighty said about Abraham when the infidels told him about their idols in Sourat Al-Anbya, verse 65, "Then they quickly regressed to their original mind-set, arguing, "You already know that those idols cannot talk". Abraham then replied in verse 68, "Shame on you and whatever you worship instead of Allah! Do you not have any sense?" So when he defeated them by this argument, they resorted to force saying as mentioned in verse 68, "They concluded, "Burn him up to avenge your gods, if you must act". besides Sourat Al-Ankabut, verse 24, "But the only response of Abraham's people was to say: "Kill him or burn him!" But Allah saved him from the fire. Surely in this are signs for people who believe. In addition to Allah's saying abbot the people of Lut in Sourat An-Naml, verse 56, "But his people's only response was to say, "Expel Lot's followers from your land! They are a people who wish to remain chaste!" and other verses.

But prophets, peace be upon them, despite their people's denial and threat used to meet them with patience. Abraham, peace be upon him, The friend of Allah Almighty answers his father with the answer of the worshippers of Allah the most merciful when addressing the ignorant. He did not insult him but was patient with him and did not face his father with what he hates, but said to him, "peace be upon you", i.e. That is, you will be safe because of my speech, so beware of cursing, "I will ask Allah Almighty, my lord to forgive you", and he fulfilled this promise as Allah Almighty in Sourat Ash-Shu'ara, verse 86, "Forgive my father, for he is certainly one of the misguided" and Sourat Ibrahim, verse 41, "Our Lord! Forgive me, my parents, and the believers on the Day when the judgment will come to pass". Nevertheless, glorious Allah made it clear to him that he was an enemy of Allah Almighty and so Abraham, peace be upon him, disowned him and did not ask forgiveness for him. After that, Allah Almighty said in Sourat At-Tawbah, verses 114, "As for Abraham's prayer for his father's forgiveness, it was only in fulfilment of a promise he had made to him. But when it became clear to Abraham that his father was an enemy of Allah, he broke ties with him. Abraham was truly tender-hearted, forbearing".

When the believers followed Abraham and asked forgiveness for their dead polytheists, and when Prophet Mohammed, peace be upon him, asked forgiveness for his uncle Abu Talib, Allah Almighty said in Sourat At-Tawbah, verse 113, "It is not 'proper' for the Prophet and the believers to seek forgiveness for the polytheists, even if they were close relatives, after it has become clear to the believers that they are bound for the Hellfire". Allah Almighty also made it clear that asking forgiveness for the polytheists is excluded from following the example of Abraham, peace be upon him, saying that, "You already have an excellent example in Abraham and those with

him, when they said to their people, "We totally dissociate ourselves from you and 'shun' whatever 'idols' you worship besides Allah. We reject you. The enmity and hatred that has arisen between us and you will last until you believe in Allah alone." The only exception is when Abraham said to his father, "I will seek forgiveness for you," adding, "but I cannot protect you from Allah at all." 'The believers prayed,' "Our Lord! In You we trust. And to You we 'always' turn. And to You is the final return". In other words, polytheists have no right to follow the example of Abraham.

When Muslims regretted for their asking forgiveness for the polytheists according to Allah's Almighty saying in Sourat At-Tawbah, verse 115, "Allah would never consider a people deviant after He has guided them, until He makes clear to them what they must avoid. Surely Allah has 'full' knowledge of everything", He clarified for them that they were excused because He did not explain that to them before as mentioned in the previous holy verse [9].

Back to the story of Abraham, peace be upon him, when he told his father about the position Allah Almighty gave him by saying, "Allah Almighty was barefoot with me". That is, he was very kind to him, and he continued asking Allah's forgiveness for him and hoping that Allah Almighty would make it clear for him, but when it became clear to him that he was an enemy of Allah Almighty, and there was no use in him, he left asking for forgiveness for him, and disowned him. Furthermore, when he despaired of his father and his people, he said, "I will withdraw from you and of what you invoke besides Allah Almighty", i.e. you and your idols. I will ask My Lord, Allah Almighty meaning that he will worship Allah Almighty alone without any partner saying that, "May I not be wretched in my supplication to my Lord, Allah Almighty. The word "May" here is obligatory not impossible as he is the master of all prophets after Mohammed, peace be upon both.

The verse, "We endowed them of our mercy" them refers to Abraham and his two sons while of our mercy involves all that Allah Almighty endowed them with mercy of beneficial sciences, righteous deeds, and the many scattered offspring, among whom the many prophets and righteous people. In addition, Allah Almighty said, "And We gave them of Our mercy, and we made for them a reputation of high honor". i.e. good praise because all people of all parties and religions praise them [9]. This is also from the mercy that Allah Almighty bestowed upon them as He promised every benefactor to deploy sincere praise for him according to his benevolence, and these are the Imams of the benefactors. Therefore, Allah Almighty deployed the good praise, which is sincere, lofty, and clear not hidden. Allah Almighty also made their remembrance fill those who were afraid, their praise and loving fill the hearts and tongues. Therefore, they became role models for those who follow and Imams for those who are guided. Their remembrance are still renewed throughout all ages because the grace of Allah Almighty bestowed upon whomever He like.

In short, the following wonderful parental dialogue can be concluded:

In the dialogue of Abraham, peace be upon him, with his father, there are many landmarks of guidance, lessons of religious and worldly culture, the literature of dialogue with the violator even the difference is great, and the rights of relatives despite the

difference in religion even if the religion differs, among which are:

- The kindness of speech and the politeness of dialogue with the violator despite the severity of his violation. The issue presented for discussion here is the one of disbelief and faith, which are two opposites that cannot meet. Nevertheless, Abraham, peace be upon him, begins his speech to his father with grace and beautiful etiquette. Good speech is the manner of the Holy Qur'an for a Muslim in his invitation, admonition, dialogue, and all his speech with other people as stated in Sourat Al-Baqarah, verse 83, "Speak kindly to people".
- Good introduction to issues of disagreement. Abraham, peace be upon him started talking to his father by asking him, as mentioned in Sourat Maryam, verse 42, "O dear father! Why do you worship what can neither hear nor see, nor benefit you at all? Indeed this is a beautiful method, which makes the opposing interlocutor think and reconsider the matter to arrive at the truth by himself so that he does not feel that he has been exposed and scorned, and be proud of being sinful. Thus, refrains, as a victory, from accepting the truth even if it is falsehood.
- Limiting the dialogue to the major issues without being engagement in details or parts. Worshiping Allah Almighty alone without a partner is the aim of creation as in Sourat Ad-Dhariyat, verse 56, "I did not create jinn and humans except to worship Me". This call is the call of messengers to their people
- And it is the call of all the messengers to their people, meanwhile it is the call of Abraham to his father. it is what he limited himself to without entering into other issues.
- Addressing the postulates on which there is no difference. The deities worshiped by Azar were idols carved by himself from stones as proved by the Holy Qur'an, Sourat Maryam, verse 42, "Remember, when he said to his father, "O dear father! Why do you worship what can neither hear nor see, nor benefit you at all?"
- Paying attention and alerting regarding the role of knowledge in clarifying the right and arriving at the truth. Knowledge is a condition for the influential interlocutor, and a motivator for the hearer to accept the truth as reported in the Holy Qur'an, Sourat Maryam, verse 43, "O dear father! I have certainly received some knowledge which you have not received, so follow me and I will guide you to the Straight Path".
- Showing keenness and fear on the violator from clinging to falsehood and being convinced with it. The desire to convince him and to show him the truth is for his benefit, for his happiness and salvation in this world and in the hereafter. It is a fact that whoever calls you for what he is, he equates you with himself, and it is therefore your turn to discern what is right or wrong as stated in Sourat Maryam, verse 45, "O dear father! I truly fear that you will be touched by a torment from the Most Compassionate, and become Satan's companion in Hell."
- The dialogue does not aim to force the violator to agree, but rather it aims to explain the truth to him and establish an argument against it in order that he can return to the truth. Very often, he who seeks for and cares about the truth reaches it. However, he who is controlled by his whims and the desires of his body and is controlled by his benefits that he seeks or fears from the leadership, dominion, fame,

fanaticism, money and so on, is blocked from seeing the truth, stubborn, and prevent him from acceptance.

Hence, we see that the etiquette of Abraham, peace be upon him, with his father, the manner of his dialogue, the strength and clarity of his argument, and the intensity of his keenness were useless to convince his father of the truth that he had, and the faith that calls him to because guidance is by Allah Almighty as stated in the Holy Qur'an, Sourat Al-Qasas, verse 56, "You surely cannot guide whoever you like "O Prophet", but it is Allah Who guides whoever He wills, and He knows best who are fit to be guided". Therefore, Abraham's father referred to anger and threatening as a way of adhering to his custom, fanaticism towards his gods, and imitation of his fathers as showed in Sourat Maryam, verse 46, " He threatened, "How dare you reject my idols, O Abraham! If you do not desist, I will certainly stone you "to death". So be gone from me for a long time!" But when the dialogue yielded its fruits of giving advice, defining the truth, establishing the argument, the differentiation of attitudes became clear, and the strong azar's enmity of Azar towards Allah appeared Abraham withdrew his father and declared his innocence of him because his duty towards Allah Almighty and his religion is greater than his father's right over him.

In short, in such a dialogue between Abraham, peace be upon him, and his father is Abraham's conviction by relinquishing his father without any threats or harm. Nevertheless, this abandonment was via praying for him to be guided.

Recommendations

In light of these findings, the present study recommends the importance of:

1. Using the educational methods that develops self-confidence in children and empowers them to freely express their opinions and accept the other's opinion as Abraham, peace be upon him, with his father.
2. Staying away from the methods of oppression, authoritarianism, belittling children and confiscating their opinions and ideas.
3. Working on developing academic courses in a way that consolidates the principle of dialogue and communication in the different stages of education in addition to using the preferred and illustrated narrative style.
4. Encouraging teachers to be engaged in serious interaction and dialogue, as Abraham, peace be him, did with his father, besides the benefit from their suggestions, perceptions and field experiences in order to develop the educational work.
5. Using the styles of dialogue, kindness and human relations with teachers, students and parents that are inspired from the story of Abraham, peace be upon him.
6. Using dialogue and meaningful discussion-based teaching methods rather than resorting to verbal, memorization and memorization-based memorization methods in addition to the use of modeling.
7. Including radio programmes, student activities and competitions some aspects that support dialogue and develop self-confidence through Quranic Story.
8. Providing purposeful story programs that consolidate the concept of dialogue, its importance and methods, in addition to providing examples of purposeful anecdotal and realistic.
9. Accounting for the barriers of Allah Almighty, honesty and sincerity. In addition to not changing the facts and avoiding

favoritism, spreading Islamic values in the Quranic Story to confront the foreign that are new to our societies

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