

Stylistics of Quranic Stories in Subject of Islamic education in (Iraqi schools) An Analytical Study

By

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Abstract

Research topic. The stylistics of Quranic stories in the subject of Islamic education in Iraqi schools / Analytical study. The Holy Qur'an takes the life of previous nations and the movement of the prophets, peace be upon them, as the focus of its studies, and this differs from the approach of most historians who deal with the lives of kings. They are a subject for research and study, and they may exaggerate their activities and gifts, but rather exaggerate the moral character of their behavior in a way that reason does not believe it and is not supported by evidence. Perhaps they enter some myths and legends to show their natures. Therefore, we do not find the lesson in their stories. Honest advice and the right style And if we contemplate the events of the Qur'anic stories, we will find our desired goal of moral reflections, behavioral goals, faith, and future aspirations, so I thought that I should research the topic of the style of the Qur'an from the anecdotal point of view to clarify the required knowledge in all aspects of faith that helps humans in the correct path and receive the desired goals, and after contemplation I found that I study this in the Qur'anic stories that were written in the school subjects of our students in Iraqi schools represented by the subjects of Islamic education; This is due to the fact that it contains purposeful stories that show the methods, purposeful guidance, and behaviors that must be exhibited by students in order to be a motivation for them in the journey of The right path away from exaggerations and false myths, and they take from the movement of the Qur'anic story the correct example in practical life and according to the tolerant and honest divine law. It provided detailed definitions of the story. And we discussed the statement of the truth of the Qur'anic story, if it reveals the huge difference between the Qur'anic stories house and the stories of other peoples of legends, narrations and myths. The Quranic story published in the school. We have explained it through the reality of the event in the story, and the nature of the events in the various Qur'anic stories according to the divine purpose. And a statement of the reality of people, and we mean the characters from whom events occurred and expressions and ideas were issued from them that played a positive role in the story, so the characters were many and varied according to the place and the event. The second topic deals with the purposes of Quranic stories and the religious directives that Islam brought from principles and beliefs, and I dealt with the characteristics of Quranic stories from repetition, historical facts and absolute comprehensiveness in topics and others An analytical descriptive approach that categorizes the phenomena and what they have in common, presenting the stories in the curricula for all levels of study in order to clarify and reach the significance of the Qur'anic verse incident to the narrative text and the purpose of the goals and objectives and its impact on students' behavior. This was done through literary and rhetorical stylistic concepts and movements, including repetition and brevity and others. Then we summarized the main results and general elements of the study, in which we show the narrative ideas and purposes that affect the behavioral aspects of the students, and we revealed the huge difference between the Qur'anic stories and the stories of different people, Because the Holy Qur'an wants to mention the story and its events and people to convey to us the history

of those past nations and their past issues without distortion, change or cognitive lie. This has been adopted by the sources, the references, and the great interpretations. Praise be to God, Lord of the Worlds, and prayers and peace be upon the Messenger of God, Muhammad, and his good and pure family.

Introduction:

The Qur'anic stories are considered a flowing river and a sea overflowing with lessons and challenges, and we quote their light and follow their guidance. In them, there is a lesson, and guidance, as its arguments are clear, and its verses are clear signs that speak the truth.

People realized the extent of the impact of the story on education, it was easy to understand the purposes and demands through storytelling, and it was easy to analyze the soul to awaken, educate and directing it.

It is not odd for the Qur'an, to enter the field of story from the top, and it touches various types and traverses fields, and presents the formation of the heavens and the earth in the worldly and the afterlife, and presents the issue of life and death, the history of man, and his internal and external struggle with himself and with his enemy Satan.

Through study and research, I found the effect of the Qur'anic story in the hearts of students through its narration in the school curricula in Iraqi schools, and the extent of its impact on behavior, morals and guidance, so I researched it in an analytical way in order to reach the purposes and goals.

It relied on educational sources, Qur'anic interpretations and books that dealt with the concept of Qur'anic stories in order to arrive at the intended meaning in the course of the research.

In the introduction, I meant the concept of the story, both linguistically and idiomatically, in which I showed detailed definitions of the story.

The first topic was concerned with explaining the truth of the Qur'anic story, as it reveals the huge difference between the Qur'anic stories and the stories of peoples and other languages from legends, novels and plays. In this topic, the facts and anecdotal events mentioned in the school curricula are shown.

The second topic is concerned with the purposes of Quranic stories and the religious directives that Islam brought from principles and beliefs. It also deals with the characteristics of Quranic stories such as repetition, historical facts and absolute comprehensiveness in topics and others.

In this research, I have followed a descriptive and analytical method that categorizes the phenomena and what they have in common, presenting the stories that came in the curricula for all school levels in order to clarify and reach

The significance of the Qur'anic verse that contains the narrative text and the purpose it came with in terms of goals, objectives, and its impact on students' behavior.

The conclusion came to present the main results and general elements of the study, in which it showed the anecdotal ideas and purposes that affect the behavioral aspects of the students.

Preface

Linguistically, the story: the news that in the story. It is the traceability, and the stories: the trace, which is a traced news. And in the wise remembrance: (We tell you the best stories) meaning the best of stories.

The story idiomatically: It is a written tale derived from reality, fiction, or both and is based on certain foundations of literary art and collected stories

The story in its contemporary sense is a recording of what happens in a certain period of time, whether it is many events or a single event, and these events have left an impact on the writer's soul; Which prompted him to write it, and these events may have occurred during a long period, forming what is called a novel, or an intermediate period of time, which is called a story, or the period may be short, thus forming what is called a short story. The Qur'anic stories: it is the sum total of speech that includes what guides to religion, guides to the truth, and commands seeking salvation. It is a saying that explains the meaning of stories in a religious way, and Al-Razi with this saying enters the literary field or approaches it, because the religious story is nothing but a type of literary story.

Abd al-Karim al-Khatib defined it by saying: - The story in the Qur'an is a tracing of past and actual events, in which it is possible to present what cannot be presented. From this came the name of the news that the Qur'an came with stories that fall into the general meaning of the word news or news. What is based on his systems, accuracy, judgments and miracles, he used the news about distant events in time or place, while he used the news in revealing the recent facts and their occurrence or those that were witnessed by the eye.

The Almighty is saying: We have narrated to you their news of them with truth. They were young men who believed in their Lord, and we increased them with guidance, the stories that came from the Qur'an. From the distant past, without anything in it from the reality of the situation or expectations of the future.

The first topic

1. The truth of the Quranic story:

The Qur'anic stories as the greatest and most reliable sources in Arabs hands for a distinguished approach to telling stories in the Arabic language, is sufficient to reveal the huge difference between the Qur'anic stories and the stories of peoples and other languages of legends, novels and plays.

The difference is vast and in all areas, intents and purposes. It is clear that the goal is to guide the believers to the right path and the straight path. God Almighty says: (We are the best of you, the best of the stories, what we have revealed to you, this Qur'an, and if you are before it, the story Whatever it was, and we find that the true hero in the Qur'anic story is not this person in the same person in whom the events of the story revolve, for the hero is this historical law related to man's belief, morals and behavior. Expressed or oppose

The hero, for example, is not Jacob (peace be upon him) and his sons; It is only guidance in Jacob (peace be upon him) “envy” in his children, and the hero is not Joseph (peace be upon him) and the wife of the Mighty, rather it is “purity and trust” in Joseph (peace be upon him) and “lust” in the wife of the Mighty.

Behind these stories, is that God Almighty always tests the patience and faith of the servant, perhaps he singled out his guardians and messengers with that more, because of the dignity, they have with him, and from them we learn the lesson and the work.

And principles and we believe that he is an example to others, and he is a role model for those who follow him. Because he gave the law of rational proof(

This is manifested in the external reality through three things:

a. Reality of the event:

The matter was evident in the stories, such as the story of Moses (peace be upon him), where a group of real events came from his birth and the events that went through him, such as mentioning the two daughters of Shuaib, the issue of water and pasture and giving them water, then his meeting with their father, and offering him to marry one of them and other events This story, the Almighty said: And when he turned towards Madyan, he said, “Perhaps my Lord will guide me to the right path. An old man watered for them, and then he turned to the shade and said, “My Lord, when you sent me good things, a poor person came to him, walking shyly. The strong, the trustworthy, he said: I want to marry you one of these two daughters, on condition that you hire me for eight arguments.

In these noble verses, he portrayed these events in a natural realism without pretension or falsification, or deficiency or addition, with a wonderful brevity and clear statement, but he brought them in the form of a narrative wave, to achieve religious goals by presenting them in this way.

The nature of events in the Qur’anic stories is different.

First: That kind of incident that is the result of the intervention of the element of fate and destiny in the story. The Messenger may come and the people will deny him and ask him to bring clear verses that indicate the truthfulness of his call and the validity of his message, and the verses come to them but they turn away from it and remain at their first position of unbelief and stubbornness. Sometimes the matter comes to the pilgrims asking for signs and miracles, so things get complicated and the Messenger is difficult to reach, especially if his share of them is the threat of death and assassination. For at that, the god who favored him by choosing him and his people, by sending him to them as a guide and good tidings, will come down.

He descends upon them and pours out his wrath upon them as a recompense for the cunning and maliciousness that their hands have offered. This is like what this story depicts:

The Almighty said: Thamud lied the messengers when their brother Salih said to them, “Do you not fear me, I am to you an honest messenger, so fear God and obey me, and I do not ask you for any reward for it. God and I obey and do not obey the command of the wasteful who do mischief on the earth and do not reform They said: You are only one of the bewitched,

you are only a mortal like us, so bring a sign if you are among the truthful. In that is a sign, and most of them were not believers, and your Lord is the Mighty, the Merciful

We find from the explanation of this story and others that the mission of the prophets is to guide people and teach them faith in God Almighty, the lawful and the forbidden, virtuous morals and spreading love and peace among people. And the prophets, peace be upon them, warn people of the punishment of the Hereafter, that they disobey God and give good tidings to the believers who are obedient to God and His Messenger (may God bless him and grant him peace) of heaven and bliss.

And that (the human being in the stories of the Qur'an was not something mentioned in order to show the thousands of imaginary possibilities of his strength or weakness, rather he is a human mentioned within his group carrying values and principles, and he is the role model for those who follow him, because he gave the law of rational proof(

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First: That kind of incident that is the result of the intervention of the element of fate and destiny in the story.

Second: That kind of event that is considered to be paranormal or miracles, and it is the things that God does through the hands of the messengers or that He brings about in the universe in response to someone's call when challenging or asking for evidence, and that is like the things mentioned in this story.

"O 'Iesa (Jesus), son of Maryam (Mary) Remember My Favor to you and to your mother when I supported you with Ruh-ul-Qudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Bible (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.

We note here the role of the story and its desired goals to demonstrate the power of God Almighty, and to clarify the role of the prophets in their continuing to spread God's religion, and to invite people to enter into this religion and obey God Almighty.

Third: As for the third and final type, it is those ordinary or familiar events that occurred to the heroes, messengers or not, as individuals who eat, drink, and walk in the markets, and the Qur'anic stories are full of this type of events, and perhaps the best of what is represented by the story of Joseph (peace be upon him). And the Qur'an did not stop here when drawing the incident and presenting its image, but rather went beyond that to the process of artistic and literary creation. We now turn to a matter other than the nature of events, which is the connection between them or their sequence. And we move on to another thing, which is that the short story may be interested in the incident in terms of depicting it in order to have an impact on the soul and to consult people for emotion, and this is clear from this story:

The Almighty said: What is the truth, what is the truth, and what do you know, what is the truth? Thamud lied and returned with the battle, as for Thamud, the tyrant destroyed them.

Events may follow in this manner, running quickly to provoke emotion and have the desired effect of familiarity or repulsion, such as the Almighty is saying:

B. Realistic people:

And we will not mean here by the personalities of the people of God's servants, so we will limit the discussion to them, because we are referring to every character from whom events occurred and expressions and ideas emerged from them that played a positive role in the story. Accordingly, the characters in the Qur'anic stories will be angels and jinn, and among them will be birds and insects, and then people from men and women. .

Birds and insects:-

We notice it in one story, which is the story of Solomon from Surat An-Naml, so we see the hoopoe and the bee, and we notice that they are doing what the average person does in the story.

As for the ant, it warns its sisters and frightens them that evil or harm will happen to them, and that is why it asks them

As for the hoopoe, he stands with Solomon the position of the one who knows from the news of other kingdoms what the Prophet is ignorant of, and who knows about the matter of the queen and her people what was considered a strange matter to Solomon, even to apologize for his backwardness or absence by saying (I encompassed what she did not understand). Here is the view from the story: The Almighty said:

The hoopoe here is alert and alert to everything that is going on with the queen and her people from a religious point of view, and he marvels at her worship of the sun and her prostration to it instead of God, and he sees that Satan is the one who beautified her this deed and kept her from the way, rather he goes further than this and draws the mind to the reasons that motivate worship God is the one who brought out what was hidden and who knew what people hide and what they reveal.

2 .Hidden Spirits - :

Angels are people who come in the form of humans and no one else understands them until after a stage of the story, so they were in the story of Abraham and Lot, and so they were in the story of Zacharias and Mary. We believe that this was in the story of David (peace be upon him). The angels, Abraham and Lot, came dressed in spectacles, and each of them did what he believed to be the duty towards a guest, and as for Abraham, he fulfilled the duty of honor and served food, and as for Lot, he feared disgrace and feared the consequence, had the angels not calmed it. In both cases, Abraham and Lot were ignorant of the people, and the former denied them.

And this is the story of each of them with the angels. God Almighty said: (And our messengers came to Abraham with the glad tidings. They said, Peace.” He said, “Peace.” So it was not long before he came with a chasing calf. (69) And when he saw their hands not reaching him, he hated them and felt fear among them. They said, “Do not fear. We were sent to Lot’s people.” (70) And his wife was standing, and she laughed, so we gave her good tidings of Isaac, and behind Isaac Jacob (71) she said, “Would you give birth while I am old, and this is Ali an old man . Horror and the good news came to him arguing with us about the people of Lot (74) that Abraham is forbearing, he is repentant (75) O Abraham, turn away from this, that the command of your Lord has come, and that they were given an unreturnable chastisement (76) And when our messengers came to Lot, he was bad with them and fed up with them and said, “This is a difficult day) And his people came to him rushing to him, and before they were doing evil things. He said, “O my people, these are my daughters. They are purer for you. So fear God, and do not be disgraced in my guest. Are you not a wise man?” I have strength with you, or I take refuge in a strong corner (80) They said, “Lot, we are the messengers of your Lord, they will not reach you, so go with your family with pieces of God.” It is night, and none of you turns away except for your wife. Indeed, it is her affliction, what has befallen them. Indeed, their appointment is the morning. Is the morning not near? (81) So when Our command came, We made it high and low, and We rained on it stones of crushed stone (82) branded with your Lord, and they are not far from the wrongdoers (83).

And Zakaria hears the call while he is in the Praying’s , and the angels enter upon David, and he panics (), and the two angels Harut and Marut do what humans do and teach people magic and say to them: “We are but a trial.

Thus we notice that the angels in the Qur’anic stories do not bring the supernatural and do not go beyond the reasonable limit in most of the stories in which they played a heroic role, especially at the time when the Qur’an was revealed and when the world, especially in the Arabian Peninsula, was filled with an atmosphere of illusions that bestowed on hidden spirits. From the ability to do things by what deviates from the limit of the characters in the realistic or familiar stories to another extent woven by imagination, so the character is superstitious or imaginary.

We find that mentioning the prophets, messengers and angels is one of the most important priorities of the curricula in the subject of the Noble Qur’an and Islamic education at all levels of study in Iraqi schools, and it has its objectives and cognitive characteristics for student.

Al-Anassi:

It is related to the presentation of the personality of the prophets (peace be upon him) and their role in the Qur'anic story. It reveals to us the accuracy of depicting the role played by this basic element of the story through two things.

a. The Prophetic aspect: represented in the infallibility of God and his support of miracles.

B. The human aspect: represented in the field of distinction and elevation in the application of this religion in the reality of the life of the Prophet (peace be upon him) and the usual field of emotions and emotions experienced by man.

God Almighty said: And when your Lord called to Moses, 'Come to the unjust people (10) Pharaoh's people that they fear not. They will be killed (14) He said, No, then go with our verses, we are with you listening (15) so go to Pharaoh and say: We are the Messenger of the Lord of the worlds (16) to send with us the Children of Israel(17)

C - Linking the past with the present and the future :

The process of the Noble Qur'an and its interest in historical events through storytelling is more than just a presentation of news that has passed and lives of the past that have passed, or just a presentation for the sake of entertainment and enjoyment - as we find it with some historians or storytellers; Rather, it is a presentation of events, facts and images related to the reality of human life and its requirements.

This is because the Holy Qur'an wants from mentioning the story and the events, people and other elements in it, to convey to us the history of those past nations and their past issues according to what they require of realism and truthfulness, all for the purpose of considering man in his present life in a way that matches his movement, position and aspirations towards the future. What achieves divine perfection for him?

This peculiarity in the Qur'anic story indicates the reality of all the people, events and other elements in it.

The Almighty said: And recite to them the news of the two sons of Adam with truth, when they offered a sacrifice, and it was accepted from one of them, but it was not accepted from the other. I want you to bear my sin and yours so that you will be among the companions of the Fire, and that is the recompense of the wrongdoers (29) So his soul compelled him to kill his brother, so he killed him and became one of the

The losers (30) So God sent a crow to search the earth to show him how to hide his brother's misdeed. It is as if he killed all the people, and whoever saved them, it is as if he saved the life of all the people, and our messengers came to them with clear proofs.

Honesty:

That these stories did not include distortion and expression, so they are safe and preserved from that, in order to preserve the entire Holy Qur'an from these changes and distortions. The Almighty said:

For what is mentioned in the Holy Qur'an of news and incidents, they are things and facts that are firm and do not contain lies, errors or similarities, as happened in the books of the two Testaments, so God Almighty said in the story of Yusuf: In their stories, there was a lesson for those with understanding. And detailing everything, and guidance and mercy for a people who believe.(111)

And in his saying (It was not a hadith that was fabricated), this indicates that these stories were an example of what was included in the reports whose hadiths were narrated, including Yusuf (peace be upon him), his brothers and his father (peace be upon him), although he did not see their news nor did I contact them. This is evidence of its truthfulness (and what was This Qur'an is to forge (i.e. what was newly fabricated) but to believe what was before it) i.e. to believe what was before from the revealed books such as the Torah, the Gospel and the Psalms

These stories have been presented in the curricula of the Noble Qur'an and Islamic education in Iraqi schools in a technical and purposeful way that enlightens the student and proves his faith

3 -Pictorial presentation -:

The Qur'anic story was presented in different ways and methods. Sayyid Qutb mentioned a group of these methods in artistic photography, so he said:

a. Once the story is presented by mentioning a summary before it is separated, and after this summary, details are mentioned from its beginning to its end; like the story of the Companions of the Cave and Al-Raqim, the Most High said:

Or did you think that the Companions of the Cave and the Inscription were among Our marvelous signs. (9) When the youths took refuge in the cave, they said, "Our Lord, give us mercy from Yourself and prepare for us guidance from our affair (10) So we hit their ears in the cave for a number of years (11) then We sent them to know which of the two parties was most counted for what They tarried for a long time (12).

This is a summary of their story, and after this section, the details of their story were presented in their consultation before they entered the cave, and in their condition after they entered the cave, and then they slept, woke up, sent one of them to buy food for them, returned to the cave and its companions, and their death and the building of the temple over them, and the people disputed about them And their difference in their number, to the end of their story, which is what came in Surat Al-Kahf from the Almighty's saying: With clear authority, who is more unjust than he who forged a lie against God (15) and when you left them and they worship none but God, then take refuge in the cave, your Lord will spread for you from his mercy and prepare you from your affair a facility (16) and you see the sun, when it rises, it approaches their cave on the right, and when it sets, the north lends them to them A gap from it is among the signs of God. Whomever God guides is the one who is guided, and whoever misleads, you will not find a guardian and guide for him (17) and you think that they are awake while they are lying down, and we will turn them to the right and to the left, and their dog will spread his arms out with the hunting. He said for how many of them you have tarried. They said, "We tarried for a day or part of a day." They said, "Your Lord knows best what you tarried, so send one of you with this paper of yours to the city, so let him see which one is the purest in food, so let him bring you sustenance from it, and be gentle, and let no one perceive you. 20) And thus, we stumbled upon them, so that they may know that the promise of God is

true and that the Hour is undoubtedly true, when they dispute among themselves their affair, so they said, “Build a building over them. Their dog Say, “My Lord knows best about their number. He only teaches them a few. So do not pass by them except for an apparent disapproval, and do not question any of them among them (22) and do not say to anything that I will do that tomorrow (23) unless God wills. (24) And they stayed in their cave for three hundred years and added nine (25) Say, “God knows best what they stayed for in the unseen of the heavens and the earth.

The aim of this story is to prove God Almighty’s ability to resurrect, and not to doubt the greatness of God Almighty’s power.

B. And once the consequence of the story of Moses (peace be upon him) is mentioned in Surat Al-Qasas, then this story begins with the noble verse: The Almighty said: A group of them slaughtered their sons and kept their women alive. Indeed, he was one of the mischief-makers (4) and we desired to bestow a favor upon those who were oppressed in the land and to make them imams and to make them the inheritors (5) and to establish them in the land and to show Pharaoh and Haman and their soldiers from them what they were wary of (6). After this passage, the details of his story (peace be upon him) come in his birth, his upbringing, his breastfeeding, his growing up, his killing a Coptic, his exodus to Madian, his marriage, and then his return to Madinah to the end of his story (peace be upon him). Mentioned in the introduction.

Through the story, we find the ultimate goal of it is the call to worship God alone.

c. And once the story is mentioned directly without an introduction or a summary, but rather it depends on the surprise that has a great impact on the souls, as in the story of Mary (peace be upon her) at the birth of Jesus (peace be upon him). The Almighty said directly, the Most High said: Her people are in an eastern place (16) So she took a veil besides them, so We sent to her Our Spirit, and it appeared to her as a straight human being (17) She said, “I seek refuge in the Most Merciful from you if you are pious (18) He said, I am only the Messenger of your Lord to give you a pure boy (19) She said, ‘How can I have a boy and he has not touched me? He was human, and I was not a tyrant (20) He said, “So, your Lord said, He is easy for me, and that we will make him a sign for people and a mercy from us, and it was a decreed matter. (21) So I carried him and pulled him to a distant place (22) then labors came to her to the palm trunk. Therefore, he called her from under it, “Do not grieve, for your Lord has made a secret under you (24) and shakes the trunk of the palm tree, which will fall on you with fresh fruits. (25) So eat and drink and soothe your eyes, then if you see any human being, then say: I vowed to the Most Merciful a fast, so I will not speak (26) Ansi.

We find here how God Almighty chooses His servants and chooses them, and if a person wants God to choose him, he must have piety and sincere worship.

D. And once he makes the story representative, then he mentions the words that refer to the beginning of the story, then lets the story speak for itself through its heroes and people, as in the scene from the story of Ibrahim and Ismail (peace be upon them) in the Almighty’s saying: The All-Hearing, the All-Knowing (127).

This reference is the beginning of the presentation of the story, then it was presented after this by the Prophet Ibrahim and Ismail (peace be upon them) and they said: “Our Lord, and make us Muslims to You, and from our offspring a Muslim nation to You, and show us our

rituals and repent to us that You are the Most Repentant, Most Merciful.” (128) Our Lord, and send among them a Messenger from among them who recites Your verses to them and teaches them the Book and wisdom, and purifies them: You are the Mighty, the Wise (128).

The same applies to the rest of the stories that the Noble Qur'an is presented with by pictorial presentation, as we find there are many of those examples that show us this method of presenting the Qur'anic story.

4 -Brief:

Briefness: is that the expression in the least structured express the widest meanings. This is what you find in the Holy Qur'an and its stories, so that the Holy Qur'an, because of its brevity and judgments, almost turns its words into symbols. In his reading and conscious thought to manage its meanings and goals. Al-Baqlani transmitted on the authority of

Al-Ramani what is the result (that there are two types of brevity, namely, brevity of shortening and brevity of omission, and the meaning of brevity of shortening: it is the intention of speech on reducing the pronunciation and increasing the meaning without deleting, and as for the brevity of omission, it is: dropping a word for parts about it with a sign other than the case or the content of the speech.

And in both types, they have been used in the Holy Qur'an in the shortening of what we find from it of the transition from one form to another, as well as in substituting a form in place of another form, so if you are with him an absent interlocutor at the same time a lot and little together for what is in the Almighty's saying: The same as I have presented for tomorrow, and fear God, for God is well-aware of what you do (18). In this verse, you see yourself as one of the group of believers addressed by piety, and then suddenly you hide with this large crowd in one absent soul, immersed in contemplation of what was written in its pages.

We note the brevity in the Qur'anic stories was limited more to the school curricula, but it is purposeful and has its desired educational methods, and the restriction came due to the diversity of the book's methodology in jurisprudence, worship, Qur'anic stories and honorable educational hadiths.

5 -Impact strength:

People differ from person to person in the influence of this Qur'an according to their differences in the amount of readiness and ability to receive the Qur'an and its meanings. When the Noble Qur'an is recited to them: “Indeed, those who were given knowledge before it, when it is recited to them, they fall down to their chins in prostration (107). This is an expression of absolute submission to God and contrition before Him, considering that prostration is the highest manifestation of submission) and they say, Glory be to our Lord, if the promise of our Lord is to be fulfilled (108). In a deep sense of the greatness of God and an emotion with it, humble glorification provokes it in the openness of the soul to God, then God Almighty described them with crying, intense humiliation and reverence, God Almighty said: As a result of this reverence, this influence, and the effect of their fear and fear of God Almighty, their skins will tremble and then soften, so their hearts will soften to the remembrance of God (). From it are the skins of those who fear their Lord, then their skins and hearts soften to the remembrance of God. That is God's guidance, with which He guides whom He wills, and whosoever misleads God, he has no guide (23).

6 -Objective - :

The goal of the Qur'anic story was not for its own sake or for entertainment or artistic pleasure, and not just to mention historical events, but rather it aims to explain God's message to humans, as it is a line of awareness and an absolute guide to guidance. Focusing on what is most important, which is that true religiosity is inseparable from the scientific life, and is not separated from the reality of this human being, but is closely related to it.

Part of it and for this you find the story detailing the causes of spiritual happiness and the causes of material advancement so that happiness is achieved for the believers.

There are many educational and moral objectives in all the Qur'anic stories in the school curricula

The second topic

Purposes of Quranic stories -:

There is no denying that the Qur'anic stories contain religious instructions for all the principles and beliefs that Islam brought, and for all the morals, customs, false opinions, false beliefs and habits that Islam has denied, but with this we cannot count these matters as objects when we study the purposes of Qur'anic stories; This is because these matters used to come between the folds and folds of these stories, and they are in this place or in this aspect quite similar to those published opinions and images that come during the narrative presentation in each story. The purpose here is the first intent for which the Qur'anic story was revealed, for which it was built on a special image and presented in a special style. In addition to these purposes, we find the function that the story performs in society by which it serves life and neighborhoods, and it is the function performed by all arts such as music, theater, sculpture and photography. We can consider this function as a general purpose of the story that it performed in the Arab society of different colors and with its supporters and opponent.

The following are the most important and most evident of these purposes :

1 .To suggest that Muhammad (may God bless him and his family and grant them peace) is a true Messenger, and to support him with what God has chosen from the message of defiance in the unseen, and the miraculous of knowing details that no one knows about the unseen media. This has two aspects- :

A. Reaching the pinnacle of monotheism, faith, submission and trust in God, to be proud of Him. Which leads to a good example and a good example. To fill the reassuring soul with pride for God and to resort to his mother-in-law.

B. Teaching manners in dialogue, gentleness, kindness and kindness, so that those who enter Islam learn those values and live them.

2. Directing strong and sincere emotions towards the beliefs and principles of the Islamic religion and towards sacrificing oneself and precious things for the sake of all that is right, all that is good and all that is beautiful. Perhaps these emotions are what motivate him to be active in calling, just as we make man suffer pain and endure harm for its sake. And the formation of strong and sincere emotions against what is ugly and reprehensible of things.

Habits and actions. Among the most important matters that the Qur'an directed emotions towards are the problems of resurrection and monotheism, the humanity of the messengers and the support of some of them with miracles.

As for the things against which the Qur'an finds emotions, they are many and varied. For example, but not limited to:

a. People underestimate their things, small measures and scales, fornication and usury, theft and gossip.

B. Satan is the curse of God, so Satan's story with Adam is an eloquent story, and it is one of the examples of Quranic stories.

3 .Explanation of God's power over the supernatural, and the consequence of righteousness and righteousness, and the consequence of perversion and corruption, and the explanation of human and immediate wisdom, and of the distant and future universal wisdom, such as the story of Moses (peace be upon him) and al-Khidr.

2 -Characteristics of Quranic stories -:

The Qur'anic stories are distinguished from other stories by characteristics that heighten their majesty and holiness, increase their eloquence and miraculousness, and magnify their importance and impact. It is those characteristics.

1 .The miraculous purposeful repetition: and because of this characteristic of distinction and appearance 00, we have spoken about it in order to clarify what is meant by the term (repetition) in the Qur'an, and to clarify its intentions and goals that increase its sublimity and loftiness, and to clarify the books that were written especially in the statement of that Qur'anic magnificence. The repetition of the story verbally And meaning, or repetition in the sense, and the second is an aspect of rhetoric and evidence of the miraculous.

2. Historical realism: We mean by it that everything in the stories of the Noble Qur'an from the news of the ancients are true historical facts that are not contradicted by reason or contradicted by transmission, and whether in that credibility is the news of the prophets with their people and what was like miracles and paranormal customs, such as the separation of the sea and the words of The hoopoe and the ant do not contain any kind of contradiction or invention, nor any form of imagination or abstract representation of the truth, nor any form of symbol or sign.

The Qur'an story is real in its occurrence and true in its story, and it is not a fiction or a lie

Absolute comprehensiveness:

The stories of the Qur'an are comprehensive in several respects:

A. In the inventory of the addressing souls, their nature, their destinations and their feelings.

B. In the diversity of methods and means appropriate to each gender, class and color.

C. In terms of time, the story talks about the past, present and future

D. In terms of the comprehensiveness of its topics, Just as you find comprehensiveness in the Noble Qur'an, so you will find in the stories of the Noble Qur'an comprehensive all these topics of beliefs, worship, morals and social etiquette.

4. Being purposeful: The first goal of the stories of the Noble Qur'an is to contemplate them, take lessons from them, correct beliefs and morals, so that the individual and society can be reformed, and the goal is not limited to the conviction of souls by hearing entertaining stories or imaginary heroism or showing literary prowess abstract from the goal of reform - as is the case in general, narrative art, and the goal is not also a dry historical narrative, as is the task of historians. The Holy Qur'an, with all its stories and others, is a guide and lesson in the first place.

The Almighty said: There was a lesson in their stories for men of understanding. It was not a fabricated hadith, but a confirmation of what was before it, a detail of everything, and guidance and mercy for a people who believe. (111)

Conclusion and search results

After reading the entire topic, it became clear to me that the story in the Noble Qur'an is a language that is the news, and it follows the trail and comes with the meaning of the command, Hadith, and sentence of speech, and it came in the Noble Qur'an (that this is the true stories).

Technically, the concept in the Holy Qur'an may vary in viewpoints, due to the characteristics of the Qur'anic story that distinguish it from others in terms of historical realism and attractiveness in presentation and statement.

It became clear to me that the Qur'anic stories are one of the greatest and most reliable sources in the hands of the Arabs, and there are many characteristics that are sufficient to reveal the huge difference between the Qur'anic stories and the stories of peoples and other languages of legends, novels and plays. It is not just a presentation of news that has passed to past lives that have passed, or just a presentation for the sake of entertainment and pleasure, as we find it among some historians and storytellers, but rather it is a presentation of events, facts and pictures related to the reality of human life and its requirements because the Holy Qur'an wants to mention the story and the events and persons in it to convey to us the history. Those past nations and their past issues, just as the stories are safe from distortion and change in order to preserve the entire Holy Qur'an from these changes and distortions. The story and its meaning, then the story begins after that from the beginning and proceeds with detailing its steps as in the story of Moses (peace be upon him) and once the story is mentioned directly without introduction or summary, but depends on Surprise, as in the story of Mary (peace be upon her) and once he makes the story representative, then he mentions the story that refers to the beginning of the story, then lets the story speak for itself through its heroes and people, as in the scene from the story of Abraham and Ishmael (peace be upon them), as we find that the expression in the Holy Qur'an is less Synthesis from the widest meanings, so that the Holy Qur'an, because of its brevity and its rulings, almost turns into symbols, and each word contains many broad meanings. People differ from one person to another in being affected by this Qur'an according to their differences in the amount of readiness and ability to receive the Qur'an and its meanings, and the purpose of the Qur'anic story was not for itself. Or for the sake of entertainment and artistic pleasure, not just mentioning historical events.

Rather it aims to explain God's message to humans, as it is a line of awareness and a starting point for guidance. Whoever stops denial, especially with regard to the repetition of meanings and topics, including stories, but we find that the story of Yusuf

(Peace be upon him) it is not repeated anywhere in the Holy Qur'an because of its youthful revival to the women of Yusuf and included in it news about the condition of a woman and women who were fascinated by the most beautiful people and made them more accessible. It has a catastrophe, like the story of Noah, Hod and Saleh (peace be upon them), as it became clear that the Qur'anic stories have purposes and purposes, including the suggestion that Muhammad is a true messenger and his support with what God has chosen, directing strong and sincere emotions towards the beliefs and principles of the Islamic religion, and demonstrating God's power over the supernatural, and explaining the consequence of righteousness and righteousness and the consequence of perversion and corruption. The Qur'anic stories are distinguished from other stories by characteristics that heighten their majesty and holiness, and increase their eloquence and miraculous.

The curriculum developers have paid great attention to the dissemination of Qur'anic stories and its diversity in textbooks, especially the Holy Qur'an and Islamic education for all levels of study in Iraqi schools, in order for students to obtain religious goals and moral values by presenting interesting and non-boring stories that facilitate the student's desire to receive and communicate and longing for reading. Follow-up .

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