



**International Research Journal on Islamic Studies (IRJIS)**

ISSN 2664-4959 (Print), ISSN 2710-3749 (Online)

Journal Home Page: <https://www.islamicjournals.com>

E-Mail: [tirjis@gmail.com](mailto:tirjis@gmail.com) / [info@islamicjournals.com](mailto:info@islamicjournals.com)

Published by: "Al-Riaz Quranic Research Centre" Bahawalpur

## Psychological Nurturing of Adolescents through Prophetic Stories of Quran

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To cite this article: Tehreem Fatima and Aqsa Tasgheer. 2021. "Psychological Nurturing of Adolescents through Prophetic Stories of Quran". International Research Journal on Islamic Studies (IRJIS) 3 (Issue 2), 22-42.

**Journal:** International Research Journal on Islamic Studies  
Vol. No. 3 || July - December 2021 || P. 22-42

**Publisher:** Al-Riaz Quranic Research Centre, Bahawalpur

**URL:** <https://www.islamicjournals.com/eng-3-2-3/>

**DOI:** <https://doi.org/10.54262/irjis.03.02.e03>

**Journal Homepage:** [www.islamicjournals.com](http://www.islamicjournals.com) & [www.islamicjournals.com/ojs](http://www.islamicjournals.com/ojs)

**Published:** December 31<sup>st</sup>, 2021

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## Abstract

Psychology plays a significant role in adolescents' personality development. Psychosocial nurturing of adolescents is correlated with parenting and personality development speculations. While examining psychology, it comes with the idea of spirit, heart, and intelligence. Islam itself is involved in human psychology as it examines these parts of human character and their role in life. Islam enlightens the significance of carrying out good acts and staying away from committing sins. Endeavors to reestablish the ethics of adolescents and guide them to the right path dependent on the guidance from the Quran should begin from birth until they develop into adulthood. The Quran used various manners to guide people from direct and circuitous talk, dialogue, speech, story-telling, and so forth. Story-telling is among the unique styles utilized in the Quran that can be found in an assortment of ways, for example, by utilization of emotional exchange or characterization. Moreover, the Quran presents messages

and qualities as examples and suggestions to its readers that immensely attract adolescents. This article attempts to discuss and examine how the Quran utilizes stories in imparting ethical lessons. Moreover, this research paper tries to find out how the story-telling is used in clarifying the message of Islam as revealed in the Quran and to discover the components and strategies used for psychological development in prophetic stories of the Quran.

**Keywords:** Psychological, Adolescent, Prophet, Quranic Stories

## 1- Introduction

Stories and anecdotes have a long history in human life, dating back to antiquity. The people of the past and surprisingly present day utilize story-telling methods and messages in various ways and examples; including written forms, orally or in representations, and so forth. They use this method to keep up with the nation's practices, customs and to transform and to make understand those ceremonies for the training of adolescents.<sup>1</sup> So, we may be able to consider its implications and think about the stories and lessons of the archetypes with examination and investigation. As Allah Almighty referenced various extraordinary stories in Holy Quran to contemplate their implications and to understand lessons contained in their occasions, and to contrast them and our reality.<sup>2</sup>

Stories in the Holy Quran were not expected for amusement purposes or just to accomplish delight, yet for thought and thinking in their events alongside removing illustrations and preachments out of them and making them as a daily existence technique.<sup>3</sup>

Child psychology and personality are immensely influenced by the climate where the youngster is raised. The family of the youngster assumes a huge part in molding the character of the teenager. The family which gives trust, independence, support, freedom, and opportunity to express their feelings enjoys good psychological and personality development. On the other hand, a family environment that is pugnacious and tense makes the youngster nervous and apprehensive. The kid goes through conduct or behavioral issues and feels unsafe. This kind of security issue affects adolescents' mental growth. A kid's present and future achievement rely

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<sup>1</sup> Dr. Akbar Sāhelī, "The Role of the Quranic Stories and Parables in Islamic Education and Training," *Journal of Islamic Studies and Culture Sāhelī*, D. A. (2016), 4(1), 127–133. <https://doi.org/10.15640/jisc.v4n1a15>, no. 1 (2016): 127–33, <https://doi.org/10.15640/jisc.v4n1a15>.

<sup>2</sup> Dr. Ahmed A. A. Shehab Mahmoud H. M. Hegazi, Dr. Hafiz Bin Hj. Abdullah, "Concepts of Quranic Stories & Their Impact on the Raising & Reforming of the Children's Behavior "Surat Yusuf (Joseph) as a Model", *Turkish Online Journal of Qualitative Inquiry (TOJQI)* 12, no. 3 (2021): 1621–28.

<sup>3</sup> Haleema Sadia et al., "ProphetJonah between the Bible and the Holy Qur' ā n" 1, no. 2 (2012): 134–41.

upon a basic job done by their parents or guardians. Elders and parents also apply colossal impact on enthusiastic or emotionally healthy and development of the adolescents.<sup>4</sup>

Personality is the outcome of the person's knowledge, encounters, experiences, and what he peruses, hears, and sees. Each verse of the Quran, we read, understand and grasp can change our life positively because the Holy Quran contains the establishments and the premise to construct a personality or character. Personality development is the course that begins from birth and proceeds with time. The world these days is confronting plenty of difficulties in this respect. As indicated by World Health Organization near 800000 people pass on because of suicide every year, that is one person after every 40 seconds. This situation is alarming.<sup>5</sup>

Morality is intervened with someone's psychological and sociological training. Morality in Islam is widespread or universal, whoever interprets it into life impeccably can change the perception of others towards Islam. A moral breakdown has an immense effect particularly on the people included like loss of personality, absence of self-certainty, having an obscure future. These kinds of circumstances open up space for an individual to be materialistic, losing the worth of genuineness, persistence, resistance, and generosity. Moreover, faith and trust in God, religion, and legislative issues will be lost. Essentially, the brain and heart become getting more diligently to acknowledge reality and there is an extremely wide hole between the outside and inside angles. The effect of religious education on human development and improvement cannot be bantered as it shows human upsides of all-inclusive importance. If adolescents are not shown values, there will be only body growth without ideals.

The Muslim nation is going through perilous turns and more hazardous slants made for it by tricks, conspiracies, and intrigues by the adversaries of the Muslim nation, focusing on its adolescents; its spine to get them far from the right path, to distract them from worship, and to cause them to feel heavy when performing religious acts. Thus, it is necessary to get back to our Islamic religion and our Holy Quran.<sup>6</sup>

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<sup>4</sup> Syed Abdul Ghaffar Bukhari et al., "Psychosocial Nurturing of Children in Islam.," *Al Basirah*, 2019, 29–43, <https://search.ebscohost.com/login.aspx?direct=true&db=awr&AN=139373781&site=ehost-live>.

<sup>5</sup> Anjuma Amin, "The Quran and the Personality Development," *IJRAR- International Journal of Research and Analytical Reviews* 5, no. 4 (2018): 946–49.

<sup>6</sup> Mahmoud H. M. Hegazi, Dr. Hafiz Bin Hj. Abdullah, "Concepts of Quranic Stories & Their Impact on the Raising & Reforming of the Children's Behavior "Surat Yusuf (Joseph) as a Model"." *Turkish Online Journal of Qualitative Inquiry*, July (2021), 1621-28

## 2- Psychology: Quranic Perspective

Psychology, as it is usually practiced, only addresses a piece of the entirety. Usually, the soul is not considered. Quranic Psychology is simply the study of the self or Nafs when the word Nafs is utilized reflexively in the Quran. Our "self" comprises body, spirit, and soul. Our spirit (Rooh) is what Allah Almighty inhaled into us making the potential for three energies that actuate our soul (Nafs) and give us our capacity to reason ('Aql). It is through our Rooh that Allah Almighty inhaled into the first human (Adam A.S.) and the generative organs of all the descendants and our Aql, it is natural that we reason. "Soul" contrasts from both brain (Sadr) and spirit (Rooh) as an alternate term is utilized for each in the Quran. Our soul is that by which we foster awareness, feel, think, know, and will and by which our body is vivified, as our body is the instrument administered by our soul.<sup>7</sup>

Islamic psychology is a comprehensive methodology that endeavors to more understand the idea of oneself and the association of the soul to the Divine. Islamic psychology accepts current brain research or modern psychology, conventional spirituality, metaphysics, and ontology. The psychology of Self (Nafs) and explicitly, is the psychology of spirituality. Islamic psychology focuses on the possibility of spiritual psychology similar to the base to the development of human character. In Islamic psychology, the Self conforms to its nature (Fitrah) and it is steady with the teachings of the Holy Quran and sayings of Prophet Muhammad (P.B.U.H.).<sup>8</sup>

## 3- Nurturing

It is a heavenly privilege to be parents. In liking this privilege, parents are expected to release the difficult obligations included. There is no question that parenthood obligations are challenging particularly when the expectation is to raise God-dreading and responsible children in an un-Islamic climate or society. It should be remembered that kids are gifts from Allah Almighty. Fredrick Douglas was a prominent African-American legislator said that "it is easier to construct the solid personality of youngsters than to fix the broken man". This assertion stays legitimate even today as it is straightforwardly associated with the issue of nurturing, youth encounters, and the development of people's roles, and working in a specific culture. The arrival of a kid or kids in the family denotes the very important phase of nurturing which is referred

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<sup>7</sup> Laleh Bakhtiar, "Quranic Psychology of the Self: A Textbook on Islamic Moral Psychology," no. August (2019): 1–55.

<sup>8</sup> G. Hussein Rassool, *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective*, *Islamic Psychology: Human Behaviour and Experience from an Islamic Perspective* (Routledge, 2021), <https://doi.org/10.4324/9780429354762>.

to in Islamic phrasing as Tarbiyah. From this second, the parent ought to be cognizant not set in stone to run a serene, adoring, and God-fearing home. They ought to be well and the best guides to their youngsters. They ought to rush to do all great deeds and shun all malevolent practices in words and action.<sup>9</sup>

All in all, it tends to be accounted for that nurturing is known as an interaction that aids in supporting and advancing the social, physical, intellectual, and emotional improvement of a child from the outset to adulthood.<sup>10</sup>

#### 4- Significance of Quranic Stories in Nurturing Adolescents' Psychology

The stories or narratives of the Holy Quran partake in certain advantages; superb outcomes, righteous purposes, and high points. The Quranic stories comprise moral lessons that present immaculateness to the spirit and enhance human instincts. They spread insight and good manners and travel distinctive ways for ethical training and purity. Sometimes Quranic stories not only answer the inquiries but also give pieces of advice and proposals on different occasions and at times caution, threaten and warn.<sup>11</sup> One of the viable teaching techniques for developing religious and spiritual qualities among youngsters is the Quranic Storytelling method. Stories from the Quran are not the same as customary stories. Quranic stories comprise of some interesting attributes: the aesthetic language, pragmatic and universal content, and scientifically demonstrated truth. Subsequently, Quranic stories animate the reader to think and effectively pay attention to what exactly is educator's narration.<sup>12</sup>

There are various kinds of stories in the Holy Quran fundamentally the accompanying:

- Stories related to incidents that occurred in the Life of Prophet Muhammad (P.B.U.H.).
- Stories of the previous prophets, Allah Almighty mentioned the stories of the prophets like, Noah, Abraham, Moses, Jonah, and 'Isa (Peace endless supply of them).
- Stories concerning what happened to past nations, and some devout people who were not prophets like, Dwellers of the Cave, Mariyam (Marry), Aasiya (Pharaoh's spouse).
- Tales about various animals like the ant which chatted with Prophet Solomon.

<sup>9</sup> D A Hamzah, "Parenthood and Child Development: Islamic Approach To Raising Noble Personalities, *Development*" (*JISED*), 2019, 111–24, <http://www.jised.com/PDF/JISED-2019-21-06-10.pdf>.

<sup>10</sup> Ghaffar Bukhārī et al., "Psychosocial Nurturing of Children in Islam." *Al Basirah*, (2019), 29-43.

<sup>11</sup> Sāhelī, "The Role of the Quranic Stories and Parables in Islamic Education and Training." *Journal of Islamic Studies and Culture*, June (2016), 127-33.

<sup>12</sup> A. Akrim and G. Gunawan, "Quranic Storytelling Approach as Educational Model to Teach Religious Values in the Indonesian Context," *Educational Sciences: Theory and Practice* 21, no. 1 (2021): 53–67, <https://doi.org/10.12738/jestp.2021.1.005>.

The Quran does not amalgamate all the subjects, rather it calls for reflection. It embeds examples from which one has to understand and this is the object of the entire conversation. This is done to fill the hearts with the dread of Allah and to have His awareness when one peruses the Qur'an and The Qur'an doesn't amalgamate every one of the subjects, rather it calls for reflection. It embeds examples from which to notice and this is the object of the entire conversation. This is done to fill the hearts with the dread of Allah and to have His awareness when one peruses the Qur'an and mulls over with regards to it.

Teaching and guiding by narrating or storytelling is one of the most persuading strategies regarding instructing and raising. So, it is clear that Quranic stories have a great impact on raising, coordinating conduct, and amending it by concentrating on Prophetic stories as an incorporated methodology in raising, as the story included psychological, educational, and moral angles in addition to its literary side.<sup>13</sup>

The Holy Quran itself says that there is a lesson in Quranic stories as mentioned in Surah Yusuf:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةً لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ  
وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ<sup>14</sup>

“Assuredly in their stories is a lesson for men of understanding. It is not a discourse fabricated, but a confirmation of that which went before it, and a detailing of everything, and guidance and a mercy unto a people who believe.”

There are various psychological impacts and lessons in Quranic Stories for adolescents which help them in their personality and psychological development.

## 5- Manifestation of Prophetic Stories in Quran and Psychological Nurturing

The instructive or educational strategies that vary in the narratives of the Holy Quran may be to address the different manners by which adolescents learn. He considered the technique for portrayal utilized in the Holy Quran as a strategy that passes on experiences in a roundabout way to the student, which makes the student more persuaded and satisfied. He added that the reiteration in the Quranic story emphasizes the student the expected result or aftereffects of the story. So, one can address their conduct and behavior appropriately. This technique shows the

<sup>13</sup> Mahmoud H. M. Hegazi, Dr. Hafiz Bin Hj. Abdullah, “Concepts of Quranic Stories & Their Impact on the Raising & Reforming of the Children’s Behavior “Surat Yusuf (Joseph) as a Model”.” Turkish Online Journal of Qualitative Inquiry, July (2021), 1621-28.

<sup>14</sup> Al-Quran, 12:111

student the requirement for hearing and seeing over and over again until the implications get comfortable the personalities.<sup>15</sup>

The reason behind the Prophetic Quranic stories is not just to explain certain chronicled occasions; nor is it simply illuminating us concerning how people of past nations lived; nor is it only to comfort or amuse us. Indeed, we cannot accurately attest that there is only one reason behind the narratives of the Quran, for there are many, and every one of them rotates around the overall objective of ingraining individuals with faith and afterward solidifying it into their souls.<sup>16</sup> Some of the reasons are as follows:

### 5.1 To Establish Tawhid

Tawhid is utilized regarding Allah; it implies acknowledging and keeping up with Allah's solidarity in the entirety of man's activities which straightforwardly or indirectly relate to Him. Tawhid means "unification" or "declaring unity", and it comes from the Arabic verb word (Wahhada) which itself intends to join together, bind together, or merge. However, when the term It is the belief that Allah is One, without accomplice in His territory and His activities, One without likeness in His pith and traits, and one without a partner in his eternality and worship.<sup>17</sup>

A large portion of the Prophetic Quranic stories has an extraordinary arrangement to do with the missions of past Prophets and Messengers, every one of whom welcomed his people to worship Allah, without associating any partner with Him. Even though they all had a similar objective, they, contingent on their circumstance, depended on various ways to invite their people to accept Islam. The Quranic stories that explain the doings of Prophets and Messengers focus on their endeavors to welcome their people to worship the one God and to persuade them to get some distance from all types of polytheism and idolatry. Many examples prove that all Prophets called towards tawhid.

وَأُدْقَالَ إِبْرَاهِيمَ لِأَبِيهِ أَزْرًا اتَّخَذَ أَصْنَامًا إِيَّاهُ رَبًّا إِنَّكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ<sup>18</sup>

“And recall what time Ibrāhīm said unto his father Azar: takes thou idols for gods! Verily I see thee and thy people in error manifest.”

Prophet Yaqoob (Jacob) said the same thing but in a different manner.

<sup>15</sup> Agus Najib, “EDUCATIONAL VALUES OF ADAM ’ S STORY IN THE HOLY QURAN” (State Islamic Studies Institute of Salatiga, 2007).

<sup>16</sup> Muhammad Ibn Ahmed Al Dosary, *The Magnificence Of The Quran Stories* (alukah.net, n.d.), 11-12.

<sup>17</sup> Abu Ameenah Bilal Philips, “The Fundamentals of Tawheed (Islamic Monotheism),” 2005, 1–40.

<sup>18</sup> Al-Quran, 6:74



أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ<sup>19</sup>

“Were you witnesses when death presented itself to Yaqoob, what time he said unto his sons: What will ye worship after me! They said: we shall worship the God of thy fathers, Ibrāhīm and Ismā‘īl and Ishaq, and unto Him we are submissive.”

In various parts of Surah Al-A’raf, it is mentioned that prophets invited their people to embrace Islam in different ways.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ لِقَوْمِهِ إِنَّ اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ<sup>20</sup>

“Assuredly We sent Noah unto his people, and he said: O my people! Worship Allah; no god ye have but He; verily I fear for you the torment of a mighty day.”

Similarly, Prophet Hood and Sālih invited their people towards monotheism.

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يُقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ<sup>21</sup>

“And unto 'Ad We sent their brothers Hud. He said: O my people! Worship Allah, no god ye have but He; Fear ye not?”

The aforementioned Verses give a lesson that all Prophets and Messengers (P.B.U.H.) invited their people to accept Tawhid, but also show us how people among them adopted unique ways to achieve their ultimate objective.

## 5.2 Believe in Life Hereafter

Islam believes that all people who follow Allah's direction by stepping the way are eligible and capable of carrying on with a moral life. There is nothing imperfect in the human make-up and Allah does not restrict salvation to 'an elect', yet it is available to all. This life is only a test for the life hereafter.<sup>22</sup>

The stories of the Quran contain significant examples of an assortment of issues. A frequently rehashed illustration of the Quran's accounts includes affirming the truth of life after death, just as of being remunerated for one's activities in the afterlife. A clear example of this is the narrative of Prophet Ibrāhīm (A.S.)

<sup>19</sup> Al-Quran, 2:133

<sup>20</sup> Al-Quran, 7:59

<sup>21</sup> Al-Quran, 7:65

<sup>22</sup> C.T.R. Hewer, “Background Article: Beliefs, Life after Death,” *Www.Chrishewer.Org*, 2016, 1–3.



أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِي بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ<sup>23</sup>

“Have you not looked at him one who contended with Ibrāhīm concerning his Lord, because Allah had vouchsafed unto him dominion! When Ibrāhīm said: my Lord is He Who give life and causes death, he said: give life and cause death. Ibrāhīm said: verily Allah brings the sun from the east, then brings it thou from the west. Thereupon he Who disbelieved Was dumb-founded, And Allah guides not a wrong-doing people.”

Prophet Noah said the same thing but using different ways and words

يَغْفِرْ لَكُمْ مِنْ دُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ<sup>24</sup>

“He will forgive you your sins and will defer you to an appointed term. Verily the term of Allah when it cometh shall not be deferred if ye but knew.”

This belief is intended to stir the human heart and soul with the goal that they will get Allah’s mercy or anger according to their deeds. For this, each human ought to be aware of the deeds that one is doing; the feeling of the presence of Allah and the vigilant angels should hold him back from wandering away from the way. This belief advocates that one day the man be considered responsible. This belief causes individuals to feel that life is not the finish however the excursion proceeds in the great beyond. This world is the spot to have its impact and seed, the fruit of which will be in the great in the hereafter. This belief assumes a vital part to make humans delicate, mindful, responsible, and devout.<sup>25</sup>

### 5.3 Hope

Hope is an optimistic disposition of the brain that depends on an assumption for positive results identified with occasions and conditions in one's day-to-day existence or the world at large. As a verb word, its definitions include: 'expect with certainty' and 'to value a desire with expectation. Positive psychology is another way to deal with psychology that spotlights on the arrangement and portrayal of satisfaction and mental prosperity and thinks about the logical investigation of human qualities and happiness.<sup>26</sup> Many prophetic stories give the lesson of hope. After battles of Uhad Muslims were wistful but Allah said:

<sup>23</sup> Al-Quran, 2:258

<sup>24</sup> Al-Quran, 71:4

<sup>25</sup> Dr. Bashir Ahmed Rind Dr. Basheer Ahmed Dars, “The Role of Islamic Beliefs in the Evolution of Human Culture and Civilization,” *Al-Basirah* 08, no. 02 (n.d.): 37–56.

<sup>26</sup> Seyed M.H. Shirvani, “Raising Hope in Quran and Psychology,” *HTS Theologiese Studies / Theological Studies*, 2018, 1–6, <https://doi.org/10.4102/hts.v74i1.4828>.

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>27</sup>

“Do not lose heart and do not grieve, and you are the upper-most if you are believers.”

Allah Almighty gives hope to people even in the toughest times as it is mentioned in Quran

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزَلُوا حَتَّى يَقُولَ  
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَنَى نَصْرُ اللَّهِ الْأَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ<sup>28</sup>

“Do you think that ye will enter the Paradise while ye hath not come upon you the like of that which came upon those who have passed away before you There touched them adversity and distress, and shaken were they until the apostle and those who believed with him said; when cometh the help of Allah! Lo! Verily Allah's help is near.”

When prophet Zakariya prayed and asked for a child, he said:

إِذْ تَأَذَى رَبَّهُ نِدَاءً خَفِيًّا. قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا. وَإِنِّي خِفْتُ  
الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا. يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا. يٰزَكَرِيَّا  
إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا<sup>29</sup>

“Recall what time he cried unto his Lord with a cry secret. He said: My Lord, I am in a state that bones in my body have turned feeble, and the head has flared up grey with old age, and I never remained, My Lord, unanswered in my prayer to You. And verily I fear my kindred after me, and my wife hath been barren; so, bestow on me from before Thee an heir. Inheriting me and inheriting the Children of Yaqoob; and make him, my Lord, acceptable! O Zakariya! Verily We give thee the glad tidings of a boy: his name shall be Yahya; We have not afore-time made his namesake.”

Allah Almighty can grant a child at old age to Prophet Zakariya because of his hope that He can bless us too. This is the biggest example of hope.

Believing in prophecy and its effect on faith reinforcement. Prophets and heavenly religions can additionally guarantee a prosperous future through hope by conceding faith, developing virtuosity, refinement of soul and body, and devout deeds. Having faith in prophets

<sup>27</sup> Al-Quran, 3:139

<sup>28</sup> Al-Quran, 2:214

<sup>29</sup> Al-Quran, 19:3-7

gives individuals a calm confirmation that by following these empathetic models, they can look for true hope.<sup>30</sup>

#### 5.4 Trust or Tawakkul

"Tawakkul" comes from the articulation in the Arabic literature, namely Tawakkulan, which intends to make or delegate a guide, specialist, or representative. This articulation accepts a basic understanding. Muslims believe that everything is dictated by Allah. Muslims acknowledge what Allah chooses for them regardless of how it goes to be. Simultaneously, before setting out on any assignment Muslims take essential measures to guarantee the achievement of this errand. However, according to an Islamic point of view, there is a source of trust and dependence for Muslims. This source is Allah Almighty. Muslims call this idea Tawakul so; Tawakkul implies trust and dependence on Allah.<sup>31</sup>

All prophets were having faith or trust in Allah Almighty and there are some examples of prophetic acts given in the Quran to illustrate the actual meaning of trust of Tawakkul as Prophet Moses (Musa) entered into the river.

فَلَمَّا تَرَاءَ الْجَمْعُ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ. قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ. فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اصْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ. وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ. ثُمَّ أَغْرَقْنَا الْآخَرِينَ<sup>32</sup>

“And when the two parties saw each other, the companions of Moses said: verily we are overtaken. Musa said: by no means; verily with me is my Lord; He shall guide me. Then We revealed unto Musa, saying: smite thou the sea with thy staff. So, it became separated, and each part was like unto a cliff mighty. And We brought near thither the others. And We delivered Musa and those with him together. Then We drowned the others.”

Similarly, people threw Prophet Ibrāhīm into the fire but he had trust in Allah Almighty so, he said,

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ<sup>33</sup>

<sup>30</sup> Seyed M.H. Shirvani, “Raising Hope in Quran and Psychology,” *HTS Teologiese Studies / Theological Studies*, 2018, 1–6, <https://doi.org/10.4102/hts.v74i1.4828>.

<sup>31</sup> Huda, Miftachul, Ajat Sudrajat, Razaleigh Muhamat, Kamarul Shukri Mat Teh, and Burhanuddin Jalal, “Strengthening Divine Values for Self-Regulation in Religiosity: Insights from Tawakkul (Trust in God).” *International Journal of Ethics and Systems*, June (2019). Emerald. doi:10.1108/ijoes-02-2018-0025.

<sup>32</sup> Al-Quran, 26:61-66

<sup>33</sup> Al-Quran, 3:173

“Those unto whom when certain men said: verily the people have mustered strong against you, so be afraid of them, it only increased them in belief, and they said: sufficient unto us is Allah, and an excellent Trustee is He.”

In return that fire started giving coolness to Prophet Ibrāhīm on the order of Allah Almighty as it is mentioned in Quran:

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فاعِلِينَ ○ قُلْنَا يَتَّارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ○ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ<sup>34</sup>

“they said: burn him, and succor your gods if ye will be doing. We said: O fire! be thou cool and peace unto Ibrāhīm. And they intended to do him evil, but We made them the worst losers.” Tawakkul is gained by mulling over bounties of God through physical, mental, and spiritual perspectives and Allah helps those who have complete Tawakkul on him.<sup>35</sup>

As expressed over, one explanation of the fire becoming cool and comfortable for prophet Ibrahim could be that it stopped to be fire and converted into a pleasant breeze. However, the more conceivable clarification is that the fire stayed as fire however did not touch the body of Ibrahim even though it burnt all things around him, to such an extent that it even burnt down the rope which bound him.

### 5.5 Patience and Tolerance

Persistence remains as an inspiration to accomplish one's objective. Benjamin Franklin says "The person that has persistence can have what he wants". Patience or tolerance is the demonstration of refraining. Individuals have diverse limits of refraining. They either acknowledge enduring agony, difficulty, and hopelessness without restless or they do not. Time and persistence, notwithstanding, make a major test and the hardest task, man needs confidence and steadiness to bear the outcomes and results. However, the expected award or prize for torment, the finish of a long and calm waiting is the thing that makes patience acknowledged.<sup>36</sup>

Tolerance is the human force of abstinence that causes an individual to endure some aggravation or issue with his own sweet will, which he does not care for meddling in that matter. The word tolerance intends to bear. As a concept, it implies respect and

<sup>34</sup> Al-Quran, 21:68-70

<sup>35</sup> Huda, Miftachul, Ajat Sudrajat, Razaleigh Muhamat, Kamarul Shukri Mat Teh, and Burhanuddin Jalal, “Strengthening Divine Values for Self-Regulation in Religiosity: Insights from Tawakkul (Trust in God).” *International Journal of Ethics and Systems*, June (2019). Emerald. doi:10.1108/ijoes-02-2018-0025.

<sup>36</sup> Ansam Yaroub, Mayada Zuhair, and Noor Abdul Sahib, “Enhancing Islamic Concepts through English Children’s Literature: Al-Ibtala, the Test of Patience,” *Opcion* 35, no. Special Issue 19 (2019): 1489–1504.

acknowledgment for the rich variety of the world's cultures, types of articulation, and methods of being human.<sup>37</sup>

Islam emphasizes patience a lot as it is mentioned in Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ<sup>38</sup>

“O Ye who believe! Seek help in patience and prayer; verily Allah is with the patient.”

Prophets are the greatest example of patience. Allah Almighty tested them most. Prophet Ayyūb is one of those whose patience is used as a proverb. The story of prophet Ayyūb, depicting his erstwhile bliss and thriving, his subsequent hardships and trials, the loss of his all kids and his wealth, his terrible ailment and utter gloom and, at long last, God's compensation of his patience and multiplied everything.<sup>39</sup>

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَمِمَّا يَدْعُونَ<sup>40</sup>

“And Ayyūb! Recall what time he cried unto his Lord: verily hurt hath touched me, and Thou art the Most Merciful of the merciful. So, we answered him and We removed that which was with him of the hurt, and We vouchsafed unto him his household and the like thereof along with them, as a mercy from us and a remembrance unto the worshippers.”

Allah blessed Prophet Ibrāhīm with a child in very old age and then with the orders of Allah Almighty he put his wife and infant child in a barren desert. This is incredible that the head of the family who is not dismal, at the time of adoration, love, and warmth is in oneself, for the child he waited for a long time. Of a sudden, the orders left them alone in a place where the plants were hesitant to live. Logically there was no assurance or guarantee of life. However, history noted, Ibrāhīm and his family had the option to run it but they surrendered happily and Allah blessed them with the best.<sup>41</sup> After leaving them there he just prayed from Allah Almighty which is mentioned in Quran in these words:

<sup>37</sup> Ghazanfar Imran and Muhammad Abdullah, “Research Analysis of Tolerance in the Teachings Introduction : Discussion :,” n.d., 23–34.

<sup>38</sup> Al-Quran, 2:153

<sup>39</sup> Justice Dr. Munir Ahmad Mughal, *Patience And Constancy in the Life of Prophet Ayyub in the Light of Oly Quran and Sunnah*, n.d., 6,7. <https://ssrn.com/abstract=3575015>.

<sup>40</sup> Al-Quran, 21:83-84

<sup>41</sup> Sulistiawati, “EDUCATION MANAGEMENT PERSPECTIVES PROPHET IBRAHIM,” *El-Thumuhat*, 2019, 14–24.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي  
إِلَيْهِمْ وَارزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ. رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ<sup>42</sup>

“Our Lord! Verily have caused some of my progeny to dwell in a valley uncultivable near Thy Sacred House, Our Lord! So that they may establish prayer; make Thou, therefore, the hearts of some of mankind to Yearn toward them, and provide them Thou with fruits, haply they may give thanks. Our Lord! Verily Thou know that which We conceal and that which We make known; and not of aught is concealed from Allah in the earth or the heaven.”

Hence, it is clear that prophets of Allah Almighty are our role models and we can seek lessons from their lives as they suffered more than us. It is also evident that Allah Almighty rewards those who trust Him and have patience.

## 5.6 Modesty

We live in such a time in which modesty rules are going to be forgotten like never before. Indeed, even this odd wonder is normalizing as one of the images of freedom and socializing. All over the place; media publicity invites impropriety and the sorts of appreciating it which affects our adolescents a lot.<sup>43</sup>

Islam stresses modesty and introduced many rules regarding that. Islamic rules of modesty are equally applicable to both genders. There is no discrimination on gender-based on the account of modesty. However, the dressing code is a bit different but the rest is similar.<sup>44</sup> In Arabic word “Effah” is used for modesty. Terminologically, Effah, is getting a state in the soul by which it evades from mastery of desire, its root implies taking off very little details.

The genuine solicitation of modesty and chastity is to prevent and stay away from harams which are called Estefaf (استعفاف).<sup>45</sup>

There are various examples of modesty set by Prophets and their daughters or wives such as the story of Prophet Moses (A.S.) and Prophet Shu‘ayb (A.S.) Allah Almighty said:

<sup>42</sup> Al-Quran, 14:37-38

<sup>43</sup> Sadatmoosavi, Zohreh, “The Importance of Modesty Virtue in Islamic Communication; Ethics and Islamic Management” *International Convention on Islamic Manage*, November (2013): 0–16.

<sup>44</sup> Jawad Syed, “An Historical Perspective on Islamic Modesty and Its Implications for Female Employment,” *Equality, Diversity and Inclusion: An International Journal* 29, no. 2 (2010): 150–66, <https://doi.org/10.1108/02610151011024475>.

<sup>45</sup> Sadatmoosavi, Zohreh, “The Importance of Modesty Virtue in Islamic Communication; Ethics and Islamic Management” *International Convention on Islamic Manage*, November (2013): 0–16.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ  
 ۖ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ<sup>46</sup>

“Then there came unto him one of the two walking shyly, and said: verily my father calleth for thee, that he may recompense thee with hire for that thou didst water the flock for us. Then, when he was come unto him and had recounted unto him the whole story, he said: fear not; thou hast escaped from the wrongdoing people.”

So, Allah Almighty praised the walking style of Prophet Shu‘ayb’s daughters. Modesty is not only related to dress but also to every aspect of life.

Prophet Yusuf (Joseph) is the biggest example of modesty for the young generation. Lady of Aziz tried to attract him and create a suitable environment but still, he refused and ran away. Allah admired his action and mentioned it in Quran.<sup>47</sup>

وَرَأَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ  
 الظَّالِمُونَ. وَرَأَوْدَتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ  
 إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ<sup>48</sup>

“And she in whose house he was, solicited him against himself; and she fastened the doors, and said: come on O thou! He said: Allah be my refuge: verily He is my Lord; he hath made me a goodly dwelling; verily the wrong-doers fare not well. And assuredly she has sought him, and he would have been seeking her were it not that he had seen the argument of his Lord. Thus, We did so that We might avert from him all evil and indecency; verily he was of our bondmen single-hearted” Modesty is one of the ways by which values and ethics in society are maintained.

## 5.7 Obedience

Obedience is an essential part of any religion but the new generation is going away from submitting their selves to God. Without obedience, it is not possible to think to walk on the right path. Obedience is the only thing that can lead to goodness or virtue.<sup>49</sup>

<sup>46</sup> Al-Quran, 28:25

<sup>47</sup> Yahya, Harun. 2003. The Prophet Yusuf (As). Edited by Uthman Ibrahim Morrison. Paper Knowledge. Toward a Media History of Documents. Millat Book Centre, 2003, 15.

<sup>48</sup> Al-Quran, 12:23-24

<sup>49</sup> Rudi te Velde, “Obedience as a Religious Virtue,” *European Journal for the Study of Thomas Aquinas* 36, no. 1 (2017): 164–79, <https://doi.org/10.2478/ejsta-2017-0005>.



As it is clear that nowadays adolescents are going away from the virtue of obedience it is important to teach them Quranic Prophetic stories to revive their faith. Prophet Ibrāhīm (A.S.) and Prophet Ismā‘īl (A.S.) is the great example of obedience for adolescents.

When Prophet Ismā‘īl grew up to adolescence. Allah Almighty tested them again and this time test was more difficult. Ibrāhīm was ordered to slaughter his beloved child with his own hands. It can be very difficult for any person but history is evident that Prophet Ibrāhīm (A.S.) and his family were ready to fulfill Allah’s order. There was no question of them to do the precept of God, as indicated by what is mentioned.<sup>50</sup>

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ. رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ. فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ. فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ قَالَ يَا بَتِ افْعَلْ مَا تَأْمُرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ. فَلَمَّا أَسْلَمَا وَتَلَّاهُ لِلْجَبِينِ. وَتَأَذَيْنَهُ أَنْ يَتَّبِعَهُمُ. قَدْ صَدَّقَتِ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ<sup>51</sup>

“And he said: I am going to my Lord. He will show me the way. My Lord! Bestow on me a son who will be of the righteous. Wherefore We gave him the glad tidings of a boy gentle. And when he attained the age of, running with him, he said: O my son! verily I have seen in a dream that I am slaughtering thee; so, look, what consider thou? He said: O my father! do that which thou art commanded; thou shalt find me, Allah willing, of the patients. Then when the twain had submitted themselves and he had prostrated him upon his temple. and then We called out to him, :O Ibrāhīm of a surety thou hast fulfilled the vision. Verily We! thus We recompense the well-doers.”

In this story, there is a great lesson for adolescents of obedience towards Allah Almighty and their parents.

## 5.8 Honesty

Honesty is the appropriateness of words and conduct, conformity of words to verifiable occasions, or congruity of activities with pertinent guidelines. These conformities become truth, truth in words, actions, and are correct in completing principles.<sup>52</sup>

Honesty is respected. The Prophet even said to hang tight for the Day of Judgment when honesty is lost. This shows the sad finish of time and Judgment Day when individuals will be

<sup>50</sup> Sulistiawati, “EDUCATION MANAGEMENT PERSPECTIVES PROPHET IBRAHIM.”

<sup>51</sup> Al-Quran, 37: 99-105

<sup>52</sup> Fitriah M, Suud, Sutrisno, and Abd.Madjid, “Honesty: A Multidimensional Study as Motivation for National Character Building,” *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (2020): 99–116, <https://doi.org/10.21009/004.01.06>.

denounced and rebuffed on account of dishonest wrongdoing. Thus, in Islam, honest behavior is expected when managing others and serves to join thoughts of sincerity and honesty in activities, connections, and verbal trades. Consequently, Islam forces honesty and prohibits deceit. Holy Quran commands honesty.<sup>53</sup>

Holy Quran stated stories of different stories and then said about Prophet Ibrāhīm (A.S.)

وَأذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا<sup>54</sup>

“And mention thou in the Book Ibrāhīm; verily he was a man of truth, a prophet.”

Similarly, about Prophet Idris (A.S.) Quran stated:

وَأذْكُرْ فِي الْكِتَابِ إِدْرِيْسَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا<sup>55</sup>

“And mention thou in the book Idris, verily he was a man of truth, a prophet.”

It is antithetical to Islamic values to blend truth with misrepresentation. An instance of this is telling incomplete truth while seeing wrongdoing carried out by somebody identified with you.<sup>56</sup> Allah prohibits the covering of truth when you know it, for instance, lying for a relative who submitted robbery to forestall the quest for equity. Allah criticizes Muslims to lie for any kind of personal benefit.

## 5.9 Power of Repentance

The Arabic word which is used for repentance is “Taubah” which means to leave the sins and turn back to Allah Almighty.<sup>57</sup>

It is genuinely encouraging to realize that the way to repentance is consistently open, however, also, Allah becomes glad when one of His people apologizes. The keys to apology must be that a miscreant should abandon from his transgression, feel lament for having executed it, and afterward make a firm determination not to get back to it.

People of Prophet Yunus (Jonah) and he is a great example of repentance. It is mentioned in surah Yunus. Prophet Yunus was sent to Nineveh currently Iraq. People of Nineveh had shameless lifestyles and had gotten some distance from Allah. Yunus (A.S.) advised them to

<sup>53</sup> Mansoureh Ebrahimi and Kamaruzaman Yusoff, “Islamic Identity, Ethical Principles and Human Values,” *European Journal of Multidisciplinary Studies* 6, no. 1 (2017): 325, <https://doi.org/10.26417/ejms.v6i1.p325-336>.

<sup>54</sup> Al-Quran, 19:41

<sup>55</sup> Al-Quran, 19:56

<sup>56</sup> Ebrahimi and Yusoff, “Islamic Identity, Ethical Principles and Human Values.”

<sup>57</sup> Muhammad Abrar Parinduri, Abdul Karim, and Hana Lestari, “Main Values of Toba Muslim Batak Culture in Moral Education Perspective Introduction One of the Principles of Education in Islam Is the Belief in the Expression of Long-Life Education , Which Is the Obligation to Learn and Understand Science from Birth To” 28, no. 1 (2020): 121–40, <https://doi.org/10.19105/karsa.v27i1.2567>.

worship Allah and to spurn their underhanded ways, yet they would not tune in. Yunus (A.S.) became debilitated and irate and chose to leave his people. He set off on a boat to move far away. Once adrift, foreboding shadows showed up and the waves became tempestuous. After some incidents Yunus (A.S.) comprehended that this was a sign from Allah, so he hopped in the thundering sea and afterward was gulped down by a whale. Allah Almighty was not happy with him leaving his people. He turned around to Allah and fell into surrender inside the whale.<sup>58</sup>

وَذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

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“And Zun-nun! recall what time he departed in anger and imagined that We could not straiten him, then he cried in the darkness, that: there is no god but Thou! hallowed be Thou! Verily I have been of the wrong-doers.”

His petition was heard by Allah and by His order; the fish regurgitated him out at the coast. In the meantime, in Nineveh, people saw a situation unfolding and the sky blushing. The dreaded and recollected the alerts given by Yunus (A.S.). They went to Allah and requested His pardoning. Allah eliminated the approaching discipline. Yunus (A.S.) returned to his people and completed his goal appointed by Allah Almighty.

### 5.10 Justice/ Stand for Truthfulness

In Arabic, the term used for justice is Al-Adala which means the rating of a thing is equivalent to a thing of another sort to make the previous like the last mentioned. Al-Adela is depicted as having that nature of good, honest or veracious. The word justice gives a few implications. It might allude to the organization of law as indicated by recommended and acknowledged standards; adjustment to the law; legal validity the quality or truth of being just. Justice is the thing that is endorsed and satisfying.<sup>60</sup>

Lastly, the significant worth that the Quran shows from the stories of prophets is the equity and truth will come to exemplary individuals and the people who show restraint in their

<sup>58</sup> “The Power of repentance Oleantimesherald.Com,” accessed September 18, 2021, [https://www.oleantimesherald.com/the-power-of-repentance/article\\_2b218122-12a3-5850-a098-b07517680f79.html](https://www.oleantimesherald.com/the-power-of-repentance/article_2b218122-12a3-5850-a098-b07517680f79.html).

<sup>59</sup> Al-Quran, 21:87

<sup>60</sup> Khalid Bin Ismā‘īl, “Islam and the Concept of Justice,” *Centre For Islamic Thought and Understanding*, 2019, 181–214, [https://doi.org/10.1057/978-1-137-54303-5\\_8](https://doi.org/10.1057/978-1-137-54303-5_8).

preliminary. Albeit one would not be judged immediately when a certain matter happens, however, Allah will ensure that he will compensate everyone and everything.<sup>61</sup>

After thinking about the narratives of the Quran, one tracks down that one of their aims is to promote justice in the public arena and to restrict all types of debasement – like murder, unfair strategic approaches, accumulating abundance in a way that harms poor people, and frail citizenry, etc. As Prophet Shu'aib (A.S.) tried his best to preach his nation:

وَالِي مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تفسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ<sup>62</sup>

“And unto Madyan We sent their brother Shu'aib. He said: O my people! Worship Allah, no god ye have but he; surely there hath come unto you a shred of evidence from your Lord. So give full measure and weight, and defraud not people of their things, and act not corruptly on the earth after the ordering thereof; that's best for you if ye be believers.”

The people of Prophet Shu'ayb (A.S.) did not listen to him and finally faced Allah Almighty's anger. As it is in Quran:

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ. وَآتَيْنَهُمُ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ. وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ. فَأَخَذْتَهُمُ الصَّيْحَةُ مُصْبِحِينَ. فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ. وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ<sup>63</sup>

“And assuredly the dwellers of Hijr belied the sent ones. And We brought Our signs unto them, yet they were averting themselves therefrom. And they were hewing out houses from mountains feeling secure. Then the shout took hold of them in the early morn. Then availed them not that which they had been earning.”

Justice is a matter for every single person. It is diverse between one country and another country and between one society and other societies. However, in Islam we have flat outsourced to quantify if it is genuine equality or justice; that is the Holy Quran and prophetic customs.<sup>64</sup> Adolescents love to pay attention to stories, which help to encourage religious and moral values among adolescents. Youngsters can catch the message from these stories effortlessly and can

<sup>61</sup> Asyiqin Ab Halim, “Quranic Stories in Introducing Messages and Values: An Analysis on the Story of Prophet Yusuf A.S.,” *Journal of Al-Tamaddun* 11, no. 1 (2016): 59–66, <https://doi.org/10.22452/jat.vol11no1.5>.

<sup>62</sup> Al-Quran, 7:85

<sup>63</sup> Al-Quran, 15:80-85

<sup>64</sup> Ismā'il, “Islam and the Concept of Justice.”

understand easily. The findings uncover that such stories are handily recognized because the Quranic narrating act is identified with the crucial demonstration of religious instructing. The theological training of youngsters can be made through narrating as it will likewise foster creativity and critical thinking. The study also discovered that the storytelling method helps in working on the conduct markers of adolescents. Moreover, guardians and parents saw that their kids talked softer, were more calm and polite, and showed regard and love towards others.<sup>65</sup>

In other words, the world will have cutthroat erudite people prepared to function as if they were robots rather than human beings. It is brought up that regardless of whether robots can be shown and taught ethics and moral values, they will be different in relation. Teaching moral values to adolescents through Quranic narrations is very important because the Quran is an efficient and well-organized Holy Book. The Quran being an alluring book in recitation captivates many, including adolescents, to understand it. Studies have uncovered that adolescents tend to be mindful or attentive when Quranic stories are being told.<sup>66</sup>

## 6- Conclusion

Psychological and nurturing has consistently been a significant plan in adolescents' socio-psychological betterment programs, as it can achieve social, enthusiastic, and spiritual change towards better personal satisfaction and life quality. Stories in the Qur'an are of various sorts; all these types came to accomplish various aims, predominantly to learn lessons. Story-telling is used as a significant component to developing adolescents' psychology. Whenever pursuers read this Holy Book, they wind up moved into a higher domain brimming with spirituality and discover rest and harmony among its pages. There are many lessons adolescents can get from one prophetic story but there are some main lessons illustrated by Quranic stories of prophets. Such as the main lesson adolescents get from Prophet Noah (A.S.) is to work hard to achieve their goals and trust in Allah Almighty. Similarly, one can get a message of patience from Prophet Ayyūb's story and obedience from Prophet Ibrāhīm 's (A.S.) life and hope from Prophet Moses's (A.S.) story and so forth. Each time one peruses the story, an entire arrangement of collaboration, which incorporates verbal, moral, philosophical, psychosocial, and human instinct, is acquainted with the pursuers or reader. Islam aims to draw out the best of the person by character building. The Quran is the aide for accomplishing this objective. Everybody can get adequate direction and advantage from its substance as indicated by their

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<sup>65</sup> Akrim and Gunawan, "Quranic Storytelling Approach as Educational Model to Teach Religious Values in the Indonesian Context."

<sup>66</sup> Altintas Esra, "Analyzing Students Views about Mathematics Teaching through Stories and Story Generation Process," *Educational Research and Reviews* 13, no. 7 (2018): 249–59, <https://doi.org/10.5897/err2018.3498>.

search or intelligence. References to the prophets are made at different events as required in representing a specific character or during the deduction of a lesson or moral end. Quran is the only Holy Book that utilizes this remarkable approach to inform people of their past and give direction to their present and future.

This research concludes that Prophetic stories from the Quran can be effectively used to develop and nurture the personalities of adolescents. This strategy has been shown to help children develop moral virtues and gain a better knowledge of religious and ethical ideals, so it should be used by parents, teachers, and institutions while instilling Islamic ideals in adolescents.



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