

Evoking the Stories of the Prophets in Children's Literature

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Received: 07/2024, Published: 09/2024

Abstract :

The stories of the prophets carry many aesthetics, whether at the level of style, language form, or the lessons we learn from each story, as each one carries a sermon that is unique from the rest of the stories. It is worth noting that the source of their beauty lies in the fact that they are inspired by the Holy Qur'an and the Prophetic Sunnah, and they aim to do a lot because they take into account the group they are directed to, namely children, and work to consolidate the faith in them and love them in the Prophet (peace be upon him). I will address the poetry of story writing for children through the book I chose for the study: 'Stories of the Prophets for Children and Young People' by Abdul Hamid Omar.

Keywords: Children's Literature, Prophets, Stories, Education, Entertainment, First, adjust the concepts.

A- The concept of poetics:

Language:

It was mentioned in Lisan al-Arab in the article (poetry): He felt it, and he felt it, and he felt poetry, and he felt, and he felt, and he felt... And Al-Azhari said: "The short poetry is limited to signs that it does not exceed, and the plural is poetry, and the one who says it is poet, because he feels what no one else feels, and the hair of a man feels poetry. And he felt the hug while he felt it."¹

As for Al-Muhit Dictionary: "He felt it...poetry and poetry..., knew it, understood it, and reasoned with it.

Poetry: it predominates in the form of speech, due to its meter and rhyme... and its collection is poetry, and poetry such as victory and generosity, poetry and poetry: it was said by..., and he is one of the poets."² So, we conclude from the above that poetry, according to linguists, means intelligence and feeling about something, and it is a statement organized by meter and rhyme.

Terminologically:

Todorov defines it by saying: "An approach to literature that is both abstract and esoteric at the same time. The literary work in itself is not the subject of poetry. What it inquires about are the characteristics of this specific discourse, which is literary discourse. Every work then is considered only a manifestation of a specific and general structure. In other words, it means that The abstract characteristics that make the literary event unique, i.e. literary."³ In this definition, Todorov summarizes for us the concept of poetics and literature. As for the relationship of poetry to literature, we discover it through the words of Abdel Qader Omeish: "Poetics has the role of deducing literature from discourse, that is, identifying the literary foundations of discourse. Thus, the relationship of poetics to literature is the relationship of method to the subject. If poetics is concerned with the fog represented by semantic gaps, literature searches for the patterns and organizations that transform a verbal act into a literary effect."⁴

So poetics in its conventional meaning means a set of aesthetic features and characteristics according to which literary texts differ from one text to another.

B-The concept of children's literature:

There have been many definitions of the concept of children's literature, and scholars have defined it according to their own understanding and knowledge. Among these definitions are the following:

Definition of Farid Gabriel Najjar and others: "Books prepared for children and their reading, prepared by experts in children's literature, and characterized by the quality of their material and style, and **MnoTailored to children's taste and maturity level.**"⁵

Through this definition, we find that experience is a basic condition that a writer of children's literature should not dispense with, and writing directed to children must suit their taste and intellectual level.

As for Ali Hadidi, he defines it as "a part of literature in general and the same definitions that apply to literature apply to it, except that it specializes in addressing a specific group of society, which is the group of children."⁶

We understand from the definition that Ali Hadidi did not differentiate between general literature and children's literature except in terms of the group it was directed to, namely children.

We also find Tuaima defining it as: “artistic works that are transmitted to children through various means of communication, and include ideas and imagination, expressing sensations and feelings that are consistent with their different levels of development.”⁷ Through his definition, we understand that children’s literature is represented in various media, such as cartoon films, comic books, etc., and it is required that they be compatible with their level of intellectual maturity.

As for Rafi Yahya, he divided children’s literature into two main types:

A-Children’s literature in its general sense:

It means the mental production recorded in books directed to these children in various branches of knowledge, such as: simplified and illustrated children’s scientific books, informational books, and knowledge circles directed to children.

B- Children’s literature in its special sense:

“It means good speech that creates artistic pleasure in the hearts of these children, whether it is poetry or prose, whether it is orally in speech, or written in writing, such as children’s stories, plays, chants, songs, and so on.”⁸

Secondly, the objectives of children’s literature:

The text directed to the child achieves different goals, and not necessarily achieving most of the goals, as we find them varying in one text. Among the most important goals are the following:

1. Educational objectives:

“Children’s literature contributes significantly to achieving many goals related to educating children and giving them many skills that enable them to complete the teaching and learning processes. Therefore, when literature becomes heard and seen, it then fulfills its full role, and oral heritage is considered one of the most powerful means of transmitting knowledge.” Literary facts and models, because the method of storytelling achieves familiarity and affection between the recipient and the recipient, and within the framework of this warm exchange, information creeps in lightly, easily, and easily, and children accept it with eagerness and eagerness.”⁹

Children’s literature contributes greatly to the child’s acquisition of many skills easily and conveniently.

2. Entertainment goals:

There must be an element of humor and entertainment in the literature presented to children, even if the material presented to the child is of a religious, historical or educational nature, as it must not be devoid of humor and entertainment.”¹⁰

That is, the latter becomes a means used by writers to communicate their goals, which are culture. When we present him with doctrine, education, and upbringing through entertainment, he must accept it and have it implanted in his mind more than if it were imaginary.

3. Linguistic objectives:

It is represented by brevity, simplicity, and beauty in the literary structure presented to the child. Children do not tend toward narration, long, complex sentences, difficult language, or lengthy analysis. The style closest to the child is the one that relies on simplicity, imagination, excitement, honesty, beauty, and direct, frank dialogue. Clarity, strength, and beauty are achieved in children’s literature. “His goals”¹¹

4. Cultural objectives

“It is providing general information and various facts about people, life and society, training in good speech, fluency of the tongue, literary courage and confronting audiences, and achieving linguistic development in children.”¹²

5. Religious goals:

It is intended to consolidate a set of values and principles that the child writes down, including love for God Almighty, as well as love for the Messenger and his honorable companions, which leads to the formation of an Islamic thought in the child.”¹³

Here the importance of religious writing becomes clear to the child, as it is necessary to consolidate the love of God Almighty and know His power, and that He is the Creator of man and the guide of the universe, and that He is the source and destination, so the child avoids falling into polytheism and heresies.

One of the doctrinal goals is to love the Messenger of God, peace and blessings of God be upon him, and the prophets and messengers. When these stories are a simplified explanation of the stories of the prophets and messengers that were mentioned in the Qur’an, his connection to the Qur’an increases and he knows with certainty that it is the previous source of those stories. This also becomes a way for him to learn the Qur’an, read it, love it, and relate to it, as well as endearing children to it. With the Messenger and knowing his rights and the necessity of obeying him, presenting his life is the best anchor for that love.

Children's literature plays an important and sensitive role in the child's life, especially in the early stages of his life. Therefore, the writer of this genre of literature must work to instill the values of religion and its virtuous principles, in order to create a strong child's personality that strengthens his loyalty to his Islamic nation.

6. Educational objectives:

Dr. Muhammad Hassan Bregash believes that the educational goal is linked to two important things: "construction and protection."¹⁴The first means building the innocent little soul on the correct Islamic foundations so that the child, thanks to this upbringing, becomes a servant of God Almighty and a good and obedient man.

The second protection is to protect the innocent nature from deviation, tampering, and falling into corruption and behavioral misguidance.

Children's literature must educate the child to have good and virtuous morals with lofty educational goals.

Third, characteristics of children's literature:

Children's literature is characterized by characteristics that distinguish it from adult literature, as it is directed to a special group, namely children. The matter does not depend on the writing directed to the child being for the purpose of entertainment only, but rather it must provide experiences, values, and behavioral attitudes that refine the child's personality. The children's writer thus plays the role of the educator and is keen to For everything presented to the child, these works also carry an educational dimension that is appropriate to the child's stage of development.

1. It is characterized by ease of language and simplicity of style, so that the language is suitable for young people's perceptions while preserving the child's psychological characteristics and age level. The topic should also be "attractive to the child's attention at the level of his mental and cognitive abilities, but the words should be few letters."¹⁵

2. The literary art directed to it should be short in its incidents and have happy endings that inspire optimism in the child's psyche.

3. It is preferable to rely on the interesting and indirect method of presenting information and facts.

4. Education should be one of its goals: Education is the primary means that provides the child with various information.

5. To contribute to the child's psychological and social development.

6. It enriches the child's linguistic dictionary.

7. Children's literature avoids fear and intimidation in order to protect the child from emotional crises.

8. "It expresses the emotional experiences of children and takes into account the characteristics of their development so that it develops the child's abilities to think and analyze by providing new experiences."¹⁶

9. Use the method of surprise and the element of suspense and excitement.

Perhaps one of the most prominent characteristics of the style of children's literature is "clarity, spontaneity, strength, and beauty. Wherever it is found, it is accepted, because ambiguity, affectation, and difficult words are all reasons for refraining from reading, even if they are in aesthetic artistic forms."¹⁷

Fourth: The story in children's literature and its types:

The story has received great attention throughout the ages and ages as one of the most enjoyable literary arts, and children have not received significant attention except in the modern era, where "the belief of educators in various parts of the world has increased in the importance of the story in raising children and nurturing them of the relationship that the child has with it in an early period of his life, so it plays Its role in raising him and building his personality, with the ideas, information, meaning, imagination, style and language it carries"¹⁸

The story is of great importance: "It not only presents meanings and ideas, but also leads to arousing emotions and feelings in the child, in addition to stimulating cognitive mental processes such as perception, imagination, and thinking."¹⁹

The story satisfies the various feelings, moods, perceptions, and imaginations of children, as it expresses life and carries within it many ideas and values. The story is considered one of the most influential prose genres on children's behavior due to the values and traditions it carries in an indirect manner, which gives the child a sound upbringing and also contributes to the formation of his culture.

Types of stories:

There are many stories in children's literature, with different forms and contents. Most children's literature books have unanimously agreed on these types of stories, which vary according to the diversity of their contents and the topics they address. These types include the following:

1. Religious stories:

It deals with religious topics such as worship, beliefs, Qur'anic stories, and the lives of the Prophets. It is suitable for children's perceptions and aims to build an Islamic personality with tolerant principles and teachings and instill high values and morals.

2. Adventure stories:

Stories whose heroes are usually good characters, containing desirable educational values.

3. Fantasy stories:

Most often, its heroes are animals and strange-looking creatures that rely on the supernatural. In this type, imagination takes precedence over reality and transports the child to entertainment worlds that the child loves.

4. Scientific stories:

It revolves around inventions, discoveries, and utilizing the achievements of science. Scientific stories seek to develop the child's imagination in a positive way by disseminating scientific facts and developing his abilities.²⁰

5. Historical stories:

It relies on historical events and reveals the culture of peoples, such as stories of travelers, heroes, and celebrities, in an interesting manner that helps children accept them.

6. Social stories:

It deals with the family, its ties, social relations, and aspects of life in the child environment²¹

Applied approach: The poetics of narrative writing in children's literature - Stories of the Prophets for children and young people by Abdul Hamid Omar -

Poetics of language:

Children tend towards easy, simple language and are alienated from ambiguous language. And the complex nature of writing in the field of children's literature requires its author to strive for ease and simplicity. And I have. The language in this book is smooth and simple, far from ambiguity and affectation so that children can understand its vocabulary. It is also full of religious lexicon in all stories starting from the story of Adam, peace be upon him, up to the story of the Seal of the Prophets, Muhammad, peace and blessings be upon him... Among the vocabulary, all of which cannot be counted due to their large number, I will suffice with mentioning the most important of them: "Angels, creation, prostration, worship, resurrection, Paradise, Hell, goodness, prayer, zakat, fasting, this world, the afterlife, faith, disbelief, guidance, seeking forgiveness, repentance, the miracle, punishment." "Purgatory, Prophet".

And He has risen" Abdul Hamid Omar" Explaining vocabulary that he finds difficult for children to understand; for example, in the story of Adam, peace be upon him, when he said: "God Almighty told the angels that He would create a human being as a successor on earth." Where we find him. He explained the word Khalifa and said, adding: "And Khalifa here means at the head of offspring, some of whom succeed one another."²²

He also included interpretations of the Qur'anic verses that he mentioned in this book, and we find them in the story of Noah, peace be upon him, in the section entitled **By "sending Noah, peace be upon him," the Almighty says** Then the chiefs of his people who disbelieved said, "This is nothing but a human being like you who wants to bestow favor upon you. And if God had willed, He would have sent down angels. We have not heard of him." This is among our forefathers.²³ Where he mentioned Al-Qurtubi's interpretation of the word "mullahs": "The leaders who disbelieved among his people are the leaders who were among his people. They are called "mullahs" because they are full of what they say."²⁴ We also find it in the section entitled "A" **For a flood** explains and interprets the word Al-Judi in the Almighty's saying: "And it was said, 'O earth, swallow up your water,' and 'O heaven, take up.'" And the water subsided, and the matter was decided, and it settled on the mountain. And it was said, "After the rain." Among the wrongdoers²⁵. Al-Judi: It is the name of an ancient place that is said to be a mountain in the land of the Jazira or Iraq²⁶ Also in his interpretation of the verse "and the water receded" meaning the water decreased and went back to the openings in the ground.²⁷ And in His saying, the Almighty, "And the matter has been decided," meaning that He decided and completed it, it means that the disbelievers among Noah's people were completely destroyed.²⁸

He even explained the places by putting them in parentheses. For example, in the story of Hud, peace be upon him: Hadramout (Yemen)²⁹. In his explanation of Al-Ahqaf, he says: It is a desert filled with sand, overlooking the sea.³⁰ In the story of Abraham, peace be upon him, he explains to us the location of Hebron, and puts (Palestine) in brackets.³¹ He also explains to us the word "young man." They said, "We heard a young man called Abraham mentioning them."³² And a word. The boy refers to the age before twenty.³³ Here he shows us the age at which our master Abraham, peace be upon him, smashed the idols.

In his book, the writer takes into account the group he is addressing. She has this work; we find him choosing the simple, easy pronunciation that is appropriate to the child's linguistic abilities and appropriate to his intellectual dictionary. And the beauty of the stories lies in **Prophets through the magic of language, providing him with various vocabulary, especially new ones, such as recognizing the names of the prophets, for example: Idris (Enoch).**³⁴ Their lineage was mentioned after the title of each story of the prophets, where it was mentioned the name. The complete description of the Prophet and then his lineage. An example of this is: In the story of the Prophet Idris, he says: **He is Idris bin Yared bin Mahlabil bin Vince bin Anoush bin Sheth.**³⁵ In the story of Noah, peace be upon him: "He is Noah, son of Lamech, son of Methuselah, son of Idris."³⁶ And in the story of Hud: "Hud bin Abdullah bin Rabah bin Jarud bin Aad bin Awad bin Aram bin Sam."³⁷ And the Prophet Saleh: "He is Saleh bin Ubaid bin Masih bin Ubaid bin Hajer bin Thamud bin Aber bin Aram bin Sam bin Noah."³⁸ And Ibrahim Al-Khalil: "He is Abraham, the son of Tarikh, the son of Nahor, the son of Sarug, the son of Ragwa, the son of Peleg, the son of Eber, the son of Shelah, the son of Cainan, the son of Arfakhshad, the son of Shem, the son of Noah."³⁹ And the Prophet Lot also said: "He is Lot, son of Haran, son of Terah."⁴⁰ As for the story of Jacob: "He is Jacob bin Ishaq bin Abraham."⁴¹ And our master Moses: "Musa bin Imran bin Qahith bin Azar bin Lawi bin Yaqoub bin Ishaq bin Ibrahim, peace be upon them."⁴² In the story of Elias: "He is Elias bin Al-Azar bin Al-Eizra bin Harun bin Imran."⁴³ In the story of our Lord Jesus: "His lineage goes back to his mother, Mary, the daughter of Imran, Mathan, the son of Eleazar, the son of Eliud, the son of Hammaduk, the son of Eezer, the son of Eliakim, the son of Abiud, the son of Zerubbabel, the son of Shalthan, the son of John, the son of Barsha, the son of Amon, the son of Meshah, the son of Hezekiah, the son of Ahaz, the son of Matavam, the son of Azariah, the son of Joram, the son of Jehoshaphat, the son of Isha, the son of Eba, the son of Rehobam. Bin Suleiman bin Daoud, peace be upon him."⁴⁴ In conclusion, the last story he included in his book is the story of the Seal of the Prophets, Muhammad, the Messenger of God, peace and blessings of God be upon him: "He is Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abdul Manaf bin Qusayy bin Kilab bin Murrah bin Kaab bin Luay bin Ghalib bin Fahr bin Malik bin Al-Nadr - bin Kinana Ibn Khuzaymah Ibn Mudrikah Ibn Ilyas Ibn Mudar-Ibn Nizar Ibn Ma'ad Ibn Adnan."⁴⁵

The purpose of mentioning the lineage of the prophets is so that the children can get to know them and establish them in their minds in a logical and orderly manner. The writer also mentioned the names of several places, including: In the story of our master Hud, peace be upon him, it was mentioned that he lived in Al-Ahqaf is also an eastern burial. **Hadramawt (Yemen)**⁴⁶ As for Abraham, Al-Khalil, he was buried in Palestine, and as for Lot, his grave was in the village of Zoar (**On the border of the Jordan region**)⁴⁷. **The Prophet Ayoub was buried in the village of Sheikh Saad, near Damascus**⁴⁸. **As for Dhu al-Kifl, he was buried in the land of the Levant**⁴⁹ **As for Yunus in Iraq**⁵⁰ **And Moses in Sinai**⁵¹ The goal behind mentioning the places is for the child to learn about the place of birth and burial of the prophets, peace be upon them, so his intellectual and linguistic dictionary will expand and his wealth of knowledge will become richer.

Poetic style:

The narrative style, especially the stories of the prophets, is one of the best supports that contribute to inculcating various values, similar to religious and moral values. We find the writer in children's literature in general, and in this book in particular, choosing the appropriate style for the child that makes him understand the life stories of the prophets whom God sent to guide mankind. And the call to the unity of God Almighty. What distinguishes religious storytelling represented by the stories of the prophets is the narration of the events as they were mentioned in the Holy Qur'an or the Prophet's biography without change or alteration. Thus, the method of telling these stories is realistic and far from imagination. We also notice that the construction of the event in the stories of the prophets is a simple structure in which the writer focuses on the essence of the story. And I have Abdul Hamid Omar adopted an easy, organized style for the elements of each story, gradually following the events as they came, and he explained this in the introduction. book. Where he

said: “This is a book of stories of the prophets, in which I wanted to learn about the story of each of the prophets, his lineage, the place where he was born and buried, and a brief overview of him and his biography.”⁵²

He committed to arranging the stories of the prophets in a logical order according to the date of birth of each prophet, so the order was as follows:

1. Adam peace be upon him.
2. Idris peace be upon him.
3. Noah peace be upon him.
4. Hood peace be upon him.
5. righteous peace be upon him.
6. Ibrahim peace be upon him.
7. Ismael peace be upon him.
8. Lot peace be upon him.
9. Isaac peace be upon him.
10. Yaaqoub peace be upon him.
11. Yusef peace be upon him.
12. Shoaib peace be upon him.
13. Ayoub peace be upon him.
14. the Kifl peace be upon him.
15. Younes peace be upon him.
16. Musa peace be upon him.
17. Aaron peace be upon him.
18. Despair peace be upon him.
19. David peace be upon him.
20. Solomon peace be upon him.
21. Zechariah peace be upon him.
22. Yahya peace be upon him.
23. Issa peace be upon him.
24. Muhammad, may God bless him and grant him peace

It is noted that the informative style dominates all of these stories. This is because it is the appropriate method for presenting the stories of the prophets, because the writer is about to tell the children about the lives of the prophets, peace be upon them. Despite the dominance of this method in the author’s narrative text, I cannot ignore the presence of the demanding structural method represented by the questioning, as it raises a group of questions to stimulate the child’s mind, draw him in, and draw attention. His attention in order to stimulate him to read the story and learn the answers to these questions. We find, for example, in the story of Adam, peace be upon him, in the section entitled The Creation of Adam, his saying: “God Almighty mixed the dirt with water and it became clay from aged sludge. The clay rotted and gave off an odor... and Satan passed over it.” I wonder what this clay will become of?⁵³

The writer answers this question: “From this clay, God Almighty created Adam... He shaped it with His hands, Glory be to Him, and breathed into Him His spirit, Glory be to Him... So Adam’s body moved and life came into it.”⁵⁴

In the story of the Prophet Abraham, peace be upon him, in his confrontation with idolaters, the writer says: “What argument for Abraham is stronger than that these people do not speak?”⁵⁵ As for the story of Prophet Shuaib, the storyteller conveyed a set of questions that Shuaib’s people posed to their Prophet: “What audacity from Shuaib? Or let us say, what audacity from Shuaib’s prayer...? What is the relationship of faith and prayer to material transactions?” These were the sarcastic questions that the people addressed to their Prophet, and here it is. He responds to them in the words of the writer: “He has gone beyond sarcasm to seriousness... I make you understand that he has clear proof from his Lord... that he is a prophet who knows, and he does not want to differ from them in what he forbids them. He does not forbid them from doing anything in order to gain a benefit from it for himself. He does not advise them to be honest.” Let the market be cleared for him so he can benefit from manipulation... What he wants is reform.”⁵⁶

Quoting from the Holy Quran and the Sunnah of the Prophet:

All the stories of the prophets have their primary source from the Holy Qur’an. Its surahs are rich in telling us about the lives of the prophets and their miracles. As a result, they came to be characterized by a special sanctity. Abdul Hamid Omar, in his book, quoted most of the Qur’anic verses that mentioned to us

the stories of the prophets and their lives, so his book was filled with verses. He explained the difficult vocabulary in it in a simple and easy manner that was compatible with the child's intellectual abilities. All the stories he mentioned were about the prophets except that he mentioned the appropriate verses for each story. The poetic style is evident in the Qur'an's endearment to children as it is the primary source of these stories. And not only that, but he quoted from The Sunnah is also like this. For example, in the story of Adam, peace be upon him, he mentions to us what was narrated by Al-Tirmidhi regarding the death of the Prophet Adam, peace be upon him. He says: "Abd bin Hamid told us, Abu Nu'aym told us, Hisham bin Saad told us, on the authority of Zaid bin Aslam, on the authority of Abu Salih, on the authority of Abu Hurairah, he said: The Messenger of God, peace and blessings be upon him, said»

What God created Adam rubbed his back, and he fell off He created every breath of His creation from His offspring until the Day of Resurrection, and He placed between the eyes of every human being a ray of light, then He presented them to Adam, then he said: Which Lord is among these? He said: These are your descendants, and he saw a man among them, and he was amazed, and a flash of light flashed between his eyes, so he said: Which Lord is this? He said: This is a man from the last of the nations of your descendants, called: David. He said: Lord, how old is he? He said: Sixty years. He said: Oh Lord, add forty years to my life. When Adam's life was over, the Angel of Death came and said: Are there not forty years left of my life? He said: Didn't you give it to your son David? He said: So he denied, so his offspring denied, and Adam forgot, so his offspring forgot, and Adam sinned, so his offspring sinned.⁵⁷ Likewise, in the story of the Prophet Job, peace be upon him, he dealt with the hadith of the Prophet, peace and blessings of God be upon him, in the Sahih: "While Job was bathing naked, a man fell upon him, locusts of gold, and began to gnaw through his garment, so his Lord called to him: O Job, have I not been your song in what you see? He said, "Yes, Lord, but I am indispensable." Your blessing. A man of locusts, meaning a group of locusts⁵⁸ Likewise, in what Al-Tabari narrated about his age, he says: "Al-Tabari narrated that the duration of his life was ninety-three years."⁵⁹ In his talk about the virtue of the Prophet Yunus, peace be upon him, he cited the hadith of the Prophet, peace and blessings be upon him: "A servant should not say, 'I am better than Yunus bin Matta.'" And his also said, "Whoever says, 'I am better than Yunus bin Matta,' has lost it." **to lie**⁶⁰. Abdul Hamid Omar's goal is to rely on the Holy Qur'an and the Sunnah of the Prophet to show children that they are the sources The original ones To which Muslims return.

Poetics of dialogue:

The writer adopted the method of dialogue in order to stimulate the narrative movement, break boredom, and draw the attention of children to these stories, so he responds to the dialogue. Most of the dialogues in the stories of the prophets were direct external dialogues inspired by the Holy Qur'an. For example, he mentioned to us in the story of Noah, peace be upon him, the short dialogue that took place between Noah and And his son before the waves suddenly turned between them.

Noah called his son, saying: And Noah called his son, and he was in seclusion. **My son, ride with us and do not be with the disbelievers.**⁶¹

The son replied: **He said, "I will take refuge in a mountain that will protect me from the water."**⁶²

Noah addressed him again: **He said, "There is no protector today from the command of God except those who have mercy."**⁶³

The conversation between Noah and his son ended: **And the waves came between them, and they were among those drowned.**⁶⁴

We find another dialogue in the story of the Prophet Hood when he argued with his people.

They said to Hud: How do you accuse our gods that we found our fathers worshipping?

Hood said: Your fathers were wrong.

The people of Hood said: Are you saying, Hood, that after we die and become dust flying in the air, we will return to life?

Hood said: You will return on the Day of Resurrection, and God will ask each one of you about what he did.

In the story of Moses, peace be upon him, the writer mentioned the dialogue between the two girls and the Prophet Moses.

One of them said: We are waiting for the shepherds to finish watering their sheep so we can water them.

Moses asked: Why don't you water?

The other said: We cannot compete with men.

Moses asked: Why do you graze the sheep?

One of them said: Our father is an old man, and his health does not allow him to go out to graze every day.

Moses said: I will give you water to drink⁶⁵.He also told what happened between the Samaritan and the Children of Israel in the section “Worshipping the Calf and the Story of the Samaritan.”

They asked him: What is this, Samaritan?

He said: This is your God and the God of Moses!

They said: But Moses went to the appointment of his God.

The Samaritan said: Moses forgot. He went to meet his Lord there, while his Lord was here⁶⁶.

In the story of the Prophet David, peace be upon him, the writer mentioned the dialogue that took place between the children of Israel and their Prophet David regarding the choice of Talut as king.

He says: The children of Israel went to their Prophet one day.. They asked him: Are we not oppressed?

He said: Yes.

They said: Aren't we homeless?

He said: Yes.

They said: Send us a king who will gather us under his banner so that we can fight in the name of God and regain our land and glory.

Their Prophet, who was more knowledgeable about them, said: Are you confident of fighting if fighting is prescribed for you?

They said: Why don't we fight for the sake of God, when we were expelled from our homes, our children were displaced, and our situation worsened?

Their Prophet said: God has chosen Taloot as your king.

They said: How can he be king over us when he is not a member of the family from which kings emerge - the sons of Judah - and he is not rich, and there are those among us who are richer than him?

Their Prophet said: God chose him and preferred him over you with his knowledge and the strength of his body.

They said: What? **Is it the sign of his kingdom?**

Their Prophet said to them: The coffin will be returned to you, carried by angels⁶⁷.

Dialogue contributes to bringing the image closer to the children's minds, and its poetic nature lies in expanding the children's imagination as if the story is happening in front of them, transcending the boundaries of time and place. The child's nature requires that he interact with the dialogue that attracts him.

Lattice description:

Through the stories of the prophets, the child learns about the characteristics of the prophets and the various creatures that God Almighty created. We find the writer in his book providing descriptions of the prophets, for example, Adam (the father of humanity), since he is the first of the prophets. He describes to us that God Almighty created Adam from clay, saying: “And God Almighty issued And God Almighty gave His command to them in detail, saying, “He will create human beings from clay.”⁶⁸.He also describes to us that “angels were created from light and Satan was created from fire.”⁶⁹.He presents the characteristics of Satan and says: “The supreme divine order was issued to expel this ugly, rebellious creature⁷⁰He brings the picture closer to the mind of the recipient, the “child,” on the issue of our master Adam's descent to earth, saying: “Adam's descent to earth was not a descent of humiliation, but rather a descent of dignity.”⁷¹

In the story of Abel and Cain, the sons of Adam, peace be upon him, Abel is described as “good, and Cain as evil, the murderer who killed his brother with a rock that he threw at his head.”⁷².Through the summary that he put in each story, he describes the characteristics of the prophets. In the story of Idris, peace be upon him, he says: He was a truthful prophet.⁷³In the story of Noah: “Noah was pious and truthful.”⁷⁴As for the story of Hud: God sent Hud a prophet giving good tidings and he was wise. In his description of the people of Ad: “They were strong in body.”⁷⁵In his description of Thamud, the people of the Prophet Saleh: “They were an ungrateful people.”⁷⁶.In describing the people of Lot: “They were an unjust people who committed immoral acts and assaulted strangers. They used to come to men with lust without desire.”**Women**⁷⁷.In the story of the Prophet Solomon: “God gave him knowledge and wisdom, taught him the logic of birds and animals, and subjected to him the winds and jinn.”⁷⁸.It is worth noting that these specifications that “Abdul Hamid Omar” included in his book are not from his personal effort, but rather they are all taken from the Holy Qur'an in which I mentioned them. This is because the stories of the prophets, as I mentioned previously, are realistic events and the writer does not use his imagination in them.

Poetic title:

The title is a necessary key, and it is the first thing that the recipient encounters, as it works to attract him, especially if this recipient is a child. The title is a tool by which the text achieves consistency and harmony, and it is the first textual threshold that leads to the truth of the text. It also represents an essential

element of the artistic threshold elements in children's stories. Where the title came from In this book, which I am about to study, it is divided into a main title and other sub-titles. The main titles are placed in a frame, and these titles bear the name of each story of the prophets and are preceded by numbers indicating the order of the prophets. He also presented their characteristics and placed them between parentheses.

The main headlines were as follows:

1. Adam (Father of Mankind).
2. Idris (Enoch).
3. Noah (Sheikh of the Messengers).
4. Hood.
5. righteous.
6. Ibrahim Al-Khalil (Father of the Prophets).
7. Ismail, peace be upon him.
8. Lot, peace be upon him.
9. Isaac, peace be upon him.
10. Jacob (Israel)
11. Youssef (Al-Siddiq).
12. Shuaib (Prophet of God).
13. Ayoub (the patient).
14. Dhul-Kifli (humans).
15. Yunus, peace be upon him.
16. Moses (KlimGod).
17. Aaron, peace be upon him.
18. Elias, peace be upon him.
19. David, peace be upon him.
20. Solomon, peace be upon him.
21. Zechariah, peace be upon him.
22. Yahya, peace be upon him.
23. The Messiah (Jesus, son of Mary).
24. May God's prayers and peace be upon him (the Messenger of God).

All the main titles were noun sentences and served the function of drawing the attention of the recipient (the child), bringing the meaning closer to him, and illuminating the sub-titles for him.

Subtitles:

The book was full of subtitles. Some of them were repeated in the stories, such as the two titles: "A Biography and Biography," because in each story the writer put a summary of a prophet and then attached it to his biography. The rest of the subtitles differ, and this depends on the specificity of each story. We find it in the story of Adam, peace be upon him, for example. He touched on the titles. Next: The creation of Adam, the angels' prostration to Adam and Eve in Paradise, the descent of Adam and Eve to earth, Abel and Cain, the death of Adam, peace be upon him. As for the story of Hud, for example: people's worship of idols, the sending of Hud, peace be upon him, the public's position on Hud's call, the destruction of Ad. And in the story of Solomon, King Solomon, Solomon and the horses, the affliction of Solomon, Solomon and the ant, Solomon, peace be upon him, and Bilqis, Queen of Sheba, the temple of Solomon, and his death, peace be upon him. While I notice that in the story of each of the Prophet Isaac, Jacob, Job, Dhu al-Kifl, and Aaron, he only mentioned their biography and did not include subtitles. Just as he did in the rest of the stories, this is due to the fact that these prophets are mentioned in the Holy Qur'an only as quick flashes about their stories, and information about their lives is scarce compared to the rest of the prophets. What is important here are the functions performed by these titles, which were distinguished by their brevity, clarity, and direct connection to the text, and they were all presented in dark black. The titles played several functions, such as the "designating function," which designated the name of the writer on the front of the book. At the top, far left, was a title bearing the name of the writer, "Prepared by: Abdul Hamid Omar," as well as the large title on the front of the book, "Stories of the Prophets," which was written in bold font. A large letter at the top of the frontispiece, and below it in a smaller font, shows the category to which the book is directed: "Children and adolescents." After that, the names of all the prophets included in the book are mentioned.

As for the "descriptive function," it was evident through what was stated in parentheses in the main titles, for example: Noah (the sheikh of the messengers), Joseph (the righteous), Job (the patient), Moses (the Word of God), Adam (the father of humanity), Abraham (the father of humanity). The Prophets). As for the

"seductive function", it was evident in all the titles, whether main or sub-titles, as it attracted the reader (the child) and created suspense and waiting for him to explore the nature of these stories and look forward with longing and eagerness to know their content.

Poetics of values (the effectiveness of the stories of the prophets in establishing belief in children):

The stories of the prophets instill many values in children. They contribute to linking religious belief, learning about the prophets, and accepting their miracles. They also help them become accustomed to the various behaviors that Islam calls for and establish them in themselves. To create enduring the hardships of life. It also encourages them to read the Holy Qur'an and leads them to acquire high values and morals, so they learn how to differentiate between truth and falsehood, good and evil. The aesthetic value of stories does not appear between the lines, but through the interaction that occurs between the story and the reader, who is represented by the child: "The aesthetic value It is associated with the recipient or the connoisseur of a beautiful subject, as he is the one who bestows his feeling on this thing, and for him it becomes beautiful."⁷⁹.

The stories of the prophets work to establish religious values in the hearts of children in order to preserve the identity of the next generation and protect it from alienation. The Islamic nation deserves to instill values in the souls of its children so that Islam becomes their way of life and the creator of their civilization, so that the effects of religion appear in their behavior and various dealings. It also teaches the child the word of monotheism and teaches it. The Holy Qur'an shows him the truth about man, his place in this universe, and his relationship with his Lord and those around him. These stories "direct the souls of children to the perfection of moral and behavioral values, which explain the reward for good following and application of the commands of God Almighty, and also show the consequence of loss, neglect, and neglect of the rights of God Almighty, and the rights of people too"⁸⁰**The good advice that prevails in these stories contributes to the formation of a balanced and healthy personality for the child. The stories of the prophets also carry within them many values, such as religious, moral, and educational values. Due to their abundance, I cannot take the place to mention them all, and I will suffice with mentioning the most important of them: The child learns from the story of Adam. Peace be upon you, Satan is an enemy of man and always seeks to seduce him except the faithful servants of God. The writer says: "Then Satan revealed his goal on which he spends his hatred":)He said, "By Your might, I will surely mislead them all." And he continued:And he says:)Except Your sincere servants among them.It is notSatan has any authority over the faithful servants of God.⁸¹He also shows us how to repent. Here is our master Adam, after he disobeyed God's command and ate from the tree that God had forbidden them, he and Eve. God explained to him the expressions of repentance:They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy on us, we will certainly be among the losers."⁸²**

In the story of Prophet Idris, the writer explains his call to worship God alone and to honor good morals: "And he had sermons and morals. He called for the religion of God, and for the worship of the Creator, the Almighty, and for saving souls from torment in the Hereafter, through good deeds in this world, and he urged asceticism in this mortal world." He commanded them to pray, fast, and pay zakat, and made them strict in purifying themselves from impurity, and forbade intoxicants from all beverages, and imposed the greatest severity on them."⁸³The call of all the prophets is the same, which is to worship God Almighty alone, with no partner. And here is the Prophet Noah, he went out to his people and began.I called him)Indeed, We sent Noah to his people, and he said, "O my people, worship God. You have no god but Him. Indeed, I fear for you the torment of the Day of Judgment." yum(⁸⁴The writer goes on to say: Noah explained to his people that it is impossible for there to be a god other than the one God who is the Creator... Noah told them about God's honor for man, how He created him, granted him sustenance, and bestowed upon him the blessing of reason, and the worship of idols is nothing but injustice that stifles the mind.⁸⁵

Every prophet has a miracle, and the Prophet Saleh, peace be upon him, is his camel miracle:"O my people, this is the she-camel of God as a sign for you, so leave her to eat in God's land, and do not touch her with harm, lest a near punishment overtake you."⁸⁶The verse is a miracle, and it is said that the camel was a miracle because one day a rock in the mountain split open and the she-camel emerged from it. She gave birth in a way other than the known way of giving birth.⁸⁷.

From the story of our master Job, a person learns patience: "Proverbs have been set regarding the patience of this great prophet. Whenever he was afflicted with a great trial, they advised him to be patient like the patience of Job, peace be upon him. God, Blessed and Most High, praised His servant Job in His decisive Book."Indeed, We found him patient. He is an excellent servant. Indeed, he is steadfast."⁸⁸Repentance is a return to God Almighty. Job always returned to God with remembrance, gratitude, and patience⁸⁹.

Conclusion:

At the conclusion of this research paper, I reached the following results:

1. The stories of the prophets contain many beauties, as they work to consolidate the Islamic faith in the hearts of children.
2. The Holy Qur'an and the Sunnah of the Prophet are the main sources for the stories of the prophets.
3. The book *Stories of the Prophets for Children and Young Adults* by Abdul Hamid Omar contains many purposeful values in an easy and accessible manner for children.
4. Through his book, the writer sought a chronological and logical sequence in his arrangement of the prophets.
5. This book is characterized by beautiful language, style, and simplicity in presenting the various stories of the prophets.
6. Its reliance on quoting from the Holy Qur'an and the Noble Prophet's Sunnah.
7. The existence of such a book directed to children is evidence of the special care given to this group.
8. The valuable efforts of this writer cannot be overlooked, except that he could have included a larger number of pictures in his book due to their great role in attracting the child. The pictures he included do not exceed two pictures in the entire book.

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⁴-Abdul Qader Omeish, *Poetics of Narrative Discourse*, Al-Amal Printing and Publishing, ed,DT,p.08.

⁵-Ahmed Samir Abdel Wahab, *Children's Literature, Theoretical Readings and Practical Models*, Dar Al-Masirah for Publishing, Distribution and Printing, Amman, Jordan., 1st edition 1427 AH/2006 AD, p. 46.

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¹⁷-Samih Abu Mughli, *Studies in Children's Literature*, Egyptian General Book Authority, Cairo, 1989, p. 22.

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- ²²-Abdul Hamid Omar, Stories of the Prophets for Children and Young Adults, Al-Nahar Printing, Publishing and Distribution, Algeria, 1st edition,2011, p. 5.
- ²³- Surat Al-Mu'minun, verse 24.
- ²⁴-Abdul Hamid Omar, Stories of the Prophets for Children and Adolescents, p. 15.
- ²⁵-Surat Hud,aFor verse 44.
- ²⁶- Abdul Hamid Omar, Stories of the Prophets for Children and Adolescents, p. 20.
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- ²⁹-Same source, p. 22.
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- ³⁹- Same source, p. 34.
- ⁴⁰- Same source, p. 58.
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- ⁴⁶- Same source, p. 22.
- ⁴⁷- Same source, p. 58.
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- ⁵⁸- Ibid., pp. 93-94.
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- ⁶¹- Surat Hud, verses 42-43.
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⁸⁵- Abdul Hamid Omar, Stories of the Prophets for Children and Adolescents, p. 15.

⁸⁶- Surat Hud, verse 64.

⁸⁷- Abdul Hamid Omar, Stories of the Prophets for Children and Adolescents, p. 31.

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