The Impact of Qur'anic Parables on Upbringing, the Firmness of Muslim Belief, and Rejection of Extremism

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Abstract :

This study explores the impact of Qur'anic parables on the moral upbringing of individuals, the consolidation of Islamic creed, and the rejection of both intellectual and behavioral extremism. It does so by presenting selected examples of Qur'anic parables and analyzing their educational and doctrinal dimensions.

Qur'anic parables represent one of the eloquent rhetorical styles found in the Qur'an, carrying powerful imagery, clarity of expression, and depth of meaning. The research highlights how these parables contribute to shaping a balanced Muslim personality—one that harmonizes firm faith with righteous behavior. Through these parables, the individual is guided toward the worship of Allah, adherence to the straight path, and avoidance of deviation and extremism.

Furthermore, the study emphasizes the role of Qur'anic parables in addressing doctrinal and ideological deviations, directing souls toward moderation and balance. The findings conclude that Qur'anic parables offer a profound model for nurturing sound belief and upright conduct. They also serve as an effective preventive tool in safeguarding Muslims from intellectual and behavioral deviations. The research calls for further applied studies in this field.

Keywords: Parables, Creed, Upbringing, Behavior, Extremism, Educational Impact.

INTRODUCTION:

All praise is due to Allah, the Revealer of the Book, the Controller of the clouds, and the Vanquisher of the confederates. Peace and blessings be upon the one after whom there is no prophet, our master Muhammad, and upon his family, his companions, and all who follow him and call to his message until the Day of Judgment.

To proceed: The Holy Quran is distinguished by its educational style, which addresses both the mind and the heart. Among its most influential methods is the use of parables, presenting profound truths and concepts in tangible forms easily understood. Quranic parables are not merely rhetorical devices; rather, they are effective tools for refining behavior, strengthening faith, and correcting misconceptions. They reinforce certainty in the heart and encourage adherence to righteous conduct.

establishing monotheism in people's hearts, protecting Muslims from deviation and extremism, and safeguarding them from radical thought by presenting truths in a clear and impactful manner. This research also seeks to demonstrate how these parables contribute to building a balanced personality, avoiding both excess and negligence, and following the sound Quranic methodology in understanding and action.

Research Problem:

- How can we demonstrate to those who claim to possess knowledge the importance and value of reason in our Holy Book by citing its teachings and using parables?
- What stories and parables can preachers use to guide their students towards acts of obedience, worship, and good conduct?
- How can we clearly and demonstrably demonstrate the impact of parables on the upbringing of Muslims?

Research Significance:

The significance of this research stems from its highlighting of the profound educational and doctrinal role of Quranic parables in building a balanced Muslim personality.

It also contributes to clarifying how Quranic parables serve as an effective means of establishing sound doctrine and combating extremist thought in our contemporary world.

Research Objectives:

- To demonstrate the educational role of Quranic parables in shaping the Muslim character in terms of behavior and belief.
- To show the impact of Quranic parables in establishing the belief in monotheism.

- To clarify how Quranic parables contribute to addressing intellectual deviations and misconceptions about religion.

- To connect the educational meanings of Quranic parables with the needs of contemporary reality in light of the challenges posed by deviant thought.
- To encourage educators and preachers to utilize the Quranic parable method in preaching and educational guidance.

This research aims to shed light on the educational and doctrinal role of Quranic parables and how they contribute to

Research Plan:

The research consists of an introduction and a preface, each containing two sections, followed by two main chapters, each with two subsections, and a conclusion summarizing the most important findings and recommendations. A list of sources and references is also included.

Methodology: In this research, I will, Allah willing, employ two methodologies:

- The first: The thematic approach, which relates to the title of this research and falls within specific topics. - The second approach: The inductive and analytical method, where I focused on tracing the verses in which proverbs are mentioned, while also noting their educational impact.

Introduction: The meaning of the word "proverbs" in language and terminology.

One of the reasons for this research is to familiarize myself with some of the meanings of the vocabulary that will be the focus of the study, and this is achieved in this introduction.

Proverbs represent an essential part of the cultural and linguistic heritage of nations, as they reflect the experiences and wisdom of peoples throughout the ages.

The Arabic language has paid particular attention to them because of their eloquence and conciseness, which make them present in various situations and conversations.

First requirement:

The meaning of the word "proverbs" in language: Researchers have differed in their expressions regarding the extent of the effort exerted in defining the meaning of a proverb.

This will be limited to the most prominent definitions of proverbs.

It is stated in the dictionaries of the Arabic language:

"The letters mīm, thā', and lām form a sound root indicating the correspondence of one thing to another.

'This is like this,' meaning its counterpart.(1).

" And "mithl: a word of equivalence. It is said: 'This is like it,' and 'This is its like,' just as it is said 'This is similar to it,' with the same meaning(2)." And the Arabs say: "He is like this," and "They are like them," meaning that the thing to which it is compared is insignificant, just as this is insignificant.

And "mathal" is what is used as a proverb. And "mithl" of something also means its description. And "mithal" means a bed, and the plural is "muthul," and if you wish, you can shorten it. And "mithal" is well-known, and the plural is "amthīlah" and "muthul." And I illustrated it for him in such a way, by depicting its example for him through writing and other means. (3) And in the insights of those with discernment: "A parable is a statement that resembles another statement in something between them, so that one may clarify and depict the other." (4)

The second requirement: The meaning of the word "proverbs" in terminology.

Literary and rhetorical scholars discuss proverbs, as do those studying the Quran, each with their own specific meaning.

Therefore, this section will focus on the most important definitions mentioned in each field, without digressing.

1- A proverb in literature: A commonly cited saying intended to draw a parallel between the situation in which it is said and the situation for which it was uttered.

That is, it compares its application to its source. For example: "Many a shot from an unskilled archer" (5), meaning many a shot is successful even when the archer is prone to error. This proverb is used to describe someone who occasionally succeeds despite making mistakes. Thus, a proverb must have a source to which it can be compared. (6)

(1) Ibn Faris, Ahmad ibn Faris ibn Zakariya. (1399 AH). Mu'jam Maqayis al-Lughah. (n.d.). (Edited by: Abd al-Salam Muhammad Harun). Dar al-Fikr. Entry (mithl). 5/295.

(2) Ibn Manzur, Muhammad ibn Mukarram ibn Ali. (1414 AH). Lisan al-Arab. (3rd ed.). Beirut: Dar Sader. Chapter Mim. 11/610.

(3) Al-Jawhari, Ismail ibn Hammad. (1407 AH). Al-Sihah Taj al-Lughah wa Sihah al-Arabiyyah. (4th ed.). (Edited by: Ahmad Abd al-Ghafur Attar). Beirut: Dar al-Ilm lil-Malayin. Chapter Mim. 5/1816.

(4) Al-Fayruzabadi, Muhammad ibn Yaqub. (1412 AH). Basa'ir Dhawi al-Tamyiz fi Lata'if al-Kitab al-Aziz. (n.d.). (Edited by: Muhammad Ali al-Najjar). Cairo: Committee for the Revival of Islamic Heritage. Chapter Twenty-Five. 4/482.

(5) Attributed to al-Hakam ibn Abd Yaghuth al-Manqari, and it is said to be Hakim. See: al-Maydani, Ahmad ibn Muhammad ibn Ibrahim. (n.d.). Majma' al-Amthal. (n.d.). (Edited by: Muhammad Muhyi al-Din Abd al-Hamid). Beirut: Dar al-Ma'rifah. 1/299. al-Qaysi, Ahmad ibn Abd al-Mu'min ibn Musa. (1427 AH). Sharh Maqamat al-Hariri. (2nd ed.). Beirut: Dar al-Kutub al-'Ilmiyyah. 1/415.

(6) al-Qattan, Manna' ibn Khalil. (1420 AH). Mabahith fi 'Ulum al-Qur'an. (3rd ed.). Maktabat al-Ma'arif for Publishing and Distribution. p. 291.

2- The proverb according to rhetoricians: As for rhetoricians, the proverb is a compound metaphor, meaning a compound word used to describe something that is likened to its original meaning in a way that emphasizes the comparison; that is, comparing one of two images derived from two or more things to another... as when one says to someone hesitant about something, "I see you putting one foot forward and the other back," (1) comparing the image of his hesitation to the image of someone who gets up to go on a journey, sometimes wanting to go and putting one foot forward, and sometimes not wanting to and putting the other back. (2)

3- The proverb in Qur'anic studies: Adding proverbs to the Qur'an is like adding the absolute to the qualified; thus, it excludes proverbs used in speech other than the Qur'an, such as proverbs of the Sunnah, proverbs of the Arabs, and the like; It has been said: "The parables of the Qur'an cannot be correctly interpreted according to their original linguistic meaning of resemblance and analogy, nor can they be interpreted according to what is mentioned in the dictionaries of those who have written on proverbs.

This is because the parables of the Qur'an are not statements used to draw a comparison between their context and their source, nor can they be correctly interpreted according to the meaning of proverbs as understood by scholars of rhetoric. Some of the parables of the Qur'an are not metaphors, and their usage is not widespread." (3) However, some parables are in the style of simile and metaphor, and this will be discussed in its appropriate section. A parable in the Holy Qur'an is: "Presenting a meaning in a sensory form that lends it splendor and beauty." (4) Al-Zarkashi, in his definition, limited it to saying: "Its essence is bringing the obscure into the clear." (5).

First Section: The Impact of Qur'anic Parables on the Upbringing of Souls.

Qur'anic parables represent a highly effective educational tool in Islamic education, as they work to instill moral values and faith-based meanings in the hearts of individuals.

Through the use of parables, the Holy Quran simplifies profound concepts, making them more accessible and understandable. This is what will be discussed in this section.

This topic is of paramount importance because the true building of society is represented in the education of souls before the construction of all kinds of urban structures, including economic and educational ones such as universities and others.

This meaning must be noted no matter how much attention, care and attention it requires.

Any negligence in this education or deviation from its sound method is what is feared to be the entry point for ruin and strife, which means that future generations will destroy what is being built today.

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(1) Attributed to al-Walid ibn Yazid. Al-Sa'idi, Abd al-Muta'al. (1426 AH). Bughyat al-Idah li-Talkhis al-Miftah. (17th ed.). Maktabat al-Adab. 3/513.

(2) See: The same source. 3/512-514.

(3) Al-Qattan. Mabahith fi Ulum al-Qur'an. p. 292.

(4) See: The same source. pp. 291-292.

(5) Al-Zarkashi, Muhammad ibn Bahadur ibn Abd Allah. (1376 AH). Al-Burhan fi Ulum al-Qur'an. (1st ed.). (Edited by: Muhammad Abu al-Fadl Ibrahim). Egypt: Dar Ihya' al-Kutub al-Arabiyyah. 1/486.

The poet's words apply to him:

When will a building ever reach completion.

If you are building it while others are tearing it down.

This discussion comprises two sections:

The first section: Defining education and behavior linguistically and technically.

First: Defining education linguistically and technically:

1- Education linguistically:

I grew up among the tribe of so-and-so, and I raised so-and-so, and I nurtured him, and I raised him, and I nurtured him, all with the same meaning. Al-Jawhari said: "I raised him and nurtured him, meaning I fed him.

This applies to everything that grows, such as a child, a plant, and the like."

2- Education in terminology:

It has several technical definitions, including:

"The development of human intellect, and the regulation of behavior and emotions, based on the Islamic religion, with the intention of achieving the goals of Islam in the life of the individual and the community, that is, in all aspects of life."

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(1) This verse is attributed to Salih ibn Abd al-Quddus, from the long meter. Al-Buhturi, Al-Walid ibn Ubayd ibn Yahya. (1428 AH). Hamasa al-Buhturi. (no edition). (Edited by: Dr. Muhammad Ibrahim Huwwar and Ahmad Muhammad Ubayd). Abu Dhabi: Abu Dhabi Authority for Culture and Heritage. p. 287.

(2) See: Ibn Manzur. Lisan al-Arab. Chapter on the letter Ra. 13/307.

(3) Ismail ibn Hammad, Abu Nasr, al-Jawhari. An imam in the science of language. He entered the lands of Rabi'ah and Mudar in pursuit of literature and mastery of the Arabic language. His origins were from the land of the Turks, from Farab. Among his works are: "Al-Sihah," "Al-Muqaddimah fi al-Nahw," and "Arud al-Waraqa." Among his teachers were: Abu Ali al-Farisi, Abu Sa'id al-Sirafi, and Abu Ibrahim al-Farabi. He died in 398 AH, or it is said around 400 AH. See: Yaqut al-Hamawi, Yaqut ibn Abdullah. (1414 AH). Mu'jam al-Udaba' (Dictionary of Writers). (1st ed.). (Edited by Ihsan Abbas). Beirut: Dar al-Gharb al-Islami. 2/657. Al-Qifti, Ali ibn Yusuf. (1424 AH). Inbah al-Ruwat 'ala Anbah al-Nuhat (The Narrators' Guide to the Grammarians' Reports). (1st ed.). Beirut: Al-Maktabah al-'Asriyyah. 1/231, 229.

(4) Al-Jawhari. Al-Sihah. Chapter on the letter Ra' (entry for Riba). 6/2350.

(5) Al-Nahlawi, Abd al-Rahman. (1428 AH). Usul al-Tarbiyah al-Islamiyyah wa Asalibuha fi al-Bayt wa al-Madrasah wa al-Mujtama' (The Principles and Methods of Islamic Education in the Home, School, and Society). (25th ed.). Dar al-Fikr. p. 28.

Secondly: Defining Behavior Linguistically and Technically.

1- Linguistically, Behavior(1):

The verbal noun of 'to follow a path'; and 'to traverse a place' (yaslukuhu salkan wa sulukan)(2).

2- Technically, Behavior:

A person's conduct, beliefs, and direction. It is said: 'So-and-so has good behavior' or 'So-and-so has bad behavior'.(3).

The Second Requirement: The Impact of Quranic Parables on the Upbringing and Behavior of Muslims. Quranic parables are educational and influential in guiding Muslims in their worship and conduct.

They present profound meanings using analogies and examples close to human reality, making it easier for the reader to understand the values and principles they should possess.

Through these parables, the Quran instills in the Muslim's heart lofty meanings that motivate them towards good worship and upright character, and help them purify and reform themselves. It does not merely depict meanings, but carries within it a practical message that translates into daily behavior pleasing to Allah Almighty.

The most prominent of these effects are:

1- Encouraging Sincerity in Worship:

Sincerity is one of the greatest objectives of worship, and the Quranic parables serve to reinforce this meaning. For example, Allah Almighty says: "The example of those who spend their wealth seeking Allah's pleasure and to strengthen their own faith is like a garden on a hillside; if a heavy rain falls upon it, it yields double its produce. And if no heavy rain falls upon it, then a light rain suffices. And Allah is Seeing of what you do." (Quran 2:265). This parable guides us to the necessity of sincerity of intention and abandoning hypocrisy. Sincerity is the foundation for the acceptance of deeds and the key to a sound heart. In Al-Manar commentary, it states: (3).This steadfastness is achieved by accustoming oneself to giving where giving is beneficial, until generosity becomes second nature and character.(4).

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(1) Ibn Manzur. Lisan al-Arab. Chapter on the letter Seen. 10/442.

(2) Al-Qahtani, Saeed bin Ali bin Wahf. (n.d.). Good Character in Light of the Quran and Sunnah. (n.p.). Riyadh: Al-Safeer Press. p. 78.

(3) [Al-Baqarah: 265].

(4) Al-Qalamuni, Muhammad Rashid bin Ali Rida bin Muhammad. (1990). Tafsir al-Manar. (n.p.). The Egyptian General Book Organization. 3/57.

In "Guiding the Sound Mind to the Merits of the Noble Book,(1).

it is stated regarding the verse: "And to strengthen their own faith," that "the meaning could be that the believers are sincere in their faith and devoted to it.(2).

2- Cultivating the Virtue of Giving and Generosity: Quranic parables encourage generosity and spending in the way of Allah, as in the verse: "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.(3).

Thus, the Muslim learns that spending does not diminish wealth, but rather blesses it, which helps him resist stinginess and greed. Islamic law establishes Islamic education, and in its broad Quranic sense, it is a statement of creed, worship, the organization of life, and the regulation of all human relationships. It is an intellectual foundation encompassing all the intellectual conceptions we have seen about the universe, life, and humanity. It includes Islam's stance on humanity, or its view of humanity, Islam's view of the universe and existence, and the Muslim's relationship to all of that. In this way, it paints for the Muslim a complete and logical picture, enabling him to understand his relationship with the universe, his origin, his destiny, his value, his status, his function, and his purpose. It shapes the Muslim mind in a unique way, making his capacity for giving greater than his physical abilities, his hope broader than his potential, and the scope of his thinking wider than his feelings(3).

Thus, the quality of giving is an effect of the Quranic parable on the Muslim's behavior and worship.

3- Cultivating piety, asceticism, and fear of Allah:

The parables that describe the fate of the deniers and the oppressors instill fear of Allah in the heart. Allah Almighty says: "Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of rain whose [resulting] plant growth pleases the disbelievers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the life of this world except the enjoyment of the Hereafter(4).

The Quranic parables, which contain the word "parable" (in Arabic, "ghurur"), serve to remind people of the transience of this world, thereby fostering asceticism and piety.

In conclusion, the presentation of the Quranic parables containing the word "parable" and their educational impact reveals that they represent a unique approach to reforming and purifying the human soul.

(1)Abu al-Sa'ud, Muhammad ibn Muhammad ibn Mustafa. (n.d.). *Guidance of the Sound Mind to the Merits of the Noble Qur'an.* (n.d.). Beirut: Dar Ihya' al-Turath al-'Arabi. 1/259.
(2) [Al-Baqarah: 261].
(3) Al-Nahlawi. Principles of Education. p. 55.
(4) [Al-Hadid: 20].

This is achieved by instilling the concepts of sincerity, piety, asceticism, and reverence, and by cultivating insightful behavioral awareness.

Furthermore, they contribute to refining individual and social conduct by warning of consequences, motivating the soul towards righteousness, and instilling in the Muslim a sense of moral responsibility.

Therefore, Quranic parables are not merely rhetorical devices, but rather effective educational tools that help the Muslim develop a balanced character.

The following discussion will address another aspect of the impact of parables: their role in strengthening the Muslim's faith and rejecting extremism.

The second topic:

The impact of Quranic parables on strengthening the Muslim's faith and rejecting extremism.

Whoever reflects on the state of our time will find it exactly as described by the one whom his Lord sent as guidance and mercy to all mankind, the Messenger of Allah (peace and blessings be upon him), in his saying:

Islam began as something strange, and it will return to being strange as it began, so blessed are the strangers(1).

Since extremism is a dangerous phenomenon of our time, from which societies of all kinds have suffered, including the Muslim community, both in the past and present, it is appropriate to address this topic. It is well-known that to confront something, we must understand its nature and the reason for its emergence. Otherwise, we will not know who or what we are facing, and consequently, we will be confronted by something unknown that will consume us and everything around us, just as most fires start from a tiny spark.

Therefore, knowing something corrupt is a form of protection and safeguard against it, and because the path to resistance lies in knowledge, awareness, and understanding, it is from this perspective that extremism is defined linguistically and technically.

This discussion comprises two sections:

The first section: Defining extremism and belief linguistically and technically. First: Extremism linguistically and technically.

1- Extremism in language: "A man who is fickle, inconsistent, or unstable is one who does not adhere to any principle(2).

(1) Imam Muslim, Muslim ibn al-Hajjaj. (n.d.). Sahih Muslim. (n.d.). (Edited by: Muhammad Fuad Abd al-Baqi). Beirut: Dar Ihya al-Turath al-Arabi. Faith. Chapter: Explanation that Islam began as something strange and will return to being something strange, and that it will be confined between the two mosques. Hadith 232-(145). From the hadith of Abu Hurayrah. 1/130.
(2) Ibn Manzur. Lisan al-Arab. Chapter on the letter Taa. 9/215.

2- Extremism in terminology: "Extremism is exceeding the limit and deviating from moderation and balance, either through excess or deficiency." (1).

Secondly: The meaning of creed linguistically and technically.

1- Creed linguistically:

The letters 'ayn, qaf, and dal form a single root indicating strength and firm conviction, and to this root all the branches of this chapter are derived. (2) Creed is a judgment that admits no doubt for its adherent.

The creed is the belief. (3).

2- The term 'Aqeedah' (creed) is defined as:

"The set of religious matters that a Muslim must believe in wholeheartedly, find peace in, and possess with absolute certainty, unmixed with doubt or uncertainty(4).

The creed of Islam, brought by all the prophets, is clear, simple, and straightforward. It aligns with the sound nature with which Allah created humankind and is readily accepted by pure minds, free from complexity and fanaticism.

The declaration of faith (I bear witness that there is no Allah but Allah, and I bear witness that Muhammad is the Messenger of Allah) is the standard that Allah Almighty and His Messenger (peace and blessings be upon him) established as the proof of this creed. Part of this testimony is believing that this universe has a wise, all-powerful, and all-governing Creator, that He does as He wills and decrees as He pleases, and that there is nothing like Him—no size, no form, no manner, and no location. He, in His infinite wisdom, chooses from among His servants whomever He wills of messengers and prophets, sending them to the people to convey His message, give them glad tidings, and warn them.

Allah protects them from disbelief, major sins, minor sins of baseness, vices, and follies. Part of this testimony is believing that Muhammad ibn Abdullah al-Qurashi al-Hashimi is a Messenger sent by Allah, to whom He revealed a Book whose verses are clear and detailed, and that he fulfilled his trust, delivered the message, and persevered patiently.

This testimony also includes believing that Muhammad ibn Abdullah al-Qurashi al-Hashimi is a Messenger sent by Allah, and that He revealed to him a Book whose verses are perfected and explained in detail, and that he fulfilled his trust, delivered the message, and remained steadfast and patient. Most of the topics addressed by proverbs pertained to matters of belief, as did their purposes. Establishing sound doctrine and purifying it from the impurities of polytheism and hypocrisy were the primary aims and objectives of proverbs.

How could it be otherwise, when polytheism is the greatest of sins, about which the Almighty, Blessed and Exalted is He, said: "Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And whoever associates others with Allah has certainly gone far astray." (Quran 4:48)(5).

Since proverbs are an eloquent form of speech and a unique type of expression, their use was intended to fulfill this noble purpose.

The following is an explanation of some of the educational effects on the Muslim soul associated with this great objective.

The second requirement:

The impact of Quranic parables on strengthening a Muslim's faith and rejecting extremism. Among the doctrinal objectives and effects of using parables are:

1- Belief in Allah, His attributes, and His Oneness, and the rejection of associating partners with Him. Some of the parables that achieve this are:

Before mentioning them, it should be noted that some of these parables have been previously discussed in earlier sections with an explanation of their meaning but without reference to their impact. Here, however, the focus will be on the impact, along with an explanation and a connection between the two.

A- Allah Almighty says: "Being true believers in Allah, not associating anything with Him(1). And whoever associates anything with Allah, it is as if he has fallen from the sky and is snatched by the birds or the wind carries him off to a distant place.In Jami' al-Bayan: "The example of the polytheist in his distance from his Lord and from attaining the truth is like the distance of this object from the sky, so that birds snatch it away and it perishes, or the wind carries it to a distant place(2). This analogy affects the Muslim's soul, strengthening his faith and his rejection of polytheism.

B- Allah Almighty says: "So do not set up equals to Allah. Indeed, Allah knows, and you do not know.(3). The meaning of "equals" here is "similarities," so the meaning is: Do not liken Him to His creation and make partners for Him(4). This also reinforces in the Muslim's soul the rejection of polytheism and steadfastness upon the truth.

C. *And Allah Almighty said:* "Allah presents an example: a slave who is owned and has no power over anything, and one whom We have provided with good provision from Us, so he spends from it secretly and openly. Are they equal? Praise be to Allah! But most of them do not know." (Quran 3:179)(5).

The reason for giving this parable is that after Allah Almighty clarified their error in associating partners with Him and worshipping other than Him, which brings neither benefit nor harm to itself or its worshipper, He gave them an example in the story of a slave owned by another, incapable of acting independently, and a free, wealthy person who has control over what Allah Almighty has bestowed upon him.

If these two are not equal in your view, despite being of the same kind and sharing humanity, how can you associate partners with Allah Almighty and equate with Him those who are His creation, subject to His power, whether human or otherwise, despite the difference in their attributes? (Quran 3:179)(6).

This establishes that Allah is unlike His creation and that everything besides Him is in need of Him. This establishes belief in Allah and His attributes and reinforces the rejection of associating partners with Him.

(1) Al-Shibl, Ali bin Abdul Aziz bin Ali. (n.d.). The Historical Roots of the Reality of Extremism, Fanaticism, Terrorism, and Violence. (n.p.). p. 16.

(2) See: Ibn Faris. Mu'jam Maqayis al-Lughah. Entry (عقد). 4/86.

(3) See: Mustafa, Ibrahim, et al. (n.d.). Al-Mu'jam al-Wasit. (n.p.). Dar al-Da'wah. 2/614.

(4) Malkawi, Muhammad Ahmad Muhammad. (1405 AH). The Doctrine of Tawhid in the Noble Qur'an. (1st ed.). Maktabat Dar al-Zaman. p. 20.

(5) [An-Nisa': 116].

(1) [Al-Hajj: 31].

(2) Al-Tabari, Muhammad ibn Jarir ibn Yazid. (1420 AH). Jami' al-Bayan fi Ta'wil al-Qur'an. (1st ed.). (Edited by: Ahmad Muhammad Shakir). Beirut: Al-Risalah Foundation. 18/567.

(3) [An-Nahl: 74].

(4) See: Al-Baghawi, Al-Husayn ibn Mas'ud ibn Muhammad. (1420 AH). Ma'alim al-Tanzil fi Tafsir al-Qur'an. (1st ed.). (Edited by: Abd al-Razzaq al-Mahdi). Beirut: Dar Ihya' al-Turath al-'Arabi. 3/88.

(5) [An-Nahl: 75].

(6) See: Abu Hayyan, Muhammad ibn Yusuf ibn Ali. (1407 AH). Tafsir al-Nahr al-Mad min al-Bahr al-Muhit. (1st ed.). (Edited by: Buzan al-Dhanawi and Hadyan al-Dhanawi). Beirut: Dar al-Jinan. 16/44. Rak.

2- *Belief in Paradise and its delights:*

A- **Allah Almighty says:** "The description of Paradise which the righteous have been promised is that beneath it rivers flow; its fruit is perpetual, and its shade(1).

That is the final abode of those who fear Allah." (Quran 2:155)

B- **Allah Almighty says:** "The description of Paradise which the righteous have been promised is that in it are rivers of water that is not stagnant, and rivers of purified honey. They will have therein every kind of fruit and forgiveness from their Lord." (Quran 2:155)(2). Muslims believe that Paradise is attained by those who remain steadfast in their faith in Allah Almighty and do not associate anything with Him in worship.

3- *Belief in the Hereafter and its terrors:*

A- **Allah Almighty says:** "Their eyes will be humbled as they emerge from the graves, as if they were swarming locusts." (Quran 2:155) (3).They will emerge from their graves, humbled and submissive, their eyes downcast with terror, like locusts swarming about in great numbers and spreading throughout the land(4). The Muslim who ponders the meanings of the Quran will find his heart humbled.

B- **Allah Almighty says:** "Then when the sky is rent asunder and becomes rose-colored like oil(5). Allah Almighty says: "Then when the sky is rent asunder and splits open, and that will be on the Day of Resurrection, its color will be the color of a red rose(6). The Day of Resurrection is coming, and the Muslim believes in it firmly in his heart.

C- **Allah Almighty says:** "The Day they will emerge from their graves, hastening as though they were rushing to a monument, their eyes downcast, overwhelmed by humiliation. That is the Day which they were promised.(7).

The graves, meaning the tombs, on the Day they will emerge from the graves, hastening, meaning they will emerge quickly as if they are racing each other. The word "nasb" refers to one of the idols, which are their Allahs that they used to worship. Therefore, the meaning is: as if they are hastening to their Allahs that they used to worship (8).

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(1) [Ar-Ra'd: 35].

(2) [Muhammad: 15].

(3) [Al-Qamar: 7].

(4) See: Al-Baydawi, Abdullah ibn Umar ibn Muhammad. (1418 AH). Anwar At-Tanzil wa Asrar At-Ta'wil. (1st ed.). (Edited by: Muhammad Al-Marashli). Beirut: Dar Ihya' At-Turath Al-Arabi. 5/165.

(5) [Ar-Rahman: 37].

(6) At-Tabari. Jami' Al-Bayan. 23/49.

(7) [Al-Ma'arij: 43-44].

(8) See: An-Nasafi, Abdullah ibn Ahmad ibn Mahmud. (1419 AH). Madarik At-Tanzil wa Haqa'iq At-Ta'wil. (1st ed.). (Edited by: Yusuf Ali Badawi). Beirut: Dar Al-Kalim At-Tayyib. 3/540.

Conclusion :

After this presentation on the impact of Quranic parables on education, strengthening the Muslim's faith, and rejecting extremism, it has become clear that Quranic parables are not merely rhetorical devices, but rather a pedagogical methodology and a firmly established doctrinal approach that addresses both hearts and minds. These parables have contributed to solidifying the foundations of faith, purifying souls, and warning against the paths of deviation and extremism, calling for moderation and balance, and prohibiting extremism in all its forms.

Key Findings:

• Quranic parables play an active role in the comprehensive education of Muslims, encompassing both doctrinal and behavioral aspects.

• Parables contribute to strengthening the doctrine of monotheism and rejecting polytheism and intellectual misguidance.

• Quranic parables address manifestations of deviation and extremism by making the truth accessible to both the mind and heart.

• Quranic parables demonstrate a profound concern for establishing moderate values and balance in thought and behavior.

• *Quranic parables are an effective means of protecting Muslims from deviant intellectual currents. Recommendations:*

• Strengthen the study of Quranic parables in educational and da'wah curricula, highlighting their doctrinal and behavioral impact.

• Guide educators and da'wah workers to utilize Quranic parables in combating intellectual and behavioral extremism.

• Develop educational programs derived from Quranic parables that aim to build a balanced Muslim personality.

• Encourage researchers to connect Quranic parables with contemporary intellectual issues to confront intellectual deviations.

After presenting these findings and recommendations, this research seeks to contribute to building Quranic educational awareness and opens the door to further exploration of the treasures of this great book. It has become clear that Quranic parables constitute a comprehensive reformative and educational methodology intended to rectify behavior, strengthen faith, and purify souls. I ask Allah Almighty to grant me success in doing good, and praise be to Allah, Lord of the Worlds.

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