MUSA IN QURAN

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Abstract - The Holy Qur'an, traditionally is كَلَامُ الله- the word of Allah. There is no narrator, no chronicler. Furthermore, the peculiarity of the text is that Allah speaks in the first (singular or plural) or in the third person.Qu'ran consists of mostly short themes, and the so-called punishment chronicles are one of the most re-occurring themes in the book.

Methods- We built the plot-based chart, which maps out the stories dedicated to different themes. The goal is to analyze the symbolisms of each story to find the deliberate and al well as unintentional differences between the scenes. Through certain symbols not only differences and different narratives are outlined, but occasional and non-occasional distinctions. By observation on recapitulations, we establish functional reasons for those narratives.

Purpose- It can be said that almost all the characters of the Qur'an and their interpretations are well studied. This applies not only to the internal contexts of the Qu'ran text, but also to the overall context of the general narrative of the Abrahamic religions. Our Research breaks down the reoccurring topics in the Qu'ran with a different perspective.

Result- Certain facts and notions of Bible and Qu'ran concur with each other in the part, where the notion is formulated according experience and repetitive actions.

By contrasting with biblical narratives, we get an opportunity for each story to be created an invariant scheme of narrative separately for Qu'ran. Additionally when analyzing the versions, all the occasional and non-occasional distinctions have to differentiate.

Keywords - Qur'an, Prophet, Quran Narrative, Islam

I. INTRODUCTION

The story of Musa (Bible, Moses) is repeated in different variations 122 times among Qur'an's narratives and carries great importance [15]. The reason for Musa being mentioned so often, might be that the narrative is sometimes esoteric, sometimes exoteric. In general, esotericism and exotericism are often combined in the Qur'an. The transmission of sacred knowledge was entrusted to the Prophet Muhammad. Through revelations, he had to transform society and make sure every person to convert to Islam [6], which naturally created chaos. Perhaps this was the structure that did not allow to tell the story, and amidst this chaoswe got rethought biblical news in which the stories were interpreted, distorted (messed up)throughout the text it is often mentioned differently [5].

II. THE IMAGE AND STORY OF MUSA IN QUR'AN
MATERIALS AND METHODS

Musa is most often mentioned in the Qur'an in 34 Surahs and 122 Āyahs [4]. In the Qur'an the root passages associated with Musa are similar to the biblical story. He lives in Egypt and is the apostle chosen by God who urges people to acknowledge the One God. In Christianity, Moses is considered as the greatest prophet. To him is awarded the authorship of the Pentateuch of Moses, who got boards on Mount Sinai with engraved, where the Ten Commandments. Through Moses the Old Testament was given to people. In Qur'an Musa is a descendant of the Prophet Yaqub and lives in Egypt. Starting from the 34 Surahs there are more detailed episodes in two Surahs. 18: 60-82 Surah is different from all the other stories [2]. The stories are repeated with some variations, and the actions are arranged in the following order:

A. Musa's childhood;
B. Escape from Egypt;
C. Musa as a servant and his marriage;
D. The first revelation of Musa;
E. Musa's request to Pharaoh to allow Israelites to follow him;
F. Miracles of Musa and his recognition as a sorcerer;
G. Discussion of the Pharaoh and nobles / Conversation of the Pharaoh with sorcerers;
H. Musa's victory over the sorcerers;
I. Sorcerers' acknowledgement of the One God/ Pharaoh's threat;
J. Musa and his people's leaving from Egypt;
K. God's punishment to the people of Pharaoh;
L. Agreement between the peoples of Pharaoh and Musa and violation of the agreement
M. Conversation between Musa and the Lord / boards given by the Lord;
N. Conversation between Musa and his people/ creation of an idol;
O. Musa's anger and his request to the Lord to forgive people;
P. Mention of Musa with various prophets / Musa, the owner of the book;
Q. Musa's conversation with a young man.

Surahs are distributed as follows:
Surah II – N; O; P;
Surah III – P;
Surah IV – O; N; P;
Surah V – P;

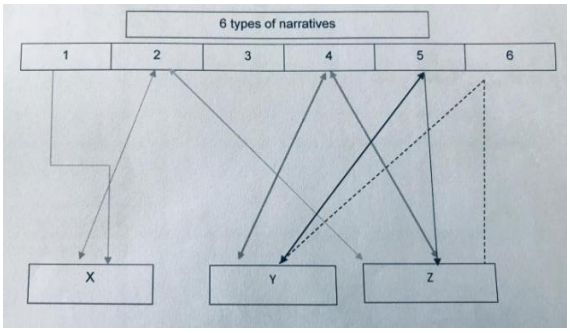
Surah VI – P;
Surah VII – E; F; G; H; I; J; K; L; M; N; O;
Surah X – E; F; K;
Surah XI – P;
Surah XIV – P;
Surah XVII – P;
Surah XVIII – Q;
Surah XIX – P;
Surah XX – D; A; E; F; G; H; I; J; K; N;
Surah XXI – P;
Surah XXII – P;
Surah XXIII – P;
Surah XXV – P;
Surah XXVI – D; E; B; F; G; H; I; J;K
Surah XXVII – P;
Surah XXVIII – A; B; C; D; E; F; K; M;
Surah XXIX – P;
Surah XXXII – P;
Surah XXXIII- P;
Surah XXXVII – P;
Surah XL (40) – E; F; P;
Surah XLI – P;
Surah XLII – P;
Surah XLIII – E; F; K;
Surah XLVI – P;
Surah LI – E; F; K
Surah LIII – P;
Surah LXI – P;
Surah LXXIX – E; F; P;

1. Surah LXXXVII–P. P
   Surahs - III; V; VI; XI; XIV; XVII; XIX; XXI; XXII; XXIII; XXV; XXVII; XXIX; XXXII; XXXIII; XXXVII; XLI; XLII; XLVI; LIII; LXI; LXXXVII)
2. O; N; P
   Surahs - II; IV;
3. E; F; G; H; I; J; K; L; M; N; O;
   Surah - VII
4. D; E; A; F; G; H; I; J; N - D; E; B; F; G; H; I; J; K
   Surah – XX
   Surah - XXVI
5. A; B; C; D; E; F; K; M
   Surah - XXVIII
6. E; F; K
   Surahs - X; XL; XLIII; LI; LXXIX
7. Q
   Surah – XVIII

O; N; P

We divide Musa's narratives into seven types of stories that carries different contexts. We can assume seven main messages from Musa's narratives. In six narratives (1. P-2. O; N; P - 3. E; F; G; H; I; J; K; L; M; N; O; j - 4. D; E; A; F ; G; H; I; J; N and D; E; B; F; G; H; I; J; K - 5. A; B; C; D; E; F; K; M; - 6. E; F; K;), with the apostle as the main character, three types of messages appears. these are:

X. The ancient apostles who constantly care for people with divine inspiration; Combines two signs of 24 Surahs.
Y. Details of the Apostle's Life; (the scheme here is the same 1. Separation from other people; 2. Revelation; 3. Being mocked by people; 4. Saved by Lord). Combines four signs of 9 Surahs.
Z. Punishment (the punishment is only in the fragments of Pharaoh, existing in groups 3, 4, 5, and 6).



X - 1;2;
Y - 3; 4; 5; 6;
Z - 3; 4; 5; 6.

The most prominent domain in Musa's narrative is the (X) correlate. It seems that most often - 24 times it became necessary to tell the public (X) stories. This improves the narrative with parallels from the life of the apostle and stories about punishment [19]. The main aim of the revelations was to popularize the described events and avoid possible characters (X), (Y), (Z), which usually have been materialized. Through revelations, Muhammad seeks to associate with a positive person, in this case to Musa - one of the most significant figures in the old testament [8]. The different one is the seventh group that is marked with a (Q) sign. There is no prophet, no oppression, no help from the Lord.

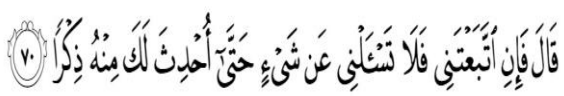
18:60

وَإِذْ قَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰٓ أَبْلُغَ مَجْمَعَ ٱلْبَحْرَيْنِ أَوْ أَمْضِىَ حُقُبًا ٦٠

"And [mentioning] when Moses said to his servant, "I will not cease [traveling] until I reach the junction of the two seas or continue for a long period [18] ." 18:60-82 Āyah – has a form of a parable, which was very popular in the Middle East. We find parables even in the Old Testament and the Gospel. This was one of the genres with an important function of transfering knowledge. The need for such transfer was acknowledged by Jesus Christ. In general, the entire text of the Qur'an is characterized by allegories, exaggerations and interpretations. The parable gives to the narrative more sacred character and tells us a new story about Musa. It is noteworthy that the

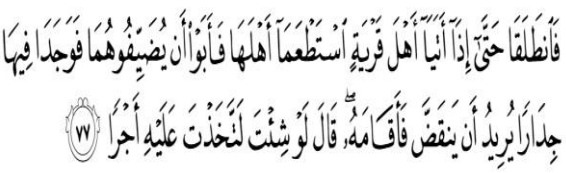
concept of a parable meant knowledge gained through experience and examples. The 18th Surah can be understood with many subtexts. Firstly, the leader himself named the right ruler of the process, and the listener should not interfere in it. For example:

18:70



“He said, "Then if you follow me, don’t ask me about anything until I make you mention it." Demonstrating the kindness against the evil that is abundantly presentin the New Testament [10].
For example:

18:77



“So they set out, until when they came to the people of a town, they asked their people for food, but they refused to offer them hospitality. And they found therein a wall about to collapse, so al-Khidh r restored it. [Moses] said, "If you wished, you could have taken it for a payment." Thus, we got a story narrative beginning with apostolic principles, which is full of moralistic ideas. In six types of narration (1. P-2. O; N; P - 3. E; F; G; H; I; J; K; L; M; N; O; j - 4. D; E; A ; F; G; H; I; J; N and D; E; B; F; G; H; I; J; K - 5. A; B; C; D; E; F; K; M; - 6 E; F; K;) the main character is the apostle Musa. However, the 18th Surah offers a different story. Considering all of the above,Musa’s narrative, although it is most often mentioned in the Qur'an (for example, Adam: 25 times, Davud 16 times, Harun 20 times, etc.), is not rich in content. And all of the narratives starts with the standard formula [7].

The emphasis is on certain stories that make the difference between real events and symbolic news. And the events are dramatic to match the mood of the public. The developed drama in the Qur'an is often reflects in Apostles’ stories as the confrontation between society and God’s chosen one [3]. And this drama is often manifested in revelations with minute interest versus long-term goals, which makes the event very attractive.

Finally, combining everything into one system, it turns out, that the strategy is emotionalization, which makes the human reaction more manageable and long-lasting.

III. RESULT

The story of Musa, presented in the Qur'an, is the not the only thing that is significant. The history of Musa and the text of the Qu'ran as a whole shows that these stories are not rearranged, but contain of illogical parts and that there are several contextual ambiguities. Qur’an narratives and their classification according to existing energy or intensity are differential. The perception of the characters are changed. In addition, a study of the prophets of the Qur'ansuggests that the prophet Muhammad through revelations thinks of saving himself and each story, along with the story about the person, is following as the subtext with the details of Muhammad’s life and the problems that he had with society at that time. Musa’s narrative highlights passages: 1. Revelation (being chosen by God); 2. Refused by people; 3. Punishment.

IV. CONCLUSION

Musa is represented by two characters: (a) the Prophet whom Allah sent to save people from suffering; (b) the prophet who preaches monotheism, and people refused him. These findings ones again confirm that we are dealing with the meanings of the same function and the meaning implies the belief of society in One God at that time. Finally, the focus is on the induction of fear. The fear, that involves the survival instinct and hopefully effecting into the changed behaviour of individuals and society. Repetition of facts and continuous detailed or undetailed storytelling is central for achieving this major aim.

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