The Identity of Moses in Surah *Al-Qasas* with Reference to Time and Space

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Abstract

The question of identity in a narrative text is one of the most influential questions that need further study. The variations in the factors that may affect the concept of identity add to the complexity of the narrative text. The study aims at analyzing the main phases, stages, themes and events of Moses' life story as part of the narrative discourse. The effects of time and place on the main events can help in developing the identity of Moses and other characters. The fact that time has influential features that are supposed to be found in a narrative text is crucial to this study. The most important result reveals that the three phases of configuration embrace different stages, themes and events. These stages and themes, in turn, correlate with the main events based on the main character's intention and the transition of themes. Finally, the main features of time such as importability, stability and symbolization have their implication in developing the identity in the selected text.

Keywords: Identity, Discourse, Religion, and Narrative and Discourse

Introduction

The identity of Moses is developed based on the three configurations. The pre-configuration comprises the main events, characters, and the final lesson that can be detected from the narrative text. The second is the textual configuration that focuses on the actual real story of Moses starting from his birth, then his relation with God, and finally his confrontation with Pharaoh. The textual configuration is analyzed in terms of a set of events that express the characters' intention and emotional state during the stages of the narrative text. The third stage is the practical re-configuration, which sheds light on the effect of the story on the generations that follow Moses or simply the readers. It is a message that has a precious lesson to be taught.

Accordingly, part of the aim of this paper is a) to apply the configuration model on Surah *Al-Qasas* to trace the development of Moses's identity, b) to pinpoint the main themes that are used in the transitions of the main events, and c) to connect the influential effects of thematic elements with both the development of events and the formation of Moses's identity.

The Phases of Narrative Identity

The phases of narrative start with the narrator and end with the effect of the story on the reader. These phases are continually repeated as a spiral forward. They have to go through three main phases of pre-configuration, configuration, and practical configuration which form the *outer circle of the identity development*. These phases have been proposed by Ricoeur who proposes a model that has three mimeses. The first mimesis (the order of action) stands for the domain of the preexisting reality (pre-configuration). The second mimesis (the order of narration) is the pivot which mediates the two sides of the text (configuration), and the third mimesis (the order of life) stands for the effect of the narrative on the reader the practical configuration or the (reconfiguration). All these phases work together to form a whole continuous movement that is based on configuration. It starts in life, is inserted in the text, and then to life. The full meaning of narrative is obtained when it gets back to the life of action and suffering. Though this model is very powerful, it lacks the way these phases are integrated (Gorospe, 2007).

The power of narrative text is demonstrated through the reader. The narrative opens the world to the reader. He has to merge his or her world (pre-understanding) with the world of the text (the imagination), and the effect that this situation creates in the life of the reader (after understanding) (Viljoen & Van der Merwe, 2004).

The Thematic Transitions

The main events in the data are developed based on different types of thematic transitions. According to McAdams (2013), there is a group of thematic elements that help in identifying the main theme in the narrative text including redemption, contamination, agency, communion, and coherent positive resolution. They form the second circle of the identity development.

Redemption is a type of thematic development that is used when a transition from negative or bad state to positive or good state (A→ B) occurs. The thematic development in this direction may be used to achieve various purposes. One of them is a *sacrifice* which implies that one can get benefit of the positive event based on the sacrifice in the positive event or *recovery* which implies that one can get back to the positive state after losing it in the negative state. The other features are growth or learning. *Growth* refers to a state of psychological, physical, or personal development. However, *learning* refers to gaining new knowledge, skills, or wisdom.

Contamination runs contrary to what has been said. The narrator under this thematic transition has the intention to have a transition from good/positive state to a bad/negative state (B → A). This transition is marked by one of the following: denial, victimization, betrayal, loss, failure, illness/injury, disappointment, or disillusionment. The other form of thematic transition is *agency* when the narrator is autonomous, and has the power to affect his own life. It may include reference to four main features including self-mastery, victory, achievement or responsibilities, and empowerment. The emotional themes are illustrated in the *communion transition* which has a close relation with the narrator's emotional relations with others including love, friendship, reciprocal dialogue, caring, and feeling of togetherness with others. The *exploratory narrative processing* is also of the thematic transition forms. It focuses on the extent to which the narrator puts emphasis on self-exploration. It usually implies self-exploration and/or a deep understanding of oneself. The last form of thematic development is the *coherent positive resolution* which stands for the extent to which tensions dissolve, providing closure and a satisfying ending to a narrative (McAdams, 2013).

The last, ultimate goal of a story could be expressed through the *meaning-making* thematic transition which is discussed by both (McAdams, 2013) and (McLean, 2003). It simply refers to the way the narrator tends to gather information and discover the meaning from a narrative. It has three different scores, namely, low (recounts story), moderate (taking a lesson), and high (gaining a deep insight from the narrative).

Ochs and Capps (2001) propose a description of the events that are found in a narrative text or story-telling type including the setting, unexpected event, psychological or physiological responses, object of state-change, unplanned actions, and attempt. They form the inner circle of the development of the identity in a narrative text.

The Aspects of Narrative Identity

Narrative identity is controlled by a set of factors that have effects on the characters, the main events and the reader of a narrative text. These factors include time and space which answer the main questions of when, where, and how. The three questions of *where, when,* and *how* are found in the intersection of the scenarios because they reflect the bio-graphical tradition of the culture, the conflict over

gender identities, expectation in the professional environment (Holler & Klepper, 2013).

One of the most important factors is *Time.* Stories organize time and experience of time. The basic form of an experience is the difference in the time span between the *before and after.* Mostly, the experience is connected with events which are taking place before and after. The time or time experience has a group of features including the importability, the stability, and symbolization. Improbability means that meaningful processes cannot go backwards. They follow one direction: the first event starts and then it moves on to the point of departure when the next event is formed based on the selectivity of the previous one and incorporates its own selection. Thus, the output of every event becomes the input for event that follows. The second feature is stability which is the skeleton of the identity whether individually or collectively. It stands for the dynamic identity that keeps on changing and developing. The last feature is symbolization which is the only access to reality as reality is mediated by symbols. Discursive symbolization adds to the idea of discussion the other dimension of scientific and conceptual reasoning. It also makes stories more emotional touching the depth of the reader's personality (Meuter, 2013).

The second factor is *Space* which has a close relation with identity. The space has an important role in the construction of the identity. Thus place is the language in the discourse process. The experience and the perception of oneself are closely connected with space representation, because we live and utilize different spaces in various ways. This can be done through naming or giving a description of a particular space in relation to a particular event and people. The use of different voices in the narrative text can help in specifying names and meanings of a particular space. Space can reflect particular values and appropriations. The main characters in the story, for example, move to different places where their identities might be constructed and analyzed (Viljoen & Van der Merwe, 2004).

The place can contribute to the narrative identity of the character through sameness and selfhood. The sameness is reflected in the same character that can be found in different places whereas selfhood can be used to identify who the characters are as they are engaged through renewal process in different places. In addition, the change of place has a close correlation with the change of time. This supports the fact that place is dynamic, because it can be explained by referring to the symbolic value of the place that can be addressed by different generations (Donohoe, 2014).

The correct sequence of time and place creates a kind of coherence which is also an important factor in narrative text. It is the benchmark of a life story, because it evaluates how well meaning and sense of integrity are maintained throughout the story (Kroger, 2014). The following figure sums up the proposed circles of analysis that is going to be applied for the sake of the practical analysis.
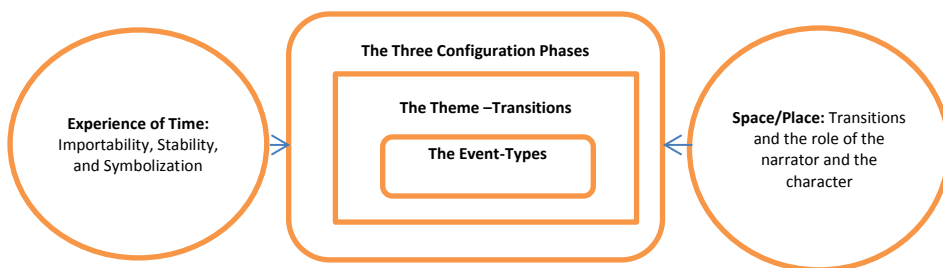
Fig. 1. The Circles of Identity Development

Theory of Identity and Data used

Identity is who we are. The paradox of identity is that on the one hand it is about "sameness"; what we have in common with other groups, like being Swedish or Christian and so on, but, on the other hand, identity is about being unique; what sets us apart and the inimitable part of our self (Joseph 37). Social identity is the part of us that identifies itself with a larger group. Our identity is connected to this certain group, since we share values, ideas, and knowledge with this group (Joseph 79). Personal identity is an individual's concept of self, or who I am for myself and Enacted identity is how our identity is expressed through language and communication; how we are seen by others (Joseph 81). It can be argued that our personal identity and our enacted identity will never meet; they are forever set apart since it is impossible for us to know who we are for others just as it is impossible for others to see how we see ourselves inside. However, we will always try to imagine how we are seen by others.

In that way, enacted identity is associated with our personal identity. This relation between our personal identity and the enacted identity highlights how important our language is to our identity, since our enacted identity is expressed through language.

The data used for this study is a chapter taken from Quran: surah of Moses. The study will analyse the phases, the stages, the themes, and the event of Moses's life story as part of narrative discourse that happened at his time. The effects of time and place on the main events can help in developing the identity of Moses and other characters.

The Identity and its Application

In this study, it is proposed that Ricoeur's configuration can be applied practically with slightly different way to create a kind of integration among Ricoeur's three phases of configuration. The difference lies in the fact that all the three phases are conceptualized in the text starting from the real life order (which is summarized at the beginning of the narrative text), the actual order of event in the text itself (that rare represented by a detailed description of Moses's life), and finally the effect the story creates on the reader. The group of specific readers are mentioned in the narrative text (they represent the generations that follow Moses). Thus the three

configuration phases can be traced practically in the data (pre-configuration, textual configuration, and practical configuration). The three phases of configurations show how the text is mediated from a real life story to the text and then to life again by giving a lesson to a generation after Moses.

The three phases of configuration have to follow thematic elements in their transition from one plot or stage to the other. The main thematic transitions include the various types of transition that are proposed by (McAdams, 2013) including redemption, contamination, agency, communion, exploratory narrative processing, coherent positive resolution, and meaning-making.

The textual configurations have particular thematic transitions that embrace a set of events proposed by Ochs and Capps (2001). They give a more detailed description for the ways events are formed in narrative text stating that the main components of this type of story-telling are the setting, unexpected event, psychological or physiological responses, object of state-change, unplanned actions, and attempt.

The thematic transitions and the event-types are affected by the two factors of time and space. The time or time experience has a group of features including the importability, the stability, and symbolization Meuter (2013). All these features of time facilitate the transitions from one thematic transition to another following a logical order and embracing the various sequencing of the events. The space, on the other hand, has a different effect on the development of identity and the thematic transition. The experience and the perception of oneself are closely connected with space representation, because we live and utilize different spaces in various ways. This can be done through naming or giving a description of a particular space in relation to a particular event and people (Viljoen & Van der Merwe, 2004). The following figure shows the development of the main stages and themes within the three adopted phases of configurations.
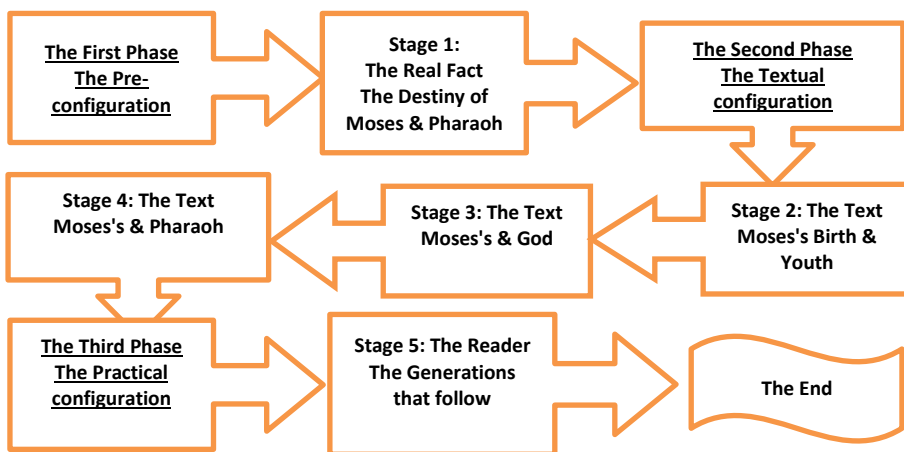

Fig. 2. The Phases and Stages of Identity Development

The Pre-configuration Phase

The narrative texts have beginning and ends. The narratives sometimes may be suspended by a moral lesson or ideology and does not necessarily entail a closure. This closure entails that the most portable events are going to reach their final step, but the moral lesson is a practical consequence of instrumental condition on time, space, or the reader (Whitebrook, 2001).

The pre-configuration lays the practical background of the pre-existing reality. It sheds light on the order of action (Gorospe, 2007). It represents the conceptual network of actions which forms the paradigmatic order for the narrative composition which gives significance to the main actions and events (Venema, 2000).

The pre-configuration in the data illustrates, a) the identity of the basic characters such as Pharaoh who is a corrupter due to his bad deeds, b) the main results and the obtained lesson that will be achieved are clearly identified such as: the death of Pharaoh, which is implicitly hinted and the fact that the slaved people are going to become the leaders. The preconfiguration example is provided below:

> Ta, Seen, Meem**.** These are the verses of the clear Book. We recite to you from the news of *Moses and Pharaoh* in truth for a people who believe. Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, *he was of the corrupters*. And We wanted to confer favor upon those who were oppressed in the land and make them *leaders and make them inheritors*. And establish them in the land and show *Pharaoh and [his minister] Haman* and their soldiers through them that which they had feared.

The main theme of the pre-configuration phase is *coherent positive resolution*. It usually used to express a thematic element where the tensions dissolve, providing closure and a satisfying ending to a narrative (McAdams 2013). What attracts the attention is that the coherent positive resolution is supposed to be found in the end to solve all the previously stated struggle or suffering. The theme here sums up all the most important sub-events and it gives a short comment on the final destination of Pharaoh and his ministers.

The pre-configuration has a close connection with the textual configuration. The most significant events in the pre-configuration are picked up later in the textual configuration. The conceptual network of action focuses on Moses's tribe and their suffering, Pharaoh and his bad deeds, and Haman (the minister). These actions are given a detailed description later in the narrative including Moses's story life staring from his birth to the stage when he becomes a prophet to face Pharaoh's big lies. The same is applicable to Pharaoh who is being described either through short description or through his conversation with Moses. The final detailed reference is given to Haman.

The pre-configuration as such may arouse in the reader the motivation to read more about this story. It urges the reader to go deeper through the main events and the plot to discover the main reasons behind the falling of Pharaoh and the winning of the slaved people. The figure below shows the theme and the main actions that are discussed.
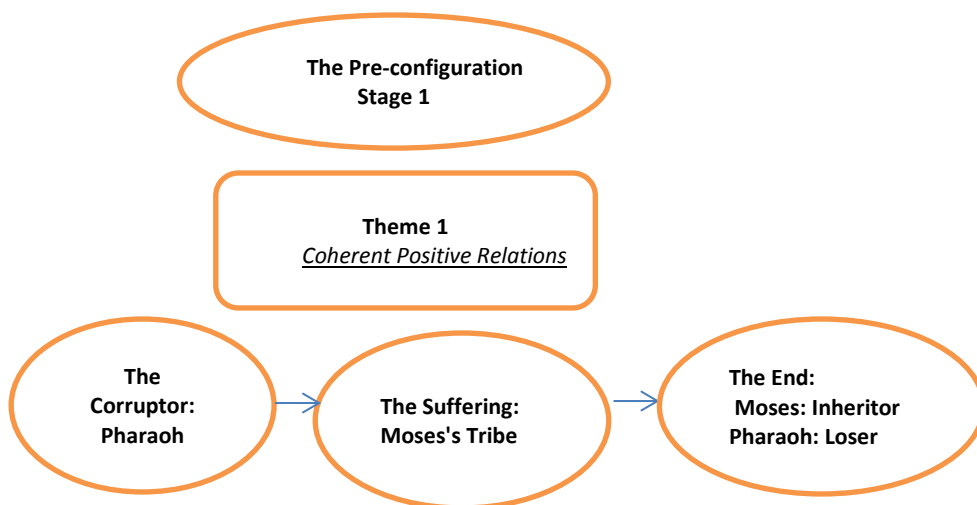
Fig. 3. The Pre-configuration Theme

The Textual Configuration Phase

The textual configuration is the pivot which usually mediates the two sides of the text. It is the stage where the actions are inverted in the text (Gorospe, 2007). The real life of Moses and Pharaoh is inverted in a form of text which gives the details of, a) Moses's birth and youth, b) Moses and God relation and conversation, c) Moses and Pharaoh and the final closure of this real life.

The main function of the textual configuration is to unify the action that is covered in the narrative text. When a narrative text reaches the textual configuration phase, it indicates that the actions are employed. It is a phase that mediates what has been received with what has to come through the narrative forms of discourse (Venema, 2000).

The forms of the narrative can vary based on the set of events in a specific plot. The set of events that a plot has can be seen as representing the main events in the data including the setting, unexpected event, psychological or physiological responses, object of state-change, unplanned actions and attempt (Ochs and Capps, 2001). Accordingly, the textual configuration phases can go through a sequence of plots that comprise a set of themes and events. The main plots along with the themes and events form the skeleton of the story.

Moses's Birth and Youth

The textual configuration starts with a set of events that are clustered in terms of three sequencing of the main plot. The plot is practically implemented by representing the combination of events which are affected by factors such as time and space. Based on the main characters involved, the time and the space, the plot is classified into three stages which are the birth story, the youth stage, and the escaping stage. The following figure sums up the main themes and events that are going to be discussed in the following sections.
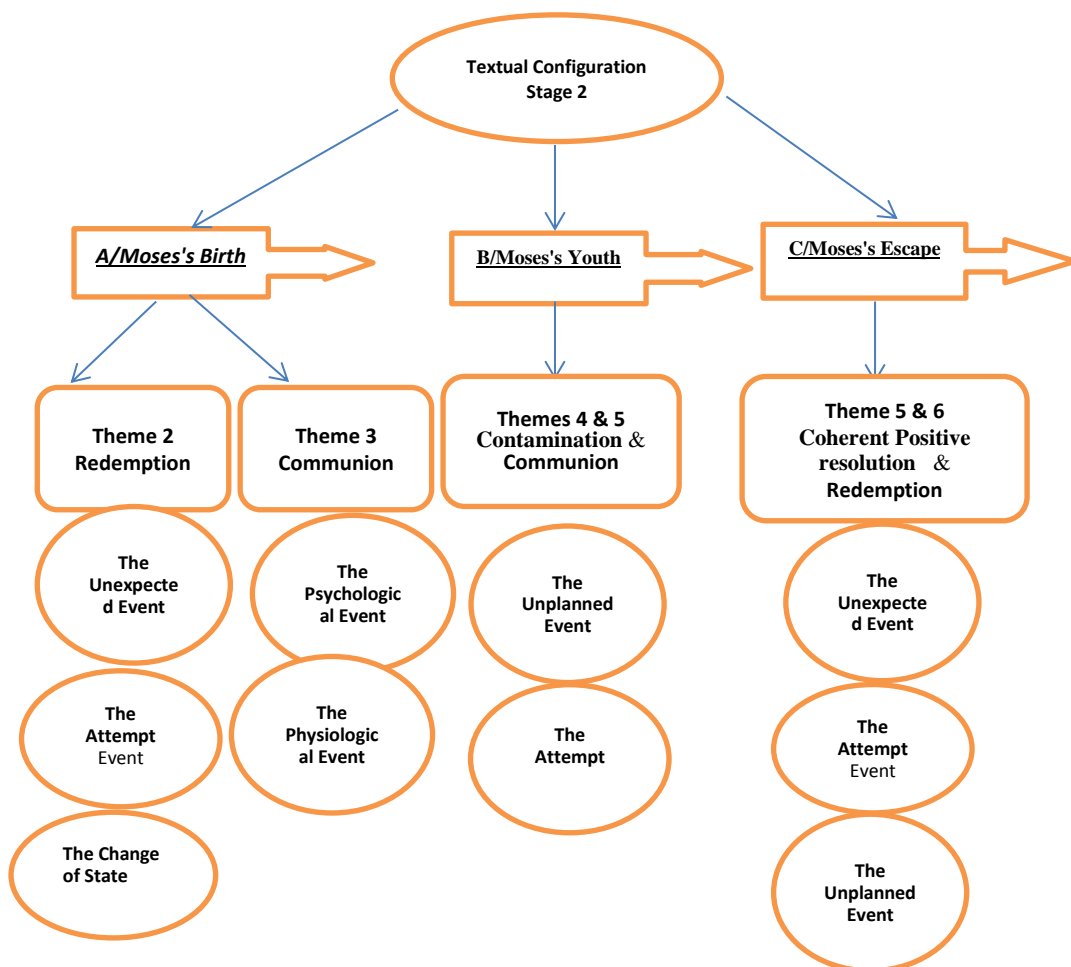

Fig. 4. Textual Configuration/Stage 2

The birth stage is characterized by thematic element of redemption because it usually indicates a transition from (A → B), where (A) stands for a negative state and (B) a negative state. The transition is formed under the thematic element of recovery (McAdams, 2013). The negative state is represented when Moses's mother cast him away in the river based on God's order, then she got him back in a recovery thematic element. This stage is also characterized by the *communion transition* when the mother sent her daughter to look at Moses out of her emotional status (her sadness) as it is stated that "the heart of Moses' mother became empty" and it is again illustrated in the reaction of Pharaoh's wife towards the baby stating that "He will be a comfort of the eye for me and for you" out of her love and emotional status. Both Moses's mother and Pharaoh's wife express the feeling of love, caring and togetherness.

The birth stage is characterized by a set of events which are, a) the *unexpected event*, b) the *psychological and physical event*, c) the *attempt event,* and d) finally the *state of change event*. The unexpected event is connected with God's order to cast the baby (Moses) to the river out of fear from the king's soldiers wanting to kill him. The psychological and physical event is illustrated by the behavior of both Moses's mother and Pharaoh's wife. His mother's heart become empty and she wants to get him back. Meanwhile, Pharaoh's wife says that he is a comfort of eye and she wants to adopt him so he will benefit them in the future. The *attempt event* is represented by the mother's attempt to get back her baby. This is evident when the mother asks her daughter to follow him. Moses's sister takes the opportunity and she attempts to convince Pharaoh's wife to send him back to a household who takes care of him (for his upbringing). Hence, he will get back to his mother in order not to be sad.
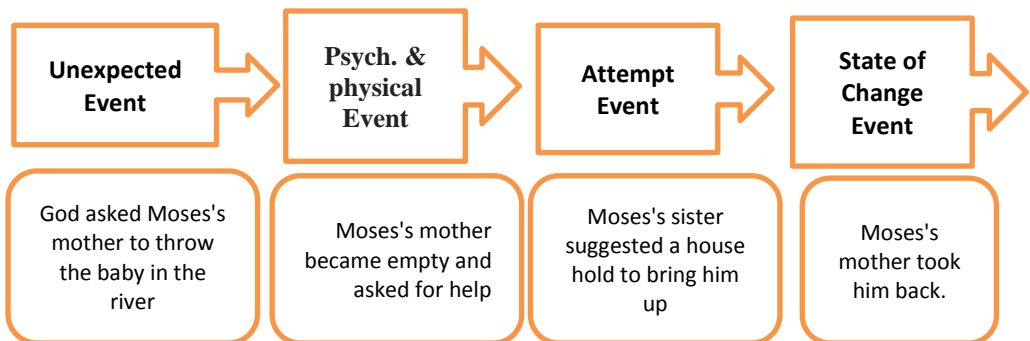

Unexpected Event	Psych. & physical Event	Attempt Event	State of Change Event
God asked Moses's mother to throw the baby in the river	Moses's mother became empty and asked for help	Moses's sister suggested a house hold to bring him up	Moses's mother took him back.

Fig. 5. The Sequence of Events in Birth Stage

Based on the analysis of the general thematic elements and the event-types, it is concluded that there is a correlation between the redemption and events such as the attempt and state of change events. Similarly the existence of the communion

thematic element implies that the events are part of the psychological and physical domain.

This stage embraces certain features of time and place. Time experience is manifested through the features of importability, stability, and symbolization. The importability is illustrated by the fact that all the events are directed forward. Once the first event is formulated, the second one occurs based on the outcome of the previous event. For instance, the attempt that is carried out by the sister is based on the previous set of events which are the unexpected event and the psychological and physiological events. The feature of stability represents the development of the dynamic ability whether individually or collectively. The identity of Moses's mother is indicated by her love to her son, then her grieving after losing him and, finally, her happiness when Moses gets back to her to fulfill the God's promise. Similarly, the identity of Pharaoh's wife is indicated by her affection towards Moses and her final desire to adopt him. The sister's identity can be noticed by her brave attempt to get her brother back. The identity in this stage is reflected individually through the behavior of the three main characters. The final feature of symbolization is merely an emotional one that is reflected through the emotional behavior in getting the baby from either of the mother, Pharaoh's wife, and the sister.

This feature of symbolization paves the way to another important feature of *Empathy* where one can encompass the emotional capacity to intuitively understand someone else's feelings without sharing them (Holler & Klepper, 2013). It is clearly evident when the sister's sympathy with her mother is transformed in an attempt to get back to her without a clear order from the mother.

The feature of *space* is effectively employed to reflect the dynamic development of the Moses character in this stage. The first reference to the place is the *river.* Moses who is going to be a messenger of God is cast away in the river when he was a newly born baby. The river gives a symbolization of the strong character that enables Moses to face Pharaoh in the future. The second place is Pharaoh's palace where he will get a luxurious type of life and the kindness of both his mother and Pharaoh's wife.

The stage of youth is indicated explicitly by the expression "when he attained his strength and was mentally mature". The thematic element that is dominating in this stage is the *contamination*. It is a situation where Moses's life is changed from a person who was brought up under the shelter of Pharaoh's wife and he was given knowledge: "We bestowed upon him judgment and knowledge. And thus do We reward the doers of good" to a situation where he had to escape from the city out of fear: "And he became inside the city fearful and anticipating". Hence, it is a change from state (B) the positive status to (A) the negative status. It is characterized by the features of failure and disappointment. This leads us to the second thematic transition which is the *communion transition*. Moses asked for forgiveness from God to maintain an acceptable relation with his God stating that *"My Lord, indeed I have wronged myself, so forgive me".* It is the feeling of *caring and reciprocal dialogue*. Therefore his attempt for forgiveness was accepted by God stating that "He forgave him. Indeed, He is the Forgiving, the Merciful."

During this period, Moses entered the city at a time of inattention by its people. Thus the event can be described as *unplanned events* for two reasons. First, Moses entered without any previous plan and, second, he was suddenly asked to be helped by a person from his tribe against the one from his enemy. The unplanned event is further extended when Moses killed the one from his enemy unintentionally.

Generally, the unplanned event may lead to bad consequences. Hence, the unplanned event is followed by the *attempt event* when Moses asked God for forgiveness. The attempt is fulfilled when God forgave him. The unplanned event also leads to a bad psychological event of fear. Moses became fearful and anticipating exposure, that is, he was afraid of being killed by his enemies. The next event is the change of state event which forms a turning point in Moses's life. The one who was supported by Moses asked for his help again. When Moses tried to kill him, he remembered his God's forgiveness. This forms a great shift in his life. It is the cause behind his departure/escape from the city to another place. The final event is the *attempt* one when unknown man came to warn Moses that people in the city wanted to kill him. The attempt was successfully taken and he immediately left the city to continue his life in another city. This is the closure of Moses's life in the place where he was born, lived, and brought up.

The contamination thematic element seems to correlate with the set of events such as the unplanned event, whereas the communion thematic transition seems to have a close relation with the attempt event as is shown previously.
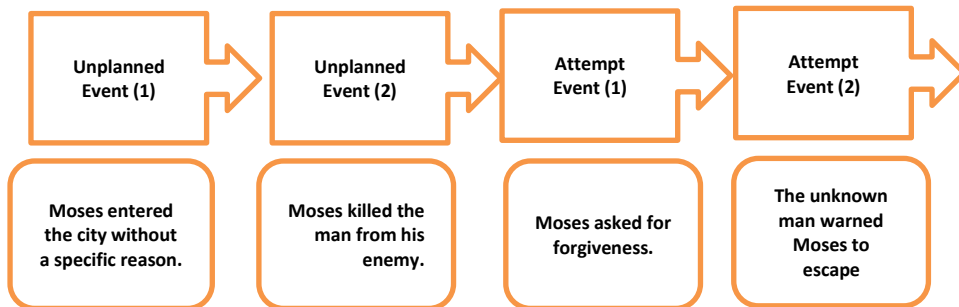

Fig. 6. The Sequence of Events in Youth Stage

The next setting is the escaping stage which is characterized by the thematic element of *coherent positive resolution* which stands for the extent to which tensions dissolve, providing closure and a satisfying ending to a narrative. Moses was able to escape and the tension is dissolved. He is safe now and ready to start a new stage in his life. The other important thematic transition is the *redemption* where he moved from the negative or bad state of escaping to positive or good state of marriage and settlement (A → B). The thematic development in this direction is the sacrifice. When he helped the two girls in watering the flocks, he got married to one of them as a benefit of his good deeds and lived with her family for 8 or 10 years. Accordingly, one of the girls came and talked with him stating, "Indeed, my father invites you that he may reward you for having watered for us." Similarly,

the father tried to comfort him stating, "Fear not. You have escaped from the wrongdoing people."

The escaping stage starts when Moses reached Madyan where he found a group of people watering their flocks. However, there were two women who were taking their flocks away from the water source. The unexpected event is illustrated in the two women's behavior. That behavior attracted Moses's intention who questioned the situation. The next event which is the attempt starts with Moses's reaction. He tried to offer his help. The two women accepted his attempt to help them and justified their unexpected behavior by stating, "their father is an old man and they have to wait till the shepherd leave with their flocks." The repetition of the attempt is evident again in the behavior of the two women to hire Moses as she states, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." This is followed by the unplanned event when their father asked Moses to marry one of them under one condition as he states, "Indeed, I wish to wed you one of these, my two daughters." The condition was to serve him for 8 or 10 years. The acceptance of the attempt forms the closure of this stage. The following figure represents the main events in the escaping stage.
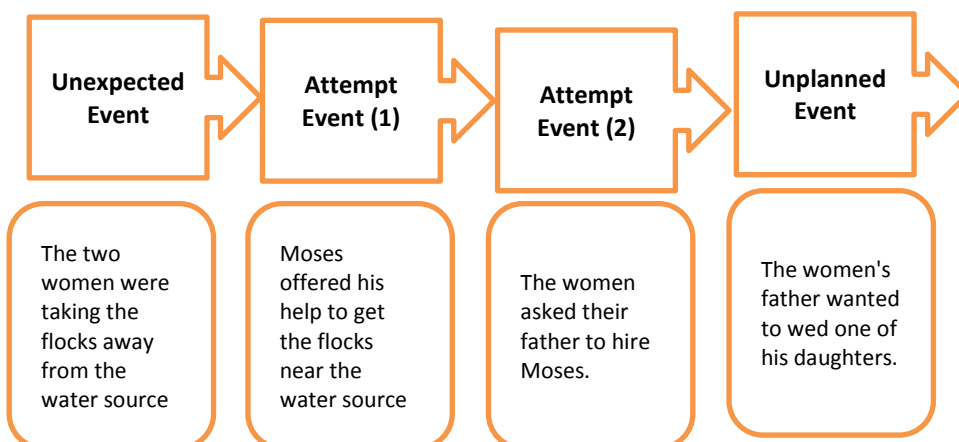
Unexpected Event	Attempt Event (1)	Attempt Event (2)	Unplanned Event
The two women were taking the flocks away from the water source	Moses offered his help to get the flocks near the water source	The women asked their father to hire Moses.	The women's father wanted to wed one of his daughters.

Fig. 7. The Sequence of Events in the Escaping Stage.

The effect of time experience is reflected in the importability. All the events are basically built upon the outcome of the previous events. The unplanned event of the killing leads to bad sequences such as the attempt of forgiveness, the psychological event of fear, and the attempt of warning that led finally to Moses's escape. Similarly, the unexpected event of the two women is followed by a series of attempts that led to Moses's settlement and marriage. Though the two main events led to completely different ends, they form the bases of the development of identity in Moses's character. The effect of stability is evident by the logical arranging of events. They follow a reasonable logical order without ever contradicting each other, but instead they help in showing the dynamic identity of Moses, the types of the changes that he had to go through, and the development of the main events. The symbolic realization is again embraced under the empathy relation of the man's

behavior who warned Moses out of his fear, and Moses's behavior towards the two women who he felt sorry for out of their weakness and offered to help them.

The space aspect is connected with the way Moses lived and utilized different places. One of the places gives him fear and the other gives him peace. The two different experiences that add to Moses's identity reflect the way he deals with the challenges that he faces. The act of escaping from his own city due to the killing of his enemy creates the experience of fear that affects the development of his identity. Then the place of Madyan creates a totally different psychological feeling (feeling of peace) that affect not only his current identity but his future life.

Moses and God

The general thematic element includes reference to the *exploratory narrative processing* where the narrator puts emphasis on self-exploration. God starts a conversation with Moses. Throughout this incident, one can explore the main characteristics of our God as is stated in the verse: "When he came to it, he was called from the right side of the valley in a blessed spot - from the tree, 'O Moses, indeed I am Allah, Lord of the worlds.'" The place is blessed because the lord of world is present. It gives an insight to the power of our God through the use of the signs. They help the reader to form a deeper vision of God's special power. The first sign is the sign of the stick when God ordered Moses to throw it away stating, "'Throw down your staff.' But when he saw it writhing as if it was a snake, he turned in flight and did not return;" and the second sign is the sign of hand when God ordered Moses for the second time to "Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment."
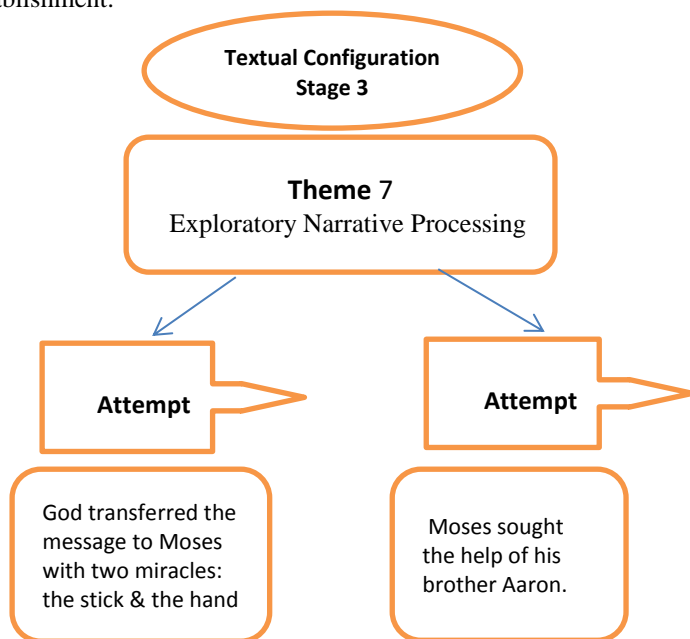

Fig. 8. The Textual Configuration /Stage 3

The setting of this phase is "near mountain" where Moses met his God. They had a long conversation that started with an *attempt event* (1). The attempt was taken first by God to transfer his message through his messenger Moses to all mankind. Hence, Moses became the messenger of God. The attempt is accompanied by two miracles which would help Moses to face Pharaoh. They are the stick and the hand. The stick turned to be similar to a snake and the hand became white without any disease. The attempt is followed by *another attempt event* (2). The second attempt is carried out by Moses who sought the help of his brother (Aaron) who was more fluent than Moses. God strengthened Moses by granting him the help of Aaron and the two miracles / signs.

The experience of time is evident in the importability of the events. The outcome of the first attempt forms the income of the second attempt. The first attempt event that includes the two miracles is followed by the second attempt event of help. The stability is also evident through the chronological order of the events that are carried out based on the reasonable sequence of events. Still, the effect of fear is the dominant figure under the symbolization of time.

The effect of place is effectively illustrated in this stage. It is a holly stage as it embraces the conversation between God and his messenger. The distinction between the narrator and the main character is one of the influential features in this situation. The narrator of the story becomes one of the main characters that takes turn in the conversation with Moses. In addition, the place near the mountain of fire gives Moses more power and helps to develop his identity in a positive way. The power that he gains through his experience in this place will help him physically and mentally to have the enough power to face Pharaoh.

7.3. Moses and Pharaoh

The thematic transition of this stage is *agency* because the narrator is autonomous, and he has the power to affect his own life. It includes reference to self-mastery, victory, and achievement. When Pharaoh refused Moses's message from God, He threw them into the sea stating, "So We took him and his soldiers and threw them into the sea. So see how was the end of the wrongdoers." It was the victory that was achieved when Moses and his tribe got rid of Pharaoh and his soldiers. The figure below shows the themes and events of this stage.
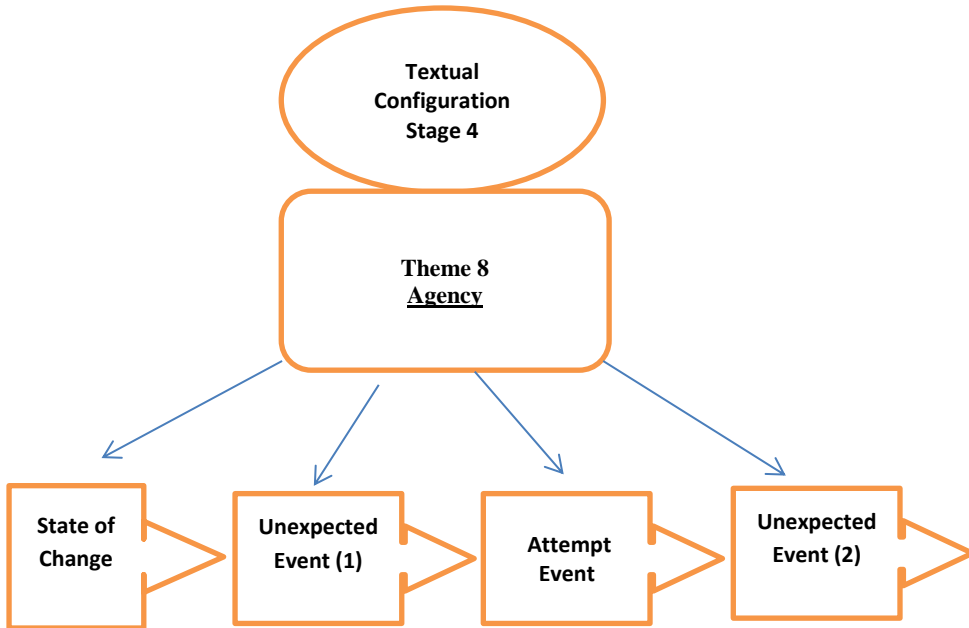
Fig. 9. The Textual Configuration/Stage 4

The setting of this stage is the city from which Moses escaped out of his fear. The setting paves the way to the *state of change* event when Moses faced Pharaoh in his own city. Moses used the signs as a proof to convince Pharaoh and his ministers that there is only one God in the world and Pharaoh is not the real God. Thus, he wanted to change the mentality of Pharaoh and his tribes. The state of change was rejected by Pharaoh who insisted that he is the lord of the world. The state of change is followed by the *unexpected event* carried out by Pharaoh. He asked his minister Haman to build a fire upon the clay. He wanted to make a tower to look at Moses's God in a desire to judge the truthfulness of his speech. The attempt event is illustrated by Pharaoh's attempt to prove that Moses is a liar. He wanted to use this attempt as an excuse to prevent people from believing in God. The final event is the unexpected event. It is carried out by God who threw away Pharaoh and his soldiers into the sea.

Time and place have influential effects on the main events in the narrative text. The importability of time experience is dependent on the formation of the events. The state of change event leads to Pharaoh's attempt to build the tower to meet Moses's God, which is totally an unexpected event. Similarly, the stability of the actions is evident in the chronological order of the events which start from the face-to-face confrontation, the unexpected event of tower building, and finally God's revenge by throwing Pharaoh's and his soldiers in the sea.

The place effect is totally different in this stage. It is the face-face confrontation with Pharaoh, which shows how the identity of Moses has been

changed in this stage from the stage of fear and escape to the stage of confidence and power. The power of the identity stems from the strength that Moses got after his conversation with God and the signs that were given by God to his messengers. The symbolization of the city has turned from a symbol of fear to a symbol of power.

The Practical Re-configuration

The effect of the text on the reader is important in identifying the effect of the narrative text in the real life. The configuration process is a continuous process that has to end in the real life to be effective. It is invested in the text and return to life at a later stage (Gorospe, 2007). This phase has an influential role in changing the life of other people. It is a way of transferring the story into action to have an effect on the order of the life of the reader (Venema, 2000).
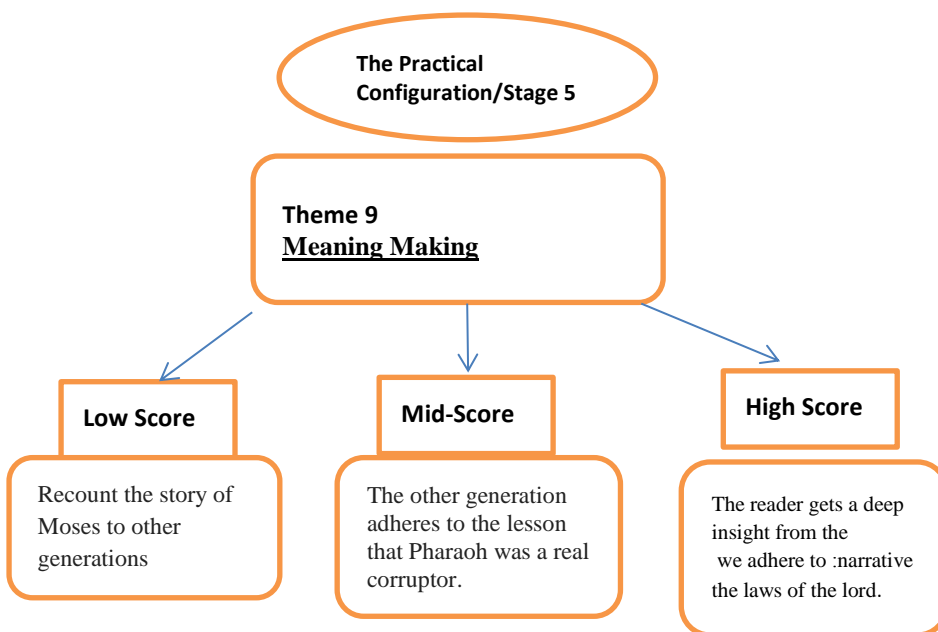

The Practical Configuration/Stage 5

**Theme 9
Meaning Making**

Low Score

Recount the story of Moses to other generations

Mid-Score

The other generation adheres to the lesson that Pharaoh was a real corruptor.

High Score

The reader gets a deep insight from the
we adhere to :narrative
the laws of the lord.

Fig. 10. The Practical Configuration/ Stage 5

The practical reconfiguration is organized in a form of facts that shed light on the effect of narrative text on the generations that follow; thus, the story is told to give a lesson to other generations. The order of the real actions of the story is brought back into the world of the reader. It is only the connection between the final destination of Pharaoh and other generations that follow Moses that turns the text into life. The special reference to the fact that the story is told to be directed to the prophet Mohammad represented by the verse, "you were not a pronoun at the side of the mountain where we called Moses" is obvious. It carries a direct reference to the generation that follows Moses which is part of the reader's domain. The other generation works as an operator to make the transfiguration possible.

The final goal of the narrative text is expressed through the meaning-making thematic transition where the narrator implemented the three types of scores. The low score of meaning making is represented by recounting the story of Moses to other generations. The second score is the moderate one where the other generation adheres to the fact that Pharaoh was a real corruptor and he was punished. Thus, the reader can take a lesson and this score is stated clearly in the verse, "We had destroyed the former generations, as enlightenment for the people and guidance and mercy that they might be reminded," and, finally, the high score which enables the reader to get a deep insight from the narrative by emphasizing the fact that all generations must adhere to the laws of the Lord of the world before it is too late. This fact is stated in the verse as follows: "And if not that a disaster should strike them for what their hands put forth [of sins] and they would say, 'Our Lord, why did You not send us a messenger so we could have followed Your verses and been among the believers?'"

Conclusion

The identity of a character has to go through different phases which start from the real life of the characters, then into the text to be transferred to the reader or the real life again. The way the text affects the reader's life is crucial.

The real story of Moses is given in the narrative text to be under the textual configuration. The development of Moses's identity goes through different phases and stages. The theme transitions correlate with the main events that control the real life of Moses. The variations in themes are dependent on the character's intentions and role, the time of the event, and the place of the event. One of the striking results is that Moses's identity goes through the contrastive themes of redemption and contamination where the identity's status changes from a positive to negative situation and vice versa. The other types of themes reflect the general events that are stated in the story.

The effect of story life extends to the reader's life. Moses's story life is a message to all generations that follow. They have to take the God's message seriously through the word of His messengers. The text comes to life again by the effect it creates on the readers.

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