SAMPLE

Musa: The One Who Spoke with Allah

and Led the Exodus The Story of Prophet Musa (موسى) in the Quran and Islamic Tradition

Aira Aurora

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This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

Musa (عليه السلام) is the prophet who spoke with Allah. Not through a dream, not through an angel, not through inspiration — but directly, as the Quran states: "And Allah spoke to Musa directly" (4:164). He is the most mentioned prophet in the Quran, his name appearing over 130 times, and his story is told and retold across more surahs than any other narrative in the Book.

The scope of Musa's story is vast. It spans his birth — under a decree of death — through his childhood in the palace of the man who wanted him dead, his flight to Midian, his prophethood at the burning bush, his confrontation with Pharaoh, the signs and miracles, the Exodus, the parting of the sea, the drowning of Pharaoh's army, the wilderness years, the revelation of the Torah on Sinai, the golden calf, and four decades of leading a stubborn, grateful, rebellious, faithful people through the desert.

No other prophet in the Quran has a story this comprehensive. Nuh's story is about the flood. Ibrahim's is about the fire and the sacrifice. Yusuf's is about the well and the throne. But Musa's story is about everything: birth and death, slavery and freedom, prophecy and law, miracle and failure, faith and rebellion, patience and anger. His story is the Quran's most complete portrait of a prophetic life — from the cradle to the grave, from the river to the mountain, from the palace to the desert.

Musa is also the prophet most connected to the Prophet Muhammad. The Quran draws explicit parallels between them: both were given a book, both led a community out of persecution, both faced opposition from their own people as well as from external enemies, both experienced a night journey, both had a covenant with their community. The Quran says: "We have revealed to you as We revealed to Nuh and the prophets after him" (4:163) — and Musa is the first prophet named in that list.

This book traces Musa's story through the Quran: his birth, his prophethood, his confrontation with Pharaoh, the Exodus, the Torah, the calf, and the lessons. It is the fourteenth light in the NurOne - The Prophets series — the light that spoke with the Divine, the light that parted the sea, the light that carried a word too vast for tablets of stone, the light that led a people out of slavery and into the long, hard, necessary walk of freedom.

Chapter 1: Musa in the Quran

Musa's story is told across more surahs than any other prophet in the Quran. His narrative appears in varying detail in at least 36 surahs, with major accounts in:

Surah Al-Qasas (28) — The most detailed continuous narrative: Musa's birth, childhood, the killing, the flight to Midian, the meeting with Shu'ayb, the burning bush, and the return to Egypt.

Surah Taha (20) — The burning bush, the mission to Pharaoh, the confrontation, the Exodus, and the golden calf.

Surah Al-A'raf (7) — The confrontation with Pharaoh, the signs, the magicians, the Exodus, and the calf.

Surah Ash-Shu'ara (26) — The poetic version: Musa and Harun sent to

Pharaoh, the staff, the magicians, the Exodus, the sea.

Surah Ghafir (40) — The confrontation and the believing man from Pharaoh's family who defended Musa.

Surah Az-Zukhruf (43) — Musa sent with signs to Pharaoh.

Surah Ad-Dukhan (44) — The Exodus and the drowning.

Surah Al-Qamar (54) — The parting of the sea.

Surah Al-Baqarah (2) — The covenant with the Children of Israel, the calf, the manna and quail.

Surah Al-Ma'idah (5) — The covenant, the tablets.

Surah Al-Isra (17) — The Night Journey and the Children of Israel.

The Quran's method with Musa's story is not to tell it once, in full, but to tell it in fragments — each surah adding a new dimension, a new detail, a new perspective. The effect is cumulative: the reader who follows Musa's story across the Quran sees the same events from different angles, like looking at a sculpture from different sides. Each retelling reveals something the others did not.

The Quran gives Musa a unique title: kalim Allah — the one who spoke with Allah. The title appears in the Quran's statement:

"And to Musa Allah spoke directly" (4:164).

The word kalama — to speak — is used specifically for the direct

communication between Allah and Musa. Other prophets received revelation through angels (Jibril) or through inspiration. Musa received revelation through direct speech. He heard the voice of Allah — not as an intermediary but as a direct address.

This does not mean Musa saw Allah. The Quran is clear: no human being can see Allah in this life. When Musa asked to see Allah on the mountain, the mountain crumbled at the mere manifestation of Allah's glory, and Musa fell unconscious (7:143). The speech was direct, but the vision was not granted.

The title kalim Allah elevates Musa to a unique position. He is the prophet who conversed with the Divine — who heard the words of Allah as spoken, not as revealed through a medium. This direct communication is the foundation of the Torah, which Musa received on the mountain in forty days of conversation with Allah.

Musa appears in every major list of prophets in the Quran:

"We revealed to Ibrahim and Ismail and Ishaq and Yaqub and the descendants and what was given to Musa and Isa" (4:163).

"From his descendants, Dawud and Sulayman and Ayyub and Yusuf and Musa and Harun" (6:84).

"Say: We believe in Allah and what has been revealed to us and what has been revealed to Ibrahim and Ismail and Ishaq and Yaqub and the descendants and what was given to Musa and Isa" (2:136).

In every list, Musa is paired with Isa — the two great prophets of the Israelite tradition. Musa represents the law; Isa represents the spirit. Musa represents the book; Isa represents the message. Together, they frame the Israelite prophetic tradition: the Torah and the Gospel, the law and the love, the mountain and the table.

The Quran explicitly connects Musa and Muhammad. The most significant parallel is the claim of the People of the Book:

"The Jews say: the Christians are not upon anything. And the Christians say: the Jews are not upon anything. Yet they recite the Book" (2:113).

The Quran responds by placing Muhammad in the same prophetic tradition as Musa:

"He has ordained for you of the religion what He enjoined upon Nuh and what We have revealed to you and what We enjoined upon Ibrahim and Musa and Isa" (42:13).

The connection is not just theological but practical. Both prophets: - Received a book (the Torah, the Quran) - Led a community from persecution to freedom - Faced opposition from a powerful ruler (Pharaoh, the Quraysh) - Made a covenant with their community - Experienced a migration (the Exodus, the Hijra) - Dealt with rebellion from within their own people

The Quran uses Musa's story to comfort and instruct the Prophet Muhammad and the early Muslim community. When the Muslims faced persecution in Makkah, the Quran reminded them of Musa's struggle against Pharaoh. When the Muslims migrated to Madinah, the Quran reminded them of the Exodus. The story of Musa was not ancient history; it was a mirror for the present.

Musa belonged to the Children of Israel — the descendants of Yaqub through his twelve sons. At the time of Musa's birth, the Israelites were enslaved in Egypt. They had been welcomed in the time of Yusuf, but over generations, a new Pharaoh arose who feared their numbers and enslaved them.

Musa's family was from the tribe of Levi — one of the twelve tribes. His brother was Harun (Aaron), who would become his partner in prophethood. His mother is not named in the Quran but is mentioned as the one who received divine inspiration to place him in the river. His sister (traditionally Miriam) watched over him from the riverbank. His wife was the daughter of Shu'ayb, whom he married during his years in Midian.

Musa's family is the context for his entire mission. He was not a solitary prophet; he was a prophet born into a community, raised in the house of the enemy, and called to liberate his people. His prophethood was inseparable from his people — the Children of Israel — and his story is the story of a nation as much as the story of a man.

End of free sample. The full book is available at putrabooks.github.io

ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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