



The narrative formation of the path of actors in Quranic stories - Moses, peace be upon him, with the righteous servant as an example -

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Abstract ;

The process of approaching the Qur'anic text is not an easy matter, given its nature, considering that it is a text emanating from the Divine Essence, as opposed to human approaches that require its meanings to be concealed with contemporary, imported procedural tools that did not grow in the land of Islamic knowledge, which obliges us to strive for a scientific reading that does not contradict the theses of the Holy Qur'an..

The relationship of the method to the Qur'anic text lies in what each of them gives to serve the other. The goal of modern curricula in general and the semiotic method in particular lies in analyzing it, understanding its logic, and tracing the ways in which its meanings are formed.

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1- Introduction:

Our study is concerned with approaching the story of our Master Moses, peace be upon him, with the righteous servant Al-Khidr, which is located in Surat Al-Kahf, because of its distinction in the place of its occurrence, as it is considered an open story on the one hand, as it enlightens us with an aspect of the biography of Moses, peace be upon him, who was one of the most powerful among the messengers, and on the other hand, this story is included Within the complete stories, the topic I dealt with is unique, which is “the knowledge of the unseen,” because it is not mentioned anywhere else in the Holy Qur’an, along with its distinction in one time field, which is the time of our Master Moses, peace be upon him, which allows us to smoothly control the path of the actors in the story, and determine the conflict existing between them from In order to reveal the superficial structure with its narrative programs and pictorial paths, and realize the way meaning is formed through the deep structure, and analyze them according to “the relationships between them.”(Kamel, 2003, p. 44)Complex and interwoven.

Semiotics searches beyond the meaning and decodes the text by the reader, because the subject of semiotics is explaining the significant structures that constitute individual or collective speech, which made us seek to answer the basic question that this approach aspires to, which is: How does the text say what it says? What is the system used and what are the laws that contribute to revealing the meaning in the story of Moses, peace be upon him, with the righteous servant Al-Khidr?

It is not surprising that the process of searching for meaning in this story does not occur except by returning to the divine entity that produces and participates in this Qur’anic text, and that is by tracing

the narrative path of the story in an effort to reveal the structures that organize it according to relying on a set of analytical procedures developed by “Grimas.” Taking advantage of the concept of relationships: opposition, contradiction, implication, and processes of negation and affirmation, thanks to which he was able to trace the path of the actors and factors leading to the production of the basic meaning in the story and determine the relationship that exists between them.

From this it is possible to distinguish between two levels(Groupe d'entrevernes, 1984, p. 19):

1.Surface level)The surface surface): which consists of two components:

- The narrative complex: which organizes the sequence of situations and transformations.
- The discursive complex: which organizes the sequence of images and traces of meanings in the text.

2- deeplevel)Le niveau de profond):

There are two schemes for organizing the elements at this level:

- A network of relationships that classifies values according to the relationships that exist between them.
- A system of processes that organizes the transition from one value to another.

• Surface structure analysis

Greimas identified three groups of conflicting actors: the subject versus the object, the sender versus the addressee, the helper versus the opponent. He then deepened the meanings of these three groups and linked them to the motives that move the story. The subject’s relationship with the object is governed by the motive of the desire to possess something, and the sender’s relationship The future is governed by the motive of separation and connection, while the relationship of the helper and the opponent is governed by

the struggle of the self in order to achieve its desire. (Ibrahim, DT, page 43).

The subject-object axis is present in simple narrative expressions, so mood expressions are created. Les énoncés d'état and the same state is either in a state of separation (U) about or in connection with the object of value (O))∩), and the state files result in a necessary development, which Greimas calls "accomplishment files" or "transformation files." Les énoncés de faire, where development occurs thanks to the same achievement.

Greimas calls this development in the story the narrative programme/program narratif (PN), which is "the set of states and transformations that link the basis of the relationship between the subject and the object with their transformations." (Groupe d'entrevernes, 1984, pp. 14-20) There is no subject without a subject, and there is no subject without a subject.

In order for us to be able to understand the structure of this story, which is included in the Qur'anic stories, and to observe the terms of the situation and the terms of transformation, we must divide it into narrative sections, which are:

- **The first section** (Introductory stage): The journey of Moses, peace be upon him, in seeking knowledge

{And when Musa said to his servants, "I will not leave until I reach the assembly of the two seas," or he passed away (60) so when they reached the assembly of While between them, they forgot their whale, so it took its way in the sea in a swarm. (61) So when they had passed, he said to his servants, "Bring us lunch." Indeed, from our journey we have encountered this hardship. (62) He said, "Have you seen when we returned to The rock, for I forgot the fish, and none made me forget it except Satan. A strange sea (63) He said, "That is what we wanted."

Then they returned stories on their tracks. (64) And they found one of Our servants. We bestowed upon him mercy from Us and taught him knowledge from Us (65) ((cave Sora) ← A verbal adverb indicating that Moses, peace be upon him, endured the hardships of traveling in order to learn.

The first stanza begins with the sentence "And when Moses said to his servant," which indicates a restoration of the past tense (the time of our Master Moses, peace be upon him) and the stages that his story went through with the righteous servant Al-Khidr, so that this stanza embodies the initial state that shows Moses, peace be upon him, as an actor separate from secular knowledge and desiring In achieving connection with Him through a program of use, which is: connection with the value of patience during his journey in seeking knowledge, so he made the place of the loss of the whale placed in the cage (the place where the whale was placed) and its escape by the power of God Almighty as a landmark that guides him to the righteous servant whom God Almighty has bestowed with earthly knowledge within certain limits. He (God) wanted him, and created for him a secret that distinguishes him, which is mercy. **So they found a servant from among Our servants to whom We had bestowed mercy from Us and whom We had taught knowledge from Ourselves. (65)** (Surat Al-Kahf) And "giving mercy may mean: that he was made merciful, and that is because God was kind to him in his circumstances." (Bin Ashour, 1984, p. 369) Or it may be "a cause of mercy by acting in a way that brings general mercy." (Bin Ashour, 1984, p. 369) Moses, peace be upon him, appears - here - determined and determined to reach Al-Khidr's place, no matter how much time and effort he spent for that.

The subject of the situation (Moses, peace be upon him) in this context wants

to become a transforming and accomplished subject by adopting the path of patience with the hardships of travel and enduring fatigue for the sake of learning, in addition to his connection to knowing the location of the righteous servant, which is the place where the whale was lost. This action shows Moses, peace be upon him, as a qualified subject who possesses both aspects. Implication: The desire to act and know the act. This desire to learn resulting from a previous desire, namely Pisces's loss of knowledge of the location of Al-Khidr, allowed preparations for the transformation process to occur in the relationship with the basic value topic (learning secular knowledge) due to the subject's willingness to connect with the value topic of the first stanza (being patient) and arriving. To the Council of Bahrain in order to acquire this knowledge, just as the two implied directions establish a subject when he acquired them. Neither (Moses, peace be upon him) nor his companion (the young man Joshua bin Nun) complained despite the hardships of travel and hunger, and this is what appears in his saying} **When they passed, he said to his servants, "Bring us our lunch. We have encountered this from our travels which is a hardship."** (62)((cave Sora).

After this statement coming from the Mosaic Self, the connection occurs with the topic of value in this passage, which is (patience), which is a moral value. We represent this by: (F1∩Mq).

From it, it is possible to represent the narrative program of Moses, peace be upon him, in his first stage, during his intention to travel to the location of the righteous servant, through the global model that Greimas mentioned, which consists of six main factors manifested in three pairs, as we mentioned above (sender vs. addressee/self). vs. subject/auxiliary vs. exhibits) as follows:

- **The second section:**(Concluding the contract between Moses, peace be upon him, and Al-Khidr)

}Moses said to him, **"Should I follow you on the condition that you teach me of what you have been taught in righteousness?"** (66) He said, **"Indeed, you will not be able to be patient with him."** (6) 7) How can you be patient with what you have no knowledge of? (68) He said, **"You will find me, God willing, patient, and I will not disobey you in any matter you command."** (69) He said, **"If you follow me." So do not ask me about anything until I tell you about it. (70)**((cave Sora)←A verbal noun that indicates preparation for the qualifying test that complements the patience test.

This clip shows our Master Moses, peace be upon him, as a brilliant negotiator who possesses the will to act. He dialogues with the righteous servant in order to accept his education after concluding a contract that allows him to accompany him in order to provide him with learning the knowledge that God has bestowed upon him, so he asks for accompaniment. The scholar has great manners. In this case, Moses, peace be upon him, is a learner and must show good manners toward his teacher. This is "evidence that the most important characteristic of a student of knowledge is patience and obedience to the teacher."(Bin Ashour, 1984, p. 373).

In contrast to this, the righteous servant "Al-Khidr," who is knowledgeable of some worldly knowledge, knows that Moses, peace be upon him, the possessor of apparent human knowledge, will not be able to be patient with what he will see of his actions that clash with rational logic, and it is known that "patience and obedience are from the learner who has something of Knowledge is more difficult than the patience and obedience of the

naive learner, because being devoid of knowledge does not embarrass him from witnessing strange things, as he has no knowledge in his mind that would oppose accepting it. The learner who has had a share of knowledge and came seeking perfection in his knowledge if it appears to him that his professor's knowledge contradicts what was decided in His knowledge prompts objections and disputes, and this may create rift between him and his teacher. To avoid that, Al-Khidr feared that he would receive this treatment from Moses. **He said, "You will not be able to be patient with him (67) and how can you be patient with me unless you have had knowledge of it (68)"** So Moses assured him that he would be patient and obey his command if he commanded him, and Moses' commitment to that was based on his confidence in the infallibility of his followers because God told him that He had given him knowledge." (Bin Ashour, 1984, p. 373).

We notice from this clip that the subject of the situation (Moses, peace be upon him), who has the need (to learn secular knowledge), lives in a state of passion, which is a manifestation of the "emotional dimension." The human being does not just "act." In addition, the action includes an emotional charge that determines the degree of intensity. Through which this action is achieved, it is also an indication of the nature of the active entity's being and its influence on its action." (Grimas & Jack, 2010, p. 12) The self is determined to be patient and obedient in order to connect to the subject of the moral value, "patience," which represents a program of use, embodying in this case the desire to act as an element of competence, as the Mosaic self decided to remain steadfast and continue to perform the act (patience with what the human self cannot bear, even if It was in violation of the Sharia. The actor is determined and possesses the will to act: **He said, "You**

will find me, God willing, patient, and I will not disobey your command." (69)).

While the righteous servant appears as an actor who possesses the basic subject of value (the divine knowledge) based on inner knowledge within the limits of what God Almighty wanted, and he wants to convey the subject of the situation to this subject, but after adhering to the two conditions of patience as a first stage and non-questioning as a second stage. **He said, "If you follow me, do not ask me about anything until I make mention of it to you."** (70) ((cave Sora).

In this context, the themes of the entity (the will and necessity of action) that lead to the acquisition of competence if combined with the ability to act can be represented by:

FT (F1) ← [(F2U m c) ← (P2 ∩ MG)]

Ft: An act of transformation. F1: God. F2: Moses, peace be upon him.

MG: Topics of the entity (formula) ← Transformation, U comma, ∩ Link, [] is a transitional pronoun, () is a case pronoun.

This is what makes the same situation, based on the cognitive level, possess knowledge of the action that emanates from the obligation of action (patience and not asking questions). Knowledge of action is not asking questions until the interpretation occurs.

After following the path of the Mosaic self in this passage, we notice its preparation for entering a stage of connection with the realization of the object of value, which requires competence. La Compétence, which are "those important conditions for achieving achievement." (Groupe d'entrevignes, 1984, p. 17) That is, the competence related to the performing actor, which is (Groupe d'entrevignes, 1984, p. 17):

- Obligation to act Le Devoir Faire / - The desire to act Le Vouloir Faire

- Know the action Le Savoir Faire / - The ability to act Le Pouvoir Faire

From this, we propose the following narrative scheme to facilitate the process

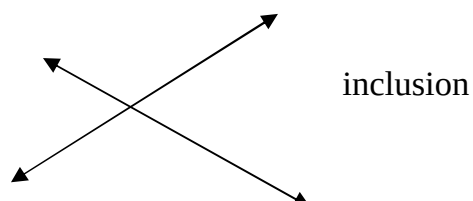
of understanding the relationship between the subject and the object:

The active self	Narrative programme
Stir the desire Obligation Knowledge Efficiency Ability <u>achievement</u> Evaluation	Teaching Moses, <u>peacebeuponhim</u> , <u>knowledge</u> that he did not know - Desire to act: Moses' desire, <u>peacebeuponhim</u> , to <u>learnsecularknowledge</u> . - The obligation to act: the obligation to <u>obtainknowledge</u> . - Knowledge of action: Patience that is conditional upon the Moses' self and the promise of arguing about what you see. - The ability to act: Moses, <u>peacebeuponhim</u> , was not able to obtain inner knowledge because it is the prerogative of <u>GodAlmighty</u> , but <u>herealizedthat</u> the <u>universeis</u> not related to the outer. <u>Breaking the ship, killing the boy, and building the wallwithoutrewardfrom</u> the accomplished self, <u>whichis</u> the good slave.

We notice from the previous table that the story is complex due to the intertwining of roles between the two selves of the story. The Moses self is in a state that desires to create a connection with the subject of inner knowledge, but the self that undertakes the accomplishment is the self of the righteous servant who begins his general narrative program after denying the ability of the subject of the situation to He endured what he would see from him when he began to accomplish the educational actions that would allow Moses, peace be upon him, to be evaluated in terms of: Is he a competent and patient doer? Or an actor who lacks competence due to his

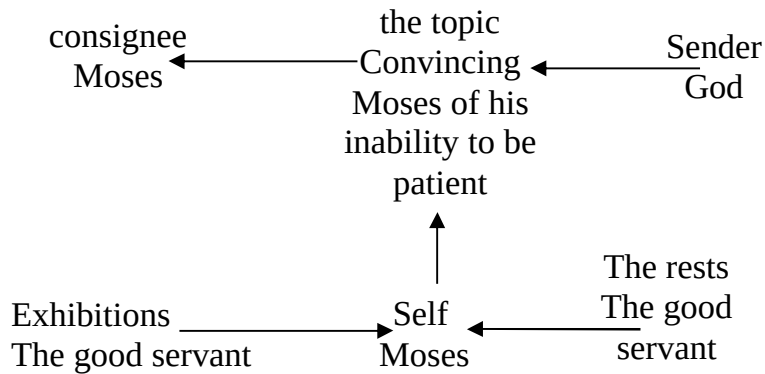
inability to be patient due to the fact that his knowledge is human and does not allow him to know the knowledge of the unseen?

Through what we have previously studied, the relationship of contradiction appears clear to us between the human knowledge of Moses, peace be upon him, who was familiar with earthly legislation associated with the apparent, and an unseen knowledge related to hidden topics that fall within the inner knowledge of the divine essence, and what the agent of the situation must adhere to and what he must stay away from. Throughout the text of the contract, we try to represent this relationship as follows:



The Divine Essence (God) is the first messenger who tests the Mosaic Essence on patience through Al-Khidr, peace be upon him. The narrative program of

Moses, peace be upon him, is defined in the second stanza as follows:



Hence, the contract was concluded after Moses, peace be upon him, successfully passed the qualifying test and after the righteous servant accepted the learner's statements, and through them he practiced persuasive action, becoming an accomplished actor after this passing. However, this agreement to teach the knowledge of the unseen to Moses, peace be upon him, by order of God Almighty, was apparent. Only because he realizes inwardly that the knowledge of the unseen cannot be comprehended. The agreement was in order for Moses, peace be upon him, to learn that the knowledge of the unseen is not comprehended by either man or jinn. The righteous servant in this position took the position of a supportive and opposing worker at the same time. Before the accompaniment occurred, he assured Moses Peace be upon him, the necessity of adhering to the agreed upon conditions of not asking, inquiring or arguing until the matter is revealed to him and the interpretation process is complete.

Al-Khidr's opposition, peace be upon him, to the narrative program of Moses, peace be upon him, is evident in the fact that he "kept the secret of his inability to learn the knowledge of the unseen" at this stage, and he completed the journey of searching for this knowledge with him.

The third section:(Breach of contract/condition)

God Almighty said, "So they set off until, when they boarded the ship,

he tore it open. He said, "You tore it to pieces to drown its people. You have come as something." Amra (71) He said, "Did I not say that you will not be able to be patient with him?" (72) He said, "Do not take me to task with what you have forgotten, and do not burden me with what A difficult matter (73) So they set off until when they met A boy, so he killed him. He said, "You have killed a pure soul for other than a soul. Indeed, you have come to something ungrateful." (74) He said, "Did I not say to Indeed, you will not be able to be patient with him. (75) He said, "If I ask you about anything after that, do not accompany me. You have conveyed protection from Me." (76) So they set off until they came to the people of a town. They sought food from its people, but they refused to host them. Then they found walls therein that they wanted to demolish, so they erected them. He said, "If you wish, you can." You took a reward for him (77) ((cave Sora)←The word "transformation" contains Al-Khidr's test of Moses, peace be upon him (the process of completion), which is the decisive stage in this story.

The accomplished actor (the righteous servant) begins to accomplish several transformations, which are secondary narrative programs that appear in the breach of the ship, the killing of the boy, and the building of the wall without pay, which fall within the process of the

narrative program's path to teaching Moses, peace be upon him, and this stage is considered a decisive stage in order to achieve knowledge of the unseen. After passing the usage programs (Al-Liqa', Al-Sabr, and Al-Aqd).

Moses, peace be upon him, appears in this clip lacking power On the action - the (apparent) knowledge of Sharia law that he possesses does not allow him the ability to possess physical knowledge and perform actions related to the innermost matters - so he transforms from an accomplished actor into a state actor, so that the transformation occurs immediately after Moses, peace be upon him, violated the contract/condition that our Master Al-Khidr established, which is not to Asking and not arguing until he informs him of the facts of the things that he will see from him, so the Mosaic self (v. 2) appears as living in a state of passion represented by lack of patience with the events that Al-Khidr, peace be upon him, committed (v. 1), from which we represent a shift in the relationship with the subject of the moral value "patience." As follows: $(P1 \cap Mq) \leftarrow (F2 \cup M Q)$

For this reason, we divide the third section into three images that represent the secondary narrative programs in order to monitor the movement of the two actors (Al-Khidr and Moses, peace be upon them), so that these images form a final assessment that determines the outcome of the narrative program of the Musawi self:

•**The first picture:)** So they set off until, when they boarded the ship, he tore it open. He said, "You tore it to drown its people. You have come to something." ﴿٧١﴾ (cave Sora)

Moses was angry with him in the first instance due to the act of breaking the

ship that the righteous servant had committed, denying him this act, violating the contract that had been between them for the sake of the success of his narrative program. He had knowledge of the action by which learning was achieved, which was not to ask, argue, or express surprise, but he He reacted strongly to the new factors, the first of which was the breach of the ship when he rushed to denounce the act of breach that harmed people who carried them without pay, and their punishment was causing damage to their ship, which they made their means of livelihood.

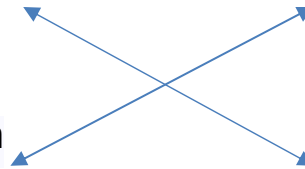
This disapproval that came from him led to his inability to pass the first part of the exam without violating the contract, and the matter was due to the state of passion that he experienced when he was alarmed by what he saw as an apparent corrupt act, but he justified his anger by forgetting and apologized for what he said, asking not to be held accountable for his action. **He said, "Do not let me take you for what I have forgotten, and do not burden me with any matter with difficulty." (73)﴿**

The Mosaic self, after its excitement, was transformed into a self that lacked the ability to act (patience) that it had acquired in the initial state, which made the ability to be patient and endure that Moses, peace be upon him, initially demonstrated, be disrupted and turn into inability. As for Al-Khidr, peace be upon him (the teacher), he gently reminded (the learner) that he had violated the condition, and alerted him to what he meant at the beginning of the journey, namely his inability to be patient. **He said, Did I not say that you will not be able to be patient with him? (72)﴿**; From this, we can summarize the situation in the following (capacity) box:

The ability to not act
(Not asking and not denouncing)
Inability to act

}You will not be able to be patient with him.﴿

The ability to act
(Determination to be patient)
The inability to do nothing
(Impatience and impulsiveness in denunciation)



After this event, Moses, peace be upon him, goes beyond the first image with which the third section begins, based on his desire to learn, his insistence on seeking knowledge, and offering an apology to his teacher for what he had begun to violate the condition established between them. In fact, the breach and transgression arose based on the cognitive competence of Moses, peace be upon him, limited to The apparent knowledge of reality, and after the righteous servant accepted the apology of Moses, peace be upon him - in his capacity as a scholar, and one of his qualities is patience with learners - communication occurred between them a second time, so that they moved together to the next picture to accomplish the second act, which was killing the boy as a test of loyalty to Moses, peace be upon him. **So they set off until they met a boy and killed him. He said, “You have killed a pure soul for another soul. You have come to your place.” See (74)﴿.**

With this action, Moses, peace be upon him, failed the test for the second time after the return of the state of passion that he had experienced before during the breach of the ship by the righteous servant and his condemnation of the act, so that this time he appeared more powerful and emotional than it was the first time, as he strongly denounced the killing of the boy by saying: **You have come to me without saying anything﴿.** The word “reprehensible” refers to the thing that “minds deny and deplore, so it is more

severe than the commanding thing, because this is actual corruption and the other is a pretext for corruption.”(Bin Ashour, 1984, p. 378)“The command to break the hamza is great and terrible.”(Bin Ashour, 1984, p. 375)Moses, peace be upon him, was not forgetful this time. Rather, he intended to denounce the evil that he could not see. He is a prophet, and one of his duties is to call for good morals. Moses’ words, peace be upon him, carry the meaning of an apology this time, as he did the first time while denouncing the act of breaking the ship, because The reason for this matter is that he preferred to change the evil he saw over the act of adhering to the contract that occurred between them.

From it, it becomes clear to us that the Mosaic Self has established in the first image of the third stanza an agent executing the program of overcoming passion and not surrendering to patience, and this action is governed by two sides: on one side he wants to learn, and on the other side he denounces the apparent actions of Al-Khidr, so he decided at the end of the first image to be patient. What he sees after he apologizes to his teacher.

However, he again showed his impatience by deliberately violating the agreement because he wanted to prioritize changing the evil that he saw as killing a person without sin over the process of fulfilling the condition, which is what prompted the righteous servant to remind Moses, peace be upon him, of the agreement and reiterate what he had said

previously that he would not be able to be patient with him. **He said, "Did I not tell you that you would not be able to be patient with him?" (75)** the letter (pain) played a negative role in the story.

After saying this, and after Moses, peace be upon him, returns to himself, he realizes that he broke the promise twice, the first by forgetfulness and the second intentionally, and this represents a second threat that may lead to the end of his narrative program, so he rushes and cuts himself off to make it the last chance he has. **He said, "If I ask you about something after that, do not accompany me, for you have received an excuse from Me." (76)** This act of impulsiveness

(impulsiveness) was intended to do justice to our Master Al-Khidr, who took into account the status of Moses, peace be upon him, by accepting his apology the first time out of respect for his ability as a prophet. So Moses, peace be upon him, made an excuse for Al-Khidr to abandon his companionship if he was overcome by the passion of (impatience) a third time, trying to overcome his emotion. What is represented is that he did not know how to fulfill his desire (the method of embodying the desire) in order to reach the desired goal; We represent the elements of power and passion in the following table:

Phrases that refer to passion	Expressions that refer to strength
You have come to something You have come to me in denial He said, "If you wish, you can take a reward for him."	He said, "You will find me, God willing, patient, and I will not disobey your command." (69)

As for the third and last picture of the third stanza: **So they set off until they came to the people of a town and sought food from its people, but they refused to host them, but they found therein walls. (77)** He said, **"This is a parting between you and me. I will inform you of the matter." Woe to that for which you could not be patient. (78)** Here Moses, peace be upon him, appears to break the wording of the contract once again, and provides an excuse to Al-Khidr, peace be upon him, in evaluating his narrative program. This evaluation was necessitated by the process of violating the condition for the third time, and this is what shows that the Mosesic entity is responsible for its actions, and that the righteous servant was patient with the first and second transgressions of Moses, peace be upon him, and made the third the decisive factor creating the separation between them when he said to him: **This is a separation between you and me.** (After repeating the

warning and alert formula three times) **You will not be able to be patient with him.** This warning and warning from the scholar was essentially one of the foundations of the learning process, especially in topics that were difficult to address. Their goal was to proceed with insight, given the seriousness of Al-Khidr's actions, their strangeness, and the difficulty of enduring them, in addition to the apparent contradictions in the actions of the righteous servant: breaking the ship, The boy was killed and a wall was built in a village whose people were mean.

Although the separation occurred between Moses, peace be upon him, and the righteous servant as a result of his impatience and his violation of the condition that brought them together, the righteous servant did not deprive Moses, peace be upon him, of interpreting and interpreting the events that he could not bear, saying: **I will inform you of the interpretation of what you could not be**

patient with. (, so that the process of interpretation leads to a qualitative shift when Moses, peace be upon him, transformed from lacking knowledge to possessing it, and this is what will be mentioned later.

If we return to the narrative programs that formed the third section, we find them covered by an image network that formed the course of the narrative. Al-Khidr, peace be upon him, appears as an agent of action, representing his global role in being an actor and messenger, and his purposeful role in being on the apparent level: a scholar, a teacher, a saboteur, a killer, a reformer, An informant, a keeper of secrets, and an interpreter.

As for the inner: He knows the unseen, and it is the means that God used to teach Moses, peace be upon him.

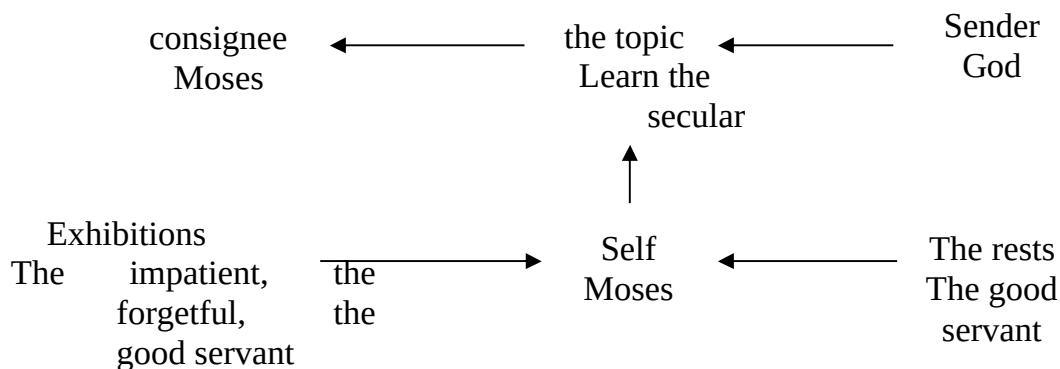
From it, a change in situations occurs, which we represent with the following narrative expression:

$$\text{mouth} \leftarrow F1 [(F2 \cap Mq) \leftarrow (F2 \cup M Q)]$$

Thus, we move to the factorial model based on three axes, each axis of which connects two factors as follows:

1. **Reporting axis:** Its two sides are the sender and the addressee, God/Moses, peace be upon him.
2. **Desire axis:** Its two sides are the subject and the object of value, Moses, peace be upon him, / secular knowledge.
3. **Power axis:** Its supporting and opposing sides are the righteous/impatient servant, the forgetful, and the green.

From the above, we include the following global diagram:



Through this diagram, we notice that the righteous servant plays two roles in this clip at the same time, one supporting and the other opposing the program of Moses, peace be upon him. He acknowledged and specified to the learner from the beginning that he would not be able to be patient, and he stipulated not to ask if he wanted to accompany him. When he saw his insistence, he accepted the companionship. He knows that his program will not be achieved because he does not know the inside of things.

Fourth section: (Interpretation of events).

}As for the ship, it belonged to poor people working on the sea, so I wanted to destroy it, and behind them was a king who was taking all the money. (79) And as for the boy, his father was believers, so we feared that our transgression and disbelief would exhaust them. (80) So he responded. We wish that their Lord should not give them in exchange something better than Him for zakat and closer to compassion. (81) And as for the reward, it was for two orphan boys. ♦ In the city, and beneath it was a treasure of theirs, and their fathers were righteous, so your

Lord desired that they should reach their maturity and bring forth (82) He has treasured them as a mercy from your Lord, and I did not do it in response to my command. That is the interpretation of what you did not show patience upon. (82) ← The righteous servant's interpretation of the events that Moses, peace be upon him, could not bear to see, so he denounced them, causing separation between them. This is the final stage of this Qur'anic story.

The righteous servant reveals the secret of the scientific journey and the events accompanying it, granting Moses, peace be upon him, the knowledge that knowledge of the unseen is within the prerogative of God Almighty, through which the subject is transformed from an agent separate from the object of value (knowledge) to an agent connected to it after Al-Khidr's interpretation of the three

phenomena (the breach of the ship, the killing of the boy And building the wall), thus making Moses, peace be upon him, possess the knowledge that he was ignorant of before Al-Khidr's interpretation of matters, even if it was not knowledge of the unseen itself, but the firm knowledge that the knowledge of the esoteric was not the domain of humans and never will be, and we represent that as follows:

F T (F3) ← (F1 Um Q) ← (P2 ∩ M Q)
Transformation (F1 ∩ Mq ∩ F2)

Ft: An act of transformation. F3: God. F2: The righteous servant. F1: Moses, peace be upon him.

MQ: The subject of value represented in secular knowledge.

From the above, we represent the narrative program in the following table:

afterEvents	Events			Before the events
Interpretation	The penalty	verb	Instruction	The desire of Moses, peace be upon him, to acquire secular knowledge
	Learn that human knowledge is the prerogative of God Almighty and that human knowledge is always inadequate.	Searching for the Righteous Servant (The Journey of Moses, peace be upon him, in pursuit of knowledge)	God's reproach to Moses, peace be upon him The desire to increase knowledge	

The occurrence of separation between the teacher and his student as a result of the latter's impatience did not prevent the righteous servant from interpreting and interpreting the events that occurred, clarifying matters, and revealing the secret of his strange and contradictory actions, from breaching the ship, killing a boy without sin, ending with repairing a wall in a village whose people were mean, for he possesses the knowledge of the truth (The unseen) which Moses, peace be upon him, did not possess. The harm of breaching the ship,

which Al-Khidr, peace be upon him, intended to do was to avoid greater damage that would have occurred to the ship if it had remained intact, thus harming its owners. Behind them was an unjust king who repeatedly took intact ships to use them to fulfill his needs, and thanks to the defect that Al-Khidr, peace be upon him, introduced it to him without taking it from its people, so they survived.

As for the boy who has not yet reached the dream and whose appearance does not indicate that he deserves to be killed, God has revealed to the righteous

servant that he will be an infidel and an oppressor and will exhaust his family with tyranny and disbelief, and their love for him may lead them to follow him. So God wanted and directed the will of His righteous servant to kill the boy, perhaps God will replace them with something better than him and more merciful. .

As for the wall that is about to collapse, which Al-Khidr built in a village whose mean people refuse to host passers-by, the righteous servant built it without stipulating that he and his owner would benefit from it in buying food. It (the wall) was for two orphan boys whom God wanted to be kind to as a reward to their father for his righteousness. Work is an honor for their pious father.

Based on what was previously mentioned, it becomes clear that Moses, peace be upon him, was unable to be an assistant to the righteous servant in order to make the narrative program successful because he knew the apparent knowledge but not the hidden, which made him fall short of understanding what was behind the ship, and not aware of the structure of the boy's mind and that he would deviate from The right thing is, and he will exhaust his pious family if he remains alive, just as he was unable to realize that there was a treasure in a hidden place (under the wall) and that this material value was left by Abdul Saleh to his two sons.

• Evaluation

After Moses, peace be upon him, violated the condition, the righteous servant dissolved the contract that brought them together, and to indicate with regard to the form of the "contract" that arises through the relationship between the sender and the addressee, "Grimas" calls it "contract."the contrat» (Algedas Julien Greimas, p. 196)It is of various types due to the difference in the relationship between the two parties to the contractual processes, so the type of contract that was

concluded between God Almighty and the righteous servant was called the "obligatory contract."Contrat injonctif, where the sender directs an order to the addressee, who in this case is forced to accept, because his relationship with the sender is that of a subordinate to a superior.(Al-Marzouqi and Jamil, 1979, p. 70)However, the matter is different with regard to the relationship that links God Almighty with His servants who have been chosen to carry His message on earth and convey it to the fullest. It is a unique relationship that is evident in the relationship of the Creator to the creature who submits to God Almighty with all his limbs in heart and deed. Submission of worship, submission and following is the right of divinity and in this the meaning is achieved. Contained in Surah Al-Fatihah**It is You we worship and You we seek help (5)**As for the relationship of the righteous servant with Moses, peace be upon him, it is called the "licensing contract."Contrat permissif The addressee informs the sender of his will to do the act, so the sender's position is acceptance and approval, and in this case he automatically intends to perform it.(Al-Marzouqi and Jamil, 1979, p. 70)The matter that happened with Moses, peace be upon him, and the righteous servant after their meeting in the place where the whale was lost, and after the latter accomplished the tasks that God Almighty assigned him to teach Moses, peace be upon him, after he agreed to the condition of companionship, but he was unable to adhere to it, so he broke the licensing contract that had brought them together, so he went after That good servant concluded a contract of another kind, which Grimas called a "credit contract."Contrat fiduciaire in which the sender performs an act of persuasion that is interpreted by the addressee." He presented an interpretation of the events that occurred in accordance with the divine will, justifying this by

saying: **And what I did on his own behalf, that is the interpretation of what you did not have patience with.** Al-Khidr, peace be upon him, confirms with this convincing statement that the actions he performed were a command from God Almighty, and He alone is competent with knowledge of the unseen, not to mention that it was the mercy of God Almighty that required these actions, and that the righteous servant's knowledge of the inner knowledge related to the three previous issues was intended. God Almighty possesses wisdom that He knows best, which made Moses, peace be upon him, unable to explain the actions of Al-Khidr, despite his prophecy and extensive knowledge.

- **Deep structure:**

The basic moral unity in the story of our Master Moses, peace be upon him, with the righteous servant Al-Khidr is: learning the secular knowledge that dominates the text through a group of semiotic dualities, which are:

1. Patience/no patience: The travel of Moses, peace be upon him, to learn worldly knowledge and his inability to be patient.

2. Ignorance/knowledge: Moses, peace be upon him, was ignorant of the knowledge of the unseen, and the righteous servant's knowledge of it.

3. Fulfillment of the condition/breach of the condition: Moses, peace be upon him,

Al-Zahir: saboteur, killer, reformer.

The good servant

Al-Batin: Knower of the unseen.

The lack of knowledge of Moses, peace be upon him, about the knowledge of the unseen achieves a semantic unity in contrast to the worldly knowledge that Al-Khidr, peace be upon him, enjoyed. Ignorance is the purposeful role that we assign to the subject, so he is (ignorant) compared to another purposeful role for

assured the righteous servant of fulfilling the condition, but he broke it three times.

4. Obedience/denial: Moses, peace be upon him, resolved to obey, but he denounced the actions that had taken place.

5. Secret/interpretation: The righteous servant kept the secret of the actions he had performed and then explained them to Moses, peace be upon him, after their separation occurred, in order to teach him.

We also notice some forms of semantic opposition that clarify the distinctive features of (Moses, peace be upon him, and Zahir the righteous servant):

1. Characteristics of Moses, peace be upon him: He is not a scholar who wants to learn and insists on it. He refrains from evil because he is a prophet, apologist, negotiator, determined, questioning, impulsive, forgetful, apologetic, and learner (he learned his inability to know the unseen).

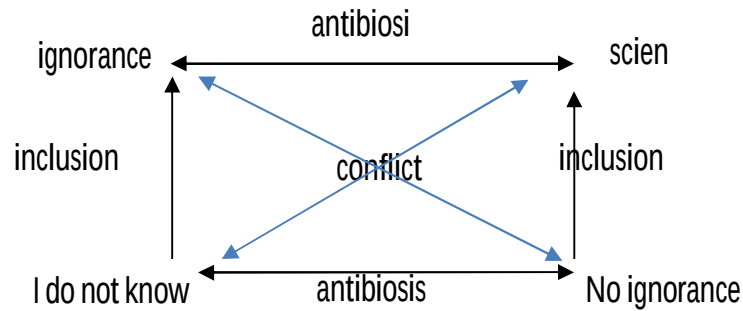
2. The good servant: Knowing the unseen, destructive, murderous, benevolent, reformer, executing the commands of God, worshiping and submitting to Him.

The difference between them is that the first is ignorant of the unseen and the second knows it, so knowledge of the unseen is the truth and what Moses, peace be upon him, knows is the law.

the righteous servant, so he is (knowledgeable).

Therefore, we can represent the general meaning formed by the main duality (ignorance/knowledge) to show the relationship of the superficial level to the deep level in this story, through the following semiotic box:





This box makes it clear that the contradiction existing between knowledge and ignorance on the one hand and its implications (no ignorance, no knowledge) on the other hand corresponds to the contradiction between patience and passion (lack of patience) in this Qur'anic story, where Moses, peace be upon him, seemed in the initial situation to lack knowledge, seeking to obtain it and insisting on His possession through his acquisition of the subjects of the formula (will and knowledge), which qualified him to occupy the place of the active subject of the action (the performing subject), so that he would then succeed in concluding the contract, but the decisive stage (the completion process) highlighted him as violating the contract and losing the value of patience with his impulsiveness and questioning after every action that Al-Khidr performed. Peace be upon him. At the same time, I showed him as determined to learn, apologizing for his impulsiveness and disapproval.

The story began with the act of patience through the hardships of traveling in order to learn, which is the method of the student of knowledge that is obligatory for every person who desires to contact knowledge, whatever its nature. By not applying this principle to Moses, peace be upon him, despite his keenness to do so, he was unable to pass the divine tests that the righteous servant was a means of doing. The inability in this matter is due to the humanity of Moses, peace be upon him, and his limited knowledge that was

limited to the law and not the unseen. This is mainly due to the job that God Almighty assigned him on earth, which is to spread monotheism and forbid evil and correct distortion wherever it exists, even though he did not comprehend the knowledge of the unseen. However, he learned that this knowledge is specific and that only God Almighty can comprehend it, and that man is incapable of it, no matter how much knowledge or blessings he is given, because he knows the outside of things without their inside, and this is better for man so that his life is upright, in accordance with what God Almighty says. **It may be that you hate a thing and it is good for you, and it may be that you love a thing and it is bad for you, and God knows and you do not know. Won (216)** (Surat Al-Baqarah, verse 216), In addition to his learning that man is deficient in his knowledge, no matter how much he learns, according to the Almighty's saying: "And you have not been given of knowledge except a little."

The righteous servant disappears from the context as he appeared, to go into the unknown as he appeared, teaching Moses, peace be upon him, and the entire believers a measure of the knowledge of the unseen according to what God Almighty commanded him to do, and that the comprehensive knowledge is in the hand of God Almighty and what we possess is only a small part, so that he then disappears into the knowledge of the unseen that He remains with God, Glory

be to Him and His attributes are great, until the Hour comes.

At the end of the research, we conclude with a number of results that we summarize as follows:

- The story of Moses, peace be upon him, with the righteous servant demonstrated the difference between apparent and immediate human wisdom and the future divine wisdom represented in the knowledge of the unseen or secular knowledge. The logic of the apparent always moves in a familiar direction that is accepted by the minds of human beings at their different levels of thought, but the hidden knowledge moves in a different direction. Far from the ordinary, only God Almighty knows it.

- The study revealed that some methods controlled the narrative path of the events of the journey of Moses, peace be upon him, and the righteous servant. The "obligation to act" was the main driver of the events, because they occurred as a result of the divine command to teach Moses, peace be upon him, that earthly knowledge belongs to God Almighty and no one else, and it emerged from the "obligation to act." "Two competencies: a cognitive competency, and a practical competency that activated the teaching process and achieved the purpose behind the Qur'anic story.

- Working with the mechanisms of contemporary approaches to the Qur'anic text is not a preoccupation with it for its own sake, but rather is a state of worship, because when the researcher dives into the meanings of the text to decipher its codes, he discovers the greatness of God Almighty and His method through His words, and by following the purposes of His verses, so the method becomes merely a means of approaching. From the Qur'anic text, it cannot achieve results devoid of shortcomings, because it is not possible for a limited science to reach all the truths of an absolute divine science.

Resorting to contemporary critical approaches does not mean that they lead us to comprehend the text studied cognitively. Rather, we always find ourselves trapped between absoluteness. The Qur'an and the relativity of results, so that the Qur'anic text remains greater than all human rules, even if they illuminate some of its aspects. The distinction between the Qur'anic text and the human text is necessary. Despite the connection between the Holy Qur'an and reality, it dominates this reality and submits it to it, correcting it, changing what is crooked in it, and consolidating faith and refuting it. For disbelief.

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