

# STRENGTHENING THE KNOWLEDGE OF PROPHET MUSA'S STORIES IN THE QURAN FOR THE EMPOWERMENT OF MENTALLY RESILIENT MUSLIMS

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**Abstract:** *The prevalence of stress worldwide is a significant concern with various studies indicating that a substantial portion of the global population experiences stress regularly. Stress becomes harmful when it occurs for too long or is continuous, interfering with an individual's performance, attention and concentration. Prior to the development of health-promoting strategies and interventions at the societal level, it is imperative to develop content on stress management at the individual level. Recognizing the Quran as a pivotal source of moral guidance and spiritual resilience, this article analyzes the stories of Prophet Musa to exemplify his character, trials and triumphs. Prophetic stories in the Quran not only serve as historical accounts but also act as powerful tools for personal empowerment and psychological strength. These narratives can enhance emotional resilience, foster a sense of purpose and cultivate a robust identity among Muslims. This study employs a qualitative methodology. The results reveal stories of Prophet Musa are mentioned repeatedly in a few surahs such as Al-Baqarah, Al-A'raaf, Taha, Al-Syu'ara' and Al-Qasas. The implications of this study indicate the necessity of revitalizing the engagement with prophetic narratives to fortify the mental and spiritual well-being of individuals in today's challenging socio-cultural landscape.*

**Keywords:** Muslim, Mental, Stories, Stress, Quran

## Introduction

The prevalence of stress worldwide is a significant concern with various studies indicating that a substantial portion of the global population experiences stress regularly. Approximately 65% of adults have reported experiencing stress at least once in the past year (Dahal et al. 2023). Over half of the population in 20 countries reported emotional stress, with 85% of countries noting increased psychological stress from 2008 to 2020 (Piao et al. 2024). Young people experienced the most rapid decline in psychological well-being, highlighting a vulnerable demographic (Piao et al. 2024).

Stress becomes harmful when it occurs for too long or is continuous, interfering with an individual's performance, concentration and health. Chronic stress is linked to various health issues, including cardiovascular problems, weakened immune responses (Haque 2017), heart disease and hypertension due to prolonged exposure to stress hormones like cortisol (Montgomery & Gouvea 2024; Alalhareth et al. 2024). Stress-induced hormonal changes can contribute to metabolic syndrome and diabetes by affecting insulin sensitivity and glucose metabolism (Mukherjee et al. 2018). Chronic stress can impair immune function and increase inflammation, further contributing to the development of various diseases (Mantoo 2023).

Sustained stress is a well-documented factor in the onset of depression and anxiety disorders, as it affects neurotransmitter systems and brain function (Rasheed 2016). In occupational settings, chronic stress can lead to burnout, characterized by emotional exhaustion and reduced productivity. Stress can lead to maladaptive coping mechanisms, such as increased substance use and poor sleep quality, which further exacerbate health issues (Alalhareth et al. 2024). Stress may influence dietary choices and physical activity levels, contributing to obesity and related health problems (Rasheed 2016).

While chronic stress is a major health concern, it is important to consider that stress management strategies at the individual level such as lifestyle changes and coping mechanisms can mitigate its adverse effects. These interventions can help individuals manage stress more effectively, potentially reducing the risk of stress-related health issues (Mukherjee et al. 2018; Rasheed 2016). Strengthening the knowledge of prophetic stories may become one of coping mechanisms as these stories may empower a mentally resilient Muslim.

The prophetic stories in the Quran serve as powerful tools for personal empowerment in contemporary society by providing moral guidance and fostering resilience. These narratives not only recount historical events but also offer practical lessons that resonate with modern challenges, encouraging individuals to reflect on their circumstances and take proactive steps towards improvement. The stories of prophets illustrate virtues such as patience and perseverance which can inspire individuals to cultivate similar traits in their lives. For instance, the trials faced by Prophet Ayyub exemplify resilience, motivating individuals to endure their own hardships with hope and determination.

## Literature Review

Burhami (n.d.) describes that the story of Prophet Musa is among the most frequently repeated stories in the Quran which is mentioned in various places. According to him, this is due to the lessons and benefits it contains, which allow those who reflect and ponder upon it to understand the greatness of the Quran and the eloquence of its miraculous nature. Muhammad (2006)

elucidates that the story that is repeated in multiple places and different *surahs* with various styles contains wisdom and nuances in each *surah* that differ from those in the other *surahs*.

Al-Nursi (1990) states that the Quran demonstrates a type of its remarkable miracle in the eloquent repetition of a single phrase or word, as it guides different layers of its audience to various meanings and lessons within that verse or story, necessitating the repetition. It is a book of supplication and invitation, as well as a book of remembrance and *tauhid* and each of these requires repetition. Therefore, everything that is repeated in the Quran, whether a verse or a story, encompasses a new meaning and a new lesson. Salum (1994) emphasizes that the repeated stories in the Quran, both in structure and meaning, contain numerous benefits. The most important of these is that the wisdom behind their repetition includes reminding us of Allah, the Exalted, and the path to attaining knowledge of Him, may His name be glorified.

Quranic stories serve as wisdom and lessons for the upbringing of individuals and communities, particularly for leaders and callers to faith. Abdul Karim (1997) expounds that there is a lesson for the believers on every single event that happened to the prophets, their suffering for Allah's cause and their victories.

Al-Qattan (2000) outlines several benefits of Quranic stories. Firstly, clarifying the foundations of the call to Allah and outlining the principles of the laws that each prophet was sent with. Secondly, strengthening the heart of Prophet Muhammad (PBUH) and the hearts of the ummah of Muhammad in their faith, enhancing the believers' confidence in the support of truth and its followers and the downfall of falsehood and its people. Thirdly, affirming the previous prophets, reviving their memories and immortalizing their legacies. Lastly, demonstrating the truthfulness of Prophet Muhammad (PBUH) in his call through the information he provided about the conditions of past nations across the centuries and generations.

Listening to resilient individual stories can significantly aid stress management by fostering emotional connection and enhancing coping strategies. These stories serve as powerful tools for individuals to process their experiences, leading to improved mental health outcomes. Taylor and others (1993) clarify that resilient narratives create a sense of community and shared experience which can alleviate feelings of isolation during stressful times. Sylvia and others (2015) expose that hearing about others' resilience can inspire hope and motivate individuals to adopt similar coping strategies.

Taylor and others (1993) illustrate that positive stories about overcoming adversity can serve as effective coping mechanisms, providing practical strategies for managing stress. Mason and others (2019) indicate that resilience narratives can buffer against the negative effects of stress, as they highlight adaptive coping strategies and personal growth.

### Theories

Mental resilience is defined as the ability to recover from stress and maintain psychological well-being (Kuranova et al. 2021). Mental resilience in psychology refers to the capacity of individuals to maintain or quickly regain mental health in the face of stress and adversity. It encompasses a range of traits that enable effective coping and adaptation. Resilience can be viewed as both a trait (individual characteristic) and a dynamic process (adaptive response to adversity) (Chernobai & Khairulin 2022).

A positive outlook like optimism on life helps resilient individuals view difficulties as opportunities for growth, enhancing their coping strategies. The ability to manage one's emotions effectively is crucial for maintaining mental health and stability during stressful situations. Resilient individuals often possess the ability to shift their thinking and approach problems from different angles, which aids in finding solutions (Zaterta 2024).

Resilience acts as a buffer against stress, reducing the likelihood of mental health problems such as depression and anxiety (Rüdiger 2022; Weitzel et al. 2022). Psychological resources like coping strategies, optimism, and social support are integral resilience factors (RFs) that help mitigate the negative effects of stress (Schäfer et al. 2023).

Resilience can be developed at any age through everyday experiences and learning, making it a practical approach to improving mental health (Rüdiger 2022). Strengthening resilience is a promising strategy for preventing mental disorders (Weitzel et al. 2022).

Environmental stressors, such as pollution and climate change, can negatively impact mental resilience, highlighting the interplay between external conditions and psychological health (Sharma 2024).

### Methodology

The qualitative study employed a content analysis approach, wherein data were collected through content analysis. The focus of the study involved examining the relevant Quranic *ayahs* pertaining to the Prophet Musa youth life, his trials, his role as a messenger of Allah and his triumphs. To ensure a comprehensive collection of Quranic *ayahs* and enhance the accuracy of findings, the Quranic content was examined in both electronic and hard copy formats. The electronic version of the Quran was sourced from the website (<https://quran.com/>) and the *Al-Maktabah al-Syamilah* software, facilitating a streamlined process of accessing, comparing and verifying the identified *ayahs*.

The specific keyword such as Musa was keyed in into the *Al-Maktabah al-Syamilah* software to retrieve Quranic *ayahs* related to the Prophet Musa's youth life, his trials, his role as a messenger of Allah and his triumphs. Thematic analysis was employed to analyze the collected data. The Arabic words were italicized and transliterated for clarity and consistency throughout the study.

### Results and Discussion

Recognizing the Quran as a pivotal source of moral guidance and spiritual resilience, this article analyzes the stories of Prophet Musa in selected *ayahs* to exemplify his character in several situations during his lifetime, his trials and triumphs. This study chooses the stories of Prophet Musa because they are mentioned repeatedly in a few *surahs* such as Al-Baqarah, Al-A'raaf, Taha, Al-Syu'ara' and Al-Qasas. This article only discusses selected *ayahs* of his character, especially during tough period to support emotional resilience of a person in distress and foster the sense of purpose, hence, cultivating a robust identity. The *ayahs* that are related to his triumphs can magnify some hope for those who need emotional support.

### Prophet Musa's Youth Life and His Trials

From his earliest days, Prophet Musa faced immense trials especially during his youth, as summarized in Table 1 below. Through every challenge, his unwavering faith and steadfastness carried him forward, shaping him into a beacon of resilience and a paragon of leadership.

**Table 1: Prophet Musa's Youth Life and His Trials**

No	Quranic Surah and Ayah's Number	Quranic Ayahs and Its Translation
1	Al-Qasas 28:14	وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَى آتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ And when he reached full strength and maturity, We gave him wisdom and knowledge. This is how We reward the good doers.
2	Al-Qasas 28:15	وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَةِ هَذَا مِنْ شِيعَةِ هَذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ‘One day’ he entered the city unnoticed by its people. <sup>1</sup> There he found two men fighting: one of his own people, and the other of his enemies. The man from his people called to him for help against his foe. So Moses punched him, causing his death. Moses cried, “This is from Satan’s handiwork. He is certainly a sworn, misleading enemy.” <sup>1</sup> In his adulthood, Moses and Pharaoh’s people were not on good terms because he started to question their evil practices.
3	Al-Qasas 28:16	قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ He pleaded, “My Lord! I have definitely wronged my soul, so forgive me.” So He forgave him, ‘for’ He is indeed the All-Forgiving, Most Merciful.
4	Al-Qasas 28:17	قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ Moses pledged, “My Lord! For all Your favours upon me, I will never side with the wicked.”
5	Al-Qasas 28:20	وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ And there came a man, rushing from the farthest end of the city. He said, “O Moses! The chiefs are actually conspiring against you to put you to death, so leave ‘the city’. I really advise you ‘to do so’.”
6	Al-Qasas 28:21	فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ So Moses left the city in a state of fear and caution, praying, “My Lord! Deliver me from the wrongdoing people.”
7	Al-Qasas 28:22	وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ And as he made his way towards Midian, he said, “I trust my Lord will



		guide me to the right way.”
8	Al-Qasas 28:23	<p>وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ وَأُبُونَا شَيْخٌ كَبِيرٌ</p> <p>When he arrived at the well of Midian, he found a group of people watering 'their herds'. Apart from them, he noticed two women holding back 'their herd'. He asked 'them', "What is the matter?" They replied, "We cannot water 'our animals' until the 'other' shepherds are done, for our father is a very old man."</p>
9	Al-Qasas 28:24	<p>فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ</p> <p>So he watered 'their herd' for them, then withdrew to the shade and prayed, "My Lord! I am truly in 'desperate' need of whatever provision You may have in store for me."<sup>1</sup></p> <p><small>1 Moses left Egypt with no food, money, or even shoes. He was completely worn out by the time he arrived in Midian. After he prayed for help, Allah gave him a wife, a job, and a home on the same day.</small></p>
10	Al-Qasas 28:25	<p>فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ</p> <p>Then one of the two women came to him, walking bashfully. She said, "My father is inviting you so he may reward you for watering 'our animals' for us." When Moses came to him and told him his whole story, the old man said, "Have no fear! You are 'now' safe from the wrongdoing people."</p>
11	Al-Qasas 28:26	<p>قَالَتْ إِحْدَاهُمَا يَأَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَعْجَرْتُ الْقَوِيَّ الْأَمِينُ</p> <p>One of the two daughters suggested, "O my dear father! Hire him. A strong, trustworthy person is definitely the best to hire."</p>
12	Al-Qasas 28:27	<p>قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حِجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْلِكَ عَلَيْكَ سَعِيدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ</p> <p>The old man proposed, "I wish to marry one of these two daughters of mine to you, provided that you stay in my service for eight years. If you complete ten, it will be 'a favour' from you, but I do not wish to make it difficult for you. Allah willing, you will find me an agreeable man."</p>
13	Al-Qasas 28:28	<p>قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ</p> <p>Moses responded, "Then 'it is 'settled' between you and I. Whichever term I fulfill, there will be no 'further' obligation on me. And Allah is a Witness to what we say."</p>

Al-Qasas 28:14 describes Prophet Musa's youth life by classifying him as a man of full physical growth and mental maturity, a stage of life normally attained when a person is around 30 years of age (Qutb n.d.). Allah gave him judgement of wisdom and knowledge comprehension of religious matters before he was sent as a prophet (Jalal al-Din & Jalal al-Din

2000). Prophet Musa became familiar with the teachings of his forefathers; the Prophets Yaakub, Ishaq and Ibrahim (peace be upon all of them) through his contact with his parents and with the sciences prevalent in Egypt by virtue of his training as a prince in the king's palace. The gift of wisdom (*hukm*) and knowledge (*ilm*) does not refer to the gift of Prophethood because Prophethood was bestowed on Musa several years afterwards (Maududi n.d.). From this, it can be established that wisdom and knowledge are the two main criteria to become a mentally resilient Muslims.

A mentally resilient person often embodies wisdom, which serves as a crucial psychological resource in navigating life's challenges. Wisdom encompasses various dimensions, including empathy, acceptance of emotions and a long-term perspective, all of which contribute to resilience and overall well-being. Some dimensions of wisdom are firstly, empathy and perspective change allow individuals to understand and relate to others, fostering social connections that enhance resilience (Linden 2014). Secondly, acceptance of uncertainty or embracing life's unpredictability. It helps individuals cope with stress and adapt to change (Cviková & Jagla 2013). Thirdly, long-term perspective that encourages individuals to prioritize future goals over immediate gratification, promoting sustained mental health (Jeste et al. 2024).

Prophet Musa fulfilled all the above three dimensions of wisdom. He did well by doing good actions thus, Allah rewarded him with superior knowledge and wisdom (Qutb n.d.) Al-Qasas 28:23-24 displays the real character of Prophet Musa who at that time was a refugee in distress but still helped others in need. Empathy allows him to understand and relate to others. As a result, it fosters social connections with the two women who after that helped him back as indicated in Al-Qasas 28:25-26. Ibn Kathir (1999) reflects on this phase as a divine training ground for leadership, away from the corruption of Firaun's court. Al-Qasas 28:23-28 depict the character of kind-hearted people, hence, birds of the same feathers flock together. This phrase suggests that individuals with similar characteristics or interests tend to associate with each other.

Other good character who had empathy in helping him in the most critical time is stated in Al-Qasas 28:20. The *ayah* illustrates a condition of a man hurrying from the farthest end of the city to warn Musa and advised him to flee the city to save his life. Qutb (n.d.) explains in a very beautiful way: "Therefore, God's hand selected one of those very people to precipitate events. Most probably he was the one believer in Firaun's household who had kept his faith secret, and he was chosen to go at speed from the farthest end of the city to warn Musa before Firaun's men could reach him."

Al-Qasas 28:15 exemplifies Prophet Musa's biggest trial when he unintentionally caused someone's death though he did not intend to kill the Egyptian (Qutb n.d.). Ibn Kathir (1999) in his commentary explains that this incident was not murder with intent, but rather a strike made in defence which proved fatal. He admitted his wrongdoings and pleaded for forgiveness from Allah by declaring that he had wronged his soul as stated in Al-Qasas 28:16 thus, Allah responded to his prayer, knowing that his repentance was genuine (Qutb n.d.).

Al-Qasas 28:17 further demonstrates his character by confirming that he is a man of integrity as he showed clearly his principle by declaring that he will never side with the wicked,

criminals and those who disbelieve in Allah and go against His commands (Ibn Kathir 1999). Musa acknowledged that Allah had granted him all His favours. According to Ibn Kathir (1999), these favours are prestige, power and blessings because Musa had been living a life of luxury and ease in the palace, in a position of leadership. Al-Qasas 28:21 shows the most dreadful situation for Musa as a murderer as he left Egypt on his own (Ibn Kathir 1999) in a state of hurry, fear and caution. In this distress condition, he prayed to his Lord with hope: “My Lord! Save me from the people who are wrongdoers!”

Al-Qasas 28:22 characterizes Musa’s acceptance of his life’s uncertainty and at this stage, he embraced his life’s unpredictability. Al-Qasas 28:22 exposes that as he made his way towards Madyan, he said, “I trust my Lord will guide me to the right way.” His full faith in his Lord has helped him cope with the dreadful circumstances. After the scene of helping the two women, Al-Qasas 28:24 shows the situation in which Musa took a rest after a dreadful situation and after a very long journey: He withdrew to the shade, and this suggests that it was the hot season (Qutb n.d.). Then he prayed to his Lord in a very calm state, "My Lord! I am truly in desperate need of whatever provision that You bestow on me!". He seeks physical shade to rest his tired limbs. He seeks the great shade spread by God, whose generosity is unlimited, to comfort his heart and soul. This is the essence of his prayer: In my weakness in this lonely, hot place where I am a stranger, I am, my Lord, in dire need of Your kind help and endless favours. This whispered, passionate prayer reflects the warmth of Musa’s heart and his confident pursuit of Allah’s kindness. This shows the strong bond Moses feels with his Lord (Qutb n.d.).

Qutb (n.d) once again made a very outstanding comment on this: “We have barely had time to absorb Musa’s passionate prayer when the *surah* quickly moves on to the next scene that ushers in an end to his troubles. This begins with the conjunction ‘*fa*’, indicating a quick sequence. It is as if the heavens rush to respond to Musa’s prayer. All the above situations display the importance of prayer during desperate and calm moments and the requirements of prayer (*dua*) acceptance.

Al-Qasas 28:28 exhibits that Musa has accepted his new condition and adapted to the change. Al-Qasas 28:28 indicates that he had a long-term perspective, and this encourages him to agree with the job agreement term. Al-Qasas 28:28 is the end of Musa’s youth life as the *surah* does not state anything further about it (Qutb n.d.).

The stories of Prophet Musa’s during his youth and his trials prove that he was a very mentally resilient person. Stress in life can become a factor to be a mentally resilient individual if a Muslim tries to fulfil his obligations as a good Muslim. A Muslim can do good deeds by helping others in need, has empathy towards others, has full faith in Allah in all conditions; good or bad and be grateful in all conditions.

### Prophet Musa’s Crucial Role as Allah’s Messenger

Table 2 below provides an overview of the significant milestones in Prophet Musa’s journey when he was specifically chosen as Allah’s Messenger.



**Table 2: Prophet Musa's Crucial Role as Allah's Messenger**

No	Quranic Surah and Ayah's Number	Quranic Ayahs and Its Translation
1	Al-Qasas 28:29	<p>فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ</p> <p>When Moses had completed the term and was travelling with his family, he spotted a fire on the side of Mount Tur. He said to his family, “Stay here, ‘for’ I have spotted a fire. Perhaps from there I can bring you some directions<sup>1</sup> or a torch from the fire so you may warm yourselves. 1Moses and his family lost their way in the dark while they were travelling from Midian to Egypt.</p>
2	Taha 20:10	<p>إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى</p> <p>When he saw a fire, he said to his family, “Wait here, ‘for’ I have spotted a fire. Perhaps I can bring you a torch from it or find some guidance at the fire.”<sup>1</sup> 1Moses and his family lost their way in the dark while they were travelling from Midian to Egypt.</p>
3	Al-Qasas 28:30	<p>فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ</p> <p>But when he came to it, he was called from the bush in the sacred ground to the right side of the valley: “O Moses! It is truly I. I am Allah—the Lord of all worlds.</p>
4	Al-Qasas 28:31	<p>وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ</p> <p>Now, throw down your staff!” But when he saw it slithering like a snake, he ran away without looking back. ‘Allah reassured him,’ “O Moses! Draw near and have no fear. You are perfectly secure.</p>
5	Al-Qasas 28:32	<p>اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ</p> <p>Now put your hand through ‘the opening of’ your collar, it will come out ‘shining’ white, unblemished. And cross your arms tightly to calm your fears. These are two proofs from your Lord to Pharaoh and his chiefs. They have truly been a rebellious</p>

			people.”
6	Al-Qasas 28:33-34		<p>قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ (33) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ (34)</p> <p>Moses appealed, “My Lord! I have indeed killed a man from them, so I fear they may kill me (33). And my brother Aaron is more eloquent than I, so send him with me as a helper to support what I say, for I truly fear they may reject me (34).”</p>
7	Al-Syu‘ara’ 12-14	26:	<p>قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ (12) وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسَلْ إِلَى هَارُونَ (13) وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ (14)</p> <p>He replied, “My Lord! I fear that they will reject me (12) And ‘so’ my heart will be broken and my tongue will be tied. So send Aaron along ‘as a messenger’ (13) Also, they have a charge against me, so I fear they may kill me.”</p>

The episode started with the story of Musa on the road again after he found a place of security in his father-in-law’s home, having a content family life because he had no fear of Firaun and his designs. Now, he backtracked along the route he had taken alone ten years previously. The difference is that this time he was travelling with his family (Qutb n.d.). Al-Qasas 28:29 and Taha 20:10 demonstrate his role as a leader of his family during this journey.

Husbands play a pivotal role in fostering family resilience through effective communication, leadership and support. Husbands are seen as leaders within the family, responsible for providing protection, guidance and control which are vital for a cohesive family structure (Putung & Azahari 2020). Musa used effective communication by saying: “Stay here”. He played a role as a leader by protecting his family to stay in a safe place when he had spotted a fire. He showed his resilient leadership during tough time as he had to go by himself to the side of Mount Tur so that he could bring good news to the family to guide them to a correct direction as they were lost in the dark while they were travelling from Madyan to Egypt. As a resilient leader, he hoped that he could support his family with a torch from the fire so his family might warm themselves. His character proves that he is a very responsible and resilient leader because he provided protection, guidance and control to his family members in a correct manner.

Musa had proved his value as a resilient leader in a family organization and after that a new role and challenge await him. Allah chose His messengers and the one that he chose to speak to directly was Prophet Musa as stated in Al-Qasas 28:30: he was called from the bush in the sacred ground to the right side of the valley: “O Musa! It is truly I. I am Allah—the Lord of all worlds. As a messenger of Allah, he had a new role, challenges, trials and tests.

It is crucial to recognize that even the most mentally resilient individuals can experience significant fear, but they often confront their fears directly, which is a key factor in building resilience (Southwick & Charney 2012). Prophet Musa, as a highly mentally resilient individual, still experienced fear as stated in Al-Qasas 28:31 in the event of his staff slithering like a snake and he ran away without looking back. However, after Allah reassured him to

come near the snake and have no fear because he was perfectly secure, Musa managed to confront and overcome his fear.

The next *ayah*, Al-Qasas 28:32 also demonstrates his fear and Allah reassured him once again by crossing his arms tightly to calm his fears. The second proof of his prophecy is that he was asked to put his hand under his armpit and when he took it out it was shining white and this became a miracle because Musa was dark-skinned, and the shining white was not out of skin problems or diseases. When Prophet Musa put his arm through the opening in his collar again, his hand returned to its original colour. These are two proofs from his Lord to Firaun and his chiefs.

Al-Qasas 28:33-34 and Al-Syu'ara' 26: 12-14 express Musa's specific fears and concerns on his role as a messenger of Allah. Fear of being humiliated and being bullied may suppress a person's dignity, consequently, this kind of fear makes a person anxious. He voiced his other concerns by stating that he feared they might reject him and due to the rejection, he would have anxiety that caused him not to be able to speak properly, and he asked his Lord for assistance by sending Prophet Harun along to accomplish the mission of *da'wah* to Firaun. With these kinds of responses and treatment Musa might have from the tyrant leader and the societies, other weakness may add to the raging blaming on Musa's fault.

Other concern that he had was they might kill him as he had killed a man before. In this regard, Musa feared that he would receive the same punishment of killing a person. The fear of receiving the same punishment for similar wrongdoing is a complex phenomenon influenced by societal norms and institutional frameworks. Today, societies exhibit diverse responses to wrongdoing, ranging from aggressive retaliation and restraint (Zedner 2004). In cultures with a strong punitive approach, the fear of punishment can lead to a culture of blame (Gorini et al. 2012). In addition, employers often exhibit aversion to hiring individuals with criminal records due to perceived repetition risk, fearing that past behaviours may recur (Sugie et al. 2020). In Musa's context at that time, he was blamed for his wrongdoing by killing a person and he feared of the Firaun's tyrant leadership and the stigma that a society might have of a murderer.

### Prophet Musa's Triumphs

Despite facing profound challenges throughout his *da'wah*, Table 3 presents a concise summary of Prophet Musa's triumphs.

**Table 3: Prophet Musa's Triumphs**

No	Quranic Surah and Ayah's Number	Quranic Ayahs and Its Translation
1	Al-Qasas 28:35	<p>قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا أَنْتُمَا وَمَنِ اتَّبَعُكُمَا الْعَالِيُونَ</p> <p>Allah responded, "We will assist you with your brother and grant you both authority, so they cannot harm you. With Our signs, you and those who follow you will 'certainly' prevail."</p>
2	Al-Qasas 28:37	<p>وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ</p>

إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

Moses responded, “My Lord knows best who has come with ‘true’ guidance from Him and will fare best in the end. Indeed, the wrongdoers will never succeed.”

- 3 Al-A’raaf 7: 117-119 وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (117) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (118) فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ (119)

Then We inspired Moses, “Throw down your staff,” and—behold!—it devoured the objects of their illusion! So the truth prevailed and their illusions failed. So Pharaoh and his people were defeated right there and put to shame.

- 4 Al-Baqarah 2:49 وَإِذْ نَجَّيْنَاكَ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكَ وَيَسْتَحْيُونَ نِسَاءَكَ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكَ عَظِيمٌ

‘Remember’ how We delivered you from the people of Pharaoh, who afflicted you with dreadful torment, slaughtering your sons and keeping your women. That was a severe test from your Lord.

- 5 Al-Baqarah 2:50 وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

And ‘remember’ when We parted the sea, rescued you, and drowned Pharaoh’s people before your very eyes.

- 6 Al-Syu‘ara’ 26: 63-67 فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ (63) وَأَزْلَفْنَا ثَمَّ الْآخِرِينَ (64) وَأَنْجَيْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ (65) ثُمَّ أَغْرَقْنَا الْآخِرِينَ (66) إِنَّ فِي ذَلِكُمْ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ (67)

So We inspired Moses: “Strike the sea with your staff,” and the sea was split, each part was like a huge mountain (63). We drew the pursuers to that place, (64) and delivered Moses and those with him all together (65) Then We drowned the others (66). Surely in this is a sign. Yet most of them would not believe (67).

From the very beginning of his prophecy, Allah had promised to His messenger in Al-Qasas 28:35 that He would assist Prophet Musa and his brother and granted them both authorities, so they could not harm them. With Allah’s signs, Prophet Musa and his followers would certainly prevail. Al-Qasas 28:37 confirms his faith with his Lord by stating that His Lord knew best who had come with guidance from Him and will fare best in the end. He completed his faith by emphasizing that the wrongdoers would never succeed.

Faith in Allah significantly contributes to resilience, as evidenced in a study about survivors of the Aceh tsunami. Their faith in Allah has helped them view disasters as tests enhancing their resilience through a strong belief in divine wisdom (Risky et al. 2023). The relationship between faith and resilience is interconnected and pronounced in challenging situations in which belief in divine support fosters psychological endurance and adaptability. The

interconnectedness between these two can be witnessed in the stories of Prophet Musa when he faced each trial and test from Allah.

Al-A'raaf 7: 117-119 demonstrate the resilience of Prophet Musa when he confronted Firaun and performed the miracles to prove his divine mission. Allah had fulfilled His promise of the success of the mission. The magicians initially appeared to outperform Prophet Musa, but then he revealed his miracle, the staff that turned into a serpent devoured the magicians' tricks. Firaun and his people were defeated by the power of Allah, who allowed Musa to demonstrate the superiority of his miracles.

Al-Baqarah 2:49 creates suspense by building up the tension between Musa and Firaun. As a resilient man with his responsibility as a messenger of Allah, he challenged Firaun's authority and called for the release of the Israelites, but Firaun refused to comply. At the end, Al-Baqarah 2:50 and Al-Syu'ara' 26: 63-67 conclude the triumph of Prophet Musa: the parting of the Red Sea to allow the Israelites to escape by the will of Allah. Allah had rescued them and drowned Firaun's people before their very eyes. At last, truth will prevail just like the triumphs of Prophet Musa and other Prophets such as Prophet Yusuf. All oppressors and wrongdoers will never succeed as exemplified by the stories of Firaun and the oppressors of Prophet Yusuf. Yusuf 12:21-22 states that Firaun was a descendant of the people who had previously oppressed Prophet Yusuf.

### Conclusion

A Muslim needs to strengthen his knowledge about prophetic stories especially stories of Prophet Musa. Prophet Musa stories are repeatedly stated in the Quran because they have lessons and wisdoms to be extracted and implemented in a life of a Muslim. This paper confirms that Prophet Musa's character is mentally resilient because he had endured many trials started from his youth life. This paper establishes the necessity of revitalizing the engagement with prophetic narratives to fortify the mental and spiritual well-being of individuals in today's challenging socio-cultural landscape.



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