

CHAPTER III

ATTITUDES OF FIR'AUN IN QUR'AN

This section will explain about what and how the respond of Fir'aun related the threat which is heard from his magicians. As known, the Fir'aun magicians gave information that there is a child from the Israelites who will destroy his kingdom. It was contained in the conversation among the Fir'aun's, Musa, and his magicians, as follows: QS. al-A'raf: 103-120. In this case, researchers collected sequentially barrage of verse who relating with the Fir'aun's. Namely related efforts of Fir'aun within muffle, perpetuate, and dispels threat of which will come from Prophet Musa. The order of letters. It is taken researchers to better facilitate the search the words.

First, the researchers would like to clarify that the reference to of Fir'aun attitude is all the activities *related* to reduction predicted by the magicians. Here, the first explore, collect the letters containing the word of Fir'aun. Then, the researchers conducted a search of words which is identical with the actions of of Fir'aun. In this case, researchers found two categories. First, the actions which is identical with the words of of Fir'aun in the form of verbal ; included addressed to the

Prophet Musa and the Children of Isarail. Second, the actions in the form of a physical attitude to the Children of Israel. The following are the verses that The researchers have successfully classified in the order verse¹:

A. Verses and Interpretations

1. QS. al-A'raf/7: 123

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آدَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرُومُهُ فِي الْمَدِينَةِ

لُتُخْرِجُوا مِنْهَا أَهْلَهَا فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾

Fir'aun said: "You have believed In Him [Mûsa (Moses)] before I give You permission. Surely, this is a plot which You have plotted In the city to drive out its people, but You shall come to know².

This *verse* explains the the fears of in the face of Fir'aun which Musa had defeated the magicians. Thus, Fir'aun condemned and rejected what has been done by the magicians.

¹ Relation to this, the researchers took the term of *Munasabah verses*. *Munasabah* (correlation) within the meaning of the language means closeness. This method is used to determine the relationship of verse by verse far from each other. But still have a relationship as based on the themes discussed.

For more information, see Manna Khalil al-Qattan, *Studi Ilmu-ilmu Qur'an* , Jakarta: Pustaka Lintera Nusantara, p. 137-143. Translated by Drs. Mudzakkir AS. from *Mahahis fi Ulumul Qur'an* , third edition, 1973.

² This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

Fir'aun questioned the faith of his choice magician. In fact, Fir'aun would not allow the magicians believe in the teachings brought by Prophet Musa. Fir'aun turned slandering magicians did treason and collaboration with Musa in order expel the Egyptians from the country. Fir'aun greeting above, may be based on his knowledge of the magic, so he assumed that what is happening is treason. The possibility also is excuse to cover up the defeat of the magicians who are very reliable as well as to blocking the audience believe in Prophet Musa³.

In his book, *Jami'ul bayan*, at-Tabary said that, this verse explained that Fir'aun speak to enchanter which changed their faith to *Allah* and His Prophet Musa. The enchanters or magician justify Musa's prophet hood. Abu Ja'far said, as quoted by at-Tabary, when interpreted word *Amantum bihi*, means: did you (magicians) justify Musa as a prophet. Whereas, Fir'aun didn't gave permission to do it. The attitude of magicians was beguiling the society. Fir'aun was threatening magicians those they will tortured⁴.

³ M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, dan Keserasian al-Qur'an*, Volume 5, Jakarta: Lentera Hati, 2002, p. 208

⁴ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *Jami'ul Bayan*, Volume 14, Beirut, Lebanon, 1988, p. 169

Meanwhile Fakhr al-Din, in his book *Mafatih al-Gaib*, explained that when Pharaoh saw that there was a magic ability like Moses in the midst of society, he was afraid that the people will trust the prophethood of Musa. Based on the faith of the magicians to Moses, Fakhr al-Din described two views. First, because their faith is not strong evidence from Musa, but because they were defeated by Musa. Second, Musa and the magicians agreed to remove people from the Egyptian City⁵.

2. QS. al-A'raf/7: 127

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْدَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ
وَأَهْلَكَ قَالَ سَنُعَذِّبُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ



The chiefs of Fir'aun's (Pharaoh) people said: "Will You leave Mûsa (Moses) and his people to spread mischief In the land, and to abandon You and Your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

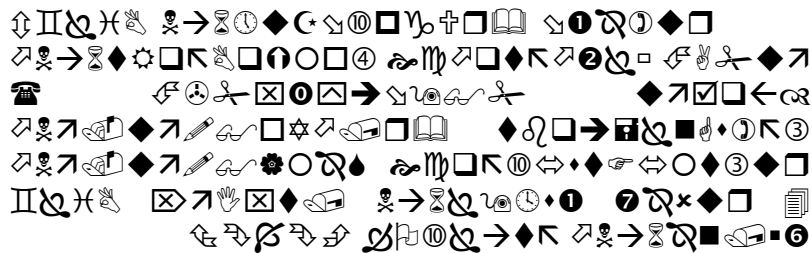
⁵ Fakhr al-Din Muhammad Ibn Umar Ibn Al-Husain Ibn Al-Hasan, *Mafatih Al-Gaib*, Volume 14, Beirut, Lebanon, 604 H, p. 169.

Qur'an does not explain whether the Fir'aun carry out a threat to the magicians or not, but obviously the defeat that occurred in public gave a very significant impact. On the other hand-as written by Tahir Ibn 'Ashur-actually the leaders of Fir'aun's society saw that the believers (Mukmin) are not so ignored the threat of Fir'aun, and they realize that the evidence presented by Musa has silenced Fir'aun. From here, at another time after the events of that defeat, they realize Fir'aun and raise his spirits and convey what can invite anger, like the sound of this verse⁶.

Also can be said that the resounding victory Prophet Musa and the faith magicians have accomplished an enormous impact

⁶ M. Quraish Shihab, *op.cit.*, Volume 5, p. 208

Also in Al-A'raf/7: 141:



And (remember) when we rescued You from Fir'aun's (Pharaoh) people, who were afflicting You with the worst torment, killing Your sons and letting Your women live. and In that was a great trial from Your Lord

on Fir'aun and his regime. Therefore, after the last verse explains that the magicians had been submission to God, this verse describes the the attitude of the leaders of Fir'aun society.

The magicians asking the question: whether Fir'aun would let Musa and his people are free to do what they want so they do damage? What is meant by doing damage, in this context, is the ancestral religion change, seizes power, and at once left the adoration and confession to Fir'aun as God. That means also left a tradition that has been done in a long time, the worship to the gods of magicians.

Quraish Shihab underlining issues Fir'aun Godliness. According to him, the issue is becoming a fairly lengthy discussion among the interpreters, because there are other verses that capture the Fir'aun saying that "I am you're the most high God" (Surah an-Naziat/79: 24) and "O my people, I do not know a god for you besides me "(Surah al-Qashash/28: 38).

At-Tabary explain about word *Wayadzaraka Wa Alihataka*. It is two opinions. First, the functionary of Fir'aun remind him that Musa and the followers will destroy *al-ardl*, leave him, and not obedient again. Second, those words means

warning from functionary of Fir'aun toward attitude from Musa and followers⁷. But, at-Tabary choose the first opinion.

3. QS. Ibrahim/14: 6

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ
يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدَّبُّوْنَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكَ

بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٦﴾

And (remember) when Mûsa (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered You from Fir'aun's people who were afflicting You with horrible torment, and were slaughtering Your sons and letting Your women alive, and In it was a tremendous trial from Your Lord."⁸

This verse is one form of implementation of God's command to Musa, warned his people about "the days of Allah". Because the purpose of this description is to have patience and make comfort the Prophet Muhammad. So, the

⁷ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op.cit.*, Volume 9, p. 24-25

⁸ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

Prophet Muhammad was ordered to explain to people. That, the Prophet Musa and the Children of Israel have experienced more severe compared to what the people of Muhammad felt.

The actions that can be aim by the researcher is reflected in the letter of intent in the words *wa yudzabbihuna*. Quraish Shihab explain the link (و) wauw / and, making mention of the slaughter as something that is emphasized, as if he was not included in the group of inflicting a painful punishment. This is what distinguishes the mention of the same word in Surat al-Baqara, which is the explanation of one form of painful torment⁹. Word *wawu* means that Fir'aun has been torture Bani Israil with several mistreatment, i.e. with slaughter and without it¹⁰.

The word (يستحيون) *yastahyu* / let live is taken from the word al-life / lives. The mention specifically here is meant to imply that kept alive not by reason of affection toward women, but for the purpose of torture and sexual abuse of women honor¹¹. According to At-Tabary, this word has meaning leaving women and not kills them, but causing

⁹ M. Quraish Shihab, *Tafsir Al-Misbah...*, *Op.cit.*, Volume 7, p. 20

¹⁰ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *Jami'ul Bayan...*, *op.cit.*, p. 185

¹¹ M. Quraish Shihab, *Tafsir Al-Misbah...*, *Op.cit.*, Volume 7, p. 20

humiliation toward women¹². There are also scholars who understood the derivation of the word "الحياء" means genitals. That is the women humiliated by examining their genitals to make sure whether they are pregnant or not. This opinion, according to Quraish, assessed as the weakest opinion¹³.

4. QS. al-Isra'/17: 101

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ

فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَى مَسْحُورًا ﴿١٠١﴾

And indeed we gave to Mûsa (Moses) nine clear signs. ask Then the Children of Israel, when He came to them, Then Fir'aun (Pharaoh) said to him: "O Mûsa (Moses)! I think You are indeed bewitched."¹⁴

This verse talk about, most people are reluctant to accept the truth, even though it has a lot of evidence presented. It's very

¹² Abi Ja'far Muhammad Ibn Jarir At-Tabary, *Jami'ul Bayan...*, *op.cit.*, p. 185

¹³ M. Quraish Shihab, *Tafsir Al-Misbah...*, *Op.cit.*, Volume 7, p. 20

¹⁴ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

sad for the Prophet Muhammad who really want to devote all strength and thoughts so that people want to believe. Well, this group of verses containing entertainment by outlining story of Musa and the Children of Israel.

In short narrated, after Musa met Fir'aun and communicating the message and the evidence of truth, Fir'aun refused and said that "I am very suspect Musa was a man who was hit by magic¹⁵."

While some corroboration of prophet hood of Musa, according to Fakhr al-Din, among others.

First, God has removed the shackles holding his tongue, so that Moses can speak well. Second, the change sticks into snakes. Third, the Serpent of Musa beat snakes owned by the Pharaoh's the magicians aplenty. Fourth, luminous hands. Fifth, the flood. And others; tragedy locusts, lice story, frogs, and blood¹⁶.

The Qur'an mentions more than nine evidence presented by Prophet Musa to Fir'aun. Many evidence made scholars have disagreements about what are the the proof. Quraish Shihab quote some opinions about this. Compilers of the *Tafsir al-Munkatab*

¹⁵ M. Quraish Shihab, *op.cit*, 559

¹⁶ Fakhr al-Din Muhammad Ibn Umar Ibn Al-Husain Ibn Al-Hasan, *op. cit.*, Volume 21, p. 54-55

found nine such evidence is: stick; hands of Moses became luminous white; hurricanes; grasshoppers, frogs and blood; drought and shortage of fruits; parting of the sea, the water gushing from the rock; lifting mountain; and conversation directly to God. While the mention of Al-Biqai: sticks, blood, frogs, lice, death of animals, the weather was very cold, locusts, darkness, and death of young people. Meanwhile, according to Sayyid Qutb mentions nine such evidence include luminous hands, sticks, prolonged drought, the lean agricultural season, hurricane, grasshoppers, flea / pest, word, and blood.

The sentence *laadzunnuka ya Musa mashura* / actually I really suspect you hi Musa, a magic affected, according to Qurasih Shihab implies that Fir'aun judge's words and actions of Prophet Musa do not straight and chaotic. This is contrary to the words Fir'aun elsewhere who call the Prophet Musa as a magicians. This difference indicates that Fir'aun himself very inconsistent in his assessment. Differences in assessment can be found in the QS. ash-Syua'ra / 26: 27¹⁷.

¹⁷ M. Quraish Shihab, *op.cit*, 559 Look also explanation on *Mafatih Al-Gaib*, Volume 14, Beirut, Lebanon, 604 H, p. 54-55

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

5. QS. Taha/20: 49, 51

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَى

Fir'aun (Pharaoh) said: "Who then, O Mûsa (Moses), is the Lord of You two?"

[Fir'aun (Pharaoh)] said: "What about the generations of old?"¹⁸

Finally, after receiving guidance and enough stock from Allah, Prophet Musa then went to Egypt to meet with Fir'aun. Here, the Qur'an does not explain how Musa departed, also did not explain where he met the Prophet Harun, let alone about their first meeting with Egyptian authorities. The above verse directly describes the speech of course Fir'aun pronounced after hearing the submission of both Prophet, among others, which confirms the form of God Almighty, which is different from what was expected to Fir'aun. Then, with a smug, Fir'aun said, who is your

Fir'aun said: "Verily, Your Messenger who has been sent to You is a madman!"

¹⁸ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

God¹⁹? At-Tabary says that the listener who was invited by the Fir'aun in this sentence only of Musa²⁰.

This verse describes, in the beginning, Fir'aun made Musa and Harun as listener, as legible with the form of two (ربكما) God cares for you both. Furthermore Fir'aun only redirect the conversation to Musa. Apparently, Pharaoh aware that Harun just a helper of Musa²¹. Meanwhile, Fakhr al-din said that before Fir'aun follow up his actions with the path of violence, argued first Fir'aun of divinity. In the debate about the divinity, according to Fakhr al-Din, Pharaoh showed his stupidity. There are debate about, whether Pharaoh know the existence of God. Mentioned that he actually knows, but deny it because of its arrogant and lying. It was proved from the statement in the QS. Al-Isra / 17: 102²² and QS. al-Naml/27: 14²³. Another opinion

¹⁹ M. Quraish Shihab, *op. cit.*, Volume 8, p. 312

²⁰ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *Op.cit.*, Volume 16, p. 171

²¹ M. Quraish Shihab, *op. cit.*, Volume 8, *Op.cit.*, p. 313

²² قَالَ لَقَدْ عَلِمْتَمَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَا



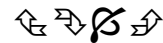
[Mûsa (Moses)] said: "Verily, You know that These signs have been sent down by none but the Lord of the heavens and the earth as clear (evidences i.e. proofs of Allâh's Oneness and his Omnipotence, etc.). and I

says that Fir'aun was indeed a reasonable person or healthy minds. If not, then he does not get responsibility. Others state that Pharaoh did not know the existence of God. Because for people with intelligence, does not allow for anyone recognizes him as the creator of the heavens, the earth, sun, moon, due to her weakness. Especially seeing the reality that all of it was there before he was born.²⁴

Pharaoh admitted himself as the preserver god of Egyptian society. However, according to Tabatabaei, as explained by Qurasih, that recognition does not mean that he was also the creator of the universe. The pagans believed that the creator can not be worshiped as indirectly. They needed an intermediary to get to God the creator gods through custodians. When admitted as a god, is not intended to deny the creator. When Pharaoh asked to

think You are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from All good)!"

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ²³



And they belied them (those Ayât) wrongfully and arrogantly, though their ownelves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsa (Moses) is the Messenger of Allâh In truth, but they disliked to obey Mûsa (Moses), and hated to believe In his message of Monotheism]. so see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers, liars.).

²⁴ Fakhr al-Din Muhammad Ibn Umar Ibn Al-Husain Ibn Al-Hasan, *op. cit.*, Volume 12, p. 55

say فمن ربكما / whom God preserve you both, he was does not deny the manifestation of God the creator, he was only asked who nurture and guide them. Because Pharaoh admits that he is the preserver god in Egyptian society²⁵.

After Fir'aun hear a reply that contains a statement about the power and knowledge from words of Musa (Surah Taha/20: 50), Fir'aun ask any more questions. According to Quraish Shihab, the editorial of this second verse illustrates, at first, Fir'aun steer the conversation to the Prophet Musa and Prophet Harun, as read with form *Rabbukuma*. Furthermore, Fir'aun simply redirects the conversation to Musa. Apparently, Fir'aun realized that Harun simply helper Prophet Musa.

The word "بال" means something important. Pharaoh's question can be aimed at weakening the argument of Moses and generate antipathy to him, as though Pharaoh said: "What earlier generations were also beliefs such as you, you two vote as misguided and wrong? If so, they would be tortured and whether you both trying to deflect the people of Egypt from our ancestral beliefs?"²⁶,

²⁵ M. Quraish Shihab, *op. cit.*, Volume 8, p. 313

²⁶ *Ibid.*, p. 314

6. QS. al-Mu'minun/23: 47-48

فَقَالُوا أَنْتُمْ لَيْسَرِينَ مِثْلَنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ ﴿٤٧﴾ فَكَذَّبُوهُمَا

فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

They said: "Shall we believe In two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."²⁷

So they denied them both [Mûsa and Hârûn] and became of those who were destroyed.²⁸

Interpret this verse, the main sentence (انؤمن لبشرين), Fir'aun said: if we will have faith in these two (Musa and Harun), and followed his teachings. Though society into those who obey me²⁹. In the Arab region, weak people in the presence of a king named as slaves. There is quotation was quoted by At-Tabary:

²⁷ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

²⁸ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 19, p. 35

²⁹ *Ibid*, p. 36

حدثني يونس، قال: أخبرنا ابن وهب، قال: قال ابن زيد: قال فرعون: (أَنْزُرُنِي لِبَشَرَيْنِ مِثْلِنَا) .. الآية، نذهب نرفعهم فوقنا ونكون تحتهم، ونحن اليوم فوقهم وهم تحتنا، كيف نصنع ذلك، وذلك حين أتوهم بالرسالة، وقرأ: (وَتَكُونُ لَكُمْ أَلْكِبْرِيَاءُ فِي الْأَرْضِ) قال: العلوّ في الأرض.

"Fir'aun said: (whether you believer to the two person (Musa and Harun) as to us?) We go lift up their so that we in under them. Now, we were in above, whereas their at the under. How maybe could be happen? Fir'aun said to both of them: "Arrogance will encompass you two at while in earth.

Towards the word, Fakhr al-Din explained with two explanations. First, because of Moses and Harun are human. Second, like a actually servant of Moses and Harun. Abu Ubaidullah, as described by Fakhr al-Din, said that anyone who felt weak in front of the ruler considered as slaves. Therefore, a ruler invites citizens to obey him³⁰.

³⁰ Fakhr al-Din Muhammad Ibn Umar Ibn Al-Husain Ibn Al-Hasan, *op. cit.*, Volume 12, p. 89

7. QS. asy-Syu'ara/26: 18-19

قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا ۖ وَكَبَّيْتُمْ فِيْنَا مِنْ عُمْرِكَ سِنِيْنَ ۖ وَفَعَلْتُمْ
فَعَلْتُمْ اَلَّتِيْ فَعَلْتُمْ ۖ وَاَنْتُمْ مِنَ الْكٰفِرِيْنَ

[Fir'aun] said [to Mûsa]: "Did we not bring You up among us as a child? and You did Dwell many years of Your life with us.

"And You did Your deed, which You did (i.e. the crime of killing a man). and You are one of the ingrates."³¹

Fir'aun did not respond to the commands Allah which Prophet Musa delivered. Fir'aun warned To Musa about his past and what is perceived by them as a service. Fir'aun said: Are not you with all the greatness and our facilities cherish among our family, when you were a baby that is born and you stayed with us just not with another family to spend several years from your age. That service should you reply well, not like what you are doing now.

Furthermore, after reminding Fir'aun "services" his family, he reminds Prophet Musa of errors that should resulted in the death. Fir'aun said, and in addition, you also have done a deed

³¹ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

which thou hast done That which killed an Egyptian and you belong to a group of people who do not repay the kindness we take care of you, 'and you kill one of our nation. Or does not return the favor that we do not teach and defend you and catch you³².

Associated with how long the life of Moses with Pharaoh in his childhood, Fakhr al-Din explained that the word سنين / few years to thirty years. However, Qibti rejected. According to them, it was only about 12 years old³³.

8. QS. asy-Syu'ara/26: 23, 27, 29

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾

Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamîn (mankind, jinns and All that exists)?"³⁴

Apparently, Fir'aun felt that the explanations and arguments of Prophet Musa can discredit him, especially after

³² M. Quraish Shihab, *op. cit.*, Volume 10, p. 22

³³ Fakhr al-Din Muhammad Ibn Umar Ibn Al-Husain Ibn Al-Hasan, *op. cit.*, Volume 14, p. 109

³⁴ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

Musa mention the oppression of the Israelites. Therefore, Fir'aun changed the subject. He said in a tone asked: "Is the Lord of Hosts essence you are saying with your brother Harun has sent you?" He convinced Prophet Musa replied: "He is of God the Creator, and Controller heavens and the earth and all that is in between. That is Your God and of God our all, if all of you people who believe³⁵.

Before interpreting this letter, At-Tabary, in Jami'ul Bayan, citing a poem related to the questions given to Musa:

تروح من الحي ام تستكبر # وماذا يضرك لو تنتظر

This poem is described as a question from Fir'aun addressed to the Children of Israel who do not believe him. He asks: what do you have also been done. Another is you do not deny a favor to. In a sense, favors the direction that I give you³⁶.

The word (ما) ma used to inquire the nature of things. Well, if the Fir'aun's question about the nature of God worshiped by Prophet Musa. This is a fair question because Fir'aun was also worshiped idols and believes that there are gods who take care and handle certain parts from this universe. There is a sea god, the god of the wind, and others. They are the regulator and controller

³⁵ M. Quraish Shihab, *op. cit.*, Volume 10, p. 28

³⁶ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op.cit*, p. 68

either because they have received the delegation of authority or not.

Sayyid Qutb, as revealed by the Quraish Shihab, said that Fir'aun's question as a question containing denial and harassment against Prophet Musa. Fir'aun considered that the content of the conversation is something so illogical and unnatural to be discussed.³⁷

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٦﴾

Fir'aun (Pharaoh) said: "Verily, Your Messenger who has been sent to You is a madman!"³⁸

Fir'aun, who heard the Prophet Musa spontaneous response in paragraph QS. al-Qashash/26: 25-26, lost reason and argument-because he does not have the right footing. So without knowing it, as well as a lot of people are stubborn, Fir'aun mocked Prophet Musa with naming as "apostles".

He said: "Truly He is your 'apostle', sent to you all, really mad". According to him, Musa could not give a satisfactory answer to the question about God. Musa only give an abstract

³⁷ M. Quraish Shihab, *op.cit*, p.. 28

³⁸ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

description contained in the two verses before this³⁹. Another interpretation says this verse as an insult Fir'aun against Musa. Argued that Musa had been sent to the Children of Israel. In fact, according to the Fir'aun, Musa himself did not have a good knowledge capacity. The proof is, Fir'aun did not know and understand what is said by Musa. In fact, long before that day, Musa never give news about something, but Fir'aun would deny it even though she understood what was meant by Musa. In fact, Fir'aun called Musa as a madman⁴⁰.

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٠٦﴾

Fir'aun (Pharaoh) said: "If You choose an Ilâh (God) other than Me, I will certainly put You among the prisoners."⁴¹

Fir'aun was angry to hear the answer from Prophet Musa who performed with an unbreakable argument, and then he avoids direct discussion and spread the threat. As stated in this verse. Fir'aun said: "Obviously if you are serious about taking the worship and obey God besides me, whoever he is, then, surely I

³⁹ M. Quraish Shihab, *op. cit.*, Volume 10, p. 31

⁴⁰ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op.cit*, p. 70

⁴¹ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

will make you in prison, and of course you know the state prison and the torture of detainees⁴².”

Prophet Musa know in precision-based experience of the Children of Israel during this community-that the threat of imprisonment against him regarding Fir'aun was not a joke, and it is appalling prison conditions⁴³.

9. QS. asy-Syu'ara/26: 49

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرٌ كُفُّوا أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلِّبَتْكُمْ أَعْجَمِينَ

﴿٤٩﴾

[Fir'aun (Pharaoh)] said: "You have believed In Him before I give You Leave. surely, He indeed is Your chief, who has taught You magic! so Verily, You shall come to know. Verily, I will cut off Your hands and Your feet on opposite sides, and I will crucify You all."⁴⁴

After Fir'aun saw what happened to the magician and realize faith in God and in recognition nominally defeat against

⁴² Read also Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 19, p. 70

⁴³ M. Quraish Shihab, *op. cit.*, Volume 10, p. 32

⁴⁴ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

Prophet Musa, Fir'aun condemned and rejected what has been done by the magicians. He said, "What are you doing, O magicians, why you can believe in Musa, while me not allowed to do that."⁴⁵

At-Tabary, in Jami'ul Bayan, why do you (magician) could believe in Musa, and I do not permit you to do so. Is it because Musa was a magician who is more powerful than you, then you believe in him? If so, then would you feel punishment because I was pay attention to what you are doing. You have made a mistake⁴⁶.

10. QS. an-Naml/27: 13-14

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿١٣﴾ ﴿١٤﴾

But when Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

Because of this letter, At-Tabary provide an explanation, saying that God had brought evidence miracles Prophet Musa⁴⁷.

⁴⁵ H.A.A.Dahlan, M.Zaka Alfarisi, *Asbabun Nuzul: Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur'an*, CV.Penerbit Diponegoro, Bandung, 2000, p. 43

⁴⁶ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op.cit*, p. 72

⁴⁷ *Ibid*, p. 141

Scholars disagree about what the evidence is considered, including nine of evidence and miracles Prophet Musa. This is because the Quran calls over nine evidence presented by the prophet Musa to Fir'aun. On that basis, it is part of what is called the verse / evidence not included in the definition of nine. Tafsir Al-Munkatab had a notion about nine evidence is is a stick, a white hand luminous prophets, hurricanes, locusts, frogs and blood, drought and shortage of fruits, parting of the sea, the water gushing from the rock, lifting mountain, and talks directly with God. While Al-Biqat'I refers ot mention: sticks, blood, said, fleas, death of an animal, which goes beyond the cold, locusts, darkness, and death of young people. While the version of Sayyid Qutb: hands white luminous, baton, prolonged drought, famine, tornado, locusts, flea / pest, frogs, and blood⁴⁸. In his book, *Jami'ul Bayan*, at-Tabary said, that Fir'aun told his society what came to Musa was black magic⁴⁹.

⁴⁸ M. Quraish Shihab, *op. cit.*, Volume 10, p. 194-195

⁴⁹ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 19, p.

وَجَحَدُوا بِهَا وَاسْتَيْفَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ

الْمُفْسِدِينَ ﴿٥٠﴾

And they belied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsa (Moses) is the Messenger of Allâh In truth, but they disliked to obey Mûsa (Moses), and hated to believe In his message of Monotheism]. so see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers, liars.).

The above verse describes two of nine evidence of miracles Prophet Musa. The scholars 'claim that the word fa' and the sentence after it sentence there deliberately not mentioned to shorten the description. fa This kind of named fa al-fasihah. Sentence is more or less stated: So Musa went to Fir'aun and his people, as we commanded, to bring clear evidence previously QS. an-Naml/27⁵⁰. Do not believe in miracles is owned by the prophet

⁵⁰ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٠﴾

"And put Your Hand into Your bosom, it will come forth white without hurt. (these are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are a people who are the Fâsiqûn (rebellious, disobedient to Allâh).

Read also M. Quraish Shihab, *Tafsir Al-Misbah...*, Volume 10, Jakarta: Lentera Hati, 2002, p. 193-194

Musa, Fir'aun and his followers accuse it by saying that it all is magic, illusions that fool the eye.

The rejection, because the tyranny of Fir'aun by placing something is not in place, and because they are driven by pride. Therefore, we drown the ungodly, and only the body Fir'aun who we rescued.

The word (مبصرة) mubshirah taken from the word (ابصر) abshara the look. Patrons who used the word to refer to the perpetrator (مبصر) mubshir. The addition ta 'marbuthah at the end of the word implies perfection. This qualifies the word verses that miracles Prophet Musa. The real miracle is the object of vision. However, because the evidence is so clear, it is depicted as the evidence seen.

The word (جحدوا) jahadu means rejecting the tongue, in other words when refusing something heart / knowledge justify it, or justify it but their hearts refuse. The word (استيقنت) istaiqanat origin is (ايقنت) aiqanat then coupled with the letter sin and ta 'which serves confirmed the content of the meaning of the word.

So that istaiqanat means it is believed⁵¹. Word *al-jahud* means lie⁵².

11. QS. al-Qasas/28: 4

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَبِّحُ

أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ ﴿٤﴾

Verily, Fir'aun (Pharaoh) Exalted himself In the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them, killing their sons, and letting their females live. Verily, He was of the Mufsidûn (i.e. those who commit great sins and crimes, oppressors, tyrants, etc.).

This verse describes the arbitrariness of Fir'aun⁵³. Fir'aun being arrogant and cocky, master and subdue their communities so that, by necessity, obey Fir'aun⁵⁴. According to Quraish Shihab, his pride turned to Allah to acknowledge him as a god, and also to humans by making the Egyptian population divided by its power. At that time, split into two groups. First, the people of

⁵¹ M. Quraish Shihab, *op. cit.*, Volume 10, p. 196

⁵² Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 19, p.

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⁵³ M. Quraish Shihab, *op. cit.*, Volume 10, p. 304

⁵⁴ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 20, p.

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Egypt. Second, the Children of Israel. Abuses that include the Children of Israel to slaughter groups, including their son, and humiliate their women⁵⁵.

The word (علا) 'ala means rising. What is meant here is the feeling itself is higher than in others. But the feeling is not in its place, because he did not have even a basic disagreement with the correct benchmarks, for example, benchmarks of reasoning and religious. A person who is knowledgeable in the size of the religion and reason, is higher than that stupid⁵⁶. In interpreting the word 'style, At-Tabary quote as follows:

حدثنا بشر, قال: ثنا يزيد, قال: ثنا سعيد, عن قتادة (ان فرعون
علا في الارض): اى بغي في الارض⁵⁷

⁵⁵ This verse was revealed because the companions of the Prophet Muhammad wanted to know more the story of the experience of Moses so that they can take a lesson. Read more M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, dan Keserasian al-Qur'an*, Volume 10, Jakarta: Lentera Hati, 2002, p. 304

Related to how important a story as a lesson, and not as a book of history, Khalafullah explained in great detail in the book the Qur'an is not the Book of History. Compared with historical factuality of the story of the Qur'an, Khalafullah more concerned with the extent to which a story can be meaningful, understandable, and could provide valuable lessons for those who read it.

⁵⁶ M. Quraish Shihab, *op. cit.*, Volume 10, p. 305

⁵⁷ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 20, p.

"Indeed, Fir'aun being arbitrary in the face of the earth, the oppressor."

Whereas usage of the word (الارض) *al-ard* which means the earth to designate the territory Fir'aun at that time; limited to a small area of the region of Egypt and Sham. There is also the opinion that the power or influence of Ramsess II stretching from the Indian border to the sea of flowing Danube in Eastern and Central Europe. The naming of the territory by the *al-ard* to suggest the breadth of his influence to them. Indeed, Egypt at that time was one of the most influential areas because of high civilization. The word (شيعة) *syiyaan* is the plural form of the word (شيع) *syaya'a*, which follow, obey, and defend the person or entity⁵⁸. The word *Syiya'an* have the same as *al-firaqu*, group. According to At-Tabary the word means that Fir'aun divided the Egyptian into two groups⁵⁹.

Further it is said that Fir'aun to slaughter most of their group (Children of Israel), humiliate, torture, and forced to worship them (Children of Israel).

⁵⁸ M. Quraish Shihab, *op.cit*, Volume 10, p. 305

⁵⁹ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op.cit*, Volume 20, p.

According to Ibn Assyria, As its quoted by the Quraish, Ramses II divided Egyptian territory into 36 parts of the region. Each region is headed by a ruler who carried out the orders Fir'aun. One group of people who live in Egypt at that time was the Children of Israel⁶⁰. The word (يستضعفون), the intention is istibaduhu kana (كان استعباده)⁶¹ .

12. QS. al-Qasas/28: 38

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانُ
عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ
الْكَاذِبِينَ ﴿٣٨﴾

Fir'aun (Pharaoh) said: "O chiefs! I know not that You have an Ilâh (a god) other than Me, so kindle for Me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for Me a Sarhan (a lofty tower, or palace, etc.) In order that I may look at (or look for) the Ilâh (God) of Mûsa

⁶⁰ M. Quraish Shihab, *op. cit.*, Volume 10, p. 305

Their presence in Egypt starting from attendance the Prophet Yusuf.

⁶¹ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 20, p.

(Moses); and Verily, I think that He [Mûsa (Moses)] is one of the liars."⁶²

The above verse states the recognition of Fir'aun as a god. She said. "O authorities of Egyptian society? I do not know for you all the gods besides me."⁶³ According to al-Razi, statement of Fir'aun such as (ما علمت لكم من اله غيري) had two opinions. First, it negates God but him. This statement was denied by al-Razi, saying that it should not set anything without proof. He pointed out the existence of a star and its path is not possible to prove that there is who created. Likewise with recognition of Fir'aun as God needed proof. As long as there is no evidence, then it is not allowed to believe such recognition. Al-Razi called Fir'aun a liar. Second, affirmed the divinity to him. This does not mean that Fir'aun was the creator of the universe, because it's not possible. However, the meaning here is the god who adhered to his rule. This view is contrary to the opinion of the scholars who claim that the recognition of Fir'aun is to be recognized as the creator of the universe⁶⁴.

⁶² This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

⁶³ M. Quraish Shihab, *op. cit.*, Volume 10, p. 349

⁶⁴ Fakh al-Din al-Razi, *op. cit.*, Volume 12, p. 85

In the QS. Taha: 49⁶⁵, mentioned that Fir'aun asking questions against Musa about the existence of God. Musa said that God is above the heavens. Al-Razi found that actually Fir'aun knew of the existence of God, but he's asking a difficult question to be answered by people who are less experienced. Musa said that God is above the heavens, as narrated in QS. al-Syuara ': 24⁶⁶. However, Fir'aun gave another statement to the answer of Moses. Fir'aun only emphasizes God of Musa is in heaven and not on earth. On that basis, al-Razi called Fir'aun as a cunning and evil⁶⁷.

Then Fir'aun commanded Hammam to make buildings from the clay. The building was created with the aim to see God's version Musa. Fir'aun actually even though Musa as a liar⁶⁸.

In his words, Fir'aun used the word (لي) twice. According to Quraish Shihab, it aims to emphasize the importance of carrying out the order as soon as possible and at

قَالَ فَمَنْ رُبُّكُمْ يَا مُوسَى ﴿٤٩﴾

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ ﴿٢٤﴾

⁶⁷ Fakh al-Din al-Razi, *op. cit.*, Volume 12, p. 85

⁶⁸ M. Quraish Shihab, *op. cit.*, Volume 10, p. 349

the same time expressed concerns about the problems being faced because he himself would seek the God Musa in that building.

His word (فاوقد لي) "fa'auqada li ya Haman / then burn ya Haman" is not intended to minister to burn, but he meant to assign workers to quickly build high buildings. Indeed, to construct a building, must go through the first stage of combustion. Material used is brick, the first, obtained by burning⁶⁹. Meanwhile, At-Tabary citing a hadith which says that the land intention is burning because of burned soil is used to construct desired buildings by Fir'aun⁷⁰.

This Fir'aun's speech, it seems, is only intended to deceive the public. Or if it is actually saying, then this shows his stupidity. Because of one side, as high as any building, let alone just by stacking bricks, will not deliver someone to the sky. Thaba'thaba'I, as quoted by the Quraish, said the Fir'aun's speech as a command to build a building that can be used to observe the stars to find out if there are cues that show the truth of Musa.

⁶⁹ *Ibid*, p.350

⁷⁰ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 20, p.

In a history mentions, the building was constructed. Fir'aun took a ride up the that building and then drops of blood as he claimed that he had killed the Prophet's God. However, the narrations it is very doubtful.

13. QS. Gafir/40: 25-26

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا

نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ

يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

Then, when He brought them the Truth from us, they said: "Kill the sons of those who believe with Him and let their women live", but the plots of disbelievers are nothing but errors!

Fir'aun (Pharaoh) said: "Leave Me to kill Mûsa (Moses), and let Him call his Lord (to stop Me from killing him)! I fear that He may change Your

religion, or that He may Cause mischief to appear
In the land!"⁷¹

The above verse describes the seriousness of the Prophet's Musa delivered his missionary who understood from the phrase "Once he came to them". This shows that he came truth, not sit awaiting the arrival of another person or drape their gathering opportunity. The proposal to kill the boys and let live as long as women have been implemented, apparently after so long again somewhat loosened so proposed to be tightened again⁷².

Future dignitaries Fir'aun suggested that killing the boy's followers of the Prophet's even kill Musa Prophet Musa, but they failed. This failure may be because most of them do not agree with the reason for the killings will invite public attention to his teachings. Aware of that concern, the ruler of Egypt trying to convince the enlarger-magnifying.

The word of Fir'aun: "Let me kill Musa! We have to kill him, because I was afraid he would swap the ancestral religion that had been held, and will result in a big loss in our lives.

The word of (ذروني) is taken from the word (وذر) is throwing something because it is not valuable. At first, the word

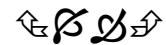
⁷¹ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

⁷² M. Quraish Shihab, *op. cit.*, Volume 12, p. 308

means "do not get in my way". As if there is a forbid, then was delivered to him that: "Let me". This word then developed the meaning that is used to describe the determination to do something, although without any blocking, and this is meant by Fir'aun⁷³.

14. QS. az-Zukhruf/43: 49

وَقَالُوا يَا أَيُّهُ السَّاحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ



And they said [to Mûsa (Moses)]: "O You sorcerer! invoke Your Lord for us according to what He has covenanted with you. Verily, we shall Guide ourselves (aright)."

The above verse describes that: despite torture and disaster after another, but they are reluctant consciously and return to the right path. And indeed every disaster that befell Fir'aun and his people always called Musa as "Magicians"⁷⁴, not as an Messenger. Fir'aun asked Moses to just pray to Allah to forgive

⁷³ *Ibid*, p. 310

⁷⁴ Look explanation about "magic" in Chapter II in this paper

them and raised the disaster. So, if true prayer Musa heard by God, then we (Fir'aun) believers. But they deny their promise⁷⁵.

More specifically, the word sihr defined as those skilled / knowledgeable. The word sihr is not in the sense of reproach, because according to some scholars that sentence means: O

⁷⁵ M. Quraish Shihab, *op. cit.*, Volume 12, p. 576

In another verse also mentioned about the magic of Fir'aun, Az-Zariya/51: 39:

But [Fir'aun (Pharaoh)] turned away (from belief In might) along with his hosts, and said: "A sorcerer, or a madman."

Also in Taha/20: 57

Other verse, Taha/20: 71:

[Fir'aun (Pharaoh)] said: "Believe You In Him [Mûsa (Moses)] before I give You Permission? Verily! He is Your chief who taught You magic. so I will surely cut off Your hands and feet on opposite sides, and I will surely crucify You on the trunks of date-palms, and You shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mûsa (Moses) (Allâh)] can give the Severe and more lasting torment."

He [Fir'aun (Pharaoh)] said: "Have You come to drive us out of Our land with Your magic, O Mûsa (Moses)?"

people of knowledge⁷⁶. Some scholars judge, calls "magicians" is actually a form of respect to Musa, because at that time the magicians have a high position. This argument is refuted by Qurasih, because clearly the previous verses have been outlining their arrogance and abuse of the the Prophet's Musa. Whereas, the word *Rabbaka/Lord* in this verse is understood as evidence of harassment and refusal to admit the God by Musa, as they do not use our God. Here's another can also hinted about the Egyptian people's belief at the time, that they acknowledge the existence of god for each group / nation. This is caused by, either Musa or Fir'aun along with his followers each have their own god⁷⁷.

15. QS. az-Zukhruf/43: 51-54

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي
 مِن تَحْتِي أَفَلَا تُبْصِرُونَ ﴿٥١﴾ أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ
 وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾ فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ

⁷⁶ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 25, p. 80

⁷⁷ M. Quraish Shihab, *op. cit.*, Volume 12, p. 577

الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٢٠٤﴾ فَاسْتَخَفَّ قَوْمَهُ فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا

فَاسِقِينَ ﴿٢٠٥﴾

And Fir'aun (Pharaoh) proclaimed among his people, saying: "O My people! is not Mine the dominion of Egypt, and These rivers flowing underneath Me. see You not then?

"Am I not better than This one [Mûsa (Moses)], who is Mahîn [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?

"Why Then are not golden bracelets bestowed on him, or angels sent along with him?"⁷⁸

Thus He [Fir'aun (Pharaoh)] befooled and misled his people, and they obeyed Him. Verily, they were ever a people who were Fâsiqûn (rebellious, disobedient to Allâh).

This verse describes how the other attitude of Fir'aun. Besides breaking a promise, Fir'aun and other the authorities cavalier To his people, they said: "O my people, not the kingdom of Egypt's mine alone, does not belong to anybody but me, and not the rivers flowing below the castle and my garden, so if you do not see how much power was da how weak Musa? "Then, pointing to Musa, Fir'aun said:" Is Musa the man of God to come

⁷⁸ This Qur'an and translation is taken from *Qur'an In Word* by Mukhsin Khan

and claim to be better than from me. If Musa is true messenger of God, why are not gold bracelets given to him as I was when sent messengers⁷⁹.

Word (نادى) tones / calling efforts as well as the command Fir'aun hinted to his staff in order to disseminate the words all over his realm. The goal, among others, to inform his people, that he remains strong and is in no tto to Moses or acknowledge its superiority. It seems, it was intentionally done to block the people who believe Musa.

The speech of Fir'aun that (هذه الانهار تجري من تحتي) hadzihi al-anharu tajri min tahti / these rivers flowing under me, suggests that when it was pretty much built an artificial lake and flows under or palace gardens. This is due in Egypt is not known the river than the Nile. Or his words to show how long and wide the Nile that flows under its authority. Especially from earlier, known branches of the Nile which flows to the rest of Egypt. The Nile is the longest river in the world is about 6700 km across nine countries and ends in Egypt⁸⁰. In the above verse, Fir'aun judges

⁷⁹ M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan, dan Keserasian al-Qur'an*, Volume 12, Jakarta: Lentera Hati, 2002, p. 577

⁸⁰ *Ibid.*, p. 578

the Prophet Musa can not explain the purpose of the conversation. Chances are, it was because of disfluencies prophet Musa in Hebrew. Because of his childhood living in the palace Fir'aun Musa speaking Qibthy.

In the verse 52, mentioned benchmarking undertaken by the Fir'aun by comparing the qualities of both. Fir'aun said: "I'm better than a weak Musa (Mahin). According to the Fir'aun, as stated by At-Tabary, Moses did not have a kingdom, treasure⁸¹. The word am (ام) here have two differing opinions. Some said meaningful bal (بل), others (استفهام).

Look also Abi Ja'far Muhammad Ibn Jarir At-Tabary, *Jami'ul Bayan*, Volume 25, Beirut: Lebanon, 1988, p. 80

⁸¹ Abi Ja'far Muhammad Ibn Jarir At-Tabary, *op. cit.*, Volume 25, p. 80

