

# DIFFERENT VERBAL DIRECTION IN SIMILAR QURANIC STORIES / THE STORY OF MOSES WITH PHARAOH AS A MODEL

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**ABSTRACT--***The Qur'anic stories occupied a large area in the Holy Qur'an. It exceeded a quarter of the Holy Qur'an, and some stories were repeated many times to show or clarify an important aspect because the Qur'anic story did not come to show or explain one goal, but that these stories have many goals and multiple objectives. This matter requires a change in some words in the context of these stories, this research comes to study the differences contained in the context of Quranic stories.*

**Keywords--** *Different Verbal Direction in similar Quranic stories / the story of Moses with Pharaoh as a model*

## I. INTRODUCTION

The Qur'anic stories have a profound impact on the soul, confirmation of hearts, and aspirations for thought at its highest levels, as it is a combination of brevity and miracles that revolves around, and between the word and meaning their content is involved, between photography, enlightenment, truth and metaphor. The methods of their displaying varied and some of their words changed,

It is necessary to study them and look carefully at them to study the direction of the differences and to explain the aspects for which it becomes different to appropriate to their context. This is mentioned in every story in the Qur'an but the focus is on the story of the Prophet of God, Moses, peace be upon him because it is repeated many times. It was formulated in multiple formulas that made it a focus for the researcher's thought and mind. He enjoys her words, looking at its meanings, significance, and what each word means, so the researcher takes it to be a topic of his research. The length of this story and the biography of the Prophet of Moses has many aspects makes the author limit it to the words related to the journey of our master Moses to Pharaoh and the subsequent stops between them. This study comes with the title, "Different verbal direction in similar Quranic stories / the story of Moses with Pharaoh as a model".

## II. RESEARCH QUESTIONS

The research came to answer the following questions:

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1. Does the difference in some vocabularies of the Qur'anic story have additional implications for the verified meaning?
2. Is there a linguistic synonym in the Holy Quran, as some interpreters claim?

### **III. SIGNIFICANCE OF THE RESEARCH**

The importance of the research lies in terms of the researcher's choice of Quranic stories that are mentioned in some Quranic Souras. The repetition of these stories comes to show them all. The benefit of this repetition is to cover aspects and show meanings that do not appear once in the same story. All verses in them have a lot of goodness and bright wisdom that illuminates the path to its readers. In addition to the reward for thinking and reading the Holy Quran. So this research comes to answer many of the problems in which some vocabularies of the story were objected when they were mentioned again in another souras.

The research is divided into two topics and then a conclusion.

The first topic deals with the verbal difference and its effect on Quranic stories, and it includes four axes:

The first axis: displaying of verbal difference and its effect on Quranic stories.

The second axis: Quranic stories and their importance.

The third axis: the features of the Qur'anic stories.

The fourth axis: the story of the Prophet of God Moses with Pharaoh.

The second topic directs the verbal difference in the story of Moses with Pharaoh

The first requirement: to make the difference between the terms "Infajarat" and "Inbajest".

The second requirement directs the difference between "serpent, snake and Jan ( a name of snake in Holy Quran)".

In conclusion, the researcher does not claim that he has reached perfection in this research, but his opinion is that he has worked hard to make sure that each interpretation is true and correct.

### **IV. THE FIRST TOPIC: VERBAL DIFFERENCE AND ITS EFFECT ON QURANIC STORIES**

The first axis displays verbal difference and its effect on Quranic stories.

The sciences of the Qur'an are multiple and various. There is a science among them called 'the science of the different and similar'. It is a science that has its origins and branches. It has its scholars and writings. It has its benefits and advantages. The method of differing words is an apparent characteristic in Qur'anic stories, where one story is repeated in many souras, and in every Once the context varies, the style varies. The story is presented in new terms, which open up horizons for meanings, benefits, and various patterns.

Although it narrates the same story, therefore scholars and interpreters justify this diversity in the pronunciation and phrase as the manifestation of eloquence and perfection of miracles. They affirm that one of the purposes of the Qur'anic stories is to differentiate one event in different contexts Al-Zarkashi says: Displaying the same speech in different arts and various styles does not hide its eloquence" and this course has many benefits, the most beautiful of which are:

1- An increase in some of the details that the verses did not mention before. The example in the question one is the images of these benefits, so the verses in Surat Al-Hajar increased the describing of the origin from which Adam was created, which is that he is from a clay from an altered black mud, while they did not mention that in verses of Surat Al-A'raf which relates the same story.

2- Confirming the challenge that the Qur'an brought to the Arab polytheists to bring something of the same kind, this diversity in the phrase revealed their inability to come up with the same in whatever systems and in what phrase they expressed.

3- To avoid boring and take it away from the story because the new presentation attracts feelings, draws attention, and maintains the link of pleasure and benefit between the reader and the sacred text, and this is one of the great purposes as well. The eloquent finds a tendency to hear it, as souls move around the renewable things.

4 - The emergence of the strange matter in producing different pictures with one meaning. Polytheists in the era of the Prophet were surprised by the ability of refining these stories and news with the heterogeneity of the systems, and clarifying the faces of authorship; therefore, Almighty God taught them that the matter of what they admire is related to the ability of Allah whom no one can imitate.

5- Consistency of the topic and the occasion for which the story was mentioned. Sometimes this occasion requires highlighting a meaning in the ongoing dialogue, it was not necessary to highlight it on another occasion in which the story appeared. Dr. Fadl Hassan Abbas says: "The narrative method in the Holy Qur'an is the wonderful, miraculous approach where the story was mentioned in many souras. If some of them mention one event only, then these scenes and events were distributed over souras in which the story was mentioned, so that in each Surah you find what you do not find in others. in each Surah, it is mentioned what is appropriate with its subject and context, and so that the story is mentioned in the surah in the place it was chosen for and which was chosen for it "

## **V. THE SECOND AXIS: THE IMPORTANCE OF QURANIC STORIES IN THE FIELD OF RESEARCH**

The area of the Qur'anic story in Holy Quran is very wide. There is no another topic has the share of the story, because the Qur'anic story do not come to clarify a single goal, but these stories have many goals and multiple objectives, so the Quranic stories came to clarify a set of meanings :

First: Establishing the belief in the souls with what the minds see, and reviving the hearts with it. So it goes to this serious issue, the best way of enjoyment and persuasion, an enjoyment of emotion, and a persuasion of the mind. This doctrine with its greatest foundations, divinity, mission and the last day, and each of these three origins has many major issues.

The Qur'anic story focuses on the oneness of God, his justice, his ability, wisdom, love, and affection for his creatures.

In the field of the message: The Qur'anic story focuses on the good qualities of the prophets, so they are symbols to people. Although they are human beings, but they were honored with revelation and message. Then talks about the last day and what events in it to show that each soul is rewarded with what it did In speaking of all

of this, we find the definitive evidence, and the bright proof is extracted from the soul at time, and from the horizons at another time. It depends on the style of the temptation at times and on the intimidation in another time.

Second: Highness with the man so that he is distinguished from the animal with whom he shares some characteristics. This highness, which does not focus on one side of him. It is a spiritual, moral, and psychological highness that the individual feels. He finds sweetness and pleasure in it. Then he is a social highness by which the group finds its desire, security, objective and virtue. The Qur'anic stories take more than one method to make the man reaches this good result.

Third: The attention of the stories was not only with spirits, but also focused a lot on material sophistication, and the reasons for strength, because this materialism is a major basic element in the foundations of this man.

Fourth: These stories had a special care in explaining the causes of destruction that could destroy nations, groups and individuals. It was strangely detailed. It talks about luxury and tyranny, oppression and injustice, intellectual slavery, terrorism, irony and humiliation, and the many other reasons discussed in these stories

Fifth: the luster of style, the creativity of the systems, and the beauty of the image, which the hearts of writers dance for, as well as the psychological positions and analysis in it. The conclusions underlying the events in which psychologists find their goal, and other than these and those, which are seen by those who contemplate these stories and manage them

It is no wonder, then, that these stories are unique from what humanity knew of this color in the ancient and the modern. Even that stories that came in the heavenly books we find completely different from the Quranic story.

## **VI. THE THIRD AXIS: THE FEATURES OF THE QUR'ANIC STORIES**

After explaining the importance of the Qur'anic stories, it is necessary to clarify their context and the axes of their designs. After consideration, we consider a number of Islamic features of the Qur'anic story:

1- The Qur'anic story did not adhere to one path in terms of length, shortness, totality, and detail. There is the detailed story: as in the story of Moses, peace be upon him in Surat Al-A'raaf, and the story of Noah, peace be upon him in Surat Hud, and there is the overall story: as in the story of Noah in Surat Al-A'raaf, and the story of Moses in Surat Hud. Each of the two sours outlined what the other detailed. Surat Yunus also detailed some of the story of Moses, peace be upon him, and outlined the story of Noah, peace be upon him.

2 - Every Quranic story, summarized or detailed, short or not, comes to fulfill the purposes that was presented for them, so the short story does not feel the reader to something of a deficiency, but perhaps Allah mentions in the short story what is not mentioned in others. The best example of this is what mentioned in the story of Noah in Surat Al-Ankabut

3- Some Qur'anic stories are mentioned only once, and others are mentioned more than once. The story that is mentioned more than once in the Holy Quran is closely related to the issue of believing Almighty God. Those that are mentioned once are related to the highness of the intended facts. It does not talk about what was between the prophets, peace be upon them and their nations, and what they faced because of them, but its speech was in social areas, human aspects, and moral values that provide researchers and scholars with a socket that does not fade Forever.

This type of story which is not mentioned much in the Holy Quran has its own value because some people think at first glance that it is small if measured by others, which was mentioned many times, but the matter on the contrary. The story of Joseph, peace be upon him, is mentioned only once, and also a story Moses, peace be upon him, with the righteous man that comes in Surat Al-Kahf, and the story of Moses with his people in entering the Holy Land that comes in Surat Al-Maedah, and with his people in slaughtering the cow.

From this, what came in the story of the cousins, Yahya and Jesus, peace be upon him, where they are mentioned twice, one of them: in Mecca in Surat Maryam, and the other: in Medina in Surat Al-Imran. The story of Yunus, peace be upon him and the news of Job, David and Solomon, upon them the prayers and peace of God, is mentioned separately on several souras. Each surah is dedicated to a side that fits with its theme and personality

The stories that mentioned more than once are the stories of those prophets who endured hardship and found stubbornness, and they call their people as Noah, Heber, Methuselah, Abraham, Lot, Jethro and Moses, peace and blessings be upon them. The Holy Qur'an stories mention stories for non-prophets, or for those who differed in their prophecy only once, like the story of Dhul Qarnain, the talk of Luqman to his son, and the news of Adam and the story of the people of the cave and the news of the table requested by the disciples and the news of the companions of Paradise that came in Surat (Noon).

These stories with all its values, benefits and rules of education, politics, governance and other beneficial areas that God Almighty wants this nation to benefit from

The Qur'anic stories are seen in three aspects:

The first aspect: in terms of terms and structures mentioned in each story.

The second aspect: in terms of topics, particles, scenes and positions distributed over the souras in which the story is mentioned.

The third aspect: in terms of the specialist of each soura in terms of these positions.

The fourth axis: the story of Moses with Pharaoh

Our master Moses is one prophet of the prophets of Israel. Almighty God sent Him to Pharaoh and his people in Egypt, as God estimated this prophet to be born at a time when injustice and transgression continued, and the people were harnessed to obey the orders of the creature. Pharaoh's injustice increased when a priest told him about the birth of a child of Israel who would end his throne. This led to the outburst of his anger. He slaughtered the children of Israel. At that time, her mother gave birth to her baby.

She concealed his birth because she feared of killing him, so God inspired her to put the baby in a box and throw it in the river, as his story comes in the Holy Quran. Almighty God says' " And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." 7 ( Al-Qasas) So he ended up at Pharaoh's palace, and as soon as Pharaoh's wife saw him, God made his love in her heart. Almighty God says, " And the wife of Pharaoh, "[He will be] a comfort of the eye for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not. 9 (Al-Qasas)

She wanted to breastfeed him, and she brought him breastfeeding women, but God forbidden the breastfeeding women for him. Almighty God says ' " And We had prevented from him [all] wet nurses before, so she said, "Shall I direct you to a household that will be responsible for him for you while they are to him [for his

upbringing] sincere?" " So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of the people do not know. 12- 13 (Al-Qasas).

Moses was raised in the Pharaoh's Palace until he became a strong man, and one day while he was walking in the market, as a quarrel fell between a man from Israel and a man from the people of Pharaoh. He sought help from Moses who supported him and killed the antagonist. Moses disappeared and regretted. He asked Allah for his forgiveness for what he did. In the meantime, they looking for the pharaonic killer began, and Moses, peace be upon him, feared, and after a few days a man from the Pharaoh's family came quickly to Musa and told him that Pharaoh and his disciples conspired to kill him,

Soon he ran out of them until he reached Madein, so he sat under a tree looking at a nearby well and saw that the shepherds watered. Near the well, there were two girls waited until the shepherds left. He helped them. Then he returned and sat under the tree. One of them came to him. The shyness appeared on her face, so she told him that her father invited him, and Moses - peace be upon him - accepted the invitation. The great sheikh offered him to help him for eight years. He would marry him one of his two daughters, so Moses - peace be upon him - agreed and got married. He spent ten years with them. Then, he left them. When he was walking in his way, he saw a fire. He came near it and He heard God's words, "Indeed, I am your Lord, so remove your sandals. Indeed, you are in the sacred valley of Tuwa." "And I have chosen you, so listen to what is revealed [to you]." 11 -12(Taha).

Hence the commissioning phase began to perform the task of warning people by signs of evidence from Almighty God. He asked God to send with him his brother Aaron, so they went to Pharaoh and invited him to believe God, but Pharaoh accused them of lying and magic. Pharaoh invited them to fencing in front of the eyes of people on the day of Eid. So Moses, peace be upon him, agreed, and Pharaoh began to gather his strength and plot. Pharaoh invited magicians all over Egypt to come and participate in his battle. They came and said to him: We want a reward if we win over Moses and Aaron, so he promised them money and prestige if they won. Then the waiting day came, so he stood Moses - peace be upon him - among the crowds. He asked Pharaoh about his argument, magicians threw their ropes, their rods. They showed a great magic that terrified the attendees. Their magic and plot disappeared when Moses - upon him peace - threw his stick that turned into a great snake. It swallowed their magic by the command of Almighty God. The magicians knew that what Moses did is not a magic, so they believed in God. Pharaoh was angry at the defeat he suffered. Pharaoh threatened to kill Moses and those who believed him. They received the order from God to leave Egypt. They obeyed the order but Pharaoh and his soldiers realized them at the sea. God ordered Moses to hit the sea with his stick to change it to land. Pharaoh and his soldiers followed them but Almighty drowned him with his soldiers. Almighty God says," And We saved Moses and those with him, all together." " Then We drowned the others." " Indeed in that is a sign, but most of them were not to be believers." 65-66-67(Ash-Shu'ara. Pharaoh regretted and wanted to announce his faith when he realized the drowning but Allah did not accept his regret. Almighty God says." And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims." " Now? And you had disobeyed [Him] before and were of the corrupters?" 90-91(Yunus)

The second topic: Directing the verbal difference in the story of Moses with Pharaoh

In this topic, the researcher limits himself to study two examples of differences in some words mentioned in the story of Moses with Pharaoh:

The first requirement: The difference between the two words of the Almighty saying, "infajarat" and "inbajest".

Readers who read the story of the Prophet of God Moses with Pharaoh regarding the issue of Moses's prayer for water can find two words that have different form but the same meaning. These two words are mentioned in Sourat Al-Bagarh and Sourat Al-A'raf: "And [recall] when Moses prayed for water for his people, so We said, "Strike with your stick the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption." 60 ( Al-Bagarh) "And We divided them into twelve descendant tribes [as distinct] nations. And We inspired to Moses when his people implored him for water, "Strike with your stick the stone," and there gushed forth from it twelve springs. Every people knew its watering place. And We shaded them with clouds and sent down upon them manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged us not, but they were [only] wronging themselves." 160 (Al-A'raf). The focus is on the word 'gushed' which comes in The Holy Quran with two different form which are (infajarat) in sourat Al-Bagarh and (inbajest) in sourat (Al-A'raf). Is this difference has meaning in Arabic language or not?

Before studying the difference between them, the linguistic meaning of the two words must be explained: Infajar: The water bursts (infajar) means it opens the ground and opens a way for it

Inbajes: In the language, it means incision in a stone or a land from which water springs if water does not spring, this means that there is no ' inbejas.

Readers who contemplate in these two verses can conclude that there are two different meanings of these two words. The Qur'anic word "burst" (infajar) expresses the flow of water from the stone strongly, while the word "inbajes" expresses the flow of water quietly. This means that the verse of Surat Al-A'raf talks about the first stage of the emergence of water, in which the water flows quietly. The verse in Surat (AL-Bagarh) indicates that the flow of water becomes strong. Al-Ragheb Al-Isfahani said: "the word ' inbajes' refers to the water that flows from a narrow open, and the explosion (infajar) is used when it springs from a broad open"

However, Abu Ja'far Ibn Al-Zobayr has a different opinion in the interpretation of these two words. He justified his point of view by saying that the verb in sourat (Al-A'raf) shows the request of Israel from Moses, peace be upon him,. It is the first request. While the verb in sourat Al-Bagarh (infajar) refers to the second request which is from Moses to Allah. It is more important than the first one because it is the goal. Therefore, the difference between the two verbs is due to the difference between Moses and Israel. Most interpreters say that the meaning of the two words is the same. There is no difference between 'infajarat' and ' inbajaset' and each one of them can replace the other. The most important opinions are: Al-Baghawi said: "infajarat and inbajest have the same meaning" Al-Alusi said: "It is apparent that they are used in the same context and with the same meaning" Ibn Al-Jawzi said that these two terms are the same and each one can come in the place of the other.

Al-Suyuti attributed the difference of the two terms to the context of the two verses, not to their linguistic significance, so he said: "In Bagarah: {infajarat}, and in Al-A'raf: {inbajest}. The context of the verse in Al-Baqarah refers to the blessings that God bestowed upon Israel. Almighty Allah says, " And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves." " And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in

goodness and reward]. "57-58 (Al-Bagarah). However, this explanation is contradictory from the point of view that the context of the verse of Al-A'raf also talks about blessings. The Almighty said: {And we overshadowed the clouds over them and sent them manna and solace. Eat from the goodness of what we have provided for you."}

The researcher stands beside the opinion that says that 'inbajes' means little water flaws while 'infajar' means much water flaws. Allmam Al-Razi says: "There is no contradiction between 'inbajes' mentioned in Al-A'raf and 'infajar' mentioned in Surat Al-Baqarah because water flaws quietly at the beginning and then becomes strongly.

The accuracy of the Qur'an in the use of the terms is clear because surat Al-Bagarah talks about the blessings of God over Israel; therefore, the verb 'infajar' is mentioned. In the verse of Al-A'raf, there is a defamation to Israel. It talks about their transgressions; therefore, the use of the verb 'inbajes' is due.

Phonetically, the word 'infajart' is stronger than 'inbajest' because the first word contains the letter ( R ) that is strong in Arabic Language while the second contains the letter ( S ) which is weak in Arabic Language.

The second requirement: directing the difference between the Almighty saying: "Snake ( Haeia), serpent (Thoban), and Jan. ( a specific name of a snake)"

One of the scenes that draws attention to the story of Moses with Pharaoh, when Almighty God instructed him to throw his stick and the stick became a snake as Almighty says: (So he threw it down, and thereupon it was a snake, moving swiftly. ) Taha: 20, and a serpent as Almighty says: ( So [Moses] threw his stick, and suddenly it was a serpent manifest) Al-Shu'ara:32. Before going into the events of this narrative scene, the researcher shows that the Holy Qur'an used three words to express the miracle of the stick, the snake, (Jan) and the serpent. The word (serpent) is mentioned twice in suras of (107 Al-A'raf and 32 Ash-shu'ara).

The word (Jan) is mentioned twice as Almighty God says: " And [he was told], "Throw down your stick." But when he saw it writhing as if it were a snake, he turned in flight and did not return. [ Allah said], "O Moses, fear not. Indeed, in My presence the messengers do not fear." 10 (Al-Naml) and " And [he was told], "Throw down your stick." But when he saw it writhing as if it was a snake, he turned in flight and did not return. [Allah said], "O Moses, approach and fear not. Indeed, you are of the secure." 31 (Al-Qasas)

The word ( Haeia /snake) is mentioned once as Almighty says, " So he threw it down, and thereupon it was a snake, moving swiftly." 20 Taha. The researcher shows the difference between each one of them: Thoban (serpent) is long and huge. It has the ability to move quickly.

Jan ( the name of specific kind of snakes in Arabic language ). It is small in size but it is quicker than Thoban. Ibn Faris said: the name of Jan is derived from the singular of devils which is (Jan) in Arabic. Al- Haeia (snake) it is the known animal ( male or female). It is named in this way because it lives for a long time.

Readers can see that the scene included different words for one story. The reasons for this difference are mentioned by Al-Zarkashi. Allah addresses people from different mentalities. Example: Allah says that the creation of Adam is from dust, but He also mentions other vocabularies such as clay, mud, etc. The same style is used with 'Thoban' 'Haeia' and ' Jan'.

However, the readers who contemplate the Quranic contexts in which these terms are mentioned can deduce that each word comes to suit specific context.

As for the snake, it came in the context of Musa's peace be upon him with Pharaoh, and Pharaoh's demand for Moses, peace be upon him, to come up with a clear miracle. The use of the word (Thoban) serpent is due to throw the dismay in their hearts.



The word “Haeia,” it came in the context of mentioning the words of God when He commanded Moses, peace be upon him, to throw his stick. He says, " He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep and I have therein other uses." and " [ Allah ] said, "Throw it down, O Moses." 18-19 (Taha)

However, Almighty God wanted to draw his attention to a great divine secret, which is His ability to derive the living from the dead and the dead from the living, and that this is possible with God's will. Therefore, the Qur'an preferred in this context the expression of the word " Haeia ", and then added the description " movable ". It is another aspect of the miracle, which Moses, peace be upon him, saw not Pharaoh and his people. He saw the divine secret which is God's ability to change the dead into alive and the reverse.

The word “Jan” came in the context of mentioning the state of fear that Moses, peace be upon him, experienced when he saw the stick vibrating and the life and the fast movement were put in it.

The word "Jan" came here to describe the situation in which Moses, peace be upon him, suffered from surprise, wonder, fear and turmoil from this unknown thing. He witnessed the greatest divine miracle, outside of all that is usual, he sees in front of his eyes his stick that was changed into terrified snake in the blink of an eye. The word "Jan" came here to describe the situation in which Moses, peace be upon him, suffered from surprise, wonder, fear and turmoil from this unknown thing.

The researcher stands besides Ibn Faris's saying when he says, " The word 'Jan' is used here to refer to devil with its terrified movements.

## VII. CONCLUSION

The most important results of this study are:

1. Exciting the reader and motivate him to read the Quranic stories and examining the accuracy of its style.
2. Studying the exact meaning of each of these different terms.
3. Qur'anic stories had an art that none of the old and modern reality stories held.
4. The Qur'anic stories have graphic masterpieces and graphic arts drawn from these various words.
5. The research shows the attention of the scholars of interpretation to direct meanings in the context and often link the interpretation of the verse with the general context of the surah, and this is a holistic view of the text.
6. There is no synonym in the Holy Qur'an, and what is stated in the context of some of the stories of the difference in some vocabulary has added moral connotations.
7. There is no contradiction between the repetition of these stories, nor the difference in words, because the situations in which these stories were mentioned are different and multiple.

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