

THE SECURITY SYSTEM IN THE STATE OF PHARAOH BETWEEN OPPRESSION AND PENETRATION(IN LIGHT OF QURANIC TEXTS)

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ABSTRACT--*This paper highlights the manifestations of violence, oppression, and terrorism in the mighty Pharaoh's state that was one of the most powerful states in oppression and terrorism mentioned by the Great Qur'an. It is represented by Pharaoh, the leader of the security system of the state characterized by the most terrible descriptions, and his minister, Haman, who is no less brutal and tyrannical, as well as Qarun the usurper for people's money, wealth, and the servile army. The Quranic texts came with very precise and eloquent words, which we tried to open their secrets and intentions with the help of interpreters and writers in the discipline of the Qur'an sciences. In spite of the oppression and tyranny of this state, there was a security breach in it. Musa, peace be upon him, entered the criminal leader's house while he was unaware of a group of believers specially a believer from the Pharaoh's family who kept his faith secret", the security system leader's wife who believed secretly, pharaoh's daughter(Mashitta) and others who were not mentioned in the books of interpretation, biography, history and the Great Qur'an.*

Key words--*security, terrorism, pharaoh.*

I. INTRODUCTION

Almighty God sent our prophet Moses - peace be upon him - with signs of miracles to the tyrant King Pharaoh, he and prominent figures in his people who show him loyalty, including ministers, leaders, and people of opinion and wisdom for him. He and his people do not get benefit from Moses's signs and miracles but they remained walking in the way of injustice and aggression. Rather, those verses were exhorting them to exaggerate injustice and aggression Pharaoh was a prominent example and example of unbelief by the grace of God Almighty, and being deceived by what Almighty God enabled him on earth, Qatada said - may God have mercy on him - said: "Pharaoh was the most stubborn of people of the earth to God, and the farthest of them from God."

II. THE PROBLEM OF THE STUDY AND ITS QUESTIONS

The researchers did not disclose and highlight much of what was mentioned in the Qur'an regarding the security aspect in the state of Pharaoh, despite the fame of the story of Moses, peace be upon him, with the Pharaoh in the Great Qur'an. This reason calls for extrapolation and knowledge of the security system in the state of

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Pharaoh, depending on what was discussed in the thoughts of commentators and scholars from ideas and questions ... then answer them.

III. OBJECTIVES OF THE STUDY

- 1: Uncovering the methods and ways used by Pharaoh to manage the security in his state.
- 2: Explain the role of his assistants in the management of his country, and highlight the characteristics they were characterized by.
- 3: Highlighting the methods used in oppression and terrorism, and the types of torture in the state of Pharaoh.

IV. SIGNIFICANCE OF THE STUDY

The Pharaoh state, despite its force and tyranny, there was a security breach within its limits, because the state that pursues terrorism, violence, and oppression against its citizens does not live in safety or stability, but rather it is easy to be a prey for external interventions that destroy the state and violate its sovereignty.

The reason behind all of this is that The Pharaoh state takes an approach that contradicts the method commanded by Almighty God. It goes after deviant approaches that violate the law of Almighty God.

V. PREVIOUS STUDIES

The researchers did not find - in what they read - who tackled this topic and wrote an independent study about it, but there were general studies that dealt with the story of Moses with Pharaoh, or what related to Egypt in the Holy Qur'an, who wrote about the life of Pharaoh, Haman, Qarun and Pharaoh's wife.

VI. METHODOLOGY

The researchers adopted the inductive and analytical method, depending on what was explained in the thoughts of the commentators from the ideas, opinions and secrets that were written down in their books, as well as books of language that opened a lot of closed doors to them ... The research includes the introduction, four sections and a conclusion.

Introduction: It contains an overview of the study and its significance.

The first section: introducing the security system.

The second section: the elements of the security system of the Pharaoh's state in the light of the Qur'anic texts.

The third section: oppression in Pharaoh's state.

The fourth section: the security breach in Pharaoh's state.

Conclusion

The First Section

Definition of the Security System

It includes:

First: The definition of the word Mandhomaa (system) in Arabic language: As a verb that consists of three letters which are N, DH, M. It means compose, compose or write something, organize the beads are organized , and the poets write the poetry

Organize things: organize and group together. He organized and arranged his papers. In Arabic language, the meaning of 'antdhm' can be ' join' such as 'He joined the university'

Organize things: organize them, arrange them, and arrange them in a coordinated form. He organized his thoughts before speaking. "

In the terminology: It is both joined, affiliated with, worked and joined in the field of security within an institution. It does not deviate from the linguistic meaning.

Second: Security is a language: against fear or the opposite of fear. Safeness lies on the ground means that those who are responsible for the security wants the earth to be filled with security, so no one is afraid of people and animals

Security: Unpredictable harm in the coming time, and its origin is self-assurance and the disappearance of fear

Terminology, the term means: "a set of measures and laws that should be followed, to achieve protection for the self, money, property, honest, or anything precious for the man." The term comprehensive security relates to a complete security system, and interlocking systems that have total interdependence, partial independence, points of convergence and soldering

Comprehensive security includes internal security, systemic security, economic security, social security, intellectual security, cultural security, ideological security, political security, external security, and media security.

The second section

Elements of the security system of Pharaoh's state in the light of the Qur'anic texts

Those who read the Qur'anic texts regarding Pharaoh's state and the system responsible for it, find that it consists of the following elements:

First: The leader of the security system, Pharaoh:

Al Feirouz Abadi, author of "Insights with Discrimination", says about Pharaoh:

"What came from Pharaoh, and appeared from him did not appear from any of the infidels and rebels, or from their leader the devil"

Then he supported this statement by mentioning three heinous crimes he committed against Almighty Allah - and his wife, and the prophets, peace be upon them, which are:

1- Pharaoh Denied the slavery to Allah and pretended that he is Allah as Almighty Allah says' "And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars." AL-Qasas (38). Almighty also says," And said, "I am your most exalted lord." An-Nazi'at (24)

2- He killed his wife, Asya Bint Muzahim,. He killed her in the most brutal way because of her faith in Almighty Allah. Abu Rafeh said: "Pharaoh entrapped his wife with four pegs, then he put a great rock on her back until she died"

3- Gathering magicians to oppose the prophets ... A fighter said: "The magicians were seventy-two, two of the Copts and seventy of Israel, Pharaoh forced those who were from Israel - especially the young ones - to learn magic"

Then, Al-Feirouz Abadi presented a list of Pharaoh's characteristics that are mentioned by the Qur'an, saying: Almighty Allah has called him in the Qur'an with names and characteristics that show his letdown, humiliation and shame, including:

A criminal: by saying: {They were criminals {133} Al-A'raf.

A corrupter: By saying: { you were of the corrupters{91} Yunus.

An enemy: By saying: { there will take him an enemy to Me and an enemy to him. {39} Taha.

Pharaoh and tyrant: by saying: { Go, both of you, to Pharaoh. Indeed, he has transgressed {43} Taha.

Exalter: By saying: { Indeed, Pharaoh exalted himself in the land {4} stories.

Arrogant and tyrant: By saying: {Thus does Allah seal over every heart [belonging to] an arrogant tyrant {35}, Ghfir.

Intrigant: By saying : {And the cunning of Pharaoh was not except in ruin {37} Ghafir.

Profligate: By saying: {the transgressors will be companions of the Fire{43}Ghafir.

Feline: By saying: {So Allah protected him from the evils they plotted {45}, Ghafir.

Lier and disobedient: by saying: { But Pharaoh denied and disobeyed {21} An-Nazi'at.

Coward: { Then he turned his back, striving {22} An-Nazi'at.

Prosecutor and aggressor: By saying: { And said, "I am your most exalted lord." {24} An-Nazi'at

These descriptions have a clear indication of the extent of the pharaoh's power, his might, and his authority over his people, as well as what he possessed of malice, cunning and deception.

In the interpretation of Sheikh al-Shaarawi: Pharaoh is not a name for a person, but rather a description of a job. Perhaps the mummified bodies of the Pharaohs tell us: The reason for preserving the bodies is a lesson; let every person preach and see how civilizations collapsed, and how these bodies remained a sign that we consider?

Al-Tabari's interpretation states: "The Pharaoh" was a name that the most strongest kings in Egypt called by it, just as the kings of Romans called some of them "Caesar" and some of them are "Hercules." One of them, "Follow."

As for the "Pharaoh of Moses" who Almighty God Almighty told Israel that, he would save them from him. It is said: His name is "Al-Waleed Ibn Musab Bin Al-Rayyan", and Muhammad Bin Ishaq mentioned that he informed him of his name

In the Book of 'Insights of the Owners of Distinction, Insights', Pharaoh is singular, and the plural are pharaohs. It is the name of each of the kings of Egypt,

People disagreed on the meaning of his name, it was said: Musab bin Al-Waleed, and it was said: Rayan bin Al-Waleed, and it was said: Al-Waleed bin Rayan. He was originally from Khorasan from the city of Bsurman, and it was said: From an unknown village called Nowshakh. And when he sat on the king's Chair, he said: Where are the old women of Nowshakh?

Scholars have two meanings in Pharaoh: a generic name that the kings in Egypt called by it and a special as stated in the interpretation of Al-Tabari and others.

Second: The minister "Haman", the military and engineering expert:

"Haman" in the apparent meaning of the verses indicates that he is the Minister of Pharaoh and the overseer of his affairs, and the responsible for changing Pharaoh's words into real. He is the Minister of Badness, a nickname and not a name. It was used to call the Minister of the King in Egypt in that era

The Almighty singled out "Haman and Qarun" by mentioning them. He warned them because of their place of disbelief. They are the most famous of Pharaoh's men.

Haman's mention in the Qur'an comes in six places:

1- "And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared." 6 (AL-Qasas)

2- "And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners." 8 (Al- Qasas)

3- "And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars." 38 (Al- Qasas)

4- " And [We destroyed] Qarun and Pharaoh and Haman. And Moses had already come to them with clear evidences, and they were arrogant in the land, but they were not outrunners [of Our punishment]."39(Al-Ankbut)

5-"To Pharaoh, Haman and Qarun; but they said, "[He is] a magician and a liar." 24 (Ghafir)

6- " And Pharaoh said, "O Haman, construct for me a tower that I might reach the ways" 36 (Ghafir)

It is clear from these verses that the name ' Haman' is always mentioned with Pharaoh and Qarun. Abdullah Bin Amor Bin Al-Aas, may God be pleased with them, the Prophet(PBOH) mentioned the prayer one day and said: " Who preserves it. It will be a light and proof and deliverance in the Doomsday, and who does not not keep it, it will not be a light, no proof, no deliverance in Doomsday and he will be with Qarun, Pharaoh and Haman, and Abu bin Khalaf

Ibn al-Qayyim said: The Prophet singled out these four because they are among the heads of the infidels, and there is a wonderful joke, which is that who abandons the maintenance of the prayer. Either because of his money, his property, his presidency, or his business. Who abandons the prayer because of money, he will be with Qarun. For his property, he will be with Pharaoh. For the position as prime minister, he will be with Haman. For business, he will be with Abu bin Khalaf.(1)

In the Doomsday, he will jammed, imprisoned, or tormented with Qarun, whose money prevented him from obedience, and Pharaoh and Haman - his minister - who were carried by ignorance and fell in the trap of disobedience. He will be with Abi bin Khalaf, the enemy of the Prophet (PBOH) whom the Prophet had killed in the War of Aohd when he was a polytheist. Al-Taibi said" who preserves the prayer, he will be with the prophets, the righteous, the martyrs and good people.

The Torah reminds us that Haman was not mentioned in the life of Moses, peace be upon him at all, and that Haman was a minister and a soul mate to Ahashorich the king of Persians whom Greece calls Xerxes. Many who want to challenge the Qur'an and claim that Muhammad wrote the Qur'an with copies of the Torah even though there is a difference in some stories, including the character of Haman. (1)

In the ancient Egyptian writings, Haman was mentioned as the chief of the masons in the stone carving factories, and this corresponds to the Qur'an, which refers to Haman as responsible for the construction of the monuments in the Kingdom of Pharaoh

He was responsible for digging the Gulf of Sardus to Pharaoh. When he started digging it, the villagers came to him asking him to run the Gulf under their villages and give him what he wanted from the money. He did that until great money was gathered to him. Then he carried that money to Pharaoh, so Pharaoh asked him about it. He told him what had happened. Pharaoh said, "The master should sympathize with his servants and overflow his favor with them and do not wish what is in their hands, and we are more deserving of those who do this to his servants." He asked Haman to return the money to villagers and he did.

The Torah did not talk about the edifice that Pharaoh asked to build. The historians, some of them say that the building has been completed, and then God tamped it down, it is not the tower of Babel. The correct thing is that the Qur'an does not talk about building the edifice. But it mentioned Pharaoh's daring against to God by deluding his people that if he built the edifice, he would prevail over God. But as the commentators said, Pharaoh is wiser than ignorance of God's greatness. He is aware of his weakness and his failures in front of Allah

Conclusion:

Haman had a military authority besides his civil authority, so the great Qur'an attributed the soldiers to Haman and Pharaoh together. This means that Pharaoh was the supreme commander of the armed forces and the security official of the state, while Haman was the commander in chief.

His civil authority is evident from Pharaoh's mandate to build an edifice. His military rank may have enabled him to perform civil and architectural work. The army, at that time, could perform most of the tasks. Consequently, war skill was one of the most important criteria for reaching the upper class or Pharaonic class.

Third: Qarun, the administrative expert in financial affairs:

What came in the Koran in which the great saying, " Indeed, Qarun was from the people of Moses, but he tyrannized them. And We gave him of treasures whose keys would burden a band of strong men; thereupon his people said to him, "Do not exult. Indeed, Allah does not like the exultant.76.(Al- Qasas)

It means:

It came in the interpretation of Zad Al-Maseer: The Almighty says: { but he tyrannized them }.This means that it has five meanings:

One of them: He activated a prostitute to throw Moses herself up, so she did but Moses asked her to swear to what she said, so she told him her story, and this is the first meaning that is said by Ibn Abbas.

And the second: that he exaggerated disbelief in Almighty God.

The third is arrogance that is said by Qatada.

The fourth is that he increased the length of his clothes for an inch, according to Ata al-Khorasani, and Shahr Bin Hoshb.

The fifth: that he was a servant of Pharaoh. He infringed upon Israel and misjudged them, narrated by Mawardi.

And what came in the interpretation of shadows:

"The story of Qarun comes to expose the authority of money and knowledge, and how it ends with poverty, the prostitute, and the arrogance upon the Creator and the disbelief of the Creator's grace. The truth of the values

prevailed, so they deduce the value of money and adornment along with the value of faith and righteousness with moderation and balance in enjoying of the goodness of life without altitude in the land or corruption.

The Qur'an does not specify the time or place of the story. Rather, it was sufficient to mention that Qarun was one of the people of Moses, so he tyrannized them. Did this story happen when Israel and Moses were in Egypt before going out? Or did it happen after going out? Or it happened in Israel after Moses's departure?

There are tales that say that he was the cousin of Moses - peace be upon him - and that the events occurred in the time of Musa, peace be upon him. Some of them say that Qarun harmed Moses, and arranged for him a plot to stick to him the obscene accusation of a certain woman in exchange for a bribe of money. But Allah acquitted Moses and punished Qarun

We do not need all of these narratives, nor do we need to specify time and space. It is sufficient to perform its purpose in the context of the surah, and to determine the values and rules that came to determine it. If the determination of its time, location and circumstances increases its significance. Surely, they must be mentioned.

Qarun was from the people of Moses, and Allah brought him a lot of money. Its abundance is depicted as treasures - and the treasure is the hidden of surplus money from use and circulation - and that the keys to these treasures equal the group of the strongest men. For this reason, Qarun oppressed his people. The kind of oppression was not mentioned. Perhaps he oppressed them by his injustice and usurpation of their land and things - as do the tyrants of money in many cases - and perhaps he suppressed them by depriving them of their right to that money.

The right of the poor of the wealth of the rich, so that there will not be a state among the rich alone and those around them needing anything from it, so hearts spoil, and life spoils. Perhaps he oppressed them with these and other reasons. He enjoyed the money, celebration of wealth, having treasures, rejoicing in the kingdom and possession. This enjoyment made him forget Allah's grace

So Qarun was from the lining of the tyrant Pharaoh, and his third arrangement was in the state of Pharaoh as it was mentioned in the Noble Qur'an. The Almighty said: { To Pharaoh, Haman and Qarun; but they said, "[He is] a magician and a liar." Ghafir: 24. Pharaoh and Haman participated in the proposal to kill the children of his people who believed Moses, Almighty said "To Pharaoh, Haman and Qarun; but they said, "[He is] a magician and a liar." And "And when he brought them the truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers is not except in error." 24-25 (Ghafir)

According to this tale, Qarun was a civilian from Israel, and there was no doubt that he was an expert in investing money, and he served Pharaoh in this field. After the death of Pharaoh, he was aware of the property of Pharaoh, which is one of the reasons for his wealth.

Qarun was not with Pharaoh and his army while he was chasing Israel. He was not a military figure like Pharaoh who sank with his soldiers.

There is no doubt that he had assistants from the Israelis who followed him, spied on Moses and Aaron and the believers of their people. They were the cause of terror among the people of Israel because of this constant observation. Qarun then oppressed them after the sinking of Pharaoh, and he alone became the largest remaining head of the defunct Pharaoh regime, and his former followers gathered around him, and he walked with them in his decoration imitating the Pharaoh in his processions.

It is from the genius of Pharaoh that in his persecution of Israel he recruited a group of them working for him to help him in his policy against Israel

After the collapse of the pharaonic system, Qarun knew people well. He knew how to exploit the situation and invest it, so he acquired all of the hidden treasures of Egypt. He was deceived with money, and did not listen to the advice, and those who were weak in faith were almost fascinated by him, and God made him a lesson to Israel when he swept the land and his treasures and his house.

Fourth: Pharaoh's soldiers: Almighty says, "And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared." And " And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners." 6-8 (Al-Qasas)

Al-Saadi explained in the interpretation: We also want to "see Pharaoh and Haman } his minister {and their soldiers" with whom they prevailed and toured, and oppressed the weak of Israel. They sought to suppress them, break their arms and kill their sons. He affirms that all what happened by Allah's will

In his footnote, Al-Shihab Ali Tafsir Al-Baidawi stated: The Almighty says: {And their soldiers} the addition to them either as a victory or have their own soldiers assigned to it, and whether he is a minister or the Sultan's army refers to the army of his minister

The interpretation of al-Shaarawi shows: The Almighty said: {"And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared } Al- Qasas: 6, and Haman is a minister of Pharaoh. They must have had special soldiers other than the state's soldiers in general, as we now say: the Republican Guard, the Royal Guard, and the army.

Or: that Haman is made from the interior of Pharaoh, the king does not practice his affairs except through his ministers, and in this case the soldiers take orders from Haman. Or: that Haman had authority and status of power no less important than the authority of Pharaoh, and perhaps he raised his head against Pharaoh one day.

Ibn Abi Hatim, supported by Al-Saadi, said: Moses went out in six hundred thousand and twenty thousand fighters who are between twenty and sixty years old, and with them Pharaoh and Haman. There were seven hundred thousand horses that do not have a female. Ibn Abbas Rafah said: "He was with pharaoh seventy leaders, with every leader, there were seventy thousand soldiers," mentioned by Ibn Mardoyeh (3).

Fourth: The public in the state of Pharaoh:

The most important characteristic of the public is that state is that they truckle to Pharaoh to the extent that they are associated with him, and this is evident in the Qur'anic texts:

Almighty Allah says," Said the eminent among the people of Pharaoh, "Indeed, this is a learned magician*Who wants to expel you from your land [through magic], so what do you instruct?"* They said, "Postpone [the matter of] him and his brother and send among the cities gatherers*Who will bring you every learned magician."9-12.(Al-A'raf)

Almighty Allah says," Then We sent after them Moses and Aaron to Pharaoh and his establishment with our signs, **but** they behaved arrogantly and were a criminal people" 75 (Yunus)

Almighty Allah says, "But no one believed Moses, except [some] youths among his people, for fear of Pharaoh and his establishment that they would persecute them. And indeed, Pharaoh was haughty within the land, and indeed, **he** was of the transgressors"83(Yunus)

Almighty Allah says, " And Moses said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment." 88(Yunus)

Almighty Allah says, "And We did certainly send Moses with Our signs and a clear authority* To Pharaoh and his establishment, but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning" 96-97 (Hud)

Almighty Allah says," And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."20 (Al-Qasas)

Almighty Allah says," And Pharaoh said, "O eminent ones, I have not known you to have a god other than me. Then ignite for me, O Haman, [a fire] upon the clay and make for me a tower that I may look at the God of Moses. And indeed, I do think he is among the liars." 38(Al-Qasas)

Almighty Allah says, "And certainly did We send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds." 46 (Az-Zukhruf)

Almighty Allah says," Then We sent Moses and his brother Aaron with Our signs and a clear authority* To Pharaoh and his establishment, but they were arrogant and were a haughty people.* They said, "Should we believe two men like ourselves while their people are for us in servitude?"* So they denied them and were of those destroyed." 45-46-47-48.(Al- Muminun)

Almighty Allah says, "Insert your hand into the opening of your garment; it will come out white, without disease. And draw in your arm close to you [as prevention] from fear, for those are two proofs from your Lord to Pharaoh and his establishment. Indeed, they have been a people defiantly disobedient."32(Al-Qasas)

Almighty Allah says, "And certainly did we send Moses with Our signs to Pharaoh and his establishment, and he said, "Indeed, I am the messenger of the Lord of the worlds."* But when he brought them our signs, at once they laughed at them.46-47 (Az-Zukhruf)

The word that comes to refer to the Pharaoh's people is mentioned six times in the Holy Quran. It shows that they were divided into layers, degrees, and groups, or what is now known as the centers of power that arise around the sole ruler of authority and its tails diverge in every village and the city

When Musa, peace be upon him, killed that Egyptian man, the news reached the "local public", so they plotted to kill Musa. There is no doubt that those public were at the lowest level that supervises the course of the Egyptian street in the capital, as evidence that the matter did not reach Pharaoh at the time. They took it upon themselves to conspire against Moses and kill him. Somebody learned about the matter and came and warned Moussa. If these people were from the upper class close to Pharaoh's ear, they would tell him what happened, and they would issue a death sentence against Musa, arrest him, and carry out the execution, before the news reached a man who lived in the outskirts of the city, and he would come to warn Musa

The Holy Qur'an has a unique way of explaining the congruence and responsiveness of opinion between Pharaoh and his loyalists by assigning one opinion once to Pharaoh and again to the public. This means that the Holy Qur'an shows that the public say what Pharaoh wants. The people around Pharaoh is looking for an opinion that satisfies Pharaoh's passion to tell him. If the opinion is the same at the end, it is possible that it is attributed to

Pharaoh, or to the public, or to them both. The public here are more careful than Pharaoh over the kingdom of Pharaoh, or they are more royal than the king

The retinue were the leaders of the Pharaonic army and its chief officials in the capital and regions. As for the people of Pharaoh, they include the soldiers of Pharaoh with his retinue, so Pharaoh's people are the soldiers and the retinue together.

The soldiers were the herd that was gathered from all the cities of Egypt, behind Pharaoh and his loyalists. Pharaoh's soldiers with Pharaoh's people together are Pharaoh's people who rushed after Pharaoh chasing with him Moses, peace be upon him, and settled on the bottom of the sea.

Moreover, the soldiers were not learning another profession other than the profession of carrying weapons that they were inheriting and they were all property owners. They were supervising the agricultural grounds that the Egyptian farmers cultivated in favor of Pharaoh who owned the land and those on it.

And in the Noble Qur'an are two examples of the accuracy and distinction of the Pharaonic system in the crowd, the first of which belongs to civil works, when all magicians from all over Egypt were gathered to come at a specific time for the match with Moses.

Messengers went to all the cities gathering the most skilled magicians and transporting them to the capital at a specific time.

Then, other groups of secret organizations inserted among the masses urging and motivating them to attend the upcoming match. They excited the fans of the watch, because they were not sure of magicians' win, but they said, "Maybe magicians win. It is natural for Pharaoh to have secret agents, even if the Qur'an references are the source. We discover the diversity of the secret apparatus's work of Pharaoh. Some of them exercised efforts on the public

Qarun was not ruled out as a agent of Pharaoh, within the secret apparatus of Pharaoh, who was spying on Israel but the most dangerous of them are those who work in the police and soldiers who are specialized in terrorizing people.

Pharaoh's agents and his spies followed all the people of Israel in the era of Moses, peace be upon him, and the Israelites did not feel them, and Moses, peace be upon him, did not feel that secret pharaonic system. And it required that Almighty Allah inspire Moses to warn him of these spies, and that revelation came before the decisive moment "the zero hour", that is, the time they fled from Egypt to the east. Although they moved in the darkness of the night secretly, the secret Pharaonic police soon discovered the secret and quickly communicated it to Pharaoh, and soon Pharaoh sent a pamphlet in which he gathered all his forces from all over Egypt

It is clear here that the secret system of Pharaoh was composed of different levels of secrecy. This means that the symbols of terrorism surrounded the Israelites from the public and semi-secret police.

After they were praying to Allah in secret houses, the highly secretive Pharaonic eyes were chasing them. Almighty Allah warned Moses, peace be upon him, against that infernal secret system. In the end, God's deception was faster, and Pharaoh hurried to his death.

And because the entire Pharaoh government is subject to extreme centralization, including the military feudal system, all members of the regime overseeing the fields and state administration, civilly, economically, and militarily, joined Pharaoh in his "war promenade" in order to control Israel who wanted to be saved from his terror and be freed from his tyranny. The Pharaonic regime sank with the Pharaoh in the Red Sea

The third section

The oppression in Pharaoh's State.

It includes:

The first destination: the meaning of oppression among scholars:

Linguistically: In Arabic Language the word oppression (بطش) consists of three letters which are B, T, and Sh. They are one root, which is to take something with subjugation, dominance and strength.

Almighty Allah said: {Indeed, the vengeance of your Lord is severe.} Al-Buruj: 12, and Al-Laith said: The oppression is taking with force, and the extreme taking of everything is oppression. The oppression is taking with violence

Terminology: Oppression has the same meaning used by scholars' interpretation. It came in the interpretation of Al-Tabari and others: The Almighty Allah said: { And when you strike, you strike as tyrants. {130} As-Shu'ara. That means if you steal, you will do that by killing with swords, and beat with whips, and you did as the act of the strongest, because they strike and kill unjustly. The origin of oppression in the language is taking with oppression and domination. The mighty is the one who attacks others using the greatness of his authority. It is in the description of Allah praising, in describing the people is defamation. It is said: the mighty who kills with anger. He has strength, ruggedness and tyranny

In the interpretation of Ibn Badis, in the translation of the meaning of oppression, he says: "Every nation prevails and strengthens must exercise oppression. Oppression sometimes has its specific meaning which is the establishment of a justice among people. Another meaning is that of the mighty who forces people to work according to his will, not theirs. his oppression is in retaliation to his pride and his power and to satisfy his oppression and indecency, and to implement his unfair will that is not built on Shura, but is based on the appetite and the passion of the soul "

The interpretations of AL-Dhilal and Al-Saadi show that Almighty leaders are tough people who force people to do works. They are oppressive and do not shy from using cruelty in oppression. Like the arrogant, proud of the material power they possess. They oppressed, killed and beaten, and took money. They forgot that Almighty Allah had given them great power, and they had to get benefit of their strength to obey Allah, but they were proud, arrogant, and used their strength in the transgressions of Allah, and in the tampering and the foolishness

The Qur'anic interpretation of the Qur'an says: The people were on a supernatural rarity in the body, and with this extraordinary simplicity in the body. They were an overwhelming force in war and fighting ... and that is a blessing they misused, so they overpowered those around them, and annoyed the security of their neighbors, with aggression without mercy. They were monsters who kill everything that falls in their hands, whether an animal or a person

The second destination: the policy of oppression and terrorism in the state of Pharaoh:

It includes:

First: the disparagement policy:

The original principle is included in the Almighty saying: {so he bluffed his people, and they obeyed him. Indeed, they were [themselves] a people defiantly disobedient} Az-Zukhruf: 54.

What it means:

The best of what was said in the interpretation of the disparagement policy is in Al-Dhilal: The despise of the tyrants to the masses is not surprising, they isolate the masses first from all means of knowledge, and withhold the facts from them until they forget them and throw in their horror influences until their souls are imprinted with these artificial influences. Then it is easy to disregard them after that, and their leadership becomes soft, so they take them to the right and to the left with peace. The tyrant can only do this work with the masses while they are sinners who do not stand on the path, do not hold the way of Allah, and do not commit a balance of faith. As for the believers, it is difficult to deceive, belittle them, and play with them like badminton in the wind. Hence the Qur'an explains the response of the masses to Pharaoh.

Second: The policy of killing and humiliation:

We find that there is a diversity in the ways of killing and terrorism for Pharaoh, as stated in the Quranic texts, the most important of which are:

1- Almighty Allah says: ' And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.⁴⁹ (Al-Baqarah)

2- Almighty Allah says: ' Indeed, Pharaoh exalted himself in the land and made its people into factions, oppressing a sector among them, slaughtering their [newborn] sons and keeping their females alive. Indeed, he was of the corrupters. ⁴ (Al-Qasas)

3- Almighty Allah says: ' And Pharaoh said, "Let me kill Moses and let him call upon his Lord. Indeed, I fear that he will change your religion or that he will cause corruption in the land." ²⁶(Ghafir

What it means?

Ibn Abbas, may God be pleased with them, said: The priests said to Pharaoh: Someone is born this year and destroy your throne. He said: So Pharaoh made a hundred men for every thousand women, and for every hundred ten, and for every ten men, so he said: Look at every pregnant woman in the city. He ordered the killing of the sons, and he left the girls. It was said: He killed twelve thousand boys at Musa's request

It is mentioned in Al-Dhilal: The tyrant pharaoh divided Egypt into sects; every sect has its own affairs. The most severe persecution and oppression took place on Israel, because they have a belief other than his own and his people. They believe their grandfather Abraham and their father Jacob, and whatever corruption and deviation took place in their belief, it remained the origin of the belief in one God and the denial of the Pharaoh deity and Pharaonic paganism all of them

Likewise, the tyrant felt that there was a danger to his throne and kingdom from the presence of this sect in Egypt and he could not expel them. They were a large group that had become hundreds of thousands. The danger that he expects from this sect, which does not worship him and does not believe in his divinity, that is to harness them in the hard work, and to abuse them and torture them with all kinds of torture. After all this, the males are slaughtered at birth, and the females retained so that the number of men does not multiply in them. Thus, their

strength is weakened by the decrease in the number of males and the increase in the number of females, in addition to the suffering of the torture.

It was narrated that every pregnant woman were observed to initiate the slaughter of the males, as soon as they were born according to his malicious infernal plan

In addition to force them to the most difficult works of digging canals and carrying bricks, bricks and stones in building large buildings with humiliation, underestimation and intransigence. He gathered them with the torment of bodies and their exhaustion, and the torment of the people by humiliating them, and they were tasted by the torment of humiliation.

VII. SECTION FOUR

The security penetration in the state of Pharaoh. It includes:

The first destination : meaning of penetration by scholars:

Linguistically, it means that someone has penetrated the rows. The army penetrated the border, the plane penetrated the sound barrier and the army penetrated the siege. The man penetrated the people: he went in the middle of them, and the arrow broke through the target. The enemy penetrated the border, and the words broke through his ears: they reached by force, and the traveler penetrated the earth: pass incidentally, there is no known path

VIII. TERMINOLOGY

Interpreters and others have adopted the linguistic meaning of penetration and used it to explain some of the Qur'anic texts. , With regard to breaking the ear.

The second destination: pictures of the penetration in the state of Pharaoh.

It includes:

First: The penetration of the Pharaoh state with the entry of Musa, peace be upon him, to the house of Pharaoh:

Ibn Kathir's explanation stated: "They mentioned that when Pharaoh increased killing the new males of Israel, the Copts feared that the children of Israel would annihilate, so they would replace them in the hard work they were using. So Pharaoh commanded to kill the newborns a year and leave them one year , so Aaron, peace be upon him, was born in the year in which they left the newborns, and Moses was born, peace be upon him, in the year in which they killed the newborns. When Moses's mother was pregnant, peace be upon him, she did not show that like others, and the midwives did not observe that, but when she put a male she was fed up with him. No one saw him and did not like him. Almighty Allah says," And I bestowed upon you love from Me".³⁹ (Taha) When she became fed up with him, she was inspired by her secret, and it was thrown in her mind, and she was breathed into her terror, as Almighty Allah said: { 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). This is because her house was on the edge of the Nile, so she took a coffin, paved a cradle in it, and made breastfeeding her son. If someone from whom she was afraid entered, she put him in that coffin, and walked into the sea, and bound it with a rope with her. When one day he feared him, he went over to it, and I put it in that coffin. And I sent him in the sea and could not tie him with a

rope, so he went with the water, until he passed him on the house of Pharaoh, so the slave picked him. They went with him to Pharaoh's woman, and they do not know what is in it, and they are afraid to open it without her knowledge. When she opened it, he is a boy who is the most beautiful, sweetest and dearest, God put his love in her heart when she looked at him. Almighty Allah says { And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Haman and their soldiers were deliberate sinners. } (8) Al-Qasas. Almighty also says, " And the wife of Pharaoh said, "[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)

It means: That Pharaoh, when he saw him, wanted to kill him, fearing that he would be from the children of Israel, but his wife, Asya bint Muzahim, defended him and made Pharaoh love him. She said: {[He will be] a comfort of the eye for me and for you}. So he was a guide for her, and he destroyed Pharaoh on his hands. And his saying: "{perhaps he may benefit us }, and that happened to her, and Allah guided her, and she got Paradise because of him. And her saying: {or we may adopt him as a son}, meaning: she wanted to take him as a son. {And they perceived not} that is: they do not know what Allah wanted from them by picking him up. It is the great wisdom

Allah judged that Moses should be raised only on the bed of Pharaoh, and fed with his food, drink and with his love. Almighty says: { there will take him an enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye}. This means that Allah made Pharaoh like Moses

It is mentioned in Al-Dhilal that Pharaoh, Haman, and their soldiers follow the males, born in the people of Moses, because they form a threat for their king, throne, and their relatives. And they send spies to the people of Moses, so that no male child escapes from them. The fate threw the baby in their hands without looking for. He was the child who will destroy them and their king. They caught him in their hands devoid of all strength and every ruse, unable to push himself or even seek help!

It is said in the Qur'anic interpretation of the Qur'an: The reasons move to their destination, step by step. This is Moses, "the newborn" moves from the hand of his mother to the river, then moves from the river to Pharaoh's house. The destiny goes on its way, so people do not know anything about it. Even for Pharaoh to raise in his lap, the enemy he was asking for! This is what the Almighty saying refers to: "perhaps he may benefit us, or we may adopt him as a son".

Almighty Allah says;" Indeed, Pharaoh and Haman and their soldiers were deliberate sinners.8 (Al-Qasas).These words show that Pharaoh and Haman and their soldiers were wrong in picking the child from the river. They were blind and their leader was a liar because he said that he was the God. If he is God, he can know his enemy not feed him with his hand. Al Thaliby said that Pharaoh killed seventy thousand newborns looking for his enemy.

Al Kashaff stated that Almighty Allah punished them by making them pick their enemy and brought him up. (1) Al-Biedhawi affirmed that Pharaoh, Haman and his soldiers were blind and Allah punished them by Moses.

Second: The penetration of Pharaoh's state through the faith of Pharaoh's wife and Mashta, the daughter of Pharaoh:

Rabi' Ibn Anas, according to Abi Alia, he said: "The faith of a Pharaoh's woman was by a woman whose husband was responsible for Pharaoh's treasures. She sat combing the daughter of Pharaoh, and the comb fell out

of her hand. She said: "My Lord". Mashta asked her, "Do you have a Lord other than my father". She said, " the Lord of your father, and the Lord of all things, God". So she struck her and informed her father. Pharaoh punished her strongly and brutally but without result.

Pharaoh told her that he would kill her son if she did not change her mind but she refused to change her mind. Pharaoh killed her first son and told her that she had another chance to change her mind before killing her second son. She refused to do that and Pharaoh killed her second son. Pharaoh's woman saw and heard their speech; therefore, she believed in Allah. After killing her two sons in front of her eyes and after a long period of torture, she died. Pharaoh again exercised the same torture with his wife to change her mind but she refused.

So she gained more faith, certainty and truthfulness. He said to the public, "What do you know of Aasia, the daughter of Muzahim?" They praised her, so he told them that she worshiped someone else. They said to him, kill her and put pegs on her. They torture her while she was laughing, so Allah caught her soul in Heaven.

And it came in the interpretation of Shaarawi: when the commentators wanted to clarify the meaning of (offspring) they said: a woman Pharaoh (Asia), Pharaoh's treasurer, the treasurer's woman, and Pharaoh's daughter and who believed from the people of Moses, peace be upon him, and kept his faith.

Pharaoh was a mighty man on earth, claiming divinity, and if Pharaoh saw a human being scratching his claim to divinity, then he must be ridiculed by a mortal oppression. Therefore, they were afraid of this oppression, because Pharaoh had previously slaughtered by followers, the children of Israel. They were afraid of these followers who carried out what Pharaoh wanted.

IX. CONCLUSION

The most prominent findings in our research include:

1: We find that in the Great Qur'an there is a large area in the mention of Pharaoh and his characteristics, which indicate his crime, tyranny.

2: Allah mentioned the state of Pharaoh in all its varieties in the Great Qur'an, which contains evidence of this state's misguidance intellectually, behavioral, and social. The leader of the system claimed divinity, Haman, the minister of misfortune, Qarun, who stole the money and Pharaoh's people who lost their own personalities and were merely animals to him.

3: The crime in this country varies between killing, crucifixion, homelessness, and the most horrific pictures.

4: The Qur'an wanted to reveal to us that a state that does not rule under God's law is vulnerable to various diseases that kill it.

5: Perfection is for Almighty Allah and imperfection, imbalance and perishing are for others.

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