CHAPTER I

INTRODUCTION

A. Background

Historical event, in view of Muhammad Shahrur, is an event that always open, not closed [1]. It is based on premise that all verses are open. The Qur'an itself confirms itself as a guidance and and teaching for people who have sense. There are stories that can be a lesson for people, as affirmed in the Qur'an. Yusuf [12]: 111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

> Indeed In their stories, there is a lesson for men of understanding. it (the Qur'an) is not a forged statement but a confirmation of the Allâh's existing Books [the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a Guide and a Mercy for the people who believe.

---

[1] Muhammad Syharur, *Tirani Islam, Genealogi Masyarakat dan Negara*, Yogyakarta: LKiS, 2003, p. 239. Translated from *Dirasat Islamiyah Mua'ashirah fi ad-Daulah wa al-Mujtama'* by Saifuddin Zuhri Qudsy and Badrus Syamsul Fata.

Effect story of Al-Qur'an in Arab countries at that time revealed overwhelming In this case, do not be surprised if the opponents of Islam tried to offset the preaching of Prophet Muhammad by using stories[2]. The importance of the story in the Qur'an can be seen from how much of the story repeated. In the Qur'an, stories take up much space from all the verses of the Qur'an. It even has Surah containing a story solely as Q.S Yusuf, Al-Qasas, and Nuh. From the entire Surah of the Qur'an, then there are 35 Surah describing the story, that are mostly long Surah[3].

However, so far, the story poorly attention from researchers. In fact, as already researcher quoted in the beginning of this chapter, that history is an open event. Thus, researchers are trying to probe what could be learned from the story of Fir'aun in the Quran. In Mu `jam Al-Fahras mentioned that the name of Fir'aun is mentioned 74 times. It would be much more if added with other verses that indirectly tell everything related to the story of Fir'aun and Musa.

---

[2] A. Hanafi MA, *Segi-Segi Kesusatraan pada Kisah-Kisah Al-Qur'an*, Jakarta: Pustaka Alhusna, 1984, p. 20.

[3] *Ibid*, p. 21.

Hanafi noted, is no less than 1,600 verses that includes the stories of the overall verse in the Quran which amounts to 6342. The number of verses that contains stories much more than the verses that talk about the law that only about 330 verses. Look A. Hanafi MA, *Segi-Segi Kesusatraan pada Kisah-Kisah Al-Qur'an*, Jakarta: Pustaka Alhusna, 1984 22.

Muhammad A. Khalafullah explain the history of the stories of the Qur'an are not intended to study the historical meaning of the stories of the Qur'an. However, to uncover the historical events narrated the Qur'an. Khalafullah classify some models stories of the Qur'an according to the model prevailing in the world of literature, namely[4]:

First, the history. That is a story that tells certain historical figures such as prophets and apostles, and some stories are believed to be historical reality. Second, the parable. This model is intended to describe and explain a thing or values. So, this story does not require a model story lifted from a historical reality and should be a fictional story within the limits of the previous ones. Third, legend or myth. That story drawn from myths known and true in a social community. Usually the purpose of these stories is to reinforce the goal of thought or to interpret a problem thought. Based on the information above, Khalafullah did not make the historical truth of the stories of the Qur'an[5].

Qur'an itself, according to Khalafullah, implicitly have shown the existence social duty that carried stories[6]. The most

---

[4] Muhammad A. Khalafullah, *Al-Qur'an bukan Kitab Sejarah*, has been translated into Indonesian language by Zuhairi Misrawi and Anis Maftukin, Jakarta: Paramadina, 2002, p. 101
[5] *Ibid*. p. 102
[6] *Ibid*. p. 329

important purpose of the story according to the Qur'an is to alleviate the burden of the soul or souls of the prophets and the pressure of the believers. Sometimes the load is very heavy. The cause can be determined that the words are the idolaters and behavior and attitude of those who deny the Prophet Muhammad and the Qur'an itself[7].

As the story is often mentioned in the Qur'an, the story of Fir'aun should get more attention. Especially if it is associated with a model of leadership that applied to maintain power as kings. One verse that holds a lot of sense is the letter al-Qasas: 3:

إِنَّ فِرْعَوْنَ عَلا فِي الأَرْضِ (القصص: ﴿...﴾)

Fir'aun actually control the earth (al-Qashahsh: 3)

In the visible, this verse has linkages with many other verses are scattered in a few letters in the Qur'an. Entanglement in some verses stories is quite interesting to be studied. That is the model of leadership or governance regimes applied during the lead Fir'aun kingdom.

---

[7]*Ibid*. p. 330

Fir'aun[8] is a story written in the Quran came with the story of Moses is narrated in a lot of letters. Fir'aun was identifed themselves as God.

It is described in Q. S. Al-Qasas:

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 ﴾﷼﷽﴿ [9]

> And Fir'aun said: "O my people! Magnifying! I do not know no god for you besides me. So, burn me clay (to make bricks) O Hamam, then make high-rise buildings go up for me so I can see the Lord of Moses, and I know that he is a liar."

According Fakhruddin Ar-Razi, the phrase " ما علمت لكم من إله" has two views. First, denying the existence of God but the Fir'aun. The majority of scholars agree on this opinion to interpret the sentence. While the second, namely, claims to be God. Ar-Razi describes the recognition that does not mean there is no god

---

[8] Fir'aun's word is mentioned in many letters, among other: Al-Baqarah (49, 50), Ali Imran (11), Al-A'raf (103, 104, 109, 113, 127, 130, 137, 141,), Al-anfal (52, 54), Yunus (75, 79, 83, 88, 90), Hud (97) Ibrahim (6), Al-Isra', 101, 102), taha (24, 43, 60, 78, 79), Al-Mukminun (45), Asy-syuara' (11, 16, 23, 44, 53), An-Naml (12), Al-Qashash (4, 6, 8, 9, 32, 38), Ghafara (24, 25, 28, 29, 36, 37, 45, 46,), Az-Zuhruf (46, 51), Ad-dukhon (17, 31), Adz-dzuriyat (38), Al-qamar (41), At-tahrim (11), Al-haqah (9), Al-muzammil (15, 16), An-nazi'at (17), Al-buruj (18)

[9] Q. S. Al-Qashash: 38.

but Fir'aun. Moreover, Firaun declared himself who created heaven, earth, sea, mountains, and people and properties. Ar-Razi said the divinity of the Fir'aun is the gift of burden to people to obey the rules of the kingdom and all the affairs handed to them.

Fir'aun's belief that he is the lord god contrary to the assertion in the previous paragraph that states Allah is god for all of nature, as follows:

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِين ﴿ ﴾ [10]

> So, when Moses came to the place of fire, he was called from (the) edge of the blessed valley, from the tree: "O Moses, verily I am Allah, the lord of hosts"

Fir'aun is not the name of a ruler or individual name. He is the adjective from the verb meaning *thagha*, *bagha*, *tajabbara* and *zhalima*. In summary, with the power it has, Fir'aun waging all forms of repressive, authoritarian and arbitrary and full of badness[11].

---

[10] Q. S. Al-Qashash: 30.

[11] http://www.angelfire.com/id/aktualita/akt70.html, accessed on 1 May 2012

Fir'aun is a title used in the past to the supreme ruler of Egypt. While scholars argue that the Fir'aun who keeps killing the son of Moses and Ramses II is (al-Akbar). He was named Marenpath or Manepath. Being faced by Moses as a prophet and messenger is the son of Ramses II, who ascended the throne after his father died in the mid XV century BC. Presumably the son of Fir'aun Ramses II II Marenpath it, nurtured with Moses by Ramesses al-Akbar's. Ibn 'Assyria also suggested that the Prophet Musa. lived for forty years with the family of Fir'aun[12].

It should be noted also that the rulers of Egypt at the time of the Prophet Joseph as. not named by the Qur'an as the Fir'aun, but he named *malik*/king. It is not just to impress people that he leads well, but also because the title used after the reign of Fir'aun Heksos defeated.

M. Quraish Shihab explain, that in some book stated that Fir'aun dreamed that his power will ever be overthrown by a son of Israel. This dream, if true, then it can be presumed birth of what is over the mind of Fir'aun, so that gave birth to a dream like that. There is also a saying that the ancient Egyptian religious leaders plotted defamatory Israelites to power because of

---

[12] M. Quraish Shihab, *Tafsir Al-Misbah, Pesan, Kesan dan Keserasian Al-Qur'an*, Jakarta: Lentera, 2002, second printing, p. 306

unwilling to see the children of Israel held the doctrine of faith with their religion.

Fir'aun's power base can not be separated from his love of excessive power. In view of Bertrand Russell, the love of power, in its various limited forms , almost universal[13]. History of oppression of the people there are in many facets of history. Inequality in the distribution of power has always contained within the human community[14].

The reason that amplifies the power of love against each obtained due to the ease with it. With the power, man can realize the desire more than what is obtained without it[15]. Powers are generally defined as the ability or authority to dominate others, force and control them until they comply, interfere with his freedom, and imposing measures in specific ways.

In fact, the power can be found in various forms, such as social power, the power of belief, and the power to do the bargaining, the power in the form of supervision, in the form of coercive power, political power, the power authority, military power, power, economy, education, and ideology. In everyday life

---

[13] Bertrand Russell, *Power: a New Social Analysis.* See translation *Kekuasaan, Sebuah Analisis Sosial Baru*, JakartaL Yayasan Obor Indonesia: 1988, first edition p. 9
[14] *Ibid*. p. 8
[15] *Ibid*. p. 13

forms appear in the influence of power, charisma, leadership or authority, because authority is part of every person. The tendency of people in power tends to maintain and even increase their power, and block any attempt to change the distribution of power, marking all of society. Therefore they are trying to change society must menpunyai power strategy of Al-Qur`an tells us about the political behavior of totalitarianism Fir'aun formulated in the form of the word 'ala al-ard fi. The word *'ala al-' uluw* (high) is the opposite of the word *al-sufl* (low). The word *'ala* can be applied to two choices: not admirable and commendable. While the word 'Aliya only for exemplary character. Abu Hayyan al-Andalusi interprets the word *'ala al-ard fi* as *tajabbar wa istakbara* (arbitrary and arrogant) in the land of Egypt. While Ibn Kathir in addition to interpreting the arbitrary and arrogant also exceeded the limit (*thagha*). Children of Israel, then, are the choice of age. But they ruled by a king who was an arbitrary and cruel that the Israelites treated very badly.

According to Al-Farmawi, greatly rarely did the scholars which study interpretation by way of collecting all the verses which discussed one issue. Although the place and time as well as the causes of the verses revealed different from each other.

It can be done with collecting and compiling the verses according to the chronology was conducted to determine the main

points of the problem. Thus, the charge stating that in the Qur'an there is repetition useless[16]. Maudhu'iy form of interpretation divided into two parts:

First, the discussion on one by one verse as a whole and intact with explanatory general and specific, explaining the correlation between the various issues conceived, so the "Sura" appears in the form of a complete and accurate. Second, raise a number of verses from various surah which discuss one particular issue, the verses are composed and put under one theme of discussion. Furthermore, interpreted *maudhu'iy*[17].

Now, in this study, researchers took the form of maudhu'iy which the second interpretation, which collect several verses from various surah which discuss one issue. As explained above, this study examines the story of of Fir'aun contained in the Qur'an.

Today, the attitude of became a topic that is not exhausted to talk. Leaders who can not keep their promises, moral decadence in all aspects of life is a phenomenon that did not escape our attention. In this case, researcher made reference to that have explained that attitudes means action, behaviour, deed,

---

[16] Abd. Al-Hayy Al-Farmawi, *Metode Tafsir Maudu'iy*, Jakarta: RajaGrafindo, 1996, p. 11

[17] *Ibid*, page. 35-36

measure, manner, view, premise, commitment, principle, decision[18].

In fact, the Qur'an has given the stories that hold a lot of meaning and the lessons. Fir'aun, as a figure of the leader in Ancient Egyptian times, so many mentioned in many surah. However, researchers have not found a study about attitudes of Fir'aun specifically.

For this reason, founded a thread that should be further investigated with regard to The Concept of Fir'aun's Attitude in the Qur'an"

B. Research Question:

1. How Fir'aun maintain the power based on his attitude?

C. The purpose of the study:

1. To describe the ways of Fir'aun to maintain the power based on his attitude.

D. Theoretical Framework

---

[18] Tim Redaksi, *Tesaurus Bahasa Indonesia Pusat* Bahasa, Departemen Pendidikan Nasional, 2008, page 458

In *Kamus Umum Bahasa Indonesia*, the word "kekuasaan" is a derivation from form of "kuasa". Word "power" means the ability or capacity, the strength, the authority, capable, influence. While power is defined as the power to govern; ability, the ability[19].

According to Mu'in Abdul Salim, besides referring to a noun, the word "kuasa" also refers to the adjective. Fundamental meaning from "power" can be summed up in three meanings: the authority, ability, and influence[20]. While in Arabic, the word "authority" has the equivalent word in Arabic, among others, *thaqa* (طاق), *qawi* (قوي), *waraka* (ورك). While "power", has the equivalent word *sulthah*, *al-emirate*, *al-qudrah*, *al-hukm al-siyasah*, *qudrah*, and *quwwah*[21].

Robert A. Dahl stated that the power terms include broad categories of human relations, eg the relation contains the influence, authority, persuasion, encouragement, violence, pressure, and physical strength[22].

Related about the powers, there are interesting statement from Bertrand Russell:

---

[19] Poerwodarminta, W.J.S., *Kamus Umum Bahasa Indonesia*, Jakarta: Balai Pustaka, 2006, p. 623

[20] Abdul Mu'in Salim, *Fiqh Siyasah: Konsepsi Kekuasaan Politik dalam AL-Qur'an*, Jakarta: Grafindo, 1994, p. 52

[21] Kamus Bahasa Arab v2.0, designed by ibnusurur@ yahoo.co.id

[22] Abdul Mu'in Salim, *Fiqh Siyasah…, op.cit.*, p. 55

"Power which not based on tradition or approval, I call power without consent. Its characteristics greatly different from the traditional power characteristics. And if the traditional power remains in place, the nature of the regime nearly entirely depends on whether it was safe or not[23]"

"The differences between the traditional power, the revolutionary power, and power without the consent can be seen from the side of psychology. I do not call it a traditional power just because it has an ancient forms: it also had the honor caused by customs. When the honor was fading, the traditional power gradually turned into power without the consent ...

I call a power as a revolutionary power if it capable rely on a large group, united by a belief, program, or a new feeling ...

I call power as "power without consent", when it just a result from encouragement and the desire for power individuals or certain groups and can only subjugate their followers through fear, not with the active cooperation ..."

---

[23] Bertrand Russel, *Kekuasaan, Sebuah Analisa Sosial Baru*, Jakarta: Obor, 1988, p. 26, translatted by Sonny Keraf from *Power: A New Social Analysis*.

"Power without the consent usually military, and may be either internal tyranny [24]."

Love of power, in the widest possible meaning, was the desire to have the ability in order to create the desired effect on the external world, whether it was human or any other form[25]. This desire is an basic part from human life. Every desire, if it can not be satisfied immediately, will cause a dream to have the ability to satisfy them. Because it can lead to a form of love for power.

However, there is a big difference between; desired power as way and power as a desired destination. People who want power as a way, first possessed other desires, then he dreamed to have the ability to be able to achieve it. People who want power as a destination will select targets based on the possibility to achieve it[26].

E. Review of Literature

Before finally deciding to choose and take this research, the researcher has examined some related researches that have similar topics, but different focus:

---

[24] Bertrand Russel, *ibid*, p.. 26
[25] *Ibid*, p.. 202
[26] *Ibid*, p.. 203

The First, the thesis entitle " شخصية فرعون في القران " by Qasyim Taufiq Qasyim Khudur. In his opus, explained about Fir'aun generally. He started the research with an introduction narrating the story of the Fir'aun in general mentioning the time, the place and the historical background of the story. In addition to the Fir'aun 's psychology and His claim to be agod. He talks about the main characteristics of the Fir'aun's personality as depicted explicitly or implicitly in the Holy Qur'an. I tried my best to analyze the texts and to relate it with the realities of our present time to understand the psychological disease now and in the past.

This paper tries to understanding the causes behind the unique personality of The Fir'aun and to prescribe preventive measures from the dangerous defects In this personality. Thus, I tried to explore the ways the Fir'aun used to strengthen his regime such as murdering and torturing opponents, Lying on people to hide the truth, and his surpreme control of both the army and the distribution of money.

He also talks about the effects of the Fir'aun's personality on the people in his Kingdome In which they become submissive, materialistic and the gap between the classes in the society is so wide. Therefore, Allah punshed them because no good human values existed in that society.

The second, undergraduate entitle "Fir'aun Dalam Perspektif Al-Qur'an (*Studi Tematis dan Pendekatan Historis*)". The researcher analyses Fir'aun with historical-phenomenological. According to him, talking about Fir'aun is more usefully when we are known about historicity. Without this way, we are difficult to have comprehension understanding.

The next is undergraduate entitle "The Concept of God's Sovereignty According to Sayyid Qutb in Tafsir Fi Zhilal Al-Qur'an" by Fardan Mahmudatul Imamah. There, the researcher explain the concept of *hakimiyah* as a central discourse by Sayyid Qutb. Only through the concept of *hakimiyah* is humankind able to achieve a just society. Qutb is not an advocate of the majesty of human reason. In his perspective, the working of discursive logic or inductive analysis are not necessary for, and are actually inimical to, the thrumph of mankind in Allah's universe.

Except that, we are find out some theses that any correlation with my concern. Is that undergraduate entitle "Leadership Concept In The Qur'An (A Semantic Analysis)" by Umi Farihah Arif. This is talking about leadership. As we know, in his daily life Fir'aun claim to be a King, moreover to be a God. I think this thesis important because add to my data to fulfill knowledge about leadership. In this thesis, the writer interested in studying about the leadership concept because it topic is not far from

human life. Every country, community, group, and family always needs someone to be a leader to arrange everything around them. When there is no a leader, a community will be clutter. This showed that a leader is very important in human life.

Fir'aun's story is also a concern in the book "Jejak-jejak Bangsa Terdahulu" by Harun Yahya. Although using the Fir'aun discuss a review of the Qur'an, but Harun did not specifically discuss the study of leadership Fir'aun's regime that led to authoritarian measures. Harun only collect trace the Fir'aun as the ruler of Egypt at that time.

F.Research Methods

1. Kind of Data

    As the title implies, this research is qualitative[27] which is purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic.

2. Sources of Data

---

[27] This research is descriptive, it means the collected data are from word by word and pictures instead of numeral. It stresses on the meaning of the topic concerned on human's life. The application of this method can be done by formulating the problem, collecting data, analyzing data and formulating the conclusion. See Sudarwan Danim, *Menjadi Peneliti Kualitatif,* (Bandung: Pustaka Setia, 2002), 51

The sources of data that have relationship with Qur'an so there are 2 Kinds of data:

a. Primary data

It is data that directly collected by the researcher from the primary source. That is Quran related to the verses which implicitly explain about their decisions. Besides that, the other sources regarded as primary sources are books of *tafsir* which are representative to support this research. Those books of *tafsir* are as follow: *Jami' Al Bayan Fi Ta'wil Al Qur'an* by Ibn Jarir at Thabary (310 H), *Tafsir Al Mishbah* by Muhammad Quraisy Syihab, and *At Tafsir Al Kabir Wa Mafatih Al Ghaib* by Fakhruddin ar Razy (606 H).

b. Secondary data

It refers to the data that supports the explanation of primary source. The secondary data of this research is taken from many literatures of books, journals, papers and websites which distinctly discuss about Fir'aun.

As the secondary data, the researcher uses *Al Mu'jam Al Mufahras li Alfadh al Qur'an al Karim* to find the verses of Qur'an. CD *Maktabah Syamilah* is also used to facilitate finding the verses and the prophetic traditions

easily. To make easier in writing the verses of Qur'an and its English translation is utilizing *Qur'an in Word* by Muhsin Khan.

3. Collecting Data

Since this research is bibliographical research, the collecting data is supported by books, websites, journals, and papers that have relationship to the topic. In this research, the researcher explores several previous findings and research done by the experts who have discussed the same topic.

Those previous research have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.

The data which have been collected by the researcher is utilized and synchronized with the topic based on inductive method.

4. Analyzing Data

To analyze the data the researcher uses the method of content analysis. The applied methodology is thematic study *(tafsir mawdhu'iy)*. It means collecting verses in Qur'an which have same contents by means those verses talk about one problem and arranging them based on *asbabun nuzul*, and then the researcher gives some elaboration. Finally, he concludes what have been elucidated.

The steps to do *tafsir mawdhu'iy* can be reached by following these rules:

1. Choosing and determining the problem in Qur'an that will be researched thematically.

2. Tracing and collecting the verses related to the determined problem; *makiyya* and *madaniyya* verses.

3. Arranging those verses systematically in accordance with chronology by knowing and understanding toward background and *asbabun nuzul.*

4. Knowing correlation (*munasaba*) of verses in each surah.

5. Outlining the theme in correct, systematic and whole frame.

6. Accomplishing the research by some hadits, if it is necessary. By this, the research will be more intact and clear.

Learning those verses thematically and completely by collecting the verses which have similar meaning and compromising between ‘*am* and *khosh, muthlaq* and *muqayyad.* Synchronizing the verses that seem contradictory, explaining *nasikh* and *mansukh* verses, so that all of verses can stand in one estuary, without any differences and contradiction, afterwards there will be no forcing to some verses in false meaning.[28]

Technically, the researcher uses some steps in which to make those steps of *tafsir mawdhu'iy* easy to be understood:

1. Determining and collecting the verses of al Qur'an related to the topic. It means the researcher chooses and determines the discussed verses based on similar theme Fir'aun.

---

[28]Abdul Hayy al Farmawi, *Metode Tafsir Mawdhu'iy Suatu Pengantar*, (PT Raja Grafindo Persada: Jakarta, 1996), 46. See also Mahmud Syaltut, *Min Huda al Qur'an,* 224, 323; al Kumy, *at Tafsir al Mawdhu'iy,* 7; Dr. Hijazi, *al Wahdah al Mawdhu'iyyah,* P. 24

2. Arranging those verses chronologically based on the background of verse (*asbab an nuzul*). This step is aimed to classify the verses describes Fir'aun.

3. Accomplishing and explaining with the certain prophetic tradition. The role of prophetic tradition is completing and strengthening the data.

4. Investigating the thought of the classical and contemporary Islamic scholars on *tafsir*. This step is needed to enlarge the understanding and insight of contextual interpretation related the topic of Fir'aun.

Even though approach of *tafsir mawdhu'i* is a main method, yet another approach has also role in analyzing the problem of this research. All of assisting approach that is able to clarify the problem, will be utilized by the researcher provided that they are relevant with the topic.

G. The System of Writing

The result of this study is systematized descriptively, and consist of five chapter:

The Chapter I, this chapter is a group of foreword of the research, consists of background, formulation of problem,

significance of study, study of books literature, method and writing systematic. Those are described in order to constract basic problem in this research.

After explaining above, the researcher explore about who Fir'aun was. It is important to show in this chapter and also to make specifically about Fir'aun. Word Fir'aun founded in not less than in 76 times. Its namely chapter II.

After that, the researcher focusing on verses related to attitude of Fir'aun. Researcher collect word Fir'aun in some surah. Because it is the main point that will be different with others researchers before. The researcher choose some sentences have relation meaning at this discussion. Researcher named this chapter as the third. Researcher put some interpretations to encourage data.In this chapter, researcher clasified some attitudes discribed in previous chapter into two kinds of ways; ideologycal and actions. In ideologycal way, Fir'aun spread his influence through issues about gods, myths, and others. In actions way, Fir'aun use kill boys, embarrass women, and provoke society.

And the last chapter is conslusion of the research. First, Qur'an described Fir'aun's political power through some verses. Second, in maintaining political hegemony, Fir'aun use two kinds of ways, ie through spread idelogy and some actions.