

## CHAPTER IV

### ANALYTICAL STUDIES TOWARD FIR'AUN'S EFFORTS IN MAINTAINING POWER

#### A. Clasification Fir'aun's Attitude in Maintaining Power

To find out how are attitudes of Fir'aun toward forecast raised by the royal magicians, researcher used a method of interpretation called *maudu'i*. Figure of Fir'aun is a king who is very well known in the Qur'an. Repetition is done by Quran to the story of Fir'aun far beyond other stories or other discussions. Therefore, it must be curtain specific purpose to provide a big portion of Fir'aun discussion in the Qur'an.

As we know that after Fir'aun dreamed there would be an offspring of the Children from Israel, Fir'aun was afraid of the disaster that would befall his power. In this study, researcher focused on the attitudes shown by Fir'an when he heard the threat that will undermine the kingdom.

After collecting and observing the verses related to Fir'aun, researcher concluded all his attitudes into two categories.

### 1. Ideological Approach

In this case, researcher found some Fir'aun attitudes are reflected in various words. These were represented his paradigm as an ideological approach. Sometimes he wanted to give the public an understanding related to doctrine brought by Musa to Egypt who assessed betray the heritage of ancestor, in the form of the worship of the god. There are also insulting to Musa on prophetic claims Below is a table which researcher compiled based on the lexical words, which are, showing how the attitude of Fir'aun. See Table 1:01 and 1:02

As a king, Fir'aun would not want his stability interrupted by anyone, including by Musa. Apparently, Fir'aun did not want to take a step too far. Thus, began the persuasive measures by way of dialogue. Fir'aun also used his ability to seek a different view of what is delivered by Musa.

Persuasive dialogue can be seen in several passages, for example.

First, as an example is in the Qur'an. al-Isra ' / 17: 101. There, Fir'aun tried to establish the assumption that Musa was not

the right person to get a revelation from God because the words of Musa could not be understood. Recognition of Musa as a prophet sent by God is emerging on its own because at that time ancient Egypt is very thick with teachings about the gods. The Egyptian society was relying on life to the gods. In a society that is always fully dominated by interpretation, Fir'aun's statement may be required to reduce further conflict. It was as said by Ali Fahmi Khosim that Fir'aun became the main reference for all planning of regulation<sup>1</sup>.

Second, Taha/20: 49, 51. Ancient Egypt is known as the place where the myths about the gods are very sacred. The questions who is your god not only provide questions to Musa, but also raising awareness of what the Egyptian people as long as they believe about faith as well as God. Teachings brought by Musa attenuated by arguing that such statements. *Rabb* رَبّ which has many meanings, both lexically and etymologically, it's easy to be politicized. It is because the word is very sacred. It refers to the myths spread that the Egyptians were submissive and obedient to power small kings there, especially when dealing with Fir'aun.

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<sup>1</sup>Ali Fahmi Khosim *Bahsan 'an Furu' al-Arabi*, Cairo: Markas al-Hadharah al-Arabiyah. Without year.

In linguistic analysis, rabb (رب) consists of two letters: *Ra* 'and *Ba*' which had *tasydid*<sup>2</sup>. Ibn Manzhur interpreted the word as the owner, the most almighty. The word *Rabb* is used only when connected with another word (إضافة). The word Rabb that using *alif* and *lam*, at the time of ignorance refers to a king (al-malik)<sup>3</sup>. In contrast, al-Raghib al-Ashfahāniy preceding explanation of the word *Rabb* from *tarbiyyah*, which means to grow something step by step to achieve perfect. Further, Warson Munawir give meaning to this word in accordance with couples who met in a sentence, which among other things means lead, possess, collect, improve, increase, or stay silent, scent, nourish, nurture, educate. Initially, Warson elaborated the words *Rabban - Rabba* (ربا-رب).

While the gods have derivations include: (الهة, يألله, اله) which means surrender or entrust themselves to be saved and guaranteed. While the word الاله means المعبود means protector, guarantor, and etc.<sup>4</sup>. specifically had derivation with al-ilahu (Allah)<sup>5</sup>, it means a substance that is worshiped<sup>6</sup>. Warson Al-Munawwir add to the word which has the act of derivation

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<sup>2</sup> Abu A'la Almaududi, *Bagaimana Memahami Al-Qur'an? Keempat Istilah dalam Al-Qur'an*, Surabaya: Al-Ikhlās, 1981, p. 4

<sup>3</sup> Ibn Manzhur, *Lisan al-Arab*, Cairo: Dar al-Maarif, 1119, p. 1546

<sup>4</sup> Abu A'la Almaududi, *op.cit*, p. 2

<sup>5</sup> Ibn Manzhur, *op.cit*, p. 114

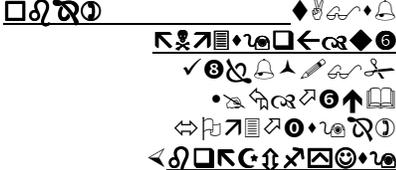
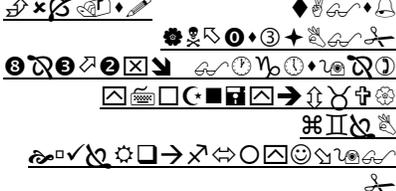
<sup>6</sup> Al-Rāghib al-Ashfahāniy, *Mu'jam Mufradāt Alfādz al-Qur'ān*, (Damaskus: Maktabah Musthofa, t.th.) juz I, hlm. 26.

*uluhah, ilahah, Uluhiyyah*, which means worship<sup>7</sup>. That's why, in Islam the God referred to as Allah (الله).

The mention of Fir'aun by using two words is not without reason. The two words had a strong background history. As a nation filled with the myths of the gods, it is a weapon used by Fir'aun to spread the idea that Musa had been denying religious ideas are already entrenched in Egypt. Hegemony is already entrenched in the minds of the public that run for along, namely about the gods made by the Fir'aun as a basis for rejecting the idea of divinity brought by Musa, namely monotheism.

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<sup>7</sup> Warson Al-Munawwir, *op.cit*, hal 36

Surah	Verse	Explanation
QS. al-A'raf/7: 123	<p>  </p>	Question
al-Isra'/17: 101	<p>  </p>	Rebuttal
Taha/20: 49, 51	<p>  </p>	Question
al-Mu'minun/23: 47-48	<p>  </p>	The rebuttal and doubts
asy-Syu'ara/26: 23	<p>  </p>	Question
asy-Syu'ara/26: 27	<p>  </p>	Question, attitude, insulting
asy-Syu'ara/26: 29	<p>  </p>	Threat

**Table 1.01**

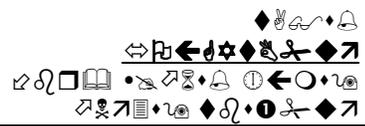
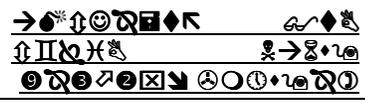
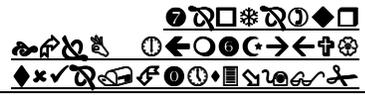
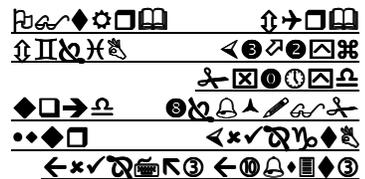
Surah	Verse	Explanation
asy-Syu'ara/26: 49		Question
al-Qasas/28: 38		Existence Affirmation of the Fir'aun as a "god"
al-Qasas/28: 38		The rebuttal
az-Zukhruf/43: 52		Comparison

Table 1.02

## 2. Actions Approach

In addition to affecting the Egyptian society through words, Fir'aun also attempted to maintain power in various ways<sup>8</sup>. One of them is through real actions on the ground. There are a variety of ways or actions to stem the arrival of a baby boy who predicted would destroy his kingdom<sup>9</sup>.

Threats that led to the physical conquest is not necessarily carried out at that time. However, through the various stages. Word  $\text{أَفْرَأْءُكَ$  in QS. al-A'raf/7: 127,  $\text{أَفْرَأْءُكَ$  in surah /26: 49 is the early stage the actions was conducted

then,

$\text{أَفْرَأْءُكَ}$  in surah Ibrahim/14: 6,  $\text{أَفْرَأْءُكَ}$  in surah al-Qasas/28: 4,  $\text{أَفْرَأْءُكَ}$  in surah Qasas/28: 4; an

<sup>8</sup> See description in Chapter II.

<sup>9</sup> About this could refer to Chapter II, the hadith which describes anxiety Fir'aun started from a dream.

Surah	Verse	Explanation
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act that shows the attitude of Fir'aun. He used the ways that exploit the body to make Musa and his followers fear. In addition to giving a lesson to them, this is done as well to make the Egyptian people do not turn to Musa. This is a political way done by Fir'aun his power to survive.

From the examples of those three words, the researcher found that physical threats are not only drawn to Musa and his followers, but also to the wizard who admitted the greatness of Musa.

For further explanation see table 1.02



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**Table. 1.03**

## B. Attitude in Islamic Perspective

The goodness of a person's character reflects the level of faith, and vice versa. Good or bad character can be seen in everyday life. Believers are expected to have good morals. In Chapter III, researchers classified responses were Fir'aun's to God and creatures. In his book, *Wawasan Al-Quran*, M. Quraish Shihab describe Islamic attitude including:

### a. Attitude toward God

The starting point character towards God is the confession and the realization that there is no God but Allah. He has admirable qualities. Humans and angels will not be able to reach His essence.

In this case the angel gives confession, such as the following quotations:

سبحانك ربنا لأنحصى ثناء عليك أنت كما اثنيت على نفسك

Precious you, O God-we are not able to praise you; Compliments to you is you praise yourself.

That is why the Qur'an taught to mankind to praise Him, say Alhamdulillah (الحمد لله) such as in the following letter:

وقل الحمد لله سيرىكم آياته فتعرفونها وما ربك بغافل عما

تعملون<sup>10</sup>

And lets say, "Praise be to Allah, He will show you the signs of His greatness, then you will know Him. And your god is nothing else than what you do. "

In fact, many verses in the Qur'an that Allah commanded people to make a "deputy". For example, his word in QS. Al-Muzammil: 9:

رب المشرق والمغرب لا اله الا هو فاتخذه وكيلا<sup>11</sup>

(He is) Lord east and sunset, there is no god but He, so make that as deputy of God (protector).

The word "wakil" can be translated as "protector". The word is in fact drawn from the word "wakala-yakilu" meaning represents. If someone represents to others, he has embraced as his own representative in dealing with a problem that the vice implement what was intended by the person who submitted the representative.

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<sup>10</sup> النمل: 93

<sup>11</sup> المزمل: 9

Making God as deputy in accordance with the meaning of the above-mentioned means given all matter unto him. He who wills and acts according to the will of people who gave it to Him .

The claim to be God, as was done by the Fir'aun, is a reflection of resistance to confession the oneness of God. Since in nature spirits, people have made primordial promises, as stated in the Qur'an. al-A'raf: 172:

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآهَتِكَ

قَالَ سَنُقَاتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ ﴿١٧٢﴾

And (remember) when Your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not Your Lord?" they said: "Yes! we testify," lest You should Say on the Day of Resurrection: "Verily, we have been unaware of this."

According to Aibdi Rahmat, quoting Rida, God created human beings with the nature of Islam and make their lives of faith, gave their perception is Daruri. As well as every action there is the culprit, that nature was created by an agent, the one-satuna deserves to be worshiped. Every human being by nature to recognize God as their god. it was revealed the Qur'an in Sura al-

Ra'd / 13: 15; Fussilat/41: 11<sup>12</sup>. Al-Thabataba'I explains that God took people evidence against themselves in order to carry and accountable for commands that must be implemented. Their testimony in the form of recognition of God rububiyah aspects. Humans which very arrogant person can not deny that he has no existence himself, and did not manage their own affairs. Supposing he had himself certainly he be able to keep from undesirable's things such as death and any disease.

However, these principles did not adhered to by Fir'aun. In fact, he even claimed to be God as contained in the Qur'an. al-Nazi'at: 24:

13 فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

Saying: "I am Your Lord, Most high"

Fir'aun did his repentance at the end of life raises its own contradictions. In the concept of faith, what Fir'aun did is a paradox. Toshihiko Izutsu explains that someone's faith should not be playing. Faith is not can be run half-heartedly. Theories about charity, faith, and Islam is an interesting theory to review what was done by the Fir'aun regarding the confession himself as

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<sup>12</sup> Dr. Aibdi Rahmat, M.Ag., *Kesesatan dalam Persepektif Al-Qur'an*, Yogyakarta: Pustaka Pelajar, 2007, p. 90-91

<sup>13</sup> النزعات: 24

God and repentance before death. In this case, Toshihiko found Hannafiyah quoting Abu al-Muntaha al-Maghnisawi, that:

Faith includes the 'confession' iqrar (with tongue) and 'justification' tasdiq (acceptance in our hearts to what is reported by giving the news) ... the believers have a common faith and tawhid (ie totally rejected everything associating partners with God). They are just different levels with respect to 'act' a'mal (ie act submissive, physically and spiritually). This clearly shows that 'doing good' is not a part of faith, because it can be increased and decreased. Some people, for example, praying five times a day, while others only a few times of praying commanded. Despite the praying of the second sample is also legitimated, not disabled ... Faith is not like that, for someone who only believe in some parts of what to believe is not a legitimate faith, but flawed. Such faith can be compared with the fasting a fast begin but on the same day immediately canceled<sup>14</sup>.

Regarding the faith, Toshihiko also quoted other explanations:

In Arabic the meaning of the word faith is tasdiq. But God has used the word in such a way that the meaning is all the deeds obedient and disobedient acts. With meaning, whether positive or negative, people seek the face of God (ie, the meaning of faith and obedience

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<sup>14</sup> Toshihiko Izutsu, op cit., p. 76

committing acts of disobedience, with the clear intent to serve the Lord)<sup>15</sup>.

In explanation of the Prophet, faith includes seventy branches, the highest is the recognition of the oneness of God, and the least, to get rid of anything which could harm other people from the street<sup>16</sup>.

What was described by Toshihiko clearly conflict with faith practiced by Fir'aun in his life journey. Confession himself as God, no idea to the existence of god but in itself, constitute living proof that faith is not the important things in life. God's commands to humankind to worship Him not obeyed carefully. Fir'aun did associating partners with God and even made himself a god to the people.

Dr. Abd. Haris, while quoting Hamka says monotheism is the stating the belief. All that happens in the universe has been governed by a regulator, in a single rule. By having a strong belief in God Almighty, then someone will have self-esteem, such as Hamka said<sup>17</sup>:

"This is the subject of monotheism and the belief. Raises self-confidence a power of its adherents. Because there is only one thing that recognized power over all things. In other words,

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<sup>15</sup> *Ibid.* p. 79

<sup>16</sup> *Ibid.* p. 82-83

<sup>17</sup> Dr. Abd. Haris, *Etika Hamka, Kostruksi Etik Berbasis Rasional Religius* Yogyakarta: LKiS 2010, p. 91-98

no power other than Him. How high was the place of humanity, essentially the same as the others. No one else strong not weak when stand before the power of God. "

That power also causes a Muslim to have an egalitarian view, brothers with others, resist the oppression, refuse slavery and other, as said Hamka as follows:

"Someone who has a monotheism belief being overbearing if someone besides Allah which trying to seize his soul freedom. However, all humans are viewed as brothers, there is no repression, no nation for seignorial, no slavery king, no dictator action. There is no arrogance because of descent, because of possessions, because of power of greatness or force of arms. If anyone trying to seize independence, a true believer say La ilaha illallah. With all sense of the word; recognize which one, reject the other. "

Belief in God Almighty also make Muslims only submit to the values of truth and justice, good values another. If the belief monotheism has been deeply entrenched in ourselves, in mental Muslims, then someone will be able be extraordinary. Humans who have a strong belief in monotheism will have a very closely with the sky and will become people who won his soul over his body. Humans like this, according to Hamka, named "Wali Allah".

Besides being way of life Muslims, monotheism is also the basis of life. Therefore, Indonesia who choose the state and the first principle of Pancasila contains "belief in one God" is a appropriate decision. Because, precepts which contain humanity ideals, social justice, sovereignty, is result of believing in God.

In connection with the invitation Musa's towards Fir'aun to return the the goodness, Zulkarnaini Abdullah said the Qur'an does not reject the possibility of Fir'aun to accept the call of Musa. But in reality, he was being arrogant, gentle invitation reply with hatred, against the argument by force, disbelieving, and humiliation<sup>18</sup>.

The confrontation between Musa and Fir'aun reached a climax in a physical fight or fighting prowess. Fir'aun assume Musa as a magicians were, so he collects all the witches in the country to fight against Musa. However, Musa won the battle and the Fir'aun magicians were lost and give up and faith in Lord of Musa. This is an incredible disappointment for Fir'aun and made more furious. Indeed, so a tyrant ruler, is very difficult to see any flaws or admit mistakes has been done. He considered himself very correct and clean<sup>19</sup>.

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<sup>18</sup> Dr. Zurkarnaini Abdullah, *Yahudi dalam Al-Qur'an, Teks, Konteks, dan Diskursus Pluralisme*, Yogyakarta: eLSAQ Press 2007, p. 168

<sup>19</sup> Ibid. p. 169

b. Attitude towards humanity

Lots of information presented Qur'an relating to treatment of fellow human beings. Instructions about this not only in the form of a ban on negative things like killing, hurt bodies, or taking property without right, but also up to hurt someone by telling ignominy.

Relating to murder, Qur'an forbids towards people not to do it. It is found in Surah al-Isra 'verse 33:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ  
سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

And do not kill anyone which Allâh has forbidden, except for a just cause. and whoever is killed (intentionally with hostility and oppression and not by mistake), we have given his heir the authority [(to demand Qisâs, Law of Equality In punishment or to forgive, or to take Diya (blood money)]. but let Him not exceed limits In the matter of taking life (i.e He should not kill except the killer only). Verily, He is helped (by the Islâmic law).

Murders committed by Fir'aun against small children is evidence that he violated prohibition God's. His efforts to retain power done by repressive, ie by killing, humiliating women, constitute violation people's rights. As you know, all sorts Fir'aun

's actions caused by a dream, explaining that his kingdom would be destroyed. And cause was the Children of Israel.

In his book, *Concept of Belief in Islamic Theology*, Toshihiko Izutsu discusses about faith related to istithna 'or exceptions. Istithna The word literally means "to make an exception for something". As a technical term in Islamic theology, the word is used in a narrow sense. This means that returns a clear statement of faith, for example in a confession sounds, "I'm a believer", "if God wills" (in sha'a Allah)<sup>20</sup>.

That kind of phrases, by Toshihiko rated as playful phrases. Recognition like it more often seen as a less important issue. So, everyone is entitled and they pleased pronounce without any much appreciation of the implementation<sup>21</sup>. In connection with the problems in this study, researchers found a variety of negative responses has been shown by Fir'aun to the messages brought by Musa from God. The rejection of that was covered in Chapter III. There explained that Fir'aun often emphasized the repressive responses in response to any problems.

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<sup>20</sup> Toshihiko Izutsu, *Konsep Kepercayaan dalam Teologi Islam, Analisa Semantik Iman dan Islam*, (Yogyakarta: Tiara Wacana, 1994), p. 219. Translated from *The Concept of Belief in Islamic Theology: A Semantic Analysis of Iman and Islam* Agus Fahrie Husein.

<sup>21</sup> Ibid. p. 219

In fact, it is clear that the ethical someone really can be seen from how people respond to all the problems. As a king who ruled an empire, Fir'aun properly was a good example for authoritarian. However, on the contrary, he actually did the repressive measures that violate the boundaries of propriety.

### C. A Perspective: Individual and Social Norms

Wittgeinstein, as stated by Komaruddin Hidayat in his book *Memahami Bahasa Agama* (Paramadina, 1996) states that language is the language of inner life that is expressed in behavior, traditions, and ways of thinking embodied in the "form of life"<sup>22</sup>. On that basis, it is clear that the attitudes shown by the Fir'aun to Musa and his followers represent the love of Fir'aun to rule. Authoritarian attitudes of Fir'aun is similar to the words of Robert A. Dahl stated that the rule covers a broad category of human relations, example the relation contains the influence, authority, persuasion, encouragement, violence, pressure, and physical strength<sup>23</sup>.

Threatening words, either denying on Prophethood of Musa, preaching on the subject of divinity, even as witches accused him is a form of the language of power. By giving a

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<sup>22</sup> Komaruddin Hidayat, *Memahami Bahasa Agama*, Jakarta,

<sup>23</sup> Abdul Mu'in Salim, *Fiqh Siyasa: Konsepsi Kekuasaan Politik dalam AL-Qur'an*, Jakarta: Grafindo, 1994, p. 55

statement about Musa who deny the heritage of ancestor's believe , making not the same god, the god who was worshiped by the people of Egypt, indicating that Fir'aun wanted to protect the dignity of her dignity as a king who claimed to be god. Although, in the end, Fir'aun's claim to be god has many meanings, but the attitudes shown by the Fir'aun did not reflect a good character man.