SULTHAN IN THE AL-QUR’AN

Andi Ramadhani, Linda Suanti, Hasnah
STAI-Pengembangngan Ilmu al-Qur’an Sumatera Barat
Email: andiramadhani@stai.ac.id

Linda Suanti
STAI-Pengembangngan Ilmu al-Qur’an Sumatera Barat

Hasnah
STAI-Pengembangngan Ilmu al-Qur’an Sumatera Barat

Abstract: Allah SWT is the absolute ruler of the universe and its contents, but Allah SWT also gives a small portion of His power to His servants in different forms according to the needs of His servants. This foundation is the basis for researchers to carry out a study entitled “Sulthan” in the Qur’an. The main problem is what is the meaning of “Sulthan” in the Qur’an? How are the forms of “Sulthan” in the Qur’an? What is the function of the “Sulthan” in the Qur’an? This study uses a library research method, and for further discussion, the researcher uses the ‘maudhu’iy’, which uses various relevant commentary books. The researcher also completes this research with the hadiths of the Prophet Muhammad SAW, which the researcher quotes from the original source. Based on the research that the researchers conducted, it can be concluded that in the Qur’an, there are two meanings of “Sulthan”, namely, power and evidence, which are spread over 39 verses, and 27 surahs. The Qur’an also describes anyone who accepts the “Sulthan”, including Prophets, ordinary people, and demons/devils. “Sulthan” also has several functions: to have the correct beliefs, avoid punishment, and conquer opponents. As for the forms of “Sulthan” in the Qur’an that researchers can conclude are “’isim” and “fi’il”, their function is to show the power of Allah and prove the weakness of the enemy of Allah SWT.

Keywords: sulthan, Al-Qur'an, verses


**Kata Kunci:** sulthan dan Al-Qur’an, ayat

**I. Introduction**

Al-Qur’an is the holy book of Muslims which is always relevant throughout the ages. Its relevance can be seen in the instructions it gives to Muslims in all aspects of their lives. The Qur'an refers to itself as “*hudan al-linnas*” (guidance for humans), whose contents guide humans, becoming a source of meaning and value for them\(^1\). The study of the Qur’an should be adapted to the needs of the modern world. That is, studying the Qur’an should pay attention to various current problems. In other words, the Qur’an appears as a solution for human life with its various problems in today’s modern era.

One of the exciting themes that can be uncovered is the word *sulthan* in the Qur’an; it is unique and closely related to humans in the context of power in general. In the history of the Islamic royal government, some countries also often use this word for the title of kings\(^2\). Furthermore, the word “*sultha*” has spread 39 times in 27 surah, 29 “*makkiiyah*” verses and 10 “*madaniyyah*” verses. According to Mahmud Yunus, the word “*sulthan*” comes from the word “*salatha-yaslathu*”, which means loud, fluent\(^3\). In the book of “*Lisan al-Arab*”, “*sulthan*” means *الحجة والبرهان*\(^4\). Meanwhile, Ahmad Warson Munawwir defines *sulthan* as government, power, influence, and argument\(^5\).

The word *sultan* in society is usually used to call kings or rulers. Meanwhile, after the researchers examined the Qur’an, the word *Sultan* has more than one meaning. So the definition of the *sultan* that the researcher means is power and evidence. One example of the word *sultan* meaning power is found in QS al-Isra verse 65

ان عبادي ليس لك عليهم سلطن وكف بربكم وكيلا

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Meaning: “Sesungguhnya (terhadap) hamba-hamba-Ku, engkau (Iblis) tidaklah dapat berkuasa atas mereka. Dan cukuplah Tuhan-mu sebagai Penjaga”.6

Translation: Verily (against) My servants, you (devil) cannot have power over them. And your Lord is sufficient as a Guardian.

The verse above shows that the devil does not have the power of himself to make people fall. The temptation of the devil is like a disease germ. A person who undergoes immunization will not be attacked by the germ, while the one who is not immunized, then he or she is easily attacked. The immunization in this case means the obedience to Allah SWT and His Messenger, or the awareness of the sins that have been committed, accompanied by the determination not to repeat them7.

According to Sayyid Quthub's interpretation, when the human heart is linked with Allah SWT and does worship; as long as the human heart holds fast to the unbroken line of communication with Allah SWT when human beings awaken their spirituality with divine light so that it is always enlightened and illuminates the surrounding environment, it is impossible for the devil to control the heart that remains connected to Almighty Allah and the spiritual always illuminated by the light of faith8. It is such Allah SWT's notification about the support He gives to His servants who believe and the care that Allah SWT gives them and protects them from the cursed devil9. The words “sulthan” in this verse describes the power explaining that the devil does not have the power to tempt and bring down those who obey Allah SWT and His Messenger, but when people turn away from Allah SWT and His Messenger, then the devil easily dominates a person.

In addition to the meaning of “sulthan” as in the verse above, other meanings are also found in QS al-Saffat verse 156:

١٥٦ الاكم لكم سلطان مبين

Meaning: “Atau apakah kamu mempunyai bukti yang nyata”?10
Translation: Or do you have real evidence”?

The word sultan is taken from the word “al-salathah”, which is the ability to subjugate and force the other party to accept what is desired by the owner of the sultan or the sultan himself. It can be physical and in the form of a sentence. Whether by the facts or objective statements, has the power to force the other party to accept it, like it or not. If it is weak or even absent, and thus it cannot force the other party to submit to it. From here, “hujjah”, or a strong argument, is named “sulthan”. How many catchy slogans, isms, and trends, as well as false ideas, are supported by the efforts of consolidation and beautiful finishes? Still, they soon crumble and disappear because it is proven that they do not contain a “sulthan”11.

10Kementerian Agama, op. cit. p. 452
11M. Quraish Shihab, op. cit., vol. 12, p. 89
Based on the explanation of the verse above, the word “sulthan” in the Qur'an means power given as in QS Al-Isra verse 65, which explains about the power that Allah SWT did not give to Satan to overthrow His servants, but in the second verse found another meaning of the sentence “sulthan”, which is found in QS Al-Saffat verse 156, about the stupidity of the infidels who have no basis for the truth. Therefore, researchers are interested in further researching the “sulthan” sentence and its derivation comprehensively based on the scholars’ interpretation in a scientific study entitled “Sulthan Dalam al-Qur’an” (Sultah in the Qur'an).

II. Method
This research is library research, the data sources come from books, magazines, journals, or articles that are synergistic with the problem under study.

The researcher uses thematic interpretation method (maudhu'i), a contemporary interpretation method that is strong enough and focuses on examining a theme from the Qur'an. Interpretation of the used method has the following study steps:

1) Choosing or applying the problem to be studied in a maudhu'i or thematic manner.
2) Tracing and compiling verses related to problems determined by both “Makkiyah” and “Madaniyyah” verses.
3) Arranging these verses in sequence according to the time of their revelation, accompanied by knowledge about the background of the revelation of the verse, whether the verse has asbab al-nuzul.
4) Knowing each letter's correlation (munasabat) of these verses.
5) Completing the discussion and description with the hadith of the Prophet Muhammad SAW so that the discussion is more perfect and precise.
6) Outline by compiling the theme of the discussion in an appropriate, complete and systematic framework.
7) Studying these verses thematically and thoroughly by compiling verses that have the same meaning, as well as compromising between the meanings of “'am” and “hash”, “muthlaq” and “muqayyad”, then synchronizing verses that seem contradictory, explaining nasikh and mansukh, so that all of these verses meet in one estuary without any contradiction of some verses to incorrect meanings12.

Suthan in Verses of the al-Qur’an

1. Clarification of “Sulthan” verses based on “makkiyyah” and “madaniyyah”
Verses of “Makkiyyah” and “Madaniyyah” are very closely related with someone's ability to translate and interpret the al-Qur’an. Knowledge in this field helps in understanding the meaning and content of a verse because the verse that came down in Mecca (Makkiyyah) and the verse that came down in Madina (Madaniyyah) have their special characteristics. The following according to Masyhur, there are three popular theories in understanding the verses of Makkiyyah and Madaniyyah13.

12 Abd al-Hayy al-Farmawiy, op.cit. pp. 45-46
a. In terms of the place of revelation, verses of “Makkiyyah” are verses that were revealed in Mecca, and “Madaniyyah” is verses that were revealed in Madina.

b. Regarding the time, the verses of “Makkiyyah” were revealed before the Prophet and the verses of “Madaniyyah” were revealed after the Prophet SAW migrated, even though they were not revealed in Medina.

c. In terms of object or target, the verses of “Makkiyyah” talk about the citizen in Mekkah, and the verses of “Madaniyyah” talk about the people of Medina. 

Verses of Sulthan’s Based on Makkiyyah and Madaniyyah can be seen in the following table:

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<tr>
<th>No</th>
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<th>The Pronunciation of the verse</th>
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<td>4</td>
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<td>Description</td>
</tr>
<tr>
<td>5</td>
<td>Ibrahim (14): 10</td>
<td>وما كان لنا ان نأتيكم بسلطان الا بذن الله وعلى الله يتوكل المؤمنون</td>
<td>Makkiyyah</td>
<td>Proof</td>
</tr>
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<td>6</td>
<td>Ibrahim (14): 11</td>
<td>وما كان لنا ان نأتيكم بسلطان الا بذن الله وعلى الله يتوكل المؤمنون</td>
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<td>Makkiyyah</td>
<td>The power of the devil over the unbelievers</td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>No.</th>
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<th>Verse</th>
<th>Quraanic Verse</th>
<th>Arabic Translation</th>
<th>Makkiyah</th>
<th>English Translation</th>
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<tr>
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<td>God does not give power to the devil over his servants</td>
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<td>God does not give power to the devil over his servants</td>
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<td>Ghafir (40: 35)</td>
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<td>19</td>
<td>Ad-Dukhan (44: 19)</td>
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<td>Adz-Dzariyat (51: 38)</td>
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<td>Description</td>
<td>Makkiyah</td>
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<td>22</td>
<td>An-Najm</td>
<td>وكيف اخفاف ما اشركتم ولا تخافون اشركتم بالله ما لم ينزل به علكم سلطانا</td>
<td>Reason</td>
<td>Makkiyah</td>
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<td>23</td>
<td>Al-An’am (6: 81)</td>
<td>وكيف اخفاف ما اشركتم ولا تخافون اشركتم بالله ما لم ينزل به علكم سلطانا</td>
<td>Reason</td>
<td>Makkiyah</td>
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<td>24</td>
<td>Al-A’raf (7: 33)</td>
<td>وكيف ان تقولوا على الله مالا تعلمون</td>
<td>Reason</td>
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<td>25</td>
<td>Al-Qashash (28: 35)</td>
<td>قال نتشد عضدي باختير ونعجل لكم سلطنا فلا يصلوا اليكم ...</td>
<td>Power</td>
<td>Makkiyah</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
In history, it is stated that the Jews confronted Rasulullah SAW while questioning the “Dajal”, saying: “apakah mungkin di antara kita nanti mengagumi dajal dengan ajarannya dan mengagung-agungkan perbuatannya. Karena dalam hal ini kaum Yahudi sedang menunggu-munggu datangnya dajjal” (Translation: is it possible that some of us will later admire the dajal with his teachings and glorify his actions? Because, in this case, the Jews are waiting for the Antichrist to come).

Based on the “asbab al-nuzul” verse above, this verse narrates as information that the issues they raise only show their stupidity and arrogance and instruct the Prophet SAW to seek refuge in Allah from the slander of the Dajal.
2). *Asbab al-nuzul* Surah an-Nisa’ (4) verse 153

It was stated that the revelation of this verse (QS. An-Nisa’ (4): 153) relates to the complaints by two people who are in dispute (one rich and the other poor). Rasulullah SAW defended the poor because he thought that the poor would not tyrannize the rich. However, Allah did not justify the Prophet's actions and ordered uphold justice between the two parties.

3). *Asbab al-Nuzul* Surah al-Isra’ (17) verse 80

In one history, the polytheists said to the Prophet SAW: “nabi-nabi bertempat tinggal di Syam, mengapa engkau tinggal di Madinah?” (Translation: The prophets live in Sham, why do you live in Medina?). When the Prophet almost executed it, this verse came down (QS. Al-Isra’ (17): 80) which tells the intentions of the polytheists who wanted to expel him. In another history, it is explained that this verse (QS. Al-Isra’ (17): 80) was revealed when the Prophet migrated from Mecca to Madina.

4). *Asbab al-Nuzul* Surah an-Nisa’ (4) verse 90

In history, it is stated that Suraqah bin Malik Al-Mud-laji told a story when the Prophet SAW gaining a victory in the wars of Badr and Uhud, and the people around Madina converted to Islam, he heard the news that the prophet would send Khalid bin Al-Walid’s army to his people (Bani Mud-laj). He faced Rasulullah SAW, begging for peace. Concerning this event, the Prophet forbade the Muslims to fight those who had made peace.

**Meaning of “Sulthan” in the al-Qur’an**

In the Lisan al-Arabic book, the word “Sulthan” is rooted on *Sin, Lam* and *Tho* (سُلُّطَان) which mean القهر طويل اللسان وحده, الحجة والبرهان, ما بيضاءبه.

There two definition of “Sulthan” in the al_Qur’an:

1. *Sulthan* which means “hujjah” (proof)

Qur’an Surah Al-Mu'minun (23) verse 45 states that Allah confirmed Musa and his brother Harun as messengers carrying the signs of Allah's greatness. And they both also brought solid evidence in the form of unbeatable arguments. They brought all of this to Firaun and the leaders of his people; then, without thinking much, they were all reluctant to accept the invitation of the two Apostles because of their arrogance. The word “bi ayatina” means miracles and signs of the greatness of Allah SWT, and the word “sulthan” is an invincible truth argument.

In Surah As-Saffat (37) verse 156 explains the absence of arguments by the polytheists about the existence of daughters for Allah as they believe. That is, they did not witness the birth of the child, as understood from the word (شاهدون).

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15 Q. Shaleh dan A.A. Dahlan, *op. cit.* p. 176
16 Q. Shaleh dan A.A. Dahlan, *op. cit.* p. 325
17 Q. Shaleh dan A.A. Dahlan, *op. cit.* p. 155
“syahidun”, did not also have an academic argument as meant by the word “sulthan”, and did not originate from a holy book revealed by Allah SWT.18

2. “Sulthan” which means power
Surah Ar-Rahman (55), verse 33 in ‘Tafsir Fi Zhilalil Qur’an’ explains that the meaning of the verse is that no one has power except the owner of power19. Whereas in “Tafsir al-Misbah”, it explains the verse about the threat that Allah will concentrate on calculating their deeds (jinns and humans). Allah confirms that one cannot avoid accountability and its consequences. Allah challenged them by stating that: if you can penetrate outwards towards the corners of the heavens and the earth to avoid accountability or the punishment that befalls you, then go out. But sometimes you cannot penetrate it except with strength, while you have no power. So which of the favors of your Allah the Almighty do you both deny?20.

Furthermore, in Surah Al-Isra’ (17), verse 33 explains that killing a soul in the Islamic view is a grave sin after the sin of shirk towards Allah. Because only Allah gives all about life, thus, it is no right for anyone to deprive someone's life, except with Allah's permission and within limits determined by Him. Every soul is honorable and cannot be touched except for the right reasons. And the purpose of the correct reason is that what is permissible to kill this soul has an explicit provision from Allah, and there is no reproach for an opinion or the influence of human desires. As has been narrated in “Sahih Bukhari” and “Sahih Muslim”21.

While in “Tafsir al-Misbah” explains that QS Al-Isra’ (17) verse 33 confirms that do not kill a good soul, both the soul of another person and your own soul which Allah forbids but with truth, that is, except in right conditions that are justified by religion. And whoever is killed unjustly, then indeed we have given authority to his guardian, namely his heirs, to demand "qishash" or compensation to the family of the suspect through an authorized judge, but do not let his close or far family (from the victim heirs) demands to kill another into their own manners. Nor should he demand to kill someone who is not the murderer (killing two people while there is only one killer guilty). The one who was killed was the one who was won by the just rulings of the law ordained by Allah, compassion for him, and the negative view of society towards the killer in the world, and hereafter the murderer gets his rights perfectly22.

III. Recipient of the Sultan in the Qur’an
There are several verses that describe the name of the “Sulthan” given to the Prophets. Some of them are shown below:

a. Q. S. Al-Mu’minun (23) verse 45

Surah al-Mukminun verse 45 in Tafsir al-Misbah describes that God strengthened Moses and his brother Harun as messengers by bringing signs of God's greatness

18 M. Quraish Shihab, op.cit. pp. 94-95
20 M. Quraish Shihab, op.cit. p. 525
21 al-Imam Muslim bin al-Hajjaj, (2008), Shahih Muslim, Lebanon: Dar al-Kotob al-Ilmiyah, jilid 2, p. 72
22 M. Quraish Shihab, op.cit. p. 465
and miracles. And they both also brought strong evidence in the form of invincible arguments. Special mention of the names of Prophet Moses and Harun, because the two noble Prophets were sent to Pharaoh because he was a very disobedient and powerful person, and who had a legacy of history that lasted a long time until now.

The previous verse mentions the names of the Messengers that God sent after Prophet Noah As. But stressing about their same speech, which is the command to worship Allah and not to worship other than Him, this is the main principle and the red thread that connects all Prophets and Messengers.

b. Q.S Al-Qashash (28) verse 35

Surah al-Qashash explains that God answered the prayer of Prophet Moses, We will send you to carry out this task by also sending your brother Harun who will be in charge of helping clarify the argumentation according to your request and we give authority in the form of authority to Prophet Musa and Harun so that their opponents feel intimidated by him and cannot defeat or touch him easily. Therefore, go and carry out the task that We have given you by bringing miracles and proofs that come from us. Rest assured that in the end you two and your followers will win. Prophet Musa and Harun came to meet the pharaoh and the elders of his community with real evidence.

Ordinary People

The “Sultan” given to ordinary people can be found in several verses, some of them are displayed below:

a. QS an-Nisa’ (4) verse 90

This verse excludes some of them, that is, except the disbelievers who ran away from you until they reached a community, to ask for protection between you and they already had an agreement not to fight each other or fight those who seek protection from them, then do not kill them likewise, those who have come to you while their hearts feel reluctant to fight you in order to defend their beliefs or their people and at the same time they are also reluctant fighting his people in order to defend you or sympathize with you. Do not prison and do not kill them.

This verse shows a subtle war tactic for Muslims, which is to reduce the opponent. Islam has spread throughout the Arab land, only the stubborn people and the leaders are not yet Muslim, some of them secretly held Islam. They are not hostile to the Messenger, but if they are reckless in facing them, they may return to their people. If they offer peace, accept that peace, and give light conditions, and there is no way for you to fight them.

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24 *Misbah, op.cit.*, pp. 350-351
26 M. Quraish Shihab, *op.cit.* p. 563
27 *Ibid, p. 1350*
b. QS Al-Hasyr (59) verse 6

This verse allows taking of their property as a consequence of their disobedience all this time. Allah said: and in addition you are also not guilty of anything from “fai” that is the loot that was returned that is handed over by Allah to His Messenger from their property. According to this verse, it explains that the property of the Bani an-Nadhir fell into Muslims. Most of it was really under the power of God alone. The Muslims themselves did not spend much energy to seize it. With the threat of siege for some time, they surrendered with an agreement. For this reason, the booty obtained in was named “al-Fa’l” which was not distributed four-fifths to all the “Mujahideen” and one-fifth to the Messenger of God to be distributed to those who did not participate in the war but were given help life. The booty from Bani an-Nadhir, which God confiscated for His Messenger, was cash handed over to the power and wisdom of the Messenger of God himself.

According to a hadith narrated by Muslim from the history of Umar bin Khattab, the booty of the Bani an-Nadhir apart from the distribution to the “Muhajirin” and the three people of Ansar, he took the rest to buy weapons for war and bought some horses farmed for war equipment, and for himself he took it for household expenses for a year.

1. Satan/Devil

There are also some verses explain the name of “Sulthan” given to Satan/Devil, but some of them are illustrated below:

a. Q.S An-Nahl (22) verse 100

In Al-Misbah, this verse questions that why seek Allah’s protection from the temptation of Satan. This verse illustrates that no worry about the devil's temptation if you still surrender to God. If you do that with full sincerity, then God will protect you from Satan and his temptations. In fact Satan has no power over those who trust in God who protector and guide them, too. So no matter how much effort the cursed devil makes against people, it will not work. Satan is only able to appeal and whisper to those who get close to him and the polytheists.

b. Q.S Al-hijr (15) verse 42

In “Fi zilalil Qur’an”, this verse is interpreted that Satan is only able to mislead those who deviate and follow him. This is a broken parable, because in fact those who deviate are not part of God's servants. Satan can only pounce on deviant people like a wolf can pounce on a sheep that is separated from its flock. As for those who are devoted to God, it is not possible to be left abandoned by God, God's mercy is wider.

These two verses conclude that the devil will not be willing to tempt people who always follow the teachings of Allah SWT.

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28 Hamka, op.cit. p. 7253
29 Ibid, p. 7254
31 Almisbah, op.cit, pp. 353-354
32 Fi Silalil Quran, op.cit, p. 22
Function of “Sulthan” in al-Qur’an
Proofing “Tauhid Uluhiyah”

In QS al-Hajj (22) verse 71 explains, they worship besides Allah what the truth of worship is not proven by evidence, either from revelation or reason. On the Day of Resurrection, the wrongdoers will have no helpers to save them from Allah’s punishment and protect them from His torment. If He wills it.

The word “Sulthan” originally meant power that could compel others to submit. Power is meant to be in physical form, it can also be in the form of very strong arguments. While Muslim scholars defines it in the sense of the proposition based on Divine revelation. They state that the worship of the polytheists towards these idols, completely unknown in the religions conveyed by the apostles before this, while His words (“wa ma laysa lahum bihi ’ilmun”) (what they themselves have to do with it do not have knowledge”, it is meant in the sense of a proposition based on valid reasoning. On the other hand, because the absence of evidence does not automatically make what they did wrong, the sentence "no knowledge" needs to be added to make it clear that what they really did had no basis whatsoever.

The prioritization of the mention of the propositions (based on revelation) over the arguments based on reason shows that they are higher dignity than the arguments based on reason. This, because revelation is absolute truth, while reason is relative truth.

Avoiding Punishment

In QS al-Naml (27) verse 21, in Al-Misbah, it is interpretated that the Prophet of Sulaiman As said:

“sungguh, aku bersumpah karena ketidakhadiran Hud-hud itu aku benar-benar akan menyiksaanya dengan siksa yang pedih walau kemudian akan aku biarakan ia bebas terbang, atau aku benar-benar akan menghabisi hidupnya dengan menyembelihnya sebagai pengajaran kepada yang lain. Salah satu dari dua hal itu akan aku lakukan terhadapnya kecuali jika benar-benar dia datang kepadaaku dengan bukti yang terang yakni alasan yang jelas dan dapat diterima”.

Translation: Indeed, I swore because of the absence of those Hud-hud, I would torture him with a painful punishment even though later I would free him to fly, or I would end his life by slaughtering him as a lesson to others. One of those two things I would do to him unless he really came to me with clear evidence that was a clear and acceptable reason.

33Ahmad Mushthafa Al-Maraghiy, op.cit. jilid 17, p. 242
34The truth of the worship of unbelievers cannot be proven either by proof or by revelation and reason.
35M. Quraish Shihab, op.cit. p. 214
In the interpretation of the “al-Maraghi”, it is explained that he (the prophet of Sulaiman As) would punish him by locking him in a cage with his opponent. “dikatakan, penjara yang paling sempit ialah bercampur dengan lawan” (He said the narrowest prison was mixing with the enemy). Furthermore, he said:

“atau aku akan mengusirnya dari berkhidmat kepadaku, atau dengan mewajibkannya mengabdi kepada teman-temannya, atau aku akan menyembelihnya agar menjadi pelajaran bagi yang lain, atau dia mendatangkan hujjah kepada yang menjelaskan udzurnya?”

Translation: Or I will expel him from serving me, or by obliging him to serve his friends, or I will slaughter him so that it would be a lesson for others, or he could bring evidence to those who explained his excuses.

Sulaiman would punish him with the first two things if he could not fulfill the third36.

To Conquer the Opponent

Q.S Al-Dzariyat (51) verse 38

In QS al-Dzariyat (51) verse 38, God warns the Prophet Moses once more, saying, "sekita Kami utus dia kepada Fir’aun" (as soon as We sent him to Pharaoh). God compares the positions of God's two servants, Moses and Pharaoh. Pharaohs of various greatness, high rank, wealth, and the fertility of Egypt's land with the Nile's constant flow to always bring fertility. While Musa faced the Pharaoh with an unbalanced force made up of weak followers who had been oppressed and humiliated for hundreds of years. The arrival of Moses to Pharaoh is emphasized in this verse: "dengan membawa kekuasaan yang nyata" (bringing real power).

What is meant by bringing the real power? The real power is the heart of the “Sulthanin Mubinin”. A King who rules with full power is called “Sulthan”. When Musa came, he did not have power; he did not rule. Where is his power? The real power of Moses is in the strength of reason and the evidence of preaching “hujjah da’wah” that he brings. He became strong and dared to preach the truth in front of Pharaoh, who felt very strong because of the greatness of his ruler until he dared to declare himself as a God- he said: أَناَ رَبُّكُمُ الْلأَعْلىَ (I am your God who is high) seeing such power, magnificence and arrogance that is unparalleled. Furthermore, Moses was raised by Pharaoh himself as a child, and when he grew up, he made a mistake by beating people to death. (QS al-Qashash (15) verse 28), all of that could make Moses' soul depressed when facing Pharaoh. However, Musa came with real soul power or Sultanin Mubinin.

The real power of Moses is his stick that can turn into a snake or the light that radiates from his hand. Many times Moses showed miracles, but dozens of times, Pharaoh opposed them. However, Moses does not give up and submit. Finally,  

36Ahmad Mushthafa Al-Maraghiy, op.cit, ch. 19. p. 227
when Pharaoh drowned in the sea of Qulzum that had split. He then gave in and confess, but he did not accept his defeat again.\(^{37}\)

Sayyid Quthub defines the word (“sulthan” or evident authority (very real evidence and definite argumentation). It is the charisma that God bestowed on the Prophet Musa, peace be upon him. God himself is always with him and his brothers Aaron (Harun). He who is all-powerful, all-hearing, and all-seeing.\(^{38}\)

IV. Closing
The word "sulthan" has two meanings in the Qur'an: power and evidence, which are spread across 39 verses and 27 surahs. The Prophet/Messenger, ordinary people, and devils/devils are all described in the Qur'an as revealing "sulthan." The "sulthan" also serves several purposes, including having the right belief, avoiding punishment, and defeating the opponent. In terms of words, "Sulthan" in the Qur'an is "isim" (noun) and "fi'il" (verb). They are to indicate and reveal Allah's power and the weakness of Allah's enemies.

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