

Strategic Model of Countering Military Threats in the Qur'anic Story of Prophet Moses

Mohammad Hossein Shirafkan

Department of General [Studies], Mazandaran University of Science and Technology, Mazandaran, Iran.

Email: mh.shirafkan@yahoo.com

ORCID: 0000-0002-2611-0228

Akram Cheshmeh

Graduate of Level 4, Hazrat Khadijah (SA) [Seminary] School, Babol, Iran.

Email: acheshmeh@gmail.com

ORCID: 0009-0008-9099-0844

Abstract

Military warfare has consistently constituted one of the principal arenas of confrontation between the forces of truth and falsehood throughout history. In the context of explaining divine laws and patterns, the Qur'an presents, through the stories of the prophets, diverse strategies for confronting military threats, the examination of which can provide a basis for deriving defensive models. Employing a descriptive-analytical method and drawing on the exegetical works of both Sunni and Shi'i traditions, the present study analyzes strategies for confronting military warfare in the story of Prophet Moses. The central problem of the research is to explain how military threats are neutralized within Moses's behavioral model. Findings indicate that the model of confrontation in the Mosaic narrative is based, before hard confrontation, on epistemic, psychological, and social components. Strengthening collective faith, conducting cognitive operations within the enemy's structure, active patience and time management, pursuing a purposeful strategy of departure, and relying on divine assistance constitute key elements of this strategic model. Ultimately, the findings demonstrate that the Qur'anic model of confronting

military warfare possesses a multilayered and sequential structure that begins with "Cognitive Clarification," continues through "Social Cohesion" and "Strategic Patience," and culminates, with divine assistance, in the achievement of its objective. This model can provide an effective framework for analyzing and confronting military threats in the contemporary era.

Keywords: Prophet Moses, Strategic Model, Military Threats, Hybrid Warfare, Cognitive Defense.

Introduction

War and military confrontation constitute among the most grievous and destructive social phenomena in the history of human civilization. As manifestations of socio-political processes of power, they have consistently attracted the attention of both classical and contemporary scholarship. Examining ways of confronting such phenomena is of vital importance not only within religious and theological studies but also in the fields of strategic analysis and defense studies. Within this context, the Qur'anic narratives concerning Prophet Moses, as one of the most extensive and detailed accounts of the divine patterns of history, provide a rich setting for understanding the interaction between "Prophethood" and "Military Power." In this narrative, Pharaoh appears as more than merely a political ruler; he is portrayed as a symbol of oppressive and hegemonic systems that employ coercion, keeping people in ignorance, compulsion, and organized violence to preserve their power structure. From this perspective, examining the strategies employed by Moses in confronting such an oppressive, arrogant structure can elucidate fundamental patterns of resistance, strategic prudence, social mobilization, and reliance on God in the face of military threats.

The central problem of this study is to explain and analyze the "Strategies for confronting military warfare" in the Qur'anic story of Prophet Moses. By these

strategies is meant the set of systematic actions, measures, and responses undertaken in confronting Pharaoh's military power and the forces under his command. These strategies begin with "Calling and Warning," continue through "Social organization and cohesion," and, when confronted with decisive crises, culminate in "Strategic Decision-making." Accordingly, the central research question is: 'What are the dimensions of the model for confronting military threats in the Qur'anic narrative of Prophet Moses?'

The necessity of this research may be understood from the fact that the story of Moses is not merely a transient historical account; rather, it embodies enduring divine patterns that govern the confrontation between truth and falsehood and can serve as a basis for deriving behavioral models applicable across generations. In the contemporary era, as societies face new forms of threats, hybrid warfare, and organized violence, revisiting Qur'anic models of resistance to domination and aggression can enrich the theoretical study of "Resistance" and "Social Defense" in the Islamic world.

Adopting a descriptive-analytical approach, this study seeks to extract and categorize strategies of confrontation by identifying the relevant verses concerning Moses and the Children of Israel in their encounter with Pharaoh's power. The study seeks to demonstrate that confrontation with military warfare in this narrative is not defined solely in terms of direct and physical clashes. Rather, it encompasses a chain of measures including "Preemptive Action" (calling and warning), "Cognitive Confrontation" (undermining the enemy's authority), "Crisis Management" (patience and prudence), and "Strategic Reliance" (divine assistance), ultimately leading to the collapse of the structure of falsehood. The statistical population of the study consists of all verses that directly or indirectly concern Moses' confrontation with Pharaoh's system of domination and the eventual military pursuit of the Children of Israel. From this population, the central verses were selected through

purposive sampling; that is, verses were chosen that contain the greatest evidentiary significance regarding the level of threat, the nature of Mosaic action, and the Qur'anic response structure to the crisis.

١. Literature Review

Among the works closely related to the present topic is the article by Nobari and Bayat, titled "A Model of How Pharaoh Confronted Moses and His Followers among the Children of Israel Based on Content Analysis of the Relevant Qur'anic Verses." This study focuses on the mechanisms of domination used by the Pharaoh, including threats, intimidation, humiliation, and deception. Its significance lies in demonstrating that the pharaonic structure is not merely a political power but also possesses psychological and social dimensions. Nevertheless, its focus is on the "Strategies of the Enemy" rather than on the Mosaic model of confrontation.

The article by Karimiania, Khorramian, and Ansari Moqaddam, entitled "An Examination of Prophet Moses' Method of Struggling against Pharaoh's Deceptive Tactics from the Perspective of the Holy Qur'an," is likewise valuable for its attention to Moses' active conduct. This research emphasizes exposing deception, perseverance, and neutralizing Pharaoh's psychological warfare. However, it does not provide a systematic, stage-based framework for analyzing the issue from the perspective of military warfare and hard threats.

In addition to these two studies, the following research works are also directly or indirectly related to the present subject:

١. Ahmadi Parto, in the study "An Examination of the Resistance Model of the Children of Israel in the Process of Institutionalizing the Discourse of Patience in Islamic Society," focuses on the function of patience as a mechanism of collective resistance and demonstrates that patience in the story of Moses is

not merely an individual virtue but also possesses a social and identity-forming dimension.

٢. Nejatbakhsh Isfahani, in the article "The Crisis Management Model of Prophet Moses in the Verses of the Holy Qur'an," analyzes the crises depicted in the story of Moses within the framework of crisis management and addresses such components as anticipation, prudence, control of circumstances, and overcoming crises.
٣. Bagheri Kani and Kazemi Najafabadi, in their study "Explicating the Leadership Model of the Children of Israel by Prophet Moses: A Qur'anic Study," highlight the roles of leadership, collective guidance, and social cohesion, although their primary focus is leadership rather than a defensive model.
٤. The study "An Examination of Cognitive Warfare and the Jihad of Clarification in the Qur'anic Account of the Story of Prophet Moses and Its Implications for the Contemporary Era" appropriately shifts attention from purely kinetic warfare toward the cognitive and perceptual dimensions of confrontation. It demonstrates the potential of the story of Moses for analyzing the jihad of clarification.
٥. The article by Bidaki, Dadju, Hajjiha, and Alamolhoda, entitled "Prophet Moses' Strategies for Leading the Children of Israel from the Perspective of the Qur'an," revisits some of the Mosaic strategies at the levels of leadership, guidance, and social management.

The foregoing review of the literature demonstrates that although studies have addressed patience, leadership, crisis management, and cognitive warfare in the story of Moses, a gap remains in research that organizes these elements into a coherent, sequential strategic model for confronting military threats. The present article seeks to fill this gap.

۲. Conceptualization

۲,۱. Theoretical Definition of the "Strategic Model"

In this study, the term "Strategic Model" refers to a coordinated system of components, stages, relationships, and functions employed by a divinely guided leader in a situation of threat to overcome a crisis and move a community from a state of weakness and oppression to a state of deliverance. In this sense, a model is not merely a list of actions; rather, based on the literature of strategic management in Iran, it encompasses three interconnected levels (Frederickson, ۲۰۱۶ AD/۱۳۹۶ SH: ۴۵).

Inputs: Understanding the nature of the threat, the capabilities of the in-group, the psychological condition of society, and the enemy's resources.

Processes: A set of interconnected and sequential measures.

Outputs: Preservation of the believing community, neutralization of the threat, collapse of the system of domination, and the achievement of liberation.

Accordingly, this article seeks to demonstrate that, in the story of Prophet Moses, five principal strategies are interconnected not as isolated elements but as components of a sequential process.

۲,۲. Distinguishing the Levels of Warfare

One common ambiguity in analyzing the story of Moses is the conflation of different forms of confrontation. To resolve this ambiguity, the levels of warfare may be distinguished based on theoretical frameworks in Iran's defense sciences as follows (Abedini, ۲۰۱۸ AD/۱۳۹۸ SH: ۱۲۲; Aghamohammadi, ۲۰۱۵ AD/۱۳۹۵ SH: ۸۸):

Hard warfare: The use of armed force, military forces, pursuit, siege, and physical elimination (Clausewitz, ۲۰۰۷ AD/۱۳۸۶ SH: ۵۷).

Semi-hard warfare: The use of security mechanisms, organizational pressure, structural threats, and social control.

Soft warfare: Propaganda, legitimization, humiliation, intimidation, and media operations.

Cognitive warfare: Capturing public perception, distorting reality, engineering beliefs, and psychological deception.

In the story of Moses, Pharaoh employs all four levels. The oppression of the Children of Israel and the killing of their sons constitute a combination of hard and semi-hard pressure (Ṭabāṭabā'ī, ١٩٧٠ AD/١٣٩٠ AH: ١٦, ٧); the staging of the magicians' performance represents a clear example of soft and cognitive warfare (Makarem Shirazi, ١٩٩٥ AD/١٣٧٤ SH: ٧, ١١٥); and the pursuit of the Children of Israel by Pharaoh's forces represents the explicit dimension of the military threat (Ṭabarī, ١٩٥٨ AD/١٣٧٨ AH: ١١, ٣٤٥). Therefore, the article's title can be understood precisely only by recognizing that "Military Threat" in this narrative operates within the context of hybrid warfare rather than in isolation.

٢,٣. Concept of Military Warfare

"Military Warfare" refers to an organized, purposeful, and violent confrontation between political entities or states in which military power, armed forces, and instruments of violence are employed to achieve political objectives. From the classical perspective, war is the "Continuation of politics by other means" and serves as an instrument for imposing the will of one political actor upon another (Clausewitz, ٢٠٠٧ AD/١٣٨٦ SH: ٥٧). In political science, war is likewise defined as a violent and organized conflict between entities possessing power, arising from an imbalance of power or the ineffectiveness of peaceful mechanisms for resolving disputes (Babaei, ٢٠١٠ AD/١٣٩٠ SH: ٢٤).

While the Holy Qur'an prescribes jihad and armed fighting under particular circumstances, it does not present warfare as intrinsically desirable; as it states: "Fighting has been prescribed for you, though it is hateful to you." (al-Baqarah: ٢١٦)

At the same time, when the opposing party genuinely inclines toward peace, Muslims are called upon to accept it (al-Anfāl: ٦١). Thus, within Islam, warfare has an exceptional and instrumental character, serving to repel aggression and establish justice, rather than constituting an intrinsic value or an ultimate end in itself (al-Baqarah: ١٩٠; al-Anfāl: ٦١). The Qur'an's use of expressions such as "Aggression," "Transgression," and "Corruption upon the earth" indicates that warfare is understood as something imposed upon the front of truth (Ṭabāṭabā'ī, ١٩٧٠ AD/١٣٩٠ AH: ٢, ٢٩٨). As stated in verse ١٩٠ of Surah *al-Baqarah*: "And fight in the way of Allah those who fight you"; the verse conditions fighting upon confrontation by the opposing party, indicating that military confrontation should not be initiated as long as warfare has not been imposed upon the believers. Accordingly, the primary principle in dealing with an enemy is the prevention of war and containment of threats rather than a hasty resort to hard confrontation. The study of the stories of the prophets likewise supports the proposition that military warfare constitutes the final stage of confrontation, preceded by the activation of epistemic and social arenas (Makarem Shirazi, ١٩٩٢ AD/١٣٧١ SH: ١٣, ٤٢٤). Therefore, understanding methods of confronting military warfare requires attention to these preceding stages.

٣. Strategies for Confronting Military Warfare in the Story of Prophet Moses

The story of Prophet Moses provides a clear example of confronting a military threat. In this narrative, a powerful political-military system stands against a believing community. Consequently, the methods of confrontation acquire a social, managerial, and sequential character appropriate to these circumstances.

٣.١. Strengthening Collective Faith: A Method of Countering Military Intimidation

The first action undertaken by Prophet Moses in confronting Pharaoh was not merely an individual spiritual call or an abstract moral exhortation. Rather, it constituted a deliberate effort to reconstruct collective identity and restore the psychological and religious foundations of the Children of Israel. Indeed, within the Qur'anic framework, confronting the military threat posed by a system of domination begins, before reaching the material and military level, at the psychological and ideational level. Accordingly, Moses first sought to liberate a society that had lived for years under pressure, humiliation, and intimidation, and to guide it toward trust in God, patience, and hope for the future.

The Holy Qur'an describes Pharaoh's situation as follows: "Indeed, Pharaoh exalted himself in the land and divided its people into factions." This Qur'anic expression indicates that one of the principal pillars of the pharaonic system of domination was social fragmentation. A society divided into conflicting and disconnected groups loses its capacity to develop a unified will and engage in collective resistance. The term "*Shīya'an*" (factions) aptly conveys this reality: "Society is transformed into small and fragmented units, each preoccupied with its own limited interests, fears, and concerns, rendering them incapable of forming a cohesive front against the authority of the ruler." (Ṭabarī, ١٩٩١ AD/١٤١٢ AH: ٢٠, ١٨; Ibn Kathīr, ١٩٩٨ AD/١٤١٩ AH: ٦, ١٩٨)

The Qur'an then refers to another aspect of Pharaoh's policy: "He oppressed a group among them." This expression indicates that Pharaoh did not merely sow division; he also deliberately kept a segment of society in a position of weakness and subordination so that it would never attain social or political power. Exegetes have generally identified this group as the Children of Israel, who lived within the pharaonic power structure as a subjected and defenseless population, deprived of any genuine opportunity to participate in relations of power (Ṭabāṭabā'ī, ١٩٧٠ AD/١٣٩٠ AH: ١٦, ٧; Ibn Kathīr, ١٩٩٨ AD/١٤١٩ AH: ٦, ١٩٨). Thus, "*Istid'āf*" in

this context does not refer merely to economic poverty or physical weakness; rather, it denotes a form of systematic policy of humiliation, repression, and disempowerment designed to prevent the emergence of any actual or potential resistance.

The culmination of this policy is manifested in Pharaoh's command to kill the sons of the Children of Israel: "Slaughtering their sons" while sparing their daughters for servitude and exploitation. From an analytical perspective, this policy was not merely an individual crime or an isolated episode; rather, it constituted part of a broader engineering of power aimed at eliminating a resistant generation and controlling the future of an entire people. In other words, by eliminating the sons, Pharaoh sought to sever the possibility of reproducing the defensive and male capacity of the Israelite community. At the same time, by keeping the daughters alive, he placed them within a system of exploitation, thereby perpetuating the cycle of domination (al-Qaṣaṣ: ٤). Accordingly, exegetes have regarded this conduct as a clear manifestation of the policy of "*Istiḍ'āf*," a policy aimed not merely at humiliating a people but at paralyzing its historical capacity (Ibn Kathīr, ١٩٩٨ AD/١٤١٩ AH: ٦, ١٩٨; Makarem Shirazi, ١٩٩٢ AD/١٣٧١ SH: ١٦, ١٣).

Allamah Ṭabāṭabā'ī, in his commentary on this verse, explicitly states that the pharaonic system was founded upon breaking the spirit of resistance and instilling widespread fear. Within this system, fear was not merely a by-product of the regime's policies; it was itself employed as an instrument of domination. In other words, by creating continuous terror, an authoritarian ruler brings society to the point where even the idea of resistance becomes difficult to conceive (Ṭabāṭabā'ī, ١٩٧٠ AD/١٣٩٠ AH: ١٦, ٨).

In such an environment, people accept the existing order not voluntarily but out of necessity and fear. Therefore, the first step in confronting such a system is to break this cycle of fear, a cycle that operates at both the individual and collective levels.

On this basis, Prophet Moses, in confronting his people, made strengthening faith and hope his first strategy. The Qur'an clearly articulates this strategy in verse ١٢٨ of Surah *al-A'raf*: "Moses said to his people, "Seek help from Allah and be patient ... Indeed, the earth belongs to Allah; He causes it to be inherited by whomsoever He wills of His servants, and the outcome belongs to the God-fearing." This verse in fact contains several layers of meaning. First, Moses calls his people to seek assistance from God, thereby identifying the primary source of power not in the enemy's material capabilities but in connection with divine power. Second, he calls them to patience, a patience that here does not signify submission or passivity, but conscious resistance and steadfastness in pursuing the path of truth. Third, by reminding them that the "Earth belongs to Allah" and that its ultimate inheritance belongs to the God-fearing, he broadens the community's horizons beyond its present circumstances and liberates it from the captivity of the logic of Pharaoh's power.

In the words of *Ṭabrisī*, this verse constitutes a strategic-educational program whose purpose is to remove the believers from an atmosphere of terror and create psychological preparedness for confronting the crisis (*Ṭabrisī*, ١٩٥٢ AD/١٣٧٢ AH: ٤, ٧١٧). From his perspective, the Qur'an here does not merely offer consolation; rather, it provides a practical mechanism for reconstructing collective morale. Makarem Shirazi likewise emphasizes that before any military action or hard confrontation, faith-based steadfastness must be established within society, because a society internally afflicted by instability, anxiety, and distrust will likewise lack the capacity to resist in the external arena (Makarem Shirazi, ١٩٩٢ AD/١٣٧١ SH: ٦, ٣١١). From this perspective, Moses' strategy in confronting military intimidation can be understood as a form of preemptive psychological and ideological resistance. Rather than initially focusing on organizing a military response, he sought to revive the foundations of religious identity, because belief in God, faith in the future, and

confidence in a righteous outcome are fundamental elements through which an oppressed society reconstructs itself from within. Without strengthening these foundations, even access to material means of resistance would not enable a society to withstand sustained enemy pressure.

Consequently, the first method of confronting military warfare in the conduct of Prophet Moses is to establish ideological cohesion, strengthen collective hope, and psychologically fortify society. This strategy demonstrates that, in the Qur'anic framework, war is not fought solely on the battlefield of swords and weapons; before that, its outcome is determined in the arena of belief, identity, and collective will. Accordingly, strengthening collective faith is not a secondary measure but rather a prerequisite for any effective resistance against military intimidation and pharaonic domination.

٣,٢. Soft and Cognitive Warfare at the Heart of the Enemy's Structure (Confronting the Magicians)

One of the most important and, at the same time, profound methods employed by Prophet Moses in confronting the pharaonic system was cognitive confrontation with the enemy's propaganda and psychological apparatus. Within this model, the confrontation with Pharaoh is not merely a political dispute or a competition over material power; rather, it becomes an arena in which truth, public perception, political legitimacy, and collective trust are contested. From this perspective, the conduct of Prophet Moses demonstrates that before a blow is delivered against the hard structure of power, the soft foundations of domination, namely narrative construction, perceptual deception, and the engineering of public opinion, must first be destabilized from within.

Pharaoh is not presented in the Qur'an merely as an ordinary king or ruler; rather, he claims a position beyond political power and assumes a position of lordship: "I

am your Lord, the Most High." (al-Nāzi‘āt: ٢٤) This claim represents the culmination of the self-referential character of a despotic system, a system that seeks not only to command obedience but also to become the ultimate authority over truth, power, and meaning. Accordingly, the pharaonic regime rested upon three interrelated foundations. First was political despotism, which suppressed any possibility of dissent or competition. Second was propaganda and the engineering of public opinion, which, through the production of false images, constructed a legitimate and powerful representation of the ruling authority. Third was the intellectual stupefaction of the people, aimed at diminishing their capacity for discernment, weakening collective consciousness, and psychologically inducing submission. The Qur’an describes this condition precisely in the expression "So he made his people contemptible, and they obeyed him." (al-Zukhruf: ٥٤) As Allamah Ṭabāṭabā‘ī explains, "*Istikhfāf*" here means taking the people’s intellect and will lightly or manipulating them, whereby the despotic ruler, by creating an atmosphere of excitement, fear, and intellectual stupefaction, turns off collective reason and replaces reflection with obedience (Ṭabāṭabā‘ī, ١٩٧٠ AD/١٣٩٠ AH: ١٨, ١١١).

Under such circumstances, the magicians played a pivotal role in Pharaoh’s power structure. They were not merely a group of individuals skilled in spectacular performances; rather, they should be understood as instruments of the regime’s psychological and media warfare. As the symbolic arm of the pharaonic regime, the magicians were tasked with undermining the perceived truthfulness of Moses’ message in the eyes of the people and presenting, in opposition to the divine miracle, a deceptive image that appeared superior. From this perspective, the confrontation with the magicians was not a conventional military battle but rather an all-out war in the arena of public opinion and collective perception, a war in which the central issue was not physical superiority but control over the audience's minds and beliefs.

To neutralize the call of Moses, Pharaoh arranged a staged and carefully orchestrated spectacle on the "Day of the Festival." This day effectively became a public demonstration of power. The purpose of this gathering was not merely to display the magicians' skills; rather, it was to create a deceptive theatrical environment in which the people would be intimidated by the apparent grandeur of the ruling apparatus. Within this controlled setting, the magicians, adopting a tone suggestive of authority and command of the situation, sought to determine the rules of the contest: "They said, "O! Moses, either you cast, or we will be the ones to cast." (al-A'rāf: ١١٥) In Allamah Ṭabāṭabā'ī's interpretation, this formulation of the choice itself constituted a form of projecting superiority and symbolic authority, because outwardly it was the magicians who appeared to determine the conditions of the contest, thereby attempting to portray Moses as occupying a defensive and weaker position (Ṭabāṭabā'ī, ١٩٧٠ AD/١٣٩٠ AH: ٨, ٢١٥).

Moses, however, relying upon the divine miracle, transformed the situation entirely. Moses' staff not only defeated the magicians' devices but also exposed the false reality underlying the spectacle. The Qur'anic expression "What they were falsifying" indicates that the magicians were engaged in deception, fabrication, and falsehood. Thus, Moses' miracle effectively consumed and destroyed the false narrative constructed by Pharaoh, rather than merely defeating the magicians' apparent instruments. This event is particularly significant because, for the first time, the people were able to witness the distinction between "Theatrical Deception" and "Divine Truth Concretely." Indeed, when the magicians realized that what had occurred before them was neither magic nor human trickery but a manifestation of divine power, the internal foundations of Pharaoh's propaganda apparatus began to collapse.

The magicians' conversion at that very scene constituted a crucial turning point in this process. The magicians, who had previously served the structure through which

Pharaoh constructed his legitimacy, immediately upon encountering the truth shifted from instruments of power to witnesses to it. This transformation was not merely an individual change of belief; it represented a reputational and symbolic blow to the entire pharaonic system. A regime that constructs its legitimacy upon public deception, displays of power, and control over people's minds begins to collapse from within when the principal actors in its own spectacle submit before the truth. For this reason, the faith of the magicians should be regarded as a sign of the collapse of the central core of Pharaoh's propaganda apparatus, an apparatus that had previously kept the people in a state of passivity through the production of captivating and deceptive images (al-Shu'arā': ٤٦-٤٧; Ṭabrisī, ١٩٥٢ AD/١٣٧٢ AH: ٤, ٧١٤).

From an analytical perspective, this episode demonstrates that in confronting Pharaoh, Moses first initiated a "War of Meaning," then brought the "War of Narratives" to a conclusion in his favor, and ultimately undermined the enemy's legitimacy structure. Thus, the role of the magicians in this episode was not incidental; rather, they became a critical point within Pharaoh's propaganda system, a point at which truth and deception, faith and despotism, and miracle and magic were placed in direct opposition. The result is that Moses' confrontation with the magicians provides a clear illustration of the Qur'anic principle that, when confronting systems of domination, the first step is to liberate society's minds and beliefs from the captivity of deception. As long as public perception remains under the enemy's control, even the greatest material resources cannot secure a lasting victory.

٣,٣. The Strategy of Patience and Time Management (Crisis Management and Strategic Action)

Within the educational and strategic framework of Prophet Moses' conduct, "Patience" should not be understood as a passive approach that signifies submission to circumstances or a retreat from one's objectives. Rather, it may be understood as "Intelligent management of time" and the "Regulation of collective emotions" under crisis conditions. When confronting a regime that seeks, through violent means and psychological warfare, to provoke hasty and irrational actions among the believers, Moses' patience assumes a strategic function. In fact, this patience embodies a form of political maturity and strategic prudence aimed at avoiding premature and futile confrontations and preserving human resources for the decisive moment.

The key point in this strategy is that Moses never called upon his people to engage in blind revolts, emotionally driven uprisings, or provocative actions that could lead to bloody repression and premature defeat. He understood that, in the face of Pharaoh's military power, any hasty action would not only result in the collapse of the believers' front but would also allow Pharaoh to consolidate his power through the "Legitimacy generated by repression." Referring to the dimensions of this strategy, Allamah *Ṭabāṭabā'ī* emphasizes that Moses' patience signifies conscious perseverance and continued pursuit of overarching objectives, a form of patience that prevents the dissipation of resources in secondary arenas (*Ṭabāṭabā'ī*, ١٩٧٠ AD/١٣٩٠ AH: ٨, ٢١٥).

From a Qur'anic perspective, Moses' patience has three strategic and mutually reinforcing functions:

- ١) **Preventing Hasty Reactions and Enemy Provocations:** Pharaoh continually sought, through propaganda and pressure, to provoke the believers into reactive actions so that he could obtain the pretext necessary for all-out repression. Moses' patience served as a shield against these provocations,

preventing the enemy from controlling the situation's emotional dynamics (Tabrisī, ١٩٥٢ AD/١٣٧٢ AH: ٤, ٧١٧).

- ٢) **Preserving Cohesion and Collective Organization:** Under conditions of intimidation, a society's internal disintegration can occur more rapidly than its external collapse. In this model, patience functions as an element of "Preserving collective order." When believers come under pressure, Moses' patience teaches them to transform their bond of faith, rather than responding individually, into a form of collective perseverance. This steadfastness prevents psychological exhaustion and keeps society in a state of "Strategic Readiness."
- ٣) **Creating Time to Prepare the Conditions for Divine Assistance:** From the perspective of Prophet Moses, victory depends upon a triad of "Reliance upon God (seeking divine assistance)," "Patience (steadfastness)," and "Piety (action)." Makarem Shirazi emphasizes in his exegesis that patience here means remaining prepared for the moment in which divine assistance will manifest itself; accordingly, patience means "Creating the time and conditions" necessary for reaching that ideal moment (Makarem Shirazi, ١٩٩٢ AD/١٣٧١ SH: ٦, ٣١١).

The divine promise, "And the outcome belongs to the God-fearing," plays a highly significant role in managing morale within this model. This promise not only provides believers with inner reassurance but also shifts their "Horizon of Vision" from the immediate moment of hardship toward ultimate victory. This "Faith-based orientation toward the future" prevents psychological erosion, because the believer understands that present suffering constitutes part of a purposeful process directed toward a clearly defined end. Ultimately, patience in the Mosaic model does not mean "Stagnation" or "Acceptance of the existing situation"; rather, it means

"Controlling time, regulating emotions, and maintaining the direction of movement." By linking patience with piety, Prophet Moses brings the community to a level of maturity at which, even under the most difficult circumstances, it does not lose sight of its primary objective, the liberation of the community from the system of domination, and avoids falling into the enemy's deceptive traps designed to provoke premature action. This strategy demonstrates that in military and political conflicts, time management and strategic patience can be as consequential as the power of weapons in determining the outcome of a confrontation and can prevent unnecessary defeats.

٣,٤. **Purposeful Departure: A Method of Neutralizing Warfare**

One of the most fundamental and, at the same time, most strategic methods employed by Prophet Moses in confronting Pharaoh's military and security apparatus was the planned departure from Egypt and the relocation of the believers to a safer position. On the surface, this action may appear to constitute a retreat from the arena of confrontation. From a Qur'anic and strategic perspective, however, it represents an active tactic for neutralizing warfare and preserving the human resources of the believing front. The divine command concerning this matter was revealed as follows: "And We revealed to Moses: "Travel by night with My servants; indeed, you will be pursued." (al-Shu'arā': ٥٢)

This verse clearly demonstrates that, within the logic of revelation, not every confrontation necessarily takes the form of direct engagement or hard confrontation. At times, the divine strategy requires believers to create the conditions for ultimate victory not by remaining in a highly unequal battlefield but through a calculated, controlled, and appropriately timed withdrawal from the zone of danger. Accordingly, the departure of the Children of Israel should not be understood as a simple flight or a sign of weakness. Rather, it represents another form of active

defensive action, whose purpose is to neutralize the enemy's capacity for pursuit and prevent the imposition of an unwanted and attritional war. In his interpretation of this verse, Allamah *Ṭabāṭabā'ī*, emphasizing the expression "Asrī" and the instruction to travel by night, regards the command as reflecting divine strategic planning to preserve the believing group and remove them from the grasp of the system of domination, a strategy possessing both a security dimension and an educational dimension, as it moves the believing community from a state of oppression toward a new stage in its historical trajectory (*Ṭabāṭabā'ī*, ١٩٧٠ AD/١٣٩٠ AH: ١٥, ٢٧٦).

From a strategic perspective, this departure should be understood as an intelligent withdrawal rather than a retreat resulting from defeat. The distinction between the two is fundamental. A retreat resulting from defeat is caused by lack of capability, collapse of morale, and passivity in the face of the enemy. Intelligent withdrawal, by contrast, is a conscious decision to change the battlefield, preserve forces, and relocate the point of confrontation. At this stage, Prophet Moses, rather than exposing the Children of Israel to confrontation with Pharaoh's military machine, guided them along a route that, both temporally and geographically, made effective pursuit more difficult for the enemy. This demonstrates that within the Qur'anic framework, situational management can sometimes be more important than an apparently courageous yet ultimately futile confrontation.

One important feature of this episode is the fact that the movement took place at night. Here, night is not merely a physical time but also carries strategic significance. Traveling at night provides concealment, reduces the enemy's ability to monitor movement, and increases the likelihood of safe passage. Thus, the command "Travel by night with My servants" points to a form of precise, covert, and organized operation, in which surprise and the preservation of the believers' lives are central principles. Makarem Shirazi likewise emphasizes in his commentary on this verse

that the divine command represents an example of divine planning to transfer the front of truth from a position of threat to a position of deliverance, that is, departure is not undertaken to evade responsibility but to create the conditions for ultimate victory and the destruction of the system of oppression (Makarem Shirazi, ۱۹۹۲ AD/۱۳۷۱ SH: ۱۰, ۲۳۶).

From a sociological and military perspective, this departure carries a particularly important meaning and function: "Preserving human capital." In asymmetric conflicts, one of the primary objectives of a dominant power is to destroy the believers' human resources or disperse them through fear and pursuit. Through a carefully planned departure, however, this vital resource is removed from the enemy's reach. Indeed, when an oppressed community, rather than insisting upon confrontation, preserves its principal forces, it effectively safeguards the possibility of its own historical continuity. From this perspective, Moses' movement constitutes a form of preserving future capacity. Although the believing community may temporarily withdraw from the arena of conflict, this action creates the possibility of renewed organization, reconstruction of collective identity, and realization of the divine promise.

Moreover, this departure is also significant from a psychological perspective. A society subjected to fear and repression needs to experience a "Successful Passage" through a crisis to preserve hope. The departure of the Children of Israel, despite the threat of Pharaoh's pursuit, teaches them that deliverance is possible, but not necessarily through passive waiting; rather, it is achieved through precise movement, trust in the divine command, and collective coordination. This point complements the strategy of patience described above: patience creates the psychological and temporal conditions for preparedness, while purposeful departure transforms this preparedness into practical action.

Accordingly, the verse "That you should travel by night with My servants" provides a clear example of the logic of neutralizing warfare rather than directly entering into it. Within this logic, the objective is not merely victory in a particular battle, but rather the survival of the front of truth, the preservation of the believers, and the transfer of the conflict to a level at which the enemy is unable to exploit its material superiority fully. For this reason, purposeful departure in the conduct of Prophet Moses should be regarded as a prominent method of managing asymmetric warfare. It demonstrates that when confronting powers such as the Pharaoh, religiously informed rationality may sometimes require changing the battlefield rather than fighting on the enemy's chosen ground, and seeking victory on a broader horizon and at a subsequent stage.

٣,٥. Entrusting the Military Arena to Divine Assistance (The End of Confrontation and the Fulfillment of the Promise)

The final stage of confronting military threats in the strategic model derived from the conduct of Prophet Moses represents the point at which human responsibility intersects with God's inexhaustible assistance. Once the believing community has emerged from a state of passivity through patience and perseverance and, through purposeful departure, has removed the battlefield from the enemy's reach, the moment arrives when God Himself assumes responsibility for the final elimination of the threat: "Then We revealed to Moses, "Strike the sea with your staff," and it parted ... And We saved Moses and all those with him. Then We drowned the others." (al-Shu'arā': ٦٣-٦٦)

This event demonstrates a fundamental strategic principle: "Divine assistance does not operate alongside human efforts as an independent parallel factor; rather, it operates through and upon the course of those efforts." Until believers fulfill their rational and strategic responsibilities, patience, organization, and prudent departure,

the conditions for the manifestation of extraordinary divine assistance have not been fully established. In explaining this sequence, Allamah Ṭabāṭabā'ī notes that the drowning of the forces of Pharaoh was the direct consequence of Moses' movement and the cooperation of God's righteous servants, who, with complete reliance upon God, entrusted the final stage of their strategy to divine power (Ṭabāṭabā'ī, ١٩٧٠ AD/١٣٩٠ AH: ١٥, ٢٧٨).

In fact, this event may be described as "Victory without military engagement" for the front of truth. Here, the believing front does not engage in a conventional war characterized by killing and being killed. Rather, by bringing the crisis to an impasse, it places the enemy in a position from which Pharaoh and his forces are ultimately destroyed. This means that, within the Mosaic model, the power of faith and strategic prudence operate to neutralize and destroy the enemy within the divine order without direct physical confrontation. From a managerial perspective, this stage may be termed "Entrusting the Arena." This means that when the believer has exhausted the limits of his or her own capacity, "Do not weaken and do not grieve ...," God then brings His own power into the arena. This approach liberates the believer from two major vulnerabilities:

- ١) **Pride in one's own capabilities:** The believer understands that victory does not depend solely upon personal strength; therefore, while striving and exerting effort, the believer remains humble.
- ٢) **Despair over outcomes:** The believer understands that, provided all rational and strategic requirements are fulfilled, the cause of truth is ultimately secure, because divine assistance at the culmination of the path of truth is certain and assured.

Ultimately, it may be concluded that the final method of confrontation in the Mosaic model is "Active reliance upon divine assistance." This reliance is not a passive inner

sentiment; rather, it is the fruit of fulfilling all the preceding responsibilities, patience, organization, and purposeful departure. This Qur'anic model teaches believing communities that in asymmetric military and non-military conflicts, when strategic prudence is integrated with faith, the outcome need not necessarily be determined on the battlefield; rather, it will ultimately be determined, in favor of the front of truth, at the point ordained by God. This represents the culmination of the art of leadership in the conduct of Prophet Moses: leading the community from the chains of Pharaoh's fear to the shore of divine security, with the lowest possible human cost and the greatest possible historical achievement.

Conclusion

An examination of the methods of confronting military warfare in the conduct of Prophet Moses demonstrates that the Qur'anic model for confronting systems of domination is not based solely on hard confrontation and direct engagement. Rather, it rests upon a set of interconnected, sequential, and divinely guided strategies. Within this model, strengthening collective faith and countering intimidation first emerge as the foundations of resistance. Then, in the arena of soft and cognitive warfare, Moses, by exposing and dismantling the deceptive spectacle of the magicians, destabilizes the psychological foundations of Pharaoh's legitimacy and demonstrates that victory in the battle over perception constitutes a preliminary step toward weakening military power.

At the next stage, patience in the Mosaic model is not understood as passivity but as intelligent management of time, regulation of collective emotions, and preservation of cohesion under conditions of crisis. Within this framework, patience prevents the believing community from engaging in hasty and emotionally driven reactions and allows resistance to be undertaken at the appropriate time and with maximum effectiveness. Subsequently, the purposeful departure from Egypt, as an active

strategy for neutralizing warfare, demonstrates that, within the logic of revelation, confrontation is not always the optimal choice. At times, preserving the forces of faith, traveling by night, and changing the battlefield constitute the most rational means of safeguarding human capital and transferring the front of truth to a more advantageous position. This departure is not a retreat born of weakness but rather a strategic withdrawal in pursuit of ultimate victory.

Finally, entrusting the military arena to divine assistance, as manifested in the crossing of the sea, reveals the culmination of this Qur'anic model. At this stage, after the fulfillment of human and managerial responsibilities, God Himself assumes responsibility for eliminating the threat and destroys Pharaoh's army in the sea.

Therefore, the most important contribution of this study is that the conduct of Prophet Moses offers a comprehensive model for confronting both military warfare and soft warfare, a model that begins with strengthening faith and managing fear, continues through the neutralization of psychological warfare and strategic patience, proceeds to purposeful withdrawal and the preservation of human resources, and ultimately culminates in divine assistance and the defeat of the system of domination. This model can serve as an inspiring Qur'anic framework for analyzing resistance, crisis management, and confrontation with systems of domination in Qur'anic and social studies.

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