

**THE PHILOSOPHY OF CONFLICT AND
POLITICAL DIALOGUE IN THE HOLY QUR'ĀN:
THE MOSES (A.S.)–PHARAOH NARRATIVE IN
HISTORICAL CONTEXT AND
CONTEMPORARY RELEVANCE**

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Abstract

This study aims to investigate the dialogue between the Prophet Moses (A.S.) and Pharaoh in the Holy Qur'ān. To do so, the researcher studied the verses that talked about the story of Moses (A.S.) and Pharaoh. The study tried to shed light on the methods and techniques that Moses (A.S.) used to talk with Pharaoh and the mechanisms that Pharaoh used to resist and oppose Moses (A.S.). This type of Quranic dialogue shows the capability that religious discourse can have to encounter and challenge dictators and tyrants and to dig and promote concepts of social justice and human integrity. The study shows that peaceful methods of religious discourse and dialogue can be used to interact with politics to achieve the goal of changing the status quo. The dialogue between the Prophet Moses (A.S.) and Pharaoh can be a good example to be followed by those who seek change in the political situations and seek to mobilize people against the unjust rulers. The study suggests including this dialogue and other ones in educational curricula and in the literature of the movements who seek to make change in the regimes and in the society because good words can capture minds. It also suggests studying other types of dialogue in the Holy Qur'ān and also to have comparative studies in other religious books.

Keywords: Holy Qur'ān, political discourse, Moses (A.S.) and Pharaoh, persuasion by words not deeds, Divine will and worldly will, religion and politics.

Introduction

Our lives are full with countless obstacles on every level. Unfortunately, people never stop of hurting themselves and causing suffering for themselves and for those around them as for example, a war or a struggle ends and another begins where people die and force to leave their homelands. History is not only for knowing the past or for enjoying, it should be studied for learning and to have lessons that we get benefit from them in order to improve our lives and create a more peaceful world.

Studying religious texts with historical and political dimensions helps reformers to avoid surrendering to despair or frustration, as they learn from the stories of the prophets the meaning of patience and steadfastness in the face of injustice and tyranny. These texts are invaluable because are full with inspiration and insights that can help in understanding how change can happen and how tyranny can be resisted. The Quranic dialogue between the Prophet Moses (A.S.) and Pharaoh is a remarkable example as it shows the struggle between truth and falsehood, light and darkness, and proofs how truthful and honest words and wise dialogue can be a good tool to stand against oppressive power and political tyranny.

The main purpose of the present study is to explore the rhetorical and political mechanism which the Holy Qur'ān showed in concerning with the dialogue between the Prophet Moses (A.S.) and pharaoh. Prophet Moses (A.S.) was supported with a number of material miracles that he used within his dialogue with pharaoh such as frogs, flood, snake, hand, locusts, and lice in addition to other ones. Prophet Moses (A.S.) was also supported with non-material miracles in his confrontation with pharaoh such as logic, reason, and wise discourse. Besides the main purpose of the present study, it also aims to offer social, dialogic, and political suggestions that can be used in modern life to achieve the positive change in the political and social domains in the society in addition to be motives for those who encounter authoritarian regimes and aspire to have society with justice and equality between its members to enable them of practicing their life as human beings with complete dignity and without feeling afraid of the circumstances of their political positions and points of view.

The present paper tends to explore the dialogue between prophet Moses (A.S.) and pharaoh as it was portrayed in the Holy Qur'ān. This exploration aims to show this dialogue as a profound example for the using of religious, political, social, and rhetoric aspects.

It sought to uncover the intellectual and symbolic dimensions of this dialogue and explore its meanings and implications in order to have a better understanding of issues of power, reform, and justice in our contemporary reality.

Firstly, the paper was concerned with having a thorough analysis of prophet Moses (A.S.) and pharaoh's dialogue by pointing out the shapes of the political and religious dialogue that took place between them. It also aimed to point out the concepts that the dialogue has about the principles of justice, freedom, and ruling. Secondly, it aimed to examine the rhetorical techniques and discourse strategies employed by both parties in their confrontation, whether in persuasion and influence or in domination and denial, to highlight the interplay of power and logic in the Quranic discourse. Thirdly, it aimed to extract political lessons that can be applied to the modern world, with the goal of developing an enlightened intellectual vision that contributes to strengthening a culture of dialogue and reform, and offers ethical models for political discourse based on wisdom and justice.

The present study contributes to the existence literature which deals with the Quranic narratives by having not only a traditional interpretation or narrative analysis of the story of prophet Moses (A.S.) with Pharaoh, but it reread it from a philosophic dialogue and from the principle of conflict management. The study also contributes to the existing literature by offering the possibility of having such dialogue to be an example to follow facing the tyrant regimes in our present life. The study is a further contribution to the existing literature through its endeavour to link the Quranic dialogue with modern principles such as the resistance of tyranny, building social justice, and activating the moral discourse in political domain. The study also is a further contribution to the existing literature as it focuses on the political side of the dialogue not on the theological or historical sides as the other studies. The study also is a further contribution through its link of the Quranic text with the contemporary social and political reality which opens the door for new horizons to investigate the Quranic discourse as an intellectual source that can be applied in building a society that is built on justice, equality, and protecting of human dignity.

Review of Related Literature

A good word is a charity and it captures people's hearts and minds. You can push a horse to water but you cannot force it to drink. Sword power can rule for a while, but it will never last. The human beings are created on goodness. Effective dialogue and discourse are

instructional tools and rhetorical strategies that can be used to govern and structure our relationships.

Dialogue, in all its forms, is a remarkable characteristic of the Holy Qur'ān as it plays an important role in many of its *surahs* in which it works as a powerful tool for communication and reflection¹. The Holy Qur'ān gives special attention to dialogue because of its ability to convey ideas, clarify beliefs and attitudes, and encourage people to think deeply, reflect, and question². Quranic dialogues are rich in meaning and style, involving a wide range of participants and themes such as educational, spiritual, social, and even political ones. They include conversations between different parts such as human beings and Allah Almighty, between Allah Almighty and his prophets, between prophets and their people, between Allah Almighty and Satan, and between the forces of good and evil. The settings of these dialogues also vary where some of them take place in this world, others in the heavens, such as the dialogue between Allah Almighty, Adam, and Satan, or the one that will occur on the Day of Judgment between Allah Almighty and all humankind³. This variety in the dialogue which the Holy Qur'ān presents the profound value of dialogue as not only a mere form of discourse and speech but also as a tool that can be used to raise awareness, attract attention, correct false and wrong misunderstandings, and facing ethical and spiritual corruption in attempt to reform all this.

Political dialogue is a key theme in the Holy Qur'ān as it can be seen in the conversations between Prophet Ibrahim ('*Alaih As-Salām*) and the king, and between Prophet Moses (A.S.) and Pharaoh. These dialogues create a space for interaction between opposing sides and reflect the ongoing struggle between good and evil, justice and injustice⁴. The dialogue between Prophet Moses (A.S.) and Pharaoh is a powerful example of this. It shows the tension between two kinds of authority which are represented in the prophetic truth supported by divine revelation and guidance, and the false power built on injustice, tyranny, and control⁵. Through this story, the Holy Qur'ān aims to remind us that truth and justice will always stand firm against oppression and corruption. This dialogue is mentioned in numerous places in the Holy Qur'ān, such as the *surahs* of Ṭā-Hā and Ash-Shu'arā'.

Wisdom, patience, clarity, and steadfastness were the remarkable traits that characterize the dialogue of prophet of Moses (A.S.) with Pharaoh in which Allah Almighty supported and accompanied him in this exchange as he commanded prophet Moses (A.S.) and his brother Aaron (A.S.) to go to Pharaoh without fear, for

he hears and sees all their situation with pharaoh⁶. The message of prophet Moses (A.S.) was based on monotheism as it was supported by rational arguments and clear miracles in which prophet Moses (A.S.) did not show weakness because he relied on Allah and the strength of his faith, intellect, conviction, and awareness. Pharaoh, on the other hand, was a model of tyrannical authority who relied on power, doubt, mockery, and threats. He also attempted to undermine prophet Moses' credibility by accusing him of sorcery or madness, and when these methods failed, he resorted to threats which tyrants refer to of imprisonment and death. This reflects the nature of dictator and oppressive regimes who resort to force when they fail of encountering the good and logic words.

This dialogue between the Prophet Moses (A.S.) and Pharaoh showed the different approaches that both of them used where the Prophet Moses (A.S.) used gentleness, wisdom, kind words, and clear evidence as he gradually presented his divine message to Pharaoh. Whereas Pharaoh, on the other hand, relied on force, threat, and fear to consolidate his power, exploiting his position and religious authority to present himself as the supreme ruler of his people through using the army, priests, and ministers to maintain his control. This difference between prophet Moses' method, which was based on truth and justice, and Pharaoh's method, which was based on injustice and exploitation, points out the great gap between right and wrong, and between those who seek freedom and justice and those who seek control and tyranny.⁷

The story of Prophet Moses (A.S.) and Pharaoh as one of the most powerful narratives illustrating the struggle between divine truth and human arrogance where Allah Almighty sent Moses (A.S.) with clear signs as proofs of his prophethood and a call for Pharaoh to abandon tyranny and worship the One God⁸. The story of Moses (A.S.) and Pharaoh was a central episode in the Holy Qur'ān's discourse on prophecy, tyranny, and divine justice as Allah Almighty sent Moses (A.S.) to Pharaoh with clear miracles to guide him toward faith and righteousness where the dialogue between Moses (A.S.) and Pharaoh was a profound example of divine truth confronting human arrogance⁹.

The dialogue between Moses (A.S.) and Pharaoh offers valuable lessons for reformers today. Among the most important is the power and impact of words since kind words that are used and spoken at the right time can have the power to reach the listener's mind and heart, and influence them without causing offense or harm¹⁰. In addition to that, the dialogue of prophet Moses (A.S.) and pharaoh points to the necessity of employing rationale and reasoning as means to face authoritarian regimes and dictatorship. Such traits are not

available to everybody but those who have them are no doubt own a great portion of wisdom.

Prophet Moses' (A.S.) dialogue with pharaoh can be good tutorial from which those who seek positive and desired change in the society can benefit to help them facing tyrant authorities. The dialogue shows that commitment to true norms can be powerful rational and logic arms that can make tangible changes more than physical power. It also shows that using moral political discourse can be a better means to achieve the desired positive change that reformers look for in the society.

The dialogue between prophet Moses' (A.S.) and pharaoh can have projections on the contemporary reality by being an example to be followed to comprehend the relation between religion and politics, positive change and challenge, and verbal act and practical act. This dialogue is a tutor for us all to know that encountering the absence of fairness and equality is not restricted to physical force, but rather to abstract one which can include tolerance, wisdom, reason, and good speech.

Prophet Moses' (A.S.) is a continuous case about social and political struggles that make essential component of our life, and that spiritual scriptures and texts can always be a suitable source for critical thinking, challenge and encounter authoritarian regimes and systems. This dialogue provokes people to read and comprehend such issues so that we gain factual experiences to assist us in having moral and political speech and to enhance the principles of equality and humanity. History is not a repertoire of what happened in the past, but it is also a tutor from which we can learn for our present and future because the good student learns from his past to develop his present and future.

Moses (A.S.) and Pharaoh in the Holy Qur'ān

Prophet Moses' (A.S.) with pharaoh in the Holy Qur'ān is a continuous expression of the never ending struggle between lightness and darkness. It is a struggle from the time Adam and his children till the day of judgment. The dialogue proves that political and ethical visions can help in giving reformer strong motives and inspiration to achieve the desired change they want in their environment. Its importance is further stressed by its mention in several *surahs* and verses such as Surah Ṭā-Hā, Ash-Shu'arā', An-Nāzi'āt, and Al-Qaṣaṣ.

The Holy Quran describes Pharaoh as a tyrant who spread corruption on earth and oppressed the people. He considered himself

the supreme master over his people, as God said about him: “*and said, “I am your supreme lord.”*”¹¹ and “*and Pharaoh said (to his people,) “O courtiers, I do not recognize any god for you other than me.”*”¹² Pharaoh's speeches are clear evidence of his political and religious tyranny. When God sent prophet Moses (A.S.) to him, He equipped him with miracles as a proof of the truth of his message and to persuade Pharaoh to believe in what he brought. Allah said,

*“And put your hand into your bosom, and it will come out white, without any evil, as one of the nine signs (sent) to Pharaoh and his people. Surely they have been a sinful people.”*¹³

Prophet Moses' dialogue with Pharaoh was characterized by clarity and balance. It conveyed a direct message calling for the worship of the one God alone, while at the same time gives soft advice to Pharaoh to abandon his oppressive practices. The Holy Qur'ān shows how prophet Moses (A.S.) and his brother Aaron employed a gentle and persuasive strategy in talking with Pharaoh, as Quranic verses show

*“And say (to him,) ‘Would you like to purify yourself, and that I should guide you to your Lord, so that you fear (Him)?’”*¹⁴

Pharaoh's reaction exemplifies the methods of tyrants and dictators as he resorted to ridicule and skepticism in an attempt to devalue prophet Moses' message. Pharaoh tried to sow doubt and suspicion about the prophet and his mission as in the verse “*He said, “Then, what is the status of the earlier generations?”*”¹⁵. Pharaoh deliberately sought to divert the dialogue from its main religious purpose to irrelevant side discussions unrelated to prophet Moses' core message. This tactic reflects the approach of tyrants who attempt to shift and spoil the conversation and divert it to secondary matters in an attempt to distract their opponents and weaken the impact of the true message.

On his part, Pharaoh relied on harsh methods of oppression, coercion, and threats when addressing Moses (A.S.) saying, “*He (Pharaoh) said, “If you adopt a God other than me, I will certainly put you to prison.”*”¹⁶ These tactics are a common strategy employed by authoritarian regimes in order to keep their opponents silent and to force them to surrender. Despite all this pressure, prophet Moses (A.S.) remained a model of patience, steadfastness in his mission.

As the conflict between prophet Moses (A.S.) and Pharaoh escalated, prophet Moses (A.S.) remained steadfast and committed to his divine mission, relying on Allah, until the divine promise of the salvation of prophet Moses (A.S.) and the Children of Israel and the destruction of Pharaoh and his soldiers in the sea was fulfilled, as in the verse

“So they (the people of Pharaoh) pursued them (the people of Mūsā) at the time of sunrise. And when the two hosts saw each other, the companions of Mūsā said, “Surely we are overtaken.” He said, “Never! Indeed with me is my Lord. He will guide me.”¹⁷

Then came the final destination and the horrible end of Pharaoh and his soldiers, with their drowning in the sea as the verse told *“Then We drowned the others.”¹⁸*

History teaches, and those who study and reflect upon it will get benefit and draw lessons. Prophet Moses' (A.S.) story with pharaoh is not merely a case from the past, but rather a continuous one that serve the present and the past. It is a last case for anyone wants to fight injustice, and build an ideal society.

Politically speaking, the dialogue is an example to comprehend the interaction between the tyrant authorities and its opposition. This dialogue shows us that facing unfairness and oppression shall not start with violence or force, but rather with good speech and soft words as prophet Moses (A.S.) did he when asked pharaoh to repent to Allah from his bad deeds before asking him to free the people of Israel.

Morally speaking, the dialogue confirms the contrast between the ones who want truth and stand steady for the message, and the ones who stick to authority and refuse any changes that may prevent them from the benefits that they used to gain from their ruling. Prophet Moses (A.S.) talked with pharaoh in soft speech, reason, wisdom, and gentle words to soften his heart as it is seen in verse *“So speak to him in soft words. May be, he accepts the advice or fears (Allah)”¹⁹*. In contemporary life, the dialogue can be an example to follow to face dictatorship and support liberty and justice. It is an ideal example for political and social reformers to learn from it the way to stand in the face of the tyrants.

Political Discourse in The Holy Qur'ān

The political discourse as it is manifested in the Holy Qur'ān occupies a great value in expressing the Islamic view about authority and ruling. It exceeds being just outlines about the use of power and build the foundations to control the relationships between the ruler and the ruled²⁰. The Holy Qur'ān is an ideal guidance to be followed in control and organize authority in the society to enhance and protect the dignity and rights of people²¹. This speech is established in basic ethics and values of justice, equality, and human dignity where justice is at the top of them as the following verses confirm:

*“Surely, Allah commands you to deliver trusts to those entitled to them, and that, when you judge between people, judge with justice. Surely, excellent is the exhortation Allah gives you. Surely, Allah is All-Hearing, All-Seeing”.*²²

The political discourse in the Holy Qur'ān highlights **collective responsibility** as a cornerstone for achieving reform. It clarifies that responsibility does not rest solely on the ruler's shoulders, but also extends to include the entire society. This shared duty reflects a partnership in political and social engagement which is a principle affirmed in the Quranic verse "*Help each other in righteousness and piety, and do not help each other in sin and aggression.*"²³

Shurā i.e. consultation is another Islamic fundamental political principle which is used to regulate and promote the participation of people in taking decisions²⁴ where the Quranic dialogic technique preserves the plurality of voices involved in conflict and subjectivizes contestation so that readers must adjudicate between competing claims¹⁶. The Holy Qur'ān confirms this when Allah Almighty says "*Consult them in the matter and, once you have taken a decision, place your trust in Allah.*"²⁵ and "*and whose affairs are (settled) with mutual consultation between them*".²⁶

The dialogue in the Holy Qur'ān functions as divine address, as exchanges between prophets and their opponents, and as encounters with the People of the Book and serves as a structural device for testing claims and modeling ethical reasoning²⁷. It is not a narrative or rhetorical feature but a central mechanism of *da'wah* and moral reasoning and through structured exchanges between prophets and their adversaries, the Quranic models are built on wisdom, patience, and clarity of argument²⁸.

The Importance of the Study

The significance of this study lies in its focus on the political dimension of the Quranic discourse through an analysis of the dialogue between the Prophet Moses (A.S.) and Pharaoh. This dialogue serves as a sophisticated model embodying the complex relationship between power and justice, and between tyranny and resistance.

Another aim of the study is to shed light on the rhetoric of prophet Moses's dialogue and in particular his dependence on mental debating and soft persuasion instead of the violent encountering. This aim seeks to offer an example of communication and discussion with unfair rulers which can be suitable for the modern life where can be used to have mechanisms for political discourse that is built on ethics, values, and principles instead of injustice, arrogance, and authority.

Scholarly speaking, the present study hopes to be an addition to Quranic studies about using the Quranic political dialogue in our modern life. It also hopes to be a step in the ladder of scientific research about religious issues that strongly linked to people's relations with the authorities. Lying on all this, the study hopes to be a step in contemporary scholarship of religious texts as a valuable source of enlightenment, reform, and building collective consciousness.

Methodology

This study used a descriptive analytical approach to examine the political discourse embedded in the dialogue between Prophet Mūsā (Moses (A.S.)) and Pharaoh in the Holy Qur'ān. This approach is chosen for this study because of the nature of its topic because it requires studying the connection between reading the Quranic text and the stages of the dialogue between Moses (A.S.) and pharaoh and the conversational techniques that were used in this dialogue and their political connotations. This approach allows investigating the narrative structure of the dialogue and gives the chance to investigate and debate the political and social connotations of this dialogue. This approach gives a scientific and balanced framework helps in highlighting the Quranic story as a living example for the political dialogue which is based on evidence and justice and so we can understand its depth and using its meanings in our modern contexts.

As a descriptive-analytical study, the paper focuses on the contextual interpretation and thematic analysis of the relevant Quranic verses. The main source that the study depended on is the Holy Qur'ān with a particular concentration on the verses about the dialogue between prophet Moses (A.S.) and pharaoh. The targeted verses were

taken from different *sūrahs* in which this dialogue is mentioned based on standard Quranic indexing²⁹. Classical *tafsīr* works including *Tafsīr al-Ṭabarī* and *Tafsīr ibn Kathīr* were also referred to in order to have supportive exegetical insights.

The next step after collecting the related verses was examining them to highlight the thematic content in order to trace the dialogue between prophet Moses (A.S.) and pharaoh. This examination aimed to explore the interactional patterns and communicative mechanisms that were used by both of them. The analysis highlights the difference between prophet Moses' divine speech and pharaoh's authoritarian speech.

Quranic Political Discourse: A Study of Prophet Moses' Dialogue (A.S.) with Pharaoh

Prophet Moses' (A.S.) dialogue is a profound example of political discourse as it shows the confrontation between a man who was sent with holy message with principles of the one God, justice, and mercy and a man who is supported by his arrogance, injustice, and thinking of himself over all people³⁰. This confrontation assures the last and continuous struggle between right and wrong and works as an ethical and political tutorial for people over time³¹.

Prophet Moses' (A.S.) story with pharaoh happened very complex historical, political, and social contexts. As the Holy Qur'ān pointed out pharaoh was a tyrant ruler who believed in himself to be above people whereas prophet Moses (A.S.) was a messenger from Allah to guide pharaoh to the road of Allah and to rescue the people of Israel from pharaoh' slavery³². Prophet Moses (A.S.) aimed to confirm and restore the principles of monotheism, fairness, and dignity through his dialogue with pharaoh. A remarkable point in prophet Moses' (A.S.) dialogue with pharaoh is that it was calm and firm as the Holy Qur'ān said,

*"So, come to him and say, 'We are the messengers of your Lord. So, let the children of Isrā'īl go with us, and do not persecute them. We have come to you with a sign from your Lord; and peace be upon the one who follows the guidance.'"*³³

It is important to note that prophet Moses' speech did not begin with a call to overthrow Pharaoh's rule or authority. Instead, it started with a moral and humanitarian appeal which is represented in a plea to end the harsh oppression and suffering inflicted upon the Children of Israel. His message was rooted in compassion and justice,

not rebellion. Moreover, Moses' words carried a tone of peace and goodwill, as reflected in his statement: *"And peace be upon the one who follows the guidance."*³⁴

In his speech, prophet Moses (A.S.) relied on a combination of rational argument and tangible miracles in order to convince Pharaoh and the ruling elite around him as it was stated in the Holy Qur'ān

*" So, he threw it down, and suddenly it was a snake, running around. He said, "Pick it up, and be not scared. We will restore it to its former state. And press your hand under your arm, and it will come out (brightly) white without any disease, as another sign. "*³⁵.

These miracles were not directed only at Pharaoh, but also at his elite around him, with the aim of shaking the system of fear and blind obedience surrounding this absolute ruler.

In contrast, Pharaoh strongly rejected this discourse. He depended on methods and techniques which are very commonly used by authoritarian regimes. He used mockery, skepticism, and distortion where Pharaoh accused Moses (A.S.) of sorcery

"He (Pharaoh) said to the chiefs around him "This man is certainly an expert sorcerer." ³⁶, and of madness "He (Pharaoh) said, "Your messenger who is sent to you is a mad man indeed."³⁷.

Then he concluded his harsh reaction to Moses (A.S.) with a direct threat of imprisonment

"He (Pharaoh) said, "If you adopt a God other than me, I will certainly put you to prison."³⁸

These verses show how dictators and tyrants use verbal and nonverbal tools of oppression when they fail to respond with argument and logic to their opposition.

In the face of this aggressive rhetoric of Pharaoh, Moses (A.S.) remained steadfast in his principles. He did not raise his voice. Rather, he maintained the balance of his speech and the strength of his argument as this Quranic verse pointed this, *"He said, "Never! Indeed, with me is my Lord. He will guide me."³⁹ Prophet Moses (A.S.) showed complete faith and trust in Allah Almighty as he believed with certainty that he would never be left alone and that Allah would deliver*

him and the Children of Israel from Pharaoh's pursuit when his army chased them to the sea. This trust is a clear evidence that when the reformer believes in his lord and believes in his mission everything will be achieved and right will win no matter the hardships and challenges. Prophet Moses' (A.S.) story with Pharaoh is not just a religious event, but also a movement for freedom, dignity, fighting oppression, and encountering the tyrant ruler⁴⁰.

Present-time Politic Tutorials from Prophet Moses' (A.S.) Dialogue with Pharaoh

Prophet Moses' (A.S.) dialogue with pharaoh is a continuous tutorial for social and political reformers who want to make positive changes in their communities⁴¹. The encounter between reformers and tyrants will never end because it is a struggle between lightness and darkness, and challenge between the will of Allah and the will of Satan who swore to seduce the human being and to shift them from the straight path. Clashes between reformers and authoritarian regimes has no end as the two parts depend on contradict powers of justice against unfairness, reformation against corruption, dignity against humiliation⁴². This dialogue illuminates that when resistance is based on ethics can face tyranny, dictatorship, and be an inspiration for social and political changes.

Prophet Moses (A.S.) used rational logic and evident proofs in his dialogue with pharaoh as his speech was not only emotional but also reasonable with very clear and direct signs. Such matter points to the importance and necessity of building argument on strong proofs which are important tools that modern political reforming movements should benefit from them. This matter demands correct and precise information, trusted reports, and deep knowledge and cultural background, rhetoric repertoire, and precise research to aid their positions and convince the public and decision-makers alike⁴³. On the opposite side, tyranny which was embodied in Pharaoh refused truth and worked on undermining the speech of reform through threatening, skepticism, and mocking⁴⁴.

Prophet Moses' (A.S.) dialogue with pharaoh teaches us that reformer must stick to the principles of steadfastness and never think of surrender as an option. The dialogue teaches us that light is waiting at the end of the tunnel and that the victory and relief from Allah is close no matter the difficulties and hardships. The dialogue is profound evidence that self-confidence makes wonders and that good morals

defeat the bad ones. This dialogue is a motive for reformers to have the belief that their efforts will not be in vain.

Prophet Moses' (A.S.) with pharaoh also teaches us that faith and trust in Allah will lead to desired change. This confirms the importance of religious education and knowledge for reformers to arm themselves with spiritual power to make them not feel depressed when their efforts are faced with brutal oppression.

In modern life, where facts are often falsified with misinformation, it becomes very important to distinguish between the right speech and the wrong one. This urges to look for accurate information, honest sources, transparency, to look before leap, and to look, check, then pick.

Conclusion

In conclusion, the present study aimed to investigate the dialogue between prophet Moses (A.S.) and pharaoh as an example for the confronting between justice and injustice it was depicted in the Holy Qur'ān. The importance of the study lies in its attempt to explore the relation between religion and politics in the Holy Qur'ān and to shed light on the role of spiritual ethics in supporting reformation, fighting unfairness, and motivate justice in the society. The study also aimed to present this dialogue as an example to be followed by reformers who look for positive social and political changes in their communities.

The study's findings can be used in education, political development, leadership training, and the promotion of constructive dialogue because the values in the Quranic dialogue such as wisdom, reasoned debate, and steadfastness to principle can be bases for sophisticated and humane political discourse that is capable of achieving positive changes in societies. The study suggests using the Quranic political and ethical narratives in educational curricula and adopting multidisciplinary research approaches to link religious texts with political thoughts to develop societal awareness, culture of justice, and build conscious and good society to face contemporary challenges.

Statements and Declarations

The author confirms that there is not any type of competing financial, professional, or personal interests that might influence the performance of the work in this manuscript.

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