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Comparative Study of the Role of the Migration of Prophet Muhammad and Prophet Moses in the Formation and Development of Religious Civilization

Mohammad Esmaeil Ghasemitoosi,[1] Hadi Bayati,[2*] Omid Saeidi Kiasari[3]

[1]Assistant Professor of Qur'anic Exegesis and Islamic Texts, Department of Qur'anic Sciences and Hadith, Faculty of Theology and Islamic Studies, University of Mazandaran, Babolsar, Iran.
[2]Associate Professor, Department of Islamic Studies, Faculty of Theology and Islamic Studies, University of Mazandaran,Babolsar,Iran.(Corresponding)
[3]M.A. Student in Teaching of Qur'anic Sciences and Hadith, University of Mazandaran, Babolsar, Iran.

***Corresponding Author:**
m.ghasemitoosi@umz.ac.ir

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ABSTRACT

Migration is one of the central components in the history of the divine prophets that has had profound effects on the formation and development of religious civilizations. In the Islamic era, the migration of the Prophet of Islam from Mecca to Medina is considered a turning point in the consolidation and expansion of the modern Islamic civilization, which played a fundamental role in the establishment of the Islamic state and religious society. Similarly, the migration of Prophet Moses from Egypt to the Promised Land, which led to the formation of the Jewish nation and the regulation of its Sharia and laws, is a clear example of the civilization-building functions of migration. This study has a comparative approach and analyzes the lives of the prophets of Islam and Judaism, in a historical and cultural context, in order to examine the similarities and differences of these important events. The research method is analytical-descriptive and based on Quranic, Hadith and historical sources, it explores the social, political and cultural effects of migrations in the development of Islamic and Jewish religious civilizations. The findings showed that both migrations took place by divine command to escape oppression and establish religious communities; however, while similar, in some cases there are differences in details and final consequences that have caused differences in the structure and goals of the civilizations that followed them.

Keywords: Migration, comparative approach, Prophetic life (PBUH), Prophet Moses (PBUH), religious civilization.

Introduction

One of the fundamental concepts in the history of divine religions is migration, which is not simply a geographical movement, but rather an identity-building and civilization-building event that transforms the belief, social, and political structures of religious communities [1]. In the Islamic tradition, the migration from Mecca to Medina is considered the beginning of the establishment of a new society based on faith, religious solidarity, and an independent political organization, and is the origin of the official history of Muslims [2]. In the Jewish tradition, the migration from Egypt and the liberation of the Children of Israel from the domination of Pharaoh is considered a turning point in the development of ethno-religious identity and the formation of Sharia [3].

Hence, migration in both traditions is not a purely historical event, but a fateful moment in the process of nation-building and civilization. However, the fundamental question is whether it is possible to limit these two migrations only within the framework of historical narratives and ignore their civilizational and theological implications? If the migration of the Prophet of Islam is considered a mere spatial transition, how can its role in the formation of the socio-political system of Medina, the compilation of the "Sahifa of Medina" and the consolidation of the concept of the Ummah be ignored? Also, if the exodus of Moses from Egypt is considered a mere historical liberating event, what place is left for the establishment of the Sharia, the Sinai Covenant and the formation of the collective memory of the Children of Israel?

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Therefore, as some theological and historical research has clarified, key events in the history of religions are closely linked to the foundations of belief and identity of societies, and reducing them to a "past that has passed" is considered a kind of methodological reductionism. The migration of the Prophet of Islam in addition to its saving function for the early Muslims, paved the way for the transition from "individual calling" to "social order"; a transition in which faith was elevated from the level of personal belief to the level of social organization and legal structure.

In contrast, the migration of Moses was not simply an escape from the geography of weakness, but was also a movement towards recovering collective dignity, rebuilding religious identity, and practicing life based on divine law. Both migrations are linked to the element of "divine promise," "charismatic leadership," and "resistance to domination," and have led to the consolidation of a religious tradition in the context of difficult historical tests. From the perspective of historical-religious studies, a comparative study of these two events can reveal the common and distinctive dimensions of the migration pattern in Abrahamic religions: including the relationship of migration with the formation of power structures, its role in the production of social capital, and the transition from a state of weakness to a state of submission.

In addition, an analysis of the social and civilizational consequences of these two migrations shows that sacred migrations in the history of religions have often led to the redefinition of values, the reconstruction of institutions, and the creation of new cultural horizons. This study, with an analytical-comparative approach and relying on Quranic, interpretive, and historical sources, seeks to examine the migration of the Prophet of Islam and the migration of Moses not simply as two independent events, but as two "patterns of civilizational transformation."

The main issue of this study is how these two migrations led to the reproduction of collective identity and the establishment of a new social order, and what similarities and differences are observed in the mechanisms for realizing this transformation. Accordingly, the present study attempts to show that migration in religious traditions provides a theoretical capacity for understanding the processes of transition, resistance, and civilization-building, and can also be inspiring in the analysis of contemporary identity and social crises.

Method

The approach of the present study, from the perspective of the fundamental objective and in terms of the research method, is descriptive-analytical and based on the comparative method in the field of historical studies of religions. In this study, the migration of the Prophet of Islam from Mecca to Medina and the migration of Moses from Egypt are examined not as a mere report, but as two transformative historical experiences in order to systematically analyze their contexts, mechanisms, and civilizational consequences. The data collection of this study was of a library and documentary type, and on this basis, at the beginning, verses related to migration were extracted from the Holy Quran and were conceptually analyzed by referring to authoritative Shiite and Sunni interpretations such as; Tafsir al-Mizan [4], Majma' al-Bayan [5], Jame' al-Bayan [2], Tafsir Ibn Kathir [6], and Al-Durr al-Manthur [7].

In addition, to examine the historical dimensions of the migrations, Islamic historical sources and contemporary research studies were used, and the analysis process was conducted by examining the main components of each migration (reasons for its formation, social and political contexts, the role of leadership, the manner of departure, social and civilizational consequences) and, in the next stage, these components were organized into common comparative axes to enable their systematic comparison. The comparison criterion was the similarities and differences in the social function, leadership structure, theological goals, and civilizational consequences of both migrations.

In the analysis stage, in addition to examining historical reports, attention has also been paid to the context of the verses, the status of the revelations, and the space in which the related surahs were revealed in order to clarify the connection between the text of the revelation and its historical context [8,9]. Therefore, the present study, using intratextual (Quranic-interpretive) and extratextual (historical-social) analysis, has attempted to present a comprehensive picture of the civilizational dimensions of the two migrations.

Also, the data were examined using a qualitative analysis method and a comparative approach was used to discover common patterns and structural differences so that both migrations were analyzed not independently, but in relation to each other and within the framework of the divine traditions governing the history of religions.

Findings

The migration of the Prophet of Islam and the migration of Prophet Moses are two important and historical events in the history of religions that not only had a profound impact on the followers of each of these prophets, but also provided a deeper understanding of the principles and divine purposes for the pilgrims. In the following, the common points of these two migrations will be discussed in more detail:

A) Divine purpose

1-1- The Holy Prophet (PBUH)

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The migration of the Holy Prophet from Mecca to Medina is considered one of the most important and historic events in the history of Islam. This migration was not only a geographical movement, but also a turning point in the life of Muslims and the beginning of a new chapter in the history of Islam. The main goal of the Prophet in this migration was to create an Islamic society and establish a military based on Islamic principles and values. Given the pressures and oppression of the Quraysh, the migration was considered a necessary and strategic measure.

By migrating to Medina, the Prophet provided a safe space for Muslims. He was quickly able to establish a united and united Islamic society by uniting the different tribes of Medina. In this society, basic principles such as equality, freedom, empathy and respect for each other were institutionalized. The formation of the Medina Pact, as a unique model of Islamic government, became the foundation of a new Islamic civilization that gradually expanded and introduced human and moral values into all aspects of people's lives.

This system allowed Muslims to design new laws and regulations for the optimal management of their social life. The creation of laws in the field of family, a fair economic system, and efforts to eliminate oppression and social corruption were among the achievements of the Prophet's migration. These measures not only helped to consolidate the Islamic society, but also promoted the religion of Islam in different regions and attracted more followers. By establishing mosques, schools, and educational centers, the Prophet facilitated social and cultural communication among Muslims and introduced Islamic culture to other ethnic groups and nations. This migration not only established a safe and efficient society, but also enabled Muslims to take steps in a more coherent and effective manner in line with Islamic values [10].

2-1- Prophet Moses (PBUH)

The migration of Prophet Moses is also of great importance as a key event in the history of the Children of Israel. The main purpose of Prophet Moses in this migration was to save the Children of Israel from the oppression and tyranny of Pharaoh, because Pharaoh was not only known as a cruel ruler, but also made life difficult and miserable for the Children of Israel. Moses (PBUH), guided his people to the Promised Land, guided by God. This migration was not only a physical departure from the geographical borders of Egypt, but also a renewal of social and spiritual life for his people. With a firm determination and a deep understanding of the social and political conditions of his time, he based his goal on the revival of the cultural and religious identity of the Children of Israel. During his journey, Moses studied the divine laws and ordinances and tried to establish principles for a better life for his people. He taught his people monotheistic, moral, and social teachings, showing them the ways to be free from the slavery of man and turn to the service and worship of God. These teachings deeply connected with their culture and daily life, and led the Israelites towards a spiritual and moral life.

The migration of Moses (AS) as a symbol of liberation and salvation from oppression and anxiety inspired future generations and encouraged them to act fearlessly to fight against oppression and oppression. The journey of Moses (AS) to the Promised Land represented the desire and hope for a better and free life for the Children of Israel. This story continues to be remembered in human history and culture as a symbol of resistance and hope against oppression and emphasizes the importance of faith and trust in God. The migrations of the Prophet and Prophet Moses (AS) are not only historical stories, but also profound and inspiring teachings for future generations. These migrations are symbols of overcoming oppression and seeking freedom and justice [11].

2- Difficulties and Obstacles

1-2- The Holy Prophet (PBUH)

The Prophet established a society based on Islamic principles, and Moses led his people to freedom, demonstrating that faith and determination can change the course of history. The migration of the Prophet from Mecca to Medina is one of the most important events in Islamic history. This journey was not only a sign of the deep will and faith of the Prophet and his companions, but also had a profound implication of resistance in the face of great adversities and challenges. The Quraysh, as a strong and influential tribe, resisted the Prophet and his followers with all their might.

This tribe not only sought to intimidate the Muslims with threats of death, but also did not hesitate to engage in social and economic boycotts. These pressures and threats accompanied the steps of migration with tangible difficulties. However, faith and trust in God were the mechanisms that made the Muslims steadfast and steadfast and helped them face these problems.

After the decision to migrate, the Quraysh decided to capture the Prophet and his companions by any means possible. Bounties were offered for their identification and capture, which greatly affected the morale of the Muslims. A decisive moment occurred in the cave of Thawr, where the Prophet and Abu Bakr (RA) escaped their pursuers with the help of God. These tense and exciting moments demonstrated a strong will that amazed others [12].

For many Muslims, entering Medina meant leaving behind a comfortable and familiar life. They came to the city empty-handed and without economic resources, struggling with food and livelihood problems. But the solidarity of the Muslims of Medina and their spirit of helping each other helped to alleviate this economic crisis and formed a strong and united society.

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This support not only provided a platform for the growth and development of the Islamic community, but also strengthened emotional and human bonds among Muslims. The migration of the Prophet is an enduring symbol of divine will, hope, and love among his followers. This great migration not only reveals challenges, but also depicts the triumph of faith over difficulties and acts as a turning point in the history of Islam. [13].

2-2- Prophet Moses (PBUH)

The migration of Prophet Moses is also a story full of challenges and obstacles that he and his people faced. This migration is a symbol of hope, freedom, and sacrifice. After the migration began, Moses (AS) faced disobedience and hesitation from some of the Israelites. Many of them, in the difficult conditions they were living in, wanted to return to Egypt and live in slavery. This instability and disobedience was, to some extent, a serious challenge to Moses' (AS) leadership.

But with patience and wisdom, he tried to revive hope and new determination in their hearts and encourage them to continue this exhausting path. Moses (AS) was able to keep faith and hope alive in the hearts of the Israelites with his words. Pharaoh, as a dictator, tried to put pressure on Moses' (AS) leadership and weaken his power. He stood against Moses (AS) with all his resources and sought to destroy the new society of the Israelites. But God, to help Moses (AS), performed miracles that showed God's power to everyone and disappointed Pharaoh. These miracles were a symbol of God's unconditional support and patronage of Moses and his people ([14].

Crossing the Red Sea was another great challenge for Moses and his people. At a critical moment, with trust in God and firm determination, a great miracle occurred that allowed the Israelites to cross the sea. This event demonstrated Moses' courage and strong will, and demonstrated the victory of faith over darkness and ignorance. After successfully crossing the sea, the Israelites faced new challenges, such as the lack of water and food in the desert.

Moses was able to support his people through this difficult stage with his carefulness and reliance on God. During this time, divine miracles repeatedly came to the aid of the Israelites, keeping them steadfast and hopeful on their path. This divine guidance and the spirit of sacrifice of Moses are exemplary. Finally, the migration of Prophet Moses not only led to the liberation of the Children of Israel from the slavery of Pharaoh, but is also a symbol of freedom and sacrifice in human history. This migration led the world to light and hope and shows the power of faith and love for God in the face of hardships. These two migrations represent perseverance, the power of faith, and divine support in the face of life's challenges and have great lessons for humans throughout the ages [15].

3- Divine Help

1-3- The Holy Prophet (PBUH)

The migration of the Prophet of Islam from Mecca to Medina was not only a change of location, but also a turning point in the history of Islam and the lives of Muslims. This migration took place in 622 AD (1 AH) and is recorded in history as "the migration". On this critical night, when the Prophet and his companions were in serious danger and the Quraysh were looking for them to kill them, God protected the Prophet with special measures. In this critical situation, God sent a revelation to the Prophet and ordered him to move towards Medina. Along the way, miracles and divine signs were clearly visible. One of these miracles was the covering of the Quraysh path by cockroaches. When the Quraysh were looking for the Prophet (PBUH), the cockroaches served as a natural covering on the path and distracted them.

The Quraysh, who thought that the Prophet was hiding in his house, did not search for him on the way, and this allowed the Prophet and Abu Bakr Siddiq (RA) to leave Mecca safely. This incident not only saved the life of the Prophet (PBUH), but also strengthened the faith of Muslims and showed them that God is always with His believing servants [16].

In addition, the Prophet passed through various tribes on the way to the Hijrah and established contacts with them. These contacts and popular support contributed greatly to the strengthening of Islam and the establishment of the Islamic community in Medina. For example, in Medina, the Yathribs welcomed the Prophet and the Muslims with open arms and concluded the Treaty of Aqaba, according to which the Muslims in Medina enjoyed tribal support and protection. The migration of the Prophet was not only the beginning of a new era in the history of Islam, but also a symbol of God's help and support for the prophets and believers. This event reminds us that in times of crisis, faith and trust in God can save a person from dangers and pave the way for great victories. The migration of the Prophet to Medina was the starting point for the formation of an Islamic society and the development of Islamic teachings throughout the world, and it taught Muslims that they should believe in divine help when facing challenges [17].

2-3- Prophet Moses (PBUH)

The migration of Prophet Moses and the Israelites from Egypt to the Promised Land is another clear example of divine help in the history of the prophets and a sign of God's power in saving the faithful servants. After years of oppression and oppression by Pharaoh and the Egyptians against the Israelites, God commanded Prophet Moses to free his people from this situation. This migration not only represented liberation from Pharaoh's slavery, but was also a symbol of hope and faith in divine help.

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On the way to the migration, the parting of the sea represented a divine miracle for Prophet Moses and his companions, which provided a way for them to cross. This event clearly demonstrated the power and greatness of God. When the waters were on both sides and the land became dry, the people of Moses (peace be upon him) were able to cross quickly and escape the danger of Pharaoh.

This miracle was also a symbol of hope and salvation for the people of Israel, because they could clearly understand God's help and strengthen their faith. After crossing, when Pharaoh and his army entered the sea, God reunited the waters and drowned them. This event not only brought salvation to the people of Moses (peace be upon him), but also was recorded in history as a great lesson in the impermanence of oppression and divine power.

The salvation of the people of Israel from Pharaoh and the crossing of the Red Sea shows that God always helps His faithful servants in difficult and critical times and paves the way for their salvation with His miracles. This story reminds us that in the face of difficulties and challenges, we must believe in God's help and support and rely on Him in times of hardship. Furthermore, the migration of Prophet Moses from Egypt to the Promised Land is not only a historical event, but also a valuable lesson for all of us. This story teaches us that whenever we face great challenges and difficulties in life, we must remember that God is always with us and with faith and trust in Him, we can overcome any hardship [18].

4- Formation of a new society

1-4- The Holy Prophet (PBUH)

After the migration of the Holy Prophet to Medina, which is known as the Prophetic Migration, profound changes occurred in the history of Islam. This event was not only a turning point in the history of the Islamic religion, but also the beginning of a new era in the formation of a coherent, just and developed society. The Prophet intelligently and intelligently utilized the principles and instructions of the Holy Quran and the Prophetic Sunnah, established Medina as a solid base for spreading the message of Islam.

Based on the principles of brotherhood, justice, equality and human dignity, he formulated rules and laws that all members of society, whether Muslims or non-Muslims (people of the Dhimma), had a role in and were obliged to observe. These rules included rights and duties in various areas, including the economy, family, family, judgment and resolution of disputes, and international relations, and helped to provide a safe and orderly environment for life.

The creation of such a society provided the basis for scientific, cultural, and social advancements and paved the way for the growth and development of the Islamic society. In this society, religious occasions such as fasting, Eid al-Fitr and Eid al-Adha, and the rituals of Hajj, as symbols of belief and society, played a fundamental role in unity and collective identity. By negotiating, reaching understandings, and concluding peace treaties with different tribes and ethnic groups, the Prophet realized the survival of peaceful relations and regional cooperation, and formed a multicultural, dynamic, and growing society.

This model is a unique example of a coherent, just, and divinely based Islamic government in human history, and paved the way for the continuous development and progress of the Islamic society throughout history. By accepting and absorbing individuals from different tribes, ethnic groups, and races, this flourishing, diverse, and active society was able to grow in line with the fundamental principles of Islam and move toward building a better future. This society, a symbol of unity, solidarity, and complete adherence to the teachings of the Quran and the Sunnah of the Prophet, played a creative and influential role as a global model of Islamic government and continues to remain in history [19].

2-4- Prophet Moses (PBUH)

The migration of Prophet Moses from Egypt and his guidance of the Children of Israel to the Promised Land is one of the most important events in religious and human history, and its impact plays a fundamental role in the formation of the cultural, religious, and national identity of the Children of Israel. After being freed from the darkness of slavery and captivity in Egypt, and miraculously crossing the Red Sea, Prophet Moses (PBUH), guided the Children of Israel, with the guidance of God, to a promised land, the Promised Land. This dangerous journey and many trials, along with miracles and hardships, became a turning point in the history of the Jewish nation.

Along the way, Prophet Moses presented the Children of Israel with a set of divine laws and commands, which are in the Torah, the Holy Bible, and include moral, social, and legal principles. These laws not only created social order and cohesion, but also protected the ethnic and religious identity of this community and protected them against the challenges and trials of time. This law was based on the principles of mercy, justice, respect for others, and observance of individual and collective rights, and guaranteed the improvement of the quality of life, the preservation of human dignity, and the continuation of spiritual and moral values.

Along with social and legal reforms, great importance was placed on freedom, freedom from oppression, and the preservation of human values. This journey was not only a geographical movement but also a spiritual and cultural journey for the Israelites, in the course of which concepts such as faith, perseverance, and stability were included, and ultimately, an independent, cohesive, and stable society was formed in the Promised Land.

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This event became a solid foundation for the religious and national identity of the Jewish people, and its effects can be seen in the religious, cultural, and political structures of this people to this day [20].

5- Leadership and Guidance

1-5- The Prophet of Islam (PBUH)

The Prophet of Islam played a unique role in guiding and educating the people as the spiritual, moral and political leader of the Islamic society. The migration of the Prophet from Mecca to Medina was one of the most important and fateful events in the history of Islam, which led to the formation of the first Islamic government and the establishment of Islamic civilization.

During this migration, the Prophet introduced the principles of governance based on justice, morality, meritocracy and peaceful coexistence to the society not only as a divine messenger, but also as a political and social leader. In Medina, the Prophet as the leader of the Islamic society established the social, cultural, economic and political structures of the society based on divine principles. By creating the "Covenant of Medina", he compiled the first written document of Islamic governance, on the basis of which the relations between Muslims, Jews and other ethnic groups of Medina were regulated.

This document was an example of the good judgment and management of the Prophet in creating social solidarity and justice [21]. The Holy Quran also mentions the role of the Prophet in guiding people and creating a society based on divine values [22]. The Prophet formed a stable and cohesive society by educating future generations and introducing moral and humane principles. He guided people in the most difficult circumstances with patience and wisdom and presented a perfect example of a worthy, just and compassionate leader. The Holy Quran also emphasizes the importance of leadership and the guiding role of the Prophet (PBUH) [22].During the migration, the Prophet (PBUH), accompanied by his close associates, including Hazrat Ali and Abu Bakr (RA), was able to thwart the plans of the polytheists and, relying on God, reach Medina and lay the foundations of Islamic civilization. The Prophet (PBUH)'s behavior and speech throughout the migration were an example of sincerity, trust in God, and crisis management.

God describes the critical moment of migration in the Quran as follows [22]. In Medina, by establishing the Islamic government, the Prophet implemented systems such as shura, fair judgment, and the education of future generations, and was able to introduce a perfect example of divine leadership to the world.

2-5- Prophet Moses (PBUH)

Prophet Moses was one of the greatest divine leaders who was commissioned to save the Israelites from the slavery and oppression of Pharaoh and lead them to freedom and faith. The migration of Moses and the Israelites from Egypt to the Promised Land is an example of divine leadership and powerful guidance. With faith and trust in God, Moses was able to resist the oppression of Pharaoh and lead his people from tyranny and slavery to freedom and faith. The Holy Quran says in this regard: "On the path of migration, Moses played the role of a teacher and mentor as the leader of the Israelites. He led his people through a sea of difficulties with trust in the divine promises and with patience and perseverance. Crossing the Red Sea was one of the most important stages of the migration, in which Moses (AS) was able to save his people from the danger of destruction by relying on God [22]. The Holy Quran also describes this incident [22].

During the migration, Prophet Moses (AS) demonstrated an example of a divine leader who, with sincerity, patience, trust and faith, was able to guide his people from oppression and misguidance to faith and freedom. In the face of the disobedience of the Israelites, by praying and asking for God's help, he was able to continue the path of guidance and show that divine leadership requires patience, faith and trust in God [22]. Moses' (AS) leadership in the migration is a model of sacrifice, patience and faith in God for divine leaders and believing people [23].

B) Differences between the migration of the Prophet Muhammad and Moses (PBUH)

The migration of the Prophet Muhammad and the migration of Moses are both symbolic and fundamental to the history of Islam and Judaism. Below, we will compare these two migrations in detail:

1- Reason for Migration

1-1- The Prophet of Islam (PBUH)

The migration of the Prophet of Islam from Mecca to Medina is one of the most fundamental events in the history of Islam, and there were many reasons for it. One of the most important reasons for this migration was to confront the severe oppression and tyranny of the Quraysh polytheists. In Mecca, Muslims were severely persecuted; as the Holy Quran says in Surah Anfal, it refers to jihad in the way of God [22]. This verse shows that the main goal of the Prophet was to protect the lives and religious heritage of Muslims so that they could propagate and spread the religion of Islam in complete safety.

The migration from Mecca to Medina was not only to save Muslims from persecution and oppression, but also a symbol of the Prophet's strong determination and will in missionary and social activities. By migrating, he intended to build a society based on the principles of Islam such as justice, equality, and human ethics. Another goal was to establish an independent Islamic state that could act systematically and powerfully against enemies and institutionalize religious teachings in all aspects of individual and collective life.

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By migrating, he intended to build a society based on the principles of Islam such as justice, equality, and human ethics. Another goal was to establish an independent Islamic state that could act systematically and powerfully against enemies and institutionalize religious teachings in all aspects of individual and collective life.
This migration symbolized practical action to express new teachings and challenge the social inequalities and oppressions that were prevalent at that time. With this action, the Prophet showed that faith and firm determination can overcome adversity and build a new society based on divine principles. Also, the migration is actually a turning point in the history of Islam that laid the political, social, and cultural foundations of a great revolution in the Islamic world [24].

2-1- Prophet Moses (PBUH)
The migration of Prophet Moses from Egypt is a historical and spiritual event that represents sacrifice, salvation, and the ideal of freedom. At that time, the Israelites in Egypt were under the domination and oppression of Pharaoh and were in the most serious state of slavery and exploitation.
Moses had a mission to free them and pave the way for guidance for them. Moses' main goal in migrating was to save the people from the injustice and oppression of Pharaoh. After receiving divine messages, he sought mercy and liberation that could bring the Israelites out of captivity and oppression and lead them to the Promised Land, the Land of Canaan. Along this path, Moses tried to save the people from oppression and exploitation and create an independent and honorable identity for the Israelites through prayer, insight, and practical action. This migration is a symbol of the struggle against oppression and tyranny, and the effort to free oneself from human slavery, which ultimately allowed the Children of Israel to reach the Promised Land with his guidance [25]. In Islamic and historical sources, this migration is considered a symbol of the struggle for freedom and independence, as well as a manifestation of faith in divine promises [22].

2- Place of Migration
2-1- The Prophet of Islam (PBUH):
The migration of the Prophet Muhammad from Mecca to Medina is one of the most important and influential events in the history of Islam, which is known not only as a turning point in the life of the Prophet but also as the beginning of a new era in the expansion and consolidation of the religion of Islam. This migration took place in the year 622 AD and, due to its extraordinary importance, became the basis of the Hijri calendar. During the 13 years of the Prophet's call to Islam in Mecca, Muslims faced all kinds of harassment, torture, and sanctions from the Quraysh. The polytheists of Mecca, who were extremely concerned about the spread of Islam, tried to prevent the continuation of his call by applying pressure, economic sanctions, physical torture, and even planning to kill the Prophet (PBUH). However, the Prophet continued his call with patience and trust in God and succeeded in inviting a group of people from Yathrib (Medina) to Islam.
Yathrib, the city that was renamed "Madinah al-Nabi" or Medina after the migration of the Prophet (PBUH), had a special social context. This city was the home of two large tribes, the Aws and the Khazraj, who were involved in internal wars and conflicts for years. In addition, the Jews also lived in Medina and had significant economic and cultural influence. The Prophet's call to Islam caused the Aws and Khazraj to abandon their conflicts and differences and to achieve unity and solidarity under the shadow of Islam [26]. God refers to this great blessing in the Holy Quran [22]. The migration of the Prophet from Mecca to Medina was not only an act to save Muslims from the persecution of the polytheists, but also the beginning of the formation of an Islamic civilization. In Medina, the Prophet succeeded in establishing the foundations of the Islamic government based on the principles of monotheism, justice, meritocracy and morality.
The first act of the Prophet after entering Medina was to create the Covenant of Medina; a social and political contract that regulated the relations between Muslims, Jews and other ethnic groups of Medina. This document was an example of the wisdom and prudence of the Prophet in creating peaceful coexistence and managing cultural diversity. After the migration of the Prophet (PBUH), Medina became the main center of the spread of Islam. By establishing social, economic, judicial and military institutions, the Prophet laid the foundations for the formation of a stable Islamic society. The Prophet's Mosque, which was built by the Prophet and his companions, played an important role in organizing the affairs of the Islamic society as the social, political and worship center of Muslims. In Medina, the Prophet was able to form a coherent and united society based on divine values by educating future generations and promoting moral and humane principles [27].
The migration of the Prophet was the starting point for the spread of Islam outside the Arabian Peninsula. This migration not only paved the way for the establishment of the Islamic state, but also provided a perfect model of divine leadership, crisis management, and community education. The Holy Quran also refers to the role of the Prophet in guiding people and creating a society based on divine values [22].

2-2- Prophet Moses (PBUH):
The migration of Prophet Moses is a symbol of liberation from oppression and tyranny, movement towards freedom and faith, and the formation of a society based on divine commands.

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Moses was commissioned by God to save the people of Israel from the slavery and oppression of Pharaoh and lead them to a land known as the Promised Land. The Pharaoh of Egypt, who introduced himself as God, had enslaved the Israelites and subjected them to the most severe oppression. The Holy Quran describes Pharaoh's oppression of the Israelites [22].

By God's command, Prophet Moses (peace be upon him) took the lead of the Israelites and led them from the land of Egypt to the deserts of Sinai. This migration was a long and arduous journey that included crossing dry and scorching deserts, facing natural and human problems, and enduring many hardships.

In this journey, Prophet Moses (peace be upon him) played the role of a divine leader, spiritual teacher, and powerful commander. One of the great miracles of this migration was the crossing of the Red Sea. When Pharaoh's army came after the Israelites, God performed a great miracle, saving Moses (peace be upon him) and his people and destroying Pharaoh's army [28]. The Holy Quran describes this event as follows [22].

The migration of Prophet Moses was not only a means of liberation from oppression and slavery, but also the beginning of a spiritual and historical journey to form a community of faith. In the Sinai Desert, God revealed the Torah to Moses and commissioned him to teach the people of Israel the divine laws [22].

This long journey was a great test for the people of Israel. They repeatedly doubted and even turned to misguidance and idolatry, but Moses patiently and steadfastly invited them to faith and obedience to God. This migration is an example of patience, faith, and trust in God in the face of hardships and problems [29]. During this journey, Prophet Moses demonstrated an example of a divine leader who, with sincerity, trust in God, and hard work day and night, was able to lead his people from slavery and oppression to freedom and faith. This migration is known in the history of Abrahamic religions as one of the greatest symbols of faith, perseverance and liberation from tyranny [22].

3- Duration of the migration

1-3- The Prophet of Islam (PBUH):

The migration of the Prophet of Islam from Mecca to Medina is one of the most important and influential events in the history of Islam, which brought about great and widespread changes in the political, social and religious structure of the Islamic society.

This migration, which took place in the year 622 AD, is not only known as the point of liberation of Muslims from the oppression and persecution of the polytheists of Mecca, but also as the beginning of an Islamic civilization and the formation of a divine government in Medina.

The migration of the Prophet from Mecca to Medina was geographically a journey of several days, which was carried out with great care and planning due to the sensitivity of the conditions and the dangers arising from the persecution of polytheists.

The Prophet (PBUH), accompanied by Abu Bakr (RA), traveled the migration route through mountainous roads and away from the sight of enemies to be safe from the danger of being pursued by the polytheists. On the night of the migration, Hazrat Ali (AS) slept in the Prophet's bed with sacrifice and selflessness to protect his life from the danger of being attacked by the polytheists. These actions showed the Prophet's careful planning for this journey as well as the support and sacrifice of his companions.

With the Prophet's arrival in Medina, social and political changes began rapidly. The Prophet succeeded in shaping the social, cultural and political structures of the Islamic society in a short time. One of the Prophet's first actions in Medina was to draft the Covenant of Medina; this treaty is considered the first governmental document of Islam and regulated the relations between Muslims, Jews and other ethnic groups living in Medina. This document was a model for peaceful coexistence in a multicultural society and established the foundations of the Islamic government [30].

In addition, the Prophet established important social and religious institutions in Medina, the effects of which remain in Islamic societies to this day. The construction of the Prophet's Mosque, which was not only a place of worship but also a center for social decision-making, consultation, education, and handling of community affairs, is considered one of the fundamental actions of the Prophet in Medina.

As the spiritual and political heart of Islamic society, this mosque played an important role in organizing the affairs of Medina. In a short period of time after the migration, the Prophet succeeded in building an Islamic society based on divine and human principles. By educating the next generations and introducing values such as justice, respect, and meritocracy, he was able to form a cohesive and united society.

During this period, Muslims were able to strengthen their military and political power and resist threats from polytheists and foreign enemies. This migration paved the way for great victories such as the Battle of Badr and the Conquest of Mecca, which helped consolidate the power of Islam [2].

The migration of the Prophet Muhammad brought about great changes in a short period of time. This migration not only saved Muslims from the oppression and persecution of the polytheists, but is also known as the starting point for the spread of Islam and the formation of a divine civilization, the effects of which remain to this day. The Holy Quran also refers to the role of the Prophet in guiding people and creating a society based on divine values [22].

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2-3- Prophet Moses (PBUH):

The migration of Prophet Moses and the Israelites from Egypt to the Sinai desert is one of the longest and most complex migrations in the history of the Abrahamic religions. This migration, unlike the migration of the Prophet of Islam (PBUH), which led to fundamental changes in a short period of time, lasted for 40 years. This long period of time was not only a physical journey, but also a spiritual, educational and social process that had a profound impact on the subsequent generations of the Israelites.

Prophet Moses was commissioned by God to save the Israelites from the slavery and oppression of Pharaoh and guide them to freedom and faith. The Egyptian Pharaoh, who considered himself God and oppressed the people, had forced the Israelites to do the most difficult tasks and had put them under the most severe mental and physical pressure. God refers to this oppression and tyranny in the Holy Quran [22].

With the great miracle of crossing the Red Sea, the Children of Israel were saved from the pursuit of Pharaoh's army and entered the deserts of Sinai. However, this journey, which was supposed to lead them to the Promised Land, Canaan, lasted for 40 years due to the weakness of faith, disobedience and misguidance of the Children of Israel.

This long period of time became a divine test for the Children of Israel and an opportunity for them to be trained for life in the Promised Land. During this period, Prophet Moses (peace be upon him) succeeded in teaching his people the divine laws and ordinances and familiarizing them with the principles of the Sharia. God refers in the Holy Quran to the revelation of the Torah during this period [22].

During these 40 years, the Children of Israel repeatedly suffered from weakness of faith and misguidance. One of the most important tests of this period was the Samaritan calf worship incident, which showed the disobedience of the Israelites. But Prophet Moses (peace be upon him) patiently and steadfastly invited them to faith and obedience to God.

This period is an example of divine tests and the efforts of a divine leader to guide his people to faith and freedom. This long migration included many natural and human challenges. The Israelites faced problems such as lack of food and water in the dry and scorching deserts of Sinai, but God helped them with miracles such as the descent of manna and salva and the flow of water from the rock (31). The Holy Quran refers to these miracles [22].

The migration of Prophet Moses was not only a physical journey, but also an educational and spiritual process to prepare the Israelites for life in the Promised Land. This period is an example of divine efforts and tests for the spiritual and social education of the Israelites and shows the patience and perseverance of a divine leader in guiding his people towards faith and justice. The migration of the Prophet of Islam and Prophet Moses are both among the most important events in the history of divine religions, which, despite differences in time, geography, and circumstances, demonstrate the efforts of divine prophets to guide people and create communities of faith.

The migration of the Prophet led to great changes in a short period of time and laid the foundation for Islamic civilization, while the migration of Prophet Moses was a long educational process lasting 40 years to prepare the Israelites for life in the Promised Land. Both migrations are a model of divine leadership, patience, perseverance, and trust in God in difficult circumstances [32].

4- Consequences and Effects

1-4- The Holy Prophet (PBUH)

The migration of the Prophet Muhammad from Mecca to Medina in 622 AD is considered one of the most important and fateful events in the history of Islam and humanity. This migration was not only a geographical movement, but also a fundamental change in the social, political, and religious structure of Islamic society. In Mecca, the Prophet faced fierce opposition from the Quraysh and other tribes, who were deeply concerned about losing their power and influence due to his preaching of the message of Islam and the call to monotheism.

The migration to Medina, then known as Yathrib, was an opportunity to create a new and independent society based on Islamic principles. After arriving in Medina, the Prophet and his companions established an Islamic government based on Islamic principles and rules. This new government allowed Muslims to preach and spread Islam in a safe and protected environment.

In Medina, the Prophet established the principles of peaceful coexistence between Muslims and other minorities, including Jews, by drafting the "Pact of Medina". As a historical document, this pact demonstrated the Prophet's approach to social justice and solidarity among different ethnic groups [33].

The migration of the Prophet also led to the formation of a society with Islamic values, such as equality, justice, and social solidarity. These values were gradually institutionalized in the Islamic society and became the basic principles of Muslim life.

The spread of Islam to other regions of Arabia and beyond, especially during the era of the Rightly Guided Caliphs, had deeper cultural and social impacts on human history.

These impacts included the formation of Islamic civilization, scientific and cultural advances, and cultural interactions with other civilizations. In general, the migration of the Prophet was not only a geographical change, but also a social and cultural revolution. The effects of which can be seen in Islamic and non-Islamic societies to this day. This event taught Muslims how to withstand challenges and stick to their principles (34).

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2-4- Prophet Moses (PBUH)

The migration of Prophet Moses and the Children of Israel from Egypt to the Promised Land is one of the most important and historic events in the history of Judaism and humanity. This migration helped the Children of Israel to escape slavery and oppression by the Pharaohs and become an independent nation. In Egypt, the Children of Israel were oppressed and oppressed by the Pharaohs and experienced a difficult life. As a prophet and leader, Prophet Moses was commissioned to save his people from this situation. With the miracles and signs that God gave him, he was able to force Pharaoh to release the Children of Israel. The migration to the Promised Land was not only a physical movement, but also a profound change in the identity and culture of the Children of Israel. On this journey, they faced many challenges and tests, but Moses (AS) guided them to the Promised Land with his faith and leadership [35].

The reception of the Torah as a legal and religious manifesto played a key role in the formation of the national and religious identity of the Israelites. These commandments included not only religious aspects, but also moral and social principles. The teachings of Moses (AS) helped the Israelites to become a cohesive society committed to their principles and values.

This migration is known not only in the history of Judaism, but also in the history of humanity as a symbol of liberation and independence. The teachings of Moses (AS) and the story of his migration continue to inspire future generations and have had profound cultural and social impacts in various societies. Overall, the migration of Prophet Moses (peace be upon him) enabled the Israelites not only to be freed from oppression, but also to become an independent nation committed to their religious and moral principles. This event demonstrates the power of faith and leadership in the face of challenges and hardships [36].

5- Type of Leadership

1-5- The Holy Prophet (PBUH)

The migration of the Prophet of Islam, Hazrat Muhammad (PBUH), from Mecca to Medina was not only a geographical change, but also a profound transformation in the type of leadership and the social and political structure of the Islamic society. As a religious and political leader, the Prophet played a key role in creating an Islamic society based on divine principles and values. In Mecca, the Prophet faced many challenges. As a divine messenger, he faced strong opposition from the Quraysh and other tribes who were concerned about losing their power and influence due to his preaching of the message of monotheism and calling for social justice. The migration to Medina provided an opportunity for the Prophet to establish a new and independent society based on Islamic principles. After entering Medina, the Prophet established the principles of peaceful coexistence between Muslims and other minorities, including Jews, by formulating the "Pact of Medina". This covenant, as a historical document, demonstrated the Prophet's approach to social justice and solidarity among different ethnic groups. As a just leader, he resolved disputes and problems in society and gained the trust of the people by emphasizing fairness and justice. The leadership of the Prophet also included the establishment of judicial and social systems that helped resolve people's disputes and disputes.

As a just judge, he dealt with people's disputes and, by emphasizing moral and humane principles, formed a society in which the rights of individuals were respected. In addition, the Prophet paid special attention to the upbringing and education of his companions. By holding educational and counseling sessions, he helped Muslims implement the principles of religion in their daily lives. This type of leadership not only helped to spread the religion of Islam, but also led to the creation of a society with human and moral values, the effects of which continue to this day. The Prophet also paid special attention to the economic issues of society. He helped meet the economic needs of the poor and needy by establishing the zakat system and encouraging charity. These measures not only helped improve the economic situation of the society, but also strengthened the spirit of empathy and cooperation among Muslims [37].

2-5- Prophet Moses (PBUH)

The leadership of Prophet Moses as a savior and prophet is clearly visible in the history of Judaism and humanity. He came to the Children of Israel with a divine mission to save them from the oppression and tyranny of the Pharaohs. The type of leadership of Moses was more focused on saving, guiding, and religiously educating his people.

As a prophet, Moses was in touch with God and conveyed instructions from God to the Children of Israel. This close connection with God gave him the strength and confidence to withstand challenges and hardships. With the miracles and signs that God gave him, he was able to force the Pharaohs to free the Children of Israel and lead them to the Promised Land. Moses (PBUH)'s role as an educational leader was also very important. He guided his people on the right path by teaching them religious rules and teachings. These teachings included not only religious aspects, but also moral and social principles. Moses helped the Israelites to find their national and religious identity and to become a cohesive society committed to its principles and values [38].

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Moses also paid attention to the creation of social and legal systems. By compiling and communicating the Torah, as a legal and religious manifesto, he guided the Israelites on the right path and taught them how to live as an independent nation committed to its principles. These laws and ordinances helped the Israelites to adhere to religious principles in their daily lives and to act as a cohesive society. In addition, Moses also paid attention to the social and economic issues of his people. By emphasizing social justice and human rights, he taught the Israelites how to treat each other and help each other. This type of leadership demonstrates the power of faith and leadership in the face of challenges and hardships, and its effects are still visible in the history and culture of Judaism and humanity.

Overall, the leadership of Prophet Moses not only helped save his people from the oppression of the Pharaohs, but also led to the formation of their religious and cultural identity. As a divine leader, he remains a model of leadership and faith not only in his time, but also for future generations [39].

Conclusion

This study aimed to comparative study the role of the migration of the divine prophets in the formation and development of religious civilizations with a comparative approach of the life of the Prophet and Prophet Moses and by taking as a model the Quranic, exegetical and historical sources. It tried to go beyond the historical description of these two events and to explore their internal logic and civilizational function.

Based on the results obtained, "migration" in the conceptual system of the Holy Quran is not merely a spatial displacement or an emergency reaction to political and social pressures, but rather a divine strategy to move from a state of weakness to the stage of establishing religious identity, rebuilding the social structure and fulfilling the historical mission of the divine prophets.

On the other hand, the analysis of verses related to migration has made it clear that this concept has a deep connection with faith, jihad, and social responsibility, and migration in the Quranic logic is a break from an environment that denies the possibility of realizing faith and joining an arena in which faith can be objectified in the form of social order and historical action. From this perspective, migration is considered a bridge between inner belief and social structure; a bridge without which religion remains at the individual level and does not reach the stage of civilization.

The Quran's emphasis on honoring migrants and linking migration with divine victory indicates the fundamental position of this concept in the grand geometry of Islamic teachings. The migration of the Prophet of Islam to Medina can be considered a turning point in Islam's transition from the stage of hidden and scattered invitation to the stage of forming an organized nation. This event not only led to the preservation of the lives of believers, but also paved the way for the establishment of a society based on monotheism, justice, social solidarity, and law.

In light of this migration, faith was transferred from the individual to the social structure, and the first model of religious government was formed. Thus, the Prophet's migration was not merely a defensive move, but a conscious act to establish a new order in human history; an order that was able to transform the cultural and political geography of its time.

In contrast, the migration of Prophet Moses (peace be upon him) and the exodus of the Israelites from Pharaoh's rule represent the liberating dimension of migration in the divine tradition.

This historical event, more than simply the movement of an ethnic group from one land to another, was a process for rebuilding the religious identity of an ethnic group that had lived for years in an oppressive and humiliating structure. The migration of Moses marked the transition from captivity to responsibility and from submission to collective self-awareness. In this experience, faith and divine leadership played a pivotal role in forming the collective will for liberation, demonstrating that social transformation is not possible without inner transformation and trust in the divine promise.

Comparing these two historical patterns made it clear that migration, in both cases, is a transformative and stage-setting process in the history of religions. In Mousavi's experience, migration is the basis for liberation from the structure of oppression and the restoration of human dignity, and in the prophetic experience, it is considered the introduction to the establishment of a new social order and the objective realization of the revealed teachings.

Both examples emphasize the point that, at historical junctures, the continuation of faith and the survival of the divine mission sometimes depend on breaking away from the previous environment and the beginning of a new stage.

Therefore, migration should be considered one of the divine traditions in the process of historical guidance of mankind. In addition, the research findings show that migration has deep psychological and social dimensions and this concept strengthens the hope for change, the spirit of resistance against oppression, and the readiness for social reconstruction in the followers of the prophets.

Migration takes the believer out of the state of passivity and calls him to responsible activism towards his individual and collective destiny. In this framework, change of location is the prelude to change of situation, and geographical displacement provides a platform for transformation of power and culture structures. After all, migration in the Prophetic and Musavian traditions is not a marginal event in the history of religions.

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But rather the starting point of civilizational transformation and the redefinition of power and identity relations. This concept shows that the realization of divine goals in history requires conscious faith, collective will, and readiness to overcome adverse conditions. From this perspective, migration still has theoretical capacity for analyzing contemporary religious and social developments, because its logic is based on preserving faith, resisting oppression, social organization, and moving towards justice. Accordingly, migration can be considered one of the fundamental keywords in understanding the dynamics of Islamic history and the mechanisms of transformation in the divine tradition; a concept that clearly reveals the connection between faith, history, and civilization.

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