



Soft Warfare and Ways to Deal with It in the Holy Quran

Narges Shekarbeygi

Assistant professor of Quran and Hadith Sciences, Department of Islamic Education School of Medicine,
Kermanshah University of Medical Sciences, Kermanshah, Iran

Email: Narges.shekarbeygi@kums.ac.ir; shekarbeygi.n@gmail.com

<http://dx.doi.org/10.18415/ijmmu.v7i1.1383>

Abstract

Enemies are always attacked by the use of numerous tools to expand the domination and destroy the values and culture of society. Today, with the widespread expansion of communication and sciences and tools, enemies have also changed their offensive patterns. The theme of soft war and cultural invasion is in secret to silence the destruction of the beliefs and values of societies. This type of attack poses many dangers in the modern era. On the other hand, there is no doubt that the Holy Quran is a man-made, community-building and evolving book that gives humanity ways to prosperity and salvation. The Holy Quran has many commands as a program for better human life on the path of awareness in Muslim life. But since the enemies have always tried to destroy and weaken the Muslims with a variety of tricks. Therefore, this paper presents a library method and describes the topics of the Holy Qur'an on ways to fight soft war. The results show that soft warfare methods such as: Enemyology, Recognition of Enemy Tricks, Use of necessary tools for confrontation. The tools of fighting the soft war in the Holy Quran such as: Resistance and Resistance, Obedience to Leadership, Promoting Fame and Prohibition of Falsehood, Paying Attention to the Importance of Justice in Society, Unity and Solidarity and Avoiding Separation and Separation is the fight against corruption.

Keywords: *Soft War; Holy Quran; Psychological operations; Cultural Invasion.*

Introduction

A look at the history of soft war shows that throughout human history, psychological operations or soft warfare have also taken place from the very beginning of the hard war. This war is affecting the spirit of resistance on the other side, spreading panic. Therefore, any move aimed at the morale of a nation is a soft war operation and a kind of soft power exercise.

On the other hand, the cost of a soft war is much less than a hard war. On the other hand, in military warfare, the enemy goes to the frontier points. It tries to infiltrate the border. But in the psychological warfare and what is called soft warfare in the world, the enemy comes to the spiritual trenches to destroy them. The enemy seeks the basic faith, knowledge and pillars of society. Therefore, the soft threat is nowadays the most effective, efficient and low-cost and at the same time the most

dangerous and complex type of threat to the security of nations and human beings, at the least cost and without military campaigns; emotions, thoughts, beliefs and It attacks the values and culture of a nation.

The verses of the Holy Qur'an show that the confrontation of the right and the wrong sides is based on psychological and psychological factors before being based on military and military mechanisms. These factors are nowadays referred to as soft war and psychological operations. Soft warfare and its concepts are as old as human life.

The prophets used soft power and tools to achieve their goal. The basis of the prophets' invitations is based on soft methods and persuasive methods. God has advised the Prophet of Islam to use this method. "Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner" (Nahl, or The Bee/ 125)

One of the important attributes of the Prophet of Islam is soft treatment. This behavior of the Prophet created an appeal that had a particular religious message and was effective in convincing many Arabs. The use of soft methods in propagating religion has been the most important factor in the progress of the prophets in their invitation.

problem Statement

In this article we will try to highlight the importance of the subject of psychological warfare based on the concepts of the Holy Quran. Also introduce important tools and methods of soft war and explain the nature of soft war. In fact, this study aims to answer the following two questions:

What are the ways to combat soft war?

What are soft warfare tools?

Conceptology

Soft War has many different terms. What is referred to as "soft war" is, in Western literature, more commonly known as "psychological warfare" or "Cold War", the intellectual basis of which was first scientifically put forward by Joseph Nye. The most well-known definition is attributed to Joseph Nye, a prominent American soft power researcher who in 1990 in Foreign Policy Magazine No. 80 defined soft power as the ability to shape the preferences of others.(K. A. Cuordileone , 2000)

So the soft war can be described as any kind of soft, psychological, and media propaganda that targeted the community and defeated it without the use of force. Psychological warfare, white warfare, media warfare, psychological operations, soft subversion, velvet revolution, color revolution and so on are forms of soft warfare (Hosseini, 2010, p. 138).

There are many definitions of soft war, commonly put forward by American strategists and consistent with the conditions of the American dominant state (Collins, 1991, p. 487). Of course, some of these exercises are very similar to the definitions provided by psychological warfare (Salah Nasr, 2003, pp. 83 and 84), and some consider essentially soft war to be psychological warfare, but in fact, psychological warfare is very different. With soft war. Regardless of the definitions of psychological warfare, attention to a subject reveals the difference between psychological warfare and soft warfare.

Soft war is opposed to hard war, which is an alternative to military warfare, but the psychological warfare is a complement to all kinds of warfare and is used in all kinds of soft warfare.(Monroe Price, 2012)

With war you can have psychological warfare with lots of resources but you can have this war. In the case of economic war, it is always said to be associated with psychological warfare and psychological warfare is one of the necessities of soft warfare. However, in extreme situations, you can say "Any move that can be as an article" Suddenly Wikipedia, Wikipedia and Wikipedia if you want to get rid of it and use it. He added: "This program enables full planning in the economic field called soft war."

Tools and Methods in Soft War

Take advantage of various articles using the propaganda methods of growing, improving and searching for Islam and the religious community, and stopping the mission of calling upon the prophets and authorities to use applications for various activities in the globalization, prostration, Used poems, servers and more. A variety of sophisticated techniques and guides available to you, newspapers and magazines, books, cinemas, lectures, commercial art, radio and television, music, specialized equipment and its use We also publish.), Satellites and ...

Throughout the history of soft war prophets the use of resources has been used. The Holy Quran is defamed, international destroyers, screenings, realizations, boycotts, rumors, the possibility of intimidation and so on can be found on the island with soft war space.

Including promoting globalism, weakening national unity, creating religious differences, dissuading people's minds from the enemy, casting doubt on the future, instigating the inefficiency of the Islamic system, changing the Islamic lifestyle, exaggerating, promoting superstitions, Loosening the foundations of the family and ... can be soft examples of today's war.

The nature of soft war

The very nature of soft warfare is that it is non-violent. Nonviolent methods are used in this war to influence thoughts and thoughts. The nature of soft warfare is very complex and relies on soft power. Hence it has many different features, some of which are:

1. The nature of deprivation, that is, the change in the forms (beliefs, values and basic ideas) of society.
2. It is mysterious, slow, gradual and subsurface so that people cannot recognize it.
3. Illustrator: In soft warfare, the attacker, using historical symbols, presents a favorable image and presents his opponent as a symbol of despair and defeat.
4. It is durable and durable. 5. It stimulates thoughts and emotions. 6. The crisis is raging. 7. It is doubtful. 8- The contrast is 9- It is deceptive.

It is imperative to state that throughout the history of the Prophet's call, the widespread psychological aggression and aggression was a major step in destroying that noble invitation. There has always been a silencing of the call of God by enemies and to this day the opponents of Islam have followed it.

The Holy Quran states: They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse (**contrition/32**)

Methods to fight soft war

However, there may be a variety of approaches by statesmen and intellectuals and diplomatic apparatuses in the field of politics. In this article, however, we intend to discuss some of the methods and strategies needed to deal with this issue from the religious point of view, using the verses of the Holy Quran.

1- recognize enemy

The first step in the fight against the soft war companions is to recognize them. If we do not see the enemy in the field, we may at first be neglected and secondly unaware of its tricks and tactics. In the Qur'an, Lord Karim mentions the greatest enemy of man, Satan.

It is in Surat Yassin: Did I not charge you, O children of Adam ! that you should not serve the Shaitan? Surely he is your open enemy, (فأمر) Or in another verse, (Surely the Shaitan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning (Faafir/6)

2- Understanding the enemy's tricks:

In the Holy Qur'anic verses, after the introduction of the enemies of the Prophet and the Muslim community, the Holy Qur'an introduces them to their tricks and positions. An example of this is:

2-1 Construction of the mosque of Zarat

In the verse 107 of **contrition**, The intentions of the hypocrites to build the mosque of Zarat have been stated. The verse was revealed and their malicious intent was revealed. The verses highlight the verse.

A) They wanted to use the mosque and the religion against religion.

B) They wanted to misuse the Prophet's prayer in their favor.

C) They sought to break the unity of the Muslims.

D) They took the oath as a way of deceiving others. Therefore, human beings, especially Muslims, must be vigilant in order not to be deceived by the claims and propaganda of the enemy (Qara'ati, Vol. 5, p. 119).

3. Using the tools needed to deal with it

When placed in a battlefield, one must equip himself with the necessary tools. If not, they will surely be defeated by the enemy. After knowing the enemy and his techniques, he must be able to equip or equip the necessary equipment with full knowledge of the tools of war.

Soft warfare tools**A) Resistance and resistance**

Religion is the most important factor of victory in various aspects of life, and patience and perseverance. In many verses he has called for patience and patience. God says: And obey Allah and His Messenger and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient (Al-Anfaal/46)

And he says in another verse (O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful (Aal-i-Imraan/ 200)

So patience and perseverance are needed in the fight against soft war.

Endurance is one of the important issues raised in the Holy Quran. Stability in the Qur'an is related to patience, firmness, stability of the step and endurance Stability of the second step is the third and most important step in the way of achieving stability in the Qur'an. There are some examples for the endurance of the Qur'an, including the story of Prophet Abraham and his throwing into the fire and turning it into a flower (Al-Anbiyaa/68) And his migration to another land (Ibrahim/ 37) To maintain their faith in the infidelity of the infidels, Abraham and his son persevered in this. (As-Saaffaat

/102)

A) Leadership:

In the Holy Quran, God has commanded Muslims to obey the command and obey God and the

Prophet. Humans always need guidance and role models. God has also appointed leaders to guide man. The Holy Quran emphasizes the subject of leadership. There are hundreds of verses in the Holy Quran about the issue of leadership. (Qaraati, 2001, p. 88).

B) Command the famous and forbid the evil

The Holy Quran says: (And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful (Aal-i-Imraan /104)

The Holy Quran has brought those who disbelieve along with the prophets and denounce the prophets and punish the killers as killing the prophets.(Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement (Aal-i-Imraan /21).

By renouncing the good and forbidding the denial of society, the divine path is taken. Al-Imran, verse 104, regards the way of salvation of society as doing good and forbidding evil.

C) Pay attention to the importance of justice in society

The Holy Qur'an has considered justice more valuable than kindness and kindness and giving to relatives.

Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful(An-Nahl/90)

Establishing justice is one of the main purposes of calling the prophets. One of the purposes of God 's prophets is to make people aware of the principles of justice and practical management to create popular movements for its implementation.

Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the secret; surely Allah is Strong, Mighty(Al-Hadid/25)

For the Qur'an, the foundation of society must be order and stability so that justice can be done. The rulers are obliged to institutionalize justice in society.

Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing(Al-Nisaa/58)

In this sense, if a society lapses or neglects the path of justice and citizenship, it actually paves the way for the acceptance of the enemy's psychological operations. Because justice in religious texts is a factor in the survival and survival of governments and is the most important goal of divine prophets (Khalilzadeh, 2007, p. 41).

D) unity, solidarity, and separation

In verse 102 of sura al-Imran, God calls upon Muslims to maintain unity and avoid division as a duty. (O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims)

The enemies of Islam have always sought to divide Muslims. In order to create enmity among the religious community, to weaken the community. The more Muslims are united and sympathetic, the more desperate the enemy will be. Of course, one must also consider the factors affecting unity. Such as paying attention to the administration of justice and social rights of the people, obedience to leadership, ethical conduct and attention to religious doctrines, avoid humiliation and insult to social groups.

E) Fight against corruption:

One of the main adversaries of soft war enemies is the prevalence of corruption between the country's executive and society. The enemies thus render Islamic management in the administration of the country and the corrupt and inadequate system. The bureaucratic system of any society is the executing arm of the political system of that society and its right or wrong functioning can either continue or destroy the political system (Salehi, 2009, p. 51).

One of the most important factors in combating corruption is the selection of decent people in social and governmental responsibilities, which is the concept of meritocracy. The Holy Quran has introduced responsibilities as trusts that should be left to the right person.

Faithfulness and fair treatment and non-discrimination are important signs of faith. Symbols of happiness in society are the presence of decent people and their fair treatment in society. The source of many of the social disruptions is the presidency of the disadvantaged. (Qarati, vol. 2 p. 310)

Discussion and Conclusion

It is clear from the foregoing that the enemies of any society today, with soft warfare and psychological operations, do not deviate from any tricks and plans to advance their evil aims. It is appropriate to teach the ways of confrontation and struggle by utilizing the commands and vital commands of the Holy Quran. Knowing the words of God in the Quran expresses the clear path of guidance and bliss. It is necessary for humans to persist in this direction in pursuit of their original goals. The ways of the Holy Quran can help people to achieve their goals.

Because, the dimensions of war are soft, widespread and destructive. Many enemies in contemporary times want to demonstrate their cultural values in favor of real values so that they can replace the religious and national standards of nations.

Today, acculturation refers to the special contacts of two cultures that have equal power, in which case the dominant society, more harmoniously and technically equipped, is directly or indirectly imposed on the ruling culture. When the prevailing culture destroys social values and the traditional spirit of society, it uses the word genocide. In this type of threat, the enemy seeks cultural domination and ultimately political domination by using cultural means. Therefore, Islamic recommendations can help strengthen societies and human beings so that their culture and customs are not harmed by soft and subtle wars.

References

- Ayashi, Mohammad ibn Masood, *Al-Tafsir Book*, Tehran, Scientific Printing House, 2001.
- Babaei, Hossein, Qasemi, Ali, *Writing Science and War Writers*, Kayhan Newspaper, Azar 89.
- Boaz Ganor, *Terrorism as a Strategy of Psychological Warfare*, *Journal of Aggression, Maltreatment & Trauma*, Volume 9, 2004 - Issue 1-2.
- Collins, John. Um, *The Great Strategy*, Translated by Cyrus Binder, Tehran, Office of Political and International Studies, Ministry of Foreign Affairs, 1991.
- Dodi, Abdul Wahed, *Gharar al-Hakam and Dar Al-Kalam*, Qom, Islamic Propaganda Office, 1366 AH.

Edward Wastnidge,. The Modalities of Iranian Soft Power: From Cultural Diplomacy to Soft War, December 24, 2014.

Gary R. Hess, The Psychological War for Vietnam, 1960–1968 by Mervyn Edwin Roberts III (review) ,. Journal of Interdisciplinary History The MIT Press Volume 50, Number 1, Summer 2019, pp142-144.

Hosseini, Reza, Journal of Psychological Operations, 2010.

Hosseininejad, Seyed Mohammad, Insights from the Quran's Viewpoint, Kowsar Culture Journal, 2010.

Jayantha Dhanapala, Soft power, hard challenges and the disarmament imperative,. The Journal of International Communication ,Volume 25, 2019 - Issue 1.

K. A. Cuordileone ,Politics in an Age of Anxiety": Cold War Political Culture and the Crisis in American Masculinity, 1949-1960,. The Journal of American History Vol. 87, No. 2 (Sep., 2000), pp. 515-545.

Khalilzadeh, Hassan, The Importance and Effects of Justice, Quran Culture and Knowledge Center, 2007.

Macarem Shirazi Nasser, Exemplary Commentary, Tehran, Dar-e-Islami, First Edition, 1995.

Majlesi, Mohammed Bagher, Bahar al-Anwar, Beirut, Dar al-Haya al-Rath al-Arabi, 1361 a.

Mir Hosseini, Seyyed Mohammad, Ghasemi, Morteza, Shavrani, Masoud, Persistence and Stability in the Quran, Journal of Sustainability Literature 2010.

MONROE PRICE. Iran and the soft war, International Journal of Communication6(2012), Feature 2397–2415.

Qara'ati, Mohsen, Tafsir-e Noor, Tehran, Cultural Center of Lessons from the Quran, 2004.

Salah Nasr, Psychological Warfare, Translated by: Mahmoud Haghghat Kashani, Tehran, Soroush, 4th, 2003.

Salehi, Javad, Corruption, Kanoon Monthly, Fifty-first Year, No. 1021388.

The Holy Quran

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).