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## Security from Quran perspective

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### ABSTRACT

Security is a general safe situation in which the individuals or the society itself do not feel that they are trapped in susceptible circumstances and are not threatened and are in safe from anxieties or worries from losing values or acquired capabilities. Security as like as justice and freedom has been one the great aspirations of humans in all history and is one of the major and essential needs of the man. Security is the main factor in creating civilization and is the state function which in its shadow the talents begin to flower and society reaches its development and prosperity. It has a lofty status in human thought and some philosophers take it as an essential or necessary condition of justice. All those who have tried to realize spiritual values take it as an introduction to this obligatory. The theme security from Islam Perspective especially in teachings of Holy Quran has been noticed and its dimensions and various types have been explained in details

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## INTRODUCTION

Security is a theme which is accompanied with man's life and is considered as necessary needs of individuals. Hope to having better life, progress and development in all areas including cultural, economical progresses and reaching to the technology and industrial achievements is only feasible through security. In other hand, when the security coefficient of a country is in high level, the people residing in such country will lead a peaceful life and will continue their collective attempts to build and develop their country. However, security is one the main themes which have been considered and noticed importantly by Quran. There are many verses in the Holy Book which take the security issue into consideration. In the Quran, the word secure (Amn) has been pointed out repeatedly. Some have translated it as confidence, calmness in the face of fear which is to some extent close to reality of the issue. Some other interpreters have taken words like Naeem (Naim), Ne'mat (Nimat), Barakat (Blessings), Salam (salute) and Sakine (Peace) for security. In the Quran after the word Rezk, it has been pointed at security which indicates its preference and importance in the holy book. This article has tried to focus on the issue of security from Quran vision and exerts its efforts to give a clear understanding and explanation of the issue. For example, some instances are mentioned here:

Allah says in chapter (Surah) Noor/55: "Allah has promised, to those among you who believe and work righteous deeds that he will, of a surety, grant them in the land, inheritance of power as he granted it to those before them; that he will establish in authority their religion-the one which he has chosen for them; and that he will change their state, after the fear in which they lived, to one of security and peace: They will worship me(alone) and not associate aught with me.' if any do reject faith after this, they are rebellious and wicked

In this verse, it is mentioned that one of the goals of god sovereignty establishment and the righteous substitution and Imam (leadership sketch in Shia branch of Islam) is the realization of security. In Tabatabai words, the 29/15 of the Quran promises Muslims enjoying two features faith and right deeds the global and universal kingdom of the oppressed and hopes to remove any form of fear and horror from their lives. In another verse (35/Ibrahim) Allah opines:"Remember Abraham said:"O my lord! Make this city one of peace and security and preserve me and my sons from worshipping idols".

Ibrahim the Prophet while building Ka'aba noticed to this innate need and asked the lord to provide them with security. According to Surah Baqara, verse125:" Remember we made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and we covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves." And in Surah Quraish, verse3 (so the people must worship the god of this house (Baitullah) who fed them in hunger and secured them while in fear. This issue is of high importance that

is considered as god's great grace and is enough to make us to be his servants. In Surah Tin/3:"and this city of security" god swears to a safe and secured land and by responding to Ibrahim prayers provides developmental security to Mecca, for it became a sacred land that suffered less annoying events and happenings. Also the almighty gave a legislative security to this land, for according to Allah order all humans and even the animals are in safety in it hunting the animals is forbidden and even persecution of the culprits and criminals taking refuge in it is not allowable. To exert justice, we can deprive them from having food or water to let them come of their refuge and to surrender. (Shirazi, Makarom, 366/10). Also, in the Quran in Tin Surah the Ka'ba city is called Balad Amin which means secure city. In the Quran when a city is secure and safe has been regarded as Ideal city. One of the important manifestations of the word Nimat or Barakat in Quran is security as Polymath Tabatabai mentions in the interpretation of (103/Al -i-Imran):" And hold fast, all together, by the rope which Allah, and be not dividend among yourselves, and remember with gratitude Allah's favor on you, for ye were enemies and he joined your hearts in love, so that by his grace,ye became brethren, and ye were on the brink of the pit of fire and he saved you from it. Thus Allah makes His Signs clear to you. That ye may be Quidde "what we mean by Nimat is that Nimat is one the beautiful assets which god has given us after Islam while we (humans) were deprived of it before. Tabatabai in the interpretation of the word Naeem which has been used in Surah Takasor has mentioned that the word Naeem in most of the religious texts and literatures means nothing but security and this has been emphasized by Imam Abu Ja'afar and Abi Abdullah. Also, Tabatabai in his interpretations in explaining the words like (good life) and Hayat-e-Taiba mentions the security as one of the integral part of such lives. Living in an unsafe condition is categorized as hayat-e-bad. In the Quran, Auloalalabab have been promised to have eternal safety and security. In Allama words, surah Raad (Rad=thunder/24):" peace unto you for that ye persevered in patience! Now how excellent is the final home" exactly refers to promise of the angels who speak of security for the Auloalalabab. Also according to (hojar46/) which says:"Their greeting will be): enter ye here in peace and security" In doomsday when the righteous people step into Jannat (Paradise) they are given the promise of safety and eternal security. Security is the greatest reward which is given to the righteous people as Quran opines:"How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of us to parties hath more right to security, tell me if you know"(Anam or cattle/881/): which group of the two are deserved to have security?

#### *The etymology of the word Amniyat (امنيّات):*

The word Amniyat in Arabic language has been driven from root Amana which carries the meanings like safety, and removing fear and worries (Ragheb-e-Isfahani/290), considered as opposite to fear (Lisan al arab,Ibn Manzoor21/13). In all other literatures and religious texts by Mohagheg (156/2), Farahid al Ain (388/8) the same meaning of word has been ratified and used. The first definition of Quran about it refers to safety, confidence and fearless life which were given to Adam and Eve in paradise as we see it in Surah Baqara, verse 35:" we said oh Adam! Dwell thou and thy wife in the Garden; and eat of the bountiful things therein ye will, but approach not this tree or you run in to harm and transgression The second definition of the word security refers to fearless and griefless life that have believed in Allah and done the right. As we read in the Quran (Baqara/62):"And those who believe in Quran and those who follow the Jewish scriptures, and the Christians and the Sabians-any who believe in Allah and the last day,and work righteousness shall have their reward with their lord: on them shall be no fear,nor shall they grieve

The third definition of the word security in the Quran shows the safe city which has been mentioned as a pattern and role model a city which enjoys high level of security and comfort and welfare. In surah Nahl/112:"Allah sets forth a parable: a city enjoying security and quiet abundantly supplied with sustenance from every place: yet was it ungrateful for the favors of Allah: so Allah made it taste of hunger and terror in extremes like a garment because of the evil which its people wrought"

From Quran Point of view, security is a comprehensive and vast concept and is of high importance both in psychological and sociological levels. In the first place it refers to individuals' peace of mind and their capabilities in accessing spiritual status that is out of security role in social sphere and only refers to psychological aspect of the individual but in the second place it is related with social, political and economical status of people and is connected to society coherence, authority and unity.

#### *Security in the Quran:*

Security and safety is one of the most important elements which without it having a happy life is impossible. Nothing would be possible in its absence. Due to its significance most of the wise men and sages have cited it as a fundamental factor and need of each society and have advised the rulers to apply it. In the Holy Book (Quran), one of the most famous verses of it refers to security (Baqara/126) which says:" And remember Abraham Said: My Lord, Make this a city of peace, and feed its people with fruits-such of them as believe in Allah and the last day. He said: Yea and such as reject faith-for a while will I grant them their pleasure In other side, Ibrahim (peace be upon him) presents a new reasoning for pure monotheism necessity and that is

polytheism is oppression while humility in front of god is justice and any oppression is followed by two losses: being far away from security, and being far away from guidance. While a real believer has both guidance and safety. In Surah Anam, verse 82 it is read: "it is those who believe and confuse not their beliefs with wrong-that are truly in security for they are on right guidance"

Let's imagine a society which is ruled by a Tyrant and fears from the nature and victimize people in front of lakes and war gods as people in Egypt did and a society which a just ruling was dominant in it which one is more peaceful. Freeing ourselves from tyrants and nature fears will lead us toward freedom and will help us not to be afraid of tyrants and truth seeking. We need the guidance of god to lead us toward peace and safety (Modarresi110/30)

In surah Spider/67 it is read: "Do they not then see that we have made a sanctuary secure and that men are being away from all around them? Then, do they believe in that which is vain and reject the grace of Allah."

Here the words refers to Mecca and its surroundings that were given in response to Ibrahim prayer as a sacred and safe place. The people used to rob and loot each other they used to steal each other's properties, foray was common among Arabs nevertheless Mecca city was regarded as sacred and safe place and people in it enjoyed high level of security. (Almizan227/16)

#### *Security dimensions in the Quran:*

Personal security refers to a situation in which people live without any fear. Beside material aspects of social and personal life and according to holy verse (Rad/28)[those who believe, and those whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction] we should seek personal security in real faith and psychic comfort and confidence (Tabatabai487/11). Also we can look at personal security from philosophical approach. In this approach having security closely relates to stability of one's identity regarding god and its place in the universe. Lack of security in philosophical approach refers to disintegration of one's identity. In today world, many have lost their relationship with god and have been disintegrated.

Islam religion has got many useful and worthwhile orders if to be observed will remove all worries. The holy book has paid specific attention for the issue of personal security and says: "if even one person to be killed innocently it is as if all he society has been massacred" it is we read in the Quran, Maida or the table spread chapter: "O my people! Enter the holy land which Allah assigned unto you and turn not back ignominiously, for then will ye be overthrown, to your own ruin"

#### *Social security in Islam:*

In the surah Cave (kahf94/) we see how the social security and defending people against the oppressors and cruel corrupts is noticed. In it we read" they said: O Zul-qarnain! The Gog and Magog (people) do great mischief on earth: shall we then render the tribute in order that though mightiest erect a barrier between us and them"

Those who want to create an abundant, free and independent land first should create security as we read it in NahlSura/112.

Islam wants and emphasizes on security in suras like Hojarat/12, Al shoara/141 and Al Ahzab/13. People must not attack each other people should feel comfort and safe. The six orders which have been mooted in verses of HojaratSura includes the best rules (not mocking, not giving offensive words, not reproaching not suspecting, not spying and not backbiting)

In many anecdotes and hadith it has been ordered to us not to suspect our friends and Muslim brothers (Koleini362/2). In other part of the verse it is strongly emphasized not to spy others especially their private lives (Makarom Shirazi184/22). According to what we gain from verses and hadith the following factors are influential in supplying and providing social security.1-justice ,2-the effect of experts discussions on social security3-the effect of feeling unsafe on the spread of social damages. Because justice is regarded as the foundation of social security it is necessary to pay attention to its effects. Security is just gained through satisfying all people rights and this is the meaning of justice and real fairness. This system does not waste the forces and no action stays spoiled. And every act will be evaluated and measured (Zelzal/7)

Al-Quran explicitly introduces social justice as the aim of prophets' mission as we read in the Quran (Al hadid/25):" we sent aforetime our messengers with clear signs and sent down with them the book and the Balance, that men may stand forth in justice, and we sent down Iron, in which is mighty war, as well as many benefits for mankind, that Allah may test who it is that will help,unseen, Him and His messengers: for Allah is full of strength, Exalted in Might"

Justice plays an important role in social security and if there be complete social justice nobody lets him or herself to violate others rights and this is the lack of social justice which cause so many social damages.

*Political security:*

States can fight with the rebels and remove the threats and apply or perform the security creating approaches like anti oppression. States can perform justice and political security can be discussed in two fields of internal and external security

Internal security: refers to a situation in which mutual comfort and welfare based on specific rules to be provided. Both government and people to feel comfort and easement. This is possible only by observing people right. Opposing by oppression and creating a just society (Nahj-ol-Balaghe47), observing mutual rights of the rulers and the ruled, meritocracy, taking responsibility and being responsible and people participation in their own destiny, supervising the managers and the executives and confronting with the rebels and security enemies (Baqara/193) are some of the factors which can create political security in internal spheres. (Amid Zanjani21/2)

External security: it refers to a situation in which nation and state must not be threatened by super powers and Muslims must not be deprived of their natural rights. Islam school to keep the security in this sphere has predicted some effective rules and solutions and playbooks which can help the Muslims to maintain their security. The first principle in foreign affairs is the rejection of foreign dominations which is not acceptable in any way. When Islam as a progressive religion is superior to any other religion or thinking school how can be dominated by supremacy of other beliefs?(Al Omran/110).it has been emphasized clearly in NisaaSura/ 141:"The ones who wait and watch about you: if ye do again a victory from Allah, they say:"Were we not with you? But if the unbelievers gain a success, they say to them:"Did we not gain an advantage over you and did we not guard you from the believers? But Allah will judge betwixt you on the day of Judgment. And never will Allah grant to the unbelievers a way to triumph over the believers

Military security: there are more than 70 verses in Quran which emphasize and assert the issue of military security of Muslims. War is obligatory for all Muslims. War is unsightly and detestable but there are many nasty things in the world that are necessary. Nothing should keep you away from God, his Messenger and Jihad. Having military capabilities is necessary to scare your enemies. Kill the Kofar and those who do not believe in God or unbelievers not to let intrigues spread. Not fighting with the enemies' intrigues will be followed by your surrender and hardship and abjection. The minimum of Muslims military power should be two times more that of enemies'. In Maida Sura/33 we read as following:"The selfish soul of the other led him to the murder of his brother: he murdered him, and became himself one of the lost ones"

It means that Islam never let anybody to make disturbance for Muslims society also in Quran it has been asserted that the number of Muslims must be more than of the enemies' number. In Anfai/6 we read:"disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and thy actually saw it.

And in Al-TahrimSura/9 God explicitly calls on the prophet to fight with unbelievers and hypocrites.Killing in the God's way and for the sake of God either defensive or offensive in fact is defending humanity rights because the Shirk to Glorified God is nothing but humanity perishes and causes the innate death and switches off the heart's lights. Killing is defending humanity and brings back the life and after death revives it again. (Tabatabai66/2)

Economical security: though the Quran uses the term Jihad for fighting with the Islam enemies but it seems that jihad is not confined to its military form and has broader meaning and can cover every kind of fighting or struggle. There are many verses who want the Muslims to fight with their properties (Anfal/60):"Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into the enemies, of Allah and your enemies and others besides whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah shall be repaid unto you and ye shall not be treated unjustly In QuraishSura/4, economical security has been noticed.From Quran Point of view the economical aspect of national security cannot be replaced with military aspect of it. But it should be kept in mind that all the aspects are important and none of the aspects should be replaced or forgotten. When an economy is healthy can create security and if it be unhealthy can cause destruction. There are more than 30 verses in Quran which emphasize its importance.

*Judiciary security:*

Respect and showing obligation to law is the first requisite for solidification of a society. Long term planning for providing development and progress is only possible in the presence of law, security and stability. It is clear that a good and capable judiciary office is integral in realization of judiciary security. Righteous judgment and not following the caprices and passions in judgment has been emphasized in Islamic texts. Quran resembles the people rights to safekeeping that the judges should return it to people by doing right for this we read in NesaSura/58...

Quran asks the believers to witness for god and justice and hostility with others not to lead them to unfair judges. So believing in god and remembering justice and honesty and virtue is asserted. The judiciary system of each government should provide the people with greatest justice and security and the people's security and

respect must be guaranteed by the law. As Imam Ali (peace be upon Him) bid that choose the best of people for judging a person who should be the most patient, the most knowledgeable and the bravest, not to be impatient.

#### *Conclusion:*

The recent research tried to focus on security and discuss it from Islam perspective. The research indicates that Quran has paid much more attention to the issue of security. The summary of our research has been cited in holy book, Quran, Hajj Sura/40 when it says:” they are those who have been expelled from their homes in defiance of right,-for no cause, except that they say our lord is allah, did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure”

And as we see in another verse considers security as a notable marks of the paradise residents. In Sura of Hajar/45-46 it is read:” there was for Saba, aforetime. a sign in their home land-two gardens to the right and to the left. Eat of the sustenance by your lord and be grateful to him; territory fair and happy. And a lord oft-forgiving And in Saba/16-15 we read :” but they turned away from Allah and we sent them the flood from the dams and we converted their two garden rows into gardens producing bitter fruit and tamarisks and some few stunted Lote-trees

These all show that security, safety and welfare of the Muslims are of high importance to the God and the states should exert their best to realize a better secure and safe society for the believers.

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