

Semantics of the concept of security in the Holy Qur'an with the approach of the Qur'an to the Qur'an commentary

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Abstract

Security is one of the social concepts that has been mentioned many times in the Holy Quran. This amount of reference to a concept in the Holy Quran shows the high importance of this concept. For this reason, the current research is aimed at analyzing the verses of the Holy Quran and using the method of interpreting the Quran to the Quran, to calculate the meaning of the concept of security in this divine source. The conducted studies show that a person needs to go through certain steps to reach the position of security. These steps are chained, and failure to fulfill any of them will result in not achieving the blessing of security. These stages include servitude and non-association with God, faith and righteous deeds, the position of divine caliph, the position of divine satisfaction, and finally attaining the position of security. Creating security in the society brings peace in that society and as a result, it brings that society to the position of closeness to God. Therefore, it is obligatory for the Islamic government to provide security and peace in the Islamic society and to provide the conditions for worshipping God.

Keywords:

Quran, security, interpretation of Quran to Quran, government, and Islamic government.

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Introduction

The concept of security has been of great importance among thinkers and political thinkers since ancient times. Despite the great importance and attention of political science and sociology theorists to the concept of security, there are different opinions regarding the definition of security according to different ideologies, schools, and thoughts. Since the acceptance of the concept of security from different ideologies leads to different effects and results, and in addition to the fact that security from the West's point of view is different from what is proposed in Islam, it is, therefore, necessary to understand the concept of security more correctly and deeply and to institutionalize it. In Islamic society, let's refer to the first category of Islamic sources, among these sources, the Holy Quran is the most important and reliable.

Accepting the religion of Islam and following Islamic rules is the beginning of a path that prompts a person to reason. The fact of the matter is that it is because of Islam that many doors of knowledge have appeared for man. And because of this, man is prohibited from stepping on some roads. Abdul Rasool Aboudi (2001), when commenting on Islamic philosophy, states that it is Islam that defines the limits of philosophy's entry into subjects and that the subject of this science is related to Islam, and this is the main difference between Islamic philosophy and other philosophies. It may not be wrong to say that in the search for the functions of the government and social concepts in the Qur'an, what defines the boundaries is the Qur'an itself. One of these concepts that has been discussed many times in the Quran is the concept of security. So far, much research has been conducted about the semantics of the concept of security. Therefore, we have also addressed this issue in this research. Here, we intend to examine the concept of security from the perspective of the Holy Quran and through the approach of interpreting the Quran to the Quran.

Today, security is one of the most vital issues in the world, and maintaining it is one of the most challenging debates facing the elites and politicians of different countries. To properly face this important social phenomenon as well as protect it, it is first necessary to understand its concept correctly and to examine its broad dimensions in detail. One of the sources available to humanities researchers is the Holy Quran. This holy book, which is the word of revelation, has talked about vital phenomena, including security, and expressed its importance.

Ragheb Esfahani says: The best art that humans benefit from is the interpretation of the Qur'an and the explanation of its meanings because every art and knowledge has honor in one of three ways:

1. To the subject
2. Drawing pictures
3. Purposes and objectives

The science of interpretation is preferable from the point of view of the honor of the subject because its subject is the word of God, which is the source and source of wisdom and virtue, and in this respect, the form and custom of the Qur'an are also honorable. Because the Qur'anic verses reveal the hidden secrets that are hidden behind them, and the goals and objectives of the Qur'an are also honorable because the purpose of the Qur'anic verses is to hold on to the divine rope and achieve true happiness and two. It is universal (Farjollahi, 2001).

There are several methods for interpreting the Qur'an, among which we can refer to the method of interpreting the Qur'an to the Qur'an, interpreting the Qur'an to the intellect, interpreting the Qur'an to the hadiths, scientific interpretation, thematic interpretation, coded interpretation, and opinion-based interpretation. Meanwhile, the interpretation of the Qur'an to the Qur'an is very important, which we intend to use in this research.

Interpreting the Qur'an to the Qur'an has been one of the methods that commentators and Qur'an scholars have been paying attention to since the beginning of Islam until now, and some consider it the first method in interpretation. Because in the interpretation of the Qur'an, before anything else, we must ask the Qur'an itself for its interpretation (Dhahabi, 1976, Vol. 1: 37-38). This method, which has been used and cited since the age of the infallible, is the most efficient method of interpreting the Qur'an. Scholars of the last century have emphasized the special importance of this type of interpretation as an effective and original method, to the extent that commentators such as Allama Tabatabaei have called it the only correct method of interpretation (Tabatabaei, 1988, Vol. 1: 15-13).

On this basis, the main question of this research can be briefly stated as follows:

1. How is security conceptualized in the Holy Quran?

Also, some sub-questions can be raised as follows:

1. From the point of view of the Holy Quran, who can produce the security of society?

2. From the point of view of the Holy Quran, is security a divine position?

3. From the point of view of the Holy Quran, how can security be achieved in society?

1. Method

Due to the importance of the issue of security, many researches have been written about this issue. Some of these researches are related to the research on security and the issues surrounding it from the perspective of the Quran, and some others are related to the issue of security itself, its dimensions, national security, and similar issues. In the meantime, naturally, the research that has raised debates about the semantics of the concept of security is similar to our research in terms of the principle of the subject, but the main difference between these researches and the present research is that we have addressed the issue here with the interpretative approach of the Qur'an to the Qur'an. Now we mention some examples of this research.

| The author/authors | The title | Description |
|---------------------------------|---------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Akhavan Kazemi (2007) | Security and its dimensions in the Quran | It examines the concept, dimensions, and types of security based on the Holy Quran and tries to formulate security based on Quranic evidence and from spiritual, personal and social, political and military, economic, legal, and judicial perspectives. He continues to state the conclusion that creating a pure and good spiritual life for the education and enlightenment of people, both in the field of individual behavior and social behavior, as well as keeping people away from the life of darkness and unbelief, is the main mechanism for ensuring security in the Islamic system. |
| Nobri and Ismaili (2019) | The concept of security in the Qur'an and the contexts of its formation with an | While expressing the concept of security, its semantic network has been examined in the framework of cohabitation and succession relationships. In this article, to |

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| | emphasis on Izutsu's semantic research method | explain the evolution of the meaning of security and reach its relative meaning, the replaced concepts of security, such as peace, certainty, and peace, have been explained, and in the following, opposite words associated with security, such as cunning, despair, loss, fear, etc. It has been extracted and explained. In the following, it has been discussed that providing security requires equipment, such as having land and location, being reason-oriented, detailed plans and economic and defense prosperity, transformation of beliefs and behaviors, and having military fortifications. |
| Gharayag Zandi (2010) | The concept of faith security in the Holy Quran | In addition to bringing up the Quranic concept of security in security studies, it states that this type of security is religious security or security based on faith in God and is extracted from the Holy Quran, which is the word of God. According to the hypothesis of the article, the reference and criterion of this security is faith, because faith is one of the most central concepts of the Qur'an, on which the whole life of this world and the next is based. Also, this article provides the possibility of comparing this type of security with existing security studies, especially national security, based on the dimensions and rules of security proposed in the Quran. The article shows that this type of security has a lot in common with security studies. |
| Shirzad et al. (2019) | A semantic analysis of security in the | They have used the cognitive semantics approach and studied the role of the six directions in the |

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| | Holy Quran | construction of conceptual metaphors of security/insecurity. Also, in this research, they have shown that in the language of the Holy Quran, security is linguistically represented in the form of up, front, and right directions, while insecurity is conceptualized in the form of down, back, and left directions. |
| Sabaghian et al. (2019) | Manifestations of realizing social security based on the story of Prophet Moses and Pharaoh in the Quran | While examining the story of Prophet Moses, which is one of the most frequent stories in the Quran, they have explained and analyzed the most important results of the strategies of Moses in realizing social security in three political, cultural, and religious fields. They have reached 6 results in these three areas. Among those results is that the first step to realizing security is to remove the main obstacles to security. Also, the author states that by declaring Pharaoh's illegitimacy, Moses succeeded in shaking the foundations of his government and preparing the people for the removal of the ruling apparatus, and then by creating a government based on justice, he gave the people of his land a taste of security and peace. taste They have also stated other results." |
| Ebrahimi (2014) | A comparative study of the concept of security in recent security schools | It examines the concept of security in new schools of security, such as the English, Copenhagen, Wales, Paris, and post-colonial schools. He based the comparison of schools on the reference standard of security and based on this, he compared the ontology, epistemology, and methodology of these schools in the field of security. In the following, he |

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| | | looks for the effects of this hypothesis that the authority of security in the English school is the individual and the state, in the English school the individual and the people, in the Copenhagen school, the state and society, in the Paris school, the society or political community, and in the post-colonial southern subcontinent. |
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Table (1): Background of the research

The Islamic environment of security, regardless of the theoretical influence of the Western security environment, independently has different meanings from the general and specific concepts of security. A fact that only a part of the mentioned sources has addressed. This is even though the current situation of Iran and its theoretical dependence on the Islamic environment of security has made it very much in need of paying attention to this environment and extracting its meanings. Also, serious attention to the interpretation method of Allameh Tabatabai, a unique interpretation method that has been of interest to commentators for years, is one of the innovations of the current research.

2. Conceptual framework of security

The word security is derived from the root "Amn". The people of the word "Amen" mean calmness and removal of fear, panic and anxiety (Ragheb, 1991, vol. 1: 92-90/ Mustafavi, 1981, vol. 1: 142-152). In contrast to security, there is "fear" (Farahidi, 1988, Vol. 8: 388-389), which means fear, anxiety, panic, and impatience (Ibn Manzoor, 1993, Vol. 13: 21-27).

In the eyes of the Arabs of ignorance, the concept of security was only summed up in four months in which war was forbidden. It was enough for him to have the comfort and well-being of his family's life and sustenance so that he could live in peace. For the first time, the Qur'an used the concept of security at a deeper level and raised it next to faith in the One God (Waezzadeh, 2000, Vol. 3: 678).

Some lexicographers have considered the word "safe" to be synonymous with "healthy" and have considered its uses in the stillness and

peace of the heart (Fayoumi, 1993, vol. 2: 24). Ragheb Esfahani has defined it as the peace of the soul and the disappearance of fear (Ragheb Esfahani, 1991, vol. 1: 90). Some schools, including the school of realists, believe that they emphasize security by emphasizing its reference (buzan, 1991: 65). At the same time, Tarif believes that most of the neo-realists consider the political system as the dominant factor in security and believe that security everywhere is a result of the anarchic nature of the system (Tarif et al., 2013: 43). Also, some other thinkers believe that security is a kind of political condition in which governments, apart from being exposed to external threats, are also threatened from within (Norton, 1991: 19-34). Therefore, security can be analyzed from two internal and external perspectives with emphasis on two negative and positive discourses; What is meant by negative discourse in security is a situation where the interests of an actor are not threatened by foreign actors, or when there is a threat, it is possible to manage it (Eftakhari, 2015: 20). Also, the positive discourse of security can be found when there is a balance between the demands and assets of a government or political system with careful attention to the ideological factor, so that this flow ultimately leads to the production of satisfaction among the actors of that unit (political system) (Eftakhari, 2015: 21). Finally, this perception can be analyzed from the perspective of internal security.

In the definition of security, it can be said: "In the word, it means the state of freedom from any threat or attack or preparation to face any threat and attack. In political and legal terms, it is used as individual security, social security, and national and international security (Ashuri, 2009: 38). There are many differences of opinion regarding the definition of security. In the meantime, Martin believes that the concept of threat lies at the center of any research that seeks to define security, and each definition must answer three key questions: 1) What is the purpose of the threat? 2) What is the source of the threat? 3) What is the nature of the threat? According to the various answers to these questions, scholars of international relations have provided several definitions of security (Martin, 1998: 4). Most scholars of international relations have defined security at the regional and global level as follows: "The efforts of political parties to improve their capabilities and facilities, to reach a situation where they can secure themselves against the

harm caused by the actions of other actors in the field of international politics" (Maz, 2000: 19).

Security means the protection of an individual, society, nation, and country against external threats and is the opposite of "threat". Any country that can eliminate potential and actual threats has reached comfort and security. "The word security first became very common in American political literature. After the important changes that emerged in international politics after the Second World War, this concept became more and more effective" (Melryn Leffler, 1984: 246).

Walter Lipman, an American researcher, and writer, is the first person to clearly define the concept of national security: "A nation is secure when it can maintain its basic values if it avoids war, and if it goes to war, it can take it forward" (Mohammadi, 2011). The point that needs to be remembered here is the concept of security. "What is receiving more attention today in political discussions, especially in foreign policy discussions, is the concept of national security, not just "security". National security is a concept that does not have a long life in political discussions. Its roots go back to the Great French Revolution; When words such as "national" and "nationality" were created for the first time and they had specific definitions and boundaries" (Valipour Zarumi, 2016).

Security and national security are among the concepts that have become popular with the emergence of national governments. Many researchers consider national security as a country's ability to protect vital values against external threats. The concept of security for many countries shows the need for independence and territorial integrity and to prevent foreigners from interfering in the internal affairs of a country by increasing military power (Ayozi, 2009: 142).

In this way, Mukhtar's definition of security is equivalent to the definition provided by Robert Mandel, who states that security includes the psychological and material pursuit of safety, the realization of which is primarily the responsibility of national governments rather than direct threats from outside to the survival of governments. prevent the citizenship system and the way of life of its citizens (Mandel, 2007: 42).

3. Research Methodology

Interpreting the Qur'an to the Qur'an means using - as much as possible - other verses of the Qur'an to explain the meaning of another verse whose subject and content are the same or close to each other (Omid Zanjani, 2000: 361). In this way, reaching the true purpose of the Almighty God is completed by considering other verses of the Quran. The Holy Prophet, may God bless him and grant him peace, who, according to the Qur'an, was the expositor of the Qur'an, says about the way the Qur'an is expressed: The verses of the Qur'an confirm and confirm each other, so do not create inconsistencies and inconsistencies between them. Volume 1: 691). The method of interpreting the Qur'an to the Qur'an is the most efficient method and indeed the only reliable method (Tabatabaei, 1988, Vol. 1: 12; Vol. 3: 75), and all the Qur'anic statements are eloquent and expressive in a way that can be understood by considering and referring to them. It is understanding and interpretation, and the Qur'an is never dumb in its meaning. Of course, this view has accepted the role of narrations in the verses of rulings and details (Tabatabaei, 1988, vol. 1: 161-163) and other verses, it has considered the role of narrations as a role of help and education in understanding the verses and as the key to deliberation in the Qur'an itself. (Ibid., 1988, vol. 14: 205). The benchmark method for the current research is the method of interpreting the Qur'an to the Qur'an, the application of this method is carried out in four steps, which are:

step one. Citing the verses of the Qur'an after extensive examination of the verses, based on the principles of rational dialogue and due to the harmony of the verses with each other;

The second step. Taking advantage of the independent meanings of the Quran in understanding the meaning of the concept of security;

The third step. Examining the "firm" and "similar" verses while reciting the verses of the Holy Qur'an to understand the independent meanings of the Qur'an;

The fourth step. In the last step, while paying attention to the first three steps, an effort is made to understand the meaning of the verses of each surah about each other, and while paying attention to the verses in the form of each surah, the appropriate understanding of the context is properly considered.

4. research findings

4-1. Expanded approach, Mukhtar's approach to the semantics of security in the Holy Quran

In this section, an effort was made to make the selected verses one of the verses that each express a part of the meaning of security because an extensive approach has been taken to understand security in the Quran. Therefore, in this section, while paying attention to the breadth of the meaning of security, it was tried to explain this meaning correctly. It is stated in the Holy Qur'an: And [remember] the time when Ibrahim said: "Lord, make this city safe, and keep me and my children away from worshipping idols" (Ibrahim: 35). Paying attention to this verse shows that security is a blessing, that is, it has a nature that is to be sought, this meaning of being a blessing is specific to that blessing that encompasses everything this blessing is a blessing whose desire belongs to God. is not its achiever.

4-2. God alone can realize security

It should be said that in the eyes of the Holy Quran and the eyes of Ibrahim (Ibrahim: 35), security has a nature that leads to monopoly in seeking authority. And this demand is unique in its demand from Allah. In a part of the verse, it is mentioned that Prophet Ibrahim asks God to make the city safe. Therefore, it can be assumed that this security is a social blessing. A blessing that is a factor for worshiping God, which is mentioned in the next verse. It is as if Ibrahim considers security to be the basis of faith. In a sense, it can be said that what Ibrahim is asking for is social security. Also having this child (which was the pride of the Arabs and the ancients) is not safe at all. As it is stated in verse 37 of Surah Saba: "And your wealth and your children are nothing that can bring you near to Our presence, except those who believe and do good deeds. So they will be rewarded twice as much as what they have done, and they will be at peace in the pavilions [of Paradise]" (Sabah: 37).

This safety is formed when closeness to God has been achieved. And the factors that do not because closeness cannot be a factor for creating security (of course, it should be known that closeness to God has no limits

and man is evolving). And it is faith and righteous deeds that make a person worthy of reaching security. What has been said seems to make security an example. Security is a divine position, a blessing that becomes everyone's due to religiousness. Now a question arises, is there no news of security in countries where there is no news of faith? It seems that the security meant in the Holy Quran is different from what others think. But what exactly is the difference between security in the Qur'an and other interpretations of security? Why is security not considered security in the non-Qur'anic sense? Is the result of security not stability, so is there no stability in the non-security envisioned by the Qur'an? These questions and most questions are the product of reflections that can be answered to the question "Is security a divine position that must be reached?" had.

4-3. Is security a divine position?

Perhaps the answer to the above question should be sought in verse 55 of Surah Mubarakah Noor, where God says: "God has promised those of you who believe and have done righteous deeds that He will surely appoint them as successors in this land." to give Just as he appointed those who were before them as successors, and established the religion that was acceptable to them for their benefit, and turned their fear into security, [so that] they worship me and do not associate anything with me. And whoever disbelieves after that; They are disobedient" (Noor: 55). The context of this verse shows that there is good news in this verse. The good news is that is the fruit of the fulfillment of God's definite promise. God calls his faith and action the basis of reaching the divine caliph, and bringing a curse on the head of the disobedient is the proof of the reason that was mentioned. Reaching this position is at the same time that the position of divine satisfaction is also realized. That is, the position of satisfaction is a position that is always and instantly created with the arrival of the position of divine caliph. And it is after that that fear turns into security and a person deserves to be placed in a position of security. It is as if before this people do not reach the position of security even just by confessing faith and confessing the oneness of God and are in fear. Also, the continuation of this status is dependent on the continuation of God's worship and the absence of polytheism. Therefore, it is

clear that the absence of this divine worship and the existence of polytheism degrades man to the status of immortality.



Graph (1): Steps to obtain security status

4-4. A procedure for obtaining a security position

It is clear that the above-mentioned process is ranked, the failure to fulfill each of them causes the status of security not to be achieved. Indeed, the absence of polytheism is the basis of security, as stated in the Qur'an: "Those who believe and do not turn their faith into polytheism, they are righteous and they are righteous" (An'am: 82). Of course, the basic point that should not be neglected is that the security position itself leads to guidance. That is, to be able to be properly guided, man must have reached the position of security, and then he will be among the righteous. Bringing also before the word "Mohtadoon" is an emphasis that the faithful are the guided ones, of course, it can be imagined that the reason for the distinction between the two and the use of the word "Mohtadoon" is that security is the basis of guidance. It seems that the request of Ibrahim (Ibrahim: 35) was also for this reason, that God would provide the success of social guidance. Guidance that depends on the realization of security. This position that Ibrahim demands, and the Qur'an itself calls the position of security the same as Abraham's position and has stated that: "In it, there are clear signs [including] the position of Ibrahim; And whoever enters it is safe; And for God, the Hajj of that house is the responsibility of the people; [Of course] to the one who can reach it. And whosoever disbelieves, surely God does not need the worlds" (Al-Imran: 97). And he considers the condition of safety to be in the position of Abraham as if the position of Abraham here includes the authorities of satisfaction and the divine caliph, and this is what makes everyone worthy of accepting the position of security. Also, in this verse (Al-Imran: 97) it is stated that being humble and performing Hajj is a

declaration of entering the position of security. This city, which is God's place of safety (Mecca), is the same city that Abraham asked God to make safe: "And when Abraham said: "Lord, make this [land] a safe city, and its people - everyone from Those who believe in God and the Last Day, I will provide them with sustenance, and whoever disbelieves, I will grant him a little, then I will drag him with humiliation to the punishment of the fire [hell], and what a bad end it will be" (Al-Baqarah: 126). This is a city where failure to enter is fatal.

4-5. The security and necessity of Hajj for those who can afford it

It should be known that as mentioned in verse 97 of Al-Imran, entering this city is an announcement, and what is fatal is not entering the place of security that pilgrims announce their arrival to by performing Hajj. God states that it is this security and this secure position that brings blessings: "And God has given an example of a city that was safe and secure [and] its sustenance was plentiful from all sides, so [its inhabitants] were ungrateful for God's blessings." And God made [the people] taste hunger and fear as a punishment for what they did" (Nahl: 112). And they said: If we follow [the light of] guidance with you, we will be kidnapped from our land. Did we not place them in a safe sanctuary to which the products of everything - which is sustenance from us - flow towards it? But most of them do not know" (Qasses: 57). It should be known that this position is safe and does not include the geographical dimension, making Hajj and Mecca a symbol brought by God. A symbol in which Hajj means reaching the position of security. Therefore, it is possible to reach the position of security in a city where the general population of that city has not reached the position of security, and the city is not safe. As Prophet Yusuf asked God for his father's safety when he entered the city: "So when they entered Yusuf, he took his parents by his side and said: "God willing, with [safe and] safe inside Become an Egyptian" (Yusuf: 99). The point that can be understood from the above definitions is that everyone in a city doesn't need to reach the position of security and the failure of a group of people in that community does not prevent others from achieving security.

4-6. Sakineh's status is due to the existence of security

Maybe with this narrative, the position of security is very close to the position of security and certainty. "Those who believe and rest their hearts in the remembrance of Allah, except in the remembrance of Allah do the hearts rest (Ra'd: 28)", "He Who sent down peace in the hearts The believers have faith with their faith, and God is the host of the heavens and the earth, and God is All-Knowing, All-Wise (Fath: 4). He is the one who sent peace in the hearts of the believers so that they increase faith in their faith. And the hosts of the heavens and the earth belong to God, and God is always All-Knowing, All-Wise. And with the same content, security is taken to mean serenity and peace, and it is stated in the Qur'an: "Then [God], after that sorrow, sent down peace [in the form of] a light sleep upon you, which covered a group of you, and a group They were [only] thinking about their lives; And about God, they had unreasonable assumptions, like the assumptions [of the era of] ignorance. They said: "Do we have any choice in this matter?" Say: "The fate of affairs [defeat or victory] is entirely in the hands of God." They were hiding something in their hearts, that they did not reveal to you. They said: "If we were free to do this, [and the prophet's promise was true,] we would not have been killed here." Say: "If you were in your homes, those on whom it is written that they will be killed would certainly go to their slaughterhouses." And [these] are for God to test [in action] what is in your hearts, and purify what is in your hearts; And God knows the secret of breasts" (Aal Imran: 154).

4-7. Security, the result of the establishment of society by people seeking employment and dependent on the implementation of justice

Under verse 213 of Al-Baqarah, it is stated that: "The people were a single nation; Therefore, God raised the prophets as givers of promise and warning, and sent [His] Book with them in truth, to judge between the people in what they differed with. And except for those to whom [the Book] was given - after clear reasons came to them - because of the oppression [and jealousy] that existed among them, [nobody] differed in it. So God guided those who believed in His success, to the truth of what they differed on. And God guides whom He wills to the right path. What can be understood from the preceding verse is that humans always tend to seek employment. This nature

of them causes them to oppress each other and deprive them of security. Because one-sided recruitment causes oppression. Therefore, people turn towards the formation of a community to have security and freedom from the oppression of others, because they want to ensure their security. Of course, after the formation of the society, there will not always be security, but the existence of security depends on the flow of justice in the society. In the divine society, it is justice that guarantees the realization of security against human exploitation.

4-8. The need to learn security in the Islamic society

Everyone doesn't need to learn security to realize the status of security, this is one of the requirements of its status. But this security itself is a guarantee, "There is no compulsion in religion, and the way has been well revealed from the wayward, so whoever disbelieves in the tyranny and believes in God, he has surely grasped a firm foundation that cannot be broken, and God hears." He knows" (Baqarah: 256). It is a surety and a savior. The savior of a person who is weak: "God wants to lighten your burden; And [he knows that] man was created weak" (Nisa: 28). And it was divine help that brings man to this position and frees him from fear: "And remember the time when you were a small and oppressed group on earth. You were afraid that the people would destroy you, so [God] sheltered you and made you strong with His help and gave you sustenance from pure things, may you be grateful" (Anfal: 26).

4-9. Selm is one of the meanings of security

Sometimes, security is the same as peace and peace, and it has the same meaning, as we have "O you who believe, obey [God] all of you, and do not follow the steps of Satan, for he is a clear enemy to you" (Al-Baqarah: 208). Just as the position of security is dependent on the continuation of disbelief in other than God and the continuation of monotheism, the same is the case with Salam. Also, the salam itself will prevent them from fear and backwardness (Ra'd: 24).

4-10. Security without bloodshed and cruelty, destroys threats and fears

It should also be known that in the meantime, the saints of God have reached the position of security and they neither fear nor grieve: "Be aware that there

is no fear for the friends of God, nor do they grieve" (Yunus: 62). It seems that the security that the Qur'an calls the peace of the heart, the absence of sadness and the conditions of preparation for God's closeness, is not a legal security, but a developmental security (Al-Imran: 97). In order to implement this security and secure everywhere, an Islamic government must first be established (Noor: 55). Establishing a divinely secure position requires monotheism, it requires a group jihad: "O you who believe, be ready [against the enemy] [take your weapons] and go out [for Jihad] in groups or go together." (An-Nasa': 71), it requires a preparation: "And mobilize whatever you can from the troops and ready horses, so that with these [preparations], the enemy of God and your enemy and [enemies] other than them - whom you do not know and God knows them - scare them. And whatever you spend in the way of God, its reward will be returned to you, and you will not be wronged" (Anfal: 60), preparation in weapons and preparation of the soul. At that time, divine help will arrive and security will be given: "The same [God] who fed them in their hunger, and comforted them from fear [of the enemy]" (Quraysh: 4). And God has allowed those who are an obstacle to achieving security to be confronted and severely punished, to prevent oppression: They have been oppressed, and of course God can give them victory" (Hajj: 39). Because this action of theirs is a war against God and the Messenger. "The punishment for those who fight with [the lovers of] God and His Messenger and try to corrupt the earth is nothing but that they be killed or hanged, or their hands and feet be cut off in opposite directions, or they are banished from that land. This is their disgrace in this world and they will have a great punishment in the hereafter" (Maedah: 33) (Tabatabaei, 1367, Vol. 5: 534).

Of course, this war and confrontation should not include bloodshed and oppression: "And (remember) when we took a pledge from you not to shed each other's blood and not to drive each other out of your homes and lands, then you agreed to that pledge. And you yourselves are witnesses to it" (Al-Baqarah: 84). And it should be known that God is the best provider of security for everyone: "[Ya'qub] said: Shall I make you a trustee for his brother, just as I made you a trustee for his brother before?" So God is the best guardian, and He is the most merciful of the merciful" (Yusuf: 64).

4-11. The steps taken in examining the meaning of the concept of security

In order not to intertwine the thread of the discussion that started and to be able to correctly understand the step-by-step interpretation that has been made, it is necessary to review the points that have been obtained so far from Madaqah in the verses and then to Let's continue the discussion:

- i. Security is mentioned in the Qur'an with words such as *wasthaq*, *salam* or *sallam*, *saqeenah* and *assurance* (Ra'd: 24, Ra'd: 28, Baqarah: 208, Baqarah: 256 and Fatah: 4);
- ii. Security is a blessing given by God to people who have reached the position of Abraham (God's pleasure and caliph) (Ibrahim: 35, Nahal: 112 and Aal Imran: 97);
- iii. It is necessary to remain in the position of security, the continuation of monotheism in God, and disbelief in anything other than Him (Baqarah: 256 and Noor: 55);
- iv. Man is weak and his weakness will not disappear except with divine help in reaching a safe position (Nasa: 26 and Anfal: 26);
- v. Hajj is a symbol of the arrival of able-bodied people to a safe position and it is obligatory for them (Qasas: 57);
- vi. Achieving security does not require the realization of public security, but social security facilitates individual security (Ebrahim: 35);
- vii. Security is the desire of people to get rid of oppression arising from their nature of seeking employment, and justice is the guarantor of maintaining security in society (Baqarah: 213).

Conclusion

It is clear that to reach the position of God's closeness, man needs peace and tranquility, which is the result of taking a step on the divine path and attaining the position of God's pleasure and divine caliph. How can a government implement this special task, it requires that this government itself be Islamic first, as mentioned in Surah Mubarakah Noor verse 55, This is the introduction to security. A government that has the strength to resist obstacles and constantly strives to improve itself and prepare for itself. In other words, security is the result of all the problems that an Islamic state tries to implement. The Islamic state must be guided by its Islamic law, its Islamic agent its Islamic structure, its Islamic goals, and its Islamic nature to

reach God, and then God will be with this Islamic state and will help it (Nisa: 26 and Anfal: 26). Provided that this Islamic state itself has provided all the preparations and equipment and is always vigilant. This awareness and these preparations and equipment are for all fields (Anfal: 60).

It is clear that perhaps the first step that any Islamic government takes to ensure security is to provide conditions for the believers living in that country to attain divine satisfaction. This topic is repeatedly mentioned in the verses of Ibrahim: 35, Nahl: 112, and Aal Imran: 97. The Islamic State should pay special attention to creating appropriate spaces for this. facilitate the conditions. For example, solving the material needs of the members of society should prevent them from focusing on other than divine worship and wasting time on other than worshipping God. He should try to facilitate the conditions and contexts of religion, He should start breaking the taboos against Islam, destroy the superstitious norms contrary to the Quran, and prepare the people.

All that has been said should be done in such a way that it does not cause a temperature drop (Baqarah: 84), nor does it cause oppression to spread in society and the society to turn into a passive society with little respect (Hajj: 39). In other words, it should be said that a secure society is a society that consists of the oppressed (Anfal: 26). This society that has God in their hearts, they believe in God and are disbelievers in everything other than God, it is clear that they have the necessary preparation to understand the truth and reach the divine position of security. Therefore, it can be said that one of the other duties that governments can perform in this regard is the gathering of the oppressed, and has a precise basis in the formation of the government. When this Islamic state becomes widespread, the field of more and more security will be realized (Al-Baqarah: 256). It should also be known that the efforts for public education are more effective and certain than the efforts to bring individuals to the position of divine security (Ibrahim: 35). Therefore, it may be necessary for the Islamic government to pay special attention to the issue of education.

To understand, apply, and improve the security of the Iranian society, the Islamic environment of security must be well known, and, at the same time, the issues raised in it should be answered. Also, security policy in Iran should not be without religious orientation and result-oriented, because

in the Islamic environment of security, the method itself has a special place that brings us to the goal of nearness to God or can prevent us from it. Consequently, our different worldviews in Iran lead to fundamental theoretical differences and differences in practice, Therefore, we must believe that the desired Islamic procedure is the most efficient procedure possible. As stated, providing security in Islam is done in a group way. Therefore, all people should consider themselves responsible for security, such a sense of responsibility will be possible in the process of socialization and using elements such as education, so planning for such an important thing is necessary. Finally, it is appropriate to consider large-scale projects regarding the theoretical-applied studies of the Islamic security environment and to use them in proportion to various issues, and at the same time, to be used as all or part of the solution to solve social problems.



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