

The Foundations of Religious Security

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Abstract

This research dealt with a set of headings indicating that there are foundations on which security depends, and without which the state of the nation or society would be chaotic, as emphasized by the Holy Qur'an and in many verses, which emphasize the unity of society through a set of principles and conditions, such as monotheism without which Society becomes threatened and lacks security, stability, and morals, and it is also taken for granted by specialists that it is one of the most important pillars of security for Muslims, and equality is also one of the most important pillars of security, and without it the group will disperse and lose its security. Freedom into individual and political freedom, and the researcher proved this in the body of this research.

Keywords: Foundations, monotheism, Community, Moral, Freedom.

Introduction

Discussing national security necessitates an understanding of its key components and foundations. Often, the theoretical framework of such a topic sparks discussions and is characterized by sensitivity, especially since it is a major concern for many stakeholders, whether in research centers, academic institutions, or strategic interest organizations. In the following, the researcher addresses the most significant pillars of this subject.

Significance of the Research:

The significance of the research stems from the importance of its topic. It addresses one of the most crucial concerns for nations and human societies, which is a fundamental pillar of their existence: security.

Research Objective:

The research aims to shed light on the essential conditions for achieving security according to followers of divine religions, particularly in Islam, which is the religion of the majority of Arab populations.

Research Hypothesis:

The research suggests that there are foundational elements that societies must possess in order to maintain a stable state of security.

Research Problem:

The research problem indicates that a state of instability and a loss of security may arise if certain necessary foundations for its achievement are not in place.

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Research Methodology:

The researcher employed a descriptive-analytical methodology in an attempt to understand the intricate and detailed elements of the research problem for a better and more precise comprehension. This methodology guides us in providing data and facts about the subject under investigation.

"Foundations of Religious Security

Islam has shown great concern for security, considering it a fundamental human need that accompanies a person throughout their life until death. A person cannot enjoy the blessings and bounties bestowed upon them by God without the presence of security, stability, and tranquility. Islam's emphasis on security is evident in the focus on it in the Noble Quran and the teachings of the Prophet Muhammad, peace be upon him.

Our Lord, Almighty God, mentioned security in the Quran in nearly fifty noble verses, all of which highlight the importance, value, necessity, benefits, and impact of security on both the nation and the individual. Furthermore, He emphasized in various instances the need for specific rules and laws to be established and prioritized, without which security cannot be ensured and maintained."

"First: Monotheism

One of the most important foundations of security in Islam is the concept of monotheism. The clarity of the concept of monotheism, its significance, and its impact on the course of humanity, its integration, peaceful coexistence, and safety, all revolve around belief in Allah, the Almighty. It represents the unity of the self, where all attributes of perfection, such as knowledge and power, converge with justice, embodying human aspirations and ideals.

Islamic scholars have emphasized the social aspect of monotheism, which the Quran specifically addressed. It was revealed to establish a righteous community and provide a human foundation that believes in Allah, His scriptures, and His messengers. This is to enable them to play their role in human life. Therefore, the Quran kept pace with the mission's progress in all its stages, establishing beliefs and ethics for the construction of a righteous society" .³.

From this perspective, the family of the Prophet (peace be upon them) emphasizes the concept of justice as the foundation and basis of the system, particularly in social relationships. This emphasis can be seen in various directions.

The first direction is the obligation of justice among people in general, especially in their interactions. Imam Ja'far al-Sadiq (peace be upon him) said: 'Fear Allah and be just, for you criticize people who are not just .⁴'

"The second direction is the prohibition of oppressing people, which is the opposite of justice. Oppression only manifests in society through usurpation and the distortion of proper balances in social relationships.

The Prophet Muhammad (peace be upon him and his family) said: 'Allah, the Almighty, revealed to me: O brother of the messengers, O brother of the warners, warn your people not to enter any of My houses except with pure hearts, truthful tongues, chaste bodies, and without harboring darkness towards any of My servants. For as long as that person

³ .Monotheism is the first principle of the Shiite religion. They believe that God Almighty must be united in all aspects. The monotheism of God includes four sections: monotheism in essence, monotheism in attributes, monotheism in actions, and monotheism in worship..

⁴ . Al-Majlisi, Bihar Al-Anwar, vol. 72, p. 38..

continues in this state of darkness while standing in prayer before Me, I will continue to curse him until this darkness is returned to its rightful owner."⁵

"The third direction is treating oneself and others with fairness. This is considered the foundation of justice in social relationships. A person is not truly characterized as a believer except through conducting themselves on the basis of this fairness. Hence, the Ahlul Bayt (peace be upon them) emphasized this ethical principle."⁶

"Secondly: Ethics

Islamic teachings emphasize the importance of ethics in matters of security and peaceful coexistence among human beings. This is achieved through encouraging and promoting the respect of rights, cooperation, compassion, love for one another, and refraining from spreading hatred, envy, and other principles that ensure the establishment of peaceful connections. This, in turn, contributes to building a humane society and elevating it to the highest levels, ultimately realizing the noblest social values. These values serve as the guiding principles for the security and relationships among people, allowing them to live in peace and security under one state and one community, through the application of the laws prescribed by the righteous Sharia.

One of the top priorities of Islam and its symbols is the emphasis on noble moral conduct. It is narrated from the noble Prophet (peace be upon him and his family): 'I have been sent to perfect noble moral character.' The Ahlul Bayt (peace be upon them) also urged the spread of love and kindness within society. In a narration from Imam As-Sadiq (peace be upon him), he said: 'Do good to those who are among their own people and to those who are not. If he is not of their people, then be one of his people.'⁷

"Thus, the ethical aspect represents the spiritual and psychological dimension of a person, whether those ethics are virtuous or otherwise."⁸

"Among the fundamental pillars of security in preserving the community and order is giving the world its rightful place, liberating a person from its desires and adornments, so that they become the owner of its goodness, not enslaved by it. They become a master of this world, building it for the sake of the hereafter, not a slave to it. This is what God intended for them, as He says: 'Know that the worldly life is no more than play, amusement, adornment, mutual boasting among you, and rivalry for greater riches and children. It is like the rain whose vegetation pleases the disbelievers; then it withers, and you see it turn yellow; then it becomes broken pieces. And in the Hereafter, there will be severe punishment, as well as forgiveness from God and His pleasure. Whereas the worldly life is no more than the delusion of enjoyment.'⁹ "

"It is evident that these parables and values are intertwined, complementing one another. There are hundreds of Quranic verses from which various parables and values can be derived. These are set as goals for human society and Islamic governance. Consequently, ethics have become, alongside faith, a fundamental aspect of human dignity and what distinguishes humans from other creatures. It is what God has favored some over others

⁵ . Kanz Al-Ummal, p. 436.

⁶ . Muhammad Baqir al-Hakim, The Political Cultural Curriculum, previously mentioned source, p. 253..

⁵ Sheikh Al-Tusi, Amali Al-Saduq, Al-Ba'athah Foundation for Printing, Publishing and Distribution, 1st edition, vol. 6, p. 577

⁷ . Muhammad bin Hassan Al-Hurr Al-Amili, Shiite Means for Understanding Sharia Issues, Al-Bayt Foundation, La Haya Al-Turath, 11/528, p. 332.

⁸ . Muhammad Baqir al-Hakim, The Political and Cultural Curriculum, previously mentioned source, p. 84.

⁹ . Surat Al-Hadid, verse 20..

with, as stated in His saying: 'O mankind, indeed We have created you from a male and a female, and made you into peoples and tribes so that you may know one another. Surely the noblest of you in the sight of Allah is the most God-fearing of you. Allah is All-Knowing, All-Aware.' (Quran 49:13.¹⁰)

"In this regard, it is essential to note that Jihad, in its various dimensions encompassing spiritual, political, and social aspects, stands as one of the noblest acts of worship for achieving security, as practiced by humans. Indeed, the most esteemed individuals in the eyes of God are those who have shouldered this responsibility throughout human history. Yet, it is simultaneously one of the most complex and susceptible to deviation. Hence, the matter of ethics in political action becomes one of the most crucial issues that require special attention.¹¹ "

"Third: Equality

Indeed, God, in His wisdom, created all humans from a single origin, forming them from clay, and endowed them with dignity and favor above many of His creations. 'O mankind! We created you from a single soul, male and female, and made you into nations and tribes that you may know each other. Verily, the most honored of you in the sight of Allah is the most righteous of you. Surely Allah is All-Knowing, All-Aware.' (Quran, 49:13.¹²) (We have honored the children of Adam and carried them on both land and sea. We have provided them with good things and greatly preferred them above much of Our creation ¹³ "

"The Prophet, peace be upon him and his family, is reported to have said, 'All of you are from Adam, and Adam was created from dust. There is no superiority for an Arab over a non-Arab except through piety and righteousness' ¹⁴ "".

This sense of equality and security towards one's fellow human beings, at the outset of their existence, without privilege or superiority, was the reason for humans to feel secure ¹⁵ "".

"Through his interactions in society and due to his inclination towards desires, humans have deviated from this sense and feeling of equality with their fellow humans. They have adopted incorrect factors and reasons for differentiation and privilege, which God, in His wisdom, did not prescribe nor accept from them.¹⁶ "

"And among these matters are wealth, children, and power. As God Almighty says, 'And he had a discussion with his companion, and he boasted to him, 'I have more wealth and more sons than you.'¹⁷ "".

he said, "We are men of strength and of great military might, but the command is yours, so see what you will command.¹⁸""

¹⁰ . Surah Al-Hujurat, verse 13..

¹¹ .Muhammad Baqir al-Hakim, *The Political Cultural Curriculum*, previously mentioned source, p. 88

¹² . Surah Al-Hujurat, verse 13.

¹³ . Surah Al-Isra, verse 70.

¹⁴ .bn Shu'bah Al-Harrani, *Tuhaf Al-Uqul Aan Al-Rasul*, p. 24.

¹⁵ .Muhammad Baqir al-Hakim, *The Human Society in the Qur'an*, a previously mentioned source, pp. 185-186..

¹⁶ . .Same source, p. 188..

¹⁷ . Surah Al-Kahf, verse 34.

¹⁸ . Surat An-Naml, verse 33..

"When the feeling of superiority shifts from being distinct among other humans to the belief of absolute dominion over them, as God Almighty says, 'So he became among those who gathered and called out, 'I am your highest lord.'¹⁹ ""!

Examples from contemporary history provide prominent instances of this sense of superiority. One notable example is the world's experience during World War II, characterized by the sense of supremacy and dominance exhibited by Nazi Germany. Another instance is the current dominance of Western materialistic civilization, particularly the United States of America.

Furthermore, the tyranny of certain dictators and rulers serves as a stark illustration of this phenomenon. Europe witnessed the autocracies of figures like Franco in Spain and Ceaușescu in Romania, as well as Stalin in the former Soviet Union. In the Middle East, figures like Saddam Hussein in Iraq, Reza Shah in Iran, and Mustafa Kemal in Turkey exerted high levels of dominance. These examples and phenomena have resulted in catastrophic human disasters.

The Quran has pointed to this reality and its social consequences, cautioning against underestimating this social factor and the severe societal repercussions that arise from it, such as discord, division, and corruption within a community. As God Almighty says, "And We decreed for the Children of Israel in the Scripture, that indeed you would do mischief on the earth twice and you will become tyrants and extremely arrogant."²⁰ ""!

Fourthly: Freedom

One of the fundamental pillars in Islam for achieving security among human beings is freedom. Divine governance seeks to make human will a free will within the realm of their social interactions, provided they adhere to God-consciousness, public order, and Islamic laws. It works towards:

1. Breaking internal restraints such as the tyranny of desires, inclinations, and whims that reside within. This is expressed in the Quran as "hawa" (base desires). It is achieved through purification and spiritual development, guided by moral direction, counsel, and positive admonition. It also involves enjoining what is right and forbidding what is wrong, and preventing all phenomena and factors that lead individuals to follow these base desires and impulses.
2. Breaking external restraints, such as terrorism and the fear imposed by tyrants and oppressive rulers on people, or by criminal groups that engage in corruption on the land. The governance plays a role in breaking these shackles and dismantling these idols. Therefore, legislation regarding war, combat, and the imposition of lesser forms of jihad on people, as well as strict religious penalties like capital punishment, amputation, or exile, serves this purpose.²¹.

Freedom can be divided into intellectual freedom and political freedom, each with its own characteristics and specific domains. Intellectual freedom refers to the freedom to express ideas, concepts, and perspectives about life, the universe, society, and its movement. This freedom manifests in the following two domains:

Domain One: Ideas that oppose Islam. The Quran emphasizes that Islamic thought is the truth: "And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter, he will be one of the losers."²² "".

¹⁹ . Surah An-Nazi'at, verses 23-24..

²⁰ . Surah Al-Isra, verse 4..

²¹ Muhammad Baqir Al-Hakim, Al-Hawza Al-Ilmiyyah, the Islamic and Civilized Project, previously mentioned source, p. 55..

²² Surah Al Imran, verse 85.

However, leaving Islam still allows room for individuals to present their ideas and perspectives, in contrast to their beliefs and doctrines. This happens when one conducts research to seek and clarify the truth, and to reach it. Knowledge itself is integral to human beings, and at the same time, it represents a way of achieving perfection and growth.²³ .

Nevertheless, Islam does not resort to repressive measures in dealing with falsehood. This means that a person is not punished simply for expressing this falsehood. Instead, Islam condemns and reproaches them. Yes, if a person speaks falsehood in a manner that degrades the dignity of truth, exceeds the assumed limits of respecting the other party, departs from sound logic and scholarly discourse, and resorts to defamation, humiliation, mockery, derision, false accusations, fabrication, or the like, then specific measures may be taken against them, based on the severity of what has been presented.²⁴ .

Or does Islam leave this person the opportunity to express his opinion and stance, even if it is deemed illegitimate according to realistic standards.^{25?}

The freedom we have acquired, generally and relatively, is indeed a blessing from God Almighty upon us. It is one of the characteristics that distinguishes humans, as God has chosen them and granted them the will to choose between good and evil, between faith and disbelief. However, it is imperative to know how to make the most of this freedom, and how to attain integration in our lives and societies through it. The best way to achieve this is by using reason to guide this freedom, and by adhering to religious principles and rulings.

We observe in our society, at times, that when an individual possesses a portion of this freedom, they may misuse it in unethical or even malevolent actions. Sometimes, these actions can jeopardize their own safety and the safety of their community²⁶ .

Such actions lead to significant and serious harms, even if others exhibit self-control and patience. When aggression is repeatedly practiced, even if it is limited and tolerable, it will eventually transform from a manageable and bearable form of aggression into a norm within the society and life itself. Consequently, the society becomes a chaotic one that cannot be controlled.

Otherwise, the society will become a society of chaos, evolving into a society of discord, conflict, and strife. Eventually, it will become a society of failure, susceptible to the dominance of adversaries.²⁷ .

Conclusion

The researcher has demonstrated that security has foundations and principles that must be met in order to achieve the desired outcome. Without these, the pursuit of security and stability becomes futile and unattainable. This is from the perspective of the Islamic religion, which considers four pillars essential: monotheism, ethics, freedom, and

²³ .Muhammad Baqir Al-Hakim, *Al-Hawza Al-Ilmiyyah, the Islamic and Civilized Project*, previously mentioned source, p. 55..

²⁴ Muhammad Baqir al-Hakim, *The Political Cultural Curriculum*, previously mentioned source, p. 264.

²⁵ Muhammad Baqir Al-Hakim, *The Fourteen Methods and Visions*, Al-Hakim Martyr Heritage Foundation, Al-Najaf Al-Ashraf, 3rd edition, pp. 200-201 .

²⁶ Al-Sayyid Tabatabai, *Tafsir Al-Mizan, Part: 13, Death: 1412, Collection: Sources of Interpretation among the Shiites / 346, 349, p. 351..*

²⁷ .Muhammad Baqir al-Hakim, *The Political Cultural Curriculum*, previously mentioned source, pp. 281-282..

equality. This has been substantiated through selected verses from the Noble Quran and texts from the household of infallibility and purity.

From what has been presented, we can conclude that the Islamic religion was the first to concern itself with security and its requirements. It not only alluded to the concept of security and its necessity, but also established foundations and pillars through which security can be achieved. Security is the ultimate goal sought by all divine and human religions, and through it, happiness and social welfare are realized.

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