

## Linguistic Analysis Of The Lexical Term 'Secure' In The Holy Qur'an Towards Studying The Fundamentalists' Objectives Of Preserving Security And Public Order

Meriem Attia Bouziane<sup>1</sup>, Mohamad Meftah Yaayees Al –Fahme<sup>2</sup>, Amal Abdelsattar Metwally<sup>3</sup>

### Abstract

*The present research paper aims to demonstrate that maintaining security and preserving public order is a legitimate goal despite its not being prominent among the necessary objectives of Sharia, and plan to address the concepts of security and public order from a fundamentalists' perspective and how Sharia contributes to achieving security and public order. To this end, the study explores the lexical semantic meaning of the word 'secure' in the Holy Qur'an, and the researchers try to show the paths through which the rank of security is determined between being a goal or being a means to show the difference between them. This is accomplished by induction, which demonstrates that maintaining the community's order—which God established to meet wants, pursue interests, and prevent chaos and disorder—is the primary objective of messengers. More significantly, the research highlights the importance of security in both worldly and hereafter contexts, as well as the role of Sharia in achieving security by compliance with its commands and the deterrent role of Sharia in upholding essential goals. According to the fundamentalists, public order is identified as the cause of establishing societies and is an indicator of the reality of succession. The findings emphasize the importance of security in building cohesive societies and the necessity of investing in the objectives of Sharia to preserve security and public order in Muslim countries.*

**keywords:** Security, linguistic analysis, semantic, public order, fundamentalists, objectives, means, necessities

### 1. Introduction

Preserving security and public order is crucial for the establishment of societies, and the strength of the society is determined by the commitment of its members to public order rules. Societies cannot progress if there is a lack of awareness of this significant issue. Ensuring security is essential for maintaining social harmony, advancing economies, and carrying out religious and worldly rites. There is no more evidence that security is the foundation of building societies and civilizations than what the prophet Abraham -peace be upon him-referred to in his supplication after he built the Kaaba and it became a qiblah (i.e. the direction of the Kaaba to which Muslims turn at prayer). God Almighty says: And remember<sup>1</sup> Abraham said: "My Lord, make this a City of Peace, and feed its people with

---

<sup>1</sup>Associate Professor of Fundamentals of Jurisprudence, King Khalid University, Abha, Saudi Arabia,

<sup>2</sup>Associate Professor of Fundamentals of Jurisprudence, King Khalid University, Abha, Saudi Arabia,

<sup>3</sup>Assistant Professor of Linguistics & Translation, Faculty of Languages and Translation, King Khalid University, Abha, Saudi Arabia,

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 but will soon drive them to the torment of Fire, - an evil destination (indeed)!" (Al-Baqarah 126) (Yusuf Ali, 1992). This call emphasized that the security of the country entails prosperity, pride, stability, and the qualities of tranquility, happiness, and development on earth, but its disturbance is a sign of the ruin of urbanization, the destruction of structures, and the loss of lives and property.

### **1.2 Research Questions**

The research attempts to address the following questions:

1. What is the semantic meaning of the word 'secure' as stated in the Holy Quran?
2. How do we invest in the objectives of Sharia to establish the foundations of security in Muslim countries?

### **1.3 Research Significance**

The significance of the study lies in exploring the meaning of 'secure' in the Holy Qur'an and relates it to the Fundamentalists' objectives. Raising awareness of the importance of security is crucial for building cohesive societies, as lack of security can violate overall goals of preserving people's souls, property, and honor. As such, it is essential to find effective strategies to preserve security in Muslim countries and their public systems. This is because upholding security and adhering to laws governing public order are the primary indicators of a society's strength or weakness.

### **1.4 Research Objectives**

This study has the following specific objectives:

- 1- Educating religious and educational institutions about the importance of security and public order.
- 2- Finding practical mechanisms to consolidate awareness among young people.
- 3- Investing in the objectives of Sharia and the jurisprudence of balancing between interests and harms to confront the challenges that threaten security and public order.

## **2. Review of Literature**

The study reviews previous studies related to the concept of security in the Qur'an and how it is linked to the objectives of Sharia. It also discusses the linguistic and terminological definitions of security and its various connotations in Quranic verses. The researchers attempted to compile a set of studies that directly address the security issue, but what sets them apart is how overwhelmingly theoretical they are.

In the wake of World War II, and in light of the terror, intimidation, and destruction humanity has endured, destroying national fortresses and claiming lives and property, modern politics have turned their attention to security studies and have focused their efforts and budgets for research that serves security. We find that the theories in this matter have differed. The realistic trend focuses in its concept of security on the force that deters any aggression, while the idealist movement turns to peaceful solutions that contribute to achieving international security and cooperation between them (Bou Bardaa, Objective dimensions of security levels in the Qur'an).

Numerous studies have addressed security and its importance to the development of societies (Bouziane, 2011). Taha Mustafa Al-Aza'ar discussed "The Islamic approach to

preserving the purpose of security" in an article published in the Saudi Jurisprudence Journal. In the Center for Qur'anic Studies' Al-Tartil Magazine, Muhammad Iqbal Arwi authored "The Concept of Security in Light of the Purposes of the Holy Qur'an," while Qarni Ismail Muhammad wrote "The Objectives of Islam in providing security for society." Moreover, maintaining security inside Muslim community is one of Sharia's objectives, according to Muhammad Alwan Al-Sulami, who published this article in Egypt. Also, "Maintaining security and public order from the perspective of the objectives of Sharia: international cooperation as a model" was an article by Abdul Hamid Muhammad Ali and published in Malaysia. Another significant article is "Security requirement and how is it achieved?" published in Algeria.

## 2.1 The linguistic investigation of 'security' in the Holy Qur'an

The word "secure" in the Holy Quran is equivalent to the Arabic word "أمن" (pronounced as "amn"). This word and its derivatives appear in various verses throughout the Holy Quran, often referring to the concept of security, safety, or peace.

Al-Fayrouzabadi (1987) defines security as an antonym of fear (p. 197). In *Lisan al-Arab* by Ibn Manzur, security الأمن and honesty الأمانة are defined as tranquility, and they are known by their opposites, which are fear and betrayal, respectively. This conforms with the Almighty's saying regarding fear: "Who provides them with food against hunger, And with security against fear (of danger) (Quraish: 106) (Yusuf Ali, 1992). Moreover, God Almighty says regarding betrayal: "And if one of you deposits a thing on trust with another let the trustee (faithfully) discharge his trust and let him fear his Lord" (Al-Baqarah: 283) (Yusuf Ali, 1992). Within the framework of these linguistic definitions, Al-Raghib Al-Isfahani says: tranquility of the soul, the disappearance of fear, safety, honesty, and security are the origin of the word. And security as in the Almighty's saying: "After (the excitement) of the distress He sent down calm on a band of you overcome with slumber (Āl-i-'Imrān: 154) (Yusuf Ali, 1992). The difference between the terms أمن and أمانه is that the former is only achieved when the causes of fear are removed, while the latter is reassurance that is achieved when the causes of fear remain (Eimara, 1998, p. 5).

Linguistically, words, as previously mentioned, are associated with the internal structure of the language, that is, the words, sentences, or phrases that come before and after the word. They take into account aspects like the morphological and derivational dimensions of the word, its syntactic and rhetorical aspects, or substitute words, as well as the effect of words and the examination of expressions in text meaning.

This section of the study explores the word 'security' linguistically and explains how the word was used in the Holy Quran towards studying the fundamentalists' objectives of preserving security and public order. The words security and its derivatives came in the Holy Qur'an to indicate different meanings as follows:

1. **Reassurance:** God Almighty says: "If ye fear (an enemy) pray on foot or riding (as may be most convenient) but when ye are in security celebrate God's praises in the manner He has taught you which ye knew not (before)." (Al-Baqarah 239) (Yusuf Ali, 1992). According to At-Tabari, this means that when you are secure, that is, then if you are at ease, remember God in your prayers and at other times, give thanks and praise to Him (2000, p. 346).
2. **Preservation:** As in the Almighty's saying: "And this City Of security" (At-Tin: 3) (Yusuf Ali, 1992), and the city is Mecca, may God protect it, and He protects who enters it, just as a trustworthy person who preserves what is entrusted to him.
3. **Seeking protection:** God Almighty said: "If one amongst the Pagans Ask thee for asylum, Grant it to him, so that he may hear the Word Of God; and then escort him to where he can be secure. That is because they are Men without knowledge. (At-Tauba: 6) (Yusuf Ali, 1992). In this verse, 'escort him to where he can be secure'

means returning him to a place where he is safe from you and from those who obey you, until he joins his home and his people from the polytheists, and this is after he has not learned from what you recited to him from the words of God.

As such, the concept of 'security' is a recurring theme in the Quran, reflecting the importance of this value in Islamic teachings. The table below shows the occurrence of the word 'secure' in the Holy Qur'an (qorpusquran.com, n.d.). This was extracted from <https://corpus.quran.com/> showing 31 occurrences for the concept of being 'secure'.

|                     |   |   |
|---------------------|---|---|
| (2:126) āminan      | <a href="#">secure</a>                    | وإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا                                       |
| (2:196) amintum     | <a href="#">you are secure</a>            | فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ |
| (2:239) amintum     | <a href="#">you are secure</a>            | فَإِذَا أَمِنْتُمْ فَاذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ           |
| (4:91) yamanūkum    | <a href="#">they be secure from you</a>   | سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوا بِكُمْ  |
| (4:91) wayamanū     | <a href="#">and they be secure from</a>   | وَيَأْمَنُوا قَوْمَهُمْ كُلًّا مَا رُدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا                           |
| (4:103) it'manantum | <a href="#">you are secure</a>            | فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ   |
| (7:97:1) afa-amina  | <a href="#">Then did feel secure</a>      | أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ                 |
| (7:98) awa-amina    | <a href="#">Or felt secure</a>            | أَوْ أَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ                  |
| (7:99) afa-aminū    | <a href="#">Then did they feel secure</a> | أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ          |
| (7:99) yamanu       | <a href="#">feel secure</a>               | أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ          |
| (12:107) afa-aminū  | <a href="#">Do they then feel secure</a>  | أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ                                     |
| (15:46) āminīna     | <a href="#">secure</a>                    | ادْخُلُوهَا بِسَلَامٍ آمِنِينَ  |
| (15:82) āminīna     | <a href="#">secure</a>                    | وَكَانُوا يَنْجِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ   |
| (16:45) afa-amina   | <a href="#">Do then feel secure</a>       | أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ                |
| (16:112) āminatan   | <a href="#">secure</a>                    | وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا              |
| (17:68) afa-amintum | <a href="#">Do you then feel secure</a>   | أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا            |
| (17:69) amintum     | <a href="#">do you feel secure</a>        | أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا             |
| (26:146) āminīna    | <a href="#">secure</a>                    | أَنْتَرَكُونِ فِي مَا هَاهُنَا آمِنِينَ   |
| (28:31) l-āminīna   | <a href="#">the secure</a>                | يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ إِنَّكَ مِنَ الْآمِنِينَ   |
| (28:57) āminan      | <a href="#">secure</a>                    | أَوَلَمْ نُمْكِنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ                   |
| (29:67) āminan      | <a href="#">secure</a>                    | أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا  |

|                   |  |  |
|-------------------|--|--|
| (34:37) āminūna   | <a href="#">secure</a>                 | فَأُولَئِكَ لَهُمْ جَزَاءُ الصَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي<br>الْعُرْفَاتِ آمِنُونَ  |
| (41:40) āminan    | <a href="#">secure</a>                 | أَفَمَنْ يُلْقَى فِي النَّارِ خَبِيرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ<br>الْقِيَامَةِ  |
| (44:51) amīnin    | <a href="#">secure</a>                 | إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ  |
| (44:55) āminīna   | <a href="#">secure</a>                 | يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ  |
| (48:27) āminīna   | <a href="#">secure</a>                 | لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ<br>أَمْنُتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا<br>هِيَ تَمُورُ |
| (67:16) a-amintum | <a href="#">Do you feel secure</a>     |  |
| (67:17) amintum   | <a href="#">do you feel secure</a>     | أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا  |
| (70:28) mamūnin   | <a href="#">to be felt secure (of)</a> | إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ   |
| (81:20) makīnin   | <a href="#">secure</a>                 | ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ   |
| (95:3) l-amīni    | <a href="#">[the] secure</a>           | وَهَذَا الْبَلَدِ الْأَمِينِ   |

It is important to look at the concept of security as defined by Muslim scholars after this examination of the concept's occurrence in the Holy Quran. Numerous definitions exist for security; as a description, as a result, and as a means of achieving it.

#### a. Security as a result

Muhammad Amara defines security as: the tranquility that removes fear and panic, individually or collectively, in all fields of earthly life, and even in the hereafter (p.12).

#### b. Security as a description

One of the most prominent definitions that consider security as a description of the upcoming situation is the following definition: It is that state of stability that must include the region away from any threat, whether from inside or outside (Alsuqha', 2004, p. 14).

#### c. Security in terms of the means of achieving it

This approach is linked to the means and procedures used to achieve security. Amin Huwaidi defines security as: “the measures taken by the state within the limits of its capabilities to preserve its entity and interests in the present and future, taking into account international changes” (1975, p. 42).

We note that the previous terminological definitions took different dimensions, directions and visions in defining the concept of security. It was discovered that the definition of security levels revolves around the consolidation of diverse authorities and safeguarding the state's identity while also protecting its achievements.

## 2.2 The Non-linguistic investigation of ‘security’ in the Holy Qur’an

### 2.2.1 The Holy Qur’an considers security a condition for human development

Before exploring the extent to which the Holy Qur’an considers security a condition for urban development, the levels of security in the Holy Qur’an are investigated because these levels define the field of psychological development, which is one of the reasons for urban development.

The Holy Qur’an looks at the levels of security in terms of meaning and purpose in various ways. Security is felt by a Muslim in this world when he adheres to and complies with the commands of the Creator and achieves the purpose of surrender. Therefore, security is

found in the Holy Qur'an taking on the preventive role at times, the deterrent role, as well as the curative role, and in this way the Qur'anic view is distinguished from the liberal theories. The levels of individual security affect social security and are at the core of the integrative Qur'anic vision of human existence. Therefore, we summarize the discussion about the levels of Qur'anic security, starting with the general purpose of slavery, which is security from Hell and prevention of torment.

### **Hereafter security**

Hereafter security is security from the horrors of the Day of Resurrection and security in Paradise, and above all it is gaining the satisfaction of God Almighty. The evidence for this is the Almighty's saying: "Those who pervert The Truth in Our Signs are not hidden from Us. Which is better? —he that is cast into the Fire, or he that comes safe through on the Day of Judgement? Do what ye will: Verily He seeth (clearly) All that ye do (Fussilat:40) (Yusuf Ali, 1992). Likewise, the Almighty's saying: "The righteous (will be) amid Gardens and fountains (Of clear-flowing water). (Their greeting will be): "Enter ye here in peace and security" (Al-Hijr:45-46) (Yusuf Ali, 1992). Ibn Katheer mentions in his interpretation of the Almighty's saying *سالمين* "Salamin" meaning safe from calamities, and in His saying *آمن* "Amin" means safe from all fear and terror, and do not fear expulsion, nor interruption, nor annihilation. (1419, p. 537).

### **Worldly security**

Achieving compliance with the commands of God Almighty and committing to obey Him is a source of achieving worldly security. This is because every prohibition that a Muslim abstains from is a ward off an evil, and every command that is embodied in it is an achievement of an interest, and this is what was illustrated in the hadith of Gabriel, when he asked the prophet, peace be upon him, about Ihsan, and he said, Ihsan is to worship God as if you see him, and if you do not see him, then he sees you (Al-Bukhari, 1422, p. 19). This is also referred to in the verses on reforming the soul and purifying it on obedience to the Almighty's saying: "And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires (Al-Nāzi'āt:40) (Yusuf Ali, 1992).

Then comes the purpose of Sharia which is to enforce compliance with all laws and the need to abstain from prohibited activities, which cultivates virtue in people and keeps them away from transgressions that really encourage the spread of corruption and temptations that threaten the stability of society., in accordance with the words of God Almighty: "and establish regular prayer: for prayer restrains from shameful and unjust deeds ; And remembrance of God is the greatest (thing in life) without doubt. And God knows the (deeds) that ye do" (Al-Ankabūt:45) (Yusuf Ali, 1992).

If we notice the deterrent role of what the Sharia brought to preserve the necessary objectives which are represented by the deterrent punishments such as the punishment of murder, the punishment of theft, the punishment of adultery, and the punishment of slander, and their application is the life of the nation and the purification of society from all behaviors that would confuse the security of society and threaten it. Therefore, we find God Almighty saying: "In the law of equality there is (saving of) life to you O ye men of understanding! that ye may restrain yourselves (Al-Baqara:179) (Yusuf Ali, 1992).

As for the therapeutic role, the Qur'anic verses have shown that enjoining what is right and forbidding what is wrong is one of the most important therapeutic methods that a Muslim follows to achieve the goals of security. God Almighty says: "Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in God. If only the people of the Book had faith it were best for them; among them are some

who have faith but most of them are perverted transgressors (Āl-i-‘Imrān: 110) (Yusuf Ali, 1992).

Al-Mawardi defined the rules for the well-being of the world and the regularity of its development. He defined them as six rules (a followed religion, a conquering Sultan, a strong state, comprehensive justice, general security, permanent fertility, and ample hope). Speaking about the security rule, he stated: “As for the fourth rule, it is a general security in which souls are reassured, worries disappear, the innocent can find peace in it, and the weak can be comforted by it. This is because the fearful has no comfort, nor the wary has reassurance. Security is described as the most comfortable life, and justice is the strongest army, because fear holds people back from their lives and their interests and refrains them from the things that support their desires (Albukhari, 1422, p. 119). Prophet Abraham’s call was one of the comprehensive words of prophecy, because the security of the country and its paths entails development and the pursuit of what is useful and wealth. Rather, he wanted to make it easier for its residents to reside in it in order to consolidate the means of what he wanted for that country in terms of it being a source of Islam (Ibn Ashour, 1984, p. 715). God Almighty says: “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 (therein in prayer) (Al-Baqara:125) (Yusuf Ali, 1992). He also says, “Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds, a provision from Ourselves? But most of them understand not” (Al-Qasas:57) (Yusuf Ali, 1992).

These verses indicate that security is a condition for urban development and that lacking it is a path to decline. God Almighty says: “God sets forth a parable: A city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of God: so God made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought” (Al-Nahl:112) (Yusuf Ali, 1992).

### **2.3 Security from the fundamentalists’ perspective: its rank and significance**

There is no doubt that security is a human demand that all nations, regardless of their races, ethnicities, and religions, seek to provide. Rather, security is a condition for the development of urbanization, and breaching it is a breach of the goal of preserving religion, lives, and property. Therefore, in this study, the researchers address the concept of security from the fundamentalists’ perspective, as well as its rank and importance. This issue is considered one of the topics that took a great deal of attention in the thoughts of the later fundamentalists’ who discussed the concept of security to include it among the means or the objectives of Sharia.

It is evident from their efforts that the paths leading to the objectives constitute the point of insight. If the roads bring us to the conclusion that security is an objective, then this is sufficient to support the objectives without limiting them; otherwise, we would reduce security to the status of a means to an end. The reason for researching this issue is not a matter of intellectual luxury, determining the degree of security between being an objective and being a means allows us to distinguish between them in terms of the outcome and determining that result from each.

This section is a brief discussion of the fundamentalists' efforts in this issue along with providing definitions of objectives and means to ensure clarity in incorporating security into one of them.

#### **Definition of objectives**

Sheikh Al-Tahir bin Ashour, one of the later scholars, defined objectives when he said: (The general objectives of legislation are the observable meanings and rulings of the legislator in all or most cases of legislation, such that their observation is not limited to being in a particular type of Sharia rulings)(p. 165).

Additionally, Ibn El-Khoja provided a definition which is an explanation of Ibin Ashour's definition. He says: As for Sharia objectives, it is about finding out the observable meanings of the Lawgiver in all or most cases of legislation, and this includes the descriptions of Sharia, its general objectives, and the meanings of the ruling that are not noticeable in some types of rulings, but are noticeable in many types of them (p. 21).

Based on these definitions, we wonder whether security is one of the rulings whose conditions the Sharia has taken into account in all cases of legislation and intended to be observed in the general nation and its individuals.

### **Definition of means**

Al-Raghib Al-Isfahani says: The means is attaining a thing through desire, and it is more specific than the meaning intended in the lexical item *وسيلة/wašila/*. God Almighty said: "Seek the means of approach unto Him" (Al-Māida:35) (Yusuf Ali, 1992).

The term "means" in the thought of the early fundamentalists was not different from the term "pretexts" in its specific sense, which, when used, means permissible and legitimate means that lead to something prohibited. Al-Qarafi (1998: p. 32) confirmed this concept by saying: "Means may have been expressed by pretexts," as illustrated also by the fundamentalists.

It seems that Al-Muqri, in his definition of means, added a restriction that the fundamentalists had not added before when he said: means 'are the ones that lead to them or approach them and are free of judgment in themselves' (p.393). Al-Muqri illustrated that the means are devoid of the ruling on the objectives to begin with, even though they have rulings in themselves, they lead to the objectives and take their rulings. This definition is similar to this mentioned by Dr. Saeed Kardam in his article, when he says that only Al-Muqri's definition of means adds a restriction, which is that they are devoid of the ruling in themselves (2013).

Now that we have explained the concept of means, is security considered a goal without which the life of the person in charge cannot be sustained? And if it is not there, man's life can be built on foolishness, maneuvering, and corruption, or is it merely a "means" leading to achieving the necessary interests?

To address this issue, we returned to the writings of the early Maqāsid scholars (i.e. Muslim scholars who have focused on objects of aim or pursuit), and we do not find any of them who referred to security within the objectives of Sharia, because they stipulated in their writings that the Maqāsid (i.e. the objectives behind Lawgivers' commands and prohibitions) are confined to the five universals (i.e. protection of life, protection of property, protection of health, protection of religion, and protection of dignity). The question is are these five universals exclusive, and it is not permissible to add anything to them?

We find some other scholars who criticized limiting the universal objectives to these five necessities, including Ibn Taymiyyah, who considered the five universals to be a part of warding off harms which is achieved by preserving souls, property, honor, minds, and religions, and whoever limits interests to these five has fallen short (1987). Ibn Farhun followed Ibn Taymiyyah in not limiting the objectives (1986, p. 116) and among the later



ones were Jamal al-Din Attiya and Allal al-Fassi. As for the later ones who declared that security is one of the objectives, Sheikh Muhammad al-Tahir Ibn Ashour mentioned among the objectives of the universal Sharia: preserving the nation's order, tolerance and common sense, bringing about the interest and warding off corruption, freedom, truth and justice (p. 118). Not only Ibn Ashour considered security to be one of the objectives of Sharia, but we find that Imam Al-Mawardi before him was one of those who were concerned, and he considered it one of the most important tasks of Sharia (p. 18). Imam Al-Mawardi confirmed in another context: "As for the fourth rule, it is the general security in which souls are reassured and the innocent is at ease and the weak is comforted by it". Some of the wise have said: that security is the most comfortable state of life, and justice is the strongest army, because fear restrains people from their interests and desists them from the means that support their wishes and the order of their community, because security is one of the results of justice, and injustice is one of the results of what is not just (1986, p. 247).

We also find that Imam Al-Juwayni (1401) did not refer to the limited connotation of the concept of security which is preventing disturbances and strife, but rather expanded this concept to include other aspects, such as the unity of the nation intellectually, politically, doctrinally, and socially. This is what can be seen from his saying: The primary aim of the Imamate is to compile diverse viewpoints and adhere to a man of all stripes. Even though people have diverse wills, values, objectives, and circumstances, situations with conflicting ideas are the main source of uncertainty and chaos. No organizational structure or established power structure, no matter how big or small, can exist if individuals do not have a common opinion" (p. 15).

Imam Al-Izz ibn Abd Al-Salam did not go far in considering security as an objective from the general rules of Sharia, which includes many details that regulate it. Imam al-Izz ibn Abd al-Salam pointed out, saying: "As for the interests of the world and its evils, they are divided into definite, suspected, and imaginary. Examples of this are: hunger and thirst, nakedness and clothing, disability and well-being, safety and illness, glory and humiliation, joys and sorrows, fear and security, poverty and wealth... profit and loss, and all other misfortunes and calamities" (p. 41).

Upon studying the thoughts of the fundamentalists who declared security to be an objective, it becomes clear that security is actually considered one of the necessary objectives without which life cannot be sustained, and if it is not there, people's lives are based on frivolity. Therefore, I tend to the opinion of those who consider security to be one of the objectives and not a means.

What have been discussed proves that the prosperity of the nation can only be put in order through security, which is considered a path to development, and that its absence is the greatest factor in destroying the foundations of nations. The loss of confidence and security in many Arab and Muslim countries pushes some of these countries to spend huge budgets of their gross domestic product, in order to ensure protection and security for them as systems. This clearly shows the security flaw that many countries suffer from today, and it also shows the magnitude of the challenges they face in their present and foreseeable future. All of this demonstrates the importance and necessity of paying attention to the issue of security and the factors for building trust between individuals and societies, so that the budgets spent on protection, providing security, and building trust are transferred to education, health, development.

### **3. Methodology**

The present study attempts to linguistically explain the lexical term 'amen' (i.e. secure) towards understanding its meaning in the Holy Quran. In this study, the researchers relied on the inductive approach to the texts of the Holy Qur'an and Sunnah, which aims to establish the concepts of security and protection of public order to highlight the importance

of maintaining security. They also relied on the analytical approach to show ways to achieve the objectives of the research.

### **3.1 How to invest in the objectives of Sharia in achieving security and public order**

How can we exploit the objectives of Sharia law to achieve security and public order? How can the provisions related to security be achieved at the level of individuals and adherence to it? As long as we see the Holy Qur'an's comprehensive view of the concept of security, attention must begin with the provisions calling for achieving security in its various concepts, as well as strengthening the priority of public interests over private ones.

#### **3.1.1 Strategies for implementing objectives to achieve security and public order**

The basis of the societal system in Islam is the Islamic belief, because what is required of every human being who holds this belief is to know his position in life, his relationship with the universe, and the purpose for which he was created. This belief is the guide to man's thoughts, behavior, and all other actions. Since man is social by nature, as we said, it is self-evident that the belief be the basis for building society and its system so that individuals work in the light of their belief as individuals and as members of society just as society works as an organized group in the light of this belief that its members hold (Zidan; 2001, p. 104).

As we have noted, preserving religion and belief is crucial for societal security, unity, and goodness. By integrating Islamic faith with societal issues, it can reform the interior affairs and change the social environment.

Since explaining the effect of faith in spreading security and reassurance is a broad and complex topic, and all the texts from the Qur'an and Sunnah that clarify this are to be followed, we will confine ourselves to explaining how this is achieved for the five universals, taking into account the necessities that security cannot be achieved except through their inclusion (Buza'ar; 2011, p. 159). This is based on the hadith of the Prophet, peace be upon him, which explained the close connection between faith and these universals. He, peace and blessings be upon him, said: The servant does not commit adultery when he commits adultery while he is a believer (preserving honor and lineage), and he does not steal when he steals while he is a believer (preserving wealth), and he does not drink when he drinks while he is a believer (protecting the mind), and he does not kill while he is a believer (protecting the soul). Ikrimah said: I said to Ibn Abbas: How can faith be removed from him? He said like this and interlaced his fingers and then took them out. If he repented, it would return to him like this and interlaced his finger (Al-Bukhari, p. 164). Thus, the Prophet, peace be upon him, emphasized the importance of faith in maintaining security, stating that the absence of aggression against these universals is necessary.

Consequently, religious institutions must consolidate faith in young people's souls to ensure their well-being and preserve religion. Al-Shatibi emphasizes that worship principles are due to preserving faith, which is equivalent to religion, and is sufficient for societal security (p.7).

#### **3.1.2 The responsibility of individuals and institutions in establishing the foundations of security and public order**

The jurists emphasized in their writings on matters of Sharia that security is the responsibility of the Imam, rather it is one of the most important tasks that he is committed to, and their expressions did not come except in the form of emphasis on obligation. Imam Al-Mawardi (1981) says "And he must protect them from those who are snatched by hands, i.e. farmers, and stop harm against them, so that they may be secure in their farms, and they

should not be preoccupied with caring for themselves, so they increase and expand in agriculture” (p. 159). He also says, adding: “And let the king pay full attention to the security of the paths, and the refinement of the roads, so that the people may spread out in their paths in safety and that their lives and their property may be reassured).

This concept is emphasized by many jurists, as it was confirmed by Imam Al-Juwayni by saying: “The purpose of appointing an Imam is to pay attention to the tasks of Islam” (Al-Juwayni, p. 105). As for Imam Al-Ghazali, he says: “The desired fruit of the Imamate is to extinguish the turmoil that erupts through the dispersion of discordant opinions”.

Security services alone cannot support security stability in society. Community partnerships with institutions have become crucial for security stability and information access. Moreover, strengthening community partnerships and deepening the role of national institutions is essential. Family involvement also plays a role in protecting individuals from wrong habits and promoting moderate thought in young people.

### **3.2 The role of religious and educational institutions in investing in the objectives of security and maintaining public order**

Religious and educational institutions, which reflect all facets of human interaction and communication and reinforce security measures, are essential to the security of society and play a vital role in the work of security services.

#### **3.2.1 The mosque**

The mosque is a vital institution that promotes purification, guidance, and security. Since the Messenger's time, the Companions have been promoting its role in security, education, and economic life. The mosque has also played a significant role in education, refining the youth's souls and protecting them from extremism. It exposes media tricks and encourages them to resist violence and extremism.

#### **3.2.2 Educational institutions**

Educational institutes play a crucial role in teaching young people responsibility, respect, and cooperation. Their curricula should promote security awareness and responsibility among students. They also provide a sound social education, enhancing social ties and fostering solidarity.

In order for the curricula to achieve the promotion of security awareness, they must be sufficient to address the culture of instilling security awareness among young people and the amount of responsibility that individuals should have. Schools, institutes and universities are able, through their curricula, to provide students with a sound social education that enhances the activation and cohesion of social ties and establishes the spirit of social solidarity in them. Today's educational institutions must reconsider the curricula in a way that suits and adapts to reality and its challenges.

#### **3.2.3 Civil society organizations (CSOs)**

Authorized civil society organizations (CSOs) perform important social functions and activities because they are partners in building community awareness through the role they play. Therefore, the various civil society organizations are capable of properly guiding young people through their effective strategies as well as their awareness of the challenges that the society experiences, and enhancing the concept of psychological, financial, and societal security. This is sufficient to invest in the intentional thinking of community members in arranging priorities.

### **Conclusion**

There is nothing more important than security, as it is the basis of life and the development of urbanization. The study provided a comprehensive understanding of the concept of security in the Holy Qur'an and how it is linked to the necessary objectives of Sharia in preserving security and public order in Muslim societies. The Maqāsid scholars thought focused on preserving security and public order in Muslim societies, with some restricting their objectives to the five objectives of Sharia (i.e. protection of life, protection of property, protection of health, protection of religion, and protection of dignity). However, some scholars, including Ibn Taymiyyah, Ibn Farhun, Jamal al-Din Attiya, Allal al-Fassi, and Sheikh al-Tahir bin Ashour, argued that security should be considered an objective rather than a means. Indeed, the concept of security is a cumulative cognitive concept with varying meanings and goals, depending on the specificity of place and time. This study illustrated that Islam presented a comprehensive and integrated concept of security, addressing individual security, state security, and even the security of the world and universe. It is evident from the discussion that security services alone cannot spread security and stability without building strong community partnerships. Furthermore, religious, educational, and social institutions play a crucial role in promoting security and societal stability through their programs, curricula, activities, and strategies.

### **Acknowledgement**

The authors extend their appreciation to the Deanship of Scientific Research at King Khalid University for funding this work through General Research Project under grant number GRP/1 /439 /44

### **References**

- Abdel Majeed Al-Najjar, *The Succession of Man between Revelation and Reason, Research into the Dialectic of Text and Reason*, Publications of the International Institute of Islamic Thought, Virginia, America, 3rd edition, 2000 AD.
- Abdul Hamid Muhammad Ali, *Maintaining security and public order from the perspective of the objectives of Sharia, international cooperation as a model*, *Al-Tajdid Magazine*, Malaysia, Volume 21, 414
- Abdul Rahman Babakir Saleh, (2002). *The Philosophy of Objectives in Islamic Sharia*.
- Al-Aza'ar Taha Mustafa, (2017). *The Islamic Approach to Preserving the Purpose*, *Journal of the Jurisprudence Society*, No. 40.
- Al-Bukhari, (1422). *Sahih Al-Bukhari*, published by Muhammad Zuhair bin Nasser Al-Nasser, Dar Touq Al-Najat, 1st edition.
- Al-Fayrouzabadi, (1987). *Al-Qamoos Al-Muhit*, Beirut, Al-Resala Foundation.
- Al-Ghazali, *Al-Mustasfa min Ilm al-Usul*, Cairo, Al-Amiriya Press.
- Al-Habib Ibn Al-Khoja, *Between the Sciences of the Principles of Jurisprudence and Objectives*, Arab Book House, Tunisia.
- Alian Bouzian, (2007). *The impact of maintaining public order on the exercise of public freedoms*, supervised by Shahab Abu Bakr.
- Alian Bouzian, (2011). *The purpose of preserving the nation's system, a Maqasid approach*, *Daliaan Bouziyan, Contemporary Muslim Magazine*, Lebanon.
- Al-Mawardi, (1981). *Facilitating consideration and accelerating victory in the king's morals and king's politics*, edited by Mohi Hilal Sarhan, Beirut, Dar Al-Nahda Al-Arabiyya, 1st edition, p. 159.
- Al-Ragheb Al-Isfahani, *Al-Mufradat fi Ghareeb Al-Qur'an*, published by Muhammad Kilani, Beirut, Dar Al-Ma'rifa, ed.
- Al-Raysuni, *Lectures on the Objectives of Sharia*, p. 101.
- Al-Shatibi, *Al-Muwafaqat*, edited by Abdullah Daraz, Beirut, Dar Al-Ma'rifa.
- Al-Tabari, (2000). *Jami' Al-Bayan*, T., Ahmed Muhammad Shaker, Al-Resala Foundation, 1st edition.
- Amin Huwaidi, (1975). *Arab security versus Israeli security*, Dar Beirut, Lebanon.
- Fahd bin Muhammad Al-Saqhaa, (1425). *National Security, Comprehensive Perception*, Naif Arab University for Security Sciences, Riyadh, 1st edition.

- Ibn Ashour, (1984). Liberation and Enlightenment, Tunisian Publishing House.
- Ibn Kathir, Tafsir Ibn Kathir, Dar Al-Kutub Al-Ilmiyyah, Muhammad Ali Baydoun Publications, Beirut.
- Muhammad Emara, (1998). Islam and Social Security, Cairo, Dar Al-Shorouk.
- Muhammad Iqbal Arwi, The Concept of Security in Light of the Purposes of the Holy Qur'an, the Center for Qur'anic Studies' Al-Tartil Magazine.
- Muhammad Alwan Al-Sulami, One of the purposes of Sharia is to maintain security in Muslim society, Saleh Abdullah Center Magazine, Egypt, Volume 19, No. 55
- Okasha Muhammad Abdel-Al, (2007). Conflict of Laws, Al-Halabi Legal Publications, Beirut.
- Qarni Ismail Muhammad, "The Objectives of Islam in providing security for society."
- Security requirement and how is it achieved ?Al-Islah Magazine, Dar Al-Fadila, Algeria, vol. 5, p. 254
- Qorpusquran.com. (n.d.). Retrieved February 10, 2023, from <https://corpus.quran.com>
- Sami Badie Mansour et al., (2004). Private International Law, Beirut, 1st edition.
- Saliha Bou Bardaa, Objective Dimensions of Security Levels in the Qur'an, Prince Abdelkader Constantine University.
- Tahir bin Ashour, (2004). Maqasid Al-Sharia, d., Muhammad Al-Habib Ibn Al-Khoja, Ministry of Endowments and Islamic Affairs, Qatar.
- Yūsuf 'Ali, A. (1992). The meaning of the Holy Quran. (4th Ed.) USA, Maryland: Amana Corporation.