Security In Quran and Narratives

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ABSTRACT
One of the early needs of human societies is “security” the Koran and narratives were always concerned about this need for human beings. so they made it cultural in this field from which strengthening basis and foundation of security are gotten by making it practical. This essay under the title of “Security in the Koran and narratives” tries to make clear the meaning of security and its wide aspects in the Koran and narratives. The Koran and narratives introduced security as a background to spiritual growth and economical dehiscence and a cause of political independence and know society enjoyment of security as an important issue. In this article the meaning of security and its position in the Koran and narratives strategies in creating security was investigated and finally. This result was taken that the Koran and narratives introduced the best and most beautiful word and strategies in order to establish and promotion of security so that if we do any activity in this field, we are not free from wanting the Koran words and narratives and without grasping these two precious sources, we cannot gain a peaceful society.

INTRODUCTION

Human is a creature that, given the structure of his social life, is inevitable to have a mutual interaction with others. In this mutual interaction the most important thing that one needs is security. Need to security is among the most important human needs, so that some consider that it is more important than biological need and believe that if we lack security, we cannot meet the physiologic and biologic needs.

Maslow also has put security after the biological needs in his hierarchy of human needs (rajabipoor, 2003:17). As such, Quran considers security as the most important term of a healthy life. Therefore, during the construction of Kabaa, the first thing Prophet Ibrahim requested from God was a God-given security for that land. :(And when Ibrahim said: my lord, make it a secure town and provide its people with fruits….) (baghare,126).

Imam Ali also state in this regard that: :(there is no blessing is tastier than security) (Amedi,1994,v6:436). Therefore, Quran and Hadith have predicted several strategies to secure human communities.

Conceptualization of Security:
Security has been introduced into in the Holy Quran as words such as Aman, amenat, amenat-amin momen and so on, that while preserving their original meaning, have their own special phrasal meaning. Overall, there are 62 driven words from the root or the word amn (secure), and they have been used about 789 times in Quran: 35 cases in Maki Verses and 521 cases in Madani Verses (rohani, 1989). This indicates the supreme position of security.

Aman means granting security and lack of fear and gris. As Prophet Mohammad says: (God has covered him with the adornment of lack of fear and gris and deliberation.) (tarihii,2009:63)

This word is sometimes used as noun in a mode provided for human in security, and sometimes a thing that causes security is called Aman.

is also another infinitive of this root and means heart quietness and peace that, like the security term, conveys peace and deliberation that are opposite of fear and gris. The Holy Quran says: then, after sorrow, he sent down upon you safety) (Ale omran,154) amin is also an adjective of this root and according to some commentators means a trusted person who others are secured from him (Ibn manzoor,v1,223).
So, in Quran God says from Hud's language: (and I am your honest adviser) (aeraf,68). Or amin can mean possessing security and peace, and this is why God has sweared to Mecca. (And this safe country (Mecca)!) (Tin,3). Some commentators write about it: "Mecca has been entitled to amin in terms of security and safety. Because people who are placed there shall posses security and peace, and Mecca have been a secure place before Mohammad's first revelation." (tarhii, 2009:61).

"momem also means a person who has been secured by introducing Faith into hi heart, has affirmed God, and by this his heart is away from stress and is in peace (tabarsi,2000,1:37). As Prophet Mohammad responds to a man who asks him who is momen? (momen is a person who people's property and life are secured from him) (Ibn manzoor,1,225) Therefore, security has been highlighted in Quran and Hadith and will be the origin of self-respect, majesty, identity, independence and endurance against the enemies and the barrier of temptation and devilhood of aligns in the political, cultural and economic life of the Islamic nation.

Security background:

In the course of history there are few societies that have lived without any concern about their security. Therefore, human from the beginning up to now have had a need to security. Thus, since humans decided to leave mountains and jungles and live together in groups, they felt the need to security and they always have tried to acquire it. Building houses, castel, refugees, mobilizing forces and even the bloody fights all are indicative of this old need that human have accepted to form a government and a central power (omayd zanjani,1988,2:159). Because it is under the light of a government that one can preserve his property and life against domestic and foreign attacks and reach a relative security.

Quran have reported a small part of security background by mentioning Ibrahim's security-seeking and plotting the story of Zolgharnein. Before Prophet Mohammad and before Mecca was established, Abraham also requested a peaceful and secure life for it and its people. (my lord, make it a secure town) (baghare,126).

As such, Zolgharnein was a person who built a firm and impenetrable dam to prevent the corrupt from attacking them. In fact, Zolgharnein embraced the hardest jobs in order to provide security for a weak group that are pestered by Yajooj and Majooj attacks, utter the society achieved its happiness and salvation. (kahf,94-97) So, the background of security dates back to the creation of primitive human.

The status of security in Quran:

The Holy Quran is the most important source of Islamic knowledge in which nothing is neglected. (We have not neglected anything in the book) (anam,38). From Quran's perspective, security is one of the main objectives of God's sovereignty and caliphate of the righteous, and spiritual growth is possible under the support of security, He says: (and when you are secure, then remember Allah) (baghare,239).

Quran refers to the security of Mecca as a big sign several times, for example: (and this peaceful or secure town) (tin,3). This shows that security blessing is the first condition of habitation in a region and of any prosperity, advancement and improvement, so that if somewhere enjoys all the world's blessings, it is not habitable unless its is secure and peaceful.

Ibrahim's most important request, when he saw constructing Kabaa, was twofold. One of them was security:. (and when Ibrahim said: my lord, make it a secure town) (baghare,126)

The other one was alimint. (And provide its people with fruits, such of them as believe in Allah and the last day) (baghare,126).

It is interesting that Ibrahim's first request is security and then he asks for economic endowment, and this is in itself a reference to this fact that utile security is not dominated in a town or country, providing a healthy economy is not possible(babaii,2003,1,1283). Or that God placed Kabaa the secure and safe center, and says: (And when we made the house a pilgrimage for men and a (place of) security (baghare,125).

This feature is so great that God obliged on human because of it and considered Himself competent of praise and worship. Also, God has sworn to this very secure land in order to explain how he has created man (babaii,2003, v 1,121).

With God's compliance, in addition to genetic security, he also granted religious security, because according to the commands of God all human and even the fauna in this land are secure and safe. Hunting animals is forbidden in this land, and even if a criminal refuge to Kabaa it is not permissible to pursue him. The only way is to deprive them from food in order to make them come out and submit themselves (majlesi,1981, v 96,74).

In addition to Mecca, the Holy Quran introduces Kabaa as a secure place too. Some months and times are also considered secure. The four secure months (Rjab, Zi al-Ghada, Zi al-Haja and Moharam) are highlighted by Islam. This is an indicative of the importance of security in the Holy Quran. (surely the number of months with Allah is twelve months in Allah's ordinance since the day when he created the heavens and the earth, of these four being sacred) (tobea,36).

The Heaven and the afterworld, Home of Security:
Among the Divine blessings and endowments that are provided for the faithful in the eternal home, the Promised Heaven, from God is security. And this can explain the high value and importance of this matter from God's and the Holy Quran's perspective. Elysian are addressed by the Divine Angels and are told: (Inter these heavenly gardens in peace and security) (hajr,46).

In addition to that, is Saba chapter, God says: (And not your wealth nor your children, are the things which bring you near us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places) (saba,37). The security home is the good and blissful destiny if the Elysian. The interpretation of Amenon for the Elysian is a very wide interpretation that reflexes the peace of their soul and body in every aspect, because the neither have fear of doom, decay and death, nor they have fear of enemy's attach, sickness and sadness, nor even the fear of fear! And there is no blessing better than security in every aspect for human, as there is no curse worse that insecurity in different aspect of life(makarem shirazi,2010,v18:123). Therefore security has such a supreme value that the heaven, with all of its good things and advantages, blessings, won't be tasty without security and all of its blessings are exploitable and usable in the company of security. In another interpretation “insecure heaven” won’t be anything but a painful and cruel hell and it is with security that heaven become Heaven.

The status of security in Hadith:

One of the natural needs of man in social life is security. In addition to Quran, Hadith and other Islamic teachings, have suggested some security-producing tactics in order to stabilize social relationships. If we employ these tactics, the required security would be given to the society. The fourteen infallibles have culture-building in all levels of security. In the following we will address some of them.

Security and fitness, two super blessings:

Concerning the necessity of security for human communities, Imam Sadegh says: (The blessing of this world is security and fitness.) (majlesi,1983,v1:172) Therefore, the importance of security is so high that it is mentioned together with health, and this is an explanation for the necessity of existence and supply of security and its effect on other levels of human life.

In another locution, Prophet Mohammad says: (Everyone who is healthy and is secure in his community and has his daily power, all the world is his.) (Nahj al-Fasaha,1975:579)

Security, the guarantor of welfare:

Security has been the focus of Hadith and religious culture and is the origin of self-respect, majesty, welfare and peace. In Imam Ali's culture, security has been highlighted and he says: (The welfare and peace of life is in security) (amedi,1994,v4:100) If one doesn’t feel secure in their work, life, education and public environment, they wouldn’t have welfare, so security is one of the most fundamental and main needs of a nation and country, without which no one can progress.

A society without security wouldn’t enjoy welfare and peace, there are no happiness and endeavor in it, economy would collapse in social insecurity, and its culture area would be static.

It should be noted that, welfare and peace are achieved under the support of security. Lack of recognition and appraisal of security leads to irreparable damages. As Prophet Mohammad says: (there are two blessings that people have incurred damage because they haven’t recognize and appraise them, security and health) (Nahj al-Fasaha,1981:214) Whenever security disappears, other welfare issues and material and spiritual blessing would be endangered. In an insecure environment, neither God's obedience is possible, nor a life with dignity and peace, nor endeavor for social objectives.

The best land:

Lack of or disorder in security has dangerous and concerning consequences and reflexes for people and governments. One of the dangerous consequences of insecurity is that it can derange order, coherence and peace in the society and its effects are imbalance in life, continuous danger, distrust and dissatisfaction from oneself and the life environment, as well as distrust in people who are in charge of security establishment.

Security tactics play an important role in government's strategic planning, and they are a basic precondition for development. There is no blessing better than spiritual and physical peace for the people of a country, neither the fear of enemy attack, deuce and sadness threat them, nor ethics and spirituality in the society is remonstrated. Also, in locutions and Hadith of the Infallibles, there are lots of topics concerning the security of the country. For instance, Imam Ali says:

:(The worst land is a land where citizens aren’t in peace and security) (amedi,1994,v4:171)In a country where the sweetness of security is not tasted by its citizens, they wouldn’t be able to see salvation and success. Magnitude and position of a country, in terms of progress and development, is related to the security of its inhabitants. A land that enjoys the blessing of peace and security is discussed as a supreme and pattern country, as God swears to Mecca, where the cowards in barbarism and in Islam emergence were secure. Yes! Security
can transfer a country to the ideal city. Imam Ali in another book says: (the worst city is a city where there is no security and super abundance and luxuriance and opulent life). (amedi,1994,v:4:165)

Therefore, a secure country is a country where the citizens enjoy a relative welfare and super abundance, and they aren’t in danger of lack in individual, economic, social, political and ethical life, and their human prestige and honor is respected.

Security, human's most important need:

Our need to security is among the human’s most important needs that is considered by some people more important than biologic needs. They believe that if there is no security one cannot meet his physiologic and biologic needs. Security and peace are basic and essential needs that are required for having open-mindedness, freedom, equality and brotherhood. Because human life is dependent of security; and the infrastructure for any kind of development, growth and welfare, and material and spiritual improvement is security. Without security, one has nothing.

In this regard, Imam Ali says: (there are three things that people need them the most: security and peace, justice, and super abundance and welfare) (harrani.,2010:236) It is conveyed that need to security is higher that the other needs. In this location, the first thing that is emphasized is security, next justice and then super abundance. Therefore, it should be noted that security and peace are created when all the human needs are provided and there are no discrimination, injustice, insecurity, war and pillage.

Insecurity is the biggest danger that threats people, and overrides a wave of stress, anxiety and frustration on the person and in turn prevent him from different activities in all aspects. Humans need security in order to be able to do their best. This is why Imam Sajad says is Sahife Sajadieh: (Oh God, empty their hearts of security and peace, and empty their bodies of ability) (Sahife Sajadieh,27:185) Because if enemy lost his security and peace, he would lose his innovation would be conquered.

Imam Sadegh has considered the life imperfect and burdensome without security and has said that: (there are five things that even without one of them life is imperfect an burdensome, rationale would be destroyed and it would preoccupy the person, the first is health and the second is security) (ray shahri,1995,v:2:1569)

Quran's and Hadith's strategies for creating security:

Organizing religious sovereignty:

Central sovereignty and authority is another source of security that plays an important role in creating and security strenght. By forming a religious sovereignty and the support of this power, one can combat the wrongdoers and disobedient and prevent them from expanding the insecurities, who are a threat against the security of the country.

When The Holy Quran speaks about organizing a Divine sovereignty by prophets, has mentioned equity and justice, which are a manifestation of peace and security, as the objective of forming a religious sovereignty. (hadid,25)

Exercising the law and social justice:

Another source of security creation is the existence and implementation of law. Law is the guarantor of security survival and protects individual and social rights, and establishes order and security. This objective is secured when both there is a firm and comprehensive law in the society, and what is predicted in the law is exercised exactly and without any negligibility. In this regard, Imam Sadegh says: "the punishment which is implemented on the ground is purer than a 40-day rain."(kolini,1979,v:7:174)

In addition to that, social justice is among the important affaires that brings security and peace to the society, and prevents social insecurities. Justice plays a fundamental role for social security and if there is complete justice in a society, no one assaults other's right and in turn security and peace would be dominated there. Our Imams have recommended about justice and equality. For example, Imam Ali warns about injustice and resembles it to a steed that takes the mounted to the land of death and drop him there. (amedi,1994,v:4:85)

People's partnership:

People's role in establishing security and opposing insecurity is very important. It can be said that if we lack people' partnership, security wouldn’t be achieved in its all aspects. The more are the people's problems, the less would be social damages and insecurity. Family and mass media and educational groups are all effective in security and its permanence. "there is no partnership in the society that people cannot solve it. If we lack people's partnership, the government should pay heavy costs to remedy this loss of partnership. It is a simple formula that God administer the world and people administer the society (vaseghi,2001:30). Therefore, when security is established that people contribute to it.

Public culture-creation:
Increasing public culture is among the important sources of growth in individuals and society and provides the society with the required order and security. Because as in body health, prevention precedes therapy, regarding security establishment, culture-creation precedes law execution; since a dynamic culture guarantees the healthiness of society's outside and inside, although, law execution just purifies the appearance of the society.

This is why it is necessary to create culture before implementing the law, and make people aware and then implement the law. If someone knows devasting security is a big and unforgivable sin, he rarely tries to create insecurity. For instance, Prophet Mohammad says: don’t make Mulsims fear, because intimidation of a Muslim is a big tyranny: (siyoti,1996,v2:733) Thus, it is necessary to reinforce the culture by investment and serious planning.

Suggestions:
Increasing the level of recognition toward Quran and Hadith can secure the establishment if security in Islamic society.

Given the importance of security establishment, we should deepen the strategies of Quran and Hadith and their consequences in people's minds in mass media.

Increasing the public culture is considered as cheapest ways of establishing and perpetuating security which is like preventing insecurities.

In terms of culture we can send the viewpoints and strategies of Quran and Hadith regarding security as instruction booklets to the organizations and institutions.

The necessity if more invitations with various topics about security-creation tactics is felt, in order to increase the knowledge of people about security.

Conclusion:
By investigations conducted on Quran and Hadith concerning security, we concluded that:

1- Quran and Hadith consider security as the most important condition of a healthy life.
2- Security is a Divine endowment, and there is no endowment tastier than security.
3- Security in Quran and Hadith is introduced as the origin of self-respect, majesty, identity and independence.
4- In Quan and Hadith al land with security and peace has been mentioned as the ideal and the model land.
5- From Quran's and Hadith's perspective security and heath are the two supreme blessing.
6- If there a society lacks security, it wouldn’t be healthy.
7- From Quran's and Hadith's perspective, the most important strategies in creating security are organizing a religious sovereignty T people's partnership, public culture-making and exercising the law and justice.

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