

Social Order and Security in the Holy Quran and Islamic Tradition

Document Type: Research Article

Naser Jamalzadeh*

Received: 2016/04/11

Accepted: 2016/07/31

Abstract

Order and security and their dimensions in Islamic verses and tradition are individual and social necessities being in the center of the true religion of Islam's attention. Order and security are inter-dependent. Security comes as a result of order, and with security, order continues. God has created human beings and knows everything about their inner and outer needs, therefore, he is aware of the order and security man needs to reach peace and tranquility. Thus, we should search for the characteristics of the secure society, in the discourse of God and his Prophets and Imams. This article is going to explain the ideal order and security of man in the Quran and Islamic tradition and the life style of innocent Imams employing descriptive-analytical method.

Keywords:

Social Order, Social Security, Prophet Mohammad Seerah, Holy Quran, Islamic Tradition.

* Associate professor of political sciences faculty at Imam Sadiq University
Jamalzadeh@isu.ac.ir

Introduction

The concepts of order and security and their dimensions have obtained specific attention in the Quran and Islamic tradition. Order and security are individual and social needs in the human society. That is why the Quran has confirmed those human needs and has investigated their dimensions from different viewpoints in many places. The protection of social order is one of the goals of security provision which is defined by protection of identity, culture, and religious values of any society. In other words, order and security are inter relational; security is generated as a result of order, and order continues to exist in the light of security. Human society consists of individuals with different and, sometimes, bothersome interest, which can survive only in the light of faith and commitment to practical and ideological orderliness. Thanks to this orderliness, everybody can obtain his or her rights and interest and live in peace and tranquility. Therefore, order and security are among major needs and rights of human beings.¹ That is why during the course of history, kinds of practical and ideological systems have emerged to establish order and provide human rights and interests some of which, have human origin while some have Godly origin.

Their common point is that all of them try to attract human trust toward a system, that is, to make him agree that his major interest is the one that has been represented to him and his rights and interest will be met through obedience of that system. But their difference is in bases, scientific principles, musts and mustn'ts, administrative manners, and goals. Thus, every time man has followed a certain order that provides his rights and interests, he has been able to become familiar with other systems representing his rights and interests in a different way. Therefore, man can get this idea that his existing system is not ideal and another system may shape in his mind as the ideal

order and security. Thus, human beings, intrinsically seek an ideal order and security system in the light of which, they can find their mental and physical tranquility and become safe from their internal and foreign enemy. Now, we should know what this system is that provides man with real peace. Can the order and security resulting from weapons bring peace for man? Nowadays, the West is trying to inculcate this thought to the people of the world that their mental security is provided only in the light of trusting in the Western political, economic, and cultural programs.

Unfortunately the existing system ruling upon the world, is the Western system, which works based on the superiority of money and power owners' freedom in getting that superiority at any cost, denial of human elevated interests and otherworldly wellbeing, or at least non-influentiality of otherworldly case in the worldly inter-ests with the aim to take the highest pleasures in this world.

Accordingly, in order to maintain its system of order, the West denies and refuses any other ideological and practical system, and prevents any society or group from being active, employing the most modern tools, technology, and detective and military operations, so that they admit that their worldly and otherworldly interests will be met by its order system. God knows, as the Creator of humans, everything about their internal and foreign wishes, so he is completely aware of which system of order can bring them peace and quiet. For this reason, any question on this field should be answered by God's Prophets and Imams. In this research, we are going to explain the ideal order and security system from the Quranic viewpoint, Islamic tradition, and the life style of innocent Imams.

1. Ideal Order and Security

From the beginning of creation of man, God represented his own system to him and gave him the message not to be deceived by the system represented by others, because more than any other person he is interested in the happiness of his servants. For this reason, he warned man that his security can be met only through following God's order system. God is the real friend of his servants. He doesn't benefit from the faith of his servants because he doesn't have any needs, and the obedience or non-obedience of servants make no difference in his power over the world. For this reason, God addresses people in the Quran (Baghareh, sura 38) and says: "Oh, people, that Prophet has brought realities to you, so believe in Allah because it is good for you."

In order to establish the ideal order and security, God sent the Quran. In addition to explanation of realities about Creation, man's future, the history of Prophets and their tribes and virtues, the Quran, describes a set of laws and rules needed by human beings. The major duty of the law is to establish order and security in the society. The Quran says in this regard: "Those who believe in God, his Prophets, and his book and don't taint their faith with polytheism and heresy, they will be secure" (Anaam: 82). It means that real security and tranquility result from having faith in Allah, and that is the real prosperity of human beings. Again it says: "Those who follow my direction shouldn't be afraid, and they won't become sorrowful" (Baghareh: 38). It should not be forgotten that God's ideal order and security ends in the establishment of justice, as the Holy Quran says: "Indeed we sent our Prophets along with distinct indications and sent book and scale with them, so that people act justly, and we created iron in which there is serious strength (for fighting and defense) and other profits" (Hadid: 25). Thus Islam has introduced laws and rules in every individual and social field and about the relationship of people

with each other, people with the rapture, people with God, and even with themselves in order to establish the order and security that generate the justice among those relationships: “In divine order, the superiority of individuals depends on the degree of their piety and not on their wealth and racial characteristics” (Hadid: 25). “In this system there is no place for dissimulation” (Mozzammel: 11), “and reluctance” (Baghareh: 256). The application of willpower should be in the direction of worldly and the otherworldly advisability (Baghareh: 256), and people should reach a place to create the ideal order and discipline in personal and social realms through observation of the rules (Maedeh: 105), and help its continuity and prevent from its deviation by taking care of themselves and others (Towbeh: 71). The existence of the police, security system, and military and justice agencies is only to prevent from violations of vicious people, and vindicate the rights of the oppressed according to the law. The law should be implemented equally on everybody. Nobody has an extra right or privilege upon others. Religious order and security are in agreement with human nature which is confirmed by imagination and is agreed upon by common sense. Now, we will consider and explain the concepts of order and security in the Quran, Islamic tradition and the Holy Prophets and Imam’s life style, to better understand the ideal Godly order and security for humans, and human society.

2. Order in the Holy Quran, Islamic Tradition, and Prophet and Imam Ali’s Life Style

2.1. The Concept of Order

The word “order” means to arrange and string pearls (Amid 1389: 1023). Order is the resting of parts of a whole beside each other in a specific form. In this state, the parts are either free, or dependent. An example of dependent parts is the parts of a building which are dependent on the willpower of the

builder. But the order among free creatures like human beings rests upon their own willpower. The word “order” is used in theosophy, politics, society, canon law, etc. and in each realm; they are used proportional to their literal meaning. For example, within theosophy it is employed in proof by order and it says that the universe has order, and every order has a regulator, so the universe has a regulator.² This word has usage in social realm too. For example it can be said that a society should have order, or it can be said that the order in this society is in the favor of money and strength owners. Social order means that the members of a society that consist of individuals who have accepted their own social unity, should be arranged beside each other in a way that they can act according to a specific plan to achieve their individual, and common goals³, without bothering each other. In this arrangement a manager or regulator is determined in order to control the administration of order and the law. But this order is an ideal of our mind, while the social order is not always similar to what comes to the mind. Therefore, we come across another social order as a reality. This order is the outcome of the willpower of individuals and groups in the direction of achieving⁴ their benefits and interests, and originated from the power that they have obtained, the power that can sometimes impact on the law and common norms of the society. Disorder is opposed to order which is referred to with different titles such as anarchy, disorderliness, crime, chaos, unrest, immorality, etc.

2.2 .The Concept of Order in the Quran

The Holy Quran emphasizes on individual and social order in the community of Muslims and exemplifies the order in the nature and wants them to follow that example and refrain from carnal desires (Mo'menoon: 71). In another place the Quran exemplifies the order in the nature in order to prove the oneness of God and says that if there were another God beside the One God,

there would be no order in the universe (Anbia: 22). The Quran, repeatedly invites Muslims to have unity in the light of observance of Quranic recommendations, and warns them against disunity directly and indirectly, and wants them to think about life matters and says: “Resort to God’s rope, and do not be dispersed. Remember God’s blessings...” (Aleomran: 103). It also points to the dispute and struggle among Muslims as the factor of extinction of their power and greatness. It is clear that any disunity among members or the elite of the society will end in disorder and finally, in the fall of that society. The Quran says: “Don’t show hostility toward each other because it may cause you to fall and lose your greatness and power” (Anfal: 46). On the other hand, Islam wants Muslims to hold religious rituals such as prayers, Friday prayers, and Hajj collectively and associated with specific orderliness. This, indicates the level of importance that Islam considers for social order and constant and spiritual relationship among Muslims. In Islam, there is greater spiritual reward in holding religious rituals collectively to make relationship with God rather than holding them individually.

2.3 .The Concept of Order in Islamic Tradition

In Islamic Hadith and tradition also the importance of preservation of order in social life has been emphasized. Imam Ali (A. S.) pointed to following of the Holy Quranic orders and observing its recommendations as the main factor leading to social orderliness. He says: “Be aware that, [in the Quran] there is the knowledge of your future, the history of your past, the remedy to your pains, and the factor of orderliness among you.”⁵ In his last will, addressing his sons, Imam Ali (A. S.) says: “I advise you and all my family and those who receive my last will to have piety and fear of God and order in your deeds, and cordiality among each other, because I heard your grandfather (p.b.u.h)

say that cordiality among people is greater than a year of praying and fasting”⁶.

Imam Ali in his famous recommendation to Malek Ashtar who was assigned as the governor of Egypt, writes about observance of order: “Avoid hastening in affairs before their right time, or flagging in actions that should be conducted just now, or insisting on indistinct cases, or determination in actions when they are well-defined. Do everything in its right place and right time”⁷.

In a tradition attributed to Imam Reza (A. S.), which Imam Khomeini has quoted in his ‘Velayat Faghih’, the reason for obeying the orders of the protector of the Islamic juristics which has come in the Quran, is to establish order in the society and to follow the recommendations of Islam; because according to Imam Reza’s reasoning, in the absence of Imam and the patristic, God’s orders won’t be done, and people’s faith will weaken and corruption will increase in the society. “If somebody asks why God has assigned the protector of the Islamic juristics to be followed by Muslims, the answer is that it has many reasons. Firstly, because there are some rules that should be followed by people, or else they will go astray, so a powerful, honest, and careful person is needed to control them and prevent them from violating the law or violating others’ rights. Without the presence of such a person some people may commit many atrocities in order to protect their illegal benefits. Secondly, if a powerful, honest, and careful person is not assigned to monitor people, religion will become abandoned and God’s rules will be reversed and innovation in the religion will become fashionable, and unbelievers will find opportunity to deceive naive, inexperienced people. As a result, after a short while, the rules of the religion will change, and this change will lead to the corruption of all human beings (quoted from Moosavi Khomeini, *Bitā*: 40).

After writing this hadith, Imam Khomeini continues about the duties of the protector of the Islamic juristics during the absence of the innocent Imam as follows: “The reasons of assignment of him as an Imam are permanent, with the difference that there isn’t a certain individual; the matter is protected forever. If Islamic orders are supposed to be protected, if the ruling classes are supposed to be prevented from violating the rights of powerless people, if ruling minorities are supposed not to be able to plunder people’s belongings in order to add them to their own asset, if Islam is supposed to establish orderliness, and everybody behave according to rightful manner of Islam, if innovations in Islamic commandments are supposed to be prevented, if fake parliaments are to be prevented from anti-Islamic legislation, and finally if the outsiders are to be prevented from penetrating into Islamic realms, all of these, need a powerful government, a competent Islamic government, or else the existing governments are not of use, because all of them are oppressive and corrupt, without capability (Moosavi Khomeini, Bita: 41).

2.4 .Social Order in Prophet Mohammad and Imam Ali’s Seerah

In Prophet Mohammad and Imam Ali’s (A. S.) Seerah there is a specific emphasis on social order as a necessity for government. When the Prophet Mohammad entered Medina, there was a serious brawl among the members of two tribes of Ows and Khazraj, and the immigrants also, who entered Medina with the prophet, had cultural and tribal dispute with the residents of Medina. The Prophet, in the first stage, attempted to prepare an agreement known as “Medina agreement” in order to establish peace and quiet among people. Since legislature is considered as an important tool for public order establishment, all people in Medina accepted the political power of that agreement as a law, and they enjoyed an equal right as the result of it. In fact

it was the first written governmental law that linked all citizens of Medina together. It consisted of three parts:

1. General law, for the reverence of the region of Medina according to which all residents were obligated to be unified against outsider enemies;

2. Regulation of relationships among Muslims through a fraternity contract between the immigrants and the supporters of the Prophet to help each other against unbelievers; and

3. The rules for non-Muslims of Medina in order to create a higher level of order and peaceful coexistence so that all Muslims and Jews could freely have their own religions, conditioned that they cared about regulations in Medina, and didn't offer shelter to unbelievers of Ghoraysh (see Ibne Ishagh, *Bitā*: 123). Beside this agreement, the Holy Prophet Mohammad established other fraternity and bipartite treaties in order to create unity and political identity among residents and increase the power of the newly established Islamic government. Among other attempts of the Holy Prophet in the direction of increasing the social order was the assignment of the mosque as the governor's office which was constructed in a place in the middle of the city and houses were gradually made around it, and the city expanded in the direction of regulation of public activities, and this was architecturally a major attempt. Among the Holy Prophet's other actions to create order in the society was his commitment to his own treaties. There are several emphasizes in the Quran also relative to fulfillment of promises, even in relation to agreements with pagans. The Quran says: "So long as they are straight with you, so be straight with them. Allah loves the righteous" (Towbeh: 7). And God allowed the Prophet to change his behavior toward pagans only when they broke their promise: "Don't break your promise if they don't do so" (Towbeh: 12). In fact, in the Holy Prophet's manner, according to Quran, the

unbelief of pagans doesn't cause Muslims to attack them, but their break of promises makes the Prophet change his behavior toward them and declare war, as he fought against Banu Nadir and Bani Gharizeh or expelled them from Medina because they broke their promises. The Holy Prophet used tribal capacities in the framework of Islam in order to create more order in the society (Barzgar, 1385: 100-108).

Thus, in the light of Prophetic government, a system was established according to which, every tribe found identity in the frame of a unit of the society and served to expand Islam. In fact, this respect toward tribes caused them to join Islam in large groups (Tabari, 1375: 896). It can be claimed that the religious basis of the Prophet's policy was to recognize the ethnical diversities of different tribes and to define social functions for all of these groupings (Haghpanah, 1386: 257). Imam Ali (A. S.) also believes in the relationship between the necessity of the ruler and the order he establishes in the society. He believes that lack of the ruler in a society leads to disorder and anarchy, and for this reason, people need to select a ruler to create orderliness in their society, even if that ruler is corrupt and lewd, because it is only thanks to the existence of the leader of the society that roads become secure, the rights of people are observed and stability returns to the society. He says in *Nahj al-Balaghah*: "People need a good or even bad governor so that the believers become engaged in their job and pagans also benefit from him, and people continue their living in the light of government. Treasury can be protected by the government, with its assistance Muslims can fight against enemies, roads become secure, the rights of poor people can be taken from oppressors, and benefactors can live secure from evildoers". In another place he prefers the existence of a cruel ruler to disorder and lawlessness in the society and says: "The existence of a cruel ruler is better than the continuation

of sedition in the society⁹". Thus, it is clear that to a high extent, the protection of order in the society is urgent, and even the existence of a cruel ruler is preferred to the continuity of disorder, because in Islam, the highest priority is given to peace and quiet in life.

3. Security in the Holy Quran, Islamic Narrations, and in the Seerah of the Holy Prophet and Imam Ali (A. S.)

3.1 .The Concept of Security

Security means "to live in tranquility and peace" (Amid, 1389: 171). Secure means "without fear, certainty, inner calmness, opposite of dread" (Amid, 1389: 171). Security is the physical condition resulting from lack of feeling of danger or disturbance in one's heart. In fact, when there is no dread, there is security, just as when there is no illness, there is health. These are invisible phenomena, as we can feel them only when their contrasting factors appear. We usually notice the lack of security only in the presence of danger, anxiety, and dread.¹⁰ "Then, we quickly show reaction and try to restore our calmness through eliminating the causes of restlessness and danger.¹¹"

3.2 .The Concept of Security in the Holy Quran

The word 'security' has been used in the Quran either directly (using the word and its derivatives)¹², or indirectly (its conceptual use in words such as salam, faith, blessing, justice, combat, almsgiving, Khoms, Zakat and so on). In a general definition of security, it must be said that in the Quranic culture, security has a wide meaning, and includes all human life material, spiritual, individual, social, national, international, political, economic, and military realms which are allocated to the believers who have faith in God, and won't defile it with polytheism and oppression toward others (An'am: 82).

The Holy Quran considers the quality of security as a characteristic of the Holy city of Mecca and swears to it: "... and this is the secure city" (Tea: 3).

"I swear to this city, while you are a resident of this city" (Balad: 1-2), or:

"And Allah told you stories and maxims (so that you take lessons from them), about a city (Like Mecca) in which there is complete security, and its residents have happy and orderly lives, while they receive many blessings from every side" (Nahl: 112). Immediately after building Kaaba, Ibrahim (p.b.u.h) asked Allah to establish security in that land. He said, "Oh, God, Create peace and quiet in this city", (Baghareh: 126). Also Allah mentions himself as worthy of worshiping because of giving security to humans and says: "And they should worship me because I gave them food when they were hungry, and secured them when they were in dread", (Ghoraysh: 3-4). In another place, the provision of security is introduced as one of the goals of Islamic government: "God informs the believers and benefactors that undoubtedly they will become the rulers of the earth, just as he gave this leadership to their ancestors. God will stabilize the religion than he has chosen for them and will change their fear to peace and quiet, such that they worship only him, and those who become pagans after this, they are evildoers. (Noor: 55).

In a classification, security can be put forward in three individual, national, and international levels, and there are verses about all of them in the Holy Quran:

3.2.1 .Individual Security

In the realm of individual security, the Holy Quran seeks to create a place in which the mental and physical calmness of Muslims can be easily established. A believer person should enjoy both, economic welfare, and mental

tranquility. Ibrahim (p.b.u.h) asks Allah to give both of them to the city of Mecca. He wants Allah to increase that city's sustenance and livelihood, and to destroy idol-worshipping that is the origin of all miseries. He says: "Oh, God, Give security and fruits to these people." (Baghareh: 35). He also says: Oh, my God, Secure this city and keep my children away from idol-worshipping," (Ibrahim: 35).

Among other individual requirements are life security and freedom from dread. The Holy Quran points to these individual requirements in some verses. From the Quranic point of view, the human essence is so important that if somebody kills a person unjustly, it is equal to killing all human beings, (Maedeh: 32). The Quran wants the residents of Mecca to thank God for the security and livelihood that God has given to them, (Ghoraysh: 4). In another place, Allah says to Moses (p.b.u.h): "Don't be afraid; you are under my protection", (Ghesas: 31), when he got afraid of seeing his walking stick change into a snake. Security in assets is another feature of individual security, to which the Holy Quran has pointed. For example it says: "The hand of the thief should be cut in order to create asset security", (Maedeh: 38).

Protection of people's reputation also is part of individual security. Refraining from faultfinding (Homazeh: 1), refraining from backbiting and ridiculing others (Hojarat: 11-12) are among issues to which the Holy Quran has pointed in the direction of protection of people's individual security. Thus, individual security includes life, asset, and reputation safety from the Quranic viewpoint that creates tranquility in people's lives. This tranquility is so important that even in relation to God and devotional cases, Islam seeks the peace of mind. Allah says in the Quran: "Say your prayers to remember me" (Taha: 14). This shows that saying prayers is an instrument for filling our heart with the memory of God. It helps us achieve peace and quiet through re-

remembering Allah. God says in the Holy Quran: “Beware! Only by remembering Allah your heart will relax” (Ra’d: 20). Of course this is not the end, because Allah says in another place: “Oh, Confident soul, Return to your God, Come to my heaven among my righteous servants” (Fajr: 27-30). From the above, it can be concluded that the Almighty Allah encourages his servants to reach tranquility and obtain a lot of qualifications in the light of this tranquility. Therefore, individual security is the first step in the path of getting social security and in the Islamic society; one can get collective security only through obtaining individual security.

3.2.2 .Collective Security

Among other aspects of security, is its collective feature which is related to the society and includes the public security of the members of the society, protection of social independence on hegemony of outsiders, economic, cultural, military security and so on. Social life without order and security is meaningless. Order is provided through enactment of the law, and security is promoted by the provision economic, cultural, political and social independence, and protection of community-agreed-upon values, which in a Muslim country, is their religion. In the Holy Quran there are verses about all of these features. The Holy Quran considers the cruel government as the origin of corruption and disorder: “And when they rule upon the earth, they will corrupt people, and Allah doesn’t like corruption” (Baghareh: 205). In another place the Quran introduces the government of justice as the origin of welfare and peace: “God has promised to give authority to benefactors on the earth, just as he gave authority to their ancestors. He has promised to change their fear into security provided that they don’t become pagans”, (Noor: 55). Therefore from the Quranic view point, one of the Islamic government’s duties is to provide inner and public safety for citizens. The leader of such a

government should be kind to people and avoid violation and cruelty: “Then, in the light of kindness, people were attracted to you, and if you were not so kind they would scatter” (Aleomran: 159). The leader should consult with his people: “And consult with them on affairs”, (Aleomran: 159). According to the Quran the superiority of people should be determined based on the degree of their piety not based on their race and tribe: “Oh, people, we created you from a male and a female, and then put you within branches and tribes so that you find out that the best of you in front of God is the most pious of you”, (Hojarat: 13). The leader should encourage Muslims to resort to God’s “rope”, that is, the Holy Quran, to have unity so that they can defeat the enemies of Islam” “And resort to God’s rope and don’t scatter and remember God’s blessings when you were enemies toward each other. God established kindness among you and rescued you from the fire of the hell,” (Aleomran: 103). Economic safety of Muslims is another aspect of collective and national security leading to protection of dignity of the believers: “And dignity is allocated to Allah, and his Prophet, and the believers, but the seditious don’t know”, (Monafeghoon: 8). In fact through economic welfare for people, we can prevent pagans from pillaging the asset of Muslims: “And Allah won’t let pagans dominate the believers”, (Nesa: 141). If the internal security of a country is protected, the people of that country will live in economic safety with plenty of blessings, : “And Allah gives them kinds of benefits”, (Baghareh: 125), and they won’t have any fear from enemies, “And Allah rescues them from fear”, (Ghoraysh: 4). Donation, “Magnanimity will be obtained only through conferring what you like very much, (Aleomran: 92), “And confer what we gave you, covertly and publicly”, (Ra’d: 22), and prevention from usury, “Allah declares trading as legitimate,

while he declares usury as illegitimate”, (Baghareh: 275), lead to the economic security in the Islamic society.

Political security is another aspect of national security with two internal and foreign realms, including how to treat the believers, pagans, the perverted, and other countries. The believers are brothers and peace should be established among them, “The believers are brothers, then establish peace among your brothers and be pious toward Allah to be forgiven by him” (Hojarat: 10). The seditious are evildoers, and you must fight against them, because they have an illness in their mind, and they are the disruptors of the social security (Baghahes: 8-12). “Enemies are not allowed to dominate Muslims” (Nesa: 141), “And you should exonerate from unbelievers” (Towbeh: 30).

Judicial security is another branch of national security and the Holy Quran has mentioned it for several times. If an individual is treated unfairly, he has the right of litigation, and the criminal should be punished, and the judge should treat fairly. Sometimes it is necessary to exact retribution in order to establish security: “Oh, the believers, Retribution is your duty, and you should Retaliate free for free, slave for slave, female for female, but if you forgive, it is magnanimity, “(Baghareh: 178).

Another feature of collective and national safety is its military aspect which is more familiar than the other types. The Holy Quran wants Muslims to fight against enemies: “Fighting is required of you”, (Baghareh: 218), and wants them to prepare instruments and equipment for fighting in order to frighten the enemies of Allah: “And make ready what is in your ability in order to frighten the enemies of God”, (Anfal: 60). “Muslims are stronger than their enemies because of their trust in God, but if enemies ask for peace, Muslims should accept it” (Anfal: 61).

Finally, religious security is another branch of national security mentioned by the Holy Quran. It means that Muslims should feel security about their religious values so that they can defend them against enemy, and this, consists part of the security of a country.

Accordingly, “it is necessary to Muslims to investigate on their religion, as well as taking part in Jihad for God, in order to promote and protect their religious values”, (Towbeh: 122).

3.2.3 .International Security

International security refers to provide security for all countries who live in the international environment. Under the coverage of respect to bilateral or multi-lateral commitments and their enactment, those countries can observe justice, and refrain from violation to each other’s lands.

The Holy Quran has pointed to these issues in different places:

“When you came to an agreement with pagans, observe that agreement, during the time that they don’t break it and don’t help anybody against you, because Allah loves the virtuous”, (Towbeh: 4). In another place, God considers agreements as a general command for Muslims and says”, Oh, believers! Remain faithful to treaties”, (Maedeh: 1). Here, being faithful to treaties is a general command because it includes both, internal and foreign treaties. Thus, since enactment of international agreements guarantees the international security, it is a part of types security, and simultaneously its observance contributes to the national security of countries. For this reason the Holy Quran encourages Muslims to be loyal toward it.

3.3 .Security in Islamic Tradition

In Islamic tradition, security is one the two blessings that human beings won’t realize their value until they miss them. Imam Sadiq quotes from the Holy

Prophet Mohammad (p.b.u.h) and says: “There are two unknown blessings, health and security”¹³. Imam Ali considers the purpose of government as the establishment of security for people in the country. In his opinion, this contributes to the tranquility of the oppressed as well as to the emergence of the signs of religion in the society:

“Oh, God! You know that what I did, was neither because of my interest in power, nor in wealth, but it was because I wanted to show the signs of religion and to establish public welfare in your cities in order to return safety to your oppressed servants and to enact your commands that had remained incomplete”¹⁴.

As it can be seen in Imam Ali’s words, the traditional understanding from the concept of security, that is, lack of intimidation and oppression in the community of Muslims were his points of view. That is why he had nothing to do with enemies unless they interrupted the public order and security. Therefore, he didn’t fight against the Companions of Jamal until they began to disrupt the social order, and after their practical action, Imam Ali began to fight against them. In fact, for him government was an instrument for creating security for residents, in roads, and waging war against enemies, and gathering treasury and supporting the oppressed and the disposed”, he says in *Nahj al-Balaghah*.¹⁵ In another place, in a letter to Moavieh, Imam Ali reminds him that the duty of government is to take the right of the oppressed from tyrants, and to protect the borders of the country from the violation of enemies.¹⁶

In a recommendation to Malek Ashtar in the direction of protection of social security, Imam Ali wrote: “War is not always the final resolution. Sometimes you should establish peace and quiet in the country through signing peace treaties with the enemy, because peace leads to calmness of your military

and brings security to your cities. This was what the Holy Prophets did by signing a treaty with unbelievers of Hadibieh in Mecca¹⁷.

Imam Sajjad (A. S.) allocates one of his praying to border guards and asks God to engage pagans in their own troubles so that they can't violate the borders of Muslem countries. In fact, with this praying, Imam Sajjad asks God to establish security for Muslems against their enemies.¹⁸

3.4 .Security in the Prophet Mohammad and Imam Ali's Seerah

The provision of security is one of the most important duties of the Islamic government. Immediately after entering Medina, the Holy Prophet Mohammad attempted to declare the protection of security and confronting the threats of enemies as his agenda. To do so, he created a strong intelligence service and military to do identify the troublemakers. He employed Hazifeh Ibne Yaman and his assistant Ammare Yaser and Zeid Ibne Hareseh for this task who were skillful in this field. Also according to his orders, Abbas Ibne Abdolmottaleb who had become a Muslem before the capture of Mecca, and had hidden his religion, gathered the information of pagans for him. Talhatebne Obeidollah was assigned as the head of a group of the Holy Prophet's friends to burn the house of the Jew Sovailem, who had made a center to weaken the Holy Prophet's intelligence service. In order to form an army to protect Muslems against foreign enemies, the Holy Prophet attempted to organize a military force and reinforcement of defensive power of Medina from his first year of Hijrat. His defensive organization had a clear work sheet, and he managed 27 battles and 66 Sariyeh (Ayati, 1359: 220).

The army consisted of several parts such as the commander, the gatherer of members, organizer of the army, logistics, information, arms supplying, publicity agent, spies, and persons in charge of war booties. In this way a systematic military was made to protect the safety of citizens. In the Prophetic

and Alavi manners also the process was followed in order to defend Muslims against enemies. The provision of security was so important to Imam Ali (A. S.) that he became very angry when he heard that in his government some of his men had taken the anklet of a Jew woman out of his foot, so he reprimanded those men¹⁹.

Unlike the manner of many kings who treated people oppressively when necessary in order to protect order in the society, Imam Ali never sacrificed justice for security. He wrote to Malek Ashtar who was assigned as the ruler of Egypt: "The best thing for rulers is the administration of justice across the country, to attract the hearts of their people, and this will be achieved only by the kindness of the rulers."²⁰

Imam Ali considered justice as the factor of duration of governments²¹, order of societies, welfare of people²², and prosperity countries²³, all of which contribute to the establishment of security. The public satisfaction toward the government and rulers leads to the legitimacy of the diplomacy, and promotion of security. Imam Ali (A. S.) in his letter to Malek advises him to treat people kindly and create a relationship between himself and people like the relationship between a father and his children²⁴. He also considers the enactment of advising people to do right and to avoid sin as the factors of establishment of internal security (Koleini, 1411: 6), and fighting against enemies as the guarantees of foreign security Like a door to the heaven, while he considers disregarding of Jihad for Allah as the origin of abjectness and suffering for people²⁵.

Imam Ali, like the Holy Prophet Mohammad gave priority to the intelligence service and powerful military, and allocated many letters and lectures to them.²⁶ From another point of view, in the manner of all Imams and religious leaders, security appears in the frame of Taghieh (to hide one's religion) which

was used in a strategic framework by Imams and Shiites in order to prevent from pointless instability of Muslim society and endangering people's lives and belongings. Imam Moosa Kazem (A. S.) advised Ali Ibne Yaghtin to hide his religion in the court of Haroon Abbasi and employ his influence to decrease Haroon's pressure upon Shiites. The principle of Taghieh has been followed during the time. It has come in our religious texts as an important strategy to protect Shi-ite community.

Conclusion

Order and security are among concepts required by human societies. Man, inherently needs individual, social, and international security to have a secure and calm life beside other humans. Order and security are interdependent; social order is created and continues by security. The Almighty God in his Quran, and religious leaders in their practical life style and traditions have paid much attention to this basic individual and social need, and have presented necessary recommendations about its different aspects. The Holy Quran points to the order existing within the nature to teach the best style of individual and social life. Allah as the creator of the universe who knows every need of humans doesn't see security only in social and international tranquility and elimination of foreign enemy dread, but considers even saying prayer as a means of establishment of mental calmness of humans: "Beware! Only with the memory of Allah will hearts relax" (Ra'd: 28).

Allah addresses his servants and says, "Oh relaxed soul, Return to your God, while he is pleased with you, and you are pleased with him. Come among my servants and enter my heaven" (Fajr, 27 – 30). Thus the order and security that Allah represents to his servants has two worldly and other worldly dimensions. This is different from the order and security offered by Western humanist schools that emphasize only on its worldly, physical dimension. In

this paper, it was tried to explain the different dimensions of order and security from Islamic and Quranic point of view, and Prophetic and Alavi tradition, encompassing both, worldly and otherworldly aspects of order and security.

References

- Ibne Eshagh, Mohammad (Bita). The manner of Nabi. Vol. 2. Beirut. The department of publication and distribution.
- Akhavan Kazemi, Bahram (1385). Security in Islamic political system. Tehran: Canoon Andisheh Javan.
- Alnoori Altabarsi, Mirza Hossein (1407). Mostrekolvasael va Mostanbetolmasael. Alelbeit (p.b.u.t) institution.
- Ayati, Mohammad Ibrahim (1359). The history of the Prophet Islam. edition 1. Tehran: Tehran university.
- Majlesi, Mohammad Bagher (1398). Baharolanvar. edition 2. Tehran: Publications of Islamic school.
- Bagar Ibrahim (1385). The history of evolution of government in Islam and Iran. edition 3. Tehran: Samt.
- Tamini Amedi, Abdolvahed Ibne Mohammad (1360). Alghorar valdorar. Khansari's Account vol. 6. Tehran: Tehran university.
- Seyyed Razi. (1414). Nahjolbalagheh. Ghom. Hejrat. Sahifeh Sajjadih.
- Thabari, Mohammad Ibne Harir. (1375). Tabari history. Abol-ghasem Payandeh. Tehran: Asatir.
- Amid, Hassan. (1389). Farsi dictionary. Tehran, Rahe Roshd. Feizolislam, Alinaghi. (1351). Nahjolbalagheh. Tehran. Bita. Ghazvini, Abdolkarim Ibne Mohammad. (1371) Survival and Decline in Political Words of Amirolmomenin (p. b.u.h). Rasool Jafarian. Ghom: Library of Ayatollah Mar'ashi Najafi.
- Koleini, Mohammad Ibne Ya'ghoob. (1411). Osoule Kafi. Vol. 2. Beirut: Encyclopedia of the press.
- Mohammadi Reyshahri, Mohammad. (1386). Mizanolhekma. Vol. 4. Ghom: Darolhadith.
- Mousavi Khomeini, Roohollah. (Bita). Velayete Faghih. Ghom: Azadi publications.