Research Article

The Role of Security in Islam: Safeguarding Human Needs

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Abstract

Security is among the biggest and the greatest blessings of almighty Allah to human being. The people of knowledge and those with good minds know that there is no greater blessing after faith than the grace of security that Almighty Allah bestows on human, in that there is no possibility for one to practice the religion the way it was taught by the messenger of Allah (peace be upon him) except within its limit. When security is gained, people's lives would be secured and protected. And when it is lifted; the happiness of the worshipers, prosperity and the development of the nation would not be gained. Then fear, hunger, looting, theft, violation of rights, loss of wealth, devastation and destruction of property would take its place. Therefore, this paper intends to trace the position of security in Islam; factors that enhances in achieving it and the position of Islam on intolerance and terrorism and human need for security. Therefore, considering human being as a center of creation where everything was created for him to benefit from. Islam as a religion that has given more attention to it safety and security, and the paper also indicates, in its conclusion, that faith is the center to actualizing human security. The noteworthy is that the research contains evidences from the Qur'an and Hadith that supported it.

1. Introduction

If a nation wants to achieve a prosperous civilization, it must have security at the individual level and the social level. According to what has been witnessed in history and confirmed by the experienced of nations and people with ancient civilizations was that, there is no creativity without stability, no scientific or social renaissance without security. Security is the most important foundation and the most prominent role on which the edifice of civilizations is built.

There is no doubt that the world today is rocking over a volcano on the verge of eruption, and it has barely received a patch from its patch from this disturbing volcano, hence, the attention to the importance of security and the stages of achieving it is an urgent necessity imposed on any individual Muslim. This theoretical article focuses on how Islam has given emphasis on human security so that everyone in the society feels safe and comfortable, and also shows how Islam seeks to construct the ideal human society for their betterment.

2. Meaning of Security

The meanings of security converge in both linguistic meaning and idiomatic, where all converge to the fact that security is the achievement of tranquility, and stability at the individual and at group level.

> Security linguistically means (al- tumaa'ninah) which is opposite to fear (khouf).
> And security (Al- aamin): the person who is leased to insure himself secured.
> And honesty (Al- amaanah): against betrayal · and believe in him: his honesty·
> And faith (Al-imaan): trust and acceptance of the law·
> And the trustworthy (Al-amin): the strong and the attribute of Almighty Allah.[1]

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[1]- Al-Zawi, Al-Taher Ahmad, Mukhtar Al-Qamos, The Arab Book House, Cairo, Pg 03. Also, IbnManzoor, Lisanul Al-arab, DarulMa'arif, 21/13.

As for the idiomatic meaning, ibnAashur has given the meaning of security clearly where he said: security is a state of self-assurance, peace of mind, the absence of fear of everything that is feared, and having together all the good conditions required by a person, such as health, livelihood and so on.[2]

These definitions - with it linguistic and idiomatic meanings indicated that security, tranquility, and stability are synonymous that achieve the renaissance and reassurance of the individual and the group. Through these we can notice that the evolution of life and its causes had led to the creation of many names for security such as: national security, collective security, regional security, and international security. Perhaps someone who carefully examines the Islamic constitution recognizes that it contains all the aspects in which security is achieved at the regional and global levels, but rather on a level lower than that, which is the level of the individual, all these in defense of the Islamic faith, Almighty Allah Says:

And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and Your enemy and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the cause of Allah shall be repaid unto you, and you shall not be treated unjustly.[3]

These preparations mentioned in the verse by almighty Allah encompasses all the intellectual, military, social and political aspects that provide security for all.

3. The position of security in Islam

It is argued that Islam is a religion that provides general principles for life as detailed laws on acceptable conducts that guarantee peace and security in a society that is why penalties were imposes on certain criminal acts by the sharia. Though, those penalties are strongly contested in certain quarters on the notion that they are harsh, however, the ultimate goals of those penalties are not only to serve as deterrent but also to guarantee security and safety in the society for the establishment of religion.[4]

The position of security in Islam comes from the Almighty Allah saying:

O youwho believe, enter perfectly in Islam and follow not the
footstep of Satan, verily! He is to you a clear enemy.[5]

In the words of the Messenger of Allah, (may Allah bless him and grant him peace), Narrated by Abu Shuraih (May Allah be pleased with him}:

"By Allah, he is not a believer! By Allah, he is not a believer! And By Allah, he is not
a believer! It was asked, who is that, O Messenger of Allah? He said: One whose
neighbor does not feel safe from his evil".[6]

What is mentioned in the above verse calling on mankind to be in peace and on security conscious, while in the Hadith the messenger of Allah denied faith from a Muslim whose neighbor is not saved from his harm, is an affirmation and confirmation of the ruling of Islamic law on security and its status, due to Islam kindness for people to live in the blessing of security and tranquility.

Islam considers security a blessing and merit, because it is one of the most important factors of comfort and happiness for human beings in life, that is, they enjoy in its shadow the pleasures of tranquility, stability and reassurance. The Qur'an refers to Ibrahim's (may Allah bless him and grant him peace) call to his lord to provide Mecca with security by delegating groups of people to it, where stability would be established and security and tranquility would spread among its parts. The Almighty Allah said:

And (remember) when Ibrahim (Abraham) said, "Lord, make this city (Makkah) a
place of security and Provide its people with fruits, such of them as believe in Allah
and the Last Day." He (Allah) shall leave him in contentment for a while, then I shall
compel him to the torment of the Fire, and worst indeed is the destination"[7]

Allah promised the believers security in their lives if they preferred guidance to delusion, piety over disobedience, right over falsehood, abstinence from injustice, Almighty Allah said:

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[2]- IbnAashur, Muhammad Al-tahir, Al-tahrirwa Al-tanwir, DaaruibnHazm, Beirut, pg 118/12.

[3]- Qur'an. 8;60

[4]- Muhammad Ammarah, Al-Islam Wal-Amn Al-Ijtimai, Darul Al-Shuruq, cairo, 1998, p.17.

[5]- Qur'an. 2:208

[6]- Bukhari, Darussalam, Cairo, Book of patients, Chapter 76, Hadith: 5670.

[7]- Qur'an, 2:126

> It is those who believe (in the oneness of Allah and worship none but Him Alone) and donot mix their belief with *zulm* (wrong i.e. by worshipping others beside Allah), for them (only) there is security and they are the guided.[8]

He almighty said:

Allah has promised those among you who believed and do righteous good deeds that he will certainly grant them succession to (the present rulers) in the land, as he granted it to those before them, and that he will grant them the authority to practice their religion which he has chosen for them (i.e. Islam). And he surely gives them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me but whoever disbelieves after this, they are the *fasiqun* (rebellious, disobedient to Allah).[9]

This indicates that security threats cannot attain in isolation but collectively for peace and harmony of a community.

4. Factors of achieving security in Islam

There are many factors that would enhance in achieving security but it is pertinent to know that there are different kinds of security: individual security, community security, national security, economic and political security, as well as social security. Hence, achieving security for these groups requires behavioral, political, military, ideological, and economic measures as well.

Islam has expanded all these procedures and these factors, but the article would state only three of these factors, namely:

4. 1. Islamic education

Islam keenness to educate children on the correct educational foundations that would enable them to live a calm and peaceful life, urges them to contribute in making a civilization of an ethical and scientific nature at the same time.

Among the most prominent foundations that achieve security and tranquility in Islamic education is religious belief' that directs the individual and society to good and prevents them from evil, and the rule of Islam in education has its merit and majesty, as it instills in the individual the Islamic religious belief, and make him a human being in its true sense who invest his talents in the good that brings glory to society, and this is what distinguishes Islamic education from other modern western civilizational education that raised its children with hatred, love of domination and control, colonialism and exploitation of power in spreading corruption on Earth. [10]

Therefore, Islamic education plants good in the soul of any Muslim in order to prepare him/her for good wherever he/she exists, fights evil acts whenever it approaches, knowing the important of his existence and above all guide a person to the worship of one Allah.

4.2. Stability

Islam established the rules of stability on justice and charity, kinship between family, the promotion of virtue and the prohibition of obscenity and social vices, injustice and oppression, and the establishment of borders that protect the entity of society and protect it from disintegration, homelessness and loss of lives. The Almighty Allah said:

> Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allah Alone) and Al-Ihsan(i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the sunnah of the prophet in a perfect manner), and giving (help) to kith and kin and forbid Al-Fahsha (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.[11]

Islam also achieved stability when it called for dialogue, spreading freedoms, and taking pieces of advice. The Almighty Allah said:

> Invite (mankind O Muhammad صلى الله عليه وسلم to the way of (i.e. Islam) your Lord (i.e. Islam) with wisdom (i.e. with divine Revelation and the Qur'an) and fair preaching and argue with them in a way that is better. Truly, Your Lord knows best who has gone astray from his path, and he is the best aware of those who are guided.[12]

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[8]- Qur'an, 6:82

[9]- Qur'an, 24:55

[10]- Al-Samman, Muhammad Abdullah, Al-Islam Wal-Amn Al-Dauly, Darul Al-Kutub Al-Haditha, Cairo, p. 27 ·

[11] - Qur'an.16:90

[12]- Qur'an.16:125

What contributes in achieving stability for the individual and society is the establishment of social justice that eradicate the enslavement of man on his fellow man and to combat hunger and poverty, support the oppressed, cooperate and reject division, and respect human rights. Almighty Allah said:

> O you who believe! Let not a group scoffs at another group it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, no insult one another by nicknames. How bad is it to insult one's brother after having faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"] and whoever does not repent, then such are indeed *zalimun* (wrong-doers, etc.) [13]

Narrated Abu Hurairah: the Messenger of Allah, may Allah's prayers and peace be upon him, said:

> Beware of suspicion, for suspicion is the worst of false tales; and do not look for the other's faults and do not spy, do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another, and O Allah's worshipers! Be brothers (as Allah has ordered you").[14]

4.3. Peace

Peace in Islam is an abundant share of goodness and a great of righteousness, for any living human being that lives in a society.

Perhaps the place of peace in Islam has a greater status, as it is reflected in many verses of the glorious Quran, Allah Almighty said:

> Allah calls to the Home of Peace (i.e. paradise, by accepting Allah's religion of Islamic monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a straight path.)[15]

And Allah Almighty made peace the greeting of the people of Heaven. The Almighty Allah said:

> Their way of request therein will be *SubhanakaAllahumma* (Glory to you, O Allah) and *Salam* (peace, safety from evil) will be their greetings therein (paradise)! and the close of their request will be *Al-HamduLillahRabb-il-Alamin* (mankind, jinn and all the exists)].[16]

Rather, he called the Hereafter the abode of peace to urge the Muslim to seek peace and to enjoy his shadows and grace. Glory be to Him:

For them will be the home of peace (paradise) with their Lord and He will be *Wali* (Helper and Protector) because of what they used to do.[17]

And the Messenger of Allah, may Allah's prayers and peace be upon him, ordered the preservation of rights and forbade injustice and called on Muslims to be worshipers of Allah as brothers. He said from what Abu Hurairah narrated peace and blessings of Allah be upon him:

> "A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his trouble on the day of Resurrection; and if any one covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day".[18]

Islam has raised its flag of peace since its inception, and does not declare war unless it is unavoidable. The Prophet stayed thirteen years in Mecca trying to spread Islam in the shadow of peace, and commanded his companions to lean toward peace and forgiveness. There is no religion that called for peace as Islam call for it. Achieving peace on earth is its goal aims, and the wars carried out by Islam were only to establish this peace on earth. [19]

5. Teachings of Islam against intolerance and terrorism

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[13]- Qur'an.49:11
[14]- Bukhari, Darussalam, Cairo, Book of marriage, Chapter 68, Hadith: 5143.
[15]- Qur'an.10:25
[16]- Qur'an.10:10
[17]- Qur'an.6:127
[18]- Musnad Ahmad, Mu'assasat Al-Risalah, 2002, Hadith: 9858
[19]- Ibid. P. 88.

In Intolerance means going beyond mediation and moderation on a matter for better. Related words used to this term (intolerance) are extremism and fanaticism, so it means going beyond mediation and moderation in religion. Extremism may be in one of two directions, is either taking the lowest extreme or highest extreme. In both cases they are all called extremism. Extremism has been defined as: extremism in a belief, idea, sect, or anything else specific to a religion, group or party.[20]

If intolerance and terrorism are the sons of violence and extremism, then Islam eliminates all the factors that produce sick minds and diseased souls that control the behavior of the person who exports violence and acknowledges terrorism.

While the terrorism revolves around the intensity of fear and intimidation, whether it is against an individual or a group, frightening on the safety of people's lives by terrorizing them and instilling fear and panic in them, whether they are Muslim or not, it is called terrorism against others.[21] Almighty Allah said:

> And seek not mischief in the land. Verily, Allah like not the Mufsidin (those who commit
> great crimes and sin, oppressors, tyrants, mischief makers, corrupters).[22]

Islam prohibited Muslims from bloodletting, plundering of wealth, and urged pardon, tolerance, charity and taking into account the rights of others to life, security, opinion, earning, and enjoying the blessings of the world, etc. Almighty Allah said:

> O you who believe! Fear Allah (by doing all that he has ordered and by abstaining from all that he has forbidden) as he should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam [as Muslims (with complete submission to Allah)]. And hold fast, all of you together to the Rope of Allah (i.e. this Qur'an) and be not divided among yourselves, and remember Allah's favor on you, for you were enemies one to another but He joined your hearts together, so that, by His grace, you become brethren (in Islamic faith), and you were on the brink of a pit of fire, and He saved you from it. Thus, Allah makes His *Ayat* (proofs, evidences, verses, lessons, signs, revelation, etc.) clear to you, that you may be guided. Let their arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'rif (i.e. Islamic monotheism and all that islam orders* one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that islam has forbidden) and its they who are the successful.[23]

It was narrated from the Messenger of Allah, may Allah's Mercy and peace be upon him, that he said to his companions:

> Do you know what day this is? They said Allah and His Messenger know best · He said: Because this is a forbidden day. They said Allah and His Messenger know best. He said: A prohibited country. Do you know what month this is? They said Allah and His Messenger know best · He said: The month is forbidden, he said: Allah has forbidden your blood, your wealth, and your honor as a sacrifice for this day in this month of yours in this country.[24]

It is evident from what was mentioned in some verses of the Glorious Quran and some prophetic hadiths that intolerance that leads to injustice and terrorism is prohibited by Islamic law, and that whoever brings these terrorist acts to terrorize the security of people and disturb their lives is far from the law and etiquette of Islam, and he is ignorant of his method and morals, and did not realize the Hadith Narrated from Aisha (May Allah be pleased with her) the Messenger of Allah May Allah's Mercy and peace be upon him said:

> Whoever usurps unlawfully even a hand span of land a collar measuring seven times
> (this) land will be placed around his neck on the day of resurrection?[25]

And terrorism is one of the greatest types of injustice and intolerance, because the material and moral damage that result from it to the individual and the nation could lead to instability, loss of lives and wealth. And the doer is waging war against Allah and his Messenger. Almighty Allah said:

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[20] - Al-Shibil, Aliyubn Abdul Aziz, Aljuzur Al-tarikhiyyah Li- Haqiqatil Al-GuluwwiWa Al-tadarrufWa Al-IrhabWa Al-Unf, wizarat Al-Ta'alim Al-Aa'ly, Saudi Arabiya, Mecca, 2004, p. 9.

[21]- Al-Shibil, Aliyubn Abdul Aziz, Zahirat Al-GuluwwiWal Al-Irhab Al-Dini, Darul Al-Wadan, Riyad, 2015, p. 10-11.

[22]- Qur'an, 28: 77.

[23] - Qur'an, 3:102-104.

[24]- Bukhari, Darussalam, Cairo, Book of Hajj, Chapter 26, Hadith: 1742.

[25]- Bukhari, Darussalam, Cairo, Book of Oppressions, Chapter 13, Hadith:2453

The recompense of those who wage war against Allah and His Messenger and do mischief in
the land is only that they shall be killed or crucified or cut their hands and their feet be cut off
from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great
torment is theirs in the Hereafter. Except for those who (having fled away and then) came back
(as Muslim) with repentance before they fall into your power; in that case, know that Allah is
Off Forgiving, Most Merciful.[26]

Hence, it can be said: Islam against fought intolerance and called for a debate over what is better, and terrorism is one of
the most severe forms of injustice, and therefore it prohibits terrorism and destabilization of the nation, and everyone
who commits these criminal acts got shame in the world and great torment in the hereafter, except those who repent and
seek change, for Allah is forgiving and most merciful. From this it is clear that attaching fanaticism to Islam has no bases
in the teachings of Islam.

If there are some fanatics, extremists or terrorists among Muslims, this is not in any way due to the teachings of Islam,
and Islam does not bear the burden of that, and a distinction should be made between the permissible teachings of Islam
and the wrong behavior of some Muslims.

On the other hand, we find that intolerance exists in some groups in all religions, and terrorism has become a global
phenomenon that does not belong to the followers of a particular religion· This is a fact that is before the eyes of
everyone in our contemporary world, so is Islam the one who produced this global phenomenon among the followers of
all religions?!.[27]

6. Humanity's need for the security of Islam

Security is considered one of the necessities that are the most important requirement of human life. In fact, it is the most
important requirement that life cannot be achieved unless it is available. Security is a comprehensive meaning in human
life; that is not only ensuring life security of person but also security of his faith.

Islam was a favor to the people of Mecca for the security and psychological reassurance it brought to them, and the
absence of fear for a person's life that includes the security of individual and the society. Almighty Allah said:

(He) who has fed them against hunger, and has made them safe from fear.[28]

And He Almighty also said:

And (remember) when we made the house (the ka'abah at Mecca) a place of rest for the
people and a place of safety.[29]

Security for a person soul and for the safety of his body from illnesses and security for livelihood is the comprehensive
security that was summarized in the Hadith of the messenger of Allah may peace and blessing of Allah be upon him:

Whoever among you wakes up physically healthy, feeling safe and secure within himself,
with food for the day, it is as if he acquired the whole world.[30]

The law of nature provides that human being cannot leave in isolation but Muslim needs a safe society even if he lives in
a non-Muslim country and society, there is no doubt that human security cannot be achieved unless he is provided with
the necessities of life in any society which he lives. The leaders are responsible for establishing Islamic laws to protect
individuals and prevent the spread of corruption and the evil doings in the society.

The Muslim community is in need of social security that supports one another, in accordance with the Hadith of the
Messenger of Allah peace and blessing of Allah be upon him said:

The believers, in their mutual love, compassion, and sympathy, re like a single body; if one of its organs suffers, the
whole body will respond with sleeplessness and fever.[31]

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[26]- Qur'an. 5:33-34

[27]- Zaqzuq, Mahmud Hamdy, Al-Islam fi MuwajahatHamlaat Al-Tashkik, Al-Majlis Al-A'ala Li Al-Shu'un Al-
Islamiyyah, Cairo, 1999, p. 86.

[28] - Qur'an, 106: 4.

[29]- Qur'an, 2: 125

[30]- SunanibnMajah, Darul Al-kotob Al-Ilmiyyah, Book of Zuhd, Chapter 9, Hadith; 4141.

[31] - Bukhari, Darussalam, Cairo, Book of Al-Adab, Chapter 27, Hadith: 6011.

One of the indications of the splendor of Islam and its consideration of human security is that it was not limited to Muslims, but rather non-Muslims had their share securityfor themselves.

Islam is undoubtedly a comprehensive and complete system, as it governs man and his actions and his activities, especially in himself, in his relationship with Almighty Allah, in his relationship with his family and in his many different relationships with the society in which he lives, and in the relations of the Islamic states with other countries, it regulates these relations with condition, by showing the general principles, specified principles, the rules, laws and regulations that govern them of all kinds[32]

These settings of limit by the Islamic law, serve as a barrier that impairs evil and sedition, and extinguishes the flames of anxiety and turmoil, and prepares life for an atmosphere of security, peace and tranquility[33]

7. Conclusion

From the forgoing elaboration Islam and security are essential for any society, and harmony between them is the most important requirement that a conscious society need to achieve in order to reach what it is aspired to. Islam is undoubtedly a comprehensive and complete system, as it governs man and his actions, especially in himself, in his relationship with Almighty Allah, in his relationship with his family and in his many different relationships with the society in which he lives, and in the relations of the Islamic states with other countries, all these was regulated by Islam with conditions.

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[32]- Musa Muhammad Yusuf, Al-Islam WaHajatu Al-InsaniyyaIlaihi, Al-Majlis Al-A'ala Li Al-Shu'un Al-Islamiyyah, Cairo, 1999, p.40,41.

[33]- Al-Samman, Muhammad Abdullah, Al-Islam Wal-Amn Al-Dauly, Darul Al-Kutub Al-Haditha, Cairo, p. 24,25·