

## **Defensive and Security-related Research of Islam Faith and Security: The Comparative Study Security- based, and Profit-Based Discourses**

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### **Abstract**

*The question of ratio of faith to security in Islamic discourse is an important issue with theoretical and operational value. Different views have been put forward on this case that can be classified in two main groups of “traditionalists”, and “religionists”. Traditionalists believe in separation between the security theory and Islam, while the religionist group speaks of the necessity of religiously understanding of security and they support the Islamic theories. Although traditionalism has been criticized and rejected by the Islamic revolutionary discourse, and today, the religionist approach is being supported in the realm of security-related studies, it should be noted that religion-based viewpoints are not similar and diverse approaches have been represented to explain the ratio existing between faith and security. This paper is going to understand and explain security in the light of theory of “comprehensive presence of faith toward Almighty God”. According to that theory, Islam is considered as the demonstrative of a new discourse in security realm which is contrary to ignorance discourse, and monotheism is considered as the central column of security. Contrary to this perception of ignorance about security that believes in understanding the meaning of security based on pluralism, polytheism, customariness, profiteering, jealousy and unenlightenment, Islam represents a new theory according to which, security is based on monotheism, religious governorship, prosperity, commitment, and guidance.*

### **Keywords**

*Faith, Security, Ignorance System, Islamic System, Prosperity, Monotheism, Profiteering, Ignorance, Religious Governorship, Guidance Benefit.*

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## **Introduction**

“Then you should worship the One owner of this house, who fed them when they were hungry and created security for them when they were in fear” (Ghoraysh: 3-4).

According to God’s reasoning in Ghoraysh sura, the primary duty of security is to remove “fear”, and here, a specific type of fear is not considered, rather it includes all kinds of fear<sup>1</sup>.

Accordingly, it can be said that the security theory in Islam is related to the relation between the trustee and the principle of faith. In this paper, it will be tried to explain the normative quiddity of security in the Islamic school using the discourse analysis technique to represent the theoretical and operational features of faith in creating security.

### **1. Nature of Security**

“Security” refers verbally to “fearlessness”, “safety”, “trust”, “and “quiet”, (Moeen, 1375, Vol. 1: 354), but, idiomatically, it has several definitions, that here, in a contextual classification they can be put in two main forms of discourse, (Eftekhari, 1390: Chapter 1 and 2, also Eftekhari, 1392, specifically chapter 2 and 3).

#### **1-1. Negative Security Discourse**

Within this discourse, security refers to “lack of threat” and is defined as follows: Security refers to a condition in which, either there is no threat toward the interests of an actor, or (if there is), the actor has the necessary power to effectively manage it.

## **1-2. Positive Security Discourse**

In its positive discourse, security has semantic validity, and thus, in definition, it is not identified by its opposite (threat). Accordingly, it can be defined as follows:

A condition in which, there is some balance between the demands of actors from one side, and the performance of the system from the other side, contributing to the satisfaction of citizens.

## **2. Benefit-Based Security in Ignorance System**

“Ignorance” is not considered as a simple historical period by the Islamic analysis, rather, for the reason of its reliance on specific behavioral principles and patterns it is considered as a “discourse” that can be present during any period of time. From this view point, the idea of such thinkers as “Seyyed Ghotb” can be true. In his “Maalemofettarigh” he suggests that the characteristics of ignorance arise from “wisdom” and “behavior” rather than “time” and “place”. That is why he believes in newly emerging ignorances (Moradi, 1384: 229-259). Thus, we explain the principles of security theory in ignorance systems as follows:

### **First Branch: Intellectual Pluralism**

The ignorance discourse is based on this ideology that the creation of the world and its management doesn't depend on a single foundation, rather, there is a supreme participation at the level of predominant powers (balanced or imbalanced), contributing to existence of some kind of “Power assembly” to establish order and stability in the world.<sup>2</sup> The word “polytheism” is used to explain this condition. This word and its derivatives have been used for

168 times in the Holy Quran, among which except where Moses (p.b.u.h) wants Allah to make Haroon a partner in his mission (Taha: 31 and 32) the other cases are considered as maintaining a partner for Allah, which is a great oppression (Loghman: 13) and unforgivable (Nessa: 48, 116). Therefore, pluralism directs ignorance toward atheism which is a situation opposed to the principle of monotheism (Bistooni, 1386: 606) known as paganism. The word “paganism”, according to the Holy Quran refers to deny the existence of the One power of Allah which is evident everywhere. That is why in all 565 times that this word and its derivatives have been used in the Holy Quran gives the title of ignorance and ungratefulness which leads to divine retribution (Bistooni, 1386: 1010-1013).

### **Second Branch: Objectivism**

Objectivism is the common and salient explanation of ignorance according to which all realities decline to “objectiveness” so that their validity can be understood. That is why they attempted to objectify them in the form of stone gods or to make their pictures when they confronted with the great concept of “Allah”. Considering Moses’s tribe also it can be concluded that unbelief in realities is the characteristic of the ignorant.<sup>3</sup> For this reason, when after so much divine assistance they ask their prophet to make a god for them, Moses behaves seriously toward them and gives the title of “ignoramus” to them. This characteristic contributes to ignore resources and software dimensions of security. The centrality of this worldly interests and underestimation of spiritual principles are considered as the most important damage resulted from ignorance discourse in this dimension.

### **Third Branch: Customariness**

Allah points to one of the most important harms of the ignorant community, and represents a divine policy in order to eliminate the “exclusive power” structure devoted to certain groups in the “Hashr” sura of the Holy Quran: “And what was given back to the holy Prophet by Allah from the Jewish, are things that you didn’t suffer any hardship (to obtain them), but Allah is able to bring everybody under his messenger’s domination; he is able to do everything. What Allah gave to his prophet from the belongings of that town, belongs to Allah, his prophet, and his progeny, orphans, and indigents so that the rich among you can’t access to it. Therefore, take what Allah has given to you and leave what doesn’t belong to you! Beware of God’s anger, because he is very uncompromising” (Hashr: 6-7).

There are two important points in these Quranic verses<sup>4</sup>: First, domination of an individual or a certain group upon certain belongings (power resources) is dependent on Allah’s will and it is permissible only through God’s decision. Second, in definition of domination upon those resources, Allah intends to weaken the centers that usually make power resources exclusive to themselves, and only circulate them among themselves to deprive others of the privilege of them. In Arabic the word “Dawl” means to circulate. Allah says in Aleomran: 140: “We circulate these days among people”. Thus, the word “dawl” refers to prevent from stasis. In fact, no change happens in the content although apparently it shows some kind of change, (Bistooni, 1386: 376). In the ignorance community, the structure of power is under the influence of such thinking way. As it is observed, power is being circulated among

a certain group, and this is an outward change. In fact customariness makes it possible for aristocrats and influential class to gain access to collective profiting at the cost of violating public prosperity and interests. For this reason, it has a complicated structure and is considered as corrupter of security. Such a structure usually contributes to the formation of the dominating class, whose members have a common accord to have complete access to all social resources. Thus, it is observed that the definition and creation of exclusive power cartels is among the characteristics of political-social structure of ignorance societies which have some type of unity and stability to allocate social resources to specific groups although apparently they have plurality. “Monir Ba’lbaki” points to “Ghoraysh” and other united tribes in Mecca and suggests that they had formed some type of aristocratic class. He believes that the ignorance community had made it possible for “Ghoraysh” to dominate others and provide its illegal interests through exertion of force and relative support of other influential groups. For this reason the material and political power networks had been established in the form of a package, to which, other groups were not able to penetrate. That is why the emergence of Islam was considered as a threat to it and they gave a rough and severe response to it (Ba’lbaki, 1977: 18-20). Generally.

Customariness is considered as blameworthy because of its opposition to social security and its gradual elimination of people from social management.

#### **Fourth Branch: Profiteering**

Resolution of disputes and management of behaviors need a spe-

cific index that can explain a behavior in the stage of action. This role has been defined for “interests” in ignorance discourse and it is supposed that commitment to material interests is the best index to separate pure from impure and an ideal behavioral choice. For this reason, aristocrats have a superior location in the ignorance community. Social system also is formed based on “interests” and it is clearly visible that social hierarchy is defined according to the degree of accessibility of pecuniary matters. “Belazari” in his book clarifies that the ignorance identity is formed with “material interests” and even the plurality of gods is explained through this principle. “...the profitable business of autocrats in Mecca which is indebted to the sanctity of “Kaaba” and its idols and also the geographical location of “Mecca” in the Arabian Peninsula, brought nothing except for a class society to this city. In such a condition, it was natural that the emergence of any reformistic thinking would encounter the severe resistance of leader and supporters of the ignorance community [under the coverage of disregarding the social security], (Belazari, 1959, Vol. 1: 8-12). “The stratification of the society” directly impacts the order and security pattern, and ignorance, in the form of a discourse, stratifies any society on the base of material interests. This is an important characteristic in sociological studies that refers to the determination of the type of profiteering approach. For example “Bill Clinton” explains this case and suggests that the objectivist individual’s perception of “interests”, practically leads to conflict and insecurity because of limitation in his knowledge and norms (Clinton, 1379: 89-112).

### **Fifth Branch: Jealousy**

“[Remember] the time when pagans had jealousy in their hearts,

specially of its ignorance type; and God gave tranquility to his messengers and believers and obligated them to piety because they were more meritorious than others, and God is aware of everything” (Fat’h: 26). In this sura, Allah has introduced one of salient characteristics of ignorance discourse which is interpreted as “ignorance jealousy”. The majority of researchers in the realm of Islamic history emphasize on this point that the strength of ignorance societies depends on fanaticism rather than reasoning and wisdom. Fanaticism changes the social identity by drawing a line between insiders and outsiders” and it can be clearly seen that ignorance society interests and conflicts are coordinated with the line drawn by fanaticism.

As Shariati says this sociological deviation makes the ignorance society highly vulnerable and unsecure (Shariati, 1370: 3-47). Regarding this characteristic, Khatravi points to the enmity of residents of Mecca toward the holy Prophet’s mission and says: Their opposition to the holy Prophet was because they considered Mohammad (p.b.u.h.) as an “outsider” and for this reason they had “self-estrangement” feeling toward him (Alkhatravi, 1948, Alkhatravi, 1982).

Although jealousy<sup>5</sup> is the best description about the ignorance society, and Allah has pointed to it several times as the reasoning of non-believers using the term “their fathers’ nation” (Shahidi, 1359: 20-55), it isn’t limited to that historical point of time. For example we can observe that emergence of ignorance culture during next ages in the frames of Sofiani Hejaz, and Marvani Hejaz that didn’t have any outcome except increase in conflicts and expansion of insecurity in the Islamic society. About this topic it can be

pointed to the direct promotion of all kinds of jealousy across the ignorance society which is known as “violation” and “preemption in war”. The principle of pluralization, as said before, causes the ignorance society to face an extensive spectrum of conflict among interests of pluralizing actors (internal and external).

In such a situation questioning about the quality of management of these conflicts becomes highly important, for which, within the ignorance discourse only one reasonable answer is found, and that is the necessity of a maximal attempt to success in having relationship with others. From this viewpoint, one reason for “pacifism” in Islam which was promising an ideal future for the ignorant Arabs who were seriously engaged in disputes and war. In other words, Islam was the proclaimer of the peace and tranquility that was consistent with human nature. In fact, conflict and violation are the products of “ignorance<sup>6</sup> and for this reason, the increase in the degree of ignorance led to the increase of violation and some kind of frustration about war and prepared the grounds for acceptance of Islam. This concept comes from the Quranic verse where it introduces “enmity” as a characteristic of ignorance and considers “brotherhood” as the sign of “Islam”<sup>7</sup>:

“And resort to Allah collectively, and remember his blessings to you while you were enemies, but Allah established friendship among you. In fact you were imminent to burn in hell but Allah rescued you. Allah shows his power to you in this way. (Aleomran: 103).

Accordingly, the salient consequent of this discourse is the internal divergence and conflict which eventually leads to internal instability and insecurity within the foreign relations.

## **Faith-based security in monotheistic system**

The emergence of Islam is evaluated for its impact on the creation of deep changes in the foundation of the ignorance discourse as a great revolution encompassing all levels of human life including security. This revolution was based on the faith to Allah which will be analyzed below (refer to Eftekhari, 1383-d, Eftekhari, 1383, g-Eftekhari, 1384-a, Eftekhari, 1384-b).

### **1-3. The Faith-Related Origin of Security**

The central core of the Islamic world view is formed by monotheism (as opposed to the principle of ignorance pluralism). That is why this point is interpreted as the start point of all divine religions and the holy Prophet represented the oneness of Allah as the first motto of Islam, whereby he rejected the existence of other gods. The security value of monotheism is as follows:

#### **A. Faith and Tranquility**

Faith to One God contributes to human emancipation and freedom of human societies from restlessness. For this reason, monotheism is referred to “certainty” and “peace” in Islamic discourse, both of which have high security concepts. For example Allah says in the Holy Quran: “... it is only through consistent remembering of Allah that hearts become secure” (Ra’d: 28).

Peace also, according to conducted interpretations, is one of God’s bounties to his servants that prevents from discord and dispute and creates unity and friendship which is tranquilizer by itself (see Azimeh, 1387: 318-320). For this reason, the Holy Quran considers peace as “a phenomenon related to Allah”<sup>8</sup> contributing

to increase in faith<sup>9</sup> and eventually to other positive results such as victory.<sup>10</sup> In fact, it leads to benefiting from divine assistance and thus, creating security.

## **B. Faith and Solidity**

Although this world is the objective stage of human life and is subjected to decadence, beyond this mortal objectivity, there is a stable reality that makes meaningful this mortal life. It is the existence of this “reality” that banishes instability and relativity from human life (in two subjective and objective dimensions), and gives stability to man. The base of this solidity is the belief that Allah represents peerless realities to believers, whereby, they can get out of doubt and ignorance. Those realities are shown to human in the framework of religious teachings and in the form of vocation and man can-and should-efface the grounds of conflict and insecurity by remaining committed to those teachings. The Holy Quran says in this regard: “... and if God gave in to their whims, the sky and the earth and all of people living on it would be destroyed. We gave them something so that they remember us, while they reject to remember what is in the direction of their own dignity.” (Mo’menoun: 71).<sup>11</sup>

Benefits are not able to completely satisfy individuals and societies because their power decline with the increase of costs, while “realities” remain valuable because of their genuineness, and consequently gaining of them contributes to real satisfaction. That is why in Islamic discourse, benefit loses its simple meaning and becomes two-dimensional involving this worldly and the other worldly aspects. This kind of perception directs us to commitment

to realities so that we construct the foundations of security on the basis of “moderation and satisfaction” in a manner that guarantees “the persistence of security” in Islamic discourse.

### **3-2. Security Related Results of Faith**

Regardless of the faith-related origin of faith that speaks about the direct influence of faith on security, it can be pointed to some dimensions of security within the monotheistic discourse that are obtained under the influence of faith but in an indirect manner. The most important of these are as follows:

#### **A. Faith and Creation of Religious Governorship System**

Religious governorship forms an operational and objective network of faith within the political and social relations. That is why without it profiting by security producing capacities of faith become impossible. In the event of domination of processes deviating from Religious governorship, it can even be claimed (that faith changes into an anti-security factor that helps to threat and scare people by extremism. Accordingly, Religious governorship is considered as the major mechanism to activate the security producing capacity and the logical system of changing “power to security” (Refer to Eftekhari, 1383-b, Eftekhari, 1383-a, also Eftekhari 1392). The most important security-related consequences of faith through creating Religious governorship system are as follows:

#### **First. Religious governorship and Safety**

The political discourse of Islam pays attention to two important dimensions of “power” by representing the “Religious governor-

ship” idea and gives appropriate answers to them: “Who should govern?” and “How should he govern?”. Of course Religious governorship is not limited to the first question; rather, it involves practical principles that determines the kind of government too. In fact, Religious governorship has three major capacities at the level of the second question:

1. The moral capacity of Religious governorship that explains the necessary characteristics to be in charge of power and the conditions of its continuity. In this dimension, Religious governorship puts forward a set of legal, normative, and ethical conditions in order to control the owners of power.

2. The educational capacity of Religious governorship that is something more than conditions and speaks about the realization of justice and equity by the power system. At this level, Religious governorship looks at “moral refinement” which has an objective appeal, and guarantees the practical realization of qualities defined in the first capacity.

3. The organizational capacity of Religious governorship that represents specific types of relationships in the society which are interpreted as the “ommat and Imamate” idea. Accordingly, Religious governorship introduces a specific behavioral organization.

These, all mean that Religious governorship attempts to improve the pattern of relationships between nation and government from several aspects and thus controls the center of insecurity and instability in any society. We consider this operation as the refinement of relationship between nation and government and believe that such a process can eliminate the origin of many insecurities (Eftekhari, 1382: 160-161).

## **Second. Religious Governorship and Stability**

Within the Shiite discourse, Religious governorship contributes to the management of the deep and old gap between “religion and politics” and thus, to prevent from the formation of factors of insecurity and instability. Allah has pointed to this, and has promised the completion of the religion and the end of fear for the attempts of pagans in order to destroy religion:

“Today pagans became disappointed in the failure of your religion, so don’t be afraid of them. Today I completed your religion for you and gave you my most desirable blessing and accepted Islam as your eternal religion (Maedeh: 3).

Of course some interpreters have paid more attention to the mandatory aspect of this sura, (refer to Ravandi, 1405, Vol. 1: 97), but most Shiite interpreters have invoked the existing narration from the holy Prophet and Imams (A. S.) and have related it to “religious governorship” and believe that the religious system has become completed by this Quranic verse. In “the Interpretation of Menhajjo-ssadeghin” the writer, along with pointing to narration related to Imam Ali (A. S.) and the importance of the day of Ghadire khom, emphasizes that by this appointment, some kind of stability and solidity appeared in the religion (referred to its completion); for this reason, we should be witnessing the decline in the concern about its future, and its protection by Allah (Kashani, 1336, Vol. 3: 179-181). Accordingly, some relationship can be established between perfection, not being afraid, and religious governorship that is expressive of the existence of some kind of security to guarantee the safety of religion in the light of religious governorship.

## **B. Faith and Guarantee of Prosperity**

Regarding the topic of “prosperity” Islam has changed the realm of individual, social and political responsibilities and has represented a new consideration that indicates the high value of human. Regarding this aspect, faith can be considered as starting point of formation of thoughts that believe in high dignity of human (Morad, 1992). Security-related considerations of prosperity are as follows:

### **First. Prosperity and Human Security**

“Man” is superior to all other creatures in Islam because Allah pays specific attention to him (Asra’: 71). For this reason, in evaluation of “Man”, quantity is not the criterion, but every individual has an inherent value that should be respected. The Holy Quran says in this regard: if somebody kills an individual who has not killed anybody or is not inclined to create any corruption on the earth, it is as if he kills all human beings, and likewise, if somebody rescues an individual it is as if he has rescued all human beings.”

Accordingly, some comprehensive responsibility is defined for the Islamic political system that has humanistic feature (not territorial) that becomes meaningful in relation to human beings.

### **Second. Prosperity and Public Security**

Individuals living under the rule of the Islamic government, apart from the respect arising from their humanistic dignity, deserve being supported by the political power because they are citizens of the government. In other words, “security” is a public privilege given to all individuals (Muslim and non-Muslim) because the citizens of any government are equal to the owners of power in Cre-

ation (Majoural, 1996: section 2). Allah says in the Holy Quran:

“We created you from a single essence [you are two groups regarding faith and Creation], stable, and instable, and we represented our reasoning for those who understand” (An’am: 98). In this Quranic verse “Creation” has been interpreted as “composition” that literally refers to make associated with innovation and training. In other words, all human beings are created by a single Creator and regarding this aspect, they are equal. Then, this single identity is practically divided into two groups of stable and instable. Consequently, two kinds of security are intelligible: security for all creatures because they are all subject to the principle of Creation, and security specified for that group having “ideological attachment”. Therefore, humans deserve to be secure because either they are coreligionist with us and considered as our religious sisters and brothers, or they should enjoy security because they are servants of Allah. Imam Ali (A. S.) has explained this point in the best manner in his “governmental order” to Malek Ashtar as follows:

“Oh Malek! Kindness to people should be your continuous manner of working and don’t be like a hunting animal that is always thinking of eating their meat. People are two groups: some are your religious brothers and some are similar to you in Creation” (Imam Ali, 1381: 326- letter 53).

### **Third. Prosperity and Spiritual Security**

The use of words such as “certainty” and “tranquility” beside such hardware concepts as “not being afraid” and “warding off a danger” means that real security is realized when bodies and souls

of people are in comfort and peace (Manjoud, 1996: 40-50). For this reason, the concept of prosperity complements the concept of power in the position of procurement of security. That is why when Allah explains the creation of humans, concentrates on their several dimensions of existence and emphasizes on their physical<sup>12</sup>, intellectual<sup>13</sup>, mental<sup>14</sup>, and spiritual<sup>15</sup> dimensions.

Accordingly, in Islam, it must be tried to meet the needs of those four dimensions in an appropriate and balanced manner. That is why paying attention to physical aspects is among divine orders conditioned that other aspects are observed as well. Allah says: “Don’t forget your share of this worldly pleasure, and this, should be associated with use of wisdom, thought, moral purification, piety and doing good deeds” (Ghesas: 77).

### **C. Faith and Commitment**

Commitment should be considered as the factor of consistency among different parts of the Islamic society, playing role as opposed to “ignorance dogmatism”. What separates “commitment” in monotheistic discourse from “jealousy” is faith that leads believers to obligation, awareness, and good behavior, and thus, it guarantees some kind of fulfillment of promise that makes security. In this regard, the security-related influences of faith are as follows:

#### **First. Commitment and Religious Obligation**

Muslims are obligated to some agreement with God and they are committed to observe it<sup>16</sup> (Ahzab: 15).

In other words, commitment is based on Voluntary choice of

individuals, because it doesn't mean "responsibility based on force and reluctance". The factors of Voluntary choice separates commitment from jealousy which is based on some blindly support.

### **Second: Commitment and Intellectual Obligation**

Promise is reputable and for this reason Allah emphasizes on its fulfillment even with unbelievers and pagans. This, prevents from insecurity and dispute among Muslims and their allies-unbelievers and pagans-and returns security to them and shows the behavioral rationality of Muslims. For this reason in the Quranic sura of "Towbeh" after a general explanation of "clearing of all changes" rejection of agreements with unbelievers is exceptionable only in two cases as follows:

1. About unbelievers who have agreements with Muslims and have never breached them, and have never attempted to help others against Muslims (Towbeh: 4).

2. About pagans who came to an agreement with Muslims in Masjedolharam and observed it (Towbeh: 7).

This, shows the behavioral rationality of Muslims that prevents them from rejecting (all at once) of agreements and defines their protection in the framework of a "religious commitment". By this action Muslims promote the level of objective and subjective security within their relationship with foreigners.

### **Third: Commitment and Interaction**

Islamic treaties have security identity, that is, Allah benefits his servants by those treaties. Conversely, departure from the circle

of divine treaties leads to insecurity and Allah has seriously cautioned his servants against it. Allah says in his Holy Quran about usefulness of observation of treaties:

“Allah represents heaven to those who give their life and belongings in his way. This is the promises given in the Bible, Toro, and Quran. No one is more committed to his promise than Allah. O’ children of Israel remember my blessings to you. Don’t breach your promise if you want me to fullfil my promise to you.”<sup>17</sup> (Baghareh: 40).

As it is seen “the Islamic commitment” is not the same with blind dogmatism and ignorance, and at the same time creates some kind of unity within the Islamic society. Thus it contributes to produce social capital inside the society while making mental security in neighbors, and these are two important components of internal and external security.

## **Conclusion**

Although during recent years, researchers have paid attention to the theory of Islamic security, it must be said that not all Islamic theories are able to provide Islamic societies with security. In other words. The security-making capacity of religion becomes active only when it is associated with the main element of faith and its components (religious governorship, prosperity, and obligation). From this viewpoint, all actions conducted in this way can be classified to some groups:

a) Thinkers who emphasize on the necessity of reading out Islam in the framework of common security theories and finally obtain an Islam narration from among existing theories. In this scope,

Islamic doesn't have an active role as a theoretician and plays its role only correcting the existing theories.

b) Thinkers who believe in separation and suggest that in relation to security, religion faces two different realms: first the realm that is under the influence of Islamic commandments (religiously obligatory or prohibited), and second the realm that is free of presence of commandment and is exposed to mere evaluation of Muslims in any point of time. Generally speaking, these writers support the limited presence of religion in the realm of security-related theories.

c. Thinkers who believe in the comprehensive presence of religion in the realm of security equations and occasions and state that Islam produces its specific security theory because of its independent logic and discourse. This theory has religious identity, and Islamic values are directly or indirectly somehow present in its all dimensions.

In the present paper, since the approaches of "a" and "b" somehow lead to religious transformation (consider religion as the follower of common theories), or exacerbate conventionalism, reproduce it as a free zone (a perception not coincident to philosophic bases of free zone in Islam), the researcher looks at the subject from the third viewpoint and tries to understand and explain security in the light of theory of "comprehensive and extensive presence of Islamic". The result of such a viewpoint is a different image that beside its independence on the existing conventionalistic theories, it has sufficiency to create security as well.

According to this theory, Islam is the expressive of new dis-

course within the realm of security as opposed to the discourse of ignorance. Ignorance is not either considered as a discourse merely experimental, historical, rather, it is a meta-temporal and meta-historical theme with the possibility of reproduction in the next ages; and this is the advantage of Islamism and monotheism. Accordingly, as opposed to the consideration of ignorance that considers security as being based on pluralism and polytheism, belief in objectivity, customariness, profiteerism and, jealousy, Islam represents a new theory in which, security is based on faith.

## Notes

1. Some interpreters of the Holy Quran believe that in this sura, fear refers to the fear of going astray and spiritual death, that can be managed by faith. Thus they don't consider fear as having two stages. But Mohammad Taghi Shariati suggests in his "Novin Interpretation" that there is no reason for this limitation, and it is sufficient to refer to the appearance of the sura "being rescued from all fears" (Shariati, 1368: 345). Of course, in "Javameoljame" several instances have been represented for "fear", that is, the words "fear" and "hunger" have been used as indefinite nouns to their severity. Regarding the reason of this sura's coming down, this two conditions are fear of attack by the Troops of Elephants and severe hunger from which they suffered at times before starting journeys and benefiting by those journeys (Tabarsi, 1377: vol. 4: 543).
2. This consideration of atheism that involves its philosophical feature and necessarily doesn't limit atheism to a simple phenomenon and based on rejection of the One God or Allah, and consequently represents a clearer image of it and the ignorance discourse is its promoter, can be seen in Imam Hossein's (A. S.) analysis. He considers the ideology of opponents of Imamate (specially the opponents of Imam Ali (A. S.)) as atheism and cautions them to avoid misguidance, although they had an Islamic appearance.
3. And we passed Bani Israel from the sea. Then they came across people who were worshipping their idols. They asked Moses "Bring us gods like theirs. Moses told them: "Undoubtedly you are ignoramus people" (A'raf: 138).
4. Hashr: 6-7
5. In Arabic, this word means the heat coming from the sun or human body and the

like, and contributes the decline of wisdom. It has had a lot of roles within the evolutions of ignorance age. The treaty of Hadibieh is an instance of jealousy during the 6th century after Hijrat, after which non-believers ignored their promises in order to not allow Muslims enter Mecca (Makarem Shirazi, 1374, Vol. 22: 95-96).

6. Ows and Khazraj [two Ghahtani Arabian tribes] were enemies toward each other before the emergence of Islam, but then they became religious brothers after they joined Islam. In fact they quit fighting and lived in peace and quiet beside each other. It was only in the light of the holy Prophet's leadership. This Quranic verse describes their status (Makarem Shirazi, 1374, vol. 3: 28-29)

7. In order to get more information about superstitious beliefs of the ignorance era, you can see Aleomran (3): 154, Maedeh (5): 50, Ahzab (33): 33, Fat'h (48): 36

8. Baghareh: 248

9. Fat'h: 4

10. Fat'h: 18

11. Towbeh: 40

12. Mo'menoun: 4-12

13. Baghareh: 151

14. Shams: 9

15. Hojrat: 13

16. There are several interpretations for this Quranic verse, including Ayatollah Makarem Shirazi writes: "All Muslims are supposed to be committed to divine obligation because of their joining Islam (Makarem Shirazi, 1374. Vol. 17: 230-231).

17. Imam Sadiq (A. S.) says: "Here fulfillment of Allah's promise refers to taking Muslims to heaven" (Majlesi, 1392, vol. 24: 358).

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