



The Semantics Analysis of the Effective Factors on Safety Development in the Point of view of Qur'an

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Abstract

The present article tries to answer this question: From the point of view Qur'an, what are the factors that develop safety? The Qur'an is a book that guides and expresses all the things that have been revealed from God for the benefit and inquest of human beings. This research has used the Qur'an and thematic analysis method has been used to analyze the data. Thematic analysis is one of the common and efficient methods in qualitative research, converting diverse and scattered data into strong and formal data. After the inquiry, 21 safety factors were identified, which are divided into two parts: personal and institutional. The findings of this study show that the most important personal factors found are ritual and moral-psychological factors, and the most important institutional factors are political and social factors.

Keywords: *Safety; Qur'an; Thematic Analysis; Effective Factors; Thematic Networks*

1- Introduction and Problem Statement

1.1 Introduction to the Subject

Safety means the relative ease of a threat or attack or the readiness to encounter any threat or attack. Safety is based on the absence of danger and threats, and the assurance of tranquility and convenience. Safety originates from within human beings and is closely related to faith. On the one hand, the concept of safety is simple, i.e. all human beings understand safety and unsafety; but on the other hand, this concept is complex and there are many different and varied definitions of it. Factors that provide safety are stated in the Qur'an.

1.2 The Necessity of the Subject

Safety has been one of the most important issues in life since the beginning of human life, and it affects all aspects of human life, both worldly and otherworldly. Safety is due to some factors, like everything else. Every society pays special attention to its culture and beliefs to develop safety. Islamic societies want to develop safety, just like any other society, and one of the necessities of solving the problems of society is to refer to religious sources comprehensively and methodically. Safety is one of the main criteria of human welfare, and the path of growth and excellence of society and its members depends on supplying this basic need. Therefore, it is worth considering in Islamic societies what factors, in the view of the Qur'an, develop safety.

1.3 The Importance of the Subject

Safety is a requisite of a healthy society, and a sense of safety underlies the outreach of human societies, and the felicity of a community depends on preservation, maintaining safety, and the feeling it brings. Avoiding threats and attacks are very important in today's world. Human is looking for a way to provide his safety, and this issue has become one of the largest concerns for human societies today. An environment and society that is not safe cannot achieve its goals, and on this occasion, calm and welfare are somehow taken away from human beings. The Qur'an considers safety as one of the aims of establishing the sovereignty of God and the caliphate of the righteous and the issue of Imamate, and this discussion is addressed in several verses, directly and indirectly. Therefore, the safety and tranquility of society are one of the concerns of the prophets and Imams, and they desired to protect people from the unfortunate consequences of unsafety, and give them the delight of safety. According to the Qur'an, safety is the most important feature of a fine city. In this research, the division of safety factors has made understanding the factors from the perspective of the Qur'an more understandable.

1.4 Main Problem

Hence, in this article, an attempt has been made to recognize the factors that the Qur'an considers to be the cause of safety development. The main question of this research is the factors that develop safety from the perspective of the Qur'an. Accordingly, an attempt has been made to explain these factors using the thematic analysis method.

2. Literature of the subject and Antecedent

2.1 Theoretical Literature

2.1.1 Safety

The meaning of safety is derived from 'Amena', which means to be safe and secure. Safety derived from the root 'Amena' has the opposite meaning of fear (Fārahidi, Khalil b. Ahmad, 1409 AH, *Ketab al-Ein*, 8:388). Some philologists have equated the word 'Amena' with 'salema' and determined its usage in quiet and calmness of heart (Fayyumi, Ahmad b. Ahmad, 1414 AH, *Mesbah al-Monir*, 2:24). Ragheb Isfahani considered this word as peace of soul and fade of fear (Ragheb Isfahani, Hosein b. Mohammad, 1412 AH, *al-Mofradat fi Gharib al-Qur'an*, 1:90).

This word has been used in several verses of the Qur'an on different subjects and different ways. Safety is a perceptible and tangible phenomenon; i.e. in order to happen, the public mind, government officials, statesmen, and decision-makers must be assured that the safety necessary to continue living is carefree at hand. It is clear that external factors directly influence the development of this perception and impression.

The topic of public safety is also a relative one. On the one hand, this concept is related to the definitions that exist of public safety disruptors, and on the other hand, it refers to the general feeling of the people who struggle with this topic.

2-2- Antecedent of the research

Authors (the year)	Aims or main problems	The most important findings
Islami (1385 HS)	The concept of Safety in Qur'an, Development Factors of Safety, Threats of Safety, and the Definition of Safety	To create you need to do the following: Obedience to God's commands and the presence of the Prophet among the people will lead to public safety and the absence of torment. Retraction and paying attention to God causes the heavenly blessings to decrease, the power and strength to increase, and the gratitude of the blessings to increase the blessings and public safety. Faith causes God to defend the believers.
Ibrahim Kouchak (1396 HS)	Position, aim and means for the protection of safety, Qur'anic point of view	Here are some ways to provide safety in the Qur'an as follows: appall the enemy, cautious care and deploy in strategic points, maintaining information and emotional distance from the potential enemy, not relying on the oppressors, not establishing a close friendly relationship with the infidels, obedience to the guardant, establishing restrictive punishments of Islam, establishing peace between Muslim groups that are enemies to each other, and confronting them in case of aggression.
Bahrami (1382 HS)	Personal Safety	Safety is one of the most important natural demands. The various forms of personal safety are: a person's own safety, conviction safety, expression safety, reputation safety, and financial safety.
Kaviany (1398 HS)	Qur'an and National Security	National security is the security of a human society that is under the control of a particular political and governmental order in a particular territory.

2.2 The Innovative Aspect of This Article into Former Researches

According to studies on safety-related research, no independent research has been conducted to identify the effective factors on safety from the perspective of the Qur'an, using the method of thematic analysis. Hence, the article at hand, it seeks to find out from the Qur'anic point of view, what factors develop safety.

When referring to the source of religion, using the method of thematic analysis is one of the most important requirements for understanding the correct identification of religious sources about an issue. From the Qur'anic point of view, safety is one of the aims of establishing the sovereignty of God and the caliphate of the righteous, and also one of the aims of jihad is to provide safety.

3. The Research Method

The present inquiry seeks to use a qualitative thematic analysis method to find out what factors develop safety from the perspective of the Qur'an. In order to achieve useful results in qualitative research, we must methodically analyze the data. 'Thematic analysis' method is one of the methods which a comprehensive and accurate understanding of the data and contents examined can be achieved. This method can be used in various fields of science and has a variety of functions and is one of the efficient methods in qualitative research.

Thematic analysis method through codification themes and initial data is a beneficial research method for analyzing a large amount of complex and long data. In this way, scattered and varied data is transformed into strong and formal data, and is, in fact, a process for analyzing textual data.

One of the special functions of this method is that a lot of information is categorized in one or more primary and pivotal thematic. There is a pattern to the primary thematic in this method, which is known for its special functions.

The phases of this method are done with three practices of abbreviation, interpretive analysis, and constructive analysis (see: Khalili, Hadi, 1387 Hs, Translation of "an Introduction to Qualitative Research" by Owe flick, pp. 348-9).

"Brown Clark believes that thematic analysis should be considered a special approach in which flexibility is one of its advantages. Thematic analysis is a way to recognize, analyze and account patterns in qualitative data." (Abedi Jaefari, Hasan, et al, 1390 Hs, Thematic Analysis and Thematic Networks: a Simple Method and efficient for explanation of patterns in qualitative data, Strategic Management Thoughts, pp 151-166).

4. The Research Findings

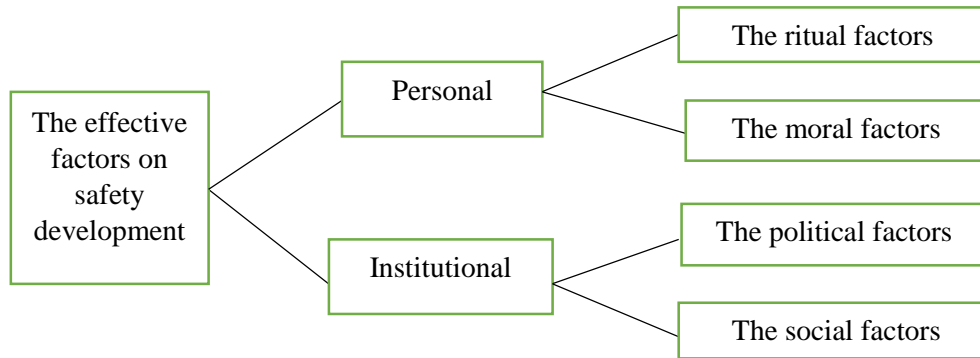
In the following, the structure and pattern of the factors influencing the developing safety from the Qur'anic point of view are analyzed, which is obtained from the categories made. And next, the most important exhaustive thematic, organizing thematic, and fundamental thematic, which are driven from the Qur'an, along with instances of Qur'anic verses, are mentioned.

4.1 The Semantics Networks of the Effective Factors on Safety Development in the Point of View of Qur'an

Ultimately, we came to 21 basic thematics, based on the analysis of information gathered from Qur'anic verses. Continuing the research process showed that the other thematic of the verses is all the

same 21 thematics that are repeated, and this stopped us from continuing the research process, i.e. new thematic cannot be added to this group. Examination of the primary thematic concludes that these thematic are divided into two sub-divisions, personal and institutional, and these two subsets are themselves divided into two other sub-divisions.

The division made acquaint us with the effective factors on safety development from the perspective of the Qur'an, which will be explained below and its general diagram is as follows:



Dia. 1: The effective factors on safety development from the qur'anic point of view.

Because safety is so important, whether at the personal or institutional level, in this article we first address the personal factors and then the institutional ones. A brief explanation and reference to similar verses will be made during analyzing and explaining each of the factors. At the end of this article, the thematic networks of the effective factors on safety development from the qur'anic point of view will be drawn.

4.2 The Ritual Factors Effecting on safety development

Applying the method of thematic analysis to the verses of the Qur'an and categorizing the thematic extracted from these verses shows that in the realm of ritual matters, four basic factors develop safety in the Islamic societies. These are as follows:

4.2.1 Returning and Penance

Returning and penance to God is one of the factors that develop safety in the afterlife, and it is stated in the Qur'an that: One who fears God, obeys His commands, and although he has not seen God, has faith in the reward and the punishment, continues his pietism and dread of God, until he finally enters the otherworld with an obedient and attentive heart to God. He will be told that you are safe from any unpleasantness and will enter Paradise in safety (Tabresi, Fazl b. Hasan, 1372 HS, *Majma'e al-Bayan fi Tafsir al-Quran*, 9:224). It is stated in the Qur'an that: "Who fears the Beneficent Allah in secret and comes with a penitent heart. Enter it in peace! This is the day of immortality." (Qaf/33-4). It is clear that returning and penance if it is heartfelt, spoken, and acts according to it, will develop safety in the afterlife and will lead to Paradise. The path to reform and safety is never blocked for anyone.

4.2.2 Worshiping

Worshiping is one of the commands of God that is mentioned many times in the Qur'an, and has many effects on human life worldly and otherworldly. According to this verse, worshiping is one of the factors that develop safety: "Those who spend the night for their Lord, prostrating and standing in worship... Those shall be rewarded with sublime abodes for their patience and steadfastness, and they shall be met there with greetings and Peace." (Forqan/ 64 & 75). The two words 'Sajada (prostration)' and 'Qiam (standing)' are the plural of 'Sajadoun' and 'Qa'emoun'. The meaning of prostrating at night is to roost while worshiping. One of the instances of the worshiping of such believers is the prayer in

which both the forehead is placed on the ground and one has to stand too (Tabatabaei, Seyyed Mohammad-Hosein, 1417 AH, *al-Mizan fi Tafsir al-Qur'an*, 15: 240). One of the dimensions of worshiping is praying which is mentioned in this verse. 'Peace' means anything that does not contain fear and avoidance (Tabatabaei, Seyyed Mohammad-Hosein, 1417 AH, *al-Mizan fi Tafsir al-Qur'an*, 15: 245). Fearlessness and non-avoidance are some of the instances of safety and peace.

4.2.3 Earning God's Euphoria

Those who are lovelorn of God make pleasing Him a priority in their lives, and this causes them to have safety and peace in this world and the afterlife. If we pay attention to this verse which says: "Allah guides with it whoever follows His approval to the ways of peace, and He brings them out of darkness into light, by His permission, and He guides them in a straight path." (*al-Ma'ede/16*), those who seek God's euphoria are guided by Him to secure ways, which means safety, that is, the way to get rid of every evil and achieve every perfection and goodness (Abu al-Fotouh Razi, Hosain b. Ali, 1408 AH, *Rawd al-Janan wa Rawh al-Janan fi Tafsir al-Qur'an*, 6:307). This means being safe from any evil.

4.2.4 Monotheism and Avoidance of Polytheism

Another thematic that emerged from the analysis of the verses is 'monotheism and avoidance of polytheism'. "Allah has promised those of you who believe and do righteous deeds... He will substitute security in place of their fear. They worship Me, never associating anything with Me. But whoever disbelieves after that—these are the sinners." (*Noor/55*). God the magnificent has promised believers and righteous deeds, who, after being anxious and afraid, will give them safety so that they may worship Him and do not take anyone as His sharer, because if someone disbelieves, he is a sinner and will extrude of Divine plan (Mostafavi, Hasan, 1380 Hs, *Tafsir Roshan*, 14: 102). The avoidance of polytheism, which is one of the factors that develop safety, is established by God so that we may only worship Him and not associate anyone with Him.

4.3 The Moral-Psychological Factors Effecting on Safety Development

The thematic analysis of the factors influencing the development of safety from the perspective of the Qur'an shows six primary factors in the realm of moral and psychological factors, which we will explain in the following and mention the verses related to it.

4.3.1 Patience

One of the factors in developing safety and peace in the afterlife has been introduced as patience in the Qur'an, which is mentioned in several verses. "Those who are patient for the sake of their Lord's pleasure... 'Peace be to you, for your patience.' How excellent is the reward of the ultimate abode!" (*Ra'ed/ 22 & 24*). Patience does not simply mean enduring pains but also includes persistence in worshiping, contrasting with sin, toleration in adversities, subordination in obedience, and not being arrogant or deceived on blessings. Any intolerance, pertinacity, and stubbornness are not valuable, rather patience and persistence are of value that is for the sake of God (*Qera'aty, Mohsen, 1383 Hs, Tafsir Noor, 12: 217-8*). God also says: "Peace be to you, for your patience" which the meaning of peace is that respect, greeting, prayers, safety and felicitation from God reach you. (*Qera'aty, Mohsen, 1383 Hs, Tafsir Noor, 12: 221*)

4.3.2 Generosity

Another thematic mentioned in the Qur'an that promises safety in the afterlife is generosity. Generosity must be candidly. "For the love of Him, they feed the needy, the orphan and the prisoner... So Allah saved them from that day's ills and graced them with freshness on their faces and joy in their hearts." (*Insan/8 & 11*). This verse refers to sustention the poor and the orphans, which the generous do, and they do not expect to be compensated for their favor. "On a day when all human beings are in anguish and anxiety, they are safe, their cheerful faces welcome this day with openness, and they are happy that God has been gracious to them and that they are safe from the vast evil of that day." (*Banu Isfahani,*

seyyedeh Nosrat Amin, 1361 HS, Makhzan o al-Erfan dār Tafsir Qur'an, 14:237). Therefore, generosity is one of the effective factors in developing safety, which is mentioned in some verses of the Qur'an.

4.3.3 Faith

Another factor in developing safety, which is also mentioned in this verse, is faith: "It is not your wealth, nor your children, that will bring you close to us in nearness, excepting those who have faith and act righteously. It is they for whom there will be a twofold reward for what they did, and they will be secure in lofty abodes." (Saba'e/ 37). It is stated in this verse that having wealth and progeny do not save us from God's punishment, but having faith in God and doing righteous deeds keep us safe from that punishment (See: Thaghafi Tehrani, Mohammad, 1398 AH, Tafsir Ravan Javid, 4: 365-8).

4.3.4 Being Guided

Being guided or following God's guidance is one of the factors developing safety, which is mentioned in verses: "and may peace be upon him who follows the guidance!" (Taha/47). Those who have responded to the invitation of the prophets and followed monotheism and stand up for prayers to thank Him for the blessings, God has mercy on each of them and gives them health, wellbeing, and happiness (Hoseini Hamedani, Seyyed Mohammad-Hosein, 1404 AH, Anvar Derakhshan, 10:466).

4.3.5 Pietism

The Qur'an states pietism or continence in obedience to God and avoidance of sin as a requisite of enjoying safety in the afterlife. "Indeed the pious will be amid gardens and springs. Enter it in peace and safety!" (Hejr/ 45-6). "The destination of the pious and the believers, over whom Satan has no dominion or whom you will attain mercy and intercession, is as follows: They will dwell in the Heavens, and the angels will say to them: Enter it in peace and safety since you are in the safety of any evil and imperfection." (Qarshi, Seyyed Ali-Akbar, 1377 HS, Tafsir Ahsan al-Hadith, 5:360-1).

4.3.6 Gratitude

Ingratitude for Divine blessings causes these blessings to disappear. One of these blessings is safety. "...But it was ungrateful toward Allah's blessings. So Allah made it taste hunger and fear because of what they used to do." (Nahl/112). This verse is a tale of the lives of those who enjoy many blessings, including food, clothing, and on the safety of diseases and dangers. The inhabitants of that territory, because they were ungrateful, God afflicted them with famine and starvation, and unsafety and anxiety overwhelmed them. This verse shows that the abundance of blessings and safety in the world is due to the behavior of its inhabitants, and the ingratitude of human beings will destroy blessings (Hoseini Hamedani, Seyyed Mohammad-Hosein, 1404 AH, Anvar Derakhshan, 9:559-560). Hence, enjoying blessings requires gratitude to God, especially the blessing of safety.

4.4 The Political Factors Effecting on Safety Development

Six primary factors in the realm of politics are effective in developing safety, based on the thematic derived from the factors affecting the development of safety from the Qur'anic point of view:

4.4.1 The Tribute

According to the Qur'an, tribute is one of the effective factors in developing safety, which has requisites and parameters. "Fight those who do not have faith in Allah nor belief in the Last Day, nor forbid what Allah and His Apostle have forbidden, nor practice the true religion, from among those who were given the Book, until they pay the tribute out of hand, degraded." (Tawbah/29). When the Qur'an allows us to come to terms with the Folk of the Book to pay the tribute, which is a kind of annual tax, and to pay a small amount to the Islamic government every year. If they do not, they can be fought (Makarem Shirazi, Naser, 1374 HS, Tafsir Nemouneh, 7:350-1). The safety of the Folk of the Book depends on the payment of the tribute.

4.4.2 Peace

Making peace and concluding a contract brings safety in life. “Certainly Allah has fulfilled His Apostle’s vision in all truth: You will surely enter the Sacred Mosque, God willing, in safety and without any fear, with your heads shaven or hair cropped. So He knew what you did not know, and He assigned [you] besides that a victory near at hand.” (Fath/27). This verse refers to the peace of Hudaibiyyah. In that case, the Prophet and the Muslims could not have entered Mecca before the peace and pilgrimage, but after that, they entered Mecca safely without any fear (Sharif Lahijy, Mohammad b. Ali, 1373 HS, Tafsir Sharif Lahijy, 4:205-6).

4.4.3 The Suppression of Rioters

If the rioter in the society wants to disrupt the safety of the society, the safety will be restored by repressing him. The Qur’an also refers to this issue: “Indeed the requital of those who wage war against Allah and His Apostle, and try to cause corruption on the earth, is that they shall be slain or crucified, or shall have their hands and feet cut off from opposite sides, or be banished from the land. That is a disgrace for them in this world, and in the Hereafter, there is a great punishment for them.” (Ma’edah/33). “This verse describes the punishment of those who are called ‘belligerent’ or ‘corrupting on Earth’. Such people are those who make society unsafe, incite sedition, intimidate people, kill people through robbery and heist attacks, and violate the reputation of the people. Those who do such things fight God and the Prophet, even if they seem to be Muslims.” (Jaefari, Yaeghoub, nd, Kawthar, 3:123-4).

4.4.4 Making Hurdle

Making a hurdle to prevent the entry of enemies is also one of the effective factors in developing safety. “They said, ‘O Dhul Qarnayn! Indeed Gog and Magog are causing disaster in this land. Shall we pay you a tribute on the condition that you build a barrier between them and us? He said, ‘What my Lord has furnished me is better. Yet help me with some strength, and I will make a bulwark between you and them.’” (Kahf/94-5). “This verse refers to a city that thought of building an iron dike to maintain its safety because they were afraid that Gog and Magog would attack them.” (Tousi, Mohammad b. Hasan, nd, al-Tebyan fi Tafsir al-Qur’an, 7:90-1).

4.4.5 Reinforcement of Military Stamina

Enemy warfare and attack disrupt safety, and the Qur’an advises that you must reinforce your military to restore safety. “Prepare against them whatever you can of military power and war-horses.” (Anfal/60). Believers, prepare whatever you can from military equipment and steed to go to war with the defeated and the faithless (See: Kashefi Sabzevari, Hosein b. Ali, 1369 HS, Mavaheb Ellieh, 1: 391). One of the most important elements of victory over enemies and maintaining safety in society is to be ready for defense and war.

4.4.6 The Annunciation of Impartiality

The annunciation of impartiality is one of the thematic mentioned in the Qur’an to develop safety. In times of war and contention, the impartial person or society is safe and in peace. “Excepting those who join a people between whom and you, there is a treaty or such as come to you with hearts reluctant to fight you or to fight their own people. Had Allah wished, He would have imposed them upon you, and then they would have surely fought you. So if they keep out of your way and do not fight you, and offer you peace, then Allah does not allow you any course of action against them.” (Nesa’e/90). Except for those who reach out to a tribe with whom you have a peace agreement, or to those who avoid fighting and do not want to fight for or against you, but want to remain impartial (Seyyed Karimi Hoseini, Seyyed Abbas, 1382 HS, Tafsir Elliyin, 1:92). God forbids fighting those who are impartial, thus guaranteeing their safety.

4.5 The Social Factors Effecting on Safety Development

One of the effective factors in developing safety is the social factor, which according to the obtained thematic, includes five basic factors:

4.5.1 Jihad (Holy War)

Jihad is one of the Islamic concepts and generally has two types: Offensive jihad and Defensive jihad. Jihad is a kind of war and battle that becomes indispensable if an enemy invades the territory of the Muslims, and has been commanded by extensive verses. In the Qur'an, Jihad on behalf of God is considered a factor in developing safety. "So fight in the way of Allah: you are responsible only for yourself, but urge on the faithful to fight. Maybe Allah will curb the might of the faithless, for Allah is greatest in might and severest in punishment." (Nesa'e/84). According to this verse, it seems that it was to annihilate the evil of the disbelievers and to provide safety for the believers, with whom the believers were encouraged to fight (See: Tayyeb, Seyyed Abd al-Hosein, 1378 HS, *Atyab al-Bayan fi Tafsir al-Qur'an*, 4: 152-3).

4.5.2 Expenditures for Charity

In the Qur'an and Islamic sources, the term charity means giving wealth to the poor to gain God's approval. Charity on behalf of God is known as one of the factors of developing safety. "Spend in the way of Allah, and do not cast yourselves with your own hands into destruction." (Baqare/195). According to this verse, apparently, by giving charities for jihad, one can prevent fatality and develop safety. Therefore, avoiding charity-giving for jihad reduces the strength of Muslims and leads to their defeat (See: Najafi Khomeiny, Mohammad-Javad, 1398 HS, *Tafsir Asan*, 1:428-9). Charity-giving means charity-giving on behalf of God, one of the instances of which is jihad on behalf of God.

4.5.3 Emigration

When there is danger, emigrating is an important factor in developing safety. "Remember when you were few, abased in the land, and feared lest the people should despoil you, and He gave you refuge, and strengthened you with His help, and provided you with all the good things so that you may give thanks." (Anfal/26). This verse reminds the days when Muslims were incapable and God helped them to free Muslims from the torments and harassments of the polytheists by emigrating (See: Qera'aty, Mohsen, 1383 Hs, *Tafsir Noor*, 4:303-4).

4.5.4 Righteous Deeds

Another factor in developing safety is doing righteous deeds, which have many instances, and the Qur'an entitles them all as righteous deeds. "It is not your wealth, nor your children, that will bring you close to us in nearness, excepting those who have faith and act righteously. It is they for whom there will be a twofold reward for what they did, and they will be secure in lofty abodes." (Saba'e/37). "Your worldly possessions or your children or your tribe are not the cause of your approaching us, and only someone who has a good deed can be approached, his reward will be doubled, and he will be safe and in peace in the houses of Heaven (Boroujerdi, Seyyed Mohammad Ibrahim, 1366 HS, *Tafsir Jamea*. 5:417).

4.5.5 Blood Relationship

Sometimes, blood relationship helps us avoid harassment and torture. "They said 'Shu'aib, we do not understand much of what you say to us. Indeed, we see you weak among us. If it was not for your tribe we would have stoned you because you are not strong against us'." (Houd/91). This verse considers Shu'aib's family as the reason why Shu'aib was not stoned (Hoseini Shah Abd al-Azimy, Hosein b. Ahmad, 1363 HS, *Tafsir Ethna-Ashary*, 6:127).

5. Discussion

As Bahrami (1382 HS) has stated, the results of the research based on the method of the thematic analysis show that personal safety is mentioned as one of the dimensions of safety in the Qur'an, and factors for its development have also been suggested. In this study, the personal dimension of safety was considered to have two effective factors, one of which is ritual factors and the other is moral-psychological factors, each of which has various basic thematic. Ibrahim Kouchak (1396 HS) and Islami (1385 HS) have stated the necessary strategies and measures to ensure safety, which in the present study, various divisions and new factors have been mentioned. In the social dimension, the issue of national security was also discussed, which Kaviani (1398 HS) also addressed, and the factors affecting it were also stated.

Conclusion

One of the most important human issues has always been safety, the absence of which may overshadow all aspects of human life. That is why the Qur'an pays special attention to this issue and recounts the effective factors in developing it.

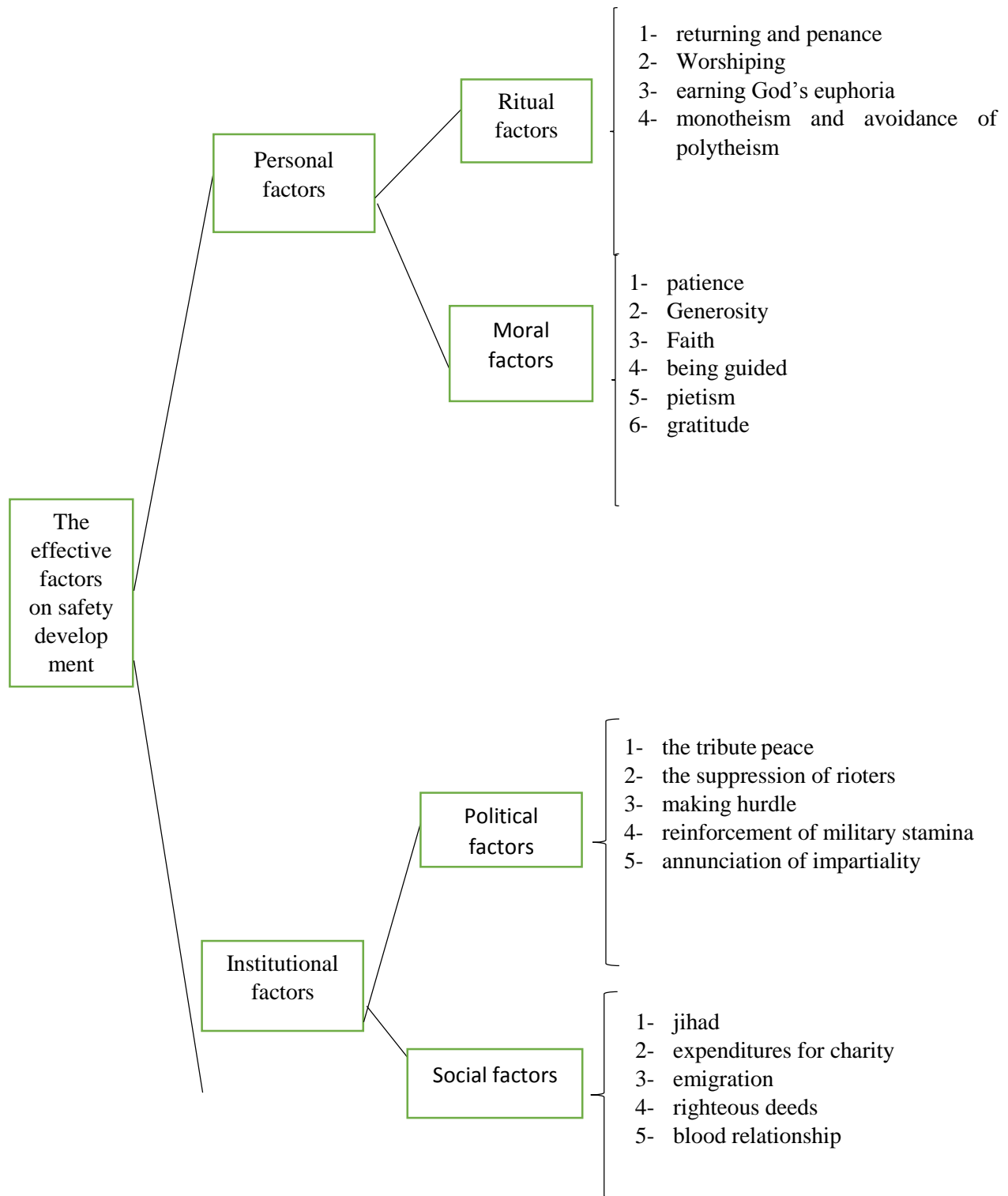
In this study, we tried to use a systematic method to analyze the verses related to the subject of safety and merely with the approach of recognizing the factors affecting the development of safety, to find the pivotal thematic of this part in religious texts.

The findings of this study indicate that several thematic that has been recognized as effective factors in developing safety is divided into personal and institutional sub-divisions, each of which is divided into smaller ones too.

Personal factors affecting safety are divided into two sub-divisions: ritual factors and moral factors. Ritual factors are returning and penance, worshiping, earning God's euphoria, monotheism and avoidance of polytheism. The moral-psychological factors are patience, generosity, faith, being guided, pietism, and gratitude.

Institutional factors affecting safety are divided into two sub-divisions: political factors and social factors. Political factors are the tribute peace, the suppression of rioters, making hurdle, reinforcement of military stamina, and the annunciation of impartiality. Social factors are jihad, expenditures for charity, emigration, righteous deeds, and blood relationship.

Dia. 2: Thematic networks of effective factors on safety development and realization from the Qur’anic view



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