



The Legislative Duties of the Islamic State in Providing Political Security from the Perspective of Islamic Jurisprudence

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Abstract

"The duty of the Islamic state about political security in terms of legislation, from the point of view of Islamic jurisprudence" is an issue that the present study, to identify its position from the point of view of Islamic jurisprudence, has tried to solve it in the axes of: "Ideological values, political ideals, political stability and political rights of citizens" in the light of Islamic jurisprudence. The findings of the research indicate that legislation in the direction of protecting values, ideals, and political stability and creating or strengthening the interaction between governing institutions and respecting the political rights of citizens is one of the most important legislative tasks of the Islamic state. Islamic jurisprudence is well used, that adherence to the protection of the matters above in the position of legislation ensures security in various fields, especially political security, and as a result, ensures the perfection and happiness of human society and the strength and survival of the Islamic state as a political institution.

Keywords: *Islamic Government; Security; Political Security; Islamic Jurisprudence; Duties of the Islamic Government*

Introduction

Security has been one of the most important human desires throughout history and is one of the basic human needs, especially in today's societies. This need can be examined in various personal and social dimensions as well as in various political, social, economic, judicial, military, etc. fields. Still, this research will only deal with the duties of the Islamic state in providing "political security" from the perspective of Islamic jurisprudence based on the main indicators of political security. Political security refers to the peace that the government provides for its citizens, for them to participate in determining their political and social destiny and express their beliefs and positions freely, by confronting external threats and guaranteeing their political rights in the domestic arena. The duties defined for the government regarding political security will certainly be different according to the type of political system.

This research will examine the duties of the state which is based on Islamic jurisprudence with a Shia reading; Therefore, the foundations, evidence, and sources used to explain the duties of the

government regarding political security are mainly derived from the Shiite approach of Islamic jurisprudence, which may overlap or have serious differences with other jurisprudential approaches in many cases; But this research does not have any negative or positive opinion about the overlap and difference and their amount between different readings of jurisprudence.

The additional point that remains regarding the transparency of this issue is that at what levels and powers are the government's duties regarding political security discussed? This question is a natural phenomenon about intra-governmental institutions; Because political security is a fluid issue that has legislative, executive, and judicial dimensions according to the governing institutions and the duties of each of them, and it deserves discussion and investigation from different perspectives it is necessary to note that the duties of the government regarding political security from the point of view of Shia jurisprudence will only be considered at the legislative stage.

Therefore, the main question of the research will be, what do's and don'ts should the Islamic government falsify in the legislative phase to ensure the political security of the citizens in its sovereign territory? To answer this question, before entering the main topics, it is necessary to first refer to the research objectives and then to its theoretical framework, which includes political security indicators and the importance of indicators.

Research Objectives

This research pursues the following goals:

First: The legislative duties of the Islamic state in ensuring political security are clarified and those matters that are considered indicators of political security should be examined from the perspective of political science thinkers.

Second: The duties of the Islamic government in terms of providing this type of security in the legislative field should be analyzed about the indicators of political security in the light of Islamic jurisprudence and the most important things that bring political security in this field should be identified as much as possible.

The Theoretical Framework of the Research

1. Political Security Indicators

According to the different views on political security indicators, it is concluded that all these cases are somehow involved in providing political security. But the approach of the debate is about "the legislative duty of the Islamic state in providing political security from the perspective of Islamic jurisprudence"; because Islamic jurisprudence covers the entire scope of human life, including material and spiritual, worldly and hereafter, individual and social, therefore the government in question of jurisprudence must be such a government that respects the universality of political security. So; It is up to the Islamic government to consider all indicators of political security in all fields to provide political security in the legislative capacity so that its compliance with Islamic jurisprudence is considered.

According to the above point, some basic and main indicators are examined in this research, which somehow includes the rest of the indicators and they are:

- A- Ideological values and ideals: The index of values and ideals is of particular importance in providing the political security of the Islamic state, without which, the Islamic state practically loses its essence and from the Islamic point of view, it will not have the legitimacy and worthiness to run the society.

- B- Political stability and stability of institutions: the security and independence of the Islamic society, territorial integrity, preservation of the livelihood system, the political system, and the Islamic state and government itself are among the basic indicators and cases, the disruption of which will cause the instability of other affairs.
- C- The political rights of citizens: It is one of the very important indicators that without observing it, the government will be practically marginalized, that such a government will not be paid attention to from the Islamic side, nor will the people and society listen to the orders of such a government.

So, in general, the aforementioned indicators have been selected as the basic and main indicators, which will be referred to some of the legislative duties of the Islamic State in this area.

2) The importance of political security indicators in the legislative field of the Islamic State.

To ensure political security, every government must pay serious attention to its main indicators in several basic areas such as legislative, executive, and judicial areas; Because the survival of the government and its success is not possible except in these few basic ways.

Among these three important fields of providing political security, the most important one is the field of legislation, which is considered the basis of the other two fields; Because those other areas are one of the implementation of the same law and the other as a means to prevent opposition to the law.

Therefore, considering the aforementioned indicators in the field of legislation is of particular importance, if those indicators are included in the constitution, naturally, they will be implemented in practice, and in case of violation, the violators will face judicial consequences. A government that does not have the above indicators in its law will certainly not be aware of its Islam in execution and judiciary. The duties of the Islamic State in providing political security will be followed in the following discussions from this point of view:

The Legislative Duties of the Islamic State in Ensuring Political Security from the Perspective of Islamic Jurisprudence

"Legislation" or the compilation of Sharia jurisprudence in the Islamic state is completely in accordance with the rules of Islam and in order to determine the rights and obligations of individuals against each other, the mutual rights of citizens and the government, and the relations between governments (Hosseini Hanif, Payam Aftab news website) which is a clear example It is the legislative body of the Islamic State. (Hedaytnia, Farajollah, and Kaviani, 2013, the discussion of "First speech, the legal system").

Continuing the discussion of the duties of the Islamic State in providing political security in the capacity of legislation from the perspective of Islamic jurisprudence, a series of duties as a provider of political security related to the same three main indicators are explained:

1- Legislation to Protect the Principles of Islam

Maintaining the principle of Islam and defending its existence as ideological values and political ideals is the main indicator of providing political-social security in the society; And it is obligatory to defend the existence of Islam, even if it leads to the sacrifice of one's life or property. When the principle of Islam is in danger, the Muslim Ummah and the Islamic society will not feel safe about it, all human values, beliefs, ideals, and ideals are exposed to collapse, and the Islamic society and system will be insecure in every way because of this. Therefore, protecting the principle of Islam is an inevitable necessity for the Islamic state in the position of legislation; Because legislation is the basis of society's action, and the existence of this principle in the law is extremely important.

1-1- Arguments for Protecting the Principle of Islam

1-1-1-Quran Verses

For the necessity of protecting the existence of the principle of Islam, the jurists have insisted on several arguments, some of which are mentioned below:

The first one is verse 40 of Hajj which says: *“Had not Allah repulsed the people from one another, ruin would have befallen the monasteries, churches, synagogues, and mosques in which Allah’s Name is much invoked. Allah will surely help those who help Him. Indeed Allah is all-strong, all-mighty”*.

How the verse implies the obligation: The meaning of the verse implies the obligation to defend the holy places, and its obligatory meaning also refers to the sanctity of destroying these places. However, the necessity of preserving the principle of Islam is proven through the priority of certainty; Because when preserving holy places is obligatory and destroying them is forbidden, it is absolutely necessary to preserve the principle of Islam and defend it in any possible way in case of danger.

The second one is verse 193 Baqarh which says: *“Fight them until persecution is no more, and religion becomes [exclusively] for Allah. Then if they desist, there shall be no reprisal except against the wrongdoers”*. This verse says that the obligation of jihad and fighting has been legislated to defend the religion, spread and develop it, and the main goal of the initial jihad was to remove people from the power of disbelief and gather them under the banner of religion, therefore; The verses of Jihad are the strongest evidence for the necessity of preserving the essence and principle of Islam.

Another reason is verses 75 and 76 of Surah al-Nisa, which say: *“Why should you not fight in the way of Allah and the oppressed men, women, and children, who say, ‘Our Lord, bring us out of this town whose people are oppressors, and appoint for us a guardian from Yourself, and appoint for us a helper from Yourself?’”* and *“Those who have faith fight in the way of Allah, and those who are faithless fight in the way of fake gods. So, fight the friends of Satan; indeed the stratagems of Satan are always flimsy”*.

The way in which the above verse indicates the obligation is that it considers Jihad necessary in the way of God, and it has various examples, of which the defense of Islam is considered one of the most obvious examples. Therefore, defending Islam is obligatory according to the provisions of this verse.

1-1-2- Hadiths

Many narrations (Hadiths) indicate the necessity of preserving Islam, which is enough to mention one of them as an example. In his history, Tabari narrates from Abi Makhnaf that: Imam Hussain (peace be upon him) gave a sermon in the gathering of his companions and Lashkar al-Hur in the area of "Bayza" and said: *“O people! The Messenger of God (may God’s prayers and peace be upon him and his family) said: “Whoever sees an unjust ruler who deems God’s forbidden, violating God’s covenant, violating the Sunnah of the Messenger of God, acting against the servants of God.” With sin and transgression, he did not change his behavior by deed or word. It was God’s right to cause him to enter. His entrance. Indeed, these people committed themselves to obey Satan, abandoned obedience to the Most Gracious, demonstrated corruption, disrupted the limits of punishment, took advantage of Fay’, and made lawful what God had forbidden. And they forbade what God has permitted, and I have more right to change it.”* (Tabari, 2005, vol. 5, p. 403).

In this narration, the phrase (someone should see) in the words of the Prophet (peace and blessings of Allah be upon him) is used in a general manner and it is used in such a way that it is obligatory for every Muslim to deal with someone who is trying to change the religion of God. Therefore, through definite priority, it can be said that if the infidels are trying to destroy the religion, it will be obligatory to defend Islam and Muslims.

1-1-3- Consensus

All Muslims, both Shia and Sunni, agree on the need to preserve the existence of Islam, and according to such a consensus, it can be said that the need to defend religion has been a religious necessity at all times. (Najafi, 2008, vol. 22, pp. 24-26).

1-1-4- Non-Litigation Matters

Non-litigious matters are among the things that the Holy Sharia is not satisfied with abandoning them and should be done. According to their existence, it is desirable to protect the property of small and absent persons in the light of it, and without a doubt, the importance of defending Islam and protecting the religion is much higher than the Preservation of small and absent property is higher, so this is one of the things that must be done and the Shariah is not satisfied with leaving it.

1-2- The Result of This Part

According to the reasons mentioned for the necessity of protecting the principle of Islam and defending its existence, it is concluded that it is necessary for the Islamic State, in general, to maintain the principle of Islam as an ideological value and the main idea of society, in all fields, including in He should set the legislative arena as his goal and in this position, he should pay serious attention to the Islamic legislation and the sources of Islamic laws, including the Qur'an, Sunnah, reason, etc. Both the principle of Islam is protected from corruption and the legitimacy of the government as an Islamic state is preserved and social-political security is not jeopardized in this way.

2- Legislation in the Field of Education

One of the things that protect ideals and values in society as an indicator of political security is the education of people in the society in line with these values. Therefore, one of the fundamental duties of the Islamic state, especially in the position of legislation, is to pay attention to the issue that there are reasons for its importance in jurisprudence.

2-1- Proofs of the Responsibility of the Islamic State in Education

1-1-2- Quran Verses

The First Verse: second verse of Surah Juma says: It is He who sent to the unlettered [people] an apostle from among themselves, to recite to them His signs, to purify them, and to teach them the Book and wisdom, and earlier they had indeed been in manifest error.

This verse describes a characteristic of the Prophet (PBUH), which is cultivation. There are two signs here (Amini, 2020, p. 118) that cultivation is one of the governmental affairs of the Prophet (PBUH), and they are:

- 1) The civility of Surah Juma, which was revealed when the Holy Prophet had formed a government, and this verse gives government orders to the Prophet (PBUH) and raises the education of the community, so education is one of the duties of the government.
- 2) The use of the phrase "He purifies them" which includes all the affairs of the Prophet, including his governmental status. When education, training, and cultivation include government authority, this duty is definitely transferred to the next imams and from the imams to the Islamic ruler. In this regard, Imam Khomeini (RA) says: "All the powers that are fixed for the Prophet (PBUH) and Imams (AS) in the field of government and politics are also fixed for the just jurist." (Khomeini, 2001, vol. 2, p. 467).

Therefore, community education is one of the governmental affairs of the Prophet (PBUH) and Imam (PBUH), which has been transferred to the Islamic ruler. But regarding the necessity of this matter, it should be said that cultivation and education are mentioned in the verse as the philosophy of sending down books and sending messengers, which is an indication of necessity; In addition to the fact that the sentence "He purifies them... and teaches them" comes in the form of news, which is stronger than the wording of imperative in the position of composition. (Khorasani, n.d., vol. 1, p. 71).

The second verse: verse 104 of Al Imran "There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous". There are phrases in this verse that indicate the obligation of the Islamic government to education:

- 1- The word "good" includes things that everyone wants and is beneficial for people. According to another meaning, good is said to be any well or call to religion. (Tabarsi, n.d., Vol. 1 and 2, p. 807) Therefore, good, according to perceptions and meanings, also includes guidance, education, and training because these things are examples of good.
- 2- The word "well-known" means known and is a noun for any act whose goodness is known in the intellect and Sharia. Also, every obligatory and mustahab thing that is ordered to be done by the Shariah is referred to as known. In this sense, education is also considered one of the famous examples of "well-known".
- 3- The word "Invitation" has the absolute meaning of reading (Qureshi, 2008, Vol. 2, p. 344) and urging towards God (Firoozabadi, 1415 AH, below the word), which also includes the education of the community, that is, teaching someone. They train them to do their duties and leave taboos and sins.

It follows from this verse that it is necessary and obligatory for the Islamic government to implement education in society.

2-1-2- The Rule of Guiding the Ignorant and the Teaching of Guidance

The rule of guiding the ignorant means the obligation to express and announce the Shariah rulings to the ignorant (Iraqi, n.d., p. 48; Masfawi, 2000, p. 34; Najafi, 2001, p. 98).

Guidance regarding the content, educational and educational content is mandatory and obligatory, otherwise, it is recommended; But since the government has more control and scope of power than other educational factors, the responsibility of education and guidance is emphasized for it.

3- Legislation to Preserve the Islamic System

One of the important tasks of the Islamic state is to preserve the Islamic system as a basic indicator of political security in the field of political stability and governing institutions in all fields, especially in the field of legislation, and one of the most important reasons for the necessity of this is the rule of preserving the system.

It should be said that in the opinion of jurists, what is meant by the system is the system of livelihood of the society and the orderliness of people's lives; But it is also certain that the lack of a political system, the existence of differences and conflicts between groups and influential people, division, lack of national cohesion and things like this will definitely cause a crisis in the natural life of the people and a disruption of the system.

3-1- Reasons to Maintain the Islamic System

3-1-1 Quran

Verses indicating the necessity of maintaining the system are divided into several categories:

A) Verses Indicating the Prohibition of Corruption

Many verses in the Qur'an forbid corruption, among which we can mention these verses: Al-Baqarah/60 and 205; Araf/74; Maeda/64 and Qasses/77 and 83.

In addition, one example of corruption is the disruption of the system, and corruption is caused by the disruption in the order and moderation of affairs, which results in depriving the society of moderation and peace and leading it to corruption.

Based on this: if system disruption is corruption, according to the verses of the Qur'an, it is also a legal abomination; And something that is abhorrent to the Shariah must be prohibited and prevented.

b) Verses Forbidding Disruption and Punishing the Disruptors

In many verses, including the following two verses, God orders the Prophet (PBUH) to prohibit hypocritical activities in the ranks of Muslims, which is an example of preventing disruption in the Muslim system:

1. **Verses 46 and 47 Surh Toba:** *“Had they desired to go forth, they would have surely made some preparations for it, but Allah was averse to arouse them, so He held them back, and it was said [to them], ‘Be seated with those who sit back. Had they gone forth with you, they would have only added to your troubles, and they would have surely spread rumors in your midst, seeking to cause sedition among you. They have some spies among you, and Allah knows best the wrongdoers’”.*
2. **Verses 107 and 108 Surh Toba:** *“As for those who took to a mosque for sabotage and for defiance, and to cause division among the faithful, and for the purpose of ambush [used] by those who have fought Allah and His Apostle before—they will surely swear, ‘We desired nothing but good,’ and Allah bears witness that they are indeed liars. Do not stand in it ever! A mosque founded on Godwariness from the [very] first day is worthier that you stand in it [for prayer]. Therein are men who love to keep pure, and Allah loves those who keep pure”.*
3. Also, God has provided punishments for the violators, which shows the serious concern of the Shari'ah in maintaining the system. Verses 33 Surah Ma'edah: *“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”.*

The meaning of this war is corruption by disrupting public security and banditry, not absolute war with Muslims, and the appearance of the verse shows this issue. (Tabatabaei, 1996, vol. 5, p. 326).

c)- The Obligation of Subvention on Righteousness and Piety

One of the Qur'anic rulings cited by jurists in various jurisprudential chapters, including preserving the system, is "the ruling on the obligation to contribute to righteousness and piety. Verse two of surah maada says: *“O you who have faith ... Cooperate in piety and Godwariness, but do not cooperate in sin and aggression, and be wary of Allah. Indeed Allah is severe in retribution”.*

The important point in this verse is that the words "sin, aggression, righteousness, and piety" are general words that include individual and social contexts. It can be said that its social aspect is more than the individual aspect; Because the concept of " subvention" is realized when there is a social relationship. So, this is a general ruling that is related to the social system and its channel is the society.

So, without a doubt, maintaining the Islamic system in the sense that it is the cause of all-round security in the society and the foundation of human happiness and growth, and it can pave the path of

guidance and closeness to God and help people to acquire piety, is considered one of the best examples of virtue and piety.

3-1-2 Hadiths

A) Necessity of Government

- 1) Abdullah son of Masoud has narrated from the Prophet Mohamad (PBUH) that he said about ruling and government: "People must be ruled, whether it is good or bad. A good ruler does justice in distribution, and your booty will be divided equally among you; And [in the rule] of evil, the believer is tested. Bad governance is better than chaos. It was said: O Prophet of God! What is chaos? He said: Killing and lies. (Barhan Furi, 1980, vol. 6, p. 39).
 - 2) Imam Reza (A.S.) said about the necessity of government in human life: "We do not find any sect or sect of any sect that has survived and lived except with a guardian and ruler of what is necessary for them in matters of religion and the world. It is not permissible in the wisdom of the wise man to abandon creation for what he knows is necessary for them, and that they have no standing except through him" (Saduq, 1966, vol. 1, p. 253).
- B) Necessity of paying attention to the affairs of Muslims: Paying attention to the affairs of Muslims and paying attention to the needs of fellow human beings is one of the recommendations of the leaders. The Holy Prophet (PBUH) says: "Whoever no cares about the affairs of Muslims is not a Muslim." (Kulayni, Al-Kafi, vol. 2, p. 163).

The affairs of Muslims mean that all personal and social affairs of Muslims should be taken care of and every Muslim should consider himself a participant in the administration of the affairs of the nation by being present in the social scene (Marafat, 1998, p. 109).

3-1-3- Necessity of Judging and Ending the Lawsuit

Another reason for prohibiting the disruption of the system is the necessity of judging and eradicating enmity between people. In order for the circle of disagreement, conflict, war and enmity not to spread and the social system not to be disrupted and cause chaos and bloodshed, it is obligatory to judge between people to resolve the enmity (Makaram Shirazi, 2005, p. 410).

It is clear from the evidence that maintaining the livelihood system of the people is the reason or the wisdom of many rulings and the Shariah, both at the stage of making orders and making laws and at the stage of their implementation, for things that cause disorder and disruption of people's lives. It does not have any legitimacy.

In general, in all social, political, security, judicial, economic, etc. cases, whatever leads to system disruption is prohibited, and whatever causes the system to be maintained is considered obligatory. (Ansari, 1995, vol. 2, p. 720; Mousavi Khoei, 1995, vol. 1, p. 555; Imam Khomeini, Istiftaat, p. 51, vol. 3).

Therefore, the ruler of the Islamic community is obliged to pay serious attention to this issue in all stages of the government, whether in legislation, in implementation or in other cases, so that security prevails in the society and does not harm the people's life system.

4- Legislation in the Field of Political Participation

"Political participation" is one of the most comprehensive political rights of citizens and one of the main indicators of political security in this field. In the process of "political participation", political

power is distributed among the layers of society and all citizens benefit from the right to choose, evaluate, criticize, and make decisions (Kikha, 2004, p. 168).

In the process of "political participation", political power is distributed among different groups of society and all citizens benefit from the right to choose, evaluate, criticize, and make decisions (Kikha, *ibid.*, p. 168).

Due to the importance of this right, the Islamic government, as the provider of political rights of citizens and the provider of security, especially political security in the society, is obliged to include this right in the legislative capacity and not neglect to include it in the law.

4-1-Basics and Proofs of Political Participation

"Political participation" is equivalent to "council" in Islam, which means: using the theories and opinions of others in order to help them reach the truth and participating in collective efforts. (Qazizadeh, 2004, p. 4) So; "Council" means summarizing theories and exchanging opinions to arrive at a better idea and the right way, which is a suitable method in the management of the Islamic society (Omid Zanjani, 2000, pp. 306-307).

Other things such as: advising the Muslim ruler, enjoining good and forbidding evil, maintaining order, cooperation, etc. are also mentioned as the foundations of political participation, which will be avoided and only verses and hadiths will be discussed regarding consultation:

4-1-1- Quranic Verses

The First Verse

Surah Shora verse 38: "Those who answer their Lord, maintain the prayer, and [conduct] their affairs by counsel among themselves, and they spend out of what We have provided them".

The meaning of "affair" in the verse:

The meaning of "affair" in this verse is not God's duties and orders, because in the domain of Sharia obligations, the satisfaction and opinion of people is not the criterion, and everyone's duty is to follow and obey God's orders. So, in this verse, the meaning is the public domain (Kadivar, 1998, p. 18).

In this verse and verse 159 of Surah Al-Imran, "affair" includes all individual and social works, including political, economic, cultural and defense works; But the most important thing is the consultation in the administration of society and government affairs, the most important of which is the issue of war and defense (Mantzari, previous, vol.3, p.79), the fact that this verse is placed next to verses related to the battle of Uhud is a proof It is not that the command to consult is only related to war and defense matters, or that the Prophet's (PBUH) consultation with his Companions is only about this matter (*ibid.*, p. 80).

How the Verse Indicates the Necessity of Consultation?

- 1) The verse describes the attributes of believers and those who respond to the call of the truth, which include "reciting prayers" and "council of their affairs". Therefore, "and they will consult with each other" is one of the attributes of the believers, and it has the attribute of a place of knowledge, without which (consultation), the noun (faith) will not exist. Therefore, if the believers do not consult in their affairs, they will lose their faith (Mortaza Shirazi, *Shuri al-Fiqaha*, p.161, quoted by Qazizadeh, 2004, p. 24).
- 2) The context of the verse indicates the necessity of consultation; Because the attribute of "council" is mentioned after the attribute of offering prayers and before the attribute of giving zakat, both of

which are religious obligations, and this means that the council is also a political duty like prayer and zakat. Just as prayer is a religious duty and zakat is a financial and economic duty, council is also a duty and a duty in political and governmental affairs.

- 3) The concept of "affair" in verse "And the affairs will be mutually agreed upon" whether it is in the general sense or in the meaning of the government matter, the most important of it will be the same government affairs and government decisions, especially its important decisions.

If we consider the meaning of "affair" to be personal affairs as well, the meaning of "priority", and the necessity of consultation in political and government matters is proven. When consultation is necessary in individual and personal affairs, it will be necessary in the first way in social and governmental affairs; Because governmental and social affairs are far more important and it is more obligatory to observe the interest of Muslims in them.

The Second Verse

Al-Imran, verse 159: *"Consult them in the affairs, and once you are resolved, put your trust in Allah. Indeed Allah loves those who trust in Him".*

- 1- Among the commentators, there are people like Dr. Wahba al-Zahili in Tafsir al-Munir (Wahba al-Zahili, 1997, second edition, volume 4, p. 143), Rashid Reza in Tafsir al-Manar and Sayyid Qutb in Tafsir Fi Zhalal al-Qur'an (Sayyid Qutb, 1997, vol. 1, p. 461) and some of the later scholars have considered the verse as indicating the necessity of consultation in government affairs.
- 2- Among the Shia jurists, Martyr Sadr says about this verse: "God made consultation obligatory on the Prophet (PBUH) even though he was innocent, so that he listens to the responsibility of the people in the caliphate, which is the necessity of consultation, and this kind of address, action, and practical emphasis It is necessary to consult in the matter of caliphate. (Syed Mohammad Baqir Sadr, 2005, p. 150).
- 3- Makarem Shirazi writes about the obligation of consultation based on this verse: "Verses from two surahs (Al-Imran) and (Shura) indicate the obligation of consultation and indicate this important issue that the Prophet's (PBUH) consultation with his companions, It was not a formal matter that was required by the interests of the time, as some have thought, but from the appearance of the phrase "*once you are resolved*" it is clear that the decision of the Prophet (PBUH) was made after consultation" (Makaram Shirazi, n.d., p. 531).

According to the comments of commentators and jurists, it can be said that this verse is one of the important reasons to prove the necessity of consultation in Islam and obligates the Islamic ruler to consult with the people and society around him in the matter of government.

4-1-2- Hadiths

There are many hadiths about consultation from different sects (Shia and Sunni), some of which are mentioned:

1. It has been narrated from Imam Reza that the Prophet Mohammad said: *"Whoever comes to you wants to divide the group, usurp the nation's affairs, and take over without consultation, kill him, for God has permitted that"* Aion al-ahkabar Reza, vol 2, p. 62, chapter 31, hadith 254.
2. Imam Sadiq (AS) says: *"The little person who admires his own opinion does not covet leadership."* (Bihar Al-Anwar, vol. 72, p. 98, Book of Ten, Chapter 48, Hadith 2).
3. Imam Sadiq said: *"In what the Messenger of God (PBUH) recommended to Ali (PBUH), he said: "There is no demonstration more reliable than consultation, and there is no reason like planning."* (Wasa'il al-Shi'ah, Pishin, vol. 8, p. 424, chapter 21, chapters on the ten rulings, hadith 2). Basically, politicians should consider the results of activities; Especially in important tasks and issues related to people's destiny (Mantzari, P., vol. 3, p. 82).

4. In the will of Amir al-Mu'minin (AS) it was given to his son Muhammad Hanafia *“Integrate the opinions of men with one another, then choose the one closest to the truth and the furthest from doubt.”* (Until he said: *“He who dispenses with his own opinion has put himself at risk, and he who has received various opinions recognizes the locations of mistakes.”*) (Montazeri, Pishin, vol. 3, p. 85; Al-Faqih, vol. 4, pp. 385 and 388, Chapter on Anecdotes, Hadith 5834).

In general, by looking at the reasons for consultation and the life of the innocents as well as the carefulness of the philosophy of consulting with others, it is proved that one of the basic duties of the ruler in the Islamic state is consultation with the members of the community related to socio-political affairs and this Work should become a law in the Islamic society and that law should be followed in the executive stage. At the same time, consultation should be done with the citizens of the Islamic State and with the insider elites in order to provide the basis for the political participation of the citizens and in some way to create cooperation and cooperation between the society with the government in order to have its own appropriate consequences and to maintain the system and create Political security.

Conclusion

From the research that was carried out, it is concluded that security is the most important concern of people in all aspects of individual and social life, which has a wide scope in all political, social, economic, judicial, military, etc. The statements of the infallible Prophets (pbuh) have included many words about their importance and position.

Security has many branches, one of which is political security. From the point of view of thinkers, political security has several indicators, some of which are basic and main, and the rest of the indicators go back to these few indicators and they are:

- a) Ideological values and ideals,
- b) Political stability and stability of institutions, c) rights of Political citizens.

On the other hand, the cases of application of these indicators are also different, and the Islamic government should pay serious attention to all of them in different fields such as legislative, executive, and judicial fields, among these three fields, the most important is the legislative field, which is actually Its foundation is considered to be two other arenas.

In order for the Islamic State to provide political security in the capacity of legislation, it has several basic duties among the many important duties, which are:

- 1) Legislation in the direction of protecting the principle of Islam; 2) Legislation in the field of education and training; 3) Legislation in the field of maintaining the Islamic system; 4) Legislation in the field of political participation, all of which are among the duties that include the indicators of political security, including It manifests the values, ideals, stability of the political system and governing institutions and the political rights of citizens, and for each of these duties in Islamic sources and jurisprudence texts, reasons from the Qur'an, traditions, rules, and opinions of jurists are stated and these duties are generally and For the Islamic government, it has proven that the Islamic government's duties in the field of legislation are the most reliable.

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