



The Place of Security in the Islamic Utopia from the Perspective of the Holy Quran

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Abstract

Since the beginning of creation in the universe, humans have faced a conundrum called security. Because environmental factors were the most important danger that threatened human life. However, security, like other values and social concepts, depends on existing conditions and realities, which is a dynamic and fluid concept that has been changing and evolving throughout human social life, from simple to complex, according to the social structure and function of human life. It has shown itself from individual security to social, national, regional, and international security. In the Quranic culture, security has a broad, balanced and profound concept and includes all aspects of individual and social life and political, economic, social and cultural spheres in both internal and external dimensions. It emphasizes a model of security that is linked to the authority, dignity, coherence, unity and communication of the Islamic society in the international arena and the internal and external strength of the society. It considers the condition of national security in the dimension of external security and the internal strength of the Islamic nation. It considers any concern, worry and insecurity in one dimension to be effective in other dimensions and considers any strength and power in one area to be the source of power and authority in other areas. The Holy Quran considers food and economic security and security against external threats and various internal and external conspiracies to be one of the great blessings of God. In line with the realization of these principles, it emphasizes the creation of public confidence and peace, worship and spirituality.

Keywords: *Security; Utopia; Islam and Holy Quran*

Introduction

Security is one of the basic and fundamental needs of human society, without which human life has not been possible since the beginning of creation until the Day of Judgment, or has been accompanied by numerous and innumerable problems and weariness. Therefore, it has been one of the main concerns of governments, nations, and human communities since the distant past. In the traditional understanding of this concept, security was used as a synonym for the absence of military threats, but in the modern era, this concept has undergone a very dramatic and fundamental transformation and is used to mean the absence of threats in the individual, social, national, political, economic, cultural, etc. spheres. The main goal of the security framework is national unity and solidarity and having a safe society free from various internal and

external threats in all areas of individual and collective life. According to social science scholars, what ensures and guarantees the security of human society is the adherence of the individuals of that society to the laws, regulations, and social contracts, and the behavior and obligations of the state towards its people in the domestic sphere, as well as adherence to the international obligations and regulations of states and nations in the foreign sphere. Without a doubt, no element is more important for the continuation of life, progress, development, evolution and flourishing of talents than the element of security and ensuring peace in human societies, because development, growth and creativity, valuable and lasting activities and the fulfillment of basic human needs will not be possible without security. The existence of security in human society is so important and vital that in some verses, God Almighty has introduced and described Himself as the main factor that provides security for humanity and has mentioned it as a cause of gratitude for people. He says: "So let them worship the Lord of this House, who feeds them from hunger and secures them from fear." In some other verses, He has also mentioned the most important feature of the Kaaba, the feature of security that has been prescribed for that sacred place: "Do they not see that We have made it a safe sanctuary?" and because of this tangible feature, He has referred to it as the City of Trustworthy. Similarly, in the verses of the Quran, a society that enjoys the blessing of security is mentioned as a model and exemplary society: "Allah has given as an example a village that is safe and secure, its provisions come to it in abundance from all over the place." Therefore, security is one of the most essential needs of human society, with which human life is tied, even in the afterlife, when the people of Paradise are given permission to enter, it says: "Enter them in peace, secure," and Paradise is also mentioned as a house of peace and a safe home. Therefore, the concept of security is raised as an ideal and reality for governments, nations, and human society today. And it seeks to find solutions to realize it with regard to its ideal society. Therefore, considering the place and necessity of security in human society and the concern and instructions of the holy religion of Islam regarding ensuring the security of the Islamic society, the main question of the research is what is the place of security in the Islamic utopia? The present research seeks to answer this question by utilizing Skinner's field-oriented intentional hermeneutic research method. Because this method emphasizes both understanding and interpretation and does not neglect the effect of contexts on an idea. He believes that historical conditions and linguistic, social, political, and cultural contexts, as well as the author's intention, motivation, and intention, are necessary and essential in understanding the meaning of the text. Therefore, the present study, while examining the subjective (presuppositions, beliefs, and ideas) and objective (social conditions) contexts, examines the desirable and undesirable security patterns of contemporary societies and the theories of scholars on the subject of security, and outlines the desirable security for the Islamic utopia according to the teachings of the Quran.

Conceptual explanations

Security

Security is a false infinitive from the root "aman" meaning to be safe, secure and comfortable. "Taj al-Aroos, vol. 18, p. 23, "Aman" "Lakh-e-Nameh, vol. 3, p. 3376." "Farhang al-Farsi, vol. 1, p. 354, "Security" and the elimination of fear and worry. "Mufradat, p. 90, "Aman".

The word security in the Quran in the Holy Quran

, in addition to the word "Aman" and its derivatives; "Noor/55". "Dukhan/51". "Baqarah/196". "Nahl/112" The topic of security is understood from keywords such as "Salam" (peace) (Baqarah/208), "Anfal/61", "Ra'd/24", "Sakina" (Conquest) (4,18), "Tawbah/26", "Sulh" (Nisa/128) and words on the opposite side of security such as "Khuf" (Baqarah/112), "A'rab" (Hashr/2), "Huzn" (Baqarah/38) and also the verses of Jihad (Baqarah/193), "Nisha/91", "Qisas" (retaliation), "Nahl/126", "Baqarah/179" and "Hudud" (Noor/4). In addition, other verses also play a role in delineating the semantic field of security, which are verses that express some jurisprudential and moral rulings, security of belief (Baqarah/256), life (Jannah); "Ma'idah/32" "Inam/151", "Ma'idah.38" and "Nisa/58" "Hujurat/11 and 12" have respected people and have considered the bond between believers as based on brotherhood (Hujurat/10), peace

(Haman/9), kindness (Nisa/36) and justice (Hujurat/9). They have emphasized the defensive readiness of Muslims (Anfal/6) and Jihad (Jihad) (Nisa/84) and have indicated the sanctity of war in the place (Al-Imran/97) and the times (Tawbah/36) in particular.

The concept of security in the Quran

The Quran's view of the socio-political concept of security is based on the guiding approach of the Quran and in connection with some of the religious concepts. The Quran considers security a blessing from God and a certain outcome for the righteous believers: "And Allah has promised those among you who believe and do good deeds. The righteous: "We will replace them with security after their fear" (An-Nur/55) and introduces the lack of security as a means of testing (Al-Baqarah/55) or due to disbelief in God's blessings (An-Nahl/112).

Components of security

The components of establishing security in the internal sphere of the Islamic society and its external relations include a common belief based on faith in God (An-Nam/82), some jurisprudential and moral rulings of religion to organize Muslim relations, jihad (Al-Hujurat/129) and the defensive readiness of Muslims (Anfal/6) and the presence of rulers who adhere to religious teachings. Establishing security is the basis for achieving the truth (At-Tawbah/16) and turning to the service of God; (An-Nur/55), (Quraysh/43) and on the other hand, it leads to the prosperity of travel (Saba/18) and the emergence of economic prosperity. (Al-Baqarah/126); (An-Nahl/112), (Qasas/57)

Effects of Security

Some commentators have considered the spiritual peace of individuals and the health of families to be among the effects of security (Fi Dilal Al-Quran, Vol. 1, p. 210) and have considered the lack of security in society to be the basis for scientific stagnation, the lack of expression of opinions, the emergence of public dissatisfaction, flattery, hypocrisy, indifference, and distrust of rulers. (Tafsir Al-Numna, Vol. 10, p. 84.)

The importance of security in Islam

The Quran's attention to security in this wide range of verses, as well as the request for security by Prophet Abraham; (Al-Baqarah/126), (Ibrahim/35), and the emphasis on the sanctity of war in the sacred months and Mecca, and the mention of some tribes that enjoyed the blessing of security, such as the tribe of Saba (Sabah/18), and the connection of a large part of jurisprudential discussions such as limits, blood money, and jihad with the topic of security, indicate the importance of security in Islam, and the Quran's emphasis on the security of Mecca and the sacred months can be a basis for institutionalizing a culture of peace and security in the Islamic society.

City

To understand the concept of a city in the Holy Quran, we must go to its Quranic equivalents. In the Holy Quran, several words related to human settlements such as village, city, land, home, and Medina are used, the most comprehensive and important of which is the concept of Medina. The literal meaning of Medina: There is disagreement about the meaning and origin of this word. Because this word has been considered to have two roots: "D,Y,N" and "M,D,N" in the first case it will be the active verb and in the second case it will be the active verb (Ibn Manzur, 1333, Vol. 13, 2-3). Religion means obedience, submission, and submission to a plan, regulation, or law (Mustafawi, 1388, Vol. 3, 289), and in this case it is the name of a place for a place that exists in obedience and submission to the rulers (Ibn Faris, 1362, Vol. 2, 319). But Madin means to establish and establish. And in this case it means something in which the attribute of establishing and establishing is evident and established. Therefore, Madinah will be a place in

which affairs are established and established by means of regulation, planning, and organization (Mustafawi, Vol. 11, 55). In this case, this word is consistent with civilization, which is derived from Medina (the same). Both meanings have Quranic uses, but the first meaning is more consistent with Quranic uses. This word is used in the singular and plural in the Holy Quran, and in some cases it refers to Medina, which was the center of the government of the Holy Prophet of Islam.

Islamic city

In this study, what we mean by the ideal of an Islamic city is a city and a society that has the characteristics of Medina, where divine sovereignty, justice, etc., and above all, there is a worthy and divinely desired leadership that governs the society based on divine law and regulations. Therefore, in the Quranic use, a city is, in the true sense of the word, a piece of land where the divine sovereignty of Allah has been realized and is a place where people gather based on the centrality of the Book of God and His guardian. Islamic city. An Islamic city is a place where Islamic laws are current and built based on Islamic culture. In the Islamic city model, the dominant factor is the religion of Islam, and all the indicators and elements of the city's social and physical life are identified based on this system (Ayazi, 1378: 102). In other words, an Islamic city is a city that is built on the principles and teachings of the Quran and authentic narrations (Shokrani, 1378: 236).

Islamic Utopia

One of the ancient dreams of mankind throughout history has been to reach a transcendent and ideal society in order to bring their latent talents from potential to action and achieve complete happiness and salvation. Since the beginning of the formation of urban and civil societies and life, mankind has always been in search of an ideal and desirable city, and philosophers and thinkers have drawn various utopias, sometimes building their desired city as a paradise in a corner of this world, sometimes falling into the trap of myths and fantasies, and sometimes living in longing for their past ideal society. Utopia literally means an ideal and ideal city, and in terms of terminology, it is a sublime society in which all matters are in accordance with the will and desire, a society in which there is no news of oppression and discrimination, no trace of war and strife, no trace of poverty and ignorance can be found (Ahmadi and Zamani, 2011, 30). Meanwhile, the utopia we are looking for is neither the Platonic utopia nor the Farbi utopia, which is impossible to realize in this world, but rather an earthly utopia that was realized in Medina al-Nabi and can still be realized today.

Classification of Divine Verses Regarding the Concept of Security

In a general classification, verses related to security can be classified into the following categories.

1- Personal Security

Personal security is a state in which an individual, physically and spiritually, lives free from fear and harm to his life, property, or reputation or losing them (Mahdavi and Danesh Nari, 2016, 49). Some Divine verses refer to the personal security of humans, such as: "So whoever believes and does good, let there be no fear against them, nor shall they grieve" (Al-An'am/48). "Indeed, those who believe and do righteous deeds, establish prayer, and give zakat, their reward is with their Lord, and there is no fear against them, nor shall they grieve" (Al-Baqarah/277). "Those who believe and do not cover their faith with injustice, those are the ones who have security and they are guided" (Al-An'am/82). "So if there comes to you from Me guidance, then whoever follows My guidance, then there is no fear for them, nor will they grieve" (Al-Baqarah 2:38). "Allah will raise those of you who believe and those who are given knowledge by degrees" (Mujadullah 11). "But as for those who give and fear Allah and are truthful in good deeds, We will make it easy for the right-handed" (Al-Layl 5:7-8). "But as for those who are stingy and self-sufficient and deny good deeds, We will make it easy for the wrong-handed" (Al-Layl 7:10-11).

2- Social Security and National Security

Buzan defines social security as: the stability and continuity of traditional patterns of language, culture, religion, national identity, customs and traditions under the necessary conditions for change and development. (Buzan, Weaver and Wild 1392, 49-50) The logic of the social dimension of security refers to an approach that is based on the individual. Some other verses refer to social security and national security, which is the return of national security to social security. From before them and to make possible for them their religion, which is pleasing to them, and to change them from after their fear. Youshrekun b and whoever disbelieves after that, those are the transgressors". Noor/55). "And God's smite was like a village that was safe, its sustenance would come to it abundantly from all over the place, so it disbelieved by the grace of God and its tastes. Allah is the clothe of hunger and fear in what He makes" (Nahl/112). "And We made the House a likeness for people and security, and they took the place of Ibrahim as a place of prayer, and our covenant was with Ibrahim and Isma'il, that they were pure." A house for the believers and those who bow and prostrate themselves" (Al-Baqarah/125). "And they did not believe that We have made the sanctuary safe and the people will be kidnapped from around them, so they believe in falsehood and in the grace of God. Yakfurun" (Ankabut/67). "Allah's Messenger, the Messenger of God, gave the vision with the truth, so that you may enter the Sacred Mosque, God willing, Amen, those who shave your heads and those who make mistakes, do not be afraid. So we did not learn, so he made one of the following conquer near" (Fath: 27). And they said, "If we follow God's guidance with you, we will not be kidnapped from our land, and we will not allow them to be forbidden, safe, and the fruits of everything will be brought to him." Sustenance from us, but most of them do not know" (Qasses 57). "And Abraham said, Lord, make this country safe, and the foreigners and my children, lest we worship idols" (Ibrahim: 35). Enter them by force, God willing.

3- Economic Security

Some verses of the Holy Quran refer to economic security. The Quran shows the following ways to eliminate poverty, eliminate social divides, and remove monopoly from the hands of a few wealthy and well-off people without any pain in order to establish economic security in the Islamic society. These verses themselves are divided into several categories: A- Verses that indicate spending in the way of Allah, which will bring multiple rewards for the one who spends it, and a rebuke and warning for those who do not spend. "Those who spend their wealth in the way of Allah, then follow not what they have spent from us, and there is no harm to them. Their reward is with their Lord, and there is no fear for them, nor will they grieve" (Al-Baqarah/262). "Those who spend their wealth by night and day, secretly and openly, their reward is with their Lord, and there is no fear for them, nor will they grieve" (Al-Baqarah/274). "Indeed, those who believe and do righteous deeds and establish prayer and give alms, their reward is with their Lord, and there is no fear against them, and neither do they grieve" Al-Baqarah/277 "And those who hoard gold and silver and do not spend it in the way of Allah, give them good news of the punishment." Alim" (Touba/34). "And those who are in their possessions, the right is known to the poor and the deprived" (Ma'araj/25) (Isra'/100). B- Obligation to pay khums "And know that you are not spoiling for something, for the night of khums and the messenger, and those who are near, and the orphans, and the poor, and Ibn al-Sabeel" (Anfal/41). C - The obligation to pay zakat is mentioned in many verses, such as: "But giving charity to the poor, the needy, and those who work for the righteous, and to those who are in their hearts, and to those who are close to them, and those who are close to them, and in the way of God, and the way of the way, is obligatory." God" (Touba/60). D- Giving a good loan has been emphasized in many verses as a favor to God, such as "Man za al-dhi yokurz-o-Allah-qarza-ha-hasna-fa-fayofa-ho-laho-a-fa-fa-kathira-ha" (Al-Baqarah/245). Or the verses that recommend giving time to the debtor, such as "Wa en kan zu usara fanazirah eli maisarah" (Baqarah/280). E- Verses that forbid extravagance, such as "Wala tasrifwa innaho la yahobbo al-musrifin" (An'am/141). Prohibition of extravagance, such as "And don't leave me the extraverts, because the extraverts are the brothers of the devils" (Isra', 27). Any misuse of divine wealth and blessings, such as "And how many a town did We

destroy whose livelihood was destroyed” (Qasas/58) And prohibition of any kind of usury (Rum/39) and bribery in commercial and economic transactions, which is interpreted as consuming wealth for nothing, such as “O you who believe, do not consume your wealth among yourselves in vain” (Al-Baqarah/188), (An-Nisa/29). H - Prohibition of hoarding and accumulating capital “And those who hoard gold and silver and do not spend it in the way of Allah, so give them good tidings of a painful punishment” (At-Tawbah/34). And mental peace; And if the people of the villages had believed, we would have opened upon them blessings from heaven (Al-A’raf/96) But the friends of Allah have no fear, nor shall they grieve (Yunus/62)

4- Political Security

Some of the divine verses indicate political security, which are divided into several categories: A- Verses indicating obedience to God Almighty and His chosen ones, and the denial of obedience to Satan and the Taghut, such as “And We have sent in every nation a messenger that they should worship Allah and avoid the Taghut” (An-Nahl/36). “Indeed, Allah commands justice and good deeds and giving to the near of kin and forbids indecency and wrongdoing and transgression” (An-Nahl/90). “And those who disbelieve, their friends the Taghut will take them out of the light into darkness.” “So give glad tidings to the servants. “Those who help the word, fittba’un, it is good for those who are guided by Allah and those who are the first of all.” Nisa/Zamr 60/Baqarah 17 and 18/257). O People of the Book, exalted be He, to the Word, whether we see it or not, let us worship none but Allah, and let us not associate anything with anything, and let us not take others as my lords without Allah” (Al-Imran/64). O Allah, I command you to entrust the trusts to its people, and when you judge between people, to judge with justice. He exhorts you that Allah is All-Hearing, All-Seeing, O you who believe, obey Allah and obey the Messenger, and the first commandment among you is this. Your harmony In the matter of which Allah and the Messenger have faith, if you believe in Allah and the Last Day, that is good and a good explanation. B- Verses related to justice: “We have sent our Messengers with visions, and we have sent them down together with the Book, and we have sent them down, and we have sent them down in proportion.” Verses related to oppression and oppression: “And those who oppress people, and those who do wrong on the earth without the truth, then for them is a painful punishment.” Shuri/39-42 D- Verses related to war And peace, treaties, “O ye who believe, enter peace enough and do not follow the paths of the devil, for you have a clear enemy” (Baqarah, 208). “And if they turn to peace, then turn to it, and trust in Allah. Indeed, He is the All-Knowing, the All-Knowing” (Anfal, 61). They will kill you in religion, and I will not leave you from your homes, that you may lead them away and pay them the price. Indeed, God loves the righteous” (Mutahnah, 8) Qol. Oh People of the Book The bad word between us and between you is that we worship none but Allah, and we do not associate anything with Him, and we do not take one another as a lord other than Allah, then Recite and say, bear witness that we are Muslims” (Al-Imran, 64) “Indeed, the believers are brothers, so make peace between your brothers and fear Allah Torhamon” (rooms, 10) E - The principle of peaceful coexistence “La Yinhek”.

And - verses related to enmity Don't take the believers from the unbelievers without Allah (Al-Imran/28). Those who believe will be killed in the way of Allah, and those who disbelieve will be killed in the way of al-Taghut, so they will kill the saints of Satan... (An-Nisa', 76). So do not take them as guardians even if they travel in the way of Allah, for you will take them for granted, and I will take them for granted, and do not take them as guardians or helpers (An-Nisaa/89, 139, 144). (Ma'idah/51,57) (A'raf/3,27,30) (Tawbah/23) (Tawbah/20,113) (Ra'd/16) (Kahf/102,50) (Furqan/18) (Ankabut/41) (Zumar/3) (Shura/6,9,46) (Jathiyah/10) (Mumtahanah/1) The characteristics of the enemy in the Quran are stated as the enemy of God, the Messenger and the believers. (An-Nisa/101) You are enemies. (Mumtahanah/2) Every prophet has an enemy (An'am/112) (Furqan/31) Treaty-breakers, those who break the covenant of Allah after its treaty (Al-Baqarah/27) (Ra'd/25) (An-Nisa/155) (Ma'idah/13). Sedition, people of sin and debauchery, opposing the truth, etc. Z- Verses related to confronting anti-security factors such as distancing oneself from the relatives of the disbeliever: “O you who have believed, do not take your fathers and your

brothers as allies, if you prefer disbelief over faith" (At-Tawbah/23), not obeying the disbelievers and accepting their guardianship "O you who have believed, do not take your enemies and your enemies as allies" (Mumtahanah/ 1), do not obey the disbelievers" (Furqan/52) H- Verses related to defensive readiness and prepare for them what you can of strength and of the bond of herds (Anfal/60) Equipping collective and group weapons" Take heed, lest you be turned away steadfastly or turned away altogether (An-Nisa/71) T - Verses related to enjoining what is right and forbidding what is wrong: "And let there be among you a nation who invite to what is good and enjoin what is right and forbid what is wrong, and it is those who are the successful" (Aal-Imran/104).

The Idea of Utopianism

The ideas of urban ideals or the city of desires; Utopia has been in the thoughts of thinkers and intellectuals since ancient times because one of the most fundamental desires of man has been to realize this ideal. Since then, different schools of thought have proposed different solutions to explain and establish it, and intellectual elites in the past have designed them in different ways. From Plato and Aristotle before the birth of Christ, to Al-Farabi and other Islamic thinkers, to Thomas More, a sixteenth-century writer, each of them has established this utopia in a way that each has its own special characteristics. (Akhavan Aramaki, 2008, 48).

Subjective and Objective Fields of Security

Security is a concept that has two subjective and objective dimensions; that is, from the objective dimension, social security means creating safe conditions and situations for individuals in society, and from the subjective dimension, security means a sense of security. Or in other words, security in the objective sense determines the absence of threats to acquired values, and in the subjective sense determines the absence of fear and terror of attacks against values. In the objective dimension, security means creating safe conditions and situations to protect fundamental and vital national values, from the subjective dimension, security means a sense of security, that is, security from the subjective dimension has a direct relationship with the mentality and perception of people. (Khoshfar, 2005, 271) Therefore, real security is different from the sense of security because there may be security in a society but people may not feel secure. The sense of security is a psychological-social phenomenon that has various dimensions. This feeling is obtained from direct and indirect experiences of individuals from the conditions, situations and surrounding environment, and different people experience it in different ways. Therefore, the feeling of security is related to many economic, social, political and cultural elements of society. Therefore, some experts have considered the feeling of security in society to be more important than the existence of security and argue that the reactions of individuals in society depend on the extent of their perception and perception of security in society. Therefore, as long as there is no security in society from the individual's point of view, there will be no feeling of security. (Norouzi and Foladi; 2009, 130) With these interpretations, security has a direct connection with the mentality and perception of the people of a society, so that if people feel that the security conditions in society are not desirable, in the first step this phenomenon is presented as a mental reality and then we will unconsciously witness some of its external effects in society. Mental Security: Basically, the feeling of security or lack of security is a subjective finding and matter that is rooted in the religious, moral, cultural, people and leaders of a country and a nation. In general, security has two dimensions, objective and subjective, in nature, the objective dimension is something that can be understood and examined with tangible indicators and can be strengthened and expanded in society with appropriate policymaking over a period of time, while its subjective dimension, as a behavior that society expresses, is the final product and output of relevant policies that must be carefully considered in the goals and evaluation of policy packages. Certainly, this dimension, with its high sensitivity, is only focused on the feeling that citizens in society get from these measures. If we look at the policy cycle of producing, distributing, and maintaining security in society, we see that the output of this cycle is a feeling and understanding that is formed from the category of security in society, and this should be considered by the factors involved in it at every stage of this

process. The production and distribution of mental and psychological security in the context of the needs of society is the responsibility of institutions such as religion, culture, social norms, laws, family, education, non-governmental organizations and associations, etc., while protecting its quantity and quality objectively is the responsibility of law enforcement and guidance institutions such as the police and the judiciary. In the contemporary era, the media and virtual networks, due to their extensive functions, can cover all these areas under their activities and ensure the mental and psychological security of the people of a society. Creating a sense of security in reducing and controlling social harms, corruption, fair punishment of criminals, police efficiency, balanced and sustainable development, economic empowerment of society, elimination of discrimination, rule of law, judicial justice, etc. Preservation of culture, language, customs, identity, and values, which are factors of national solidarity and cohesion. Objective security: Preservation of the population, territory, government, i.e. the structure and institutions of the state and sovereignty.

Security dimensions

Security has two dimensions, internal and external, which are related to each other. In the internal dimension, overt and covert threats within borders create insecurity, such as political threats (rebellion, separatism, revolution, etc.), economic and military crises (civil war, etc.), and social unrest, each of which puts pressure on people. In the external dimension, security can also be threatened by political, military, and economic issues (economic sanctions, tariffs, etc.).

Security theories

Idealist theory of security

Idealists, due to their optimistic view of man and reason, the foundation of humanity, believe in the necessity of cooperation between states and nations in the international system. According to them, cooperation between states is a moral and valuable matter and the result of optimism about man and reason, the foundation of humanity, which results in lasting peace based on common human values. (Kant, 2002) Therefore, security is not possible by acquiring national power and ability, but by international cooperation and convergence based on common human ideals.

Realist theory of security

Due to their belief in the anarchy of the international environment, realists believe that countries must rely on themselves to ensure and guarantee their security. Therefore, they believe that security is rooted in capability. Therefore, the strong are always safe and secure, and the weak are exposed to insecurity. Because power brings dominance and security, and therefore ensuring security lies in power politics (Eftekhari and Nasri, 2004, 24). Realists separate the internal security of countries from international security. They believe that since authority and legitimacy exist in the internal arena of countries, the presence of a ruling authority means the internal security of a country because internal authority can restrain and limit the power-seeking desires of individuals, unlike the international level where such authority does not exist. Therefore, from the realists' point of view, the issue of security does not exist at the level of domestic politics, in other words, it does not make sense, and security only makes sense at the international level. Therefore, realists only believe in analyzing and policymaking security at the international level, and in other words, national security for them is nothing but international security. (Abdullah Khani, 2004, 71) For this reason, realists consider the existence and survival of security synonymous with the survival of the state, and they consider the survival of security to be based on self-reliance and superior power. And the focus of realists is on the issue of military security.

Liberalist Theory

Unlike realists who were based on war, the foundations of liberalist security studies rely on peace. They generally consider authoritarian, autocratic, and fascist regimes to be the main cause of insecurity in the international environment, and to get rid of them and achieve permanent and permanent security, they propose collective security through democratic peace, trade relations through interdependence, institutionalism through the creation of international institutions and organizations to maintain peace and stability in the global community, and the theory of regional integration for greater cooperation in order to reduce and subside national inflammations to achieve permanent and permanent security.

Constructivist Theory

Constructivist security studies are based on two main hypotheses: first, that the basic structures of international politics are constructed and elaborated by social structures. Second, that changing thinking about international relations can lead to changing the state of international security and improving it. This assumption means that if our thinking changes, the security situation will also change. Constructivists consider the source of security and insecurity to be in the way actors think about phenomena and issues, especially interests and threats, and they believe that the more disparate and contradictory the perceptions and logic of actors are about phenomena and issues, the more distrust among them increases and governments move more towards self-help and self-centeredness. However, if a structure of shared knowledge can be created, then we can guide countries towards a more peaceful security society. Therefore, this security depends on the level of common understanding and perception of actors towards each other, rather than relying on material factors of power. (Abdullah Khani, 2004, 185-187).

Security Models

1-Competitive utilitarian policy model (balance of power security model)

This model is based on overt and covert military threats, although this threat does not mean ignoring sovereignty, national interests, and the concerns of other actors. In this model, there is a multipolar composition of countries whose relations are regulated based on profit and loss, which may change in any situation, and there are no permanent friends or enemies. In this model, the logic of the balance of power is accepted to create regional and international security, which is theoretically in the form of the theory of realism. Because both classical realism, which emphasizes the importance of power politics, and neoliberalism, which emphasizes the structural element of the international system; but in both theories, the emphasis is on the fact that regional or international order is created and maintained through the balance of power. (Moqtadar, 2005, 46) which prevailed in the bipolar system of the world during the Cold War.

2- Hegemonic security model

This model is designed based on the dominance of the interests of a group of states or a single state over another group and the operational use of military and economic tools to implement a policy of deterrence and implement the demands of the hegemonic power. In this model, the ranks of friends are separated from enemies. This model is based on several components: A- The feeling of the hegemonic power not needing an ally or alliances from among other powers. B- Unilateralism and the hegemonic power's reliance on its own capabilities and solutions to satisfy its desires and solve regional and global problems. C- The hegemonic power's reliance on military and economic tools to advance its goals. D- The instrumental use of international institutions and organizations to legitimize some of its actions. This model was adopted by the United States of America after the Cold War, especially after September 11. By adopting a unilateral policy in the global and international system, it has sought to consolidate its hegemony over the entire world, and through the establishment of military bases, military intervention and economic sanctions

against aligned countries, and has adopted the weakening and elimination of non-aligned countries and governments, and the strengthening and support of aligned countries and allies.

3- The Participatory Security Model

This model, which has a different view of international politics and the global system, is theoretically based on the theory of liberalism. They also consider the main players in the world system and international politics to be governments and believe that autocratic and despotic governments in the domestic arena behave similarly in their foreign policy. In order to get rid of it and achieve permanent and permanent security, they consider collective security through democratic peace, trade relations through interdependence, institutionalism through the creation of international institutions and organizations to be necessary and essential for maintaining peace and stability in the world community, and they propose a participatory security model through accepting mutual obligations to which all countries bind themselves.

The Holy Quran's Security Theory and Model

in the Ideal of the Islamic City from the perspective of the Holy Quran, security is the first and most important condition for a healthy social life and has a high position in the Islamic ideal. For this reason, Dhul-Qarnayn undertook the most arduous tasks to provide it to a people who were under threat and used the strongest barriers to prevent corruptors, because in principle, society will not see the light of happiness until it decisively stops corruptors. Therefore, when building the Kaaba, the first thing that Prophet Abraham asks God for is the blessing of security: "O Lord, make this land trustworthy" (Ibrahim: 35). In his supplication, he considers the most basic need of this not-so-large community (at that time) and asks for "security" before any other request for them. "And this is a reference to the fact that it is not possible to provide a healthy economy until security prevails in a city or country!" (Tafsir al-Namuna, vol. 1, p. 452) And not only a healthy economy, but also the enjoyment of a desirable human life is basically impossible without security, and "If a place is not safe, it is not habitable, even if all the blessings of the world are gathered in it. Basically, a city, town, or country that lacks the blessing of security will lose all other blessings as well!" (Tafsir al-Numna, vol. 10, p. 336) Therefore, the corrupters who create social evils are called warring against God and have prescribed the most severe punishments for them: The punishment of those who wage war against Allah and His Messenger and seek mischief in the earth is that they are killed or crucified or cut off their hands and feet in exchange for it, and they spend from the earth. That is their disgrace in this world (Al-Ma'idah/33). The Holy Quran recommends retaliation and blood money against violence and other irregularities that lead to violence and calls retaliation a means of establishing security (Al-Baqarah/178,179). The Holy Quran considers two methods for establishing internal security in the Islamic society: an elected government and the role of the people through consultation (Al-Shura/38) (Al-Imran/159) and supporting the government and the government's accountability to the people. These two guidelines eliminate most of the group threats and prevent the formation of internal insecurity, because in this case the government is forced to pay attention to the demands of all social classes, ethnicities, tendencies, political parties and social groups, avoid confrontation with them, and respond positively to their legitimate demands within the framework of the law. The second solution that the Quran offers for internal and external security is the unity and integrity of the Islamic nation and the prohibition of ethnicism. Racism and anything that causes division and dispersion of the Islamic nation are prohibited (Al-Hujurat/13). Because unity and integrity both create internal security and prevent the intervention of foreigners and cause them to fear and panic from conflicts and creating insecurity in the Islamic society.

Conclusion

Security in the Islamic utopia has a very important position from the perspective of the Holy Quran because the establishment of equity, justice, unity and integrity of the Islamic nation and the material and spiritual growth and advancement of the Islamic community depend on the society enjoying the blessing of

security. A society that does not enjoy the blessing of security has no basis for any growth and advancement, whether in material or spiritual terms, and such a society will never see the face of happiness and fortune. This is why the Holy Quran, which is the only book of guidance and law of life for human society and is responsible for ensuring the happiness of mankind in this world and the hereafter, has paid great attention to the issue of security in the individual, social, political and economic life of the Islamic society. It considers ensuring security to be based on an elected and righteous government, and the people's support and advice to the Islamic ruler, and the people's support for the Islamic government, and it states the decisiveness of the Islamic ruler in fighting and dealing with corruptors and foreign powers that create the grounds for insecurity in the Islamic society. For this reason, it considers the gathering of forces, weapons, war equipment and means, and defensive readiness in all circumstances to be the main duties of the Islamic government and Muslims, so that the sworn enemies of the Islamic society and the Ummah never entertain the idea of insecurity and threatening the Islamic society.

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