Examining the concept of security from Islam prospective focusing Imam Khomeini opinion

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Abstract: In security issues, Islam arguing that establishing security for Muslims, country and Islamic state is not separated from each other but also it relates to security and benefits of other Muslims as well. Islamic interpretation of security replaces the concept of nation with community and security in a country may be depended on establishing security in all over the world. According to Islam, if nation-state origins a political power, it merely focuses on nationality, necessarily national benefit will be followed and indeed benefit of Islamic world will be ignored. So, distinguishing   between nation and community leads to domination of school security on nation safety and concept of "national security" substitute with "Islamic world and system".

Key words: security, Islam, national interest, community, nation

1. Introduction

The biochemical and physical characteristics of solid Security is a subject matter which is associated with human life and considered as his fundamental needs. Life expectancy, progress and development in many fields like cultural, economical and achieving to industry and technology just can be possible in shadow of security. In other word, if security coefficient in a country is at high level, its habitants and tribes will live with peace, quite and sincerity with each other and attempt altogether collectively for developing and progressing their countries. Today, security is multidimensional matter and significantly diverse. The influence of policy, culture, economy, and increasing population on security and finally its effect on all indexes on development and human life make security a fundamental matter and devolve it an essential role, the philosophers who are concerned with justice realization have known security as a necessary provision for justice and other ones who think of welfare taken security in to account as a main factor for peace and quiet and the people who emphasized on economic and political   … development considered security as a most important element to achieve it. The concept of security and explaining its diverse dimensions in all aspects have been referred in holy Quran and Haadithes, therefore faith and spiritual security was the source and main base of all aspects of security and sufficient equipment to supply it, there is a strong deep interrelation and balances between these dimensions, so any strength or weakness or insecurity in one dimensions will influence the other aspects and areas(Imam Khomeini, Sahifeh Nour, volume 15, p.26-255). In this paper, Imam Khomeini`s thoughts and perspectives on security will be considered in addition to examining security in Holy Quran and tradition`s point of view.

1.1. Literal sense of security in Islam

The word of security in Arabic rooted lexically in the word of "secure" and has the same root with "believe" and "faith", in fact, the word is applied, interpreted and translated in opposite to fear and it approaches to fact and includes two dimensions of positive (affirmative) and negative (privative) in security definition. The one hand, mental and spiritual tranquility and the other hand absence of fear, apprehension and worry, which deprives peace and confidence. Security has two dimensions of objective and subjective. Mental or subjective security or so-called "covert security attracts less attention than the other types. In explaining two aspects of objectivity and subjectivity in security, generally it is defined as not to be threatened which is objective. On the other hand, security just exists when we experience a feeling of no threat and it is actually a mental or subjective security. Subjectivity, relativity and impossibility of presenting an absolute definition for security and domination of political and strategic tendencies in defining this concept have given various dimensions and definition to this subject and each of them have been originated from geographical, historical, political, ethnic specifications and so on. On the other hand, this subjectivity feature of security and its transformative and disputable nature increase its ambiguity.   Mentality and fluidity of security concept by itself originates from several factors including: elites` perception and mentality on security, type of threat, national interests and security circumstance, ambiguity in concept of insider and outsider, the degree of credibility, urgency and priority and centrality of threatened values and interests and so on (Akhabvan Kazemi, Bahram,2007).

1.2. Two discourses of security

General theory presented on security including traditional, post- traditional, modern and post-modern can be classified in two main discourses. Negative discourse (privative): In this discourse, security is defined as "no threat existing ". On this basis "security" is a situation in which an actor`s interest would not be threatened by others and if there is any possible threats, actor will possess enough facilities and managerial power. The security situation in this discourse will be introduced by some obvious principals.

2. First principle: the centrality of "threats" to "damages"

In this discourse, security will be threatened from occurred transformations and changes in external space and defined policy type by other ones. In fact, enforcing security depends on managing foreign actors` behavior. External transformation is considered sensitive and noticeable. It means that inner damages in considered in second grade of importance in comparison with outer threats.

3. Second principle: priority of "hard power" on "soft power"

Bringing up the idea of "soft power" is noticeable in politics because it could change power sources and make the power free from relying on two elements of "compulsion" and "dominance". Josef Nay`s emphasizing on "attractiveness" can create new type of power which involve lower expenses and higher influence; so it is understandable from this view. However the fact that producing and implementing soft power is gradual and time consuming guides some politicians to place tendency toward hardware in the agenda of their secure strategies. With this change, it can be stated that the negative (privative) discourses accept as well as the dominance of hard power interests (whether traditional or modern forms of it).

4. The third principle: the logical acceptance of "zero-sum game and positives- sums game"

From a strategic perspective, negativists (privatives) believe that reinforcing the capabilities of their rival actors implies their relative weakness and being in the stance of" threatened". Therefore in the frame of self-interested power balance and its reformation pattern, it is necessary for inside power source to be reinforced and achieve to higher position in comparison to other actors.   The importance of this strategy is because of its logic which necessitates denying common interest in the action. In the frame of this logic, "mistrust", "bad speculation," "strict interest centrality" and "opportunism" are accepted as the basic

behavioral principles and so security is evaluated as a function of the actor's ability level to use other one's capacity only in line with his interests -   with though spending moral and social costs (Marray, Williamson and Mac Gregory Knox and Alvin Bernstein (1994). Although this discourse has enjoyed historical background and simplicity of analytical system, it has some serious defects which criticize its development and application; the most important criticisms are as:

1 – In the negative (privative) discourse, security is defined as similar as a "second order" concept.

2 - Despite its functional prevalence, it suffers from weak philosophical basis.

Positive discourse: In positive discourse "no threat" has been known just as a prerequisite (necessary condition) for security establishment, but it is not sufficient, therefore it seems necessary to define security by a different perspective to privative one. Security in this discourse where there is a balanced relationship between actors` demands-in one hand-and special tasks of ruling regime -on the other hand- is in a way that creates satisfaction among actors.

5. The First Proposition:

In positive discourse, damages prioritize to threats.

6. Second proposition:

In positive discourse, software power is more applicable than the hardware power.

7. Third proposition:

In positive discourse the game logic is "positive sum" to zero. According to notes in negative discourse, it can be recognized that positive approach has adopted different approaches to the three mentioned issues. So, it considers threat as a result of how damage would be managed and believes that its evolution and severity is a function of 'damage type' (Eftekhari,Asghar,2007) . In the same context, the main sources of power are software-oriented rather than hardware. In the same context, the main sources of power are software-oriented rather than hardware. Lastly, the area of security relations should be widened and provide the possibility for more cooperation, defining collective and comprehensive benefits and not emphasize merely on national limited resource domination. Although the issue of taking privative (negativity) and positive attitude towards security in Islamic approach is an independent affair, in the extent of this paper, this general point will be mentioned that Islamic logic and patterns of behavior in the area of security can be more perceivable and analyzable using positive discourse. The claim would be proven as follow: the first, holy prophet, Muhammad peace to him had founded his political mission on "PEACE" so,

the threat issue was marginalized and thus positive attitude was preferred to negative one. The second: Criticizing war and conflict by Prophet so that many tribes assess Islam as a religion that make them free from insecurities and guide them to security. Third: Islam invites to safe (secure) condition and speaks on certainty as a final end of security can be considered as a serious critique to sovereignty theory which was proposed by negativists. The forth: Faith centrality in Islamic discourse which has software aspect, Evil`s blaming with inner aspect and emphasizing on the principle of 'mercy' among Muslims that indicates the highest status of acquiring Muslim's consent are overly other confirmations of positivist in Islamic study of security.

8. Security from the perspective of the Holy Qur'an:

The best way to understand Islam point of view towards concept of security is to refer to the original sources of Islam and the Holy Quran which is the first source of Islamic regulation. Holy Quran considers security as one of the goals of establishing Allah government, appointing of pious men and Imams` plan and it is one of the very valuable and critical blessings. God refers to security as a very large and important gift for His servant. Valuation of "security" issue in Islamic society from the Holy Quran perspective is quite clear. On Quran, every nation without security in it is wide meaning would not be subject to divine grace and under His favor. And the blessings that could be benefitted in security light, leave the community in riot and disturbance (Abdollah Khani,Ali,2007). In Holly Quran, there are many verses on importance and high position of security in personal, social and economic life, some of them is worthy to be noticed here:

Allah has promised those of you who believe and do good works that he will indeed make them successors in the land as he made those who were before them successors, and that he will indeed establish their religion for them; that which he has approved for them, and will exchange safety for them after their fear. They worship me and associate nothing with me. After that, those who disbelieve are the impious (Holly Quran, Nour, verse No.55).

And introduce sense of security as a characteristic for believers: 'it was he who sent down tranquility into the hearts of the believers (Holly Quran, Al-Fath, verses No. 4)

Also, flattery and compromise with enemy contradicts security.

Therefore, do not obey those who belie (8) they wish you would compromise, then, they would compromise (Holly Quran, Al-Qalam, verses No. 8,9). And recount security as a purpose of Jihad (Holy war):

Fight against them until there is no dissension, and the religion is for Allah. And a secure city is an example of Quran symbol: "Allah strikes a parable [to listen and learn a lesson] of the village (Mecca) which was safe and peaceful. Its provisions came in abundance from everywhere" (Holly Quran, Al-Baqareh, verses No. 193).

In other situation, when Josef and his family had arrived to Egypt, he focusing on security among all blessings and donations told his parents and brothers:"entering to Egypt to be secured Insha'Allah" (Makarem Shirazi, Naser, 2006). It implies that security is a blessing which is rooted other blessings. In holy Quran, there are so many verses on security which in not tolerated here to be discussed, therefore some of them were be mentioned abstractly.

Security from religious narrative perspective

In religious narratives there are so many issues about the importance and necessity of the security which will be discussed in details in the section of security dimensions. Here we are mentioning some of them as a sample. Holy Prophet: "Anyone who is healthy and secure in his community and enjoy his daily bread, he possesses all over the world thoroughly". And also says: "there are two blessings, security and healthy that people mostly are sophisticated by them". On the importance and outstanding status of security in Islam, it is sufficient to say it is categorized in a two blessings which are not appreciated by people unless in catastrophe: "Two blessings which are hidden, health and security". Imam Ali (AS) has mentioned lack of security and full of sedition as one of the main features of ignorance period, the period, in Imam explanation, in which, people were trampled by intrigues and destroyed in its strong poison. People had lived in wonder and wander, unaware and deceived besides the best House (Kaaba) and with the worst neighbors (idol worshipers), whose sleep were awakening and tears was their Kohl. In such a situation, Islam had been revealed and introduced by holy prophet with a security nature. Also in the words of Imam Ali (AS), "Allah made Islam as a means of security for his followers". In the Malek Ashtar Treaty, Imam Ali (AS) emphasizing on providing security as a main purpose of concluding peace treaties show us the way for prevention of threatening factors and stated: "And not refrain from peace which was proposed by enemy and it is on God`s will, because reconcilement brings about peace and quiet for your soldiers and makes you free from anxiety and your cities from insecurities. Beware! Beware of your enemy, since he will approach to trap you so adopt long-head and not optimism. In Islam point of view, establishing and keeping security is on Islamic government. Generally Imam Ali (As) notify three affairs as a government`s responsibility: amelioration of nation affairs, cities development, protecting boundaries and borders. In Islam point of

view, establishing and keeping security is on Islamic government. Generally Imam Ali (As) notify three affairs as a government`s responsibility: amelioration of nation affairs, cities development, protecting boundaries and border. The abovementioned issues indicates well the importance and lofty position of security in Quran and religious narratives, the high importance and its suitable state should be considered from Quran perspectives to describe its concept from Islamic Point of view.

9. Security from the perspective of Imam Khomeini (RA):

Imam`s point of view on the political issues including security is fit into the Islam framework and its religious jurisprudence. Accordingly, Imam Khomeiny`s (RA) and Islam perspectives are not distinguishable from each other. There are some new issues which may be raised via Imam Khomeini`s political thoughts on the spur of the moment; meanwhile these issues are results of conclusion from traditional source of Islam.

10. Security of system or security of the community in view of Imam Khomeini (Rh):

Based on Imam Khomeini`s perceptions, not only Muslims', country, Islamic Republic of Iran government security is not separable from each other, but also it is relates to other Muslim people`s security and benefits from other Muslim worlds. According to this view, as same as Islamic interpretation, the concept of community will be replaced by the concept of nations and Iran's security will be tied to the security of the entire Muslim world.   Imam believed that any power with nation-state origins merely focuses on nationality element and necessarily national benefits would be followed so it caused discussing about the major affairs of Islamic world are addressed in the national, regional and racial frameworks.   They believed that the power origins from this source cannot resist against power of West political and cultural blocks. Distinction between nation and community in view of Imam (RA) ideally is concluded that he considered security of religion prior to security of the country or nation.

11. Security solutions:

Protecting the system from the perspective of Imam Khomeini depends on observing many factors by people and Islamic government. Internal unity,nation`s resistance and presence in arena, unity in manner,moving along Islamic acceptable political generalities, a sense of responsibility in Clergymen, balanced and updated efforts by Muslims and the oppressed of the world, readiness for imposing all-round defense, protecting the system and respecting

the hierarchy in military and police (disciplinary) forces, preventing the chaos was some of Imam (RA)`s focused recommendation to maintain system security(Vali pour Zaloumi, Seed Hassan).

"Keeping independency and security and maintaining political, social and economic aspects in any country depends on military, disciplinary, gendarmerie, police headquarters directly and indirectly, in our country which passes revolutionary period, army of the guardians of the Islamic revolution are employed along disciplinary force preserves Islamic revolution, the honorable nation should do their best to protect this disciplinary and active forces", Imam Khomeini states on this subject (Imam Khomeini, Sahifeh Nour). Along this, imam knows the secret of independence and removing dependency to foreign countries owed Islam and states: "It is Islam makes us independent and provides nation with freedom and independence totally ..." (Imam Khomeini, Sahifeh Nour) From Imam (RA) viewpoint, there is a direct relationship between the power and security. But like Islam perception Imam reckoned the power with the more spiritual aspects. Despite of Imam`s (RA) focus on military - defense issues of system as a security and discipline providers, he knows the true power for God and Islam like Islamic view (Vali pour Zaloumi, Seed Hassan). So referring to their source of power is emphasized by him frequently:" Muslim deliverance is owed for referring to Quran (Imam Khomeini, Sahifeh Nour).

12. System security in line with the Islamic World:

In Imam Khomeini`s opinion, safeguarding Islamic Republic security prevails over the other issues. But he referred to Islamic Republic as a heart of Islamic world which is responsible for perfusion and nutrition and if this heart is disable, all parts of Islamic world body will be at the risk of dying. In spite of his all emphasis on safeguarding the system, it is not obstacle for designing a relationship between Iran's and Muslim world`s security. If the belief to maintain the system is formed in the framework of Islamic principal, preserving house of Islam ,defense of worlds Muslims and the oppressed people, invite them to the true Islam and rebellion against the governments which fit a general frame of "export of revolution" as well as Imam policy as no western, no eastern should be respectively considered a long with observing and imposing the principals of "invitation" and "mustache negation" which is mentioned as Islam foreign policy principle. Imam Khumeini`s (RH) comprehensive vision to all areas including defense of oppressed and deprived people, anti-poverty, and establishing social justice naturally necessitates that he raised this discussion more beyond of Iran inner borders and even beyond of Islamic worlds(Vali pour Zaloumi, Seed

Hassan). He believes that the way have been chosen by them: "will have been reached to ideal perfection when world`s oppressors of will be free from the oppressor's restrain (Imam Khomeini, Sahifeh Nour). In this field, he advance the subject to propose formation of a powerful Islamic front for lordship of barefooted people and announced the Islamic regime's readiness to meet the needs of the Muslim soldiers introducing Islamic Republic as a permanent refuge for world`s Muslims (Imam Khomeini, Sahifeh Nour).

13. Security and Foreign Policy in Islam:

Security issue would be incomplete ignoring foreign policy basic facts. As mentioned the terms like national and nationality are new expressions which are emerged in the field of international relations. Islam is a comprehensive, universal and permanent religious that does not grant certain intrinsic privilege to national borders. In other words, in international tradition, the concepts of borders, national sovereignty and citizenship, and the population have its own definitions that Islam had performed the other definitions for them. Also, foreign policy is founded on the basis on legal obligatory rules in jurisprudence and jurisprudence do not grant legal value to the nationality institutions; while the principle of guarding national interest is the most underlying and general principles of the governing conventional foreign policy. Thus, the other principles are all tinged with the national interest, but in Islamic political jurisprudence, there is the other governing principle namely keeping house of Islam which shades other principle (Ghaderi, Seied Ali ,1978). By this transformation, national security has found certain concept and the word of nation is replace by community and an Islamic country`s security is depended on the establishing security in all over of Islamic world. In other word, in Islamic perception, security of Islamic community will be expanded instead of national security and Islamic community`s interests instead of national benefits (Vali pour Zaroumi, Seed Hassan).

14. The basis of foreign policy in Islam:
14.1 The first principle: Guarding Dar al-Islam against the Dar Al-Harb, Dar Al-Kofr and Dar Al-Moa`ahed:

In Islam, all foreign security- economical relationships should be set along with this. Issues such as: a sense of neighborliness, purchasing weapon, equipping army forces, defensive jihad, political, business and economic relations with other governments and organizations that brings up security, attracts others` support, help humanity in order to achieve peace and peaceful coexistence which is subordinates of Dar al-Islam.

14.2 The second principle

Invitation: This principal in Islam confirms that human evolutionary plan is tending toward establishing unit global community and as well as want to joint Islamic community to other societies. The Quran states: "people of the book, let us come to a common word between us and you". In addition to Islam, all other political and religious schools have attempted sufficiently s to principle of invitation. Many modern communication philosophies are based on invitation principal. In the Islamic view, avoiding this principle not only would put Dar-al Islam at the risk of collapse, but also punishment in the hereafter will be expected.

14.3 Third principal:

Mustache rejection: This principle is based on the authority of Islam and it is privileged to other schools. The dominance of infidels over Muslims is not permissible and desirable. And according to this principle, if a treaty (economic - security) dignity of house Islam is not the considered, it will be canceled.

15. Conclusions:

This paper wants to answer this fundamental question: "what are the properties of Security in Islam and Imam`s (RA) perspectives?".

Table 1. The comparison between Islam approach to security to realistic, Idealistic and international approaches.

Type of security	Analytical Unit	Parameters
National Security	nation-state	Realistic
World security	Human community individuals	Idealistic
Nation and Islamic system security	Community	Islamic
International security	National unit	International

According to the principles of Islam and Imam`s idea about security, it is clear that security is characterized by two quite distinguished features; on one hand, from statistical point of view, security of Islamic worlds and Muslim community is the most important affair for Imam and on the other hand, preserving the Islamic Republic is considered as the most important imperatives. Guarding this system would be along with preserving whole Islamic community and it is rather naturally more ideological and scholastic than national; since according to imam ideal theory, establishing unity in Islamic world is his final end in foreign policy-making. On the other hand, according to the principles and basis of foreign policy, it is identified that this matter would not be restricted within the framework of national, regional, racial or geographical foundations; but it is a global mission and its message is for entire universe. Of Islam, the status quo and world politics such as such as the rule of force

on oppressed nations and their deprivation is rejected. In fact, the ultimate goal of Islam is full deployment of divine values in all over the world. Accordingly, the Islamic government system is responsible for all Muslims and the world's dispossessed (Table 1).

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