Investigating Status and Value of Human Security in Islam

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ABSTRACT

Islam pays sufficient attention to human security. This proves the fact that growth and prosperity in material and spiritual fields are not possible to achieve without human security. Islam considers security immune from any threat, because according to religious texts especially Quran verses, it is concluded that security is one of the great blessings of God and takes precedence over other human needs in terms of human dimension. From Islamic point of view, human security is the infrastructure of the individual and society lives and a pre-condition for any development, and has considered necessary strategies for human realization such as fighting against poverty, supporting from property rights of people, and inviting to making effort, administering justice and avoiding discrimination.

KEYWORDS: security, human security, Islam, poverty, tax

INTRODUCTION

Human security has a special place in Islam. Islam particular attention to aspects such as culture, politics, society, economy, etc. represents Islamic view on human security. According to the investigation of Quran verses, it should be noted that the terms safety and security are widely used; therefore, if we compare these terms with other subjects, its frequency distribution will be quite tangible. From among a total of 6236 Quran verses, about 851 verses is used on the safety and security. Since Islamic government is the outcome of people's needs and requirements, from religious point of view, prioritizing a task to the other ones requires referring to religious texts and extracting the most fundamental needs of people based on the verses and Hadiths. Human security, which is the same empowering society citizens to ensure their safety against risks arising from exercising state sovereignty, natural barriers and social and cultural inequalities, has been always emphasized by Islam and specific strategies have been proposed to meet the barriers. Islam fights with areas and factors threatening human security such as oppression, aggression, threats and intimidation of others, and has recommended some guidelines for the realization of human security. Since a group of profit-seekers and owners of large capitals deprive the public weal by market takeover, expensive sale and hoarding essential goods, necessary measures have been taken for supporting from the public in the light of Islam to achieve human security at high levels in the society.

MATERIALS AND METHODS

Human security from the perspective Of Islam:

The Quranic concept of Human security can be achieved in the light of faith, virtue, respect for the rights of others, and implementation of equity and justice. Quran considers security necessary for society survival and continuity. According to the holy Quran, it can be concluded that security has two cases of human security. The first case of human security indicates the divine tradition. It means that such security is not out of divine security, and is a blessing by which people are tested. According to the latter case, human security is a conscious state, and the nature of human as a feel or perceive requires a living or non-human organism. Hence, Islam emphasizes that the lives of humans and other living organisms using for serving humans and having benefit for them should be under the cover of human security. human security embraces the concept of confidence and lack of expecting failure in the future, and it cannot be separated from the present and the future because one of the components of human security is not to separate from these two times . In fact, Quran has introduced the concept of security in the form of its verses. The holy Quran says:"if any of you trusts another let the trusted deliver his trust" (Al-Baqare, verse 283) "do the inhabitants of the villages feel secure from our might coming to them at night whilst they sleep?" (AL-Araf, Verse 97)

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The term *Moment (*faithful person*),* which is one of the Hosni names, means security-provider. So, the Quranic and Islamic concept of security is beyond its literal and modern meaning i.e. welfare and comfort-based meanings, and accordingly, true tranquility cannot be achieved except in the light of servitude to Allah and following the religion. This does not negate the necessity of government and Islamic society attempt to create the material element of security for residents of Islamic society, and Quran considers security as one of the objectives of the rule of God, substitution of the righteous and mission of Imamate. "Allah has promised to those of you who believe and do good that he will most certainly make them rulers in the earth as he made rulers those before them, and that he will most certainly establish for them their religion which he has chosen for them, and that he will most certainly, after their fear, give them security in exchange; they shall serve me, not associating aught with me" (Al-Noor, Verse55). Elsewhere Quran has introduces a city which has security as an ideal city. "and Allah sets forth a parable: (consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought" (An-Nahl, Verse 112). In the Holy Quran, peace is the most important component of human security, the lack of which leads to lack of financial and physical security. In another Verse, The Glorious Quran says: "when Ibrahim said: my lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: and whoever disbelieves, i will grant him enjoyment for a short while, then i will drive him to the chastisement of the fire; and it is an evil destination" (Al-Baqara, Verse 126).Based on this, providing security, public welfare and appropriate grounds for worship are some of the demands and duties of religious leaders. According to the Quran, the concept of human security in the Islamic society is as a vital factor and ground for providing peaceful coexistence in the society. Accordingly, human security is closely related to the causes which are at disposal of human. So, Quran knows human responsible for justifying fear, insecurity and horrible events, and says: "…but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought" (Surah An-Nahl, Verse 112). The Verse 112 of Surah An-Nahl states that economic security is an example of human security and will be endangered in case of not being grateful to the favors and consequently poverty will prevail in the society. Quran warns those who are thinking of conspiracy and deception, and asked them to avoid Allah's plan i.e. the reflection and outcome of their conspiracies, crimes and corrupt practices. Therefore, dignity, life, property, rights, residence, and occupation of the individuals should be inviolable (Amid Zanjani, 1988). As long as society is not under the shadow of public security and tranquility, the grounds for establishing peace in the society will not be provided. In fact, tranquility is one of the components of human security to which Quran has paid a wide attention. Lack of tranquility leads to lack of psychological security which is an instance of human security.

Personal security:
A special attention has been paid to personal security in Quran, such a way that some Verses of Quran indicate the importance and value of this security type. In fact, physical security is considered as personal security which is the instance of human security. In Quran, some Verses about crimes have been regulated with the aim of creating and supplying human security. Such Verses not only prohibit humans from homicide and causing injury to others but also impose a heavy punishment for murderers. Physical security is one of the aspects of human security. Avoiding from committing murder and causing injury is strongly emphasized by Quran Verses. The Glorious Quran says:" and do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, we have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided" (Surah Al-Isra, Verse33) . God describes retaliation and blood money to provide physical security and prevent from assassination attempt at the life of others, and considers so high value for retaliation that believes that its administration leads to public life. He says:" and there is life for you in (the law of) retaliation, o men of understanding, that you may guard yourselves "(Al-Baqara, Verse 179).

It should be noted that even if physical security is so important in the Quran, it is not absolute. Physical security is the individual's right provided that he respects security of others, and refrains from the acts of aggression. Hence, the right to retribution will be fixed, if the individual respects physical and financial security of others. Otherwise the individual's physical right will not be considered as a form of right. In fact, besides motivating factors which prevent humans from anything that disrupts social security, Islam has determined some criminal laws to provide a safe atmosphere, because experience has shown that human will avoid committing sin only when they face with severe criminal penalties.

Social security:
Character, validity and dignity of individuals are the most important factors of honorable life and dynamism of social life, and maintenance of these factors leads to realize the social security. Considering the formation and nature

of humans, they are some creatures which have dignity because of enjoying the spirit of God and wisdom which is a divine gift and a trust only offered to the human. From the perspective of Quran, human's dignity does not depend on race, complexion and social class but it depends on divine virtue. In reality, authority and freedom are some aspects of dignity by which humans are able to determine their destinies.it is not possible to deprive humans from their social and individual rights. So, Islam intends to provide security for humans in any aspect. It is obvious that if everyone is allowed to interfere in others' private lives and destroy their reputations, life will become hell and social security as an instance of human security will be endangered by destroying human dignity. Whenever six orders given in two verses of Surah Al-Hijr including prohibition of ridicule, reproach, discourteous titles, evil thoughts, interfering, and backbiting are enforced in the society, the dignity and reputation of people in the society will be maintained, and no one can ridicule others, make fun of them, reproach them or humiliate them by calling them with discourteous titles. Human has four capitals including life, property, reputation and honor which should be preserved. Islam intends to make a full social security prevail in the society, and make people not only avoid from physical challenge but also be safe from others' sarcasms and more important their bad thoughts, consequently, no one feel that the other people slander him even in their minds. This is a type of security which is not possible to achieve it highest level only in a religious and faithful society.

Supportive role of Islam for the public:
In the day of Destiny, when righteous humans enter the heaven, they are given promise they will have security and health. Actually, security is the root of all the blessings, because whenever security is lost, other offense issues, and material and spiritual blessings will be endangered. In an unsafe environment, it is possible neither obeying God nor living with dignity. It should be considered that even if the concept of security was dedicated to get rid of internal and external threats, nowadays this concept is evolved, comprises social, ethical, politic and cultural security, and is not only limited to the government but it is related to a variety of social institutions as well as citizens of any society. Human security, which is the same empowering the citizens of the society to protect their health against risks arising from the exercise of state sovereignty, natural barriers, and social and cultural inequalities, has been always emphasized by Islam, and some specific guidelines have been recommended by this religion to faithful people to remove the barriers and improve human security. Islam also has fought with risks threatening human security such as injustice, oppression, aggression, coercion and threat, and proposed some solutions to eliminate such risks. These risks will be studied in the following.

Fighting against poverty: It has been observed many times that some people have attempted to sell their body organs or abandoned their children due to extreme poverty. Many crimes such as stealing, involving in corruption and prostitution, selling and buying opium and addicting to it are rooted in poverty and economic problems. The way of fighting with poverty is not to make people aware that poverty is bad, because the impact of poverty is not only hunger but also its highest impact is on the human mind and spirit which results in facing with hardship and being rebellious and outcast of society. Poverty has an undesirable effect on the religion. It distorts the economic dimension of human security and also tranquility which is the most important components of human security. Therefore, financial sources have been considered in Islam for fighting against poverty to achieve human security (Torabi and Godarzi, 2003). In the following, some examples of financial resources will be presented.

Charity: In line with macro-policies resulting from divine revelation, Quran says: "(as for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their lord, and they shall have no fear nor shall they grieve" (Surah Al-Baqara, Verse 262). What attracts a considerable attention in Surah Al-Baqara, Verse 262 is that Quran does not consider human's capitals only limited to financial ones but human, mental and social capitals are also considered. By charity, one of the problems, which is the unfairly social class difference between the rich and the poor due to social injustice, will be eliminated and the standards of living will be increased for those who are not able to meet their problems without the help of others. Contrary to the industrial and financial improvement, the problems of social class difference and poverty still exist in the society. Some people accumulate capital so much that they are not aware of the amount of their capitals and some others suffer from poverty. Human and social security will be achieved when charity becomes as a culture in the society. This leads to social security and elimination of social class difference. As long as some people live with hardship and uncomfortably, it cannot be expected to have safety and tranquility in the society. A society, a part of which is based on the richness and the other important part is based on the poverty, will not be viable and never will achieve prosperity. It should be mentioned that unfortunately, nowadays social class difference has become more prominent and dangerous, because on the one hand, no humanitarian aid or cooperation is given to people, and on the other hand, different types of bribery, which is one of the reasons of social class difference, has been formed in the society. Finally, motivating others to give charity, free-interest loan, etc. is a part

of the Islamic plans to achieve human security, eliminate social class difference, and make the spirit of faith and brotherhood alive. In this way, God will bless them and security will become widespread. The emphasis of Islam on the issue of charity is due to achieve economic security in the society to take step towards achieving human security, because Islam does not consider security as the only human right but it considers it as one of the objective practices, and oblige everyone to achieve it.

Zakat, Khums, and Khraj: Human should give poor-due with the intention of closeness to God. The eighth cases, which are about consuming poor-due, comprise the poor. Actually, poor-due includes moral and social philosophies. Human will not have traits such as secularism, moral vices, avarice and parsimony anymore by giving poor-due. So, altruism, generosity and concerning for others will be increased. By doing this divine obligation i.e. poor-due, corruptions arising from poverty, social class difference, and deprivation of a group of society will be eliminated. Some kinds of social cohesion and economic progress will be achieved in the light of doing such obligations. Paying one fifth is one of the cases which has a noticeable effect on poverty alleviation and improvement of human security, and is efficient not only in increasing the human security but also in civil projects and development of the society. Economic dimension, which is one of the dimensions of human security and contains fighting against poverty and hunger, can be provided by paying one fifth, and consequently, it will result in decreasing social class difference. In reality, economic variables, inflation, poverty, social deprivation and income inequality are some factors which threaten human security, considered as the roots of many crimes and social unrest in the society, and result in social deviation and an increase in social health. Such problems can be solve and studied with the implementation of Islamic laws such as one fifth, poor-due, and charity.

Supporting legal capitals: Economic dimension is one of the dimensions of human security, and Islam has always paid attention to it and taken some measures to achieve it. One of these measures is to support from legal capitals. This will be achieved by exceeding people's economic sphere and encouraging people to live with dignity. To explain this issue, we examine the Islamic guidelines in the field of supporting from legitimate capitals.

Protecting property rights of the people: Besides addressing the sources of public revenue and encouraging people to work, try, production, and economic prosperity, Islam has established some principles of wisdom and taken proper measures to make the human's property right to be respected. Therefore, some measures should be taken to prevent embezzlement, theft, and other financial and economic insecurities. From the prospective of Islam, all the individuals, who have acquired capital based on laws and regulations, should feel safe. Theft and embezzlement are forbidden just due to maintain people's financial and physical security which are some instances of human security. At the individual and group levels, economic security is related to the amount of accessing to the necessities (e.g. food, housing, water, production and ownership) which are some of the essential economic rights. Islam believes that justice should be the focus of monetary and financial policies in order to achieve security and tranquility otherwise it's flogging a dead horse. God will make the government, which acts justly, immune from insecurity. On the contrary, he increases insecurity in the government which acts unjustly. Without considering justice, unequal distribution of wealth will be achieved in the society. Thus, improper monetary and financial policies in the society can be considered as the most important factors of insecurity. Islam believes that economic security and consequently security of Islamic society is dependent on all aspects of certain monetary and financial policies. Monetary and financial policies are as the following: a. tax policies and development through tax b. providing equal economic opportunities c. fighting against monopoly d. the policy of social security and supplying the least necessities of the poor and the disabled (Khoshkalam, 2000). According to topics presented above, it can be founded that Islam gives priority to support from capital and property right of people.

Inviting to work and efforts: The holy Quran invites humans to work and try and says:" and that man shall have nothing but what he strives for and that his striving shall soon be seen" (Surah An-Najm, Verses 39 and 40). Even if striving in the above verses has a general concept and comprises any kind of economic work, it can be considered as one of the instances of economic activities. Quran says whenever you finish an important work, undertake another important one. Never be idle and continuously try. Being idle is the source of fatigue, decrease in vitality and laziness, and fatigue is the source of corruption and different types of sins. The effort of every individual of the society is necessary for human life. Islam has paved the way for having a decent life by fighting against unemployment and creating a spirit of effort and healthy competition. From the Islamic point of view, everyone who works according to his ability and is not able to meet his needs is considered poor. So, the government and authorities should support him (Al-Hakimi et al, 1992). Accordingly, the government should make people to participate in economic activities and provide employment for all people. Also, national capital of people in the society should be assessed by the criteria of justice.

DISCUSSION

It should be considered that true religion of Islam has not neglected paying attention to human security. In fact, according to Islamic view, human is the center of the system of creation, and everything is created for him. This emphasizes the human-centered dimension of human security. By investigating Quran Verses and Hadiths, it was concluded that Islam has paid an especial attention to seven fields of human security including individual, social, economic, and environmental and health fields. Actually, Growth and prosperity in spiritual and financial fields of human life cannot be achieved without human security. Paying attention to aspects such as culture, politics, society, economy, family, judging, etc., which affect individual, collective and international aspects, and results in providing some tips and instructions for such aspects, indicates the position and value of human security in Islam, because growth and prosperity are not likely to achieve in financial and spiritual fields without human security. Islam considers human security as one of the components of the survival of human society, and as health and immunity from any threat. Therefore, realization of human security in every society requires offering appropriate solutions. Islam has not ignored this issue and has attempted to achieve human security by offering some solutions such as solutions for supporting from the public including fighting against poverty to achieve social, economic and individual security, and supporting from legitimate capital by inviting to work, try and justice (i.e. realization of social and economic security) and enacting laws and regulations (individual security).

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