

The concept of security in religious thought: A study of the dimensions of human security in Islam

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Abstract :

The phenomenon of security is considered one of the most complex issues at the international, national, and individual levels. According to Abraham Maslow, the issue of security comes first in the hierarchy of needs. And while human thought gives great priority to the issue of security, religious laws were the earliest to address the question of security and its dimensions.

This study comes as an attempt to present the concept of security in religious thought and to highlight the status of the human being as granted by religious laws—considering the human person as the cornerstone of societal structures on the one hand, and as the divinely appointed steward on earth on the other. This is especially true when it comes to Islamic religious thought, which is regarded as the final and most comprehensive of the religious laws, and the one that lays the foundations for the system of human life as a whole.

Keywords: Security, religion, order, human security.

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Introduction:

While the modern era has witnessed the rise of numerous intellectual movements that moved beyond the deep contemplative view of the human being and their relationship with others and with their environment, these intellectual trends attempted to bridge the gap between reason and faith—what is referred to as human knowledge (philosophy)—and religion, which serves as the primary guide of human culture and the sole regulator of social relations arising from human behavior.

The evolution accompanying human societies has sparked many intellectual debates about how to manage and organize the affairs of individuals. These debates led to the emergence of what is called *ideology*, which is built upon a predetermined, singular perspective for understanding and defining concepts.¹ This, in turn, revived the idea of religion's role in building and organizing societies—especially with regard to security, which has become one of the defining characteristics of the age. Indeed, it has become almost an unquestioned necessity in our present time and a common factor across all aspects of our private and public daily lives.

The concept of security—one of the most difficult concepts to formulate—receives significant attention in both practical and scientific analysis. It is characterized by a degree of complexity, variability, and relativity, in addition to being a multidimensional and multi-level concept.

Therefore, the importance of this paper lies in highlighting the place of security in religious thought, especially in light of the failure of all man-made systems and legislations to achieve it, as well as the prevailing disagreement over how to define its unit of analysis, its dimensions, and its levels. This is done by addressing the dimensions of human security in Islam as a model with a universal, comprehensive vision that considers the human being as the primary unit of analysis, since the human is the foundation of all activity. The study seeks to answer the following problem: **What is the true nature of security in religious thought? And how does Islamic religious thought perceive human security?** This will be examined through the following sections:

- **Section One:** The concept of religion and some related concepts
- **Section Two:** The concept of human security and its dimensions
- **Section Three:** The role of religion in human society
- **Section Four:** Human security from the perspective of Islamic religion

Section One: The Concept of Religion and Its Relation to Some Other Concepts

The idea of religion in primitive societies is built upon the notions of prohibition and permission. It is also characterized by fear and hope—fear of the hidden forces of nature and hope for its beneficial aspects. This is expressed through the rituals and ceremonies that structured the lives of individuals in specific historical periods.²

Religion is considered the backbone of societies, reflecting the psychological condition of peoples arising from the beliefs embedded within human beings throughout the ages and across civilizations, and it indicates the position of these beliefs within the historical hierarchy.

First: Definition of Religion

The term *religion* raises a problem for thinkers and researchers when attempting to find or establish a unified definition for it, due to differing perspectives regarding the nature, classifications, and types of religions. Among these definitions is that of **Max Müller**, who states in his book *Toward the Science of Religion*: “Religion is a striving to conceive the inconceivable, and to express the inexpressible; it is a longing for the infinite.” But **Raviel**, in his book *Introduction to the History of Religions*, defines religion as: “The conditioning of human life through a sense of connection between the human mind and a hidden mind that controls the universe, resulting in a feeling of bliss.”³

As for **Nathan Söderblom**, he says: “Religion generally refers to the relationship between humans and what they consider sacred, and with the superhuman powers they believe in because they feel submissive to them. This relationship manifests through specific emotions such as hope and fear, through ideas such as beliefs, and through particular acts such as offerings, rituals, performing moral commands, and other spiritual practices.”⁴ As **Robert Spencer** says, that religion is: “Belief in a power whose spatial and temporal limits cannot be conceived.”⁵

The **1997, Encarta Electronic Encyclopedia** mentions that religion: “Is the association with the sacred, which leads to belief in a spiritual reality ... It is a

The concept of security in religious thought: A study of the dimensions of human security in Islam

universal phenomenon that has played an essential role in human heritage. It is broader and more complex than being merely a set of beliefs or practices found in any traditional religion. A reasonable understanding of religion must take into account its distinctive qualities and diverse patterns as a form of human experience.”⁶

The **American Heritage Dictionary** defines religion as: “Belief in and reverence for a supernatural power recognized as the creator and governor of the universe.”⁷

Émile Durkheim concluded, after comparing several definitions of religion, that it is:

“A unified system composed of beliefs and practices related to sacred matters—things that happened and others regarded as granted. These beliefs and practices unite all those who accept them into a single community called the Church. And he also said: whenever religion comes to mind, the temple must also come to mind. The generally accepted concept is that of the *supernatural*, for it is what classifies and differentiates everything religious. The term *supernatural* refers to the world of mysteries—the world that cannot be understood or known.”

Thus, religion consists of certain concepts and observations that fall outside the scope of science, and generally outside the scope of rational thought.⁸

The scholar **Maurice Jastrow** identified three rules for defining religion:⁹

1. People’s sense of the existence of a power—or multiple powers—greater than themselves and not subject to their control.
2. People’s belief that they have a relationship with this power or these powers.
3. People’s attempt to find a means to strengthen this relationship.

Therefore, **(religion is a set of acts of worship and rituals performed in a special context, expressing the relationship that connects the human being with their Creator).**

Second: Religion and Some Similar Concepts

The lack of agreement on defining the term *religion* has led some thinkers to confuse it with several related concepts such as creed, ideology, myth, ritual,

superstition, faith... etc., which are often assumed to overlap with it in meaning. Among these concepts are:

1. **Myth:** From the traditional point of view, **myth** refers to a true history, an exemplary model to be followed, and a story rich with meanings, in addition to being characterized by sacredness .However, in the present time, the term **myth** denotes imagination and illusion, or what is known as sacred tradition, primordial revelation, or the ideal model.¹⁰

A **myth** recounts a sacred history and an event that occurred in primordial time—imaginary time—that is, it narrates how a certain reality came into existence. It reveals the actions of higher beings ¹¹.Thus, **myth** is defined as: “ A sacred story supported by an internal authority, an authority that does not come from any external factor but from the way it is formulated and the way it addresses the emotional and non-rational aspects of the human being¹²”.

In other words, it relates to the linguistic dimension, along with what is called “meaning.” Therefore, it signifies the intellectual creativity of humans, arising from the personal self—unlike religion, whose origin is attributed to a higher being, God, and which reflects the story of the entire system of life with full realism.

2. **Ideology:** "Raymond Aron" defines ideology in his book Three Essays on Industrial Society as: “A comprehensive system, a complete and logically coherent framework of ideas and justifications that reveals a person’s stance toward society and life, and that interprets the historical and political world ”.He describes it as a secular religion, placing it in the category of man-made (positive) religion¹³. But "**Karl Mannheim**", in his book Ideology and Utopia, distinguishes between two meanings of ideology¹⁴:

- a. A partial, specific meaning: referring to suspicion toward the ideas expressed by others, considering them merely masks concealing the true nature of their position.
- b. A general, collective meaning: referring to the general way of thinking within a society as a whole during a particular historical period.

The difference between ideology and religion lies in the fact that religion is valid across all times and places and provides a comprehensive outlook on life.

The concept of security in religious thought: A study of the dimensions of human security in Islam

In contrast, ideology flourishes at certain times and declines at others, and it is one-sided, expressing a specific viewpoint to the exclusion of all others.

- 3. Philosophy:** If philosophy teaches us how to live well, it also signifies critical thinking, and—most importantly—an attempt to uncover or discover ultimate truth.¹⁵ Therefore, it shares with religion the treatment of the same major questions, especially those related to the universe, existence, life, the human being himself, his relationship with the Creator, the nature of the soul, and so on. **However, philosophical thinking differs from religious thinking.**

Philosophy relies on **reason and free rational inquiry**, whereas religion adopts a different methodology, beginning from **fundamental axioms** such as revelation, belief in God, and the perfection of the Creator—what is referred to as the principles and pillars of faith¹⁶.

"Thomas Aquinas" says that reason and revelation are both means of acquiring knowledge, and that since God is the One who placed reason within the human being and revealed the truths of revelation, if reason alone were sufficient, revelation would have no purpose.

Philosophy cannot explain everything; the light that guides us in life cannot be the light of reason alone. **Religion is what guides philosophy in its understanding of the meaning of the universe, the narrative of existence, and the purpose of destiny.** "Tolstoy also" states: "I believe that what explains the relationship between the human being and the universe is neither science nor philosophy, but religion."¹⁷

Section Two: The Concept of Human Security and Its Dimensions

The concept of human security is one that emerged in the field of security studies after the Cold War, due to both the expansion of the concept of security and the emergence of new threats endangering human life itself. Before addressing the concept of human security, the researcher will first discuss the concept of security in general.

1. The Concept of Security

The concept of security dates back to the end of World War II, specifically in 1621, coinciding with the establishment of the U.S. National Center. At that time, a body of literature emerged exploring how to achieve security and avoid war. Security

represents a central concept in the life of all societies and evokes ideas such as survival, regional integration, social cohesion, and the protection of collective interests and values against external threats¹⁸.

The term security is derived from the Latin word *securus*, which consists of two parts¹⁹:

- (se) meaning “without”
- (curus) meaning “care” or “concern”

Thus, its original meaning refers to liberation from worry or discomfort, or a state of peace free from risks or threats. In its simplest sense, security means peace of mind from fear.

Security is a matter of feeling, perception, and awareness—that is, a subjective stance. Two individuals may face the same situation, exposed to the same pressures and threats, yet each may respond differently, with differences far outweighing similarities in their approaches. This subjectivity is reflected even in the definitions of security itself, which vary according to the perspectives of different thinkers and scholars, making it difficult to provide a unified definition. Among these definitions are:

- a. **Berth** and **Wells** define security as: “ Stable security for individuals and groups can only be achieved if they refrain from depriving others of it. Security is realized when it is seen as a process of liberation²⁰”.
- b. **Jackson** sees security as: “ The absence of fear for a person in their environment from physical harm, combined with a sense of social and economic justice²¹”.
- c. **Ibn Khaldun** believes that security: “Represents the relationship between security decay or instability and economic deterioration”. While **Al-Farabi** states that security : “Lies in the ethics of the citizens of a city, which are upheld by the civil human being²²”.
- d. **Robert McNamara** defines security a: “ Security means development. Security is not military power and equipment, though it may include them. Security is not conventional military activity, though it may encompass it.

The concept of security in religious thought: A study of the dimensions of human security in Islam

Security is development, and without development, security cannot exist. States that do not grow in reality simply cannot remain secure²³”.

It becomes clear from the previous definitions that the sources, types, and degrees of threats vary from one level to another. Security is a complex concept, whether at the collective, regional, or individual level, and it changes from one issue to another and from one time to another—that is, it depends on time and place. The complexity of the concept increases with individual differences. Therefore, security can be defined as: “A series of deterrent measures taken by states to preserve their security without infringing on any actual or acquired rights, whether at the national internal level or at the external regional and global level.”

2. The Concept of Human Security

The first use of the term human security was in the Human Development Report issued by the United Nations in 1994, which defined it as: “Freedom from fear and freedom from want”. It includes protection from risks such as hunger, disease, and oppression, as well as protection from sudden disruptions. The report identified a list of human security threats divided into seven main categories²⁴:

- .1 Economic security
- .2 Food security
- .3 Health security
- .4 Environmental security
- .5 Personal security
- .6 Community security
7. Political security

Similarly, the United Nations Development Programme (UNDP) in 1999, in a report titled “Globalization with a Human Face”, identified seven main challenges representing threats to human security in the era of globalization²⁵:

1. Lack of financial stability
2. Lack of health security
3. Lack of cultural security
4. Lack of employment security
5. Lack of personal security
6. Lack of environmental security
7. Lack of community and political security

Despite agreement that the individual is the core of the concept of human security and the primary unit of analysis, there is still disagreement among researchers in security studies regarding a comprehensive definition of human security. Among the definitions are:

- **Definition by the Human Security Commission:** The Human Security Commission views human security as:

“The protection of the vital core of all human life, through means that enhance human freedoms and security measures that safeguard fundamental liberties. It means protecting humanity from threats and widespread critical situations by establishing political, social, cultural, economic, and military systems that provide individuals with the basic foundations for survival, livelihood, and dignity.”²⁶

- **Sadako Ogata**, defines human security as:

“Focusing on the presence of trust among the largest possible number of individuals toward the future, meaning providing real opportunities for people to live in peace and safety. Human security complements state security and cannot replace it”.²⁷

- **Mahbub ul Haq** defines it as:

“Human security means the security of the person rather than the security of the land, and the security of individuals rather than nations. It is security through development, not through weapons. It is the security of individuals everywhere—in their homes, in their jobs, etc”. He argues that the world has entered a new era of human security, in which the concept of security will change dramatically. We need a new concept of security that reflects the life of our people, not the weapons of our countries.”²⁸

- **Amitav Acharya**, defines human security as consisting of three dimensions:

Freedom from fear, freedom from want, and freedom from suffering during times of conflict²⁹.

- **Tyler O'Neill**, in what he calls a graduated definition of human security, defines it as: “ The protection of the vital core of all human beings from

The concept of security in religious thought: A study of the dimensions of human security in Islam

critical and harmful risks, whether environmental, economic, social, food-related, health-related, personal, or political³⁰”.

In general, it can be said that human security is based on the individual as the primary unit of analysis, stemming from the principle that any development policy must focus on the security of individuals and prioritize them, whether at the local, national, or global level.

Human security adopts a perspective different from the traditional view of security, taking an expansive approach to include what are called new threats that emerged after the Cold War, and aims to limit their rapid spread. These threats include poverty, diseases and epidemics—especially HIV/AIDS, which poses a danger to humanity—organized crime such as human trafficking and drug smuggling, international terrorism, environmental pollution, and the proliferation of weapons of mass destruction such as nuclear bombs and biological agents. In other words, human security seeks to address problems and threats that affect people’s daily lives, particularly those that are ongoing and persistent.

Section Three: The Role of Religion in Human Society

If religion highlights the social complexities and human culture for both the individual and society, it also represents a system based on the principle of **social regulation**. It plays a significant role in **protecting societies from decay and disintegration** and in building the self and ensuring social cohesion. For this reason, many thinkers have studied the importance of religion in order to highlight its position and role in human thought and life. Among them are:

1. **Jürgen Habermas**: He argues that religion cannot be marginalized in shaping political opinions. However, this requires translating religious principles into the political sphere to transcend the “political secularism.” It is not the duty of a secular state to impose the non-religious on political and social life; rather, it should allow for the **translation of religious principles into politics**—what he calls *cooperative or institutional translation*—to mitigate the impact of secularism on believers.³¹ In other words, religious principles should not be stripped of their sacred dimension. The secular state should encompass all of this within the framework of what is called **pre-political ethics**.³²
2. **Max Weber**: He emphasized that religion, while having a social role, is also connected to **economic life and politics**. In his book *The Protestant Ethic and the Spirit of Capitalism*, he explains that Protestant groups resulting from the

religious Reformation played a role in achieving economic prosperity in Britain and Western Europe and in the development of modern industry. This was due to the Christian belief encouraging **work, production, and investment**. Religion, therefore, provides an **economic logic and ethical vision** with foundational principles, playing a role in either driving or restraining economic development. The Protestant ethic also contributed to shaping American ideals.³³

3. **Al-Māwardī**: He considers it one of the six pillars of social control, which are: **a practiced religion, an authoritative and comprehensive governing power, public security, lasting prosperity, and broad hope**. Al-Māwardī called these the “principles of control,” and religion, in his view, is the most prominent of these principles for ensuring social stability. Religion, from his perspective, exercises **self-control** over the individual by refining the self and purifying it from deviant behavior. At the same time, it seeks to create **inner balance**, not by depriving the self of all its needs, but by ensuring that its necessities are met as a fundamental condition for reforming the individual and regulating their behavior and actions. Character (ethical conduct) is the first pillar for building a society that is emotionally and intellectually cohesive, so that the unity of the group and the completeness of its identity can be achieved.³⁴
4. As for **Ibn Khaldūn**, he recognized the role that religion plays in the process of social control, since it exercises a kind of supervision over people’s behavior, both in private and in public. For him, the individual adheres to the norms imposed by religion, which define the reward and punishment for all actions and behaviors a person commits or refrains from.³⁵
5. **Salwa Salim** considered religious control to have a direct and effective impact on the culture of societies and on its transmission across generations. It is a social process that adapts individuals’ behaviors and attitudes so they conform to the cultural patterns and social norms accepted by the group. It also plants within community members a fear of divine punishment, and this fear is what ensures adherence to the sacred religious norms that regulate social life.³⁶
6. As for **Kant**, he highlights the importance of religion through the idea that “true religion lies within; it consists in an inner disposition directed toward God directly, with a moral content.”³⁷ This is what he refers to as the laws of duty, the categorical imperative, or what he calls *moral religion*. Therefore,

The concept of security in religious thought: A study of the dimensions of human security in Islam

Kant believes that religion is nothing but the acknowledgment and acceptance of all our moral duties as divine commands.³⁸

Kant believes that religion serves as the tool and the only means through which the human race can be unified in the Kingdom of God, by achieving the *moral commonwealth* or the *divine state*, which is founded on the laws of virtue. Although he acknowledges that this ideal is far from being realized, he affirms that with the existence of moral religion, war disappears and peace prevails. Therefore, Kant considers the existence of religion as the eradication of all forms of war from the life of the individual, society, and humanity as a whole. He outlines **three levels for achieving peace through moral duty**:³⁹

- When the individual fulfills moral duty toward *himself*, there is peace with oneself.
- When the individual fulfills moral duty toward *others*, there is peace with others.
- When the human race attains its highest moral perfection, there is peace for humanity.

For this reason, Kant says: “*In fulfilling moral duty, a person becomes a human being; but if he violates duty, he becomes a savage animal.*”⁴⁰

Section Four: Human Security from the Perspective of Islamic Religion

Islam is a religion distinguished by characteristics that define its political, economic, social, and cultural system. It is a comprehensive system that encompasses all aspects of individuals’ daily lives, such as the right to life, the right to shelter and work, the right to express opinions, and the right to education. Islam calls for preserving both internal and external security. Each aspect of security in Islam refers to one of the following conditions:⁴¹

1. **The “Mu’min” (the one granting security):** This is the first party in a security situation, regardless of its nature or characteristics. It is the primary source of security and the one responsible for it, depending on its power and authority.
2. **The “Āmin” or “Mu’man” (the one receiving security):** This is the second party in a security situation, regardless of its nature or characteristics. It is the

party upon whom the act of granting security by the first party is exercised, and therefore perceives it and reacts to it either positively or negatively.

3. **The State of Security:** This is the outcome of the interaction of multiple factors and elements—some of which may arise from imposed regulations on the existing reality, while others emerge from the constraints and effects created by that reality. Both the grantor of security and the recipient play an important role in creating its conditions, enabling its environment, or experiencing its consequences.
4. **The Tool of Security:** This refers to the means through which a state of security is spread. It can be either **tangible and material** or **intangible and moral**.
5. **The “Ma’ man” (the place of security):** This refers to the location or context of security, which can be **physical** or **temporal**, and is linked to the previous elements.

Islamic law, which is considered the final divine law following the previous scriptures—Judaism, Christianity, and Islam—was established to regulate human behavior toward fellow humans, the relationship between rulers and the ruled, and the interactions among states. Islam also laid down the **foundations and principles governing public relations** among all people in their daily lives, whether as individuals or groups, in order to **prevent war** and **preserve security and peace** at all levels: horizontal, vertical, material, and moral.⁴²

Security in Islam is **comprehensive**, covering all types and dimensions of security. As **Abdul Aziz Al-Du’ej** explains, the concept of security is divided into:

- **Religious security**
- **Psychological and physical security**
- **Intellectual and cognitive security**
- **Financial and economic security**
- **Social security**

It is based on safeguarding a person’s **religion, mind, soul, wealth, and honor**. If any of these are violated, security and peace of mind are lost.⁴³

These categories of security reflect the dimensions that Islam has defined—**soul (nafs), religion (din), intellect (‘aql), wealth (mal), and progeny (nasl)**—which

The concept of security in religious thought: A study of the dimensions of human security in Islam

are collectively known as the **five objectives (maqasid) of Islamic law**. More broadly, they correspond to the **necessities (daruriyyat)** that **al-Shāṭibī** defined as “that which is indispensable for the preservation of the interests of religion and worldly life; if they are lost, worldly affairs will not proceed correctly but fall into corruption, chaos, and deprivation of life, and in the other world, loss of salvation and bliss, resulting in manifest ruin.”⁴⁴

There are numerous evidences in Islam that emphasize the security dimension of these human necessities, highlighting Islam’s perspective on human life. Among these are the verses of the Qur’an, including:

“Say, ‘Come, I will recite what your Lord has prohibited you from: that you associate nothing with Him, and show kindness to parents, do not kill your children out of poverty—we will provide for you and them—do not approach immoralities, whether apparent or hidden, do not kill the soul which Allah has forbidden except by right, and do not take the property of orphans except in a just manner until they reach maturity. Give full measure and weight in justice. We do not burden any soul beyond its capacity. And when you speak, be just, even if it concerns a near relative. Fulfill the covenant of Allah. This He commands you, that you may remember. Indeed, this is My straight path, so follow it and do not follow other paths that divert you from it. This He commands you that you may become righteous.’” (Qur’an: 6, 151-153)

These verses emphasize the protection of **life, religion, intellect, wealth, and lineage**, illustrating the comprehensive nature of security in Islam and the moral and social obligations that preserve it.

Regarding the **preservation of life and the status of the individual in social life**, as well as the imposition of equivalence and justice in cases of killing, Allah says:

“It is not for a believer to kill a believer except by mistake. Whoever kills a believer by mistake, let him free a believing slave and pay blood money to the family of the deceased unless they remit it. But if the deceased belonged to a people at war with you, and he was a believer, then freeing a believing slave is sufficient. And if he belonged to a people with whom you have a treaty, then blood money is prescribed. But whoever cannot find [a slave], then let him fast for two consecutive months as a penance from Allah. And Allah is Knowing and Wise. And whoever kills a believer intentionally, his recompense is Hell, wherein he will

abide, and Allah's wrath and curse are upon him, and a tremendous punishment is prepared for him.” (Qur'an: 4, 92-93)

“O you who have believed, when you strike [in the cause of] Allah, make sure to be just and do not say to one who offers you peace, ‘You are not a believer,’ seeking the goods of worldly life. With Allah is much booty. Thus, you were [once] unaware. So, be careful and know that Allah is Acquainted with what you do.” (Qur'an: 4, 94)

These verses emphasize the **sanctity of human life**, the requirement of **justice and equality in punishment**, and the moral and legal obligations to protect individuals in society, illustrating Islam's deep concern for human security and ethical conduct in both personal and communal contexts.

Emphasizing the importance of spatial security, and since security is one of the great blessings for all humanity, Allah bestowed security upon the people of Quraysh, as He says:

“For the familiarity of Quraysh—familiarity with their journeys in winter and summer—let them worship the Lord of this House, who has fed them against hunger and secured them against fear.” (Qur'an: Quraysh in its entirety)

Similarly, the people of Al-Hijr were granted security, as mentioned:

“And they used to carve houses from the mountains, secure [and] safe.” (Qur'an: 15, 82)

For the people of "Salih", Allah commanded him to remind his people of His blessings upon them, especially security, saying:

“Do you commit [such a crime] in what is secure?” (Qur'an: 26, 146)

Likewise, in the prayer of Prophet Ibrahim (peace be upon him):

“When Ibrahim said: ‘My Lord, make this a secure city and provide its people with fruits—those of them who believe in Allah and the Last Day—but whoever disbelieves, then deprive him briefly, then punish him with the Fire, and wretched is the destination.’” (Qur'an: 2, 126)

And also:

The concept of security in religious thought: A study of the dimensions of human security in Islam

“And We placed between them and the cities which We had blessed, [cities] visible and made [travel] easy therein. Travel among them by night and day in security.” (Qur’an: 34, 18)

These verses highlight that **spatial security**—the protection of locations, settlements, and the safety of inhabitants—is a key aspect of the blessings and provisions that Islam emphasizes for human life.

There are also other evidences in the Qur’an that emphasize security, even if the term itself is not explicitly mentioned, but rather implied, as in Allah’s guidance regarding **fulfilling covenants and contracts**:

“If a person seeks to hire you, then hire him until a specified period. If you are satisfied, then fulfill his trust. This is because they are people who do not know [their obligations], so that there may be a covenant with Allah and with His Messenger. Fulfill your agreements accordingly, for Allah loves those who are righteous.” (Qur’an: 9, 6-7)

Regarding **trust and honesty**, Allah says:

“And if you are on a journey and cannot find a scribe, then let there be a pledge taken. Let the one entrusted with the pledge convey it faithfully. And do not conceal testimony, for whoever conceals it, his heart is indeed sinful. And Allah is All-Knowing of what you do.” (Qur’an: 2, 282)

And also:

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is what Allah instructs you. Indeed, Allah is ever Hearing and Seeing.” (Qur’an: 4, 57)

Other verses indicate the **human security dimension in daily transactions**, and show how its violation leads to insecurity and corruption of various kinds:

“He has forbidden you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and that which has been strangled, beaten to death, or killed by a fall, and that which has been partially eaten by wild animals—unless properly slaughtered—and that which is sacrificed on stones. Do not seek to judge by blind conjecture; that is sinful. Today those who disbelieve have despaired of [preventing] your religion, so fear them not, but fear Me. Today I have perfected for you your religion and completed My favor upon you and have approved for you Islam as your religion. So, whoever is forced by extreme

necessity—without willful disobedience or transgression—then Allah is *Forgiving, Merciful*.” (Qur’an: 5, 4)

Regarding intoxicants and gambling, which threaten social security:

“O you who have believed, indeed intoxicants, gambling, [sacrificing on] stone alters, and divination are [but] defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause enmity and hatred among you through intoxicants and gambling and to prevent you from the remembrance of Allah and from prayer. Will you then desist?” (Qur’an: 5, 93-92)

These verses highlight that human security in Islam extends to **trustworthiness, honesty, lawful transactions, health, and protection from social harms**, showing that violations of these principles lead to corruption, insecurity, and disruption of both individual and communal life.

Similarly, regarding the protection of life, property, and justice, Allah says:

“And do not kill your children out of poverty; We will provide for them and for you. Indeed, killing them is a great sin. And do not approach unlawful sexual intercourse; indeed, it is a shameful act and an evil way.” (Qur’an 6:151)

“And do not kill the soul which Allah has forbidden, except by right. And whoever is wrongfully killed, We have given his heir authority, but let him not exceed limits in taking life; indeed he has been supported [by law].” (Qur’an 17:33)

“Do not approach the property of orphans except in the best manner until they reach maturity, and fulfill the covenant; indeed, the covenant is ever [responsible].” (Qur’an 6:152)

“Give full measure when you measure, and weigh with an even balance. That is the best and fairest [way].” (Qur’an 17:35)

“And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart—about all those [one] will be questioned.” (Qur’an 17:36)

“Do not walk upon the earth arrogantly; indeed, you will never tear the earth [apart], and you will never reach the mountains in height.” (Qur’an 17:37)

“And do not set up with Allah another deity, lest you be cast into Hell, blameworthy and rejected.” (Qur’an 17:39)

These verses collectively emphasize **the sanctity of human life, the protection of property, justice, honesty, humility, and the exclusive worship of Allah**—all of

The concept of security in religious thought: A study of the dimensions of human security in Islam

which are essential elements of human security in Islamic teachings. They illustrate how adherence to divine law preserves both individual well-being and social order.

In addition to these evidences from the Qur'an, there are many indications in the **Prophetic Sunnah**, which is the second source of legislation in Islam, that concern human security and its dimensions. Some of these emphasize the dignity and value of human life:

- The Prophet Muhammad (peace be upon him) said: *"He who does not show mercy to people will not be shown mercy by Allah."* He also said: *"The merciful are shown mercy by the Most Merciful."*⁴⁵
- He said: *"Allah has made peace [as a greeting] for our nation and security for those under our protection."* And In another instance, he said: *"Peace should come before speech."*⁴⁶

Regarding the protection of life, property, and honor, he said:

"A Muslim is a brother to another Muslim; he neither betrays him, lies to him, nor forsakes him. Every Muslim is inviolable in respect of his life, property, and honor. Piety here is to prevent one's evil from harming his Muslim brother."

Here, blood refers to **killing or causing injury**, honor refers to **slander, adultery, and similar acts**, and wealth refers to **consuming unlawful property, usury, theft, etc.**

The Prophet also outlined the rights of Muslims upon one another:

"The rights of a Muslim over another Muslim are five: returning greetings of peace, visiting the sick, following funerals, responding to invitations, and comforting the one who sneezes."

In another narration, a sixth right is added: *"If he seeks your advice, give it to him."*

He also said:

*"None of you truly believes until he loves for his brother what he loves for himself."*⁴⁷

These hadith collectively emphasize **mutual respect, mercy, protection of life, honor, property, and fostering social harmony**, which are central to the Islamic concept of human security.

Regarding the sanctity of life and the gravity of killing, the Prophet Muhammad (peace be upon him) said: ⁴⁸

- *“The annihilation of the world is lighter for Allah than the killing of a believer without right.”*
- *“If the inhabitants of the heavens and the earth were to join together to shed the blood of a believer, Allah would cast them into the Fire.”*

On trustworthiness and maintaining covenants, he said:

- *“Deliver the trust to those who entrusted you, and do not betray those who betrayed you.”* ⁴⁹
- *“Whoever has a covenant with a people, let him not break or violate it until its term ends or he mutually releases them.”* ⁵⁰
- Regarding killing one under a covenant, he warned: *“Whoever kills a person under protection (a covenant), will not smell the fragrance of Paradise, though its fragrance can be perceived from a distance of forty years.”* ⁵¹

Concerning the ethics of warfare and preserving human rights even in conflict, he said:

“Fight in the name of Allah, in the cause of Allah; fight those who disbelieve in Allah. Fight, but do not transgress limits, do not betray, do not mutilate, and do not kill children.” ⁵²

From these and many other evidences, it can be concluded that the **Islamic perspective on human security** is built upon three principles that honor humanity and distinguish it above all creation, while making all else subservient to it:

1. **The Principle of Stewardship (Khilafah):** Allah honored humans by appointing them as stewards on earth.
2. **The Principle of Moral Responsibility (Taklif):** Allah distinguished humans by entrusting them with responsibilities and obligations (amanah) that all other creatures refused.
3. **The Dual Nature of Human Life (Competition/Cooperation):** Human life is structured around both rivalry and collaboration, which Islam addresses through multiple means to ensure security.

The concept of security in religious thought: A study of the dimensions of human security in Islam

Thus, Islam emphasizes human security in diverse ways—whether regarding direct or indirect threats, temporary or permanent dangers—reflected in concepts such as **absence of fear, trustworthiness, protection, honesty, justice, contracts, peace, confidence, religion, strength**, and more.⁵³

Islam addresses two major issues directly related to human security. The first concerns **women's rights**, and the second pertains to **international relations**, or the relationship with others.

Regarding the first issue, the status of women, Islamic law clarifies that women have an important role in building societies and possess rights and duties equal to those of men. In pre-Islamic times, women were deprived of rights, subjected to severe forms of oppression, exile, and even infanticide, being buried alive at a young age.

Islam established that women have their rights and responsibilities just like men. Although the religion recognizes certain distinctions between the sexes, granting some privileges to one over the other, it strictly forbids wishing for what Allah has favored one over the other. This is emphasized in the Qur'an, for example:

- *“Do not wish for what Allah has favored some of you over others. For men is a share of what they earn, and for women is a share of what they earn. Ask Allah of His bounty. Indeed Allah is ever, of all things, Knowing.”* (Qur'an 4:32)
- Regarding inheritance: *“For men is a share of what they have earned, and for women is a share of what they have earned. And for those whom your right hands possess... give them their due share. Indeed Allah is ever, Witness over all things.”* (Qur'an 4:33)

These verses indicate not only that Allah has granted men certain advantages over women and vice versa, but also outline the proper treatment of women—both in obedience and disobedience—and affirm their entitlement to their rights.

Islam does not differentiate between men and women in terms of **work and reward**, as stated in the Qur'an:

- *“Whoever does righteous deeds—whether male or female—and is a believer, We will surely grant them a good life, and We will surely reward them according to the best of what they used to do.”* (Qur'an 16:97)

- “...and for men is a degree over women. And Allah is All-Wise, All-Knowing.” (Qur’an 2:228)

Furthermore, Islam protects women’s **inheritance rights**, which were denied in pre-Islamic society:

- “For men is a share of what parents and close relatives leave, and for women is a share of what parents and close relatives leave, whether little or much—an obligatory share.” (Qur’an 4:7)

This passage shows clearly that Islam establishes a **balanced system of rights and responsibilities**, safeguards women’s status, and ensures their participation in societal life—all of which are essential components of **human security**.

Islam did not limit itself to clarifying rights only; it went further. It also emphasizes the **protection of lineage and family ties** to prevent corruption and confusion in ancestry. The Qur’an states:

- “Do not marry women whom your fathers married, except what has already passed. Indeed, it is immoral, hateful, and an evil way. Your mothers, daughters, sisters, paternal aunts, maternal aunts, daughters of your foster mothers, sisters through breastfeeding, wives of your sons, and the wives of your paternal cousins whom you have married—if you have not entered into them, there is no sin upon you; but do not combine women already married, for Allah is Forgiving, Merciful.” (Qur’an 4:22-23)

The Prophet Muhammad (peace be upon him) also emphasized the **rights and status of women**, particularly within the family, which is the foundational unit of society:

- “The most perfect of believers in faith are those best in character, and the best of you are the best to their women.” ⁵⁴

Islam even dedicates entire chapters in the Qur’an specifically to women, such as *Surat An-Nisa*, *At-Talaq*, and *At-Tahrim*, highlighting the importance of women’s status and rights. Islam asserts the **equality of all humans**, male or female, in worth and moral accountability, emphasizing that the only distinction is through **piety (taqwa)**. Moreover, Islam teaches that all humans share a common origin, created from the earth, reinforcing equality from the outset.

The second issue concerns **relations between states or nations**, described as relations between two parties: the Dar al-Islam (the land of Islam) and Dar al-Kufr

The concept of security in religious thought: A study of the dimensions of human security in Islam

(non-Muslim lands). Given the intertwined relationships between the Islamic community and other nations, Islam's approach toward others is based on the principle of **al-wala' wa al-bara'** (loyalty and disavowal). Loyalty entails support and alignment, while disavowal requires distancing and separation.⁵⁵

Nevertheless, Islam emphasizes that these relations should primarily be **cooperative, just, and based on recognition**, unless circumstances necessitate conflict. The Qur'an affirms:

- *"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes that you deal justly and kindly with them. Indeed, Allah loves those who act justly."* (Qur'an 60:8)
- *"Indeed, Allah only forbids you from those who fight you because of religion and expel you from your homes that you ally with them. And whoever allies with them—those are the wrongdoers."* (Qur'an 60:9)

This shows that Islam **protects human security both internally—through family, women's rights, and lineage—and externally—through just and ethical relations with other nations**, ensuring order, justice, and stability in society.

Islam also **guaranteed non-Muslims the right to practice their religious rituals without coercion**, and commanded that their churches not be destroyed, preserving their dignity and rights. Islam permitted visiting them, trading with them, and engaging in mutual dealings. They have the rights due to them, and Muslims have their obligations toward them. Even in times of war, Islam preserves their human dignity. The Qur'an says:

- *"And if they incline toward peace, then you also incline toward it, and rely upon Allah. Indeed, He is the Hearing, the Knowing."* (Qur'an 8:61)
- *"It is not for a Prophet to take captives until he has thoroughly subdued the land. You, [O Prophet], desire the worldly gain, but Allah desires the Hereafter. And Allah is Exalted in Might, Wise."* (Qur'an 8:67)
- *"O Prophet, say to those in your hands [captives]: If Allah knows of any good in your hearts, He will give you better than what was taken from you, and forgive you. And Allah is Forgiving and Merciful."* (Qur'an 8:70)

Thus, Islam does not stop at merely endorsing the principle of **security and peace among individuals and groups**, but it seeks to **preserve and implement security in all its dimensions**, both intellectually and practically:⁵⁶

1. **Intellectual dimension:** This establishes a **moral, ethical, and value-based framework** for society.
2. **Practical dimension:** This ensures security in real-life interactions, maintaining a balance between **rights and duties** so that societal safety prevails.

Islam also emphasizes the establishment of **brotherhood and social solidarity**, and lays down rules organizing Muslim affairs under an ideal vision of **security and peace**, built on **two fundamental pillars of general security**:

1. Justice (Al-‘Adl): Justice is one of the most important requirements for achieving and sustaining security. It opposes oppression and unfairness and involves balancing, giving everyone their due, and guiding people toward moral and legal principles.

- a. **Al-Mawsili** stated: *“Know that justice is the foundation of governance, the continuity of states, and the essence of any kingdom, whether prophetic or conventional.”* As for **Ibn Jama‘ah** said: *“The laws of the prophets and the wisdom of the sages and rational people agree that justice brings blessings and prosperity, whereas oppression and tyranny bring ruin and disaster.”*⁵⁷
- b. **Al-Farabi** discussed the virtue of justice in connection with the principle of **love**, which underpins social relationships. Justice ensures **social cohesion**, harmonizes the parts of the state, and preserves its stability through fair conduct.⁵⁸

Allah Almighty says:

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.” (Qur’an 4:58)

This emphasizes the **importance of justice for the proper functioning of societies**, likening it to a **balance or scale**. Allah commands fairness and equity, saying:

“Give full measure and weight in justice. We do not burden any soul beyond its capacity. And do not deprive people of their due or commit mischief on the earth.” (Qur’an 6:152, 11:85)

Allah also says in **Surah Ar-Rahman**:

The concept of security in religious thought: A study of the dimensions of human security in Islam

"And the heaven He raised and imposed the balance (mīzān), So do not transgress in the balance, And establish weight with justice and do not fall short in the balance." (Qur'an 55:7–9)

In another verse, Allah says:

"We sent Our messengers with clear proofs and sent down with them the Scripture and the balance (al-mīzān) that the people may maintain justice. And We sent down iron in which there is strong might and benefits for the people, so that Allah may know who supports Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might." (Qur'an 57:25)

These verses collectively highlight that **justice is a fundamental principle in Islam**, essential for social order, fairness in transactions, governance, and the protection of human rights. The **balance (mīzān)** symbolizes equity in all human dealings, prohibiting oppression, cheating, or any form of injustice.

2. Firmness (Al-Hazm):

It refers to **commitment in managing affairs, seriousness in correcting mistakes, and avoiding negligence or leniency** in anything that may threaten security and its continuity in all aspects of life—economic, political, social, or intellectual...., Imam **Al-Qala'i** said:

"It is incumbent upon a ruler to exercise firmness in governance and consider the consequences in all matters. Whoever considers the consequences will be safe in their dealings; whoever delays in planning will bring destruction upon themselves. It is said: whoever acts with foresight gains; whoever looks at consequences remains safe; whoever indulges in laziness achieves only wishes; and whoever abandons firmness helps their adversary. Another said: the loss of firmness is a sign of imminent ruin." ⁵⁹

Al-Mawardi said:

"If the king enforces the rules of his kingdom with firmness and spreads justice, without neglecting firmness in small or large matters, and without being lenient in oppression—whether little or much—then safety will surround his rule and happiness will cover his state.

Corruption will be kept at bay, and people will be with him, some praising his justice and benevolence, and others fearing his might and authority. The virtuous will thank him, and the wrongdoers will fear him. No flaw will touch his kingdom or himself.

It is clear that **firmness and justice repel the imperfections of a ruler and the fears of kings from any threat**. They are more effective in ensuring their integrity than any military aid. A king relies on his firmness and justice to protect his kingdom from danger and safeguard it from others." ⁶⁰

Conclusion:

In conclusion, it can be said that Islam places great importance on human beings and grants them a wide scope in life. In fact, all the issues and matters addressed by the religion focus on humans and the behaviors and actions they produce. Islam works to uphold human dignity in daily life by organizing one's relations with fellow humans on one hand and with others on the other hand, while safeguarding the soul, wealth, status, and intellect. The religion emphasizes the concept of security both in this world and in the Hereafter, which represents eternal life and the highest levels of peace. Islam, therefore, cares for both material and spiritual aspects without discrimination.

Islam does not leave humans to follow whims or the uncertainties of life. Instead, it establishes rules and tools to preserve security, particularly in matters related to Islamic law, such as faith, enjoining good, forbidding evil, giving advice, calling to righteousness, and reform. Islam also warns against behaviors that lead to corruption of individuals and societies, considering them threats to the five dimensions of human security: the soul, religion, wealth, intellect, and lineage or honor. Punishments and sanctions are prescribed for violations, such as adultery, theft, bribery, alcohol consumption, gambling, greed, and other transgressions.

From this paper, the following conclusions regarding security in Islamic religious thought can be drawn:

1. Islamic religious thought maintains security through just legislation and by setting rules that guide the policies of states or nations in addressing security challenges.
2. Islam works to cultivate righteous individuals, encompassing both ethical and spiritual dimensions.

The concept of security in religious thought: A study of the dimensions of human security in Islam

3. Islam encourages effective measures through rewards, punishments, repentance, and forgiveness, which promote self-monitoring of one's actions and words.
4. Islam calls for solidarity within the family and society, playing the role of regulator and organizer of human behavior, while also structuring social relationships among individuals.
5. Religion does not intend for security measures to impose punishment as an end in itself; rather, they are reformatory, educational policies or precautionary measures.
6. Islam was the first to introduce the concept of human security and to establish its foundations and principles.

Based on the above conclusions, the following recommendation can be made: when formulating national policies, whether general or security-related, human beings should be at the center, and the religious dimension of societies should be taken into account, as it is one of the most effective means of regulating and guiding human behavior—especially in Muslim societies.

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