

Political Security Challenges in the Holy Quran: A Thematic Analysis and Operational Solutions (A State-Centered Approach)

Seyed Sajjad Ale Seyed Ghafoor

PhD., Political Science, Islamic Sciences and Culture Academy, Qom, Iran.
aleghafoor@gmail.com



Abstract

Political security, as a fundamental topic in the field of political and security sciences, has received special attention in religious texts, particularly the Holy Quran. Despite the importance of this subject in Islamic societies, numerous challenges regarding political security exist, rooted in both internal and external factors. This research aims to examine the internal weaknesses and vulnerabilities of political security from the perspective of the Holy Quran and to provide operational solutions to counter them, using an inferential thematic interpretation method (*tafsīr mawḍūʿī*). To this end, Quranic verses were systematically examined through an analytical approach. The logic for extracting relevant verses relied on direct terminology, implicit and necessary connotations, opposing concepts, and contextual and semantic implications. From the Quranic perspective, the realization of political security necessitates the observance of mutual rights between rulers and the people. The findings of this study indicate that internal challenges to political security can be categorized into two main areas: governance challenges and popular/social challenges. Within the realm of governance challenges, issues such as the tyranny and rebellion of rulers, injustice and corruption within ruling regimes, arrogance and pride in leadership, and a disregard for accountability within the governmental structure were examined. By rejecting tyranny and rebellion, emphasizing the accountability of the political system, attending to social and legal matters, and highlighting the necessity of establishing a legislative system, the Holy Quran provides comprehensive strategies for achieving political security in an Islamic government. In verses such as Surah al-Baqara, Verse 247, the Quran refers to the story of Saul (*Ṭālūt*) and Goliath (*Jālūt*), emphasizing the necessity of selecting competent and capable rulers. Furthermore, in Surah al-Nisa, Verse 58, the Quran highlights the necessity of implementing justice and trustworthiness in governance: "Indeed, Allah commands you to render trusts to whom they are due and when

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you judge between people to judge with justice." These verses demonstrate that rulers must be accountable and uphold the rights of the people. In the realm of popular and social challenges, issues such as sedition (*fitna*) and disobedience, moral corruption, and weakness in faith and steadfastness are analyzed. By emphasizing the avoidance of sedition, disobedience, and moral corruption, and stressing the necessity of perseverance, the Holy Quran offers strategies to strengthen political security within the Islamic community. In verses such as Surah Ali 'Imran, Verse 103, the Quran refers to the necessity of unity and solidarity among believers: "And hold firmly to the rope of Allah all together and do not become divided." This verse shows that division and discord can threaten political security, while unity and solidarity are vital factors for its realization. The research demonstrates that applying Quranic teachings and adapting them to contemporary conditions can serve as an effective strategy for resolving political security challenges in Islamic societies. The findings indicate that the Holy Quran serves not only as a source of guidance but also as a practical model for achieving political security. By providing a comprehensive framework of Quranic teachings, this study takes a step toward strengthening political security in Islamic governments. Consequently, attending to Quranic teachings and aligning them with current circumstances can be utilized as an effective solution to address political security challenges. Through the analysis of Quranic verses and the provision of operational strategies, this research shows that political security in an Islamic society is achieved only through the observance of mutual rights between rulers and the people, and the implementation of justice and transparency in governance.

Keywords

inferential thematic exegesis, political security, people's rights, government, Islamic ruler.

1. Introduction

Various theories have been proposed in the field of political security; however, none have been able to provide an adequate solution to existing political insecurities. The presence of significant and numerous political security problems globally—and particularly within Islamic countries—which challenge the legitimacy of political systems and the God-given, fundamental political rights of Muslims, stands as a testament to this fact. The Quran is the most important and primary source of human knowledge. From the perspective of the Quran, security is a broad concept that encompasses all dimensions of life, including the cultural, social, political, and economic spheres.

2. The Concept and Theoretical Literature Review

Buzan defines security as protection against danger (objective security), a feeling of safety (subjective security), and freedom from doubt (confidence in personal perceptions) (Buzan, 1999, p. 52). The term "political security" was first introduced and elaborated upon by Barry Buzan in his book *People, States, and Fear*, during his discussion of the various sectors of societal security. According to Buzan, the security of human societies is divided into five categories: military, political, economic, societal, and environmental security, all of which are closely interconnected. Regarding the nature and concept of political security, three different perspectives exist. In the state-centric approach, political security concerns the organizational stability of states, systems of government, and the ideologies that grant them legitimacy (Buzan, 1999, p. 37). In contrast to this view is the individual-centric approach. The political security of individuals is identified by subjects and indicators such as: the right to apply and express any political opinion, the right to be elected to political positions and offices, and the right to elect rulers (Lakzaei et al., 2015, p. 120). Tyranny, *Tāghūt* (idolatry/despotism), unjust rulers, monarchical systems, dependent governments, and dependency are considered political threats; in their place stand values such as freedom, popular participation in political self-determination, free elections, and more (Lakzaei, 2013, p. 22). Therefore, political security is a condition in which individuals in a society can freely express their views and positions without any hypocrisy or deception (Mirahmadi, 2001, p. 100). However, in the integrated approach, "political security is the enjoyment of effective protection for actors (individuals, groups, and the government) to exercise and benefit from their political rights," which serves as a comprehensive definition of

political security (Al-e Seyed Ghafoor, 2021, p. 10). The present study seeks to evaluate the challenges of political security through a state-centric approach from the perspective of the Holy Quran.

3. Research Methodology

Various approaches exist among Muslims for understanding the Quran, including chronological (*tanzīlī*), sequential (*tartībī*), and thematic (*mawḍūʿī*) interpretations. Thematic interpretation is a method for explaining a specific subject by considering verses that share the same topic and theme—rather than merely being identical—within the existing order and arrangement of the Quran. In this method, the exegete places various verses regarding a single subject alongside one another and, by synthesizing and analyzing them, elucidates the Quranic perspective (Hashemi Rafsanjani, 2001, Vol. 1, p. 39). Various verses on a topic, appearing in different parts of the Quran, are collected and synthesized so that the Quran's view on that subject and its dimensions become clear. There are two approaches within thematic interpretation: the "interrogative" (*istinṭāqī*), which involves making the text "speak" based on contemporary questions; and the "extractive" (*istikhrājī*), which involves determining the subject from the outside and identifying issues and rulings within the text. This research, employing the non-temporal, extractive thematic interpretation method, seeks to identify and extract verses related to political security. The mechanism for searching for verses on political security is conducted without imposing contemporary questions and with an objective mind, in order to extract and specify the relevant verses. The logic for extracting verses utilizes "direct vocabulary"—words that have a direct bearing on the subject, such as the root of *amn* (safety) and *amniyyat* (security); "implicit and consequential vocabulary"—words that carry a semantic load similar to the subject, such as *sakīna* (tranquility) and *ṣulḥ* (peace); the use of "oppositional concepts"—words with a semantic load contrary to the subject, such as *khawf* (fear) and *hashiyyat* (awe/dread); and finally, "contextual and semantic implications," where attention is paid to the context of the words used in the verse, their position among preceding and succeeding verses, as well as other related verses.

4. Research Background and Contributions

In this section, various sources are noteworthy and warrant reflection: valuable theoretical works, general publications on security in Islamic thought, general publications on security in the Quran, specific publications on political

security in Islamic thought, and finally, specific publications on political security in the Holy Quran. Among the important sources on political security is the book *Security: A New Framework for Analysis*, written by Barry Buzan, Ole Wæver, and Jaap de Wilde (Buzan et al., 2013). In this book, the distinct nature and dynamics of security are examined across five sectors: military, political, economic, environmental, and societal. Barry Buzan maintains that political security concerns the organizational stability of states, systems of government, and the ideologies that grant them legitimacy. While Buzan has elaborated extensively on the dimensions of security, he regards political security as being specific to the government. This book addresses political security in a general sense, and its inclusion here is an acknowledgment of its status as a valuable theoretical work. In the article "Transcendent Security" by Najaf Lakzaei (2014), the security framework comprises seven axes, components, and characteristics: the concept of security, dimensions of security, the referent of security, levels of security, friend and foe, strategic security solutions, and methods of achieving security. Consequently, the researcher's objective is to demonstrate certain differences between security from an Islamic perspective and Western theories. As it does not focus exclusively on political security, it is considered one of the significant general publications concerning security in Islamic thought. Another relevant work is the article "Political security of individuals and its realization from the perspective of the Holy Quran" by Al-e Seyed Ghafoor (2021), which examines political security through an individual-centric approach. The findings of this research demonstrate that the Holy Quran, while citing various historical examples, considers the realization of political security for individuals to be dependent on attention to two indicators: "freedom" and "participation." The article "Political security of groups: Requirements and obstacles to realization from the perspective of the Holy Quran" is written by Yousef Yaghoubi Monfared and Sayyid Sajjad Al-e Seyed Ghafoor (2021). The aim of the research is to examine the requirements and obstacles to political security specifically for groups from the perspective of the Holy Quran. By describing the vulnerabilities and threats related to the political security of groups, this study refers to various historical examples. The article "Investigating the foundations of political security levels and its threats in the transcendent security school of Islam" is written by Najaf Lakzaei, Ali Asghar Nasiri, and Behnam Rashidizadeh (2022). This article seeks to examine the Quranic and hadith-based foundations of the levels of political security and its threats, specifically within the Islamic school of security. It identifies six levels

for political security: individual (micro), societal, national (meso), regional, ummah-based (transnational), and international (macro). Unlike previous studies that have primarily addressed the general dimensions of political security, the present article provides a detailed analysis of internal challenges and vulnerabilities of political security from the perspective of the Quran. The contribution of this research lies in: employing the extractive thematic interpretation method for analyzing Quranic verses; focusing on operational strategies to counteract challenges and weaknesses in political security; and presenting a comprehensive framework for the realization of political security within an Islamic government.

5. Necessity of Establishing a Government

A set of Quranic verses considers the very principle of establishing a government as a desirable and necessary matter. According to these verses, the existence of government stands in opposition to anarchy and reflects the will of God. The establishment of governance among the Children of Israel, alongside prophethood, is regarded as a divine favor: "And [remember] when Moses said to his people: O my people! Remember the favor of Allah upon you when He appointed prophets among you and made you kings" (Al-Ma'ida: 20). From an Islamic perspective, government is an innately grasped (*fitri*) notion. Humanity's fundamental need for government is emphasized, as is the necessity of governance within Islamic society. According to Imam Ali (as), every society requires a ruler and commander, whether righteous or wicked (Nahj al-Balagha, Sermon 40). Ibn Khaldūn, among Islamic thinkers, also posits that the social nature of human life necessitates cooperation, the formation of government, and adherence to a political center (Zanjani, 1988, Vol. 2, p. 155). Allama Tabatabai maintains that the emergence of the reality known as "society" stems from a single factor: the perceptive faculty with which the Wise God has fashioned human nature. Thus, social life was the solution that *fiṭra* (innate nature) placed before humanity to fulfill its needs (Zahedifar, 2015, p. 85). The Quran fully recognizes society, understands its constructive power, and is cognizant of the numerous benefits of social living; therefore, it calls people toward building a dignified society and fostering a collective spirit: "O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful" (Al-i 'Imran: 200). In the political thought of Imam Khomeini, the most valuable political act is the preservation of Islam (Davari Ardakani & Shakeri, 2009, p. 76). The crux of security analysis lies in this very proposition because, first, from the Imam's

perspective, the only way for the comprehensive implementation of Islamic rulings is the formation of a government, and second, the establishment of government is a religious obligation.

6. Varieties of Political Security Challenges

In this section, challenges are addressed that target the fundamental pillars and foundations of government. With their presence and persistence, governing structures move toward decay and collapse; this occurs when a government, for various reasons, lacks sufficient legitimacy. Legitimacy refers to the "right to sovereignty" and serves as the answer to the question: "Who is qualified to manage society?" In Arabic literature, the term "al-shar'ī" refers to that which conforms to religion or law (Amid Zanjani, 1988, p. 9). Today, when this term is used in an absolute sense, it signifies "legality," whether the laws are religious or secular; thus, when there is a need to specify its religious nature, the adjectives "Islamic" or "religious" are appended. However, in the context of Iranian society, the concept of *shar'* (Sharia) and legitimacy are inseparable from religion (Deylami, 1999, p. 65). In the Quran, the exclusive aspect of sovereignty and guardianship (*wilāya*) belongs to God Almighty; He is the sole owner of existence, and all strength, power, honor, and loftiness emanate from Him: "... that all power belongs to Allah entirely" (al-Baqara: 165). God is the "Rightful Owner of Existence" and encompasses all things and everyone; any exercise of authority by Him over creatures is the exercise of authority over His own property and dominion. Therefore, the legitimacy of human government and guardianship requires being aligned with the will and permission of God. God may grant rule, adornment, and wealth to disbelievers: "And Moses said, 'Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life ...'" (Yunus: 88). However, this by no means signifies the establishment or bestowal of "divine legitimacy"; rather, it represents the creation of "ontological causes" and general divine assistance that includes both believers and disbelievers. The legitimacy of rulers in the Quran, by explicit designation (*naṣṣ*), pertains to "divine appointees" (Tabatabai, 1996, Vol. 6, p. 5). Divine appointees in the Quran are not limited to the Prophet of Islam (PBUH); David, Solomon, Joseph, Saul, and Abraham are among those addressed as divinely appointed in the Quran. It should also be noted that governance in the Quran is often mentioned under the title of *Qawm* (people/nation) and is named after their leaders—who were either prophets or tyrannical rulers—such as the People of Lot, the People of Moses, the People of Pharaoh, and others.

7. Governance Challenges

These challenges emerge from within the very core of the government and the state, posing a serious threat to its security and rendering it vulnerable. These consist of qualities and characteristics that confront the political system with the problem of legitimacy.

A) Tyranny-Related and Governance Issues

1- Tyranny and Rebellion of Rulers in the Quran: Analysis and Consequences

In the Holy Quran, the term *Ṭāghūt* is used in eight instances. Generally, this term is employed in two idiomatic senses. One refers to entities worshipped as deities in opposition to God. In these verses, Satan, idols, and jinn are condemned as deities set against God and are labeled as *Ṭāghūt*. The other meaning refers to a tyrannical ruler and any oppressive sovereign who rebels against divine obedience and acts contrary to God's laws. Reflecting upon these verses reveals that "transgression" (*tughyān*) is intrinsically linked to governance and political power. Nimrod fell into the realm of corrupting power and governance and claimed divinity: "Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, 'My Lord is the one who gives life and causes death,' he said, 'I give life and cause death.' Abraham said, 'Indeed, Allah brings the sun from the east, so bring it from the west.' So the disbeliever was overwhelmed [by astonishment] ..." (al-Baqara: 258). Pharaoh's transgression is explicitly cited as the reason for Moses' divine mission to him (Ta-Ha: 24, 43, and 45; al-Nazi'at: 17; al-Fajr: 11). The Quran considers the danger of rulers' despotism to be grave and warns them against tyranny. In this context, rulers have a duty to institutionalize a two-way communicative political atmosphere within Islamic society to ensure the survival of both the governors and the governed (Shafiei, 2014, p. 10).

2- Injustice and Corruption in Governing Regimes: The Quran's Perspective on Injustice and Corruption

Perhaps no matter in Islam has been emphasized and enjoined as much as justice: "And when you judge between people to judge with justice" (al-Nisa: 58). The Holy Quran presents the goal of the prophets as the establishment of justice and equity (*qist*): "We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice" (al-Hadid: 25). Oppression (*ẓulm*) has a broad meaning and encompasses a wide scope. Various meanings for *ẓulm* are cited in the Quran, including lying and fabricating slanders

against God, denying divine verses, transgressing divine boundaries, and obeying disbelievers. All these diverse meanings can be categorized into three groups: oppression between man and God; oppression between man and people; and oppression between man and his own soul (Ghane Ezzabadi, 2000, pp. 135-139). Among these aspects, the second group—and overall, oppression toward others—is the primary focus, manifesting in various forms. The Quran regards oppression as the cause of the ruin and destruction of homes, cities, and societies. It identifies the oppression and tyranny of the people of Thamud as one of the factors of their destruction. History has proven time and again that "the world may endure with disbelief (*kufir*) but it cannot endure with oppression" (Makarem Shirazi, 2003, Vol. 15, p. 500). Governments such as the people of Aad practiced idolatry and rose to deny the verses of their Lord; since they possessed power, they committed oppression against the weak and used their power to exploit them. Ultimately, the consequence of such tyranny is divine punishment, which is mentioned after describing the punishment of the opponents of Noah, the people of Aad, Thamud, Lot, and Shuaib: "And such is the seizure of your Lord when He seizes the cities while they are committing wrong. Indeed, His seizure is painful and severe" (Hud: 102).

3- Arrogance and Domination in Governance Institutions: Quranic Doctrines Against Arrogance

The Quran denies and rejects any form of domination and lordship. Occasionally, in certain environments, the relationship between the ruler and the ruled shifts toward that of the Creator and the created. In such a setting, the ruler begins to entertain notions of divinity and supremacy: "And he said, I am your most high lord" (al-Nazi'at: 24). This position sometimes leads them to claim divinity, at moments perceiving themselves as the sole object of worship for others and calling themselves a supreme deity: "Do not make [as equal] with Allah another deity and [thereby] sit censured and forsaken" (al-Isra: 22). In the Holy Quran, taking "lords" is considered a form of associating partners with God (*shirk*), which underscores the profound importance of this issue: "Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him]'" (Al-Imran: 64). Accordingly, establishing dominance over others is considered polytheism (*shirk*) against God, just as assuming such dominance or accepting it is deemed equivalent to polytheism (Mir-Ahmadi, 2001, p. 115). Therefore,

a ruler has no right to regard themselves as the "lord" of the people or to obstruct the political freedoms of the members of society: "And that you worship [only] Me; this is a straight path" (Ya-Sin: 61). Striving to negate individual dominance (despotism) or the corrupting concentration of power in the hands of the unqualified in society is one of the effective and efficient ways of fulfilling a socio-political role, which, incidentally, possesses solid Quranic foundations. In fact, the religion of Islam is strictly opposed to individual dominance and autocracy, such that "rule by individual will" and reliance on personal opinions without collective participation are considered highly deplorable (Shabani, 1995, p. 147), and such thinking is introduced as leading to perdition and misguidance: "So he [Pharaoh] bluffed his people, and they obeyed him. Indeed, they were a people defiantly disobedient" (al-Zukhruf: 54). One of the vital objectives of the prophets' mission is to liberate humanity from the servitude of anyone other than God: "And those who have avoided *Tāghūt*, lest they worship it ..." (al-Zumar: 17). In the encounter between Moses and the Pharaoh, when the latter reminds the former of the time of his presence in his palace, Moses cites the slavery of the Children of Israel and his divine rebellion as evidence for his own rightness and the rejection of the Pharaoh: "And this is the favor with which you approach me,- that you have enslaved the Children of Israel!" (Shu'ra: 22).

4- Arrogance and Pride in Leadership: Quranic Warnings and Their Impacts on the Society

"Arrogant and haughty individuals seek nothing but their own interests and certainly ridicule truths that are inconsistent with their desires: 'The eminent among those who disbelieved from his people said, "Indeed, we see you in foolishness, and indeed, we think you are of the liars"' (al-A'raf: 66). They made a mockery of the prophets and their followers, engaging in joy and jesting by ridiculing them; these very joys, coupled with pride and negligence, caused them to drift further away from God: 'They said, "Should we believe you while the lowest [of people] follow you?'" (al-Shu'ara: 111). Qarun (Korah) is introduced as the manifestation of pride and arrogance—a wealthy and ambitious individual who saw himself as superior to everyone, flaunting his status and harassing the prophet. Similarly, the people of Aad enjoyed many blessings, including beautiful cities and flourishing lands and gardens, such that, according to the Quran, the likes of which had not been created in the world; yet, they were unjustly arrogant in the land. They built magnificent palaces and firm fortresses on heights, which served as signs of power and means of self-display (Makarem Shirazi, 2003, Vol. 20, p. 254). On the other

hand, they were very violent and bellicose, relying on and being boastful of their own strength to the point where they considered themselves superior to all, flaunting this power and wealth before everyone."

B) Political System and Accountability

1- Negligence of Accountability in Governance Structure: Quranic Foundations of Transparency and Accountability

A leader and manager must justify their decisions to their subordinates, explain the reasoning behind their actions and choices, and resolve any ambiguities; they should not say, it is my right to do whatever I wish. The Prophet [Samuel] explained the reason for choosing Saul by highlighting his vast knowledge and physical prowess: "... and [He] has increased him abundantly in knowledge and stature" (al-Baqara: 247).

2- Economic and Political Inefficiency in System Leadership: Quranic Emphasis on Wisdom and Management

In the Holy Quran, the lack of economic security is identified as a factor that leads individuals toward indecency and deviation from the straight path: "Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing" (al-Baqara: 268). Protecting the integrity of the state against internal and external harms is a significant matter for consideration, given that security is influenced by a complex array of economic, military, and social elements. In certain instances, political challenges require remedies beyond the purely political sphere, such as economic or military solutions. Accordingly, there are several non-military vulnerabilities that are deemed more critical and complex than "hardware" or purely technical issues. For example, poverty is regarded as a significant non-military threat to the stability and well-being of the state.

3- Lack of Managerial Capabilities in Governmental Leadership: Quranic Perspectives on Selecting Leaders

From the perspective of the Holy Quran, rulers must possess specific qualities that provide the foundation for an ideal and desirable government: "And their prophet said to them, 'Indeed, Allah has sent to you Saul as a king ...' and [He] has increased him abundantly in knowledge and stature" (al-Baqara: 247). Not everyone can or should hold power, as power can become a breeding ground for corruption and a serious challenge for both the individual and the government. The Holy Quran emphasizes the intellectual maturity and 'right guidance' (*rushd*) of society's leaders to ensure the stability

and establishment of governance: “And We had certainly given Abraham his sound judgment before, and We were Knowing of him” (al-Anbiya: 51).

C) Social and Legal Issues

1- Violation of People’s Fundamental Rights in Political Systems: the Quran and Emphasis on Human Rights

The Holy Quran commands rulers to implement justice and truth: “O David, indeed We have made you a successor (*Khalīfa*) upon the earth, so judge between the people in truth and do not follow [personal] desire ...” (Saad: 26). David (Dawūd) possesses a special rank and status before God, and the granting of the position of “Successor of Allah” (*Khalīfat Allāh*) is indicative of this reality. From the Quranic perspective, the model of an ideal ruler is the prophets, to whom God has entrusted the administration of His servants' affairs (Qara'ati, 2004, p. 26). The governance of human society inherently belongs to God, not man, and religion is not separate from politics. Ruling over the people is a great blessing, the gratitude for which lies in the implementation of justice among them: “... We have made you a successor ... so judge between the people in truth.” These are leaders who refrain from following their carnal desires. All human beings, even prophets, are susceptible to the snare of whims and desires, from which they remain protected through divine warnings: “... so judge ... and do not follow [personal] desire.”

2- Belittling and Humiliating the People in State Policies: The Quran's Warning Against Oppression and Transgression

To render human beings abject and to obstruct the growth and evolution of their thought has been the method of tyrants and corrupt governments throughout history. Pharaoh, by belittling and treating his people as insignificant (rather than through consent and legitimacy), made them subservient to him: 'So he bluffed [and humiliated] his people, and they obeyed him. Indeed, they were a people defiantly disobedient' (al-Zukhruf: 54). The term *istakhaffa* (from the root *kh-f-f*) means to make someone light-headed, base, or frivolous; it implies rendering them unwise and uninformed.

3- Substituting Private Interests for Public Interests in Policymaking: The Quran and Principles of Social Justice

Concern for profit and loss is a significant human characteristic, and there is no doubt that every individual can acquire benefits for themselves or avert harms. Nevertheless, when collective life is concerned, public interest must take precedence over individual interest: “Say, ‘I do not possess for myself

any benefit or harm ...” (al-A'raf: 188). The leaders of a Quranic society set human salvation and perfection as their ultimate goal.

D) The Legislative and Religious System

1- Failure to Properly Implement Islamic Penalties and Legal Principles in Governance: Quranic Analysis and Religious Requirements

Islam is a faith that has established certain punitive laws and regulations to provide a secure environment, free from any insecurity, and to steer individuals away from factors that disrupt peace. Experience has proven that some individuals only abandon sin and corruption when confronted with harsh punishments and severe criminal penalties. Since the sins committed by an individual are often not limited to their personal sphere and their consequences affect the social fabric—thereby endangering public security—the enforcement of these laws and regulations must be pursued with utmost seriousness by the executors of the Islamic government. The Holy Quran emphasizes the importance of *Qisās* (legal retribution), and Almighty God has referred to this principle as a vital factor for the continuity of social life under the shadow of security: “O you who have believed, prescribed for you is legal retribution for those murdered ... And there is for you in legal retribution [saving of] life, O you of understanding, that you may become righteous” (al-Baqara: 178-179).

2- Conflict Between Religious Principles and Executive Policies: Consequences of Non-Alignment with the Quran and Sharia

The avoidance of severity and violence by the government toward the people—when practiced within the framework of justice—serves to win the hearts of the public and fosters their convergence with the political system, ultimately bringing about intimacy, unity, empathy, stability, and security: “So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]” (Al-i 'Imran: 159). Winning hearts is intrinsically linked to righteous deeds and the pursuit of justice: “Indeed, those who have believed and done righteous deeds—the Most Merciful will appoint for them affection” (Maryam: 96). According to the verse of *Shūrā* (Consultation), a set of duties is outlined for the Prophet of Islam that must be viewed through a systemic and holistic lens; its components cannot be separated. Rather, this collection should be regarded as an interconnected package aimed at a common goal, where the absence of any single element

disrupts the overall objective. Based on the aforementioned verse, leniency toward all segments and groups of citizens in an Islamic society is a positive attribute, while the avoidance of ill-temper, violence, hard-heartedness, and oppression constitutes the negative [prohibitive] attributes required of a political leader. Furthermore, three practical characteristics are essential: pardoning those who have wronged the ruler, seeking divine forgiveness for all (even those who have mistreated the political leader), and seeking their consultation (Shafiei, 2014, pp. 23-24). According to this same verse, if these positive and negative conditions are not met by the ruler—preventing the formation of internal satisfaction among the citizens—society will inevitably face fragmentation and dispersal.

3. Social and Popular Challenges

A) Sedition and Disobedience in the Islamic Society

1- Disobedience of the Society's Leaders

A government can continue its existence with strength only if it is under the management of a wise and prudent leader; however, having a worthy leader alone is not sufficient. Rather, an enlightened nation is also required—one that, through obedience to the leader's commands, brings about the progress and flourishing of society: "Indeed, Allah commands you to render trusts to whom they are due" (al-Nisa: 58). One of the divine trials is the manner in which people interact with a divinely appointed leader: "And their prophet said to them, 'Indeed, Allah has sent to you Saul as a king'" (Al-Baqarah: 247). *Ṭālūt* was a descendant of Benjamin, the full brother of Joseph. While prophethood had been vested in the house of Levi and kingship in the house of Joseph, God chose *Ṭālūt*. They [the Israelites] protested this command, saying: "How can he have kingship over us while we are more deserving of kingship?" (al-Baqara: 247). Although the Children of Israel had asked their prophet for a military commander to lead them in war ('... a king [so] we may fight in the way of Allah'), their excuses and questioning of his right to sovereignty indicate that he was appointed not only as a military commander but also as their sovereign ruler. Fundamentally, the objectives of the prophetic mission could not be realized without the establishment and maintenance of a government. Based on the finality of prophethood (*Khātamiyya*), comprehensiveness, and sufficiency expected of religion, the founding of a government to perform the necessary roles in these spheres was a necessity (Akhavan Kazemi, 2015, p. 88). It is evident that within the goals of prophethood and the grand design of the prophetic mission, the

establishment of government was envisioned as one of the most strategic objectives.

2- Disagreements and Division

Internal discord and fragmentation are the primary causes of the failure and destruction of nations and governments. When unity in a society transforms into division, the process of collapse begins. This occurs because the nation falls into despair and ceases its endeavors, while the government suffers from disarray and chaos, losing its grip on governance. Under such conditions, enemies become more audacious and begin their transgressions. A government that disintegrates from within is destined to fall. A nation pitted against itself, where the seeds of discord are sown, will sooner or later be destroyed and its land ruined (Makarem Shirazi, 2003, Vol. 1, p. 288). One of the most significant points the Holy Quran emphasizes in various contexts regarding the Children of Israel is the prevention of division. Hence, when Moses went to the appointed meeting (*Mīqāt*) with God at Mount Sinai and appointed Aaron as his successor, his primary counsel was to avoid division: “[Aaron] said, ‘O son of my mother, do not seize [me] by my beard or by my head. Indeed, I feared that you would say, “You caused division among the Children of Israel and did not observe my word”’” (Ta-Ha: 94). The phrase “did not observe my word” implies that Moses' chief instruction to Aaron was to prevent the people from falling into discord. Furthermore, according to another verse—“And Moses said to his brother Aaron, ‘Take my place among my people, and reform [them] and do not follow the way of the corrupters’” (al-A'raf: 142)—it is understood that reform and avoiding the path of corrupters are key factors in preventing division. In fact, to shape social change and a unified culture, consensus and unity are essential. Given that the tribe consisted of twelve branches that could potentially create obstacles for Moses' political movement and diminish his power, Moses—while recognizing their plurality (Ta-Ha: 60)—strove to prevent their fragmentation (Yunus: 87). Solidarity is a prerequisite for security and progress. The existence of these twelve tribes allowed Pharaoh to exploit their lack of cohesion and subjugate them; he consistently used ruses and deceptions to prevent their union and benefit from their dispersal.

3- Rebellion

Among the characteristics of the religion of Islam is its attention to human social rules and their correction and promotion. Verses from Surah al-Ma'ida fall into this domain and address the rulings concerning “*Muḥāribūn*” (those who wage war against God and His Messenger). “Indeed, the penalty for those

who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world ...” (al-Ma’ida, 33). There is significant disagreement among commentators regarding the concept of *Muḥāraba*; however, the fundamental element of this divergence in views is whether *Muḥāraba* is limited to the sphere of economic security or if its conceptual scope extends to all dimensions of security. In any case, and by any definition, *Muḥāraba* threatens the security of the state and is considered a serious danger from this perspective. Linguists have defined *ḥarb* (war/conflict) as “plunder” or “looting.” Overall, the conclusion is reached that the financial aspect is prominent in the literal meaning of *ḥarb*. This orientation is evident in its morphological forms, such as the verbal form (*ḥaraba*) and its assimilated adjective form (*ḥarība*): “... and [there are] those [hypocrites] who took for themselves a mosque for causing harm, disbelief, and division among the believers and as a station for whoever had warred against Allah and His Messenger ...” (al-Tawba, 107). The intent of *Muḥāraba* is enmity toward God in matters where the Prophet also has involvement; consequently, it becomes almost certain to say that 'war against God and His Messenger' refers to actions that nullify the effects of something over which the Prophet holds authority or guardianship (*Wilāya*) from God Almighty. This includes the disbelievers' wars against the Prophet and Muslims, as well as highway robbery that undermines security—a security that has been expanded through the extension of the Prophet’s authority. The fact that the phrase “and strive upon earth [to cause] corruption” follows the mention of war against God and His Messenger clarifies the intended meaning: it signifies that *Muḥāraba* against God and His Messenger refers to causing corruption on earth by disrupting security (Tabataba’i, 1989, Vol. 5, p. 533). State security is a matter directly linked to God and His Messenger and is considered part of the “Divine Limits” (*Hudūd Allāh*); anyone who transgresses these limits has, in fact, committed an assault against Divine boundaries. Allama Tabatabai interprets *Muḥāraba* and corruption as follows: “The intent of *Muḥāraba* and corruption is the disruption of public security. Naturally, this does not include a knife-wielding incident directed at a specific individual that threatens them alone; public security is compromised only when the nature of the *Muḥārīb* (warrior/insurgent) creates such fear in society by threatening people with weapons' (Tabataba’i, 2019, Vol. 5, p. 533). The disruption of public security occurs not only through the drawing of weapons but also through incitement

of sedition (*fitna*), causing division, and fostering discord and enmity among the people. Therefore, it must be stated clearly that disrupting the order and security of society is an instance of *Muḥāraba*, whether this act is carried out with the intent to overthrow the political system or for any other purpose.

B) Moral Corruption and Security Challenges

1- Perversity and Dissoluteness

Fisq (perversity) signifies a departure from Divine boundaries and creates the conditions for coexistence with insecurity: “And when We intend to destroy a city, We command its affluent ones, but they defiantly disobey therein; so the word [of deserved punishment] comes into effect upon it, and We destroy it with [complete] destruction” (al-Isra, 16). A *mutrif* (affluent/ profligate) is one who is left to their own devices to do whatever they desire. In any case, *mutrif* refers to those who are powerful, wealthy, and dissolute; the plural is *Mutrafun*. It is defined as 'the pampered tyrant who acts as he pleases' (Qara'ati, 2004). The presence of the *mutrifūn* in a society paves the way for Divine wrath. From this perspective, the Holy Quran considers the existence of such individuals a cause of insecurity in society. Accordingly, the government must prevent the emergence of such groups and actively combat them.

2- Waging War Against God and the Prophet in the Quran

Baghy (rebellion or transgression) has been defined as “exceeding the limits.” From an analysis of the meanings provided by lexicographers and its various applications, it can be concluded that the semantic core of this term is a person's departure from the boundaries of moderation. A 'limit' can be in a positive direction; for instance, in a verse from Surah al-Baqara, this word is used in the context of following Divine commands: “... and seek (*ibtaghū*) what Allah has decreed for you” (al-Baqara, 187). On the other hand, it can mean exceeding the limit in a negative and oppressive direction, and the usage of this term in the negative sense is more frequent. In jurisprudence, a *bāghī* (rebel) refers to someone from within the Islamic society who revolts against the ruler and rises up against him. Therefore, considering both the literal and jurisprudential meanings, *baghy* can be understood as an insurrection aimed at dominating others or, in other words, a quest for power over others. In contrast, the objective of *muḥāraba* is to seize the property of others rather than to achieve dominance or superiority over them (Hammadi and Rasuli Mahallati, 2016, p. 44).

C) Weakness of Faith and Steadfastness in the Quran

1- Lack of Steadfastness in the Quran

In addition to faith, which is one of the primary and foundational principles

of 'pure security,' other forms of security require specific actions and measures; along this path, they necessitate perseverance and steadfastness. There are many individuals whose faith in God lasts only as long as their personal interests are secured; however, when they perceive that the requirements of faith are inconsistent with their material interests, they abandon the truth. Such people may at times stand in opposition to God or succumb to doubt and hesitation when encountering falsehood while pursuing the path of truth. The soldiers of Saul, who were fighting against the forces of Goliath, beseeched God to make their steps firm. Prophet David came to the aid of the believers and destroyed Goliath, an act that led to the retreat and defeat of Goliath's army: "They said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people." So they defeated them by permission of Allah, and David killed Goliath" (al-Baqara, 250-251). While recounting the chronicles of previous prophets—such as Noah, Hud, Salih, Abraham, Lot, Shu'ayb, and Moses—and their triumph through Divine hosts (Hud, 25-110), God addresses the Noble Prophet, stating that the narration of these events and Our support and victory for the prophets and their followers, while serving as an admonition and reminder for the believers, is intended to fortify your heart and grant steadfastness to you and the faithful. This ensures that in all circumstances, they remain hopeful of Divine assistance and harbor no fear toward the hardships encountered by the Prophet and the believers: "And each [story] We relate to you from the news of the messengers is that by which We make firm your heart. And there has come to you, in this, the truth and an instruction and a reminder for the believers" (Hud, 120).

8. Conclusion

The Holy Quran, as the ultimate message of guidance for humanity, possesses vast and significant potential for elucidating human knowledge. This research, based on the study of Divine verses and the discovery of their internal logic through an extractive thematic exegesis approach, aims to explain the political security of the state from the Quranic perspective. Security is one of the fundamental and enduring goals, interests, and values of society for which humans must strive. Identifying the overt and covert factors of security and adhering to them is essential for realizing this objective. From the viewpoint of Quranic teachings, the lack of political security is one of the worst deficiencies in human life; without it, no economic prosperity, progress, or activities requiring a calm and secure environment at various levels of society are

feasible. Therefore, without security, there can be no hope for excellence and advancement in any society, and every political system must provide political security for itself and its citizens to achieve an ideal order. The Holy Quran maintains a positive outlook toward political security, suggesting that its realization requires a bilateral effort. To establish political security, the rights of both the people and the rulers must be considered. From a Sharia perspective, a phenomenon such as political security entails a set of duties and rights addressed to both parties—the governors and the governed. The Holy Quran explicitly articulates various concepts of governance and political power, emphasizing that when the institution of the state is established in a society, political power is formally vested in an individual or a group. If this power is not managed correctly and the mechanisms for achieving political security for society members are ignored, it may pave the way for political insecurity and the spread of corruption, leading rulers astray from the path of justice and meritocracy. The Holy Quran cites examples of political insecurity arising from the corruption of power and governance. Tyranny, rebellion, the usurpation of property, homicide and massacre, the weakening of the people, and the suppression of self-expression are among the instances of political insecurity mentioned in the Quran. God refers to the corruption stemming from political power, indicating that the corruption of power and the oppression of rulers can lead to the weakening of society and, ultimately, the dissolution of political security. From the Quranic perspective, the solution for realizing political security lies in repelling weaknesses and vulnerabilities—issues that the Islamic state must manage through appropriate measures and synergy with the people.

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