



Elucidating the Illuminationist Model of the Relationship Between Spirituality and Security in Islamic Governance*

Isa Molavi Vardanjani¹

Siamak Bagheri Choukami²

1. Researcher, Imam Sadiq Institute of Islamic Sciences, Qom, Iran (**Corresponding Author**).
molavi131@gmail.com

2. Associate Professor, Department of Political Science, Institute of Political Studies, Imam Sadiq Research Institute for Islamic Sciences, Qom, Iran.
s.bagheri@isri.ac.ir

Abstract

The relationship between spirituality and security is one of the foundational issues in the domain of Islamic governance, regarding which various approaches have been presented. Some perspectives do not recognize a relationship between these two categories, some emphasize their mutual influence or synergy, and others consider security as arising solely from material and structural factors. The main problem of this research is to elucidate the nature of the relationship between spirituality and security within the framework of Islamic governance. The present study has been conducted using a descriptive-analytical method based on the study of Islamic sources, verses of the Holy Quran, traditions, and the views of Islamic thinkers. The findings of the research indicate that the

* Molavi Vardanjani, I., & Bagheri Choukami, S. (2026). Elucidating the Illuminationist Model of the Relationship Between Spirituality and Security in Islamic Governance. *Theosophia Islamica*, 6(2), pp. 1-38.

<https://doi.org/10.22081/jti.2026.75270.1149>

▣ **Article Type:** Research; **Publisher:** Islamic Sciences and Culture Academy

▣ **Received:** 2025/11/10 • **Revised:** 2026/01/30 • **Accepted:** 2026/03/25 • **Online Publication:** 2026/06/01

© 2026

"authors retain the copyright and full publishing rights"



relationship between spirituality and security in Islamic governance is of an "illuminationist" (Ishraqi) type; meaning that security is neither a phenomenon independent of spirituality nor merely affected by it, but rather considered as a level of manifestation and social emergence of spirituality. This model is grounded in the ontological, anthropological, epistemological, and teleological foundations of Islam, and its logic follows the chain of "spirituality, faith and piety, secure human, secure society, secure governance, and reassuring security". Accordingly, sustainable security in Islamic governance, more than being the product of power and control mechanisms, is the result of the expansion of faith, piety, justice, and spiritual values at individual, social, and institutional levels.

Keywords

Spirituality, Security, Islamic Governance, Illuminationist Model, Reassuring Security.

Problem Statement

Security is one of the foundational goals of any political system and among the most vital needs of human societies. A significant portion of contemporary security theories explains security based on factors such as political power, military capability, economic development, institutional efficiency, and social control. However, developments over recent decades and the expansion of soft, cognitive, cultural, and identity threats have shown that security is not merely the product of hard and structural components; semantic, evaluative, and normative factors also play an essential role in its formation and sustainability. Therefore, alongside conventional security studies approaches, attending to cultural and spiritual capacities in the production of security has become a major subject in governance and security studies.

In this context, spirituality—as a fundamental component of human and social life—holds a special place in Islamic thought. By generating inner peace, strengthening self-control, deepening responsibility, expanding social trust, consolidating moral capital, and reinforcing social solidarity, spirituality can play a constructive role in reducing social harms and threats, thereby promoting security. Despite this, there is no consensus on the type and nature of the relationship between spirituality and security, and various perspectives have been put forward in this regard.

Some approaches treat security as a category independent of spirituality, considering it to be mainly the product of power, interests, and political and security mechanisms. Conversely, others establish an interactive relationship between spirituality and security, emphasizing their mutual influence. A third group speaks of a synergistic relationship, believing that increased spirituality leads to enhanced security, although security cannot be considered solely arising from

spirituality. Consequently, despite numerous studies on the security effects of religion and spirituality, the very nature and quality of the relationship between spirituality and security still face theoretical ambiguity, and a cohesive framework to explain this relationship has not been provided.

This theoretical vacuum becomes even more significant in the domain of Islamic governance because, in the epistemic constellation of Islam, security is not merely defined as the absence of threats or the preservation of social order; rather, it has a close nexus with concepts such as faith, piety, justice, peace, assurance, and the good life (*hayat-e tayyebah*). Quranic and traditional teachings introduce faith as the source of peace and security on the one hand, and depict the desirable Islamic society as one possessing comprehensive security across doctrinal, moral, cultural, political, and economic dimensions on the other. Nevertheless, a clear theoretical model capable of explaining how spirituality and security interconnect within the framework of Islamic governance has not yet been presented.

It appears that restricting the relationship between spirituality and security to separatist, interactive, or synergistic models does not fully reveal the explanatory capacity of Islamic thought. In Islamic governance, security is not merely a secondary byproduct of spirituality; rather, it originates from the bedrock of spirituality and manifests across various levels of social life. Accordingly, one can speak of an "illuminationist model" of the relationship between spirituality and security—a model in which security does not lie parallel to spirituality, but rather longitudinally (*tooli*), emerging as a ray of the society's spiritual truth. From this perspective, just as light radiates from a luminous source, security also originates from faith, piety, justice, and spiritual values, becoming manifest in various arenas of governance.

Based on this, the main problem of the present research is: What are the foundations, components, and mechanisms of the illuminationist model of the relationship between spirituality and security in Islamic governance, and how can this model explain the relationship between spirituality and security within the framework of Islamic thought? By analyzing the Islamic foundations of security and spirituality and critiquing existing approaches, this study aims to present the theoretical framework of the illuminationist model and reveal its capacities for explaining sustainable security in Islamic governance.

1. Research Background

Studies conducted on spirituality and security can be classified into two general categories: the first comprises research considering security as a groundwork for the growth of spirituality, and the second consists of studies addressing the role of spirituality in producing or strengthening security.

In the first category, Qomi et al. (2023), drawing upon Quranic teachings, investigated the impact of various dimensions of security on promoting spirituality. Their findings indicate that security across military, economic, political, judicial, intellectual, cultural, and religious dimensions can provide the groundwork for spiritual growth. Similarly, Shafieinia and Farsi (2020), in studying the role of security in the Iranian-Islamic model of progress, considered security as an effective factor in developing the realm of spirituality, emphasizing the two-way relationship between security and spiritual progress.

In the second category, Kazemi and Bahrami (2015), studying spirituality-oriented lifestyles, examined the impact of spiritual beliefs on psychological security and social health. Komeijani (2023), in exploring the role of spirituality in individual and social crisis

management, introduced spirituality as an effective factor in increasing resilience, psychological peace, and crisis management, which indirectly plays a role in enhancing social security.

Certain studies have also addressed the concept of spiritual security. Seyyed Kalal and Asadzandi (2025), through a comparative review of the theories of the "sound heart" (*qalb-e salim*) and "religious coping," introduced spiritual security as a protective factor against military personnel's psychological and spiritual harms. Furthermore, Safavi and Mohaghegh (2000), in their study on spiritual health and sustainable national security, emphasized the reciprocal relationship of spiritual health and sustainable security, identifying faith and righteous deeds as the primary origin of security-generating actions.

In the field of theoretical security studies, Gherayagh Zandi (2010), by introducing the concept of "moral security," attempted to explain the link between moral values and security studies, showing that ethics can act as a reference point and framework for achieving sustainable security. Additionally, Najaf Lakzaee (2015) conducted a study titled "The Transcendent Security School with a View to Imam Khomeini's Thought," formulated on the basis of Imam Khomeini's theory of the dual-nature. Moreover, Lakzaee (2025) published a study entitled "A Modern Approach to Transcendent Security," articulating the conceptual and theoretical foundations of transcendent security based on dual-nature frameworks. The concept, aspects, reference, and levels of security, the concepts of friend and enemy, and approaches to acquiring security are defined based on the aforementioned framework.

Despite the scientific value of these studies, most existing research has either addressed the impact of security on spirituality or focused on the role of spirituality in enhancing security. Furthermore,

a portion of research has been dedicated to explaining spiritual security, spiritual health, or moral security. Nevertheless, the issue of the "nature of the relationship between spirituality and security" and how to theoretically formulate this relationship within the framework of Islamic governance has received less attention. In other words, a cohesive theoretical model capable of explaining the fundamental correlation between these two categories has not been provided.

2. Research Methodology

This research is fundamental in terms of purpose and qualitative in nature. The research method is descriptive-analytical, and the required data was gathered through library research. In this study, the theoretical literature related to spirituality, security, and Islamic governance was first reviewed, and then, utilizing conceptual and inferential analysis, existing approaches in explaining the relationship between spirituality and security were analyzed. Subsequently, by referring to verses of the Holy Quran, traditions, and the views of Islamic thinkers—particularly the perspectives of Imam Khomeini (RA) and the Supreme Leader of the Islamic Revolution—the foundations, logic, and implications of the illuminationist model of the relationship between spirituality and security were extracted and explained. The unit of analysis in this research consists of theoretical propositions and concepts related to spirituality and security within the epistemic constellation of Islam.

3. Conceptualization

3-1. Model

In the humanities and social sciences, a model refers to a conceptual and systematic framework that explains the relationships among the elements and components of a phenomenon and reveals the governing

logic of their interaction. Beyond a simple description, a model provides a theoretical picture of reality and aids in understanding how a phenomenon forms, persists, and functions. Therefore, a model is considered a tool for organizing concepts, explaining relationships among variables, and presenting a cohesive picture of a social or intellectual reality.

Accordingly, the intended "model" in the present research is a theoretical framework for explaining the type and nature of the relationship between spirituality and security in Islamic governance. This model seeks to explain the origin, mechanism, and manner of spirituality's impact on security, revealing the logic governing this relationship within the epistemic constellation of Islam. Thus, "model" in this research signifies not an ideal type or executive blueprint, but rather a conceptual and explanatory framework for understanding the ratio between spirituality and security.

The illuminationist model in this research refers to a theoretical framework viewing the relationship between spirituality and security as a longitudinal, originating, and manifestation-oriented relationship. In this model, security is not merely a consequence, dependent variable, or side effect of spirituality, but rather its social emergence and manifestation. In other words, just as light radiates and illuminates from a luminous source, security likewise originates from faith, piety, justice, and other spiritual components, manifesting in individual and social arenas. Hence, in the illuminationist model, spirituality is the origin and security is its manifestation, establishing a relationship between the two that goes beyond mutual influence or synergy.

3-2. Spirituality

In contemporary literature, spirituality is derived from the Latin word

spirituality and refers to the spiritual, inner, and non-material dimension of human beings. In the Persian language as well, spirituality is used in contrast to materiality, exteriority, and formalism, observing the truth, inner essence, and spiritual aspects of human life. In Islamic texts, concepts such as *rouhaniyat* (spirituality/clergy), *hayat-e tayyebah* (the good life), faith, piety, and divine proximity are closely linked to the domain of spirituality.

Muslim thinkers have provided multiple definitions of spirituality. Allamah Tabatabai considers spirituality to be observant of "humanity's true life" and its inner perfections, presenting spiritual life as the transcendent rank of human living (Tabatabai, 1995, vol. 4, p. 567). Shahid Motahhari also views spirituality as observing the inner and interior dimensions of human existence, including faith, pure sentiments, heavenly emotions, and the transcendence of the soul (Motahhari, 2014, vol. 1, p. 11; vol. 13, p. 376; vol. 16, p. 531). Imam Khomeini regards spirituality as the product of self-purification and the divine upbringing of humanity, introducing it as a factor elevating the existential value of human beings (Khomeini, 1999, vol. 10, p. 245). Ayatollah Khamenei also defines spirituality as "heart attachment and intimacy with God" and adorning oneself with values such as faith, sincerity, trust, and self-sacrifice (The "Second Step of the Genuinely Islamic Revolution" Statement addressed to the Iranian nation, February 10, 2019).

An examination of these definitions indicates that in Islamic thought, spirituality is not merely an inner experience or individual feeling; rather, it is grounded in monotheistic cognition, heart-felt faith, and righteous deeds, which manifest in both individual and social arenas. In this regard, some researchers have categorized the dimensions of spirituality into cognitive (insightful), attitudinal (dispositional), and behavioral dimensions. "Belief and faith in God, connection with Him, and performing acts corresponding to this belief

and connection—in other words, faith in God (cognitive-intellectual dimension) and a dynamic, persistent, jihadist, transcendent, monotheistic, and conscious connection with God, oneself, society, and the world through the righteous Sharia of Muhammad and the guidance and leadership of the Imam and Wali in various spheres of life (attitudinal-dispositional dimension)—manifest in sincere and righteous deeds and culminate in the good life (*hayat-e tayyebah*) (Roudgar, December 17, 2019)."

Accordingly, in the present research, spirituality is defined as: A collection of beliefs, orientations, and behaviors based on faith in God and revelatory teachings, which manifest in the form of values such as faith, piety, sincerity, trust in God, self-sacrifice, and responsibility, providing the groundwork for individual and social *hayat-e tayyebah*.

3-3. Security

Security is derived from the root "*amn*", meaning peace, reassurance, and freedom from fear and threat (Qorayshi, 1973, p. 123). In security studies, numerous definitions of this term have been presented. Some have defined security negatively as the absence of threats to vital values and interests, while others, with a positive approach, have considered it a state of satisfaction, peace, and the possibility of individual and societal flourishing (Eftekhari, 2012, pp. 22-23).

In Islamic thought, security is a concept transcending the mere absence of threats, intricately linked with faith, peace, justice, and human felicity. The shared root of the words "*amn*" (security) and "*iman*" (faith) in the Holy Quran indicates a profound connection between security and a faithful life. Allamah Tabatabai, in defining faith, does not accept mere verbal confirmation and deems practical commitment to at least some implications of faith necessary. He cites

verses that point to the integration of faith and righteous deeds (Quran 2:25, 62, 82). From his perspective, an individual is called a believer only if they act upon their faith to some degree (Tabatabai, 1995, vol. 15, p. 6).

From this standpoint, security is not merely the protection of life, property, and territory, but rather a peace and reassurance that provides the foundation for human material and spiritual growth.

Security in the present research is defined as: A state of individual and social peace, reassurance, immunity, and satisfaction which, while securing vital needs and removing threats, provides the necessary platform for realizing divine values and human spiritual transcendence.

4. Theoretical Approaches to the Relationship Between Spirituality and Security

Elucidating the relationship between spirituality and security is one of the foundational issues in security, social, and political thought. Differences in ontological, anthropological, and epistemological foundations have led thinkers to offer varying understandings of how these two categories interrelate. Reviewing the theoretical literature shows that existing approaches can be classified into four general categories: the separatist approach, the interactive approach, the synergistic approach, and the illuminationist approach.

4-1. The Separatist Approach

In this approach, spirituality and security are treated as two independent categories, and no meaningful relationship is established between them. The foundation of this outlook can be traced within materialist and realist approaches, which primarily view security as

originating from political power, military capability, economic wealth, and institutional mechanisms. Based on this viewpoint, security is a function of power, and spiritual factors play no determining role in producing or preserving it (cf. Lakzaee, 2013).

The extreme form of this approach evaluates the relationship between spirituality and security not only as independent but as inverse. According to this interpretation, increasing spiritual and religious tendencies can reduce the efficiency of social and political structures and be regarded as an obstacle to development and security. This perspective, the roots of which can be observed in certain post-Renaissance secularist readings, considers religion and spirituality as personal matters and avoids their entry into the public and governance arenas (cf. Kiani et al., 2015).

4-2. The Interactive Approach

The interactive approach is based on the assumption that a two-way relationship exists between spirituality and security, and each of these two categories can affect the other. According to this viewpoint, spirituality and security are two independent phenomena, but their conceptual independence does not prevent the formation of a relationship and mutual influence between them. In this approach, spirituality helps consolidate security by strengthening moral values, social norms, accountability, and self-control; conversely, the presence of security provides the necessary foundation for the growth and flourishing of spirituality.

Proponents of this approach believe that spirituality and security are linked across three levels: cognitive, evaluative, and behavioral. At the cognitive level, spiritual beliefs are effective in shaping individuals' attitudes toward social order and security; at the

evaluative level, religious and moral values enhance social trust and cohesion; and at the behavioral level, actions arising from spirituality can prevent the occurrence of many abnormalities and security threats. On the other hand, social and political security also provides the possibility for realizing and deepening these spiritual values and behaviors.

Some thinkers have considered this relationship to be of the nature of accompaniment and mutual influence. Khajeh Nezam al-Molk writes in this regard: "Whenever turmoil arises in the kingdom, disruption enters the religion as well" (Khajeh Nezam al-Molk, 1955, p. 82). This proposition indicates that from his perspective, disruption in social and political security leaves direct impacts on the religious and spiritual life of society. Similarly, in Islamic sources, a kind of accompaniment between religion and security is emphasized. Imam Ali (AS) states: "*Anna mufaraqata al-dini mufaraqatu al-amn*"; meaning that separation from religion is separation from security (Yaqub Kulayni, 1407 AH, vol. 1, p. 27). Citing this narration, Shahid Motahhari considers security as accompanying religion and spirituality, which originate from faith and adherence to divine values (Motahhari, 2014, vol. 26, p. 564).

Based on this approach, to whatever extent society's spiritual foundations are strengthened, the grounds for security increase, and whenever security is disrupted, the possibility of the growth and continuity of spiritual life decreases. Therefore, the relationship between spirituality and security is not of the kind of contrast and separation, but rather of interaction and mutual impact.

Nonetheless, the interactive approach still treats spirituality and security as two independent categories that merely affect one

another. Hence, although this approach establishes a deeper link between the two categories than the separatist approach, it is still incapable of explaining the origin and source of security in Islam's intellectual constellation and does not establish a longitudinal relationship between spirituality and security.

4-3. The Synergistic Approach

The synergistic approach is based on the assumption that a reinforcing and additive relationship exists between spirituality and security, such that the growth of each provides the grounds for the growth of the other (Lakzaee, 2015, p. 163). According to this viewpoint, spirituality and security are two independent categories, but within a continuous cycle, they mutually promote one another.

The foundation of this approach can be traced within certain Quranic teachings. In the verse, "It is He Who sent down tranquility (sakinah) into the hearts of the believers, so that they may increase in faith along with their faith" (Quran 48:4), God speaks of the relationship between tranquility, peace, and the increase of faith. Furthermore, in the verse, "God has promised those of you who believe and do righteous deeds... and He will surely replace their fear with security after their fear" (Quran 24:55), faith and righteous deeds are introduced as the origin of achieving security.

Some thinkers have considered this process to be a type of iterative or cyclical relationship; meaning that faith and spirituality lead to security, and the resulting security in turn provides the ground for deepening faith and expanding spiritual life. Consequently, spirituality and security, in a synergistic process, continuously reinforce one another (Eftekhari, 2012, pp. 115-116).

Although this approach establishes a deeper connection between spirituality and security compared to the interactive approach, it still treats these two categories as possessing independent identities and does not consider security as a rank of spirituality's manifestation.

4-4. The Illuminationist Approach

If there is a relationship between two categories, such as "Hasan's book," three independent elements constitute this issue: the book, Hasan, and the relation that attaches the book to Hasan. That is, even if this relation is removed, no flaw is caused to the existence and independence of the two elements of the book and Hasan. However, sometimes in the relationship between two categories, certain constituent elements do not possess an independent existence; rather, one of the categories is pure relation (*ayn-e rabt*) to the other, much like sunlight. Of course, this longitudinal ratio does not mean ignoring the role of material power and legal structures; rather, these elements are defined longitudinally to spirituality as grounds and tools for realizing reassuring security (*amniyat-e motma'enneh*), and their function is to create a secure environment for the growth and deepening of spirituality. In this relation, light is neither an independent and separate element from the sun nor a separate relation existing between these two elements; rather, the existence-giving luminosity is pure relation to the sun, which exists with the sun's existence and becomes non-existent upon its absence. The relation intended between spirituality and security is an illuminationist relation; meaning that the existence of security is pure relation to the sun [of spirituality], and with separation from spirituality, its non-existent state is realized. In this relation, spirituality comprehensively encompasses security, a reciprocal impact relationship exists, and synergy is also established.

Table 1: The Four Approaches to the Relationship Between Spirituality and Security

Approach	Type of Relationship Between Spirituality and Security	Place of Spirituality	Place of Security	Governing Logic
Separatist (No Relation / Inverse)	Contrast or contradiction	Independent of security and sometimes an obstacle to it	Dependent on power and material mechanisms	Security is the product of power, wealth, and authority, and spirituality plays no role in it.
Interactive (Impact and Reciprocal Effect)	Reciprocal and two-way relationship	Affects security and is affected by it	Affects spirituality and is affected by it	A correlation and interaction are established between spirituality and security.
Synergistic (Reinforcement)	Reinforcing relationship	Increasing spirituality strengthens security	Increasing security provides the ground for the growth of spirituality	Spirituality and security cyclically promote each other's growth.
Illuminationist	Longitudinal and originating relationship	Origin, cause, and source of security	Manifestation, emergence, and epiphany of spirituality	Security is a rank of spirituality's manifestation in individual and social life.

5. Elucidating the Illuminationist Model of the Relationship Between Spirituality and Security

5-1. Foundations of the Illuminationist Model of the Relationship Between Spirituality and Security

5-1-1. The Foundation of Monotheistic Worldview

The relationship between spirituality and security in Islamic governance is grounded in a monotheistic worldview. In this perspective, the universe is not merely a collection of material and natural relations, but a reality possessing hierarchical levels of existence (Riahi & Vasei, 2011, p. 10) in which individual and social arenas are influenced by the spiritual and divine realm. Accordingly, security is not simply the product of power, wealth, or material mechanisms, but is tied to the degree of divine values present in individual and social life. From this standpoint, security is rooted in the spiritual order of the cosmos and possesses a foundation beyond the dynamics of power. In the monotheistic worldview, God is the origin of existence, guidance, and peace, and the closer an individual and society draw to the Ultimate Origin, the more the grounds of fear, anxiety, conflict, and insecurity diminish. In this framework, true security is realized when human beings define their relationship with God on the basis of servitude. In the monotheistic logic, servitude is not limited merely to performing ritual acts; rather, it oversees directing all dimensions of individual and social life according to divine will and monotheistic values (Lakzaee, May 19, 2026). Therefore, monotheism is not only the foundation for the formation of spirituality, but is also considered the source of sustainable security, explaining the nexus between spirituality and security at the individual, social, and governance levels.

5-1-2. The Anthropological Foundation

In Islamic thought, humans are dual-dimensional beings endowed

with both material and spiritual dimensions (Motahhari, 1993, p. 32; Ayatollah Khamenei, October 11, 2012). Consequently, their behaviors, actions, and social relations are not solely influenced by material needs; rather, beliefs, values, and spiritual orientations also play a foundational role in shaping their individual and social lives. Emphasizing the rational, emotional, and behavioral dimensions of humans, Imam Khomeini considers spirituality as the infrastructure for the reform of the individual and society (Mousavi Khomeini, 2008, vol. 18, p. 241). Accordingly, faith, piety, and self-purification are not merely individual virtues; rather, they provide the groundwork for self-control, responsibility, justice-seeking, and respect for the rights of others—factors that shape the foundations of individual and social security. Ayatollah Khamenei also emphasizes that "human comfort stems from that spirit and morality which must be sought and derived from religion" (January 9, 1992), introducing spirituality as the "spirit governing all individual and social arenas of the human world" (December 1, 2010). Therefore, from the perspective of Islamic anthropology, sustainable security begins from within the faithful and purified human being and extends in proportion to the deepening of faith and spirituality in the individual and society.

5-1-3. The Epistemological Foundation

The illuminationist model of the relationship between spirituality and security rests upon a type of monotheistic epistemology that does not restrict sources of knowledge to sense and experience, but also recognizes intellect, revelation, and divine knowledge as valid sources of cognition. Based on this outlook, many foundational realities of individual and social life, including security, cannot be understood solely through material and empirical indicators, but must be elucidated in the light of faith and divine knowledge. In this framework, security is not merely an external state resulting from a balance of

power, but is rooted in humanity's worldview regarding existence, God, and their place in the universe.

Imam Khomeini considers the root of many individual and social disruptions to be the lack of divine knowledge, stating explicitly: "All human miseries stem from forgetting God and negligence of divine teachings" (Mousavi Khomeini, 2016, pp. 123-124). Accordingly, true security is achieved when human understanding of self and God is shaped on the basis of divine teachings and guides individual and social behavior. In this view, purification and self-edification are most essential for rulers and holders of power, because their existential and behavioral impacts are not restricted to themselves and can influence the destiny of societies. The rebellion of an ordinary individual usually remains limited in scope, but deviation at the apex of power can plunge a nation or even the world into corruption and crisis (Mousavi Khomeini, 1999, vol. 14, pp. 391-392). Therefore, moral purification and edification must begin with elites and rulers, because their reform or deviation has a direct and determining effect on the destiny of society and even broader expanses of human societies, steering a nation's path toward righteousness or corruption.

The Holy Quran also links security with faith and divine knowledge, stating: "*Those who believe and do not mix their belief with injustice—for them is security*" (Quran 6:82). Furthermore, it introduces peace and reassurance as the result of remembering God: "*Unquestionably, by the remembrance of God hearts are assured*" (Quran 13:28). Therefore, in the illuminationist model, security before being a product of external measures, stems from humanity's type of knowledge and worldview; and the more monotheistic knowledge is deepened in the individual and society, the more the grounds for realizing sustainable security will be provided.

5-1-4. The Foundation of the Ontological Priority of Spirituality

The most important foundation of the illuminationist model is that spirituality plays an originating and foundational role in relation to security. In this outlook, spirituality is not merely one of the factors of security, but rather its source and origin. Quranic teachings such as *"Unquestionably, by the remembrance of God hearts are assured"* (Quran 13:28) and *"And whoever turns away from My remembrance—indeed, he will have a depressed life"* (Quran 20:124) indicate that human peace, reassurance, and security have a direct connection with the extent of one's benefit from spirituality. Therefore, security in its various ranks originates from spirituality and becomes disrupted upon its weakening. Wherever there is faith, there is security as well, and faith is the cause of security's existence (Shariatmadari Jazaeri et al., 2006, p. 17).

Based on these foundations, the relationship between spirituality and security in Islamic governance is of the type of illuminationist relation. In this relationship, security is neither a phenomenon independent of spirituality nor merely affected by it, but rather considered as a rank of social manifestation and emergence of spirituality. Just as light radiates from the sun and possesses no independent existence from it, security likewise originates from faith, piety, justice, and divine values, and emerges in the various arenas of individual, social, and governmental life. Therefore, the ratio between spirituality and security in Islamic governance is a longitudinal, originating, and illuminationist ratio.

5-1-5. The Foundation of the Concurrency of Material Power and Spirituality

The illuminationist model by no means implies ignoring or eliminating material power and governmental structures. In Islamic political

thought, material power and spirituality are defined in a longitudinal and complementary ratio. By introducing the theory of the unity of politics and spirituality, Imam Khomeini puts forward the integration of power with Islamic ethics and mysticism, such that material power serves as the groundwork and tool for realizing spiritual and divine objectives in society (cf. Ghanbari, 2005). From this perspective, material power—including military capability, economic wealth, and legal and institutional structures—is considered the infrastructure and guarantor of a secure environment for the growth and expansion of spirituality in society. The Holy Quran also emphasizes material preparedness and defensive power, stating: "*And prepare against them whatever you are able of power*" (Quran 8:60). Therefore, in the illuminationist model, material power is defined longitudinally to spirituality, and its function is to create a secure environment for realizing the ultimate goal, namely the good life (*hayat-e tayyebah*) and reassuring security (*amniyat-e motma'enneh*). To be more precise, spirituality is the ultimate goal and director of power, while material power and legal structures serve as the infrastructure and guarantor of the secure space for spiritual growth.

5-2. The Logic of the Illuminationist Model

The illuminationist model of the relationship between spirituality and security is grounded on the principle that security in Islamic governance is not merely a political, law enforcement, or legal phenomenon, but rather the manifestation and emergence of a deeper truth called spirituality within the arena of human individual and social life. In this model, spirituality holds a foundational, originating, and existence-giving place relative to security; meaning that security does not lie parallel to spirituality, but rather longitudinally to it, illuminating from it. Hence, the relationship between these two categories is neither of the type of contrast and separation, nor merely interaction and mutual

impact, nor solely synergy, but rather an illuminationist relationship in which security is considered a rank of spirituality's manifestation in individual and social life.

Based on the aforementioned foundations, the relationship between spirituality and security in Islamic governance follows a specific logic that can be termed the "illuminationist logic." In this logic, security is neither a phenomenon independent of spirituality nor merely affected by it, but rather a rank of the manifestation and emergence of spirituality in individual and social life. The Holy Quran introduces security in linkage with faith, stating: "*Those who believe and do not mix their belief with injustice—for them is security*" (Quran 6:82). In this verse, security is presented as the fruit and consequence of faith. Furthermore, God considers peace and heart reassurance—which is the most foundational level of human security—to be in the light of divine remembrance: "*Unquestionably, by the remembrance of God hearts are assured*" (Quran 13:28). Accordingly, before being sought in external structures, security is rooted in human internal and spiritual transformation.

In the illuminationist model, the starting point of security is spirituality and faith. Spirituality, through creating monotheistic knowledge, strengthening faith, self-purification, and shaping the human value system, provides the groundwork for self-control and accountability. An individual trained in the light of faith and piety refrains from oppression, transgression, betrayal, corruption, and security-threatening behaviors; because the control of their behavior stems not merely from external monitoring, but from internal beliefs and moral commitment. Thus, spirituality produces the "secure human," and the secure human is the primary link in the chain of security in Islamic society.

The second stage of the illuminationist model is the transmission

of spirituality's effects from the individual level to the social level. When spiritual virtues such as honesty, trustworthiness, justice, self-sacrifice, accountability, and respect for the rights of others spread among members of society, social trust, collective solidarity, and social capital are reinforced. Under such conditions, many factors of insecurity—such as corruption, distrust, social conflicts, and lawlessness—decrease, providing the groundwork for realizing social security. Ayatollah Khamenei asserts in this regard: *"When spirituality does not exist in society, economic prosperity is of no avail either; it does not eliminate discrimination, does not bring about social justice, does not eradicate hunger, and does not destroy corruption"* (Ayatollah Khamenei, October 14, 1995).

Accordingly, social security in the illuminationist model is not merely the product of external monitoring, but the fruit of spreading spirituality within human relations and establishing moral virtues at the core of society. In other words, the growth of moral and spiritual values drives humans toward self-control and responsibility, thereby providing the foundation for forming a secure society endowed with peace and mutual trust (Bakhshi Nahavandi, 2013, pp. 88-90).

In the third stage, spirituality manifests in the structures and institutions of governance. Islamic governance is not limited merely to managing public order; rather, it undertakes the task of guiding society toward material and spiritual transcendence. Therefore, values such as justice, trustworthiness, service, combating corruption, respecting the rights of the people, and the accountability of officials constitute the institutional manifestations of spirituality in the arena of governance. The more these values are present in the governance process, the more political, cultural, economic, and social security will enjoy firmness and sustainability. In fact, spirituality provides the groundwork for realizing social justice by nurturing just and committed humans, and

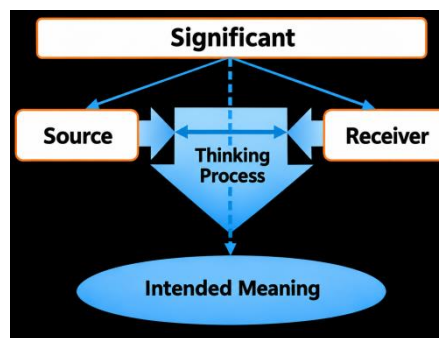
justice in turn is among the most important foundations of public security (Lakzaee, 2010, pp. 94-95). For this very reason, Ayatollah Khamenei emphasizes that *"if there is no justice, there will be no security in society"* (June 28, 1998), and Imam Ali (AS) also states: *"Nothing preserves and guards governments quite like justice"* (Nahjul Balagha, Letter 53). The Holy Quran also elucidates the nexus between faith and security thus: *"Those who believe and do not mix their belief with injustice—for them is security, and they are the guided"* (Quran 6:82). Accordingly, political and social security in Islamic governance is a rank of the manifestation of spirituality, faith, and justice in the arena of collective life.

Based on the illuminationist model, security possesses various ranks and levels, all of which feed from a single origin, namely spirituality. Psychological security is achieved through the remembrance of God and heart reassurance; moral security is shaped through piety and self-purification; social security is the result of spreading trust, cooperation, and mutual rights; organizational security stems from individuals' moral commitment and accountability; and political and national security is realized in the light of justice, legitimacy, and adherence to divine values. Therefore, all ranks of security can be considered the multiplex manifestations of a single truth rooted in spirituality.

In this framework, the ultimate goal of Islamic governance is to achieve "reassuring security" (*amniyat-e motma'enneh*)—security that is not limited merely to the absence of threats, but encompasses peace, stability, justice, trust, and comprehensive human growth. The Holy Quran refers to such a state with the expression: *"A city which was safe and secure"* (Quran 16:112). Therefore, in the illuminationist model, sustainable security is derived not from the accumulation of power and control instruments, but from the expansion of faith, piety,

justice, and spirituality at individual, social, and institutional levels.

Accordingly, the illuminationist model of the relationship between spirituality and security can be considered a longitudinal and origin-oriented model in which spirituality is the foundational cause and security is its effect and social manifestation. Just as light radiates from the sun and possesses no independent existence from it, security in Islamic governance likewise illuminates from faith and spirituality, and in proportion to the presence and deepening of spirituality in society, it enjoys greater depth, breadth, and sustainability.



5-3. Implications of the Illuminationist Model in Islamic Governance

The illuminationist model of the relationship between spirituality and security is based on the presupposition that security in Islamic governance is not merely the product of power, law, oversight, and control mechanisms, but is considered a manifestation of realizing spirituality in individual, social, and institutional arenas. In this model, spirituality plays the role of origin and infrastructure, and security emerges as one of its most important fruits and manifestations in the arena of human life. Accordingly, accepting the illuminationist model entails numerous theoretical and practical implications for Islamic governance, the most important of which are:

5-3-1. Priority of Human-Making Over Security Tool-Making

The first implication of the illuminationist model is that security, before being a security and law-enforcement issue, is an educational and human-making matter. From this perspective, the root of many security threats lies in the weakness of faith, the collapse of moral values, and the dominance of carnal desires. Therefore, instead of focusing solely on the external control of individuals, Islamic governance emphasizes the inner reform of humans and the strengthening of faith, piety, and self-control. On this basis, the more committed and purified a human is from within, the more the need for external mechanisms of control and coercion decreases, and security spreads naturally in society. This implication is rooted in Islamic teachings that consider security to be the result of faith and righteousness. The Holy Quran states: *"Those who believe and do not mix their belief with injustice—for them is security"* (Quran 6:82). Accordingly, the more the spiritual capital of society increases, the grounds for insecurity decrease, and security will spread naturally throughout society.

5-3-2. Redefining Security as a Multi-Dimensional Category

The second implication of the illuminationist model is that security cannot be reduced to a political or military dimension. In Islamic thought, security is a comprehensive and multi-faceted concept encompassing doctrinal, moral, psychological, cultural, social, economic, and political dimensions. Therefore, a society that is merely immune from military threats yet faces moral, cultural, or doctrinal crises is not considered from an Islamic standpoint to possess complete security.

The Holy Quran recalls the desirable society with the expression *"A city which was safe and secure"* (Quran 16:112), which indicates the realization of security across various dimensions of

social life. Accordingly, the illuminationist model views security as a comprehensive reality that is realized only in the light of the harmony between the material and spiritual dimensions of human life.

5-3-3. The Nexus of Sustainable Security with Justice and Spirituality

Another foundational implication of the illuminationist model is that sustainable security cannot be realized without justice and morality. According to Master Motahhari, individual justice is the foundation of social justice, and divine justice is also the foundation of individual justice (Motahhari, 2024, p. 16). In this outlook, oppression, discrimination, corruption, and injustice are among the most important factors weakening security, because they reduce public trust and undermine social cohesion. Conversely, justice is considered one of the most important social manifestations of spirituality, providing the groundwork for establishing sustainable security.

In expressing the divine promise to the believers, the Holy Quran states: *"God has promised those of you who believe and do righteous deeds... and He will surely replace their fear with security after their fear"* (Quran 24:55). Elucidating this truth under the noble verse *"and He will surely replace their fear with security,"* Ayatollah Javadi Amoli explains that the realization of divine security depends on the empowerment of religion in the individual and social arena; meaning that religious teachings are correctly understood, believed in, acted upon, and spread throughout society. In such an atmosphere, security is not limited merely to removing external threats; rather, inner fear and anxiety are also eradicated, and society reaches a rank of peace where it is neither internally ruptured and insecure nor externally exposed to the greed and domination of enemies. From this standpoint, the robustness and authority of Islamic society also rest not merely on material capability, but upon faith, servitude, and the

establishment of divine values; just as he interprets the complete realization of this divine promise in the light of religion's governance and the spread of servitude to God (Javadi Amoli, 2010, vol. 14, pp. 548-550).

Therefore, security in Islamic governance, more than being a product of material authority, is the result of realizing faith, justice, and spirituality in society. The closer society draws to monotheism, divine servitude, and righteous deeds, the more the grounds of fear, distrust, corruption, and insecurity decrease, and a sustainable security—both internal and external—is shaped.

5-3-4. The Presence of Spirituality in the Structure of Governance

The illuminationist model does not consider spirituality merely as an individual virtue or a matter limited to the private sphere; rather, it regards it as the spirit governing the governance system. Accordingly, sustainable security is realized when spiritual values manifest in policy-making, legislation, public management, and the behavior of officials. Trustworthiness, honesty, justice-centrism, accountability, public service, and avoiding corruption are the most important institutional manifestations of spirituality in the arena of governance.

Imam Khomeini considers the reform of society and the political system to depend on the inner reform of humans, especially officials and managers, and asserts: "*Until we reform ourselves, we cannot reform our country*" (Imam Khomeini, 2008, vol. 15, pp. 69-70). He also emphasizes that "*the origin of reform must also start from oneself*" (Mousavi Khomeini, 1999, vol. 17, p. 194). Based on this logic, the spiritual health of officials provides the groundwork for the health of governance institutions and the strengthening of public trust. Therefore, the closer managers and governance structures are to spiritual values, the more the grounds of corruption, discrimination, and distrust will decrease, and political and social security will enjoy

greater firmness and sustainability. Consequently, from the perspective of the illuminationist model, "secure governance" relies upon spirituality, self-building, and the moral commitment of officials, before resting on external authority and control.

5-3-5. The Formation of a Secure Organization and a Secure State

From the perspective of the illuminationist model, security is not limited solely to the level of the individual and society; rather, it also manifests at the level of governmental organizations and institutions. An organization whose members possess spiritual and moral capital is less exposed to corruption, abuse of power, administrative betrayal, and the squandering of public rights. For this reason, spirituality is counted among the most important sources of organizational security (Moini Kia et al., 2019, pp. 96-97).

In this framework, a secure state is also a state that earns its efficiency and legitimacy from adherence to moral and divine values. The more officials and agents adhere to principles such as justice, trustworthiness, and sincere service, the more social capital and public trust will increase, and political and social security will enjoy greater firmness (Roudgar, 2007, pp. 43-52).

5-3-6. The Civilizational Manifestation of the Relationship Between Spirituality and Security

The illuminationist model shows that the more spirituality is deepened in individual, social, and governance levels, the more security transcends law-enforcement and temporary levels, transforming into sustainable and civilizational security. In this outlook, civilizational security is the result of spreading faith, justice, ethics, and divine values in society—elements that constitute the software component and true core of Islamic civilization (Hemmati & Qomi, 2019, p. 674).

Therefore, civilizational security is not merely the product of political and military authority, but a manifestation of spirituality's presence in the collective life of the Islamic *Ummah*. The stronger society's nexus with spiritual foundations is, the greater its capacity to preserve its identity, resist cultural and civilizational threats, and sustain the path of civilizational transcendence will be. Thus, in the illuminationist model, civilizational security can be considered one of the highest ranks of spirituality's social emergence and manifestation.

5-3-7. The Role of Legal Structures and Material Power in Guaranteeing Security

From the perspective of the illuminationist model, although the ultimate origin of security is spirituality and faith, its objective and sustainable realization in society is impossible without legal structures, material power, and efficient institutions. In other words, spirituality without power and law turns into an unattainable ideal, and power without spirituality leads to tyranny and corruption. In this view, law and governmental structures play the role of conduits for realizing spirituality in the social arena. Just as the body without the soul is a lifeless corpse, the soul without the material vessel of law and power will not possess the capability to exert influence in the social arena. Therefore, for the realization of reassuring security (*amniyat-e motma'enneh*), Islamic governance needs material power, defensive capability, an efficient judicial system, and transparent legal structures, in addition to strengthening spiritual foundations, so that while securing safety, it provides the necessary groundwork for the growth and deepening of spirituality. Pointing to this ratio, Imam Khomeini divides power into two types: "legitimate-divine" and "illegitimate-satanic," considering legitimate power to be power that is placed at the service of divine and spiritual goals. On this basis, the illuminationist model by no means implies ignoring material power

and legal mechanisms; rather, it defines these elements as instruments and tools for realizing the spiritual ultimate goal (Hassani Tabar, 2023, pp. 109-111).

Table 2: Implications of the Illuminationist Model in Islamic Governance

Description of Implication	Security Outcome	Level of Spirituality Manifestation
Spirituality creates internal and behavioral security for the individual by strengthening faith, piety, and self-control.	Secure Human	Individual
The expansion of spiritual virtues leads to trust, solidarity, and the reduction of social conflicts.	Social Security	Society
Moral commitment and trustworthiness ensure administrative health and reduce organizational corruption.	Secure Organization	Organization
The presence of spiritual values among officials and institutional management strengthens efficiency, public trust, and legitimacy.	Secure Governance	Government and Sovereignty
The deepening of faith and Islamic identity increases cultural sustainability and resistance against civilizational threats.	Civilizational Security	Islamic Civilization
The establishment of spirituality in all dimensions of life guides society to the rank of reassuring security and provides the ground for the sustainable realization of the good life (<i>hayat-e tayyebah</i>).	Reassuring Security and Good Life	Ultimate Goal

Based on the illuminationist model, security is not a phenomenon independent of spirituality, but rather a rank of its emergence and

manifestation in individual, social, and institutional arenas. Therefore, the essential strategy of Islamic governance to achieve sustainable security is to strengthen faith, ethics, justice, and spirituality across various levels of society. In this framework, the "secure human," "secure society," "secure organization," and "secure governance" are various ranks of spirituality's manifestation that ultimately provide the groundwork for realizing "reassuring security"—security which the Holy Quran introduces as one of the most important manifestations of the desirable human life.

Conclusion

The present research was conducted with the objective of elucidating the illuminationist model of the relationship between spirituality and security in Islamic governance. The main issue of the research was how the ratio between spirituality and security can be explained in the intellectual system of Islam and what status this relationship holds in Islamic governance. The review of theoretical literature showed that regarding the relationship between spirituality and security, multiple approaches have been proposed, including the approach of no relationship, inverse relationship, mutual impact, incremental relationship, and the illuminationist relationship. Each of these approaches is grounded on specific epistemological and anthropological foundations and explains this ratio from a different angle.

The main finding of the research is that in Islamic political thought, and especially in the intellectual system of Imam Khomeini and the Supreme Leader of the Islamic Revolution, the relationship between spirituality and security cannot be explained merely in the framework of mutual impact or synergy; rather, this relationship has an "illuminationist" nature. In this model, spirituality holds an originating, foundational, and existence-giving status relative to

security, and security is considered a rank of spirituality's manifestation and emergence in individual, social, and political life. In other words, security in Islamic governance is not a phenomenon independent of spirituality, but one of the fruits and consequences of realizing faith, piety, justice, and divine values in society.

The analysis of the foundations of the illuminationist model showed that this model rests upon four essential foundations: monotheistic worldview, Islamic anthropology, a comprehensive conception of security, and the ontological and functional priority of spirituality over security. Based on these foundations, the inner logic of the model consists of a longitudinal and continuous chain that begins with spirituality and, after passing through faith and piety, leads to the formation of the secure human, secure society, secure governance, and ultimately reassuring security. In this framework, security is not merely the result of applying political power and control instruments, but the product of internalizing divine values within the arena of the individual and society.

Furthermore, the research findings showed that the illuminationist model carries important implications for Islamic governance. The priority of human-making over security tool-making, the redefinition of security in a multi-dimensional framework, the nexus of sustainable security with justice and spirituality, the necessity of spirituality's presence in the structure of governance, the formation of a secure organization and state, and the civilizational orientation of security are among the most important results of this model. Accordingly, to achieve sustainable security, Islamic governance cannot rely solely on legal, law-enforcement, and political tools, but must place the development of spirituality and the strengthening of the society's faith-based and moral capital at the center of its policy-making.

The innovation of this research lies in presenting a theoretical

framework to explain the ratio of spirituality and security based on the "illuminationist model." Moving beyond common security-study approaches, this model analyzes security in a longitudinal and ontological bond with spirituality, showing that the more spirituality is deepened in individual, social, and institutional levels, the greater depth, breadth, and sustainability security will enjoy. From this perspective, the realization of reassuring security in Islamic governance depends less on the accumulation of power and external control mechanisms, and more on the expansion of faith, piety, justice, and spirituality within the texture of individual and social life.

The essential point that must be attended to in future research is the precise elucidation of the ratio between the spiritual goal and the material means within the illuminationist model. The illuminationist model by no means implies the negation or marginalization of material power, legal structures, and governmental institutions. In this model, spirituality is the ultimate goal and director of power, while material power and legal structures are considered the infrastructure and guarantor of the secure space for spiritual growth. In other words, sustainable security in Islamic governance is achieved when spirituality and legitimate material power stand alongside one another: spirituality determines the direction and ultimate goal, while legitimate material power provides the groundwork and possibility for realizing that goal. This dual outlook transforms the illuminationist model from a mere idealism into a spiritual realism that is both loyal to divine ideals and attentive to the material and structural requirements of governance.

References

- Rayahi, A.; Vaseti, A.; Vaseti, S. (2011). "The Relation between the Ranks of Existence and the Ranks of Perception according to Mulla Sadra". *Islamic Studies: Philosophy and Theology*, 43(86), pp. 9-45. [In Persian]
- Eftekhari, A. (2012). *Security*. Tehran: Imam Sadiq University Press. [In Persian]
- Bakhshi Nahavandi, M. A. (2013). *Identity and National Security in Islam*. Tehran: Research Institute of Culture and Islamic Thought Publications. [In Persian]
- Khajeh Nezam al-Molk, H. b. A. (1955). *Siasat-nameh* (M. Qazvini & M. Modarresi, Corrected.). Tehran: Tahouri. [In Persian]
- Roudgar, M. J. (2007). "The Role of Ethics and Spirituality in the Efficiency of the Islamic System". *Islamic Government*, 12(44), pp. 40-64. [In Persian]
- Roudgar, M. J. (December 17, 2019). "The Relationship of Religion with Spirituality and Mysticism", available at: <https://hekmateislami.com/?p=10014> [In Persian]
- Shariatmadari Jazaeri, S. N. Lakzaei, N., & Eftekhari, A. (2006). "Security in Islam". *Political Science*, 9(34), pp. 7-50. [In Persian]
- Tabatabai, S. M. H. (1995). *Al-Mizan fi Tafsir al-Quran* (Translator: S. M. B. Mousavi Hamedani, vols. 4, 15). Qom: Islamic Publications Office. [In Persian]
- Qorashi, A. A. (1973). *Qamus-e Quran*, Tehran: Dar al-Kutub al-Islamiyyah. [In Persian]
- Javadi Amoli, A. (2010). *Tafsir Tasnim* (vol. 14). Qom, Isra Publication. [In Persian]
- Hassani Tabar, M. (2023). "The Discourse of the Islamic Revolution and the Project of Spiritual Power". *Government Research Studies in the Islamic Republic of Iran*, 9(4), pp. 99-120. [In Persian]

1. Seyedkalal, A.; and Asadzandi, M. (2025). "The Role of Spiritual Security in the Spiritual Preparedness of Military Personnel in Confronting Religious-Spiritual Conflicts: A Comparative Study of Two Theories". *Military Medicine*, 27(4), pp. 2917-2927. [In Persian]
- Shafiee Nia, M. S.; and Farsi, M. R. (2020). "The Role of Security in the Iranian-Islamic Model of Progress (With Emphasis on the Arena of Spirituality)". *National Security*, 10(35), pp. 265-290. [In Persian]
- Safavi, S. Y.; and Mohagheghi, M. A. (2021). "The Role of Health in Security and Sustainable National Development; Part Five: Spiritual Health and Its Ratio to National Sustainable Security". *Sacred Defense and Resistance Combat Health*, 4(2), pp. 178-184. [In Persian]
- Ghorayagh Zandi, D. (2010). "The Concept of Fideistic Security (Faith-based Security) in the Holy Quran". *Strategic Studies*, 13(50), pp. 5-34. [In Persian]
- Ghanbari, A. (2005). "Spirituality, Deterring Power from Corruption". *Housoun*, no. 2(4), pp. 2-8. [In Arabic]
- Qomi, M.; Rafiee Mohammadi, N.; and Ahmadian, A. A. (2022). "The Impact of Security Dimensions on Enhancing Spirituality Based on the Holy Quran". *Quran and Science*, 16(30), pp. 261-284. [In Persian]
- Kazemi, M.; and Bahrami, B. (2015). "Elucidating the Spirituality-Oriented Lifestyle in Security and Mental Health Based on Islamic Teachings". In: *Proceedings of the National Conference on Lifestyle, Order, and Security*. Zanjan: University of Zanjan. [In Persian]
- Komeijani, D. (2023). "The Role and Functions of Spirituality in Individual and Social Crisis Management". *Life Sciences and Emerging Arenas*, 1(1), pp. 93-118. [In Persian]
- Lakzaee, N. "From Monotheistic Security School to the Thought of the Martyr Imam", May 18, 2026, available at: <https://isca.ac.ir> [In Persian]

Persian]

Lakzaee, R. (2015). *Fundamental Components of Imam Khomeini's Political Thought*. Qom: Al-Mustafa International Translation and Publication Center. [In Persian]

Lakzaee, S. (2010). "Investigating the Relations of Faith and Security in the Quran Relying on Allameh Tabatabai's Theory of Creditary Perceptions (Idrakat-e Etebari)". *Islamic Sciences*, 5(19), pp. 85-104. [In Persian]

Lakzaee, N. (2013). "The Shia Security Perspective with Emphasis on the Thought of Martyr Ayatollah Beheshti". *Shia Studies*, 11(41), pp. 7-40. [In Persian]

Kiani, M.; Mehromohammadi, M.; Sadeghzadeh Ghamsari, A.; Nozari, M.; Bagheri, K. (2015). "Conceptualization of Spirituality from the Perspective of Western and Muslim Educational Thinkers". *Islam and Educational Researches*, 7(14), pp. 115-98. [In Persian]

Motahhari, M. (1993). *Spiritual Discourses*. Tehran: Sadra. [In Persian]

Motahhari, M. (2014). *Collected Works of Martyr Professor Motahhari* (vols. 13, 1, 16, 26), Tehran: Sadra. [In Persian]

Motahhari, M. (2024). *An Overview of the Foundations of Islamic Economics*, Tehran: Hekmat. [In Persian]

Moini Kia, M.; Gharibzadeh, R.; Kazemi, S.; Gharibzadeh, S. (2019). "Analyzing the Relationship Between Spirituality in the Workplace and Administrative Corruption: The Mediating Role of Professional Ethics". *Ethics in Science and Technology*, 14(2), pp. 98-92. [In Persian]

Mousavi Khomeini, S. R. (2016). *Exposition of Forty Hadiths (Arba'in Hadith)*. Tehran: Institute for Compilation and Publication of Imam Khomeini's Works. [In Persian]

Mousavi Khomeini, S. R. (2008). *Sahifeh-ye Imam* (vols. 10, 14, 15, 17, 18).

- Tehran: Institute for Compilation and Publication of Imam Khomeini's Works. [In Persian]
- Hemmati, H.; Qomi, M. (2019). "Civilization-Building Characteristics in Doctrinal Principles from the Perspective of Ayatollah Khamenei". *Epistemological Studies in the Islamic University*, 23(4), pp. 671-686. [In Persian]
- Kulayni, M. Y. (1987). *Al-Kafi* (A. A. Ghaffari, Corrected., vol. 1). Tehran: Dar al-Kutub al-Islamiyyah. [In Arabic]
- Khamenei, S. A. (February 11, 2019). The "Second Step of Revolution" Statement Addressed to the Iranian Nation, <https://farsi.khamenei.ir/message-content?id=41673>. [In Persian]
- Khamenei, S. A. (October 12, 2012). Statements in the Meeting with Teachers and University Professors of North Khorasan, <https://farsi.khamenei.ir/speech-content?id=21153>. [In Persian]
- Khamenei, S. A. (January 9, 1992). Statements in the Meeting with Various Strata of the People of Qom on the Anniversary of the January 9 Uprising, <https://farsi.khamenei.ir/speech-content?id=2555>. [In Persian]
- Khamenei, S. A. (November 30, 2010). Statements in the First Strategic Thoughts Session, <https://farsi.khamenei.ir/speech-content?id=10664>. [In Persian]
- Khamenei, S. A. (October 14, 1995). Statements in the Meeting with the People of Sari, <https://farsi.khamenei.ir/speech-content?id=2770>. [In Persian]
- Khamenei, S. A. (June 28, 1998). Statements in the Meeting with Officials of the Judiciary, <https://farsi.khamenei.ir/speech-content?id=2894>. [In Persian]
- Lakzaee, N. (2025). "A New Approach to The Transcendent Security". *Journal of Islamic Political Studies*, 2(3), pp. 65-86. <https://doi.org/10.22081/jips.2020.69403> [In Persian]