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(٩٩) أنَّه لمَّا نزلت هذه الآية سئل رسول اللّه –صلّى اللّه عليه و آله– عن شرح الصّدر، ما هو؟ فقال: نور يقذفه اللّه في قلب المؤمن، فينشرح له [صدره] و ينفسح. فقالوا: هل لذلك أمارة يعرف بها؟ قال: نعم، الإنابة إلى دار الخلود و التّجافي عن دار الغرور و الاستعداد للموت قبل نزوله (قمى مشهدى، ٤/ ٤٤٤).

(١٠٠) وَ إِذْ قُلْتُمْ يا مُوسى لَنْ نَصْبِرَ عَلى طَعامٍ واحِدٍ فَادْعُ لَنا رَبَّكَ يُخْرِجْ لَنا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِها وَ قِثَّائِها وَ فُومِها وَ عَدَسِها وَ بَصَلِها قالَ أَ تَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنى بِالَّذِي هُوَ خَيْرٌ اهْبِطُوا مِصْراً فَإِنَّ لَكُمْ ما سَأَلْتُمْ (بقره/ ٦١).

(١٠١) وَ إِذْ قالَ مُوسى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قالُوا أَ تَتَّخِذُنا هُزُواً قالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجاهِلِينَ/ قالُوا ادْعُ لَنا رَبَّكَ يُبَيِّنْ لَنا ما هِيَ قالَ إِنَّهُ يَقُولُ إِنَّها بَقَرَةٌ لا فارِضٌ وَ لا بِكْرٌ عَوانٌ بَيْنَ ذلِكَ فَافْعَلُوا ما تُؤْمَرُونَ/ قالُوا ادْعُ لَنا رَبَّكَ يُبَيِّنْ لَنا ما لَوْنُها قالَ إِنَّهُ يَقُولُ إِنَّها بَقَرَةٌ صَفْراءُ فاقِعٌ لَوْنُها تَسُرُّ النَّاظِرِينَ/ قالُوا ادْعُ لَنا رَبَّكَ يُبَيِّنْ لَنا ما هِيَ إِنَّ الْبَقَرَ تَشابَهَ عَلَيْنا وَ إِنَّا إِنْ شاءَ اللَّهُ لَمُهْتَدُونَ/ قالَ إِنَّهُ يَقُولُ إِنَّها بَقَرَةٌ لا ذَلُولٌ تُثِيرُ الْأَرْضَ وَ لا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لا شِيَةَ فِيها قالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوها وَ ما كادُوا يَفْعَلُونَ (بقره/ ٦٧– ٧١).

(١٠٢) وَقالُوا أَرِنَا اللَّهَ جَهْرَةً (نساء/ ١٥٣).

(١٠٣) وَ جاوَزْنا بِبَنِي إِسْرائِيلَ الْبَحْرَ فَأَتَوْا عَلى قَوْمٍ يَعْكُفُونَ عَلى أَصْنامٍ لَهُمْ قالُوا يا مُوسى اجْعَلْ لَنا إِلهاً كَما لَهُمْ آلِهَةٌ قالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ (اعراف/ ١٣٨).

(104) Modaresi, 2/347

(١٠٥) يا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَ لا تَرْتَدُّوا عَلى أَدْبارِكُمْ فَتَنْقَلِبُوا خاسِرِينَ/ قالُوا يا مُوسى إِنَّ فِيها قَوْماً جَبَّارِينَ وَ إِنَّا لَنْ نَدْخُلَها حَتَّى يَخْرُجُوا مِنْها فَإِنْ يَخْرُجُوا مِنْها فَإِنَّا داخِلُونَ/ ...قالَ فَإِنَّها مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلا تَأْسَ عَلَى الْقَوْمِ الْفاسِقِينَ (مائده/ ٢١– ٢٢، ٢٦).

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(67) Modaresi, 7/170

(٦٨) فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفادِعَ وَالدَّمَ آياتٍ مُفَصَّلاتٍ فَاسْتَكْبَرُوا وَكانُوا قَوْماً مُجْرِمِينَ / وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قالُوا يا مُوسَى ادْعُ لَنا رَبَّكَ بِما عَهِدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرائِيلَ/ فَلَمَّا كَشَفْنا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُمْ بالِغُوهُ إِذا هُمْ يَنْكُثُونَ (اعراف/ ١٣٣ – ١٣٥).

(69) Sadeghi, 11/263
(70) Modaresi, 3/426
(71) Seyed Qotb, 3/1359

(٧٢) قالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَياةِ أَنْ تَقُولَ لا مِساسَ وَإِنَّ لَكَ مَوْعِداً لَنْ تُخْلَفَهُ وَانْظُرْ إِلى إِلهِكَ الَّذِي ظَلْتَ عَلَيْهِ عاكِفاً لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفاً (طه/ ٩٧).

(73) Tabarsi, 16/68

(٧٤) وَإِذْ قالَ مُوسى لِقَوْمِهِ يا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخاذِكُمُ الْعِجْلَ فَتُوبُوا إِلى بارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بارِئِكُمْ فَتابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (بقره/ ٥٤).

(75) Tabari, 1/227

(٧٦) إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرائِيلَ وَلَمْ تَرْقُبْ قَوْلِي (طه/ ٩٤).

(77) A'raf, 151, Fazlulah, 15/149
(78) A'raf/ 142
(79) Modaresi, 7/216-217
(80) Sadeghi, 19/177
(81) Taha, 94
(82) Ibn Ashur, 16/172

(٨٣) وَلَقَدْ قالَ لَهُمْ هارُونُ مِنْ قَبْلُ يا قَوْمِ إِنَّما فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي (طه/ ٩٠).

(٨٤) إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكادُوا يَقْتُلُونِي (اعراف/ ١٥٠).

(85) Fazlulah, 15/147
(86) Modaresi 7/210
(87) Ibn Ashur, 8/299

(٨٨) وَإِذْ قالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْماً اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذاباً شَدِيداً قالُوا مَعْذِرَةً إِلى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ (اعراف/ ١٦٤).

(89) Ibn Ashur, 8/332

(٩٠) فَلَمَّا نَسُوا ما ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذابٍ بَئِيسٍ بِما كانُوا يَفْسُقُونَ (اعراف/ ١٦٥).

(91) Bohrani, 2/601
(92) Fazlulah, 10/373
(93) Modaresi, 3/47
(94) Fazlulah 10/250

(٩٥) قالَ رَبِّ اشْرَحْ لِي صَدْرِي (طه/ ٢٥).

(96) Modaresi, 7/150
(97) Ibn Ashur, 16/113
(98) Sadeghi, 8/266

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(٢٦) وَاعْتَصِموا بِحَبلِ اللهِ جَميعاً وَ لاتَ تَفَرَّقوا (آل عمران/ ١٠٣).

(٣٧) «وَلتَ كُن مِنكُم اُمَّةٌ يَ دَّعونَ إِلَى الخَيرِ وَ يَأمُرونَ بِالمَعروفِ وَ يَنهَ ونَ عَنِ المُنكَرِ و اولئِكَ هُمُ المُفلِحونَ» (آل عمران، ١٠٤). كُنتُم خَيرَ اُمَّةٍ اُخرِجَت لِلنّاسِ تَ أمُرونَ بِالمَعروفِ و تَ نهَ ونَ عَنِ المُنكَرِ و تُؤمِنونَ بِاللهِ (آل عمران، ١١٠).

(٣٨) وَطائِفَتانِ مِنَ المُؤمِنينَ اقتَ تَلُوا فَأَصلِحُوا بَينَهُ ما فَإِن بَغَت إِحداهُ ما عَلَى الأُخرى فَقاتِلُوا الَّتي تَ بغي حَتّى تَ في ءَ إِلى أمرِ اللّهِ فَإِن فاءَت فَأَصلِحُوا بَينَهُ ما بِالعَدلِ و أَقسِطُوا إِنَّ اللَّهَ يُ حِبُّ المُقسِطينَ (حجرات/ ٩).

(٣٩) وَ فيكُم سَمّاعُونَ لَهُ م (توبه/ ٤٧).

(٤٠) إِنَّما جَزاءُ الَّذينَ يُ حارِبونَ اللّهَ و رَسولَهُ و يَسعَونَ فِي الأرضِ فَساداً أَن يُ قَتَّلُوا أو يُ صَلَّبُوا أو تُ قَطَّعَ أَيديهِم و أَرجُلُهُ م مِن خِلافٍ أو يُ نفَوا مِنَ الأرضِ ذلكَ لَهُ م خِزيٌ فِي الدُّنيا و لَهُ م فِي الآخِرَةِ عَ ذابٌ عَظيمٌ (مائده/ ٣٣).

(41) For more information, please see Tafsir Nemooneh and al-Mizan, the entry of these verses, also Khosravi, 52; Feiz, 346, 346, 467; Javadi Amoli, 22 / 463-464.

(٤٢) وَ تِلكَ نِعمَةٌ تَمُنُّها عَلَيَّ أَن عَبَّتَ دِي إِسرائِيلَ (شعراء/ ٢٢).

(43) Sadeghi, 22/30
(44) Fazlulah, 17/101
(45) Modaressi, 9/31
(46) Seyed Qotb, 5/2591

(٤٧) إِنَّ فِرعَونَ عَلا فِي الأرضِ و جَعَلَ أَهلَها شِيَعاً يَستَضعِفُ طائِ فَةً مِنهُ م يُ ذَبِّحُ أَبناءَهُ م و يَستَحيي نِساءَهُ م إِنَّه كانَ مِنَ المُفسِدِينَ (قصص/ ٤).

(٤٨) تِلكَ الدّارُ الآخِرَةُ نَجعَلُها لِلَّذينَ لا يُ رِيدونَ عُلُوًّا فِي الأرضِ و لا فَساداً وَ العاقِبَةُ لِلمُتَّقِينَ (قصص/ ٨٣).

(49) Ibn Ashur, 10-11/20

(٥٠) فَقالَ أَنَا رَبُّكُمُ الأَعلى (نازعات/ ٢٤).

(51) Fazlulha, 17/261
(52) Ibid, 17/262
(53) Modaressi, 9/262
(54) Ibid, 9/261

(٥٥) أَتِي ا فِرعَونَ فَقُولا إِنّا رَسولُ رَبِّ العالَمينَ/ أَن أَرسِلْ مَعَنا بَ ني إِسرائِيلَ (شعراء/ ١٦ – ١٧).

(56) Seyed Qotb, 5/2590
(57) Sadeghi, 17/95

(٥٨) وَ نُرِيدُ أَن نَّمُنَّ عَلَى الَّذينَ استُضعِفوا فِي الأرضِ و نَجعَلَهُ م أَئِمَّةً و نَجعَلَهُ مُ الوارِثِينَ/ و نُمَكِّنَ لَهُ م فِي الأرضِ و نُرِي فِرعَونَ و هامانَ و جُ نودَهُ ما مِنهُ م ما كانُ وا يَحذَرونَ (قصص/ ٥– ٦).

(59) Ibn Ashur, 13-14/20
(60) Modaresi, 9/263

(٦١) فَقُولا لَهُ قَولًا لَيِّناً لَعَلَّهُ يَ تَذَكَّرُ أو يَخشى (طه/ ٤٤).

(62) Ibn Ashur, 16/124
(63) Nazi'at, 18-19
(64) Sadeghi, 19/140
(65) Ibid, 9/105
(66) Ibn Ashur, 16/124

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(7) Ibid

(8) Ragheb Isfahani, 90

(9) Shiekh Toosu, 4/425

(10) Baghara, 125

(11) Al Imran, 97

(12) Ahzab, 72

(13) Gharashi, 1/241

(14) Tabatabaei, 19/222

(15) Ashuri, 38

(16) Akhavan Kazemi, 12

(17) Hematian, 43

(18) Boozan, 34

(19) Hematian, 150

(20) Boozan, 266

(21) Hematian 236

(22) Boozan, 34

(23) Kosravi, 57

(24) Sadr, 24

(25) Mesbah, 3/160

(26).A total of 62 words are derived from the root "secure", which has been repeated for about 879 times in the Qur'an: 358 times in the Maki verses and 521 in the Madani verses (Rouhani, 1/372).

(27) Abul al-Fath Razi, 1/143

(28) Alusi, 14/256

(29) Baghavi, 3/100

(30) Zamakhshari, 2/638

(31) Maroudi, 3/63

(32) Makarem, 10/47

(33) Fakhr Razi, 13/49

(٣٤)يا أَيُّهَ ا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَ داءَبِالْقِسْطِوَ لا يَجْرِمَنَّكُمْ شَنَأُن قَوْمٍ عَلى أَلا تَعْدِلُواواعْدِلُوا هُ وَ أَقْرَبُ لِلتَّقْوى و اتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِما تَعْمَلُونَ (مائده/ ٨).

(٣٥) إِنَّما الْمُؤْمِنُونَ إِخْوَه فَأَصْلِ حُوا بَيْنَ أَخَوَيْكُمْ (حجرات/ ١٠).

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and turned a blind eye to many of their shortcomings for the exulted aim of nurturing the solidarity of the society.

Once back from the Mount, he found that his people had turned to worshipping a golden calf. Since this deviation had wreaked havoc on the people's belief and security, unlike previous occasions, he adopted a harsh and strict policy against the transgressors. His brother Aaron, as the successor of Moses among the Children of the Israel, considered the policy of preserving unity as the cornerstone of security. Hence, to refrain from triggering a civil war and violent conflict among people, he eschewed from any aggressive and violent engagement with calf worshippers and postponed any measure until the return of Moses, though he was fervent in guiding the astray.

The result of these interactions with people leads us to conclude that providing security in all of its dimensions is one of the basic tasks of the government, and the leader as the highest religious and administrative authority, plays a pivotal role in this regard. The trajectory of Moses' leadership and his security measures can be plotted as follows:

1. Fighting the cruelty and oppression of Pharaoh and emancipating the Children of Israel (political and social security)

2. Adopting patience and tolerance in dealing with excuses made by the Children of Israel and their guidance (belief-psychological security)

3. Combatting calf worshippers (belief security)

4. Leading them to the Holy Land (Jerusalem) (Political, Economic, Social Security)

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Even when they, out of ignorance, asked for an idol to worship, Moses sufficed to calling them ignorant people[103]. In the end, when Moses' order to enter Jerusalem and encounter the Canaanites fell on deaf ears, he did not compel them into taking any measure so that they would suffer the consequence of their disobedience, and once again contemplate a solution.

Overall, these studies suggest that the efforts of Moses (AS) as the leader of the Children of Israel was focused on preserving unity by maintaining religious principles, handling deviations and aberrations of the society –by varying degree depending on the nature of aberration – and leading them against the cruelties of Pharaoh toward justice. Although this realization of this mission was postponed for 40 years, due to the insubordination of Children of the Israel to enter the Holy Land (Jerusalem) and combat with the Canaanites, who were a group of tyrants and corruptors[104]. This forty years of roaming and wandering in Sinai desert was a punishment meted out by the God for their weakness and defiance in executing the commands of their religious leader[105].

Conclusion:-

Protecting the security of the community is reliant on several factors, such as combating oppression and establishing social justice, preserving unity and brotherhood, enjoining the good and forbidding the evil and dealing with factors that disturb security such as aggressors, spies and those who wage war on God.

Meanwhile, the leadership role in maintaining and promoting each of these element is of paramount importance. The story of the Moses (AS) and the Children of Israel, considering its detailed elaboration in the Qur'an, offers a perfect example. Accordingly, one can see the role of Moses (AS) in protecting the security of his people. By reviewing this story, the pivotal role of Moses in protecting the security of the oppressed Children of Israel is demonstrated. First, he rescued them from the cruelty and oppression of Pharaoh and led them to the land of justice. Then, in the face of aberrations and continuous excuses made by his people, instead of the resorting to force and violence, he adopted a policy of tolerance and leniency

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only serves the purpose of expressing one's stance and divulging the deviation of the astray without any possible impact[93]. Indeed, Aaron in a way exonerated himself by stating that "I was not indifferent to their deeds, but they tapered off my strength and drove me to the brink of annihilation. Another points to be considered here is that Aaron did not have the status of his brother as a prophet, and therefore they were not as afraid of him as they were of Moses[94].

Another security parameter in the story of the Children of Israeli was the role of Moses (AS) in enduring the excuses and mistreatments of his people, which was aimed at fostering the unity and solidarity of the community. Perhaps this is the reason when he was mandated by God to fulfill his mission, his first mission was to "Enlarge his breast'" (practice forbearance)[95].

With this prayer, Moses (AS) showed that he was fully aware of the difficulties of his mission in dealing with the Pharaoh and the Children of Israel[96]. Ibn Ashour explains that "Sharhe Sadr" (Enlargement of breast) is neglecting the refraining from ill-thoughts that undermine human's will[97]. Others have declared that "Sharhe Sadr" is the opposite of "Zighe Sadr", which implies a lack of forbearance and patience[98].

In the handful of valid traditions quoted by the Shi'a, it is said that as this verse was revealed, the companions of the Prophet (pbuh) asked about the meaning of "Sharhe Sadr". In response, Prophet said: "It is the light that the Lord shines at the heart of the believer so enlarge his breast." Then, they asked him "Does it come with any sign?" The Prophet answered: "Yes, its indication is passion and desire to rush to the immortal world, to leave the world of arrogance and prepare for the death before its landing[99]."

Moses was tolerant and patient towards their unreasonable demands and excuses on several occasions and he never tackled problems by resorting to violence and aggression. Accepting their requests for bringing garlic and onions instead of heavenly meals[100], putting up with their excuses for describing the features of the slaughtered cows[101] and taking their request for meeting Allah Almighty[102] were only some of the instances of Moses' patience in coping with these credulous people.

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Aaron reminded them that it was a trial they had been put through to demonstrate the authenticity of their faith. This golden calf did not possess any of the typical traits of a deity. "Indeed your real God is the compassionate God who has created people out of His mercy. Hence, obey me as the proof of God and I shall not guide you to something other than the path of righteousness to which Moses have invited you"[85].

This verse embraces a more general concept: the fact that apostasy has always existed in human history and is not restricted to the apostasy after the demise of the Prophet (pbuh)[86]. In such cases, it is up to people to obey the successor of the Prophet (pbuh) and the legitimate Islamic leader to protect their religion.

This verse states that Aaron was overwhelmed by the Children of Israel, as his followers were relatively meager compared to the majority of calf worshippers[87]. Certainly, if he had remained silent about their actions, they would never have plotted to kill him. Caring about the ethical and ideological fate of the society is a matter highlighted in another Qur'anic verse of. When some protested against those who enjoined the good and prohibited the evil, claiming that their efforts were futile, they responded that their endeavors were to clear themselves of blame before the Lord hoping that they may return to the right path[88].

An excuse provides a premise based on which any blame is refuted. This verse reveals that the righteous people are of two groups: the group that have lost hope in advising and guiding sinners and wait in anticipation of divine retribution, and the group that are still hopeful despite profuse reiteration of their invitations[89]. In the next verse, the God asserts that "We saved the second group, who did not abandon the act of enjoining the good and prohibiting the evil"[90]. The same concept is echoed in a tradition from Imam Sadiq (AS)[91]. Meanwhile, the salvation of this group indicates that their logic was compelling in God's eyes. Therefore, it can be stated that human nature is not inexorable and rigid and it can be influenced by the surrounding environment and hence there is always the possibility of repentance[92]. This verse also suggests that forbidding the evil as a collective responsibility is a religious obligation, even if it

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the return of the Moses (AS) as the messenger of God and the primary arbitrator in the disputed issues, eschewing from any act of fomenting conflicts that could lead to a full-fledged civil war. The appropriateness of Aaron's position becomes clear when, confronted with his brother, he says: "I was really afraid you may say that I had created a rift among the children of Israel, and did not pay heed to your command"[76], and Moses (AS) believes his excuses. Certainly, if his strategy was miscalculated, Moses (AS) would have disparaged him in a way mentionable in the Qur'an, whereas he continues to ask forgiveness for his brother and him just after hearing his brother's excuses[77]. Aaron's stance was entirely in accordance with the recommendation that his brother had offered him, " Dispose rightly, and do not follow the way of the authors of evil[78]." Therefore, when Moses (AS) learned that Aaron's silence about calf worshipping was not driven by fear and fright, but rather intended to preserve solidarity and prevent the outbreak of a civil war, he forgave him[79].

If Aaron had interfered in the issue of calf worshipping, he would have been killed like many of the prophets of the Children of Israel, and his death would pave the way for calf worshippers, as they could practice their rituals without any obstacle[80]. For this reason, Aaron told Moses (AS), "If I had done so, you would have said, "And I did not pay heed to your command.[81]" In fact, Aaron was in a dilemma of expediency: the protection of people's faith and religion on the one hand and safeguarding the life and property and the solidarity of society on the other hand. Aaron determined to go for the second strategy, as he ascertained that the latter was more durable and the people's belief could be adjusted upon the return of Moses (AS), while the demolition of the people's life and properties could cause irreversible deep rifts and division that could be hardly compensated[82].

Another important issue was fulfilling the act of "enjoining the good and prohibiting the evil" by Aaron as the successor to Moses (AS). Although he did not engage in a battle with his people, he was not indifferent to calf worshipping of his people and remain committed to his act of "enjoining the good and prohibiting the evil"[83] until calf worshippers plotted for killing him[84].

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Obliviously, the story of calf-worshipping of people after the short absence of Moses (AS) was the major threat to the religious and cultural security of that newly founded community.

Sameri was the perfect example of an "aggressor" who took advantage of Moses' absence by setting up an organization to break apart the community of Israel. The way Moses (a) reacted to him and his gullible followers serves as a precedence of dealing with "aggressors" in the religious community. Moses (AS), left the Mount only to see the situation of his people. He first decided to destroy this bogus artefact and idol, the golden calf, and then burned it in the fire. Afterwards, he put Sameri on trial and expelled him from the monotheistic society[72]. According to this decree, Sameri was exiled to the wilderness and he had to keep company of wild animals for the rest of his life. When someone approached him, they were told, "Stay away from him as Sameri and his descendants were perpetually afflicted with this curse, and if anyone contacted him, they would both succumb to this disease."

Others claim that Sameri fled out of fear and decided to reside in the wilderness as far as possible from the people, as if his motto was "nobody would ever contact him again"[73].

Therefore, the main cause of division and rift in the society, the aggressive and insurgent element, which could later give rise to a plethora of other problems, was exiled. Then, in the third stage, Moses dealt with the calf worshippers and a severe punishment was meted out for them. He ordered them to punish each other so that the penitence of survivors was accepted[74]. As a result, they began fighting with daggers and swords until some were slain in the battle[75]. With this harsh and unprecedented punishment, the community no longer dared to surrender to such whimsical or blasphemous ideas.

In this case, the leadership role of Aaron (AS) is vital to maintaining the solidarity of the community. For instance, during the calf-worshipping phase of the people, Aaron along with his supporters could act as the plenipotentiary of Moses (AS), as evident in his accountability to Moses (AS), to stage an armed battle against the calf worshippers. However, Aaron refused to take any action until

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mend their ways. Moses (AS) did not deny their supplication, and God's inflicted tribulations were briefly ceased, though they never truly repented[68].

All of these verses indicate that Pharaoh and his supporters suffered worldly punishments for their brutal and evil acts. They then aske Moses to mediate and revert the divine punishment, but in the end they failed to abide by their covenant[69]. The way God treated Pharaoh and his followers by relieving them of tribulations is a permanent tradition. God afflicts people with difficulties and troubles to remove the veils of negligence and oblivion covering their eyes, so they may resort to praying and pleading for the mitigation of their complications, which are always answered by the God[70]. The emergence of such disasters in Egypt and the inability of Pharaoh to handle them, and then the people's request of Moses (AS) to put an end to these torments suggests the weaknesses of Pharaoh and the fact that he was never a deity[71] in the first place. The way Moses (AS) treated the enemies of God at this stage of the invitation helps illustrate that from the Quranic point of view, the door to dialogue and repentance is open even for the enemies of God.

On the other hand, this mildness which is driven by discretion rather than weakness, consolidates peace and security for people. Naturally, a harsh and offensive position of Moses (AS) against the Pharaoh and his supporters would incur heavy costs for the Children of Israel.

However, after Pharaoh and his followers failed to stop persecuting the Children of Israel in the face of divine signs and indications, God had them leave their houses and they ended up drowning in the God-inflicted deluge. In this stage, the Children of Israel were emancipated from the oppression of Pharaoh, and social justice was upheld as one of the main pillars of security in the Israeli community.

Following the eradication of tyranny and the establishment of monotheistic society by Moses, it was time to address other blights and malaises that were afflicting people. These problems were mainly caused internally, and it was necessary for Moses (AS) as the chosen leader, to tackle these issues.

kingdom in the territory of Sham, and the decline of the Pharaoh was manifested in "ما كانوا يحذرون" [59]. One of the historical truths that demonstrate the realization of the promises of Qur'an to the Children of Israel is that Israelis have never been vanquished by Copts after extricating themselves from Coptic domination[60].

One of the notable points to be considered in this part of Moses' mission was his treatment with the enemy of God and people, Pharaoh. Moses was mandated by God to speak gently with Pharaoh so that he could be mindful[61]. Hence, in the manner of negotiation and dialogue rather than threat, he approached Pharaoh and endured his abundant excuses and arrogances in the hope that he might repent.

What is meant by "لّيّن" (gentle) speech is the style of speaking that is meant to be persuasive or pleading[62]. The gentle speech that Moses (as) and Aaron delivered to Pharaoh has been pointed in Sura An-Nazi'at: "فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى وَ أَهْدِيَكَ إِلَى رَبِّكَ فَتَخْشَى" [63] This is the correct approach that underlines any religious propaganda and is reliant on wisdom, preaching, and insightful arguments[64]. The phrase "لعلّه" also indicates that religious missionaries, irrespective of the impact or ineffectiveness of their invitation, should carry out their mission using a pleasing and gentle language.[65] The purpose of giving a chance to Pharaoh was to either purify him so as to give him deeper insight into objects to see the Truth, or make him fear God, and the punishment that He would inflict upon him[66].

Meanwhile, it should be noted that fire cannot be responded by fire, and sometimes arrogance and rebellion can be treated with softness and forbearance. Gentle speech can shake the very foundation of the arrogance. Another point is that one should not be disappointed in the denial of the disbelievers, even when they sound stubborn and tenacious, as God commanded Moses (AS) to approach the most arrogant of men in the hope of guiding him to the right path[67].

Also, when the God inflicted Pharaoh and his supporters with countless disasters and calamities as a way of punishing them for wronging the Children of Israel, they pleaded Moses to ask his God relieve them of these agony and tribulation on condition that they

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Israel or that he was concerned about the growing population of the Children of Israel in Egypt and, ultimately, the dominance of the Egyptians, and this killing was a strategy to contain their population growth[52]. The reason behind keeping women alive was to have them work as servants in the court[53].

According to one of the contemporary exegetes, the vilest corruption of Pharaoh was the promotion of racism and the unfair ascendency of the Copts over the Children of Israel[54].

In the face of this egregious oppression, God commanded Moses (AS) to deliver the Children of Israel from the iniquity of Pharaoh[55]. According to this verse, the mission of Moses (AS), as the prophet, was to relieve the Children of Israel from Egypt that was in the grips of the Egyptians[56].

This deliverance from Egypt and the Pharaoh, as the primary goal of the mission of Moses, was to enable people to worship Almighty God with absolute freedom. Therefore, from the Qur'anic perspective, political freedom is a means for the spiritual emancipation of human beings that protect the psychological-belief security of humans. In addition, Moses and Aaron were commissioned to proclaim their stance about Pharaoh's claim of being deity by revealing that he was nothing but a mortal being and they were emissaries of the Lord for Him there is not Counterpart[57].

According to Holy Qur'an, the mission of Moses (AS) was to promote justice and to save the Children of Israel from the inequities of Pharaoh: "Yet We desired to be gracious to those that were abased in the land, and to make them leaders, and to make them the inheritors. And to establish them in the land, and to show Pharaoh and Aaron, and their hosts, what they were dreading from them.[58]"

The four promises that were made to the Children of Israel in this verse were: "to make them leader, to make them inheritors, to establish them in the land, and to let them tumble the throne of Pharaoh". The embodiment of their leadership on the earth was the kingdom of Solomon (AS). Their inheritance was achieved by seizing the land of the Canaanites and even Amorites and Aramaeans. Their establishment on the land was realized by consolidation of their

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people from the oppression of Pharaoh. According to the Qur'an, Pharaoh, as the ruler of Egypt, sought to perpetuate corruption on earth and repress the Children of Israel[42].

The enslavement of Children of Israel involved detaining them captive in Egypt while depriving them of the right to move out of that land. He murdered children and kept their wives[43]. The issue that was severely condemned by Moses (AS) was this blatant oppression of Pharaoh, which was nothing short of their subjugation, as freedom, the highest gift bestowed upon men, is closely linked to ascendancy towards perfection, as opposed to servitude, which is the epitome of humanity deprivation[44].

In this verse, Moses (AS), instead of bragging about himself and the honor granted him by Pharaoh, speaks of the vicissitudes of the Children of Israel, as their leader and prophet[45].

This verse addresses Pharaoh, "The fact that you feel I (Moses) am beholden to you (by being raising me in his court) is the result of your brutal and oppressive policy, which involved murdering the male children of the Children of Israel, and forcing my mother to cast me into the Nile, in the hope that I may survive[46].

In another verse, a description of another form of Pharaoh's oppression has been given, "He was an arrogant one and slaughtered the people of his land[47]." "علوّ" implies a sense of superiority over others, which gives one a carte blanche to do almost anything including violating the rights of others. This type of superiority has been condemned in another verse too[48]. Such a superiority was rooted in the arrogance of Pharaoh, which gave rise to a plethora of other corruptions[49]. The delusional superiority and oppression of Pharaoh was such that he called himself God[50]. Another instance of Pharaoh's cruelties to the Children of Israel was creating a rift among people and dividing them into dispersed group so that he could wield his dominance and nip the idea of any uprising in the bud[51].

There are at least two narratives about the killing of male children. One is concerned with the fear that the prophecy may come true and his throne be toppled by a male child born to the Children of

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Paradise, they are promised peace and security: "ادْخُلُوها بِسَلامٍ آمِنينَ"
The exegetes contend that "آمِنينَ" can have three meanings in this verse: "safe from eviction form the paradise, safe from death, and safe from fear and illness"[31]. When Joseph's family arrived in Egypt, he decides to stress the concept of security from among all Egyptian blessings and endowments, by saying "ادْخُلُوها إِنْ شاءَ اللهُ آمِنين"[32]: " . Also, according to verses 81-82 of Al-An'am Sura , security is the greatest reward bestowed upon those who seek to distinguish the truth from the falsehood, " وَ كَيْفَ أَخافُ ما أَشْرَكْتُمْ وَ لا تَخافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ ما لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطاناً فَأَيُّ الْفَريقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ الَّذينَ آمَنُوا وَ لَمْ يَلْبِسُوا إيمانَهُمْ بِظُلْمٍ أُولئِكَ لَهُمُ الْأَمْنُ وَ هُمْ مُهْتَدُونَ».

In these verses, Allah asserts that security is the outcome of two major factor: faith, which is equal to strong belief and peace of heart: "الَّذينَ آمَنُوا," and failure to intermix faith and denial, which describes righteous acts: "وَ لَمْ يَلْبِسُوا إيمانَهُمْ بِظُلْمٍ". [33]

Based on Quranic teachings, several criteria are involved in providing securing, such as social justice[34], brotherhood[35], unity[36], enjoining the good and prohibiting the evil[37] and deal with groups threatening security like aggressive groups[38], spies[39] and those who wage war against God[40]-[41]. In each of these cases, the leader of the Muslim community can play a vital role. The Qur'an has provided a fertile ground for discussing this concept through the story of Moses (AS) and the Children of Israel, so that the role of Moses in protecting the security of the Children of Israel could be examined with respect to the above parameters. Thus, it will provide you with a practical example of religious leadership and its role in providing security.

2. Case study: Leadership of Moses (AS) among the Children of Israel

The story of the Children of Israel is the longest story of the Qur'an that has been described in various Quranic verses and Suras through depiction of different steps and courses of these people's life. This story can be examined from diverse aspects, including the subject of security. It all begins with the subjugation of the Children of Israel by Pharaoh, and then the delegation of Moses (AS) to save his

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Such a person can be an active and security promoting member in the free and social system of God[24].

One of the requisites of a prosperous social life is psychological security. It signifies protecting the dignity and honor of people in the society. Members of society expect their dignity, reputation, personality and respect to be safeguarded in the community. If the personality of people is not immune in a society, some may be assassinated unjustly, innocent people may be accused and their dignity might be compromised. Such a society is also infected with a type of social corruption[25].

1-2. Security in the Quran

The terms "safe" and "security" have been frequently used in the Qur'an, which indicates the importance that the Qur'an places on the concept of security[26]. The growing emphasis on faith suggests that from the perspective of Qur'an, human spiritual and cultural security is of paramount importance. God introduces security as one of His blessings. In verse 23 of Sura Al-Hashr, "المومن" has been considered as one of the names of Allah " هُوَ اللَّهُ الَّذِي لا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحانَ اللَّهِ عَمَّا يُشْرِكون ". The exegetes compares the word "المومن" in this verse against "fear" by citing this verse " آمنهم من خوف"[27] According to another commentator, God has been referred to as "مومن"as His remembrance comforts hearts and bestows peace and serenity in humans: "الا بذكر الله تطمئن القلوب"[28].

This is so important that in the Sura At-Tin, God describes Mecca as "بلد امين" (Secure Soil): "و هَذَا الْبَلَدِ الأَمينِ". In verse 12 of Sura al-Nahl, a city blessed with security is described as a utopia, وَ ضَرَبَ اللَّهُ مَثَلاً قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيها رِزْقُها رَغَداً مِنْ كُلِّ مَكانٍ فَكَفَرَتْ بِ أَنْعُمِ اللَّهِ فَأَذاقَهَا اللَّهُ لِباسَ الْجُوعِ وَ الْخَوْفِ بِما كانُوا يَصْنَعُونَ"

One of the exegetes posits that this verse describes Mecca, which suffered huge adversities due to its people's ungratefulness of the blessings and ill-treatment of the Prophet (PBUH)[29]. The fact that the word "peace" accompanies security in this verse illustrates the close link between these two concepts, which are in contradiction with fear and trepidation[30]. In Sura Al-Hijr, verse 46, it is stated that on the Day of Resurrection, when righteous people enter the

The Islamic University College Journal
No. 57
Part: 2

ISSN 1997-6208 Print
ISSN 2664 - 4355 Online

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by God, dealing with mischiefs, aggressors, corruptors, spies and those who wage war on God, as well as the manner of interaction with infidels and polytheists[17].

Security is divided into individual, collective, national and international categories in terms of level. In terms of dimensions, it is classified into political, social, economic, legal and other aspects[18]. Boozan argues that political security is concerned with the organizational stability of government, ruling systems, and ideologies that legitimize it[19]. In another definition, it has been defined as "the provision of peace and security required by the ruling system of a country for the citizens within their territories by hampering various foreign threats, as well as guaranteeing their political rights in contributing to their social and political destiny[20]."

Economic security, according to Boozan's definition, is associated with one's level of access to biological necessities (food, water, housing and education) and, at a higher level, the notion of economic security is associated with a wide range of highly sensitive issues such as employment, income distribution and welfare[21]. Robert Mandel posits that economic security served as measure of maintaining and improving the livelihoods of a community by supplying goods and services, both from domestic markets and participation in international markets.

Social security refers to the ability to preserve traditional patterns, languages, cultures, identities and national conventions with desirable evolutionary conditions[22]. In another definition, social security indicates shielding life, property, dignity and social status of a person by social factors. That is, it reveals safeguarding the life, property, dignity and social status of people against other individuals, groups, government and law. Hence, social security manifests a state of public emancipation from a threat mounted by unlawful acts of the state, individuals or groups in the entire or part of the society.[23] Shahid Sadr draws a comparison between security in Islam and security in the West, arguing that human security first begins by engagement in worship and devotion to God and then results in freedom from all kinds of secular bondage and servitude.

The Islamic University College Journal
No. 57
Part: 2

ISSN 1997-6208 Print
ISSN 2664 - 4355 Online

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الجزء : ٢

1. Concept of security

1-1. Etymological and terminological definition

The word "security" comes from the root "safe", which implies confidence and composure in the face of fear, terror, anxiety and unrest. Etymologically, security is associated with concepts such as safety, comfort, and lack of any concern and apprehension[6]. Its true meaning in terms such as "قریه کانت آمنه " and " البلد الامین" implies assurance, comfort, and imperturbability[7]. In his definition of security, Ragheb says "Security is based on serenity and tranquility and absence of ant terror and trepidation. The terms safe, secure and security illustrate a state of affairs where a person leads a peaceful lfei. In some cases, they may refer to things that are entrusted with people."[8] Sheikh Tusi defines safe as "سكون النفس الى انتفاء المضارّ" which is the opposite of fear[9]. Sometimes, the word "امان" (secure) describes a state induced by peace of mind and sense of security, or indicates something that inspires a sense of security in you.

For instance, in the verses "و اِذ جَعَلنا البیتَ مثابةً للنّاس و آمناً"[10] and " و " "مَن دَخَلَـه کان آمِنا"[11] this term has been used in the former sense and in the verse, "اِنّا عَرَضنَا الامانـَه علی السّماواتِ و الارضِ"[12] it has been utilized the second sense. The verb "امـان" (secure) in its transitive sense implies the provision of security, as in the verse, "و آمَنَهُم مِن خَوف" (and secure them from fear), and the word believer (مومن), which is one of the Names of God, comes from the same root[13]. Thus, the term "believer" indicates provision of security[14].

Security[15] in its political and legal sense implies absence of any threat, as well as preparedness to deal with any threat or attack. It denotes lack of any menace from the individual perspective, and general comfort and serenity from a social perspective, which are characterized by deliverance from threats that may arise as a result of illegal acts perpetrated by the state or certain individuals or groups[16].

In Islamic jurisprudence and Islamic teachings, an independent section or volume has not been dedicated to security and it has been discussed in relation to subjects such as jihad, enjoining the good and prohibiting the evil, judging, implementing bounds (Hoduds) set

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ISSN 1997-6208 Print
ISSN 2664 - 4355 Online

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security is government, which may even resort to coercive and compulsory acts to achieve this goal. Meanwhile, there is a concept known as "socialized security," meaning that the society itself safeguards its own security even in the absence of any coercive and compelling mechanisms by the ruling system. In fact, security seems to have been internalized by the people. Therefore, the goal of governments should be to drive people towards "socialized security" rather than "social security".

In this context, another work is "Social security in the teachings of revelation[3]. As indicated by the title of the book, the author is expected to address the issue of social security, but it is primarily concerned with the subject of cultural security and a large portion of its content deals with issues that are irrelevant to social security. The strength of the book lies in its precise and clear definitions of various facets of security.

"Protecting security in the social system of Islam"[4] is an insightful paper that addresses this subject. The political security of the Muslim community is one of the key topics of the philosophy of power in Islam, which has been explored from the perspective of the Qur'an in this paper. The main drawback of this article is frequent references to political discussions without consulting the Holy Quran as the chief reference. In this context, another important paper is "Security and its dimensions in the Quran"[5] in which the author has strived to explore security based on Qur'anic evidences and from various outlooks. According to the author, faith and spiritual security are the source and basis of all aspects of security, and they are interwoven in a profound and balanced manner. Each dimension of security is ultimately rooted in faith and spiritual beliefs, and the origin of any insecurity in the area can be traced back to disbelief and traits that are opposite of faith including idolatry, disbelief, oppression, arrogance, etc. Qualities of beliefs and of faith also constitute the primary source of security-related actions. The author concludes that the establishment of a pure spiritual life for the training and education of people, whether in relation to individual behaviors or social behaviors, and discouraging people from leading a sinful life not based on faith is the underlying mechanism to ensure security in the Islamic system.

Introduction

Providing and protecting the security of community is one of the fundamental duties and requirements of the ruling systems. Security is a broad concept that covers manifold aspects and dimensions. Security is so important that its absence undermines the provision of any other services by the government, and the stability of any ruling system is tied to the protection of security in the community.

The Qur'an, as the guidebook of the believers, has proposed several practical solutions to ensure the provision of security. In this study, a theoretical definition of security and its dimensions is offered. Then, the underlying components of security based on the Qur'anic verses are inspected to finally clarify the position of Islam about safeguarding security in the Islamic system. In the following, a case study regarding the role of the Moses (AS) in assuring security in the community of Children of Israel will be explored.

Background

With regard to the subject of security in Islam, a host of works have been published, some of which are reviewed briefly below. One of these books is "Security in the Qur'an"[1]. It begins with the concept and the nature of security and its role in the Qur'an and then deals with various dimensions and components of security including social, political and economic aspects, among other things.

The author continues to delve into the pillars of security theory including Monotheism system, as the security authority in Islam, Welayat system as the means of providing security and the Ummah system as the level and subject of security. In the end, the role of Welayat-e Faqih in ensuring the security of the Islamic society during the Occultation is investigated.

One of the works that offer a new perspective into the subject of security in Islam is "Socialized Security, an Islamic Approach"[2]. The main theory proposed by the author, which has served as a reference for researches exploring security in Iran, was the theory of "social security." He contends that "social security" might emerge in a society as a given concept. The means to acquire this type of

The Islamic University College Journal
No. 57
Part: 2

ISSN 1997-6208 Print
ISSN 2664 - 4355 Online

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العدد : ٥٧
الجزء : ٢

Abstract:-

One of the most important responsibilities of each political system is to provide security. Security requires the establishment of some socio-political structures and the eradication of its deleterious factors. Islamic government, like other governments, needs security for its survival. For this reason, the Holy Qur'an has paid special heed to this subject. Security has a variety of dimensions, of the most important of which are political, economic, social and cultural security. According to the Qur'anic doctrines, it is necessary to establish social justice for protecting social security, fostering a sense of brotherhood and fraternity among people, enjoining the good and prohibiting the evil and fighting with security threatening groups such as spies, aggressors, and those who wage war against God. In all these cases, the religious leader can play a co-operative and pivotal role. In this research, while studying the concept and instances of security in the Holy Qur'an and its constituents, attempts have been made to examine the case of the Children of Israel and the role of Moses (AS) in protecting security. The findings of this study indicate that the leadership of Moses (AS) and his brother Aaron was vital to providing security. Forbearance in dealing with his people, encountering with the aggressors, fighting against oppression and establishing a just system are some features of his leadership that are essential to ensure the security of people.

Keywords: Security, Quran, Children of Israel, Leadership of Prophet Moses (AS).

الملخص:

من أهم مسؤوليات أي نظام سياسي تأمين الأمان. ومن أجل ذلك يجب إيجاد بعض الأساسيات الاجتماعية والسياسية واجتثاث العوامل المخربة لها كذلك فإن الحكومة الإسلامية كأي حكومة أخرى قد تفعل أي شيء لتأمين أمنها ومن هنا فإن مضمون القرآن الكريم ملفت من حيث أن الأمان له عدة أبعاد ومعان ومن أهمها الأمن السياسي والاقتصادي والاجتماعي والثقافي وفق التعاليم القرآنية ومن أجل تأمين الأمان يجب ترسيخ العدالة الاجتماعية وحس الأخوة بين الناس وفريضة الأمر بالمعروف والنهي عن المنكر والوقوف في وجوه المجموعات الإرهابية التي تهدد أمنها كالجواسيس والمقاتلين وفي جميع هذه الأمور فإن القائد الديني يمكنه أن يقوم بدور فعال ومؤازر.

في هذا البحث يتم دراسة مفهوم ومعايير الأمان في القرآن الكريم والعناصر التي تشكله بسرد أحداث قصة بني إسرائيل مع نبي الله سيدنا موسى وأخيه هارون عليهما السلام ونتائج هذا البحث تأكد دورهما في تأمين الأمان من حيث سعة الصدر والحسم مع المفترين ومواجهة الظلم وإحلال نظام عادل من مجموعة عناصر القيادة في إحلال الأمان المطلوب.

الكلمات الرئيسية: الأمن، القرآن، بني إسرائيل، قيادة سيدنا موسى ﷺ.

The role of leadership in providing security based on the Qur'anic teachings: Case study of the role of Prophet Musa (AS) in the Children of Israel

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دور القيادة في توفير الأمن وفق التعاليم القرآنية – دور سيدنا موسى ﷺ في بني إسرائيل أنموذجا

علي صباغيان

طالب دكتوراه في علوم القرآن والحديث، كلية اللاهوت والعلوم الإسلامية في جامعة فردوسي في مشهد

الدكتور غلام رضا رئيسيان (الكاتب المسؤول)

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الدكتورة سهيلة بيروزفر

عضو في قسم العلوم القرآنية والحديث في كلية اللاهوت والعلوم الإسلامية في جامعة فردوسي في مشهد