

An Analysis of the Principal Components of the Semantic System of "Security" in the Holy Quran

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Abstract

Considering the common components emphasized in various definitions of "Security" reveals that these definitions have predominantly focused on either its negative (removal of threats) or positive (provision of well-being) aspects, but have not concurrently addressed both dimensions. The central question of this research is to determine which components constitute security from the perspective of the Holy Quran and which aspect—negative or positive—is emphasized in the context of its formation. The results of this study, using a descriptive-analytical method and employing the analysis of substitute concepts, indicate that security in the Quranic view consists of two main components, "Safety" and "Tranquility," the former being based on the negative aspect and the latter on the positive aspect. Within the semantic framework of the Holy Quran, the synergy of these negative and positive aspects yields a more complete level of security, referred to by the superior term "*Salām*" (peace). "Peace" is higher and more sublime than "Safety" because it describes a situation not only devoid of anything that causes human aversion but also replete with everything that is agreeable to human nature.

Keywords: Safety, Tranquility, Peace, Security in the Quran, Substitute Concepts.

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Introduction

Security is one of the most essential human needs and has always been a universal concern, yet it simultaneously possesses a complex, multidimensional concept. Consequently, the definitions provided by scholars in this field are highly disparate and sometimes contradictory. By definition, a concept must be comprehensive and consider all aspects of the subject; therefore, to find a precise definition of security, it is preferable to base the inquiry not on the discourse of researchers who have primarily viewed the category of security from the perspective of humans as its recipients, but rather to base it on the discourse of God, the creator of security, and to explore the parameters of this vital category from the perspective of the Quran.

The first step towards developing a Quranic theory of "Security" is to delineate the semantic system of security in the Quran. To achieve this, it is necessary to avoid a linear view of security and the mere examination of derivatives of the root "Safety," and to also meticulously examine substitute concepts. It is noteworthy that accessing the semantic system is essential for reaching other Quranic concepts as well, since Quranic teachings emanate from an interconnected and intertwined framework and are definable within that same context. Hence, forming the semantic network of security and examining terms related to the concept of security in the Quran becomes important. As long as the conceptualization of security in the Holy Quran is not conducted comprehensively and the related concepts within the domain of security are not viewed through a network perspective, our theorizing will remain distant from the Quranic viewpoint, and the prescriptions derived from it could themselves become counterproductive to security. Accordingly, the present research seeks to pave the way for subsequent steps towards a Quranic theory of security by outlining the core components that form the concept of security in the Holy Quran.

1. Research Method

This research is written with a descriptive-analytical approach. Data collection employed a documentary method, focusing on the Holy Quran and lexicons, and the analysis was performed using the method of substitute concept analysis. To this end, and since the main objective of this research is the semantics of "Security" in the Holy Quran, the root "Safety" was first examined as the central signifier. Its various derivatives in the Holy Quran were extracted and reviewed and compared in lexical texts. Then, to complete the semantic network, substitute terms were identified, and the derivatives of the resulting roots were also searched for in the Holy Quran as complementary signifiers and examined from the perspective of lexicographers. Finally, in the last step, through the analysis of the obtained data, the semantic system of security in the Holy Quran was derived.

2. Research Background

The subject of "Security" from a Quranic perspective, due to its theoretical and practical importance, has been the focus of numerous studies, which can be categorized into the following two sections:

1) Research that has considered the subject of "Security" from a religious viewpoint; some, such as Tabataba'i (2020 AD/1399 SH), Khezriyan (2011 AD/1390 SH), Qeysari (2013

AD/1392 SH), and Haji Yousefi, have bypassed the conceptualization of security and only addressed various dimensions of national security in the Islamic Republic of Iran. Others, such as Davari Ardakani (2009 AD/1388 SH), Attarzadeh (2008 AD/1387 SH), and Eftekhari (2019 AD/1398 SH), have examined the dimensions of security from the perspective of Islamic thinkers. Among them are those like Eftekhari (2012 AD/1391 SH and 2015 AD/1394 SH) who have taken a step further and, by studying security in specific *Surahs* of the Holy Quran and in the *Sīrah* of the Prophet Muhammad (PBUH), have somewhat addressed security from the Quran's perspective, although the semantics of security through forming its semantic system in the Quran is a distinct task that none of these works have undertaken.

2) Research that has focused its attention on the semantics of security from a specific perspective: For example, Jamalzadeh (2008 AD/1387 SH) studied the semantics of security in the political writings of Shiite jurists during the Constitutional Era. Parchem (2015 AD/1394 SH), by semanticizing individual security in the Holy Quran, and Gharayagh Zandi (2010 AD/1389 SH), by examining the concept of faith-based security in the Holy Quran, pursued the semantics of security with a specific qualifier, in addition to not employing a network perspective. Certainly, Nobari (2020 AD/1399 SH) took a step forward and attempted to utilize Izutsu's method by employing concomitant and substitute terms for the semantics of security in the Quran; however, they ultimately could not delineate the semantic system of security in the Quran as comprehensively as addressed in this research.

Based on the aforementioned points, this research is entirely novel and unprecedented in that it considers the semantic domain of "Security" as a system consisting of the primary root "Safety" and other key roots within the related semantic field, defines it from both negative and positive aspects, and ultimately presents a concept higher and more comprehensive than the two aspects of "Negation" and "Affirmation."

3. The Semantics of "Security" in the Quranic Discourse

Lexically, security in Persian is defined as "Being without fear," "Becoming safe," and "Assurance and peace of heart." (Mo'in, 1971 AD/1350 SH: 354) Its Arabic equivalent is "*al-Amn*" and "*al-Amān*," meaning "Tranquility of the soul and the removal of fear." (Rāghib, 1984 AD/1404 AH: 90) However, in contrast to the lexical meaning, technical definitions are entirely disparate and sometimes contradictory, making it difficult to claim that scholars in this field agree on a single meaning. Generally, the category of security is a complex, multidimensional concept and is semantically very slippery; for this reason, providing a complete and comprehensive definition for it is highly challenging. In this situation, although achieving a single definition upon which all agree is not feasible, one can arrive at a comprehensive facet common to these definitions by considering their shared emphasized points, which would represent the most certain common core of the existing definitions. The first step towards achieving a Quranic theory of "Security" is forming the semantic system of security in the Holy Quran. For this purpose, lexical studies must be conducted separately at two levels. The first level of study is dedicated to the main root, i.e., "Safety" and its derivatives. At the second level, the semantic substitutes for the root "Safety" and its derivatives must also be studied. These substitutes include derivatives from roots such as: "R

B Ṭ," "S K N," "Th B Ṭ," "Ṭ M ' N," "Kh b ṭ," and "S L M."

3.1. The Root "A M N" and Its Derivatives

The root "A M N" is employed in the Holy Quran in various nominal and verbal forms, with the nominal forms encompassing verbal nouns, nouns, and adjectives. *Rāghib Isfahānī* identifies three words—"Amn," "Amān," and "Amānah"—as verbal nouns, noting that the latter can also function as a noun (*Rāghib*, 1984 AD/1404 AH: 90). According to *Rāghib*, a place or object termed "Amn" essentially signifies the tranquility of the human soul within that place or regarding that object. The term "Amān" is used to denote the state of being in security, while "Amānah" refers to something whose security a person has undertaken (*Rāghib*, 1984 AD/1404 AH: 90). Lexicographers, while establishing a binary opposition between the terms "Safety" and "Fear," (*Farāhīdī*, 1989 AD/1409 AH: 8, 388; *Ibn Manẓūr*, 1985 AD/1405 AH: 13, 21) define "Safety" as the absence of fear (*Rāghib*, 1984 AD/1404 AH: 25). From the foregoing, it can be concluded that the concept of security, from the perspective of lexicographers, comprises both positive and negative components: positive where it concerns the assurance and tranquility of the human soul, and negative where it signifies the removal of fear, anxiety, and worry.

Unlike the Form I verb (trilateral simple), where the root "A M N" merely signifies being secure, when this root is used in derived forms (augmented trilateral), it exhibits three applications. The first application is as a transitive verb meaning to grant security to something. The word "Believer," which is among the attributes of God Almighty and is used in the verse: "He is Allāh, other than whom there is no deity, the Sovereign, the Pure, the Perfection, the Grantor of Security," (59:23), falls within this semantic structure (*Zamakhsharī*, 1987 AD/1407 AH: 4, 509).

In its second application, the verb is used transitively via the preposition "Bā'." In this semantic structure, the meaning entails believing or affirming something accompanied by a sense of security and tranquility of the soul; in other words, "*Āmana bi Kadhā*" means to believe in and affirm something that brings with it security and peace of mind (*Muṣṭafawī*, 1997 AD/1417 AH:1, 150). Thus, it can be stated that the verb "*Āmana bi Kadhā*" not only conveys the semantic component of believing and affirming but also guarantees the meaning of attaining tranquility. This is in contrast to the verb "*Ṣaddaqa bi Kadhā*" (to confirm something), which solely implies belief. It is noteworthy that in the Holy Quran, most instances of the verbal form are made transitive by the preposition "Bā'," indicating that this affirmation benefits the affirmer and brings a form of security for them. Consequently, faith in God and His messengers in the Quran are consistently rendered transitive with the preposition "Bā'." (e.g., 2:177 and 285; 9:18) However, in the rare instances where this act of believing implies a benefit for the one who is believed (e.g., 9:61; 10:83; 26:111), "*Āmana*" is used with the preposition "*Lām*," carrying the meaning of granting security to the other party; that is, this affirmation benefits the person being affirmed and brings them a form of security and peace (*Ṭabāṭabā'ī*, 1997 AD/1417 AH: 9, 315). The third application of this verb is as an intransitive verb, in which case it means "To become possessor of security," akin to the word "*Aflaḥa*" which means to become possessor of success (*Rāghib*, 1984 AD/1404 AH: 91).

An examination of the verbal applications of the root "*Amn*" alongside its nominal forms indicates that security is, by implication, one of the most essential pillars and necessary conditions for the object of faith. More clearly, guided by both reason and revelation, a human must believe in and submit to something that places them under the shade of its security and tranquility, and removes from them any cause for regret over the past or fear of the future; otherwise, believing in and affirming that thing would be futile and absurd. This analysis allows for a better understanding of why the Holy Quran, to refute disbelievers and polytheists for worshipping false and imaginary deities, emphasizes their ineffectiveness in attracting blessings and repelling dangers.

3.2. Semantic Substitutes for "*A M N*" in the Holy Quran

From the Quranic perspective, all fundamental transformations occur within the human heart: either one believes in a truth: "They say, "We believe," with their mouths, but their hearts believe not," (5:41), or one denies it: "Their hearts are denying, and they are arrogant." (16:22)

Sometimes it becomes hardened and severe: "...And if you had been rude [in speech] and harsh in heart...", (3:159) and sometimes it becomes soft and humble: "Their skin and their hearts soften to the remembrance of Allah." (39:23) Based on Quranic teachings, the primary faculty that acquires (or earns) within the human being is the heart: "...For what your hearts have earned." (2:225) It is the heart that sometimes becomes neglectful: "And do not obey one whose heart We have made heedless of Our remembrance...", (18:28) and becomes blind: "But it is the hearts within the breasts which are blind." (22: 46)

Conversely, it is also the heart that becomes mindful of the truth: "Indeed in that is a reminder for whoever has a heart..." (50:37)

Ultimately, it is the heart that is sometimes afflicted with fear: "And He cast terror into their hearts...", (33:26) and sometimes finds tranquility through the remembrance of God Almighty: "Unquestionably, by the remembrance of Allah hearts are assured." (13:28) Therefore, the heart is the center of transformations and changes—perhaps why it is called "*Qalb*" (that which turns)—and thus it is this center that must be calmed and assured so that the rest [of the being] may be calmed. More clearly, the other limbs are like instruments that merely manifest what is within the heart. Based on this foundation, the selection of semantic substitute terms has considered their connection to the heart. The most important of these terms and their relationship to security are discussed below.

3.2.1. The Root "*T M ' N*" and Its Derivatives

One of the roots serving as an "Equivalent Substitute" for security, repeated with relatively high frequency in the Holy Quran, is the quadrilateral root "*T M ' N*." The primary semantic component of the word "Tranquility" is settlement and stillness (Farāhīdī, 1989 AD/1410 AH: 7, 442; Jawharī, 1987 AD/1407 AH: 6, 2158). In the Holy Quran, tranquility, centered on the component of stillness, is applied in both a blameworthy and a praiseworthy manner. Blameworthy stillness refers to stillness before movement. One who has not yet moved, being unaware of the path and its hardships, becomes neglectful and is overcome by an illusory

tranquility. Thus, God Almighty describes them: "Indeed, those who do not expect the meeting with Us and are satisfied with the life of this world and feel secure therein and those who are heedless of Our signs." (10:7) A key characteristic of these individuals is that they do not yet believe in the meeting with their Lord; therefore, they content themselves with worldly life and cease to strive (Tha'labī, 2002 AD/1422 AH: 5, 120). In explaining the cause of this human approach, the Quran mentions neglect as a specific code at the end of the verse (Ṭabāṭabā'ī, 1997 AD/1417 AH: 10, 15). It is under the shadow of human neglect of God's signs and inattention to their presence in the divine court that humans fall prey to illusion and console themselves with a false sense of security. In contrast, those who not only believe in this meeting but also find their entire solace in it and eagerly await that moment are driven by a wave of motivation that continues until they reach their destination (Javadi Amoli, 2007 AD/1386 SH: 357). This stillness at the destination results in a tranquility also expressed as "The Eye of certainty," and upon union, "The Truth of certainty" is realized (Mazandarani, 2001 AD/1421 AH: 8, 131). This level of knowledge is a rare pearl granted only to some of God's special saints, as emphasized in the traditions of the Ahl al-Bayt (AS) (Kulaynī, 1943 AD/1363 AH: 2, 52). Some traditions also confirm that there is no stage higher than this (Kulaynī, 1943 AD/1363 AH: 2, 51).

It is noteworthy that out of the 10 instances of Quranic usage of derivatives from the root "*T M ' N*" applied to humans, in only 3 instances is the human the subject of attaining tranquility, whereas in 7 instances, the human heart is introduced as the subject. This indicates that, from the Quranic perspective, true peace, stillness, and assurance reside in the human heart, and security will not be achieved until the heart is put at rest. Once a person attains the station of tranquility, a state is created within them where fear of future events and grief over past occurrences depart from their life. This is because they tangibly experience God's word: "No disaster strikes except by permission of Allah," (64:11) and reach the understanding that no event in creation occurs without God's command (Ṭabāṭabā'ī, 1997 AD/1417 AH: 19, 303). This leads to the assurance and tranquility of the human heart, such that it is no longer agitated by anxiety; for they know that apparent causes are not independent in producing those events, and the reins of all of them are in the hand of the Wise God, who does not bring about any adverse event without purpose.

3.2.2. The Root "*S K N*" and Its Derivatives

Lexicographers have provided definitions for the word "*Sukūn*" (stillness) that, while having minor differences, are very closely related. Some have defined *Sukūn* as the settling and stability of a thing (Jawharī, 1987 AD/1407 AH: 5, 2136). The semantic implication of this aspect is that the thing was previously in motion and restless, and now attains calmness; as some have explicitly stated, the *Sukūn* of a thing means its settlement after movement (Rāghib, 1984 AD/1404 AH: 417). Others have defined *Sukūn* as the opposite of agitation and movement (Ibn Durayd, 1988: 2, 856; Ibn Fāris, 1984 AD/1404 AH: 3, 88; Ibn Manẓūr, 1985 AD/1405 AH: 13, 211). Among the most important Quranic words derived from the root "*S K N*" which lexicologists define as meaning stability, tranquility, and dignity, is the word "*Sakīnah*" (divine tranquility) (Farāhīdī, 1989 AD/1409 AH: 5, 313; Jawharī, 1987 AD/1407

AH: 5, 2136). Some lexicographers, citing a narration from *Ḥasan Baṣrī* regarding the verse "And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is *Sakīnah* from your Lord..." (2: 248), establish a relationship between *Sakīnah* and the removal of dread and fear, and the heart finding assurance (Farāhīdī, 1989 AD/1409 AH: 5, 313; Ibn Manẓūr, 1985 AD/1405 AH: 13, 213).

There is also disagreement among exegetes regarding the interpretation of the word "*Sakīnah*." Many narrate this tradition from Imam Ali (AS) that he said: "*Sakīnah* is a wind that blows from Paradise and has a form like that of a human." (Qummī, 1943 AD/1363 AH: 1, p82; Ṭabarī, 1992 AD/1412 AH: 2, 385; Ṭūsī, n.d.: 2, 292; Zamakhsharī, 1987 AD/1407 AH: 1, 293) It is also narrated from *Ibn 'Abbās* that *Sakīnah* meant a golden basin from Paradise in which the hearts of the prophets were washed (Ṭabarī, 1992 AD/1412 AH: 2, 386). *Wahb ibn Munabbih* is reported to have said that *Sakīnah* refers to a spirit attributed to God the Sublime which would speak when disagreement arose (Ṭabrisī, 1952 AD/1372 SH: 2, 614).

Allamah Ṭabāṭabā'ī, in interpreting this verse, states that an examination of the Quranic applications of *Sakīnah* shows that this concept is something other than the calm, steadfastness, tranquility, and dignity found even in courageous and strong individuals; not that this word has another meaning in language besides stillness and stability, but rather that what God the Sublime intends by *Sakīnah* is a referent other than those that come to mind when describing brave individuals (Ṭabāṭabā'ī, 1997 AD/1417 AH: 10, 230). More clearly, *Sakīnah* in the Quranic culture is an inner faculty which, when possessed by a servant, makes them more attentive to their Lord and is far removed from the inner state of proud, self-reliant warriors. It is a level of the reality of the spirit, which is from the world of divine command, causing the heart's tranquility, the soul's settlement, and the firmness of the heart (Ṭabāṭabā'ī, 1997 AD/1417 AH: 2, 291). Thus, *Sakīnah* within a human being causes the stillness of the soul and the steadfastness of the heart, and its descent coincides with intense faith and piety—specifically, a level of faith and piety that surpasses even the established trait of justice, restraining a person not only from committing major sins and persisting in minor ones but also placing them in an impregnable fortress against all minor and major sins (Ṭabāṭabā'ī, 1997 AD/1417 AH: 10, 234).

3.2.3. The Root "*Kh B T*" and Its Derivatives

Arab lexicographers have defined the word "*Khabata*" as meaning a vast, expansive, and level tract of land (Ibn Durayd, 1988: 1, 252; Farāhīdī, 1988 AD/1409 AH: 4, 241; Azharī, 2000 AD/1421 AH: 7, 136). Others have emphasized the semantic component of Tranquility, defining it as hard, secure, and safe ground (Jawharī, 1956 AD/1376 AH: 1, 247; Rāghib Iṣfahānī, 1991 AD/1412 AH: 274). However, the word "*Ikhbāt*," formed by transferring the triliteral root to the "*If'āl*" verb, is interpreted by the majority of lexicologists to mean demonstrating humility and submissiveness (Farāhīdī, 1988 AD/1409 AH: 4, 241; Jawharī, 1956 AD/1376 AH: 1, 247). Nevertheless, some lexicologists have also focused on the meaning of assurance in this context, considering "*Ikhbāt*" to mean attaining a state of assurance or trust (Azharī, 2000 AD/1421 AH: 7, 136; 'Askarī, 1979 AD/1400 AH: 1, 245).

This necessitates a more precise examination of the core component in the meaning of the root "*Kh B T*."

Some exegetes with strong linguistic inclinations believe that "*Khbt*" originally signifies a vast land devoid of any unevenness or roughness (Tha'ālabī, 1993 AD/1414 AH: 1, 305). The reason Arabs call such land "Tranquility and Calm" appears to be that a person can easily walk upon such level ground, as if the land itself has become submissive and yielding to its travelers (Makarem Shirazi, 1992 AD/1371 SH: 14, 103). It is also plausible that because uneven terrain posed a constant threat of ambush or raid from enemies and was thus insecure, Arabs used the verbal noun "*Ikhhbāt*" for a vast expanse where all directions were within their field of vision, instilling a sense of calm. This is why some linguists defined "*Ikhhbāt*" as entering land possessing this characteristic (ʿAskarī, 1979 AD/1400 AH: 1, 245).

The Noble Quran utilizes this common Arab understanding to affect a semantic shift for its audience. In Quranic culture, one who practices *Ikhhbāt* towards God refers to someone whose faith in God Almighty has led them to a state of assurance and security (Azharī, 1979 AD/1400 AH: 1, 245). Obviously, this assurance and security are attained through submission to the Lord and humility in His presence; therefore, humility and submissiveness before Him are a necessary semantic implication of "*Ikhhbāt*," not its primary meaning. Thus, "*Ikhhbāt*" signifies the assurance and tranquility believers find in His remembrance and the inclination of their hearts towards Him, such that their hearts are never shaken nor deviate, just as firm ground is unwavering (Ṭabāṭabā'ī, 1996 AD/1417 AH: 10, 193).

It is noteworthy that the Quran, by employing this root—which encompasses several semantic components—and substituting it for words like "*Khushū*" (submissive awe) and "*Khudū*" (humility), conveys a subtle point to its audience, a point noted by the great lexicologist Azharī. He contends that the description "*Mukhhbit*," like attributes such as "Believer" and "God-conscious," is a commendatory attribute, unlike "*Khāshi*" (humble one), which can be used in both commendatory and derogatory contexts (Azharī, 1979 AD/1400 AH: 1, 245). Therefore, it must be said that "*Mukhhbit ilā Allāh*" is one who is perpetually humble and submissive before their Lord because they have entered the realm of assurance and their faith has become firmly established. In his exegesis of the verse, "Indeed, those who have believed and done righteous deeds and humbled themselves (*Akhhbatū*) to their Lord - those are the companions of Paradise; they will abide therein eternally," (11: 23), Allamah Ṭabāṭabā'ī, noting the qualification of faith and righteous deeds with "*Ikhhbāt ilā Allāh*," deduces that the intended meaning of "Believers" is not the general body of believers but a specific group among them. Enumerating the station of "*Ikhhbāt*" as one of the ultimate stations of God's saints, he believes this verse primarily addresses those who possess insight from their Lord and have found assurance in God (Ṭabāṭabā'ī, 1996 AD/1417 AH: 1, 13). From the foregoing, it becomes clear that "*Ikhhbāt*" is a station of humility and modesty attained after despairing of all besides God, turning exclusively to God, and attaining assurance in that Sacred Essence; it is therefore stable, permanent, and never accompanied by heedlessness.

3.2.4. The Root (S L M) and Its Derivatives

The trilateral root "S L M" is another Quranic root closely related to the concept of security and warrants investigation in this context. Some lexicologists define the verbal noun "*Salm*" as being free from defects and afflictions (Jawharī, 1956 AD/1376 AH: 5, 1951), while others define it as soundness and well-being (Ibn Fāris, 1983 AD/1404 AH: 3, 90). An important point is that many lexicologists and exegetes have noted the proximity of the semantic domains of "Security" and "Peace." Many exegetes, interpreting the verse "And Allah invites to the abode of peace and guides whom He wills to a straight path," (10: 25) consider "*Salām*" (peace) to be derived from a Divine Name (Ṭabarī, 1991 AD/1412 AH: 11, 73; Tha'labī, 2001 AD/1422 AH: 5, 128; Ṭabrisī, 1952 AD/1372 AH: 5, 156). *Allamah Ṭabāṭabā'ī*, while pointing to the semantic convergence between "Security" and "Peace," writes on their subtle difference: "Apparently the word *Salām* and the word Safety have close meanings. The only difference between these two lexical roots is that *Salām* means security itself, irrespective of its referent, whereas the word security means safety and security from a specific danger. This is evidenced by the fact that one can say, "So-and-so is in a state of *Salāmah*," but one cannot say, "So-and-so is in safetyyyah"; rather, one must say, "So-and-so is secure from such-and-such danger" (Ṭabāṭabā'ī, 1996 AD/1417 AH: 10, 39). From *Allamah Ṭabāṭabā'ī*'s perspective, "Safety" signifies a place being empty of anything that causes human aversion or fear, while "*Salām*" signifies a place being such that everything one finds in it is agreeable to one's nature; meaning, one feels neither aversion towards it nor fear (Ṭabāṭabā'ī, 1996 AD/1417 AH: 14, 21). Based on this definition, it can be said that "*Salām*" is a higher and more sublime stage than "Safety," for "*Salām*" describes a situation not only free from everything that causes human aversion but also where everything within it is agreeable to human nature. This is why the Quran introduces Paradise as "*Dār al-Salām*" (the Abode of Peace) (10:25).

Beyond the general usage of the root "S L M" and its derivatives related to the semantic domain of security, what specifically intersects with our discussion and further clarifies the Quranic perspective on the characteristics of human security is the term "Health of the heart." This appears in the Quran in two instances as the adjectival phrase "A sound heart" (26:89; 37:84). The opposite of such individuals are those in whose hearts is an "Unhealthy." These individuals are frequently referred to in the Quran with the phrase "In their hearts is unhealthy," and their conduct is condemned by God Almighty (e.g., 2:10). The unhealthy of the heart is a type of internal doubt and anxiety that afflicts the human heart, troubling the issue of faith in God and assurance in His signs, and mixing the faith within that heart with polytheism (Ṭabrisī, 1952 AD/1372 AH: 1, 135). In contrast, the sound heart is one that remains established upon its specific primordial nature, which is the divine *Fiṭrah*, without deviating from the moderate path (Ṭabāṭabā'ī, 1996 AD/1417 AH: 5, 377). In a narration from Imam *Ṣādiq* (AS), explaining the meaning of the verse "Except he who comes to Allah with a sound heart," (26:89; 37:84) it is stated: "The sound heart is that of one who meets his Lord while there is nothing within him except God." (Kulaynī, 1943 AD/1363 AH: 2, 16) This state ultimately refers to the heart's purity in professing God's oneness, trusting in Him, and severing attachment to everything else towards which base desires may pull. Based on

this, true tranquility and security, which depend on the heart's soundness, are realized when a person pursues the path of sincerity and seeks only the pleasure of the Lord of the worlds. In doing so, they tread a path that is sound and secure.

3.2.5. The Root (*Th B t*) and Its Derivatives

The trilateral root "*Th B T*," when used in its three forms "*Thabata*" (to be firm), "*Athbata*" (to establish), and "*Thabbata*" (to make firm), conveys the meaning of a thing becoming fixed and established (Azharī, 2000 AD/1421 AH: 14, 190), such that it remains in its place without being afflicted by agitation or movement (Ṭabāṭabā'ī, 1996 AD/1417 AH: 11, 376). In all Quranic usages of this root in the transitive forms "*If'āl*" and "*Taf'īl*," the agent (subject) is God. That is, from the Quranic perspective, the act of firm establishment of a thing, whether directly or indirectly, is performed by God Almighty. However, the significant point is the direct object of this firm establishment. An examination of the Quranic usages of this root indicates that in most cases, what is made firm by God Almighty is the human "Heart" or "Self." For instance, in Surah *al-Baqarah*, the Quran honors spending wealth to seek the pleasure of the Lord of the worlds and presents it as a cause for the firm establishment of a person upon sincere intention (Ṭabāṭabā'ī, 1996 AD/1417 AH: 2, 391). Also, in Surah *Hūd*, the Quran states that the recounting of the stories of the prophets in the Quran is a means of making the heart of the Messenger of God (PBUH) firm and removing anxiety and worry from his sacred being (Ṭabrisī, 1952 AD/1372 AH: 5, 312).

Among the pivotal Quranic verses that beautifully illustrate the relationship between "*Thabāt*" (firmness) and "security" through a metaphorical expression are verses 24-27 of Surah *Ibrāhīm*. In these verses, God Almighty compares the "Good Word"—which is the pure, unadulterated belief in monotheism (Samarqandī, 1995 AD/1416 AH: 2, 241)—to a "Good Tree": Its roots are firm, and its branches reach into the sky, yielding its fruit constantly by its Lord's permission: "Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?" (14:24). Accordingly, professing God's oneness and steadfastness upon it is the firm word preserved from all change and decline, through which God Almighty establishes the believers firmly (Ṭabarānī, 2008: 4, 31). In explaining the relationship between firm establishment and security, the late *Allamah Ṭabāṭabā'ī*, drawing a parallel between these verses and the verse "Indeed, those who have said, 'Our Lord is Allah' and then remained steadfast, upon them the angels will descend, [saying], 'Do not fear and do not grieve, but receive good tidings of Paradise, which you were promised,'" (41:30) states that the perfect believers who said "Our Lord is Allah" and stood firm upon it will never be approached by fear or grief, dwelling in complete security. Furthermore, people will always benefit from the goodness of their existence and avail themselves of their blessings (Ṭabāṭabā'ī, 1996 AD/1417 AH: 12, 52).

According to Quranic teachings, the "good word" is the source of pure life (cf. 16: 97). Among the important effects of this level of life is the enjoyment of complete security. In the words of *Allamah Ṭabāṭabā'ī*, the possessor of this life sees and hears things that other people are deprived of perceiving. Their intellect and will reach a horizon that the intellect and will of other people will never attain (Ṭabāṭabā'ī, 1996 AD/1417 AH: 7, 337). It is worth noting

that this new and specific life, though distinct, is not separate from the previous, general life shared by all. More clearly, this specific life, while being other than the general life is also one with it; their difference is not numerical but rather one of degrees and levels (Ṭabāṭabā'ī, 1996 AD/1417 AH: 12, 343). Therefore, one who possesses such a life does not have two separate lives leading to a split personality; rather, their single life becomes stronger, brighter, and possesses more effects.

3.2.6. The Root (*R B Ṭ*) and Its Derivatives

The root "*R B Ṭ*," when used in forms such as "*Rabaṭa, Yarbuṭu, Rabṭan*," fundamentally denotes making something firm and possessing stability (Ibn Durayd, 1988: 1, 315; Ibn Fāris, 1983 AD/1404 AH: 2, 478; Ibn Sīdah, 2000 AD/1421 AH: 9, 161). The instances of this root's usage in the Noble Quran are limited to five occurrences. In three instances, this root is used in a verbal structure alongside the word "Heart," constituting a metaphorical combination (Zamakhsharī, 1979 AD/1399 AH: 217). Its intended meaning is the removal of worry and the dispelling of anxiety from the heart (Ṭabāṭabā'ī, 1996 AD/1417 AH: 13, 251). In these cases, the semantic signification of the root "*R B Ṭ*" and its implications within the semantic domain of security align with the points made regarding the root "*Th B T*."

According to some linguistic researchers, the single underlying principle in the meaning of this root is "Making Secure" and "Making Firm." This action is typically attributed to an object or subject in which these states are to be established, and the meaning of "Making Secure" usually implies a purpose of assurance and tranquility (Muṣṭafawī, 1996 AD/1417 AH: 4, 28). For example, in the verse: "And We made firm their hearts when they stood up..." (18:14) which refers to the story of the Companions of the Cave, "Making the heart firm" means that the heart no longer experiences anxiety or instability. This represents the initial stage in the actualization of faith and tranquility in the heart, a station close to the station of the "Bestowal of serenity" (Qushayrī, 2000: 2, 381). Some lexicologists, in explaining this verse, have considered it nearly synonymous with the verse: "It is He who sent down serenity into the hearts of the believers that they would increase in faith along with their [present] faith..." (48:4) (Rāghib Iṣfahānī, 1983 AD/1404 AH: 339)

4. Analysis of the Systemic Relations of Security in the Noble Quran

The semantics of "Security" within the lexical system of the Quran leads us to the point that the root "*A M N*" and its derivatives represent only a part of the reality of security in Quranic culture and discourse. This is because the root "*A M N*" and its derivatives are always used in verses either alongside an object related to "Fear" or this meaning is derived from the contextual clues of the verse. The result is that the root "*A M N*" in Quranic usage generally pertains to the negative aspect of security, i.e., security from the causes of fear and terror. For instance, in the verses: "And how should I fear what you associate with Him, while you do not fear that you have associated with Allah that for which He has not sent down to you any authority? So which of the two parties has more right to security, if you should know? It is those who have believed and not mixed their faith with injustice - those will have security, and they are [rightly] guided" (6:81-82), the use of the root "*A M N*" emphasizes the negative

aspect of security, and the correlation between the presence or absence of fear in direct relation to faith in deities versus faith in the One God is clearly established.

Meanwhile, investigations show that security, from an Islamic perspective, possesses not only a negative aspect but also a significant positive aspect. Studies indicate that this positive aspect of security, which is emphasized even more than the negative aspect, is primarily expressed by the verbal noun "Tranquility." For example, when Abraham asks God Almighty to show him how He revives the dead and the Lord of the worlds asks him, "Do you not believe?!" Abraham replies, "Yes, but I want my heart to be assured." (2:260) The sequence of tranquility following faith in this verse indicates that the security resulting from the level of tranquility is a tranquility and security far superior to the level of faith. This is because, as *Allamah Ṭabāṭabā'ī* explains, in his question to God, Abraham was not even seeking to observe the manner in which the dead accept life—which is itself a high level of human perfection—but rather he wished to witness the manner in which God bestows life upon the dead, i.e., the divine dimension of things (Ṭabāṭabā'ī, 1996 AD/1417 AH: 2, 367). This level is the great station that the Quran elsewhere refers to as the station of "Those possessing certainty" (6:75). In other words, when faith reaches its peak and attains the level of certainty, tranquility is achieved. Another example is the collocation of the word "Glad Tidings" with the word "Tranquility" in verses 126 of *Āli 'Imrān* and 10 of *al-Anfāl*, which again emphasizes the positive aspect of security at the station of tranquility, for this glad tidings and assurance were achieved through divine succor and the sending of angels (Ṭabrisī, 1952 AD/1372 AH: 4, 808). A final example in this regard is the verses that place the station of tranquility alongside the station of contentment: "O! Reassured soul, Return to your Lord, well-pleased and pleasing [to Him]. So enter among My [righteous] servants. And enter My Paradise" (89: 27-30). As indicated by these verses, the reassured soul is one that has found tranquility in the remembrance of its Lord, is content with what pleases Him, and consequently sees itself as a servant who owns no good or evil, benefit or harm, for itself (Ṭabāṭabā'ī, 1996 AD/1417 AH: 20, 285).

The complete level of security in Quranic culture is achieved through the conjunction of these negative and positive aspects. This conjunction is evident in verse 112 of Surah *al-Naḥl*. When the Quran wishes to depict an exemplary society in terms of security and tranquility, it gives the example of a town possessing three key characteristics: "And Allah presents an example of a town which was secure and tranquil, its provision coming to it in abundance from every location..." "Āminah" (secure), as the first characteristic of this model town, signifies its safety from enemy invasion and other potential harms (Ṭabāṭabā'ī, 1996 AD/1417 AH: 12, 362). The second characteristic of this ideal city is "*Muṭma'innah*" (tranquil), meaning the peace of mind and assurance that prevails in the society under the shadow of the repulsion and removal of external dangers, internal conflicts, and natural disasters, allowing the people of that society to reside in a stable and enduring security (Javadi Amoli, 2010 AD/1389 SH: 1, 227). The third characteristic, which represents the perfection of the second and can itself contribute to reinforcing it, is self-sufficiency in producing essential goods and providing for the general needs of the people (Ṭabāṭabā'ī, 1996 AD/1417 AH: 12, 362). These three characteristics, like interconnected links, are achieved consecutively and complement

one another, with the second characteristic, tranquility, playing the role of the intermediary link for the other two.

In Quranic terminology, this complete level of security is referred to as "*Salām*" (peace). As previously explained, "*Salām*" is higher and more sublime as "Safety," because "*Salām*" describes a situation not only free from everything that cause's human aversion but also where everything within it is agreeable to human nature. This is entirely demonstrable by considering Quranic evidence and examining their context. For instance, in the verse: "He is Allah, other than whom there is no deity, the Sovereign, the Pure, the Perfection of Peace, the Securer of Faith, the Overseer..." (59:23), which mentions some Divine Names, the precedence of the Name "*al-Salām*" (The Source of Peace) over "*al-Mu'min*" (The Securer of Faith) indicates that "*al-Mu'min*" is subsidiary to "*al-Salām*" (Ṭabāṭabā'ī, 1996 AD/1417 AH: 19, 223). Examining other verses that depict God Almighty providing security to the believing human in various situations of the Resurrection also shows that the attribute "*Salām*" holds a central and distinguished position. It is as if all other security-related attributes recede, and only the attribute "*Salām*" remains. For example, God Almighty introduces Paradise as "*Dār al-Salām*" (the Abode of Peace) (10:25) and calls the path that leads humans to it "*Subul al-Salām*" (Paths of Peace) (5:16). The Quran explicitly states that on the Day of Resurrection, only those who come with a "Sound Heart" will benefit from their wealth (26: 88-89). Furthermore, the entry of the people of Paradise into Paradise is facilitated by the Name "*Salām*" (15:46), and the greeting and welcome offered to the believers by the angels upon their entry into Paradise is "*Salām*" (Peace) (14:23). According to exalted Quranic teachings, the speech of the people of Paradise with one another, as well as the blessings presented to them, will be manifestations of the Name "*Salām*." (56:26; 36:55-58) Moreover, the granting of this immense reward to humans is not arbitrary; rather, those who are encompassed by the Name "*Salām*" in t63).

In conclusion, waystations such as the "Bestowal of serenity" and the "Making firm of the heart" are considered preliminary stages for reaching the station of Tranquility. This is because, on one hand, they remove the worry and anxiety that still linger in the corners of the human being (Ṭabāṭabā'ī, 1996 AD/1417 AH: 13, 250), and on the other hand, they prepare the way for attaining stability through the flow of divine grace and the inspiration of faithful thoughts (Ṭabrisī, 1952 AD/1372 SH: 6, 700). The intermediate step is the human's arrival at the waystation of "Consolidating stability," which the Quran refers to as "*Tathbūt*" (firm establishment): "Say, [O! Muhammad], "The Pure Spirit [i.e., Gabriel] has brought it down from your Lord in truth to make firm those who have believed and as guidance and good tidings to the Muslims." (16:102). This is a station where not only is there no room for instability or anxiety, but God, by descending higher levels of the reality of the Spirit upon His servant, reinforces and confirms the stability achieved in the previous stage, bestowing "stability upon stability" upon them (Ṭabāṭabā'ī, 1996 AD/1417 AH: 12, 346). Through the continuous reception of divine confirmations, the human then enters the station of tranquility.

Conclusion

Attaining a systemic understanding of security in the Quran constitutes the primary step

towards formulating a Quranic theory of "Security." This is because Quranic teachings emanate from an integrated and interconnected conceptual system. Therefore, unless the conceptual semantics of security in the Noble Quran are comprehensively analyzed and its related concepts are examined through a networked perspective, any theoretical framework we propose will diverge from the Quranic viewpoint, and the prescriptions derived from it could potentially become counterproductive to security itself.

Within the discourse of the Noble Quran, the root "A M N" and its derivatives represent only the negative aspect of security—that is, the absence of causes for fear and terror. The Quranic perspective on security, however, also encompasses a significant positive aspect. This aspect can be articulated through verbal nouns and their derivatives such as soundness, tranquility, serenity, humble submission, firm establishment, and making firm.

In Quranic culture, the positive aspect of security is primarily associated with the verbal noun tranquility. This is clearly evident from an examination of the context of the relevant verses. For instance, when Abraham asks God Almighty to show him how He revives the dead, and the Divine Majesty asks him, "Do you not believe?!" Abraham replies, "Yes, but I want my heart to be assured." (2:260)

The sequence of tranquility following faith in this verse indicates that the security resulting from the level of tranquility represents a state of tranquility and security far superior to that of the level of faith.

The synergy between the negative and positive aspects generates a more complete level of security, which the Quran refers to by the term peace. Peace is higher and more sublime than "Safety" because "*Salām*" describes a condition not only devoid of anything that causes human aversion but also wherein everything present is agreeable to human nature. Within this framework, concepts such as the "Bestowal of serenity," the "Making firm of the heart," and the "Firm establishment of the heart" represent preliminary and intermediate stages in the human journey towards attaining the station of tranquility.

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