A New Approach to The Transcendent Security

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Abstract

This article strives to present the theory of transcendent security and further elaborate on the theoretical foundations that constitute the theory. In line with the definition, the article discusses and eventually provides an answer to the question of "what is Islamic security theory?" by means of theorizing, inference, and citation methods, respectively. The conceptual and theoretical foundations of the arguments are based on the conceptual and theoretical frameworks of two separate fitrahs (innate natures). The concept, aspects, reference, and levels of security, the concept of friends and the foes, and the approaches to acquire security are defined based on the said framework.

Keywords

Introduction

The establishment of justice by people themselves is the ultimate purpose of Security theorizing, given that security studies are concerned with the phenomenon of "security" as a conventional norm, is further affiliated with value frameworks. Accordingly, referring to the tradition of security studies in Islamic sciences is a necessary quest while recognizing, reconstructing, and modernizing it, in accordance with the current circumstances and demands of the world is inevitable to provide resolutions to serve the world, particularly the Islamic world, liberate themselves of security issues via Islam's security theory.

Today, the Islamic theory concerning security issues is overlooked despite the fact that security studies uphold a diverse and profound background in Islamic sciences to the extent that we could maintain that the security studies render many divisions and trends (Abdollahkhani, 2009; Group author, 2001). In line with the present gap, this article is subject to infer and present the theory of transcendent security, as a theory of Islamic security, philosophically based on transcendent wisdom and documented in Islamic sources. The author has examined some aspects of this theory previously, particularly the philosophical and theoretical dimensions in other books and articles. As a result, this article is brief, and the issues raised in those prior articles are convenient to provide a better understanding of this theory. Also, the literature produced under the category of "transcendent politics" serve as another theoretical support for this article.

The conceptual and theoretical framework

The theory of two natures (fitrah) and the concepts derived from them constitute the basis of the transcendent security theory. We can converse two macro-intellectual models based on the conceptual and theoretical framework of the two natures, presented by Imam Khomeini, concerning humanities as well as the security sciences and schools. Accordingly, the first model is the

"transcendent model," which is borne of reason based on the enraptured nature (fitrah-al-makhmourah), while the second model is designated as the "religious or conventional model," borne of ignorance and secrete nature (fitrah-al-mahjoub). In the "religious model," all efforts are dedicated to worldly survival, while in the "transcendent model," the worldly survival is considered merely a preliminary act to gain eternal survival. This fundamental contrast demonstrates the essential difference between the two respective views on security, which leads all the elements of the two schools to differ from each other. The table 1 is essential for characterizing the macro view of the theoretical framework prior to elaborating on the theoretical framework (Lakzaee, 2019).

Table 1. Theoretical framework

| Column	Macro-intellectual model and theorizing	Application in humanities	Application in security sciences	Examples in security schools and theories
1	The transcendent model / Islamic/ The world is the field and the preliminary of the Hereafter (Akhirah).	Transcendental/ Islamic Humanities.	Transcendent security sciences: Worldly survival is merely a prelude to the Hereafter and eternal survival and meeting God.	Transcendental security school.
2	The religious model/ secularist/ world is the study subject regardless of the Hereafter (Akhirah).	Religious Humanities (secular).	Security sciences: Only worldly survival is the subject of study.	Realist security school
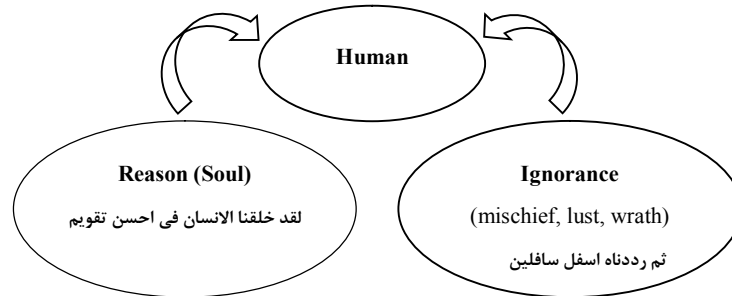
Fig 1. Two Natures (Ayatollah Khomeini, 1999 c)

Imam Khomeini has introduced this theory by reciting the hadith that refers to the soldiers (concepts borne) of reason and ignorance (Fig 1), which happens to be one of the authentic hadiths narrated from Imam Sadiq (AS) (al-Kulayni, 1986), and further, relying on the transcendent wisdom (Ayatollah Khomeini, 1999 c). According to Imam Khomeini's perspective, man possesses a rational aspect which is the same as the divine breath of spirit he was blessed with upon his creation and eventually reverts to God. Khomeini further maintains that man possesses a natural and worldly aspect that includes mischief, lust, and wrath, interpreted as ignorance and conceived by God Almighty to serve the man, for the intellect and soul to revert to God. Consequently, the title of "nature (fitrah)" appeals to both of these concepts because "nature" denotes "creation," and these forces are all involved in the creation of man from the beginning, although their actuality takes time to appear. Certainly, divine grace has obliged religion to be granted to man by God to anchor the natural powers of man and serve the transcendence of reason. In the end, the hadith states, Good is the enraptured (makhmourah) nature, and evil is the secrete (mahjoub) nature. The evil and ignorance are observed when the worldly aspect of man gains grandeur, that is, human forces serve the natural aspects of man instead of serving the reason (Ayatollah Khomeini, 1999 a).

According to Imam Khomeini's perspective, in the primary division, nature (fitrah) is separated into secrete (mahjoub) and enraptured (makhmourah) in the initial division, and each of the two is further separated into main and

secondary categories in the following division (Ayatollah Khomeini, 1999 b).

The theory of the inherent unity embracing all human beings, and consequently, the authority and capacity of human beings for one's nurturing can be deduced from the theory of two natures, along with arrangements to render the fulfillment of divine or non-divine desires. If man, relying on the enraptured (makhmourah) nature, stands upon the sky and flies away from the earth, he will be liberated of all confinements, and since no boundaries are upon him, there will be no war. War is rooted in the desires of the world because human desires are unbound, and material possibilities are bound, so it breeds strife and conflict (Ayatollah Khomeini, 1999 c).

Hence, nurturing one and acting according to the secondary nature, that is, the secrete (mahjoub) nature, lays the grounds for all threats (Ayatollah Khomeini, 1999 c). Eight individual types of human beings can be defined according to the theory of the two natures (Lakzaee, 2009; Lakzaee, 2019).

Components of the transcendent security theory

A security theory is comprised of different elements and components, but often merely seven elements and components maintain significance among all.

These components are the concept of security, security aspects, security reference, security level, friend and foe discussion, and methods of acquiring security. According to the aforementioned theoretical frameworks, the following six focuses are summarized below.

The concept of security

Security is regarded as a structural concept. Structural concepts are used in contrast to basic concepts. Basic concepts can be grasped within one-sentence definitions, unlike structural concepts, which intensify the complexity of the concept as more sentences are strung to present the definition. For example, if we define "truth" as "speech according to reality," it is crystal clear to everyone. Yet, if we define security as fearlessness or tranquility or the state of being unthreatened or preserving values, the ambiguity prevails because another question is immediately raised concerning the nature of definitions:

what is value? What is a threat? And so forth. The defining of structural concepts should be conducted through the presentation of the structure itself. The security structure is three-dimensional: we say that "a" is immune from the aggression that comes from "b" to reach position "c" or remain in position "c." Now, the question emerges on how to gain immunity from the attack of "b"? According to the theory of two natures, two discrete situations are conceivable.

1. Positive aspect: by fulfilling some pursuits, by being gaining some features, or by believing in some values.
2. Adverse aspect: by abandoning some pursuits, by avoiding some vices, and renouncing some beliefs.

Each security theory establishes this structure with own culture and value system. We affiliate the concept of security with eternal survival that is, granting precedence and priority to divine valuesover material values. Accordingly, it denotes acting in ways that lead to eternal survival and meeting God and earning divine pleasure, along with abandoning whatever is in the wrath of God and letting no one refuse us our way because eternal survival is paramount for human beings. In sum, security is signified as a situation in which "a" is immune from the harm, aggression, and threat of "b" to reach "c" or remain in the position of "c" (Lakzaee, 2019).

Security aspects

Among the common security schools, some schools, such as the realists, have advocated narrow aspects, and some in contrast, such as the Copenhagen school, have advocated broader aspects for security. Narrow security indicates that security holds only a military aspect (Abdollahkhani, 2009), and contrarily, broad security implies that security does not hold only a military aspect but also political, economic, social, and environmental aspects as well (Buzan, Wver, & De Wilde, 2007) The remarkable feature here is that in both perspectives, the aspects illustrated for security are global and secular while from the Islamic point of view, the dimensions of security have undergone transcendence, that is, it is both worldly and for Hereafter.

Enlightenment, conversance, and justice are likewise. Religious nurturing leads justice to be established by the people: «لیقوم النـاس بالقسـط» (Holy Quran, al-Hadid, 25).

Moreover, justice and fair judgment, which are deemed as objectives of the prophets, are two of the main means of providing security: «لِیَحْکُمَ بَـیْنَ النَّـاس» (Holy Quran, al-Baqarah, 213)

The security aspects of Islam can be explained philosophically. The transcendent wisdom maintains: "Man is the physical form of existence and the spiritual form of survival" (Mulla Sadra, 2003). The content of this principle is elaborated in the form of an analogy as follows: water can evaporate, freeze, and flow. It is the ice that undergoes state-change and melts. If water is to evaporate, it must be heated, and the higher the heat goes, the closer it gets to evaporation. So is the man. Employing this analogy, we pronounce that the body is like ice. The next stage is nurturing and education, «یزکیهم و یعلّمهم الکتاب و الحکمـه». Further along the way, it reaches the stage of meeting and proximity to God Almighty. Khawaja Abdullah Ansari maintains that man's journey to God has a hundred stages, man meanders through each of them, climbs higher towards God's presence (Ansari, 1993). The hadith referring to the soldiers of reason and ignorance (concepts borne of them) asserts that if a man seeks to meet God, must raise the soldiers of reason in himself. Yet, if man's desires overwhelm man, he freezes and gets confined within the world, nature, and the body. At the end of the hadith referred to as the soldiers of reason and ignorance we observe: only the prophets, the successors of the prophets, and those believers who have fulfilled their divine tests possess all the soldiers of reason. The others should try to dictate more of these attributes within themselves, and this obliges that we recognize the devotion to these soldiers and similarly discern the course of these stages orderly, not separately (Ayatollah Khomeini, 1999 a). We deem aspects of security to be transcendent based on these grounds. Therefore, the world is heeded in the transcendent security, but spiritual values always take precedence over material values in the conflict between the world and the Hereafter.

Security reference

If the "authority of security" is defined in absolute terms, that is, what Muslims are willing to sacrifice for the sake of all other security that there is, such as economic and personal security, then "Islam" serves as the authority and reference overseeing security. Under convenient circumstances, economic security denotes significance for Muslims. Yet, in case of a conflict threatening a Muslim's life and his property, life takes precedence. Similarly, if the Islamic land is jeopardized, Muslims will sacrifice their lives to shield Islam's lands, and if the leader's life is jeopardized, Muslims will risk their lives all the same to defend the leader's life. If the origin of Islam is compromised and the only way to shield Islam is for the leader to jeopardize or lose his life, in the words of Imam Hussein (AS): «وَ عَلَى (الاسلام) السَّلامُ اذْ قَدْ بُلِيَتِ الامَـةُ بِـراعٍ مِثْـلِ يَزيدَ» (Ibn Tawus, 2006), the leader nobly sacrifices his life for Islam and Ashura befalls, because if Islam is defeated, the way to acquire security will be sealed for Muslims.

The only instance where God has promised that He will guard it is the Qur'an: «إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ لَحافِظُونَ» (Holy Quran, al-Hijr, 9)

Similarly, the only instance in which God promises to cut the prophet's vein is when he'd dare to manipulate the words of revelation and the Qur'an: «وَ لَوْ تَقَوَّلَ عَلَيْنا بَعْضَ الأَقاويلِ، لأَخَذْنا مِنْهُ بِـالْيَمين، ثُـمَّ لَقَطَعْنـا مِنْـهُ الْـوَتينَ» (Holy Quran, al-Haqqah, 44-46).

The prophet is God's beloved, and wisdom, and His light is "the first creation of God," but God Almighty declares that if you attribute to me something that has not been revealed to you, I will cut off your vein. God Almighty says that the Prophet (PBUH) would never commit such an act of deception: «وَ مـا يَنْطِـقُ عَـنِ الْهَـوى» (Holy Quran, An-Najm, 3). But he intends this for Muslims only. The authority and reference are what we should all obey and forsake all else for, and that is Islam. (Lakzaee, 2019).

Security level

Man –as the micro-level of security – maintains fundamental importance in Islam since the constructor of security at the next levels, namely family,

social, national, regional, and global is man indeed. We observe in the Quran: (Holy Quran, al- «يا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذي خَلَقَكُمْ وَ الَّذينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُون» Baqarah, 21) and «يا أَيُّهَا الإِنْسانُ إِنَّكَ كادِحٌ إِلى رَبِّكَ كَدْحاً فَمُلاقيه» (Holy Quran, al-Inshiqaq, 6). In these verses, the addressee is "O you people," and "O you man." The religion of Islam has originated to secure the happiness and prosperity of human beings in the journey that leads them towards their destination. Islam holds three parts according to the levels and layers of human existence, namely "principles of religion" to oversee human beliefs, "ethics" to purify the soul, and "jurisprudence" to govern human behavior.

According to the prior discussion, security renders three levels and layers, listed below.

1. The intellectual, doctrinal, philosophical, and theological levels of security, which is referred to as the realm of security principles, opinions, and insights.
2. The belief-moral level of security, which is referred to as the realm of nurturing, motivation, and moral tendencies.
3. The physical, jurisprudential, worldly, and material level of security, which is referred to as the realm of security behaviors and operations.
4. Insecurity and threats are defined and assorted within the same three levels:
5. Threats related to beliefs
6. Threats related to tendencies
7. Threats related to behaviors.

Friend and Foe

Concepts such as Allah, Taghout, Moumin, Kaafir, Munafiq, Fasiq, and other such terms in the Holy Quran, concern friend and foe or insider and outsider, and there are boundaries defined for each. For instance, in Surah al-Mumtahanah (Holy Quran, al-Mumtahanah, 8, 9), God has classified the kaafirs into two categories: the occupier, the invader, and the anti-Islam kaafirs who are the enemies of the Muslims, and the conciliatory kaafirs who treat Muslims justly, and whom Muslims are bound to treat with justice (Holy Quran, al-Mumtahanah, 8, 9).

Regarding the matter of insiders and outsiders, a significant point in the theory of Islamic security is that in Islamic thinking, it is perceived valid and necessary to distinguish the insiders and outsiders within ourselves before we look for them in others. According to the theoretical outline of the article, if the secrete (mahjoub) nature rules over human existence, the human soul converts into a threat and insecurity generator because human existence becomes a hotbed of ignorance. However, if the enraptured nature (makhmourah) prevails, the opposite will happen, and this is why religious documents emphasize self-care.

Methods to Obtain Security

There are three methods to obtain security:

1. On the level of Muslims;
2. On the level of theists;
3. On the level of libertarians.

Besides, some tools are commonly used in all three levels. These levels are elaborated below.

Methods of obtaining security on the Muslim level

The most important methods and means of providing and protecting the security produced is faith, avoiding oppression, and inviting others to do so, which is hinted at as an invitation to the "al-Sabil Rabb" in the Holy Quran as illustrated in Fig 2.

• in God • in Prophets • in Hereafter • in Unseen • in Angels • in Quran	Faith :الذین آمنوا
• Self-oppression • Oppression to God • Oppression of the people • Oppression of nature	Avoid :ولم یلبسوا ایمانهم بظلم Oppression
• Worldly • Hereafter	Security :اولئک لهم الأمن

Fig 2. Most important methods and means of providing and protecting the security

Unlike the scholars who may not practice their knowledge, the actions of the believer manifest his faith. According to the Holy Quran, Muslims cannot obtain security only through science. It is the product of faith and action combined. The manner of the prophets, their successors, and saints display their faith and is an indication of the believer's security behavior, which is the avoidance of internal and external Taghout. Therefore, science alone does not provide security.

The objects of faith are all oracular concepts. Therefore, the only source for discovering and understanding them is Wahy (revelations) and words of divine leaders. Believing in God, the unseen, the Quran, divine revelations, prophets, angels, the afterlife, and the resurrection are among the most valued attributes of faith. Believing in God is the true belief in the names of God, such as having faith in him being capable, fair, knowing, and other many attributes of God. Reliance on the Quran is having faith in religious jurisprudence and the system of virtues and vices.

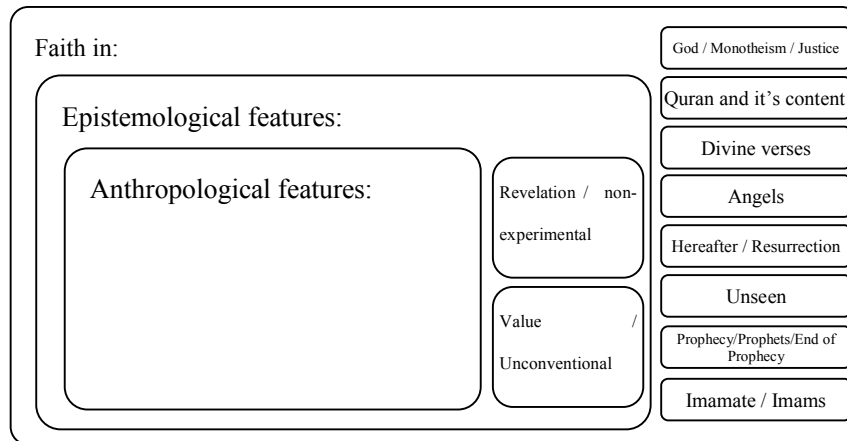The aforementioned is shown in the Fig 3:

Fig 3. The objects of faith

The strategic and security-making mentality of Islam can be classified into three parts based on the three layers it grants to human beings, which are mind, heart, and surface (Imam Khomeini, 1999 c):

1. Political-religious strategies: such as divine leadership and monotheism, faith in resurrection and afterlife, trust, the priority of spiritual values over material values.

2. Political-ethical strategies: such as dignity, humbleness, law-abiding, respect for the rights of the people, raising active believers, living according to a plan and order, perseverance in moving towards Haqq, self-confidence, family supremacy as the main center of love.

3. Jurisprudential-legal strategies: such as serving the people, maximum participation of the people in running the country, non-interference of the government in what the people can interfere in, fulfilling the promises, supporting the oppressed, and confronting the suppressor, a desire for freedom, standing up to dictatorship, and craving tyranny and justice.

The strategies presented as an example are the most important security strategies in Islam (Ayatollah Khomeini, n.d.).

As mentioned, man has three layers of existence: the mental layer, the heart layer, and the physical layer. The mind layer forms the system of beliefs. The heart layer consists of a set of human tendencies. The surface layer is the container for the emergence of behaviors (Imam Khomeini, 1999 c).

These three layers are closely related. This fact makes human behaviors, which belong to the surface layer, reflect the state of his tendencies and beliefs. Therefore, if in a society where people and rulers behave in such a way that results in accepting oppression and suppression and thus producing insecurity, we realize that they are accustomed to beliefs and tendencies that approve of such behaviors. Therefore, in the methods of achieving security, people must be awakened in these three layers.

The abovementioned is a strategy whose output is a religious man, a religious family, a religious society, and a religious government. Achieving

these results and their continuation depends on another strategy that we can call the Jihadi Life Strategy in the religious terminology. The Jihadi Life Strategy should be established on four levels and layers in the following order:

1. **Jihad-e-Akbar:** The subject of the Greater Jihad is the human soul. The Greater Jihad fights against the foundations and sources of the production of insecurity, which are selfishness, arrogance, and suppression. According to the Islamic mentality, threat and its origins are implanted in the human being and within himself. So immunization must start from there. God Almighty says in the Quran: « الَّذينَ آمَنُوا وَ لَمْ يَلْبِسُوا إيمانَهُمْ بِظُلْمٍ أُولئِكَ لَهُمُ الْأَمْنِ» (Holy Quran, al-An'am, 82).

   According to this verse, faith is one of the main methods to achieve security along with confronting oppression. There are types of oppression that cover all types of insecurities. It is narrated from Imam Muhammad al-Baqir (AS):

   «الظلم ثَلاثَةٌ ظُلْمٌ يَغْفِرُهُ اللهُ وَ ظُلْمٌ لا يَغْفِرُهُ اللهُ وَ ظُلْمٌ لا يَدَعُهُ اللهُ فَأَمَّا الظُّلْمُ الَّذي لا يَغْفِرُهُ فَالشِّرْكُ وَ أَمَّا الظُّلْمُ الَّذي يَغْفِرُهُ فَظُلْمُ الرَّجُلِ نَفْسَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللهِ وَ أَمَّا الظُّلْمُ الَّذي لا يَدَعُهُ فَالْمُدَايَنَةُ بَيْنَ الْعِبَادِ». (al-Kulayni, 1986).

   As narrated from Amir al-Mu'minin Ali (AS), the religion of Haqq is a necessary condition for providing security:

   «مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ(ع) مَنِ اسْتَحْكَمَتْ لِي فِيهِ خَصْلَةٌ مِنْ خِصالِ الْخَيْرِ احْتَمَلْتُهُ عَلَيْهَا وَ اغْتَفَرْتُ فَقْدَ مَا سِوَاهَا وَ لا أَغْتَفِرُ فَقْدَ عَقْلٍ وَ لا دِينٍ لِأَنَّ مُفَارَقَةَ الدِّينِ مُفَارَقَةُ الْأَمْنِ فَلا يَتَهَنَّأُ بِحَيَاةٍ مَعَ مَخَافَةٍ وَ فَقْدُ الْعَقْلِ فَقْدُ الْحَيَاةِ وَ لا يُقَاسُ إِلَّا بِالْأَمْوَات». (al-Kulayni, 1986)

   I accept the one whom I know has one of the good qualities, and I overlook the lack of other qualities. But I do not renounce the lack of mind and faith, because separation from faith is separation from security, and life is not pleasant with fear. Lack of mind is a lack of life because only (the foolish) can be compared to the dead.

   Hegemony roots back to the conflict that exists within man. If animalistic desires rule the internal realm of human existence, Taghout

rules the external realm. If a man aspires to get rid of external evils, he must first battle against internal evils.

The aforementioned has been the message of all the divine prophets:

«ان اعبدوا الله و اجتنبوا الطاغوت».

Worship the One and Only Allah and avoid idolatry (Holy Quran, An-Nahl, 16).

This is the only sermon of God Almighty to mankind:

«قل إنّما اعظكم بواحدة أن تقوموالله مثنى و فرادى».

Tell them, I advise that you only do one thing, and that is to stand up for God, two people, two people, or one person, one person (Holy Quran, Saba, 46).

In the Holy Quran, we read that a person who has faith and keeps an eye on his affairs has been freed from fear and sorrow:

«فمن آمن و أصلح فلاخوف عليهم ولاهم يحزنون»(Holy Quran, al-An'am, 38).

2. **Jihad-e-Kabir:** This jihad is to convey the divine message to the world and invite others to the truth.

«فَلا تُطِعِ الْكافِرِينَ وَ جاهِدْهُمْ بِهِ جِهاداً كَبِيراً»(Holy Quran, al-Furqan, 52).

Jihad-e-Kabir on this verse means cultural actions and asking the Prophet (PBUH) to perform jihad on the kaafirs with the Quran. The principle of invitation is in the Jihad-e-Kabir.

«ادْعُ إِلى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جـادِلْهُمْ بِـالَّتِي هِـيَ أَحْسَـن» (Holy Quran, An-Nahl, 25).

The invitation is cultural. The only way to achieve security is to get out of the darkness and walk into the light, which is only achieved on behalf of divine guidance.

3. **Jihad-e-Afzal:** After individualization (which is done with Jihad-e-Akbar) and culture-building (which is done with Jihad-e-Kabir), it is time to fight against tyranny and form an Islamic political system. The hadith has been narrated from the Holy Prophet (PBUH) who said:

«إِنَّ أَفْضَلَ الْجِهادِ كَلِمَةُ عَدْلٍ عِنْدَ إِمَامٍ جَائِرٍ». (al-Kulayni, 1986).

4. **Jihad-e- Asghar:** If all human beings obeyed God's commands, there would be no need for this type of jihad. But the issue is that not all human beings follow God's orders and they threaten the security of

others. The threats include incitement and civil rebellion, fornication and exile, robbery, intrusion on Muslim lands, food war, espionage, igniting the spirit of internal disobedience, etc. In Islam, there are solutions to deal with the sources of these threats. The most important solution is Jihad-e- Asghar and taking military action of defense against the external threat.

The tools of Islam to provide security on the level of theists

In Quran and the verse:

«قُل يَاَهلَ الكِتٰبِ تَعالَوا اِلي كَلِمَةٍ سَواءٍ بَيْنَنا وبَيْنَكُم اَلّانَعْبُدَ اِلّاَالله ولانُشـرِكَ بِهِ شـيئاً ولايَتَّخِذَ بَعضُنا بَعضًا اَربابًا مِن دونِ اللهِ فَاِن تَوَلَّوا فَقولوا اشهَدوا بِاَنّا مُسلِمون» (Holy Quran, Ali 'Imran, 64).

The three principles of coexistence and security among the monotheists of the world have been stated, which we examine (Javadi Amoli, 2009).

1. Worship of God and denial of polytheism: The first basis for security in the field of followers of monotheistic religions is monotheism in worship, which means agreeing on the worship of God: «اَلّانَعْبُدَ اِلّاَالله».
   According to the verses of the Holy Quran, all the divine prophets were arisen to worship monotheism and similarly led human beings to worship monotheism (Holy Quran, al-Anbiya, 25; Holy Quran, al-A'raf, 65).

2. Opposition to serfdom: The second basis for providing unity and security in the field of monotheistic religions is the rejection of political and cultural suppression:

   «ولايَتَّخِذَ بَعضُنا بَعضًا اَربابًا مِن دونِ الله» (Holy Quran, Ali 'Imran, 64).

   In stating this basis, we mention two points. The first is that members of society are partners and similar to each other, and in terms of social relations, no one is superior to another. Accordingly, no one can impose his will on another unless he tolerates the same from others. Second, lordship is one of the characteristics of divinity, and the two are in harmony with each other. God Almighty says that serfdom was a false regime, and it disappeared rightfully. The serfdom regime had a clear and all-encompassing example in which the owners were the landlords, and the peasants were farmers. That regime was overthrown

by the grace of God. But more importantly, the induction of serfdom is a political and intellectual current. The serfdom regime is a false one; whether one wants to plunder other interests financially or one wants to rule through culture (Javadi Amoli, 2009).

3. Establishment of the divine regime: What the Qur'an suggests is much deeper than the regime of the serfdom political and economic. It recounts both its overthrow and its construction. In Surah al-Imran, he said:

«ما كانَ لِبَشَرٍ اَن يُؤتِيَهُ اللهُ الكِتبَ والحُكمَ والنُّبُوَّةَ ثُمَّ يَقولَ لِلنّاسِ كونـوا عِبـادًا لـي مِن دونِ اللهِ ولكِن كونوا رَبّينِيَّنَ بِما كُنتُم تُعَلِّمونَ الكِتبَ وبِما كُنتُم تَدرُسون». (Holy Quran, Ali 'Imran, 79)

Consequently, religious serfdom is forbidden. But a divine regime is valid and even necessary. The Divine Regime is the one that invites people to God. A scholar who has a strong connection to the Lord of the universe and also has a strong intellectual and educational bond with human societies is called a divine scholar. Such a scholar is strongly linked to the Lord and the management of the community. This divine scholar invites himself and the people to God (Javadi Amoli, 2009).

The tools of Islam to ensure security on the level of the world's libertarians

1. The Nature of the Capital of World Security: God Almighty has made the capital of all-round happiness and widespread unity with all human societies a fixed, equal, universal, and permanent principle in the human body. No person lacks it at any age, place, or generation. This theme of evolutionary evolution is the same language of monotheistic nature that can unite human beings without the need for any validity, contract, or approval:

« فَاَقِم وَجهَكَ لِلدّينِ حَنيفًا فِطرَتَ اللهِ الَّتي فَطَرَ النّاسَ عَلَيها لاتَبديلَ لِخَلقِ اللهِ ذلِكَ الـدّينُ القَيِّمُ ولكِنَّ اَكثَرَ النّاسِ لايَعلَمون» (Holy Quran, Ar-Rum, 30) .

The words and deeds of the Prophet of Islam (PBUH) about the mentioned subject can also reveal the face of Islam well. In this regard, we refer to some cases:

a. The existence of the Holy Prophet Mohammad Mustafa (PBUH) places human societies on a par with each other based on common human

principles and says:

«النَّاس كَأَسنان المشط سواءٌ» (al-Shaykh al-Saduq, 1984)

Different classes of people are like the teeth of a comb. The matter is not about the believer and the Muslim, but about the people (Javadi Amoli, 2009).

   b. According to that Imam, if a passenger of a ship in which each person has his own seat and is sitting on it, wants to crack under their seat with the tool in their hand, others protest and he replies, "I want to make a hole under my own seat, and I have nothing to do with your seat" and others do not forbid him and leave him be, he will make a hole under his seat, which is the bottom of the ship, and water will enter the ship and upset its balance. As a result, the ship sinks into the sea. But if the other passengers of the ship take the means of destruction from him and state that the seats of the ship are all connected and what you do preys on all the passengers - forbid the wrong - and take the device from his hands, they will all be safe. They arrive at their destination. Accordingly, in the mentioned hadith, the issue of forbidding the wrong has been raised universally; not cross-sectional and regional; because if oppression penetrates somewhere, the evil effects will destroy them all; not a specific area. If war breaks out in one place, it paves the way for the globalization of conflict. This type of hadith is addressed to the general public; whether Muslims together, kaafirs together, or Muslims with kaafirs in common human principles. These common principles also consider forbidding the wrong necessary for the disbelievers and regulate international relations and security based on equity and justice (Javadi Amoli, 2009).

   c. After defeating the polytheists, the Prophet of Islam said, "We fought, but not to shed blood." So he announced a general amnesty and said that everyone is free (Javadi Amoli, 2009). In any case, in Islam, peace is necessary, not war, and this peace, as suggested, is based on equity and justice (Javadi Amoli, 2009).

2. The Need to Abide by the Covenant: It is obligatory in Islam to observe

different types of bilateral or multilateral covenants, and all of them are a subset of the principle of justice and the dismissal of oppression. God Almighty says at the beginning of Surah al-Ma'idah:

«يا أَيُّهَا الَّذينَ ءامَنوا اَوفوا بِالعُقودِ اُحِلَّت لَكُم بَهيمَةُ الأنعمِ اِلّاما يُتلي عَلَيكُم غَيـرَ مُحِلّي الصَّـيدِ واَنـتُم حُـرُمٌ اِنَّ اللهَ يَحكُـمُ مـا يُريـد». (Holy Quran, al-Ma'idah, 1)

(Javadi Amoli, 2009)

3. Prohibition of Any Unjust Association with the Kaafirs: It is wrong to go to extremes. Therefore, uncontrolled associations with kaafirs are unacceptable. It is also wrong to leave unaccounted for businesses (Holy Quran, Ali 'Imran, 118; Javadi Amoli, 2009).

4. Denying the Relationship between Oppression and Accepting Oppression: Islam is not a religion of isolation to live apart from the world, nor is it dominating or domineering. It invalidates the principle of isolation, does not inflict oppression, and despises taking oppression because equity and justice set the criteria for these relations. If the relationship is formed based on equity and justice, a man neither abuses his power nor allows a powerful person to misuse his power. Therefore, while in Surah al-Mumtahanah he has signed the agreement with the kaafirs, he has not signed the agreement with the domineering ones in Surah al-Anfal and At-Tawbah. A peaceful life with the kaafirs is possible because although they do not accept the divine principles, they accept human principles. However, the domineering does not accept divine principles or human principles. «لاتَظلِمونَ ولاتُظلَمون» (Holy Quran, al-Baqarah, 279).

The Tools of Islam to Provide Security on All Levels

1. The Principle of Justice: Justice is to put everything in its proper place. One of the main principles of international security in Islam is the observance of equity and justice. Islam first invites every Muslim to adjust his inner strength and then calls him to unite with other Muslims based on equity and justice. He then called on every Muslim to join any other monotheist, including Christians, Jews, and other followers of the prophets, based on equity and justice. He then invites

each monotheist to unite with the non-monotheist based on equity and justice. Such a religion can be both universal and properly regulate international relations and security.

Therefore, the practice of justice in social life is one of the most crucial divine duties of Muslims, and oppression of the rights of others is one of the great taboos and sins (Javadi Amoli, 2009).

It is worth mentioning that in the philosophy of the resurrection of the prophets, in addition to educating the people and encouraging them to set up equity, He emphasized the significant role of the individual and social awareness in achieving the equity and the component of power as a guarantee of law enforcement in this area .

«لَقَدْ أَرْسَلْنا رُسُلَنا بِالْبَيِّناتِ وَ أَنْزَلْنا مَعَهُمُ الْكِتابَ وَالْمِيزانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَ أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَ مَنافِعُ لِلنَّاسِ» (Holy Quran, al-Hadid, 25).

2. Unity: the Heart of Global Peace and Security

First of all, human beings need unity and peaceful life with each other. Secondarily, this unity must be backed by the pursuit of justice, and the suppression of the wrong. Third, to achieve ultimate unity, one must turn to the revelatory precepts discovered by reason and narration (Javadi Amoli, 2009). However, unity and community must be on the path of exercising the right. Otherwise, it will be misguided. Such a union cannot be sacred and desirable (Javadi Amoli, 2009).

The analysis of the roots of war and peace in the world is based on the aforementioned. Man is composed of a factor of multiplicity called nature and a factor of unity called the supernatural soul. If he enriches his natural aspect, he will find nothing but strife with others. But if he cultivates his spiritual aspect, he is safe from the harm of any conflict and achieves security.

Conclusion

The main focus of the present article was to describe the elements and features of transcendental security theory and its theoretical foundations. In this article, with the theorizing approach and inferential-citation method, the answer to the nature of Islamic security theory was examined and presented. We used the theory of "Two Natures" as a conceptual and theoretical basis of the article. Based on this theory, we described the characteristics of the transcendent security theory in terms of the concept of security, security aspects, security source, security level, friend and foe, and methods of obtaining security. The Table 2 summarizes the answers to the transcendent security school in comparison with the results referred to the other schools. The article then discusses the tools of Islam for ensuring international security at various levels. The Islamic world level, the believer in God level, and the libertarians of the world levels were the main points signified in this part. The subject of common tools bring the article to an.

Table 2. Transcendent security school in comparison with the results referred to the other schools

	Elements of the security theories and schools	The answer to the transcendent security theory and school
1	The concept of security	Saving "A" from the aggression of "B" to achieve the "C" objective with a view and focus on eternal survival
2	Dimensions of security	Transcendent (in the Earth or al-Akhirah)
3	Security source	Islam
4	Security level	The man on all levels of mind, heart, physical, individual, family, national, regional, and global
5	Friend and foe	Based on divine commands and avoiding Taghout (Allah and Taghout)
6	Methods to obtain security	Faith + righteous deeds (avoiding oppression) + invitation + jihad (Akbar, Kabir, Afzal, and Asghar)

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