The Status and Foundations of the Right to Peace and Security in Islamic Thought

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Abstract

The main question of the article is "Does every nation have the right to" peace" and "security"?" Each of the above concepts can independently belong to the right to citizenship and can be counted as two separate rights; however, they can refer to a single right because of the close relationship they have with each other. On the one hand, every nation has the right to live in peace and to meet its other basic needs in order to achieve "perfection and prosperity" because one cannot think of such things under conditions of war and unrest. Order and security are considered as one of the most basic rights of any nation and "justice and development" in their various dimensions are not achievable without order and security under chaotic conditions. The subject of this article is the position of these rights in the sphere of Islamic thought. Has such a right been recognized for people in Islamic thought to expect and demand it from their government? What are the foundations and evidence of this right in Islamic sources? The method used to answer this question is to refer to the authentic Islamic sources, namely, the intellect, the Qur'an, and the Sunnah used in this article. According to these sources, it is clear that citizens have such a right in Islamic society and can claim it from the Islamic state.

Keywords

Introduction

Does every nation have the "right" to "peace" and "security"? Each of the above concepts can independently belong to the right to citizenship and can be counted as two separate rights; however, they can refer to a single right because of the close relationship they have with each other. On the one hand, every nation has the right to live in peace and to meet its other basic needs in order to achieve "perfection and prosperity" because one cannot think of such things under conditions of war and unrest. Order and security are considered as one of the most basic rights of any nation and "justice and development" in their various dimensions are not achievable without order and security under chaotic conditions. The subject of this article is the position of these rights in the sphere of Islamic thought. Has such a right been recognized for people in Islamic thought to expect and demand it from their government? What are the foundations and evidence of this right in Islamic sources?

The Concept of "Peace"

Peace literally means "amity and friendship" against war and enmity; an agreement between two groups is called peace (Ibn Manzur, 1408 AH). According to Raghib Isfahani, peace is intended to "remove hatred and enmity among the people", as the Qur'an calls for reconciliation between husband and wife because reconciliation and peace are better than wrath, hostility, and strife (Ragheb Esfahani, 1414 AH).

In the jurisprudential term, peace is a contract that breaks up the conflict between two parties (Najafi, n.d.). However, peace does not necessarily occur after conflict (conflict resolution), but can also occur before the conflict and is a form of conflict prevention (Najafi, n.d.).

Peace is sometimes used in the sense of "armistice" and sometimes in friendly terms (amity). Here, peace means "peaceful coexistence." Muslims have been forbidden to establish friendly relations with non-Muslims (Holy

Quran, Ali 'Imran, 28)[1]. However, establishing "friendly and peaceful relations" with non-hostile governments has not been prevented; instead, it is recommended to do so (Holy Quran, al-Mumtahanah, 8)[2].

The Concept of "Security"

Security means "the impunity from obligatory invasion and occupation without consent," and "not being afraid of violation of rights and freedoms, and the absence of danger and threat to legitimate rights." Indeed, it means "freedom from fear and the absence of a serious threat from the outside to the vital and essential interests of the nation" about a nation. National security means to achieve the conditions that enable a country to be free from potential or actual external threats and alien political and economic influence as well as to promote economic, social, human development, the unity and nationhood, and public welfare free from alien intervention. The essence of national security is survival, preservation, and enhancement of power, preservation of people's lives, territorial integrity, and preservation of economic, political, independence, and sovereignty (Amid Zanjani, 2010).

A. The Importance and Position of "Peace and Security"

According to the logic of the Qur'an, peace, and reconciliation is better than conflict and strife (Holy Quran, An-Nisa, 128)[3] because it is more compatible with human nature. Although every pleasing thing is not necessarily to the benefit of man, just as every unpleasant thing is not necessarily to his detriment (Holy Quran, al-Baqarah, 216)[4]. Peace, security, and peaceful coexistence,

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1. ‏"لايتخذ المؤمنون الكافرين اولياء من دون المؤمنين".

2. ‏"لا ينهاكم الله عن الذين لم يقاتلوكم فى الدين و لم يخرجوكم من دياركم ان تبرّوهم و تقسطوا اليهم ان الله يحب المقسطين".

3. ‏"و الصّلحُ خيرٌ". Therefore, if the "al" in the word peace is for submersion or sex. If al is a covenant, it means good peace in the realm of married life which is the subject of the verse (Tabarsi, 1403 AH; al-Zamakhshari, 1415 AH).

4. After the Jihad decree, the Qur'an states: "‏كُتِبَ عَلَيْكُمُ الْقِتالُ وَ هُوَ كُرْهٌ لَكُمْ وَ عَسى أَنْ تَكْرَهُوا شَيْئاً وَ هُوَ خَيْرٌ لَكُمْ وَ عَسى أَنْ تُحِبُّوا شَيْئاً وَ هُوَ شَرٌّ لَكُمْ وَ اللَّهُ يَعْلَمُ وَ أَنْتُمْ لا تَعْلَمُون".

both within Islamic society and in foreign relations, are more compatible with the purpose of human creation. If the purpose of human creation is "spiritual and moral growth and excellence", it will be better and easier achieved under conditions of peace and peaceful coexistence. When there are peace and security, people go for education, growth, and excellence, self-care, and the opportunity to deal with self and community.

Jihad (in its broadest sense) with infidels and pagans who violates and deprive people of their freedom (i.e., elementary jihad), jihad with governments who invade Islamic lands (i.e., defensive jihad), and jihad with violators of domestic rights (i.e., jihad with rebellious or insubordinate people), is regarded as a great worship and one of the essentials of the religion of Islam, so that its denial, as it would lead to the rejection of the Prophet, would mean apostasy (the person is no longer a Muslim). Nevertheless, based on the logic of the Qur'an, peace and peaceful coexistence with non-Muslims, who are not at odds with Islam and Muslims and are not an obstacle to the direction and spread of Islam, are preferred over war and jihad. Despite the mission of Jihad, the Prophet was not allowed to fight against those who seek peace and peaceful relations with Muslims (Holy Quran, al-Anfāl, 61)[1], or have [signed] a non-aggression pact with the Muslims and are loyal to their treaty (Holy Quran, At-Tawba, 6)[2], as well as those who do not disturb the Muslims and do not seek sedition and conspiracy against Muslims (Holy Quran, al-Mumtaḥanah, 8)[3].

This view stands in contrast to the view that the most important issue in international relations with non-Muslim governments is war and jihad, and that peace and peaceful coexistence with them are short-term and exceptional[4]. Based on the verses associated with jihad in the Qur'an, this

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1. ‏"وَ إِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَها وَ تَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيم"‏.

2. ‏"بَرَاءَةٌ مِّنَ اللَّهِ وَ رَسُولِهِ إِلَى الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ... إِلَّا الَّذِينَ عَاهَدتُّم مِّنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْا وَ لَمْ‏ يُظَاهِرُواْ عَلَيْكُمْ أَحَدًا فَأَتِمُّواْ إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِين"‏.

3. ‏"لا يَنْهاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقاتِلُوكُمْ فِى الدِّينِ وَ لَمْ يُخْرِجُوكُمْ مِنْ دِيارِكُمْ أَنْ تَبَرُّوهُمْ وَ تُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ‏ الْمُقْسِطين"‏.

4. To understand the reasons for this view and its criticisms, see: The Jurisprudential Review of the Principle in Foreign Relations of the Islamic State by the Author, Chapter Two.

view holds that jihad should exist as long as there is a non-Muslim in the world. In his view, the command of war until the abolition of sedition and the rule of God's religion in verses like " قاتلوهم حتی لاتکون فتنه و یکون الدین كلُّه لله" (Holy Quran, al-Anfāl, 39)[1] means that all human beings on earth must be converted to Islam by war and jihad if necessary. He also invokes (relies on) the Prophet's traditions and practical behaviors (Sireh) to substantiate this claim (al-Luhaidan, 1418 AH; Qutb, n.d.; Khadduri, 1956).

Nonetheless, in this verse, "sedition" is used to mean "infidelity and paganism along with the persecution of Muslims, and interference with the propagation of the religion of God," (Tabatabaei, 1412 AH) "conspiracy against Muslims," or "misguiding them." (Sheikh Bahaei, n.d.) According to some contemporary commentators, one should fight the sedition and paganism of the rioter (troublemaker) rather than the pagan, for they may be a group of pagans, infidels, non-Muslims who follow a revealed book (those possessing bibles), or hypocrites until the last moment of the world, albeit living under the protection of Islam. The sovereignty of the religion of God is possible throughproselytism (preaching) and training, and jihad is used solely to eliminate sedition and conspiracy (Javadi Amoli, 2008). The sovereignty of the religion of God is also possible by providing a reason (Shaykh Tusi, 1422 AH).

In addition, peace and security in the domestic arena are also important and have a special place because nobody denies it except the anarchists and a small group called Kharijites in Islamic history. They even prefer dictatorship and tyranny over the lack of order and security.

Let us now examine the foundations and documentation of the people's right to "peace and security" and the obligation of the Islamic State in this regard. Because of the strong relationship between "peace" and "security", we consider these two concepts as belonging to a single right and discuss the foundations and documentation of it.

B. Principles and Documentation of the "Right to Peace and Security"

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1. See also al-Baqarah: 193. "و قاتلوهم حتّی لاتکون فتنه و یکون الدین لله".

In Islamic thought, there are numerous reasons and evidence for people to enjoy the right to "peace and security". We point out some of them in proportion to the subject and size of the article.

1. "Peace and Security", one of the Goals of "Forming a Government"

Peace and security, one of the goals of governments, has two aspects, the domestic aspect called 'peace and citizenship security', meaning the peaceful coexistence of citizens with each other and with the government, and security against the oppression and transgression of the powerful and influential people, the most important symbol of which is the government. Its external aspect is called "national peace and security", meaning peace and peaceful coexistence with other states and nations, and national security against external aggression. Citizens need peace and security in both domestic and foreign territory, and they will not find peace with those who violate citizenship rights and oppose national independence and security without benefiting from security. Moreover, material and spiritual growth and excellence will not be possible without peace and a sense of security.

According to Islamic logic, one of the reasons for the necessity of forming a government in any society is to "establish peace and security". Throughout Islamic history, there was only one group favoring a stateless society that believed that the only existing ruler was God and that society did not need human rulers. This was to say that society did not need a state, which is the logic of the anarchists. Against this thinking, for Imam Ali (AS), the existence of government and rulers was a must in any society, one of the achievements of which is "security". He said: " أَوْ إِنَّهُ لَابُدَّ لِلنَّاسِ مِنْ أَمِيرٍ بَرٍّ وَ بَرٍّ حَتَّى يَسْتَرِيحَ مِنَ الْقَوِيِّ لِلضَّعِيفِ بِهِ يُؤْخَذُ وَ السُّبُلُ بِهِ تَأْمَنُ وَ الْعَدُوُّ بِهِ يُقَاتَلُ ... فَاجِرٍ فَـاجِرٍ مِـنْ يُسْـتَرَاحَ; The people need a ruler, whether he is good or evil, in the shadow of whose rule the believers will work, and the infidels will also benefit from, and the people will spend their lives under his rule and public properties are collected by him. the enemies are fought with his help, the roads are safe and secure, the right of the weak is taken from the strong, the righteous prosper, and the people are safe from the wicked."

Imam Ali (AS), speaking of the necessity of forming a government, considers both types of security, both citizen security against bandits, thieves, and abusers, and national security against those extortionist governments that violate the independence and interests of other nations and governments.

For the Holy Quran, "restoring peace and security" is the result of the caliphate of believers and their sovereignty on earth, a security that has always been denied by rulers and the powerful throughout history and believers have always been in fear and insecurity. He promises them to form a government that puts an end to their fear and insecurity:

" وَعَدَ اللهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَ لَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْناً يَعْبُدُونَنِي لا يُشْرِكُونَ بِي شَيْئاً وَ مَنْ كَفَرَ بَعْدَ ذلِكَ فَأُولئِكَ هُمُ الْفاسِقُونَ ; God promised those of you who believe (have confessed) and do (have done) righteous deeds to place them on earth as successors of others, just as He appointed the people who lived before them as successors of others, and He establishes their religion approved of by Him for them and transforms their fear into safety. They worship me and do not worship or deify anyone or anything besides me, and those who are ungrateful from now on will be disobedient (Holy Quran, An-Nur, 55)."

This verse has been revealed to describe Mecca Muslims who were not immune from the aggression and persecution of polytheists in the early days of Islam. In this verse, God promises Muslims religious freedom in the light of security, as He had previously given to other folks and nations, such as the Israelites (Children of Israel). God brought security to them with the government they formed in Medina and became the center of power, and they came to security in the light of a powerful government (Shaykh Tusi, n.d.; Tabarsi, 1403 AH). No one was longer able to persecute and torture them, drive them out of their homes, and rob them of their possessions, for believing in the Prophet of God and the Islamic religion.

Imam Ali (AS) sets the provision of security for God's oppressed servants who are always threatened by the oppressors as one of his goals of accepting the caliphate and the government. He said:

" اللهم انك تعلم انه لم يكن الذى كان منا منافسة فى سلطان و لا التماس شىء من فضول الحطام و لكن لنرد المعالم من دينك و نظهر الاصلاح فى بلادك فيامن المظلمومون من عبادك (Nahj al-Balagha, Sermon. 131)[1]; oh God! You know that our goal was not to compete for power and to demand more of the pelf, but to restore the signs of your religion, and to make reforms openly in your lands so that your oppressed servants could be safe, and to abandoned your orders (hudud) and orders."

It is noteworthy that in an Islamic state, it is not only the believers who have the right to peace and security but all those who live in the light of this government. The evidence is that there are numerous jurisprudential decrees for the observance of the rights of religious minorities (i.e., non-Muslim nationals of a Muslim state paying some form of usually regular tribute to that state) and even non-Muslims who want to emigrate and live in the Islamic state (i.e., non-Muslims who are under the protection of the Islamic state) (Mohaghegh Helli, 1403). The Islamic State has the duty to defend all citizens, just as it is responsible for defending Muslims.

The Muslim religious leaders' practical behaviors (Sireh) towards human rights abusers (violators), especially those who pose a threat to people's security, properties, and noumena, is the best reason for the role the Islamic state play in this regard. For example, during his reign, Imam Ali (AS), when he heard about the Damascenes offending a Muslim woman and a non-Muslim woman who followed a revealed book in his government and fleeing to Damascus, said without any hindrance:

" وَ لَقَدْ بَلَغَنِي أَنَّ الرَّجُلَ مِنْهُمْ كَانَ يَدْخُلُ عَلَى الْمَرْأَةِ الْمُسْلِمَةِ وَ الْأُخْرَى الْمُعَاهِدَةِ فَيَنْتَـزِعُ حِجْلَهَا وَ قُلُبَهَاَ قَلَائِدَهَا وَ رُعُثَهَا مَا تَمْتَنِعُ مِنْهُ إِلَّا بِالاسْتِرْجَاعِ وَ الِاسْتِرْحَام ثُمَّ انْصَرَفُوا وَافِرِينَ مَا

نَالَ رَجُلًا مِنْهُمْ كَلْمٌ وَ لَا أُرِيقَ لَهُمْ دَمٌ فَلَوْ أَنَّ امْرَأً مُسْلِماً مَاتَ مِنْ بَعْدِ هَـذَا أَسَـفاً مَـا كَـانَ بِـهِ مَلُوماً بَلْ كَانَ بِهِ عِنْدِي جَدِيرا (Nahj al-Balagha, Sermon. 27); I have heard an attacker has entered the houses of Muslims and those who seek refuge in Islam and has removed the necklaces, bracelets, earrings, and anklets from the neck, limbs, and feet of women, while the oppressed have had no weapons against those transgressors, except to beg and ask for mercy. Then, the looters have filled their bags with Muslim properties, left no dead and not tired, and have returned to their hometown. From now on, if a Muslim man dies from the tragedy of such an event, he should not be blamed; in my opinion, he deserves to have such dignity."

Such treatment with those who deprive people of their security in the government of Ali (AS) by the ruler of society demonstrates the importance of public security and the right they hold upon government institutions in this regard. Imam Ali (AS) has reproached his government agents for their negligence in protecting citizen security.

In Islamic thought, not only is security the right of citizens of Islamic lands, but all human beings have the right to security. The Islamic State is obliged to defend the oppressed by the arrogant powers, given their power and ability. This task is explicitly stated in the Holy Quran and even commanded to fight to save the oppressed if necessary. It says:

" وَ ما لَكُمْ لا تُقاتِلُونَ في سَبيلِ اللهِ وَ الْمُسْتَضْعَفينَ مِنَ الرِّجالِ وَ النِّساءِ وَ الْوِلْدانِ الَّذينَ يَقُولُونَ رَبَّنا أَخْرِجْنا مِنْ هذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُها وَ اجْعَلْ لَنا مِـنْ لَـدُنْكَ وَلِيًّا وَ اجْعَـلْ لَنـا مِـنْ لَدُنْكَ نَصيراً (Holy Quran, An-Nisa, 75); Why do you not fight in the cause of God for the sake of men, women, and infirm children who say, 'Lord, bring us out of this village of the wicked, and put a helper and assistant for us?'

Accordingly, based on Article 3 of the Constitution of the Islamic Republic of Iran, the government is obliged to regulate "the foreign policy of the country based on Islamic standards, brotherly commitment to all Muslims, and unequivocal support for the world's oppressed." Furthermore, in the Constitution of the Islamic Republic of Iran, the foreign policy is based on

"the abolition of all domination and submission, the preservation of a full independence and territorial integrity, the protection of the rights of all Muslims, and non-compliance with dominant powers, and the establishment of peaceful interactions with non-hostile governments." Likewise, the Islamic Republic of Iran pursues the cause of human well-being (felicity, happiness) throughout human society and believes that independence, freedom, and the formation of the fair arbitration are the right of all people in the world. Therefore, while fully refraining from interfering in the internal affairs of other nations, it supports the legitimate struggle of the oppressed against the oppressors in every part of the world (The Constitution of the Islamic Republic of Iran)."

2. Realizing the "Goals of the Government" in the Light of "Peace and Security"

In Islam, the philosophy of forming a government is to "establish justice" so as to provide the proper context for human development and perfection. The key to achieving this goal is "peace, tranquility, and security", peace and security in the light of which people grow academically, morally, and socially. One of the most important factors in establishing peace and security is the existence of peaceful and peaceful coexistence between citizens with one another and with the government within the domestic territory and the establishment of relationships based on peace and peaceful coexistence with other states and nations in the foreign and international realm. Relationships that comfort the general public against those who violate the rights of others in the domestic dimension, as well as state and nation against the transgression of foreigners in the external dimension, contributing to the country's overall development and justice, thereby addressing basic spiritual needs.

In a statement he issued to Malek Ashtar as the governor of Egypt, Imam Ali (AS) instructed him: "If your enemy calls you to make peace with you and there is divine satisfaction, do not reject his peace request because your troops can reach peace under the auspices of peace and peaceful coexistence

with the enemy, and be relieved of all the grief of war, and cities will be secured (Nahj al-Balagha, Letter. 53)."[1]

Imam Ali (AS) reviews the effects and blessings of making peace with enemies so that his agents do not suspect that they must constantly jihad and fight against enemies. Obviously, when such a strategy is recommended in setting up a relationship with the "enemy," the strategy of peace (peace strategy) is preferred a fortiori with those who are not hostile to the Islamic State and the Muslims and are engaged in their work and life.

If establishing peace and security is one of the essential needs of the Islamic society in order for the state and the nation to deal with more important affairs, and it can provide it through peaceful relations, it is necessary to establish relations between citizens with each other and with the government, as well as foreign relations with enemies on this basis - a peace based on the interests of Islamic society, with respect for independence, dignity, and munificence.

Accordingly, the Charter of Citizenship Rights considers "having a transparent and peaceful foreign policy within the framework of national interests and security" as one of the rights of citizens, obliging the government to "seek to establish, maintain, and promote lasting relations with countries and international organizations, while respecting dignity, wisdom, and expediency" and "to strive to promote and strengthen peace discourse, protect human rights and dignity, fight against violence and extremism, and defend the rights of the oppressed by diplomatic means and rational approaches (Citizenship Rights Charter)."

3. "Peace" in the Context of "Human Guidance"

One of the Islamic ideals is to "guide humanity towards monotheism". Guiding human beings under conditions of peace and coexistence is provided better than in times of war and conflict. In other words, one of the goals of the Islamic state,

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1. «وَ لَا تَدْفَعَنَّ صُلْحاً دَعَاکَ إِلَیْهِ عَدُوُّکَ و لِلَّهِ فِیهِ رِضًا فَإِنَّ فِی الصُّلْحِ دَعَةً لِجُنُودِکَ وَ رَاحَةً مِنْ هُمُومِکَ وَ أَمْناً لِبِلَادِکَ».

i.e., inviting others to monotheism as well as human and divine values, is achieved better by making peace. Guiding human beings is hardly possible in times of war and conflict. In Islam, war and jihad are generally done against those who cannot be guided and are "conspiring against or harassing Muslims" (Holy Quran, al-Baqarah, 193-195)[1], or "fighting against Islam and Muslims to hinder the progress of this religion (Holy Quran, al-Baqarah: 190-191)[2]" or "subjugating and oppressing people with their arrogant and authoritarian temper (Holy Quran, An-Nisa, 75)[3]."

In Islam, war and jihad have never been legitimized and prescribed for human guidance because it is not possible to guide people through war, coercion, and force (Holy Quran, al-Baqarah, 256)[4], but through wisdom, preaching, and best debates (Holy Quran, An-Nahl, 123)[5]. The Qur'an has made this point to its prophets in various situations. He commands Moses and Aaron: "Speak to Pharaoh via soft speech (gentle words), perhaps he may heed or fear (Holy Quran, Taha, 44)[6]." After despairing of his guidance and rescuing the Israelites from his oppression and tyranny, they would resort to miracles and threats. Moreover, the Holy Prophet of Islam was reminded that: "You were kind to people in light of God's mercy and people would distance away from around you if you were short-tempered (Holy Quran, Ali 'Imran, 159)[7]." The human conscience and experience also witness that people can be better guided by kindness (affection), good humor (affability), friendliness, and reconciliation.

The experience of making peace with polytheists (pagans), known as the

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1. "و قاتلوهم حتى لاتکون فتنه"; See also al-Anfāl, 38-39.

2. "وَ قَاتِلُوا فِی سَبِیلِ اللَّهِ الَّذِینَ یُقَاتِلُونَکُمْ وَ لا تَعْتَدُوا إِنَّ اللَّهَ لا یُحِبُّ الْمُعْتَدِینَ وَ اقْتُلُوهُمْ حَیْثُ ثَقِفْتُمُوهُمْ وَ أَخْرِجُوهُمْ " ."مِنْ حَیْثُ أَخْرَجُوکُم"

3. "وَ ما لَکُمْ لا تُقاتِلُونَ فِی سَبِیلِ اللَّهِ وَ الْمُسْتَضْعَفِینَ مِنَ الرِّجالِ وَ النِّساءِ وَ الْوِلْدانِ الَّذِینَ یَقُولُونَ رَبَّنا أَخْرِجْنا مِنْ هذِهِ ."الْقَرْیَةِ الظَّالِمِ أَهْلُها وَ اجْعَلْ لَنا مِنْ لَدُنْکَ وَلِیًّا وَ اجْعَلْ لَنا مِنْ لَدُنْکَ نَصِیرا"

4. ".لا إِکْراهَ فِی الدِّینِ قَدْ تَبَیَّنَ الرُّشْدُ مِنَ الْغَیِّ"

5. "ادْعُ إِلى سَبِیلِ رَبِّکَ بِالْحِکْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ جادِلْهُمْ بِالَّتِی هِیَ أَحْسَنُ إِنَّ رَبَّکَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِیلِهِ وَ " ."هُوَ أَعْلَمُ بِالْمُهْتَدِینَ"

6. ".فَقُولا لَهُ قَوْلاً لَیِّناً لَعَلَّهُ یَتَذَکَّرُ أَوْ یَخْشى"

7. ".فَبِما رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَ لَوْ کُنْتَ فَظًّا غَلِیظَ الْقَلْبِ لاَنْفَضُّوا مِنْ حَوْلِکَ"

"Hudaybiyyah Peace Treaty" in history, is the best example and proof of this fact. The Prophet seized the opportunity of many years after the conclusion of this peace treaty and provided the ground for the conquest of Mecca by propagating religion. According to historians, the number of people who converted to Islam during the two-year period of "Hudaybiyyah Peace Treaty until the conquest of Mecca" was more than the number who converted to Islam from the time of the "prophetic mission of Prophet (S) to Hudaybiyyah Peace Treaty" over twenty years (Ayati, 2007).[1] It is perhaps for this reason that the Qur'an only mentions that the Hudaybiyyah Peace Treaty as "the overt conquest" despite repeated Muslim victories in wars, and a sura of the same name is revealed (Holy Quran, al-Fath, 1)[2].

In addition, Imam Ali (AS) was protested by some of his troops in the war with the Damascenes, for adopting a policy of patience and waiting for the beginning of war, saying: "By God, I did not delay the war unless I hope that some of these people join me and be guided by me and enjoy the light of my guidance. It is more gracious for me to fight with the Damascenes while they are astray (Nahj al-Balagha, Sermon. 55)[3]."

The concern of the religious leaders was the guidance and felicity of the people. If they were going to fight, it was because they had to do it and nothing else. In their view, it was easier to achieve the transcendent goals of religion by peace, lenience, and peace than by war and conflict. The Sireh of Imam Ali (AS) was nothing but acting on the command of the Qur'an to make an all-out effort to guide the people.

God commands the Prophet (PBUH) to say: "Whenever one of the polytheists asks you to give him shelter to hear the word of God, then return him to his sanctuary (haven) (Holy Quran, At-Tawbah, 6)." The Prophet (PBUH) is

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1. Ibn Ishaq narrated it from Zuhari. According to Ibn Hisham, this is because 1,400 people were with the Prophet in Hudaybiyyah, according to Jabir ibn Abdullah, but 10,000 were present in the conquest of Mecca

2. "إِنَّا فَتَحْنَا لَک فَتْحاً مُبِیناً".

3. " وَ أَمَّا قَوْلُكُمْ شَكّاً فِی أَهْلِ الشَّامِ فَوَاللَّهِ مَا دَفَعْتُ الْحَرْبَ یَوْماً إِلَّا وَ أَنَا أَطْمَعُ أَنْ تَلْحَقَ بِی طَائِفَةٌ فَتَهْتَدِیَ بِی وَ تَعْشُوَ إِلَى ضَوْئِی وَ ذَلِکَ أَحَبُّ إِلَیَّ مِنْ أَنْ أَقْتُلَهَا عَلَى ضَلَالِهَا".

obliged to give the opportunity to those enemy troops who have sought amnesty to hear the word of the religion, even in the midst of war, and have no right to violate (oppress) him if they hear the religion and refuse, for whatever reason, to break the treaty by surprise and kill him, but is obliged to return him to his sanctuary.

If the goal of the Islamic state is to attract other nations and states to the highest Islamic values, this goal can best be achieved in the light of peace and peaceful coexistence and not in the light of war and jihad. The right of guidance, which everyone enjoys in Islamic logic, is ensured by the adoption of a peace strategy. The former proves the right of citizens to enjoy peace and security as the basis for "material and spiritual growth and excellence", and it proves the right of other nations to enjoy peaceful relations for "guidance and prosperity."

Conclusion

When we refer to Islamic sources, we find that peace and security have a special place in Islamic thought. The right to "peace and security" has been demonstrated to the citizens of Islamic society by identifying the goals of the Islamic state such as "order and security", "social justice", and "the realization of moral and spiritual values", as well as the role of security in achieving these goals and "guiding humanity." Given the confluence (correlation) of rights and duties, if it is proved that the government is obliged to establish peace and security in society for some reason, it means that peace and security is the right of the people to claim from the government because the obligation of the government without the entitlement of people does not make sense. Of course, civil society and individuals are also obliged to bring peace and security to the domestic and foreign arenas; notwithstanding, the Islamic state is above all obliged to do so because of its facilities and power.

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