



## The foundations and principles of creating true security in the light of the teachings of Sahifa Sajjadiyah

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### Abstract

#### Introduction

Security is an essential element of the life of any society, despite which society continues to move. The most important need of man, whose other needs are met in the fulfillment of this need, is the issue of security. The wide variations in the theories of security and its various dimensions in the political, legal, military, etc. fields show that these theories are derived from certain assumptions in the field of ontology and especially anthropology and the needs and goals of his life. Hence, there is no consensus in the definition of security and there are various and even conflicting definitions. In the meantime, what is important is to understand the degree of originality and value of these theories and their conformity with the truth of man and his needs. Thinkers in the field of security have also correctly understood that they should ask themselves who they are talking about security and how can it be achieved? Because the creation and survival of security depends on the comprehensive understanding of epistemological and operational principles, and any weakness or misunderstanding of these principles will cause instability and loss of security for nations. On the other hand, the deficiency of human understanding and the lack of comprehensive understanding of this category is not hidden from anyone.

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Understanding this issue can only be achieved by referring to authentic religious sources and by taking help from reason, free from any bias and selfish desires. Given the importance of this issue, a Muslim and believing thinker must be able to define security in its true meaning with the help of religious sources and strive to realize and flourish human talents in life until reaching divine proximity. Therefore, the present study, considering the important position of this category, seeks to answer the question of how security in its true meaning can be understood and achieved? There is no other way to answer this question than to seek help from the source of revelation to recognize and realize security. Because human understanding is limited and no thinker can escape the damage and shortcomings of his ideas with his limited thoughts.

Therefore, in this article, by thoroughly studying the book Sahifa Sajjadiyah as one of the religious sources that contains the teachings of Imam Sajjad on religious knowledge, an attempt is made to infer a general structure for creating security, which includes both epistemological foundations and executive principles as a basic law, and to take a step towards realizing religious ideals and human happiness. Since security is effective in various areas of human life, it is necessary to present a model that can cover these areas and include its various dimensions. Hence, documenting this model is of interest. Another point is that human life is a coherent unit and any change in one area affects other areas. Therefore, this model must be such that the result of observing it is the comprehensive coverage of these areas. This model must be both complete and sustainable and appropriate to the human existential model, so that it arises from human needs in spiritual and spiritual aspects and worldly life, including individual and social behavior. The authors hope that the presented model can respond to these needs.

The present text, through library resources with a descriptive-analytical method, by enumerating the foundations and principles of creating true security from the aforementioned book, in the form of five general principles, expresses such a structure. The principle of monotheism and the principle of guardianship and leadership as epistemological and theoretical principles must be accepted and taught so that true security can be achieved on their basis. In the implementation stage, the principles of using faithful and efficient forces, strengthening and developing culture, and respect for foreigners have been discovered and presented. The arrangement

of these principles, with a structuralist perspective, is such that each principle in terms of epistemology or external action precedes the next principle, and other detailed or proposed matters in the future can be placed under these general principles.

What has been learned from Imam Sajjad's teachings on security is as follows:

1. The content of Sahifa Sajjadiyah is monotheism and the true human system is based on monotheistic belief, therefore, in the light of this valuable book, belief in God is realized. If this important matter is set aside, security will not make sense. Creating a secure society is a very difficult task and only a limited number of people can do it who are in the line of the prophets and have such prominent characteristics. Therefore, God achieves this by sending His leaders and the believers following them.

2. A suitable platform for ensuring security in society is created with the presence of righteous people and by observing a few general principles and is sustainable. The principle of strengthening and developing culture, which includes practicing the laws of Sharia and promoting moral principles, which has the function of creating an environment for nurturing and attracting other members of society, even those who are wrongdoers. Individual and social security is subject to deterioration, and members of society also have different reactions to it. Some are steadfast in faith but are subject to the temptations of Satan, and another group is caught in the trap of Satan but there is hope for their salvation. Others are agents of Satan's orders who have no hope of salvation. By implementing the principle of strengthening and developing culture, the first and second groups can be protected from such harm at the same time, and on the other hand, in the event of harm, it can be compensated.

3. The principle of respect for foreigners in the form of creating economic and military power, which is necessary both for the advancement of society and for protecting it from the harm of enemies. Any weakness in the face of the enemy has irreparable consequences. Therefore, confronting the enemy requires patience, a long time, and the unity of the members of society. Because a poor society will be humiliated in the current world order, and this is the best factor for the domination of enemies.

**Keywords:** Sahifa Sajjadiyah, security, monotheism and leadership, efficient human resources, cultural development, dignity towards foreigners.

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