

ABU AL-‘ABBĀS B. TAYMIYYAH’S SOCIETAL SECURITY PARADIGM: A PHILOSOPHICAL EXPLORATION IN ISLAMIC POLITICAL HERITAGE

EBU’L-ABBĀS B. TEYMIYYE’NİN TOPLUMSAL GÜVENLİK PARADIGMASI:
İSLAM SİYASİ MİRASININ FELSEFİ BİR İNCELEMESİ

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Abstract

This study examines the hypothesis positing a theoretical model embedded within Islamic political heritage to safeguard societal identity, commonly called "social security," in contemporary discourse. The focus of this study is Imam Ibn Taymiyyah, one of the key figures in Islamic heritage. His era was marked by numerous internal and external challenges for the Muslim community, prompting him to issue fatwas and take strategic measures to protect it. The researchers used Bouzan, Waever, and De Wilde's "social security" theory to elucidate the Taymiyyan model in a novel methodological approach. To accomplish this, we had to extrapolate, identify, and analyze the relevant texts authored by the Imam. According to Imam Ibn Taymiyyah's perspective, the study presents a theoretically sound model derived from Islamic Sharia principles. It involves providing guidance through legal rulings and fatwas to safeguard the five necessities of Islam, namely religion, life, regeneration, intellect, and wealth. Using mechanisms such as the "Hisbah apparatus", the defense of these communal necessities begins with promoting virtuous deeds and discouraging wrongdoing. Ultimately, to preserve the Muslim community's identity from disintegration or compromise in the face of encroaching civilizations or ideologies, political and military force may be required.

Keywords: Security, Ibn Taymiyyah, Islamic political thought, societal security, identity.

Öz

Bu araştırma, İslam siyasi mirasının içinde, toplumsal kimliği, çağdaş tartışmalarda genellikle “sosyal güvenlik” olarak adlandırılan, koruma amacı taşıyan iyi tanımlanmış bir teorik modelin varlığını öne süren hipotezi incelemeyi amaçlamaktadır. Bu araştırmanın odak noktası, İslam mirasındaki önemli bir figür olan İbn Teymiye’nin katkılarını değerlendirmektedir. İbn Teymiye’nin dönemi, Müslüman topluluğu çeşitli içsel ve dışsal zorluklarla karşılaşmış ve İbni Teymiye bu tehditlere karşı aktif olarak bilimsel çalışmalar, fetvaların yayınlanması ve bu tehditlere karşı stratejik önlemler alarak yanıt vermiştir. Bu çalışmada, Teymiye’nin modelini açıklamak için yazarlar Buzan, Waever ve De Wilde tarafından formüle edilen “toplumsal güvenlik” teorisini yenilikçi bir metodolojik yaklaşımla kullanmışlardır. Bu, İbni Teymiye tarafından konuyla ilgili olarak yazılmış ilgili metinleri çıkarmayı, tanımlamayı ve analiz etmeyi içermiştir. Çalışmanın sonucu, İslam hukuku prensip ve öğretilerinden türetilmiş, İmam İbni Teymiye’nin perspektifiyle uyumlu, teorik açıdan sağlam bir model sunmaktadır. Bu modelin özü, İslam’da beş zaruriyeti korumak için hukuki hükümler ve fetvalar aracılığıyla rehberlik sağlamayı içermekte olup, bu zaruriyetler İslam, hayat, nesil, akıl ve mal olarak adlandırılmıştır ve özellikle toplumsal düzeyde olduğu vurgulanmaktadır. Bu toplumsal zaruriyetlerin savunulması, toplum içinde erdemli davranışların teşvik edilmesi ve kötülüklerin önlenmesi, “Hisbah aygıtı” gibi mekanizmaların kullanılmasıyla başlar. Sonuç olarak, Müslüman topluluğunun kimliğinin potansiyel bir ayrışma veya tehlike karşısında korunması, yaklaşan medeniyetlere veya ideolojilere karşı politik ve askeri güç kullanımına başvurmayı gerektirebilir.

Anahtar Kelimeler: Güvenlik, İbni Teymiye, İslam Siyasi Düşüncesi, Toplumsal Güvenlik, Kimlik.

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1. INTRODUCTION

Until the end of the Cold War, the traditional understanding of security focused on military power and strategic relations. The debate on security issues expanded after the Cold War era, particularly following the attack on the United States on September 11, 2001. This debate emerged between the traditional school of thought and critical theories, wherein adherents of critical theories argued that the world requires a new and different vision of security that goes beyond traditional security tools and national borders (Booth, 2007: 96). Renown scholars on security studies, for example, Buzan, Waever, and de Wilde (1998) examined in their seminal work on security theory in the late 1990s-forming the theoretical framework for the security research that security has diverse dimensions, encompassing environmental, economic, societal, and political aspects, alongside the military dimension. The research will focus on the dimension related to societal security, which is related to the ideas and actions of specific individuals who are members of certain social groups. This renders societal security revolving around the self-identity of these communities and individuals.

Societal security is compromised when a community defines any sudden or potential development as a threat to its existence. Buzan, Waever, and de Wilde outlined four keys and potential threats. Firstly, 'Migration' which Changes the community composition due to shifts in population demographics. Secondly, 'Horizontal Competition' includes the Imposition of a dominant culture's identity and language on the original community, sometimes intentionally as a means for a state to reshape the identity of perceived adversaries. Thirdly, 'Vertical Competition' is where individuals cease considering their original identity due to assimilation into a different, often larger, society. Lastly, population decline, arising from diseases, wars, famine, disasters, or genocidal policies, impacts a community's identity due to threats to its bearers. They found that communities resist these changes through their own societal activities by engaging in the political and possibly military sectors (Buzan, Waever, & de Wilde, 1998: 119-122). According to another key scholar of security studies, Ken Booth (2007: 98-100) defined security as the subjective experiences, perceptions, and fears of individuals undergoing an experience of insecurity. People comprehend the meaning of security while they perceive its absence. Fundamentally, security is characterized as a 'state of threat absence'. Chinese thinkers characterized it as 'stability and unity,' particularly during periods when disturbances and chaos pervaded the political domains extensively in China (Vuori, 2008).

Ibn Taymiyyah lived during a highly complex period characterized by numerous internal and external threats to the Islamic world, while Baghdad, the capital of the Abbasid Khilafat, was plundered and destroyed by the Mongols. His era witnessed the Mamluk Sultanate in Egypt and the Levant, as well as the Marinid Dynasty in the Maghreb. He also experienced the Crusades, the religious war between East and West. Additionally, the Islamic world faced incursions from the Mongols, particularly the Ilkhanate, from the East (Ḥamdī, 1949: 122). As a result of the fall of the central Khilafat in Baghdad and the external attack of the foreign power, that period witnessed the proliferation of various factions, conflicting groups, and sects within Islam. Taymiyyah belonged to the category of scholars who actively engaged with the major events of his time, influencing and being influenced by them. Consequently, his legacy is enriched with a wealth of opinions and political fatwas, whether those addressed independently in works like his book "Islamic Legitimate Political Governance in Reforming the Ruler and the Ruled" (*Al-Siyāsah al-Shar'iyyah fī Islāh al-Rā'i wal-Ra'iyyah*), or those dispersed throughout his fatwas, as well as in his other works that addressed various topics. Hāmid Rabī' considered him to be one of the prominent pillars of Islamic thought (Rabī', 2007: 197). He embarked upon his scholarly endeavours propelled by his religious duty as a jurist among the scholars of Islamic jurisprudence. His purpose was to protect the Islamic faith and its adherents from the surrounding threats, a commitment contemporarily labelled in his era as the 'Protection of the Egg of Islam' (Ḥimāyat al-Bayḍah). This protective stance was articulated through an extensive body of written works, fatwas, and jurisprudential opinions. We aim to scrutinize the methodological approach of Ibn Taymiyyah in matters pertaining to societal security, or to assess the hypothesis of the existence of a well-defined integrated model for societal security as understood by contemporary scholars.

This research will testify the model of Ibn Taymiyyah thought of societal security through the lens of modern theoretical explanation. As he was one of the most influential thinkers in shaping the political thoughts in Islam whose works is still influencing the contemporary scholars. In other words,

the study raises the question of whether there is a paradigm pertaining to issues of societal security within Islamic political thought, as conceptualized by Imam Ibn Taymiyyah. Addressing this question, we aim to explore the existed documents, contents dispersed across the writings and fatwas of Ibn Taymiyyah concerning the preservation of the societal identity for the Sunni Muslim society against the threats it faced at that time. The researcher employed a content analysis methodology, considering the theoretical framework which provided a structural foundation in which the opinion of Taymiyyah related to the social security will be analysed.

2. PRESERVING SOCIETAL IDENTITY AND EXPLORATION OF AL-TAIMI'S 'SHARIA AND LIFE SAFEGUARDING'

Mustafa Wasfi affirmed that Iman has a social function, wherein monotheism becomes the criterion for justice, health, and the standard by which to judge matters in society. This leads to the unity of thought and social solidarity, subsequently fostering unity in approach, means, and action. This Iman originates through the individual conscience of the members of that society, then autonomously transforms into a collective conscience through the unity of thought and action (Wasfi, 2009: 18). In his capacity as a prominent scholar of Islamic jurisprudence, Ibn Taymiyyah undertook the defence of the Iman and Sharia of the Sunni Muslim community, as this framework represented the prevailing identity of the society in his time, wherein religious identity held prominence. He accomplished this through his written works and legal opinions, establishing a primary objective: 'That the word of Allah be supreme' (Taymiyyah, 2004: 28, 263; Taymiyyah, 1997a: 47). It underscores that the Islamic legal system (Sharia) should have authority over all other legal systems, and it should be actively applied in society through the governing political system. As a result, he affirms the purpose of governance or authority as "rectifying worldly matters without which religion cannot function properly" (Taymiyyah, 2004: 28, 262) and this primary goal is what he considered as "the intended purpose for which Allah created the creation" (Taymiyyah, 1982: 2, 284). Ibn Taymiyyah constructed his political thoughts upon a solid foundation of Iman, in which the governing and the governed, or the society and its governing political system are organized within its framework. Relying on the texts of the Quran and the Sunnah and transforming political actions into a worship and devoted service to Islamic law and operating in accordance with Allah's statement "*And I did not create the jinn and mankind except to worship Me*" (The Qur'an, 51:56).

According to Taymiyyah the establishment of religion in society, as well as the affirmation of its identity, necessitates the establishment of a political system based on Islamic law. In such a system, the tools of authority are employed to establish and solidify the religious principles within the community, motivating individuals within society, both rulers and ruled, to work towards this end: "each individual is required to exert his efforts in seeking the harmony between the Quran and the authority's power in the service of Allah" (Taymiyyah, 2004: 28, 396). which in the case of its implementation would create a state of unity in thought, purpose, and identity.

Taymiyyah went further to assert that "positions of authority and governance are fundamentally legitimate and religious responsibilities". He posited that "anyone who exercises justice in these positions while doing so with knowledge and fairness, obeying Allah and His Messenger to the best of their ability. Such an individual is considered among the righteous and the virtuous. Conversely, anyone who acts unjustly and ignorantly in these roles is deemed among the transgressors and the unjust" (Taymiyyah, 2004: 28, 68). In his conceptualization, political leadership is not viewed as disconnected or even partially serving religion. Rather, he considers it a complete religious position, akin to the role of leading prayers as an imam of

prayers. Consequently, he regards the ruler or Caliph as the ‘shadow of Allah on Earth’ (Taymiyyah, 2004: 35, 42). Indeed, Caliph serves as the executor of Sharia rulings, responsible for safeguarding and ensuring its protection from adversaries. The Caliph is also the guarantor, through the strength of the ruler and the instruments of the political system, that the word of Allah remains supreme on Earth. Hassan Ko Nakata affirms this perspective by asserting that according to Taymiyyah, the foundation of Islamic politics rests on the principle of governance by God (*al-Hākimiyyah*). Taymiyyah contends that creed plays a pivotal role in shaping the nation and defining its essence. He places the focal point of politics around the revealed Sharia. This stands in contrast to other scholars who centred Islamic politics on the concept of leadership (*Imamah*) (Nakata, 1994: 237).

As the Islamic Sharia constituted the focal point of politics in Islam according to Ibn Taymiyyah, and then serving as the core of the religious identity of the community, he extensively engaged in defending it. On one hand, he emphasized the acknowledgment of Sharia as the sole source of legislation and deemed its practical application imperative through the political system. On the other hand, he advocated for the protection of Sharia in the face of any attempts to deviate from it or dismantle it, considering such endeavours as a significant threat to the Muslim society. He elucidated a legal ruling, uncontested in his perspective, asserting that “it has been established through the Quran, the Sunnah, and consensus of the Umma that combat is warranted against those who deviate from the of Islamic Sharia” (Taymiyyah, 1997b: 237). As in Taymiyyah’s thought, there is no room for dismantling the religious state or altering the rulings of Islamic Sharia, stating a principle that “whoever deviates from the book should be corrected with iron” (Taymiyyah, 2004: 28, 264). This is what the Imam practically implemented during the invasion of the Muslim Ilkhanid Mongols in Damascus (Abd al-Halim, 1986: 193). when he observed them disregarding the rule of Sharia and resorting to their own special law, which they termed ‘Yāsā’ or ‘Yāsāq’, which was described by his student “Abi al-Fadā’ Ibn Kathīr” as a compiled book of rulings gathered from various legal systems, including Judaism, Christianity, Islamic jurisprudence, and others. Many of these rulings were derived solely from his personal opinions and preferences, thus becoming, in his view, a followed legal code that they prioritized over the judgment of the Book of Allah and the Sunnah of the Messenger of Allah (Kathīr, 1998: 3, 119).

Taymiyyah was explicit in his characterization of the Ilkhanid Mongols case, as the criterion for proximity or distance from Islam, according to him, is adherence to the complete Islamic Sharia, followed by its practical application, saying that “their departure from Islam is proportional to the extent to which they have abandoned the Islamic sharia” (Taymiyyah, 2004: 28, 530), illustrating that “if these warriors against Allah and His Messenger, those who oppose Allah and His Messenger, those who are hostile to Allah and his Messenger, were to seize control of the lands of Greater Syria and Egypt at such a time, it would lead to the disappearance of the religion of Islam and the teachings of its laws” (Taymiyyah, 2004: 28, 531). Considering any deviation in the theory or application of the Islamic Sharia, which is the source of the community’s identity, as well as its attribution, would lead to the disappearance of Islam and the extinction of its laws. In other words, he regarded deviation from Sharia as a significant threat that could result in the loss of the community’s identity and its demise. Therefore, Ibn Taymiyyah denies the belonging of these individuals or groups to the Muslim community by issuing judgments of *takfir*. In other words, he chooses to nullify this type of threat that challenges the foundation of Sharia and consequently challenges the fundamental identity and intellectual basis of the community. He states, “it is well-known in the religion of Muslims and by the consensus of all Muslims that whoever permits the following of a religion other than Islam or the following of a law other than the law of Muhammad, may peace and blessings be upon him, is a disbeliever” (Taymiyyah, 2004: 28, 524).

Following theoretical discourse through his books and fatwas, the Imam began to actively engage with his political reality, departing from abstract theorization, and working practically to save the homeland and its population's properties, lives and offspring. One such instance is his dynamic response to the invasion of the Ilkhanid Mongols of Damascus, which prompted mass migration, potentially altering the demographic composition, or due to the consequences of war, which may lead to a decrease in population numbers due to mass death. Moreover, there was a looming risk of the Sunni Muslim society in the Levant being engulfed by the laws and culture of the powerful occupier, diverging from Islamic legislation. Ibn Taymiyyah's work in this case can be examined through two main axes. Initially, he engaged in societal activities by addressing individuals and groups within the community through Islamic *fatwa*. Also, he gathered prominent figures and leaders, and undertook the task of meeting with the Mongols ruler 'Qazan', seeking to obtain a pledge from him which aimed to protect the wealth and lives of the people and their lineage (Kathīr, 1997: 17, 719). Moreover, he urged people to engage in resistance, discouraged them from fleeing, and encouraged them to allocate their financial resources towards the matters of defending the city instead of using them for escape. This initiative aimed to counter the mass migration of people, driven by the apprehension of being subjected to Tatar violence (Kathīr, 1997: 17, 736).

Ultimately, Ibn Taymiyyah escalated the matter to the political and military realms. He actively encouraged the Levant military leaders, acting as deputies of the Sultan, to engage in resistance to save the lands and lives. Additionally, he travelled to Egypt, urging the Mamluk Sultan, Al-Nasir, who governed the Levant at that time, to intervene militarily against the invaders. Taymiyyah showed his ideas regarding the imperative of "mutual support" among Muslims, addressing the issue of providing assistance while directing his discourse towards the ruler emphasizing to 'Sultan Al-Nasir' that if it were destined that you are not the rulers of the Levant, or its kings, and its people seek your assistance to save their properties, lives and offspring, it would be obligatory for you. So how when you are its rulers and sovereigns, and they are your subjects, and you are responsible for them? (Kathīr, 1997: 17, 738).

While Ibn Taymiyyah revitalized the notion of the scholar's engagement with political realities, he went beyond this by asserting the imperative for scholars to be present in the battlefield among the soldiers, serving them through his *fatwas* and moral support. An illustrative instance of this was his steadfast support for the people and soldiers during the confrontation with the Mongols, when people expressed reservations about engaging in combat against them while they are Muslims. His *fatwa* to them asserted that they belonged to the category of the Khawarij, the faction whom the prophet's companion and Caliph Ali, the fourth pious Caliph of Islam fought against. He emphatically stated to them, "if you see me on that side - referring to the side of the Mongols - with a Quran on my head, then kill me". This declaration had a profound impact on boosting the morale of the soldiers and deterring the Mongols (Kathīr, 1997: 18, 23-24). Furthermore, Ibn Taymiyyah went even further by personally engaging in combat under the command of the Sultan, thereby setting a practical example to encourage people to defend their homeland (Abu Zeid, 2011: 688). In analysis we can observe that the Imam's role concentrated in urging and inciting the Sultan or the political system to defend the state, actively participating in boosting the morale of the soldiers and members of society for defence. In certain instances, he directly engaged in combat as a soldier under the command of the Sultan. Finally his endeavours proved successful, resulting in the personal departure of 'King Al-Nasir' from Egypt to confront the Mongols. The outcome was the defeat of the Mongols, with the majority perishing, and the Mamluks capturing ten thousand of them (Fahmī, 1981: 210).

Moreover, Taymiyyah called the political system to repel and combat every faction that manipulates the visible ritualistic form of Muslim society, as well as those how shed the Muslim society individuals' blood or try to change its sharia law, stating that, It is obligatory, by the consensus of Muslim scholars, to combat these factions that refrain from the apparent firm laws of Islam (*mutawātir*). For example, the faction that refrains from performing the five daily prayers or paying the obligatory charity (*Al-Zakāh*) to the eight categories mentioned by Allah in his scripture, or those who refrain from fasting during the month of Ramadan, or those who do not refrain from shedding the blood of Muslims and taking their wealth or don't accept to be judged among themselves according to the divine law sent by Allah through His Messenger (Taymiyyah, 1987: 3, 473). The reason for this is that, according to Taymiyyah, faith necessitates both declaration and action. In the Timiyan perspective, merely holding a belief in the heart is insufficient to establish the validity of faith as long as the actions of the limbs contradict it (Taymiyyah, 2004: 7, 330). Therefore, Timiyan thought is highly sensitive to the deficiency in deeds, considering it a shortfall in the essence of faith itself.

On another level, he followed the path of intellectual defence against other Islamic sects that deviate from the Sunni Muslim community, which is likely to affect some members of the Sunni community and stop them from considering their original identity and becoming engulfed within divergent societies, such as the Shiite or Druze communities, or even within smaller groups like the Batiniyya or the Assassins. This was achieved through the issuance of religious decrees or fatwas, clarifying their intended meanings, explaining them with evidence from Islamic legal sources such as the Quran, Sunnah or the traditions of the Prophet (peace be upon him), and Sunni scholar's consensus, achieving rational conviction for the listener. He also authored specific works to discuss these sects and refute their opposing views, highlighting the differences between them and the Sunni sect. This approach is evident in his book (*Minhāj al-Sunnah al-Nabawīyah fī Naqd Kalām al-Shī'ah al-Qadariyyah*) which he dedicated it to responding to the Shiite and Qadari sects (Taymiyyah, 1986).

We can through the previous argumentation imagine the broad outline of the theoretical model of defending the Islamic *sharia* and identity as conceptualized by Ibn Taymiyyah in his temporal context. This model comprises two distinct facets: a theoretical dimension manifested through *fatwas* and writings, representing the primary aspect of Ibn Taymiyyah's work as a prominent Islamic jurist. On the other hand, the practical dimension encompasses the domain of promoting virtuous deeds and preventing vice (*Al-Amr bil-Ma'rūf wa al-Nahy 'an al-Munkar*), extending further to military engagement when the society encounters armed internal or external threats capable of instigating legislative transformations, in which the Imam's role centred around seeking support from the sultans, informing the ruler and the ruled of the reality of their enemy and urging them to resist and stand firm before it.

3. GUARDIANS OF EXISTENCE: UPHOLDING WEALTH, AND INTELLECT IN THE PRESERVATION OF IDENTITY

By extrapolation and analysis, we can bring together the parts of the dispersed model in the works of Taymiyyah. the researchers recognize that Taymiyyah established a multi-element model, emphasizing the need to preserve it. He clarified that neglecting to save these elements would lead to problems, including societal infiltration and the loss of identity. This aligns with the previous societal security model of Buzan et al. This can occur through a decline in population, depletion of financial resources, the occurrence of harmful intellectual influence due to the disconnection of the people from scholars responsible for issuing intellectual guidance, or the occurrence of intellectual disputes leading to the distortion of beliefs and religion. Also, it could involve the influence of strong or prevailing ideologies or opposing

religions. By examining the texts of Imam Ibn Taymiyyah, we can observe this in the famous Islamic model for preserving the 'five necessities in Islam' (*Al-Ḍurūrāt al-Khams fī al-Islām*), which refers to the Islamic Sharia's preservation of religion, life, honour, intellect, and property. Imam Abu Hamid Al-Ghazali asserts 'the intended purpose of the divine law concerning creation is fivefold: to preserve for them their religion, selves, intellects, progeny, and wealth. Anything encompassing the safeguarding of these five principles is considered beneficial, while anything that neglects these principles is deemed detrimental, and its prevention is in itself advantageous' (al-Ghazzālī, 1993: 174).

The researchers have clarified, as mentioned earlier, Taymiyyah's emphasis on safeguarding religion, lives, and the mechanisms for ensuring that. This includes his defence against any infringement upon Islamic legitimacy. Whether in its theoretical legislative aspect, as evident in his opposition to the Tatars due to their judgement by their specific laws, which they termed 'Yāsā' or 'Yāsāq', or on its practical side, which involves manifesting its recurring rituals, including the establishment of prayers, fasting, pilgrimage, and others. Furthermore, his calls to defend individual lives and ensure their survival became apparent, along with attempts to prevent migration and genocide during wars.

3.1 Preservation of Wealth

Taymiyyah advocated for the preservation of wealth, considering it the cornerstone of life and societies. This was achieved through the development of self-monitoring aspects within public servants. In alignment with Ibn Taymiyyah's thoughts, there was an intertwining of political domains with faith, and what it necessitates of self-monitoring for God. Indeed, he commenced his discourse on finance in his book "*Al-Siyāsah al-Shar'iyyah fī Islāḥ al-Rā'i wal-Ra'iyyah*" with the following words from the Quran "*And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord*" (The Qur'an, 2:283). So, according to Taymiyyah, public funds are a trust that must be fulfilled, for the sake of God, and seeking His reward. As Allah said in the Qur'ān "*And they who are to their trusts and their promises attentive*" (The Qur'an, 23:8), and prophet Muhammed (peace be upon him) said "*Give back what has been entrusted (to you) to him who has entrusted you, and do not violate the trust of him who violates your trust*" (Ḥanbal, 2001: 24, 150), to encourage believers to return entrusted possessions and discourage seeking retaliation from those who have betrayed them. Drawing upon the saying of the Prophet (peace be upon him), Taymiyyah emphasized the importance of honesty while warning against the detrimental consequences of betrayal, as the prophet (peace be upon him) said "*The believer is the one from whom the people's lives and wealth are safe*" (al-Tirmidhī, 1996: 4, 370), and said "*If anyone accepts other people's belongings meaning to pay back, Allah will pay back for him; but if anyone accepts them meaning to squander them, Allah will on that account destroy his property*" (Ḥanbal, 2001: 14, 347), Fostering a culture of honesty among people while warning against the perils of betrayal (Taymiyyah, 1997b: 24).

Taymiyyah also advocated for 'justice in distribution', emphasizing the importance of giving each rightful person their due. He believed that an individual's salary should be determined based on their experience, utility, and needs. Furthermore, the Imam called for the prohibition of dividing wealth based on kinship, nepotism, mediation, or personal inclinations. In fact, according to Ibn Taymiyyah, the rulers are agents and representatives in distribution according to Islamic law, which serves as the criterion for justice (Taymiyyah, 1997b: 43), emphasizing that ruling among people in matters of capital and lives must be built upon the principles of fairness and justice, eradicating all unjust judgments, which the Imam referred to them as "*Ḥukm al-Jāhiliyyah*" which translates in "judgments of ignorance" (Taymiyyah, 1997b: 117), while he defined the standard of justice as that what was commanded by Allah

and His Messenger, in accordance with what is stated in the scripture and the Sunnah (Taymiyyah, 1997b: 124).

Taymiyyah strongly emphasized the obligation to return unlawfully acquired wealth, including ill-gotten gains through acts like coercion, theft, betrayal, and other forms of injustice. He also highlighted the imperative of returning bribes or gifts obtained from individuals with vested interests or state funds, categorizing them as illegitimate. According to Ibn Taymiyyah, the misuse of authority or showing favouritism to those in power in various transactions, such as buying, selling, leasing, and more, or any other personal benefit gained from exploiting one's position is illegitimate gains (Taymiyyah, 1997b: 37). This ethical behaviour in maintaining honesty extends to both individuals within the community and public officials. According to Ibn Taymiyyah, both public servants and members of the general populace share a mutual obligation to fulfil responsibilities towards each other. Those in positions of authority are directed by divine law to refrain from taking what is forbidden for them and from giving what is prohibited for them to give. As he articulated, their role is to 'collect money from legitimate sources, allocate it rightfully, and not withhold it from those entitled to it'. Simultaneously, the public is advised not to seek what is not rightfully theirs and not to withhold what should be paid from their funds (Taymiyyah, 1997b: 25-27). Moreover, he distinguished himself with a flexible approach that allowed him to consider people's the real-life situations. which might sometimes necessitate actions that seemingly contradict Islamic law but are deemed indispensable for meeting their necessary needs, implementing (*Fiqh al-Mawāzunāt*) which translates to "the jurisprudence of balancing benefits and harms". In the perspective of Ibn Taymiyyah, despite his explicit acknowledgment of the prohibition of bribery, he decides that the public servant who accepts bribes from people and fulfils their needs is more beneficial to them than someone who refrains from taking bribes and does not attend to their needs (Taymiyyah, 1997b: 38).

3.2 Preservation of Mind

Ibn Taymiyyah demonstrated a keen concern for safeguarding the collective intellect of the society from disintegration and intellectual decay, which could occur due to the invasion of a dominant culture imposing its identity or the assimilation within another society with a contrasting culture leading to the loss of its identity. Moreover, the application of Islamic Sharia laws might erode due to these influences. He therefore established a singular reference point around which the Muslim intellect revolves. He directed the activation of an effective communication process among members of the society. He also emphasized the preservation of societies, their languages, forms, customs, and what their inhabitants were accustomed to, as long as it does not contradict a consensus-based legal ruling. He pointed out the legislator's intention to avoid internal division or discord within the society, and he highlighted the Sharia's directives to deviate from the intellect of any other religions or civilizations, even in the minutest details, to protect the Muslim intellect from any disturbance that might affect it internally or externally.

Ibn Taymiyyah initially established the primary reference to which the Muslim society refers, namely, Islamic Sharia, making it the reference of justice. Anything deviating from it was deemed injustice and deviation to him. He stated, 'Justice is as commanded by Allah and His Messenger, according to what is mentioned in the Quran and the Sunnah' (Taymiyyah, 1997b: 124). He considered anyone who concealed or distorted it from among the people of inclinations (*Ahl al-Ahwā'*) (Taymiyyah, 2019: 21). Ibn Taymiyyah, through his instructions, directed towards the activation of the communication process within the Muslim community among its scholars, which are considered the society's intellectuals and guides. This is achieved by preserving the activation of communication elements, namely the sender, the receiver, the

message, the communication medium, and potential elements of interference (Hartley, 1999: 24). Ibn Taymiyyah directed the sender, which is the scholar, emphasizing the responsibility of conveying the message about Allah and His messenger faithfully, stressing the importance of speaking the truth when people need clarification, and warning the scholar about the consequences, stating, 'when the scholar abandons what he has learned from the Book of Allah and the Sunnah of His messenger, and follows the ruling of a ruler in opposition to the ruling of Allah and His messenger, he becomes an apostate, a disbeliever deserving punishment in this world and the Hereafter. Even if he is beaten, imprisoned, and subjected to various forms of harm to make him abandon what he learned from the law of Allah and His messenger, which must be followed, and he follows the ruling of someone else, he deserves the punishment of Allah. Rather, he should endure with patience' (Taymiyyah, 2004: 35, 373). Ibn Taymiyyah also directed the scholars to communicate with people in their own language and dialect which is easy for them to understand. He discourages sending messages that the targeted audience cannot comprehend, emphasizing the need to clarify to the people the intended rulings of Allah and His messenger. This ensures the purpose of the communication is achieved; otherwise, the intended message may be lost (Taymiyyah, 1999: 2, 54). Furthermore, Ibn Taymiyyah's consideration of Islamic Sharia as the intellectual, cultural, philosophical, and legal reference for society renders the societal message unified under the scripture where human task here revolves around deducing the divine intent, as no room for fundamental philosophical disagreement which could lead to a kind of societal division. where the philosophical truths, as well as the directives and legislations of God, are established through revelation.

Taymiyyah also prioritised preserving the communication medium, which is the society itself, as he directed attention to the necessity of social interaction, stating, 'the interests of the sons of Adam are not achieved except through their gathering because of their need for one another'. Additionally, he underscored the obligation of appointing a leader for every small or large community to ensure its orderly affairs, and he considered 'governance as one of the greatest duties of religion'. According to his perspective, certain religious obligations, such as "enjoining good and forbidding evil" (*Al-Amr bil-Ma'rūf wal-Nahy 'an al-Munkar*), jihad, justice, performing Hajj, congregational prayers, and festivals (*al-'A'yād*), as well as supporting the oppressed, enforcing Islamic law punishments (*al-hudood*), can only be fulfilled through the power of governance (Taymiyyah, 2004: 28, 390). The regularity in many Islamic worship practices and transactions also fosters social interaction and acquaintance among members of the community. This is evident in 'pure worship' activities, some of which are performed collectively, such as prayer. Ibn Taymiyyah, adhering to a particular Islamic jurisprudential opinion, chose the stance that emphasizes the obligation of establishing prayers in congregation (Taymiyyah, 1987: 2, 350), where preserving it five times a day and night in congregation as Islam orders believers, results in the establishment of a state of cohesion and acquaintance among the prayers residents in the neighbourhood of the mosque. Then in a larger circle, there is the Friday prayer in the grand mosque of the district, and Ibn Taymiyyah chose the opinion that it should not be established unless there are at least forty men present (Taymiyyah, 1987: 2, 279). This extends that cohesion and acquaintance to a broader circle, namely the level of a larger neighbourhood which is augmented by the weekly Friday sermon, which plays a role in fostering unity of thought and providing unified religious guidance to the residents of the neighbourhood who gather for prayers. Then there is the gathering of the entire city twice a year in a spacious location for the Eid prayers with one sermon, this widens these two aforementioned circles to encompass the entire city. Here, he chooses to perform the Eid prayers in the desert or a spacious location outside the city, so it can gather the residents of the all city (Taymiyyah, 1999: 6, 367). This makes the Eid prayers a unified meeting that brings together the residents of the entire city or village while conveying a singular message to them.

Ibn Taymiyyah chose ‘customary practices’ (*al-Urf*) as one of the sources of Islamic Sharia. This decision is aimed at preserving the form, habits, and customs of societies that their members are accustomed to and have become familiar with, as long as these practices do not contradict the commands of Islamic Sharia and are taken into consideration in legal opinions. In his book (*al-Qawā'id al-Nūrānīyah*), he states, ‘The actions of the worshipers, whether in speech or deeds, can be categorized into two types: acts of worship that are intended to rectify their religion, and customs that they need in their worldly affairs. Through examining the principles of Sharia, we know that acts of worship prescribed or favoured by Allah are only established by the Sharia. As for customs, they are what people are accustomed to in their worldly affairs, and the default ruling regarding them is permissibility; nothing is prohibited unless Allah prohibits it’ (Taymiyyah, 2001: 163). Likewise, he advocated for the preservation of the language of the society and its linguistic usages, aligning the Sharia terminology with what common people understand from it in their used language. Ibn Taymiyyah explains that by saying ‘The fundamental principle is the continuity of the language and its preservation, not its alteration or replacement. Therefore, if there is no defined term in either religious law or language, one should refer to the customary practices and habits of the people. So, what they call a 'sale' is indeed a sale, and what they call a 'gift' is indeed a gift’ (Taymiyyah, 2001: 163). Similarly, he considered the customary condition and treated it on par with the explicit verbal condition, recognizing what people commonly agreed upon as a valid condition. He says, “Likewise, considering custom in conditions and making the customary condition equivalent to the verbal condition, and sufficing in absolute contracts with what is known to people” (Taymiyyah, 2004: 20, 230).

Moreover, Ibn Taymiyyah did not prohibit or alter anything from the customs of societies except what a clear religious text explicitly indicated as forbidden. He asserted, “The foundation of customs is permissibility, so nothing is prohibited from them except what has been prohibited by a clear religious text” (Taymiyyah, 2004: 20, 230). He also considered the change in *Fatawa* based on changes in time, place, and the specific circumstances, customs, and norms of people. His student Ibn al-Qayyim stated, “Verily, religious rulings change with the change of time, place, consequences, and circumstances, and all of this is part of the religion of Allah” (Qayyim al-Jawziyyah, 1991: 4, 157). This approach aims to preserve the distinctive characteristics of societies, their customs, and norms, as well as what people are accustomed to, facilitating the understanding and acceptance of Islamic Sharia by the Muslim community without unnecessary hardship or difficulty.

Ibn Taymiyyah also cared for the receiver, which is the society member, as the Sharia granted him protection from being harmed in his person, honour, or wealth, as previously explained. The Sharia also emphasized social solidarity, encouraging maintaining ties of kinship, relationships, and friendships. It even reached the point of encouraging a man to maintain affection for those who were beloved to his deceased father, as indicated by the Prophet's (peace be upon him) saying, “*Among the best of righteousness is for a man to maintain the ties of kinship after his father's death*” (Taymiyyah, 1999: 2, 328).

Similarly, financial solidarity was promoted, urging the giving of alms to those in need and the poor (Taymiyyah, 2004: 28, 569), lending without interest, and prohibiting usury (Taymiyyah, 2004: 30, 107). He called for the pursuit and completion of individual benefits, avoidance of losses and harms as much as possible (Taymiyyah, 2004: 1, 265). Additionally, he advocated for a process of dissociation from individuals with destructive ideas that contradict societal norms, which he referred to as (*Hajr al-Mubtadi*) (Taymiyyah, 2004: 28, 204-205).

Ibn Taymiyyah also addressed elements of disruption that could lead to significant changes or partial influences on the identity of the Muslim community. This included factions

and Islamic sects that deviate from the general consensus of Muslims, attacking and tearing apart the internal fabric of the community. Additionally, he was concerned with highlighting distinctions from other civilizations and religions. He emphasized for adherents of the Islamic Sharia to follow its path which he described as the "straight path" (Al-*Ṣirāṭ al-Mustaqīm*), while abstaining from any other paths that lead in his perspective to deviate from that straight path, leading to differences that result in division within the same society. He directed adherence to the scripture, emphasizing unity and discouraging division within it, following the command of Allah "And hold firmly to the rope of Allah all together and do not become divided" (The Quran, 3:103). He asserted that permissible differences should be limited, primarily among recognized and capable scholars in matters requiring (*al-Ijtihād*) to derive rulings for new issues. However, while he prohibited the public from engaging in (*al-Ijtihād*) and thereby narrowed the potential scope of disagreement within the community (Taymiyyah, 2004: 25, 126-129).

Ibn Taymiyyah also directed for minimizing the disagreements that might arise within the Muslim community due to the emergence of sects deviating from the consensus of the general Muslims, and to avoid engaging in unnecessary arguments or disputes (Taymiyyah, 2004: 24, 171). He also urged Muslims to differentiate themselves from the people of the Book and followers of other religions, avoiding imitation of their rituals, customs, and even seemingly trivial things like hair dye. This approach aimed to prevent the influence of their cultures within the Islamic society, safeguarding its identity from being assimilated or absorbed by those religions and civilizations (Taymiyyah, 1999: 1, 185).

4. SAFEGUARDING SOCIAL SECURITY: MILITARY AND PARAMILITARY PARADIGM

Taymiyyah considered that the command with which Allah sent His Prophet, peace be upon him, is the command to enjoin what is good (*al-Amr bil-Ma'rūf*), and the prohibition with which Allah sent His Prophet (peace be upon him) is the prohibition of wrong (*al-nahi 'an al-munkar*). He asserted that (*al-Amr bil-Ma'rūf wa al-nahi 'an al-munkar*) is a comprehensive objective for all Islamic authorities, encompassing the authority of war, police, finance, and judiciary. According to Ibn Taymiyyah, this duty is a collective obligation that every capable Muslim should fulfil, becoming an individual obligation for those with the capability if others do not undertake it. However, he stipulated that capability in this context is often realized by those in authority and power, and they bear the responsibility for it. He stated, "Power is authority, Therefore, those with authority are more capable than others; and upon them is the obligation that is not on others", emphasizing this obligation on those in power due to their ability to effect change through their authority power" (Taymiyyah, 2004: 28, 65-66). Regarding the functions of the *Hisbah*, Ibn Taymiyyah acknowledges that these functions may vary according to the customs or societal norms recognized by the people of each era. As he indicates the necessity of adhering to what people are accustomed to, unless it violates a definitive order or prohibition in Sharia law (Taymiyyah, 2004: 28, 68).

Taymiyyah elucidates the role of the mosque in Islam, making it evident that the mosque, aside from being a recognized place of worship, also serves as a locus for legislation and the assembly point for the commencement of military campaigns (Taymiyyah, 2004: 35, 39). What indicates widespread civic engagement in governance, along with a mention of the military's role in preserving Islamic jurisprudence once it originates from the place of worship. He succinctly encapsulated the military's function by asserting "Those who stray from the teachings of the sacred text are rectified through force; hence, the bedrock of the faith is maintained by the Qur'an and the sword" (Taymiyyah, 2004: 28, 264). In this context, Ibn Taymiyyah introduced the term (*al-Ṭā'ifah al-Mumtanī'ah*) referring to a faction within the society that diverges from some or all established principles of Islamic jurisprudence and takes

refuge in armed resistance against the existing political order. He claimed a consensus among Muslim scholars on the necessity to combat this faction until it submits to the dictates of Islamic jurisprudence (al-Saqqaf, 1998: 120). Finally, According to Imam Ibn Taymiyyah, preserving security is a branch of safeguarding religion. This involves maintaining Islamic Sharia by conveying the message of Allah and His Messenger accurately, enjoining good and forbidding evil, and defending it to the extent necessary against any aggression, ranging from mild retribution to military defence.

5. CONCLUSION

This paper significantly contributed to elucidating a conceptual framework rooted in the Islamic political heritage, aimed at upholding societal security and aligning with contemporary political scholarship paradigms. Drawing inspiration from the political thought of Imam Ibn Taymiyyah, we expounded upon a comprehensive model, encompassing both theoretical underpinnings and practical applications, designed to safeguard societal identity and individual well-being. Taymiyyah's writings intricately delineated a multifaceted approach to the preservation of religion, life, wealth, and intellect and offspring within society. Central to his extrapolated model was the primacy of religion, positing Islamic law or sharia as a foundational goal, with a particular emphasis on the condemnation of mass displacement or killing in the context of warfare. Furthermore, he advocated for the safeguarding of wealth through ethical practices, equitable distribution, repudiation of bribery, and the prevention of fund usurpation, underscoring the importance of rights restitution. Noteworthy was his approach to issuing *fatwas*, which reflects a nuanced understanding of societal conditions, wherein a specialized jurisprudence balanced benefits and harms to cater to individual needs and streamline processes. Additionally, he underscored the protection of the collective intellect by establishing Islamic Sharia as the singular reference point, designating it as the exclusive criterion for justice within society.

Moreover, Ibn Taymiyyah advocated for the preservation of societal customs (al-'urf), endorsing their acceptance as long as they did not conflict with established sharia consensus or rulings, facilitating matters for the populace. Moreover, Taymiyyah underscored the importance of scholars engaging with contemporary political issues and actively guiding the community. Promoting harmony, he discouraged intellectual disagreements and tensions within society, urging scholars to communicate effectively with the populace. Taymiyyah also cautioned against uncritically adopting beliefs from other religions or philosophies, advocating for resistance against such influences to safeguard the community's identity. Additionally, he formulated a comprehensive approach to protect Sharia or religious identity, commencing with advising against wrongdoing, progressing to verbal counsel, and ultimately resorting to the political system to take political and military measures against armed threats.

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