INTERNATIONAL SECURITY AND ISLAMIC STUDIES: A CONCEPTUAL AND METHODOLOGICAL CONTRIBUTION TO AN INTERDISCIPLINARY PERSPECTIVE

Seguridad internacional y estudios islámicos: una contribución conceptual y metodológica con una perspectiva interdisciplinaria

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Security is an essential social and political institution for International Relations and the cornerstone of International Security Studies. In this sense, the role of religion is increasingly relevant, recognised as a key factor in global politics. With regard to Islam, its examination has been marked by the phenomena of terrorism or other revolutionary political processes and their direct impact on security. However, a careful observation of its fundamental sources uncovers ideas related to security and its connection with administration, military strategies, justice or ethics. This knowledge has been almost neglected by International Security Studies vis-à-vis Islamic Studies. This article researches this unexamined issue from this interdisciplinary perspective, applying a Grounded Theory analysis of Quran and Sunnah. Its main findings show how security and peace are complementary concepts, in addition to the possibility of building an Islamic approach within International Security Studies based on other essential elements in the Islamic tradition.

Abstract

Key words

Fechas

La seguridad es una institución social y política esencial para las relaciones internacionales y la piedra angular de los Estudios en Seguridad Internacional. En este sentido, el papel de la religión es cada vez más relevante, reconocido como un factor clave en la política global. En lo que respecta al islam, su examen ha estado marcado por los fenómenos del terrorismo u otros procesos políticos revolucionarios y su impacto directo en la seguridad. Sin embargo, una mirada meticulosa de sus fuentes fundamentales descubre ideas relacionadas con la seguridad y su conexión con la administración, las estrategias militares, la justicia o la ética. Este aspecto ha sido ignorado por los estudios de seguridad internacional con respecto a los estudios islámicos. Este artículo investiga esta cuestión inexplorada desde esta perspectiva interdisciplinar, aplicando un análisis de Teoría Fundamentada del Corán y la Sunnah. Sus principales conclusiones muestran cómo la seguridad y la paz son conceptos complementarios, además de la posibilidad de construir un enfoque islámico dentro de los estudios de seguridad internacional basado en otros elementos esenciales de la tradición islámica.

Resumen

1. Introduction

The relevance of religion as critical factor in global politics has raised awareness among International Relations scholars (Sandal & Fox, 2013). Islam in particular has attracted increasing interest in the last two decades, due to events linked to: the emergence of international jihadist terrorism and the launch of the so-called "War on Terror" by the United States government, the processes of political change known as "Arab Spring" and the role played by Islamist political parties, or the rise of key international Muslim actors such as Turkey or the Gulf countries, among others. However, Islam remains an issue on the periphery of the IR discipline because of the Western-centric biases of the latter (Priego, 2020). As a consequence, these Eurocentric, American-centric views have tilted the approach to the study of Islam within the paradigmatic mainstream theories of International Relations (Turner, 2014). However, these efforts have not been as successful in explaining certain worldviews from the Islamic tradition as might have been expected.

On the contrary, Islam can contribute to the theory of International Relations in its own right: since it is a complete social, political, economic and foreign policy system, it couldn't be understood simply as a subject of study within orthodox International Relations (Turner, 2009). This point has been also underlined by Tadjabakhsh (2009, p. 176), who stated that "Islam, as a worldview, as a cultural, religious and ideational variant could present alternatives to Western International relations theory". In accordance with this point of view, several recent works have understood Islam as a paradigm itself within International Relations theory (Abdelkader, Adiong & Mauriello, 2016; Adiong, Mauriello & Abdelkader, 2019). Therefore, this framework is also an invitation to ask about the relationship between Islam, as a theoretical paradigm, and international security.

Indeed, International Security Studies and Islamic Studies have remained pretty far away fields or subjects of Social Sciences and Humanities. On the one hand, extensible to International Relations in general but applicable singularly to International Security Studies, it is possible to speak of the existence of an "epistemic Islamophobia" that even considers rational thought to be a Western construct that does not exist in Islamic culture and must therefore be ignored (Grosfoguel, 2010). Furthermore, a prejudice or bias that leads to the belief that Muslims possess anthropologically violent attitudes, along with the idea that Islam is a violent and hostile religion, inferior to Western culture, which makes the *Ummah* (community of Muslim believers) a threatening construct to international peace and security (Priego, 2020, pp. 89-90).

On the other hand, when we look at Islamic studies, there is almost no significant research about security concepts, models or discourses. Interestingly this situation is the same for both Islamic Studies institutes and schools in non-Muslim countries, as well as in Muslim countries. Regarding International Security Studies, the situation is even more problematic: the terms "Islam", "Islamic", "Islamism"… connect almost all the research in Western countries with terrorism, a problem that has progressively led to a securitisation of Islam[1]. The amount of research filling the gap between International Security Studies and Islamic Studies, apart from Terrorism Studies, is very scarce[2].

Beyond these securitized approaches, or the classical interpretation based on the well-known differentiation between *Dar al-Islam and Dar al-Harb* observable in the state of the art, this article addresses the concept of security and other ideas related with from an Islamic perspective. It assumes that "security" is the conceptual cornerstone for International Security Studies, which can be complementary to or in contrast to other concepts (Buzan & Hansen, 2009). It understands "security" as the key research concept, albeit surrounded by other essential notions (peace, war, ethics, etc.) or linked to other areas (e.g. intelligence[3]). Furthermore, International Security Studies has a "potential" to be boundless, inasmuch it includes other subfields, and is therefore an inclusive term (Smith et al., 2001, p. 19). The question is that how much wide and "inclusive" can be International Security Studies. That flexibility gives to this research the chance of discussing, describing and defining an Islamic scope as part of International Security Studies.

To address the concept of security in the Islamic tradition, this article adopts a constructivist epistemology because of the cultural, religious and ideational understanding of Islam (Tadjbakhsh, 2009). According to that, the research is based on Grounded Theory: a systematic analytical process which generates theoretical insights through inductive analyses of the data gathered not coming from a previous theoretical approach. Constructivist Grounded Theory allows avoiding the lack of previous research towards the object. In attention to the religious foundations (from an ontological perspective) of Islamic IR, the Quran and the Hadith are the only resources from which any data can be obtained (Turner, 2009) and, thus, through reading and references from a non-traditionalist perspective to main Islamic sources: Quran and Sunnah. These primary Islamic sources could enrich that scientific field, going beyond from their study as material employed by radical groups (which is the usual focus in the Western academia), and, therefore, could advance the understanding of this concrete tradition.

This research has an original potential and will provide new scientific knowledge. This article examines the concept of security in an interdisciplinary way, bringing together two different knowledge areas: Islamic Studies and International Security Studies (as part of International Relations), with broad deep social and political impact. It constitutes a first approach in order to grasp the basic elements that can build an Islamic comprehension of security concepts. In so doing, it contributes to identifying key elements for the construction of a more inclusive, useful International Security Studies. In a certain and ultimate sense, this article pretends to

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1   About this phenomenon: Mavelli (2012), Croft (2012) or Eroukhmanoff (2015), among others.

2   For a reference on war, use of force, etc., from an Islamic interpretation, see Abo-Kazleh (2006).

3   From a Western and most dominantly Anglo-Saxon view, "Intelligence emerged as a professional discipline before and during World War I, first in Britain, and soon afterward in the other belligerents" (Warner, 2007, p. 23). This approach could be considered Eurocentric because it overlooks non-Western ancient background of intelligence, since it is an activity in Muslim societies from beginning.

be an insight even to a situation of change in the current international security scenario, which require "a new paradigm of how to operate" (Anderson, 2013, p. 29), and therefore the need and importance for a more pluralistic, flexible and dynamic approach of security governance.

Apart from this Introduction, the article first explains its methodological axes: on the one hand, the perspective of constructivist Grounded Theory and, on the other, the exegesis of Islamic sources as data. Then, it presents the analysis of the Quran and the Sunnah, and concludes with the main findings and possible future lines of research.

2. Methodological considerations

Tracing the lines and model of security theories and strategies in Islamic sources, essentially Quran and Sunnah, has been the core aspects of this research in order to grasp key dimensions of security institutions. In this step, basic aspects of the Islamic model and message in terms of security have been "translated" into concepts of Social Sciences through the sociological approach of Grounded Theory. In methodological terms the flexible perspective of Grounded Theory is applied to theorize what emerges and is visible during the research.

According to this perspective, concepts emerged from systematically collected data, which permits to discover the latent structure; it assumes that conceptual description is an accurate description. Consequently, the researcher applying Grounded Theory does not go to the field via some "ready" theories and concepts, rather he/she finds the concepts and theories in fieldwork and, thus, establishes a theoretical structure which works only for this research. In this sense, it's an inductive, case-study based, methodological strategy (Glaser, 2006). It is a set of rigorous research procedures leading to the emergence of conceptual categories. Researchers are concerned with identifying, naming, categorizing and describing phenomena in the research according to the notion of inductive reasoning, through a theoretical analysis in which data collection and analysis proceed simultaneously.

Under this methodological umbrella, details and socio-image of some "ideal types" (in a weberian sense) related to security concepts, institutional dimensions and social actions in Islam are analysed. The focus on "security" related social institution, organizations, actors and social actions in Islamic societies illuminates a different model of reality, although for centuries these elements could be witnessed in Muslim tradition, which is in general a part of the wide subject of International Security Studies. The research has been conducted in two steps simultaneously: firstly, data collected from the main Islamic sources, Quran and Sunnah[4]; secondly, the reflection on this data and the emerging theory.

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4   Referring Quran and Sunnah requires an academic clarification: The Holy Quran is the scripture, words of God accepted by all Muslims. Differences in understanding or interpretations are creating different paths in religion. However, the issue of Sunnah provides more difficulties to understand. Although, essentially Sunnah is the same for all Muslims, as the model of the Prophet, sources of narrations and narrative lineages can be different. This is the topic of Hadith science in Islamic Studies, which is specialized on textual, historical, social, etc. dimensions and contexts of the Prophet's words and deeds, which are elements of His Sunnah (prophetic model). This model can provide examples in a very colourful variety and wide range from everyday life, courtesy to ruling people, governing state, etc. This wide plurality makes Sunnah as one of the major sources for Islam religion. When Sunnah is mentioned in this work and referring to Ahadith (words of the Prophet) it will mainly focus on the Kutub al-Sittah (Six Books) which are accepted as the original hadith sources by most Muslims today. Of courses, based on schools of religious studies and different approaches other hadith sources can be referred as well. However, since this research is primarily a work on security studies and the purpose is to understand security concepts, elements of Security Studies in Islam, limiting ourselves with some books of the Kutub al-Sittah is enough for the scope of our academic investigation.

Regarding theological aspects, in accordance with Quranic teachings Sunnah (Prophetic model) is an explanation and application of Islamic life exemplified with the deeds, behaviours and words of the Prophet. Sunnah, like Quran, is a dynamic source of knowledge and very far away to be statically conservative. The dynamism of Islam is mainly coming from the concept of *Ijtihad* (religious endeavour). Non-traditionalists[5] have argued that *Ijtihad* is necessary to bring Quranic thought into practice in the modern world (Turner, 2009). *Ijtihad* is a legal, intellectual and religious mechanism designed to overwhelm this kind of blockages. For understanding religious and societal structural elements of security concepts in Islam the discussion must continue primarily through the discourses of Quran and Sunnah, in order to describe Islamic model of security, as well as other related concepts and issues, as provided to *Ummah* in the religion. *Ijtihad* has been the process followed. Authentic Prophetic model for security in Islamic thought, historical examples from the era of the Rightly Guided Caliphs, explanatory cases of following periods and contemporary World need to be analysed in order to see comprehensively the Islamic concepts of security studies and governance. *Tafseer* (interpretation) science in Islamic studies provides plenty of information on historical and social contexts of verses (*ayah*) in Quran.

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3. Islamic Traditions on Security Defined in Quran and Sunnah

3.1. Security through Quranic principles

There are several reasons about why Islam gives the utmost priority to the concepts of peace, safety and security[6]. First of all, as it is well known by scholars of Islamic Studies and social scientists in general, grammatically Islam is related to the word of *salaam* (مالس), which means "Safety; Security; Immunity; Freedom from fault or defects imperfection, blemish or vice; Peace; Obedience; Heaven" in Arabic language (Omar, 2010, p. 267). However, many risks and security problems threatened this ideal from the beginning to contemporary days: *Fasâdun* (disorder, lawlessness, chaos), *fisqun* (wickedness, disobedience, transgression) and *fitnatun* (trial, mischief, war) have been threatening Muslim societies and World peace in general (Omar, 2010, pp. 416, 427). In Islamic societies during the history the main strategy has been to make "justice" ruling on the World through Quranic principles. Many struggles of history happened for this essential purpose of Islamic ideology. Quran gives the message to people, God "provides them with food against hunger and with security against fear (of danger)" (Quran, 106: 4)[7].

As mentioned above, in accordance with the reference of Islam to peace, safety and security with its meaning and etymology, Quranic discourse focus on safety, order and security: sometimes this message is given on a contextual basis and in some points through more general expressions. Islamic tradition emphasizes that "public safety" needs to be maintained by highest administration and authorities in society:

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5   For a brief introduction to non-traditional interpretation, see Priego (2020, pp. 94-95).

6   From a non-traditionalist Islamic perspective, peace has been emphasised as an essential organizing principle of Muslim International Relations (Abo-Kazleh, 2006; Hassan, 2019).

7   In references to Quran, the first number refers to *surah* (chapter), the second number is the *ayah* (verse) of that *surah*.

> When there comes to them some matter touching (public) safety or fear they divulge it. If they had only referred it to the Apostle or to those charged with authority among them the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you all but a few of you would have fallen into the clutches of Satan. (Quran, 4: 83)

Here Quran warn peoples regarding issues, news related to "public safety" and recommends them to refer these topics to the Messenger of God or "to those charged with authority among them the proper investigators would have tested it"; which means the authorities would decide importance and relevance of the subject. In contemporary model of security studies "Everything depends on our ability to take into consideration the whole hierarchy of the security transactions" and by this way "we could be able to distinguish the essential from the non-essential and to arrange each content into a structure that is an adequate reflection of reality, an arrangement of security relations in the system" (Ondrejcsák, 2014, p. 12). Islamic system of administration gives some clues for realizing this "structuralization" in public order.

As the main social, legal and constructive source of Islam, Quran has many elements and orders related to military aspects. Surah Al-Anfal, besides other parts of the Holy Book, gives some principles, ethical codes, strategies and tactics related to defence studies. Although in this chapter the ways towards victory, military arts and required steps for success are explained, finally peace is recommended: "But if the enemy incline towards peace do thou (also) incline towards peace and trust in Allah: for He is the one that heareth and knoweth (all things)" (Quran, 8: 61). The spirit of this chapter (and Quran in general) recommends a moderate approach in terms of military related issues, wars and conflicts. For instance, regarding war Quran says: "But (now) enjoy what ye took in war lawful and good: but fear Allah: for Allah is Oft-Forgiving Most Merciful" (Quran, 8: 69). This emphasis for "fear God" is the highest ethical order, moral system and limitations for legitimate Muslim soldiers, according to Islamic perspective of security concepts.

Greed is never allowed to Muslims in general; about wealth, for instance, Prophet said:

> This wealth is green and sweet (i.e. as tempting as fruits), and whoever takes it without greed then he is blessed in it, and whoever takes it with greediness, he is not blessed in it and he is like one who eats and never gets satisfied. (Bukhari, Hadith 4.13)

This principle is ruling for the times of peace and war, for civilians and soldiers, at the same time. God recommends Muslims to be motivated for his cause but remember limits: "Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loveth not transgressors" (Quran, 2: 190). This is the principle of being "moderate" in every aspects of life, including war, without "transgressing" limits ordered by ethical and moral rules.

Surah Al-Anfal gives some perspectives on martial law as well, not only regarding the opponents also in terms of regulating soldiers' behaviours and attitudes as well. The characteristic of the Mumeen (Believers) and Muslim soldiers is defined: "Such in truth are the believers: they have grades of dignity with their Lord and forgiveness and generous sustenance" (Quran, 8: 4). Therefore, "dignity" is the way of true Muslims in the times of peace and war. This is the Islamic essence of social, ethical and security perspectives.

Surah Al-Anfal shows both moderate military approach of Islam and in case of confrontation how to increase the motivation of Muslim soldiers:

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> (O unbelievers!) if ye prayed for victory and judgment now hath the judgment come to you: if ye desist (from wrong) it will be best for you: if ye return (to the attack) so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe. (Quran, 8: 19)

When Muslim military and soldiers have the consciousness of "God with them", this view gives them the utmost motivation, courage and dynamism in battlefields. Surah An-Nur (Light, Illumination) gives an example of Islamic message towards order, peace and security; in this verse order, power, peace and security are ensured as a result of "righteous deeds"; so, authority can be established on righteous deeds, through worshiping God:

> Allah has promised to those among you who believe and work righteous deeds that He will of a surety grant them in the land inheritance (of power) as He granted it to those before them; that He will establish in authority their religion the one which He has chosen for them; and that He will change (their state) after the fear in which they (lived) to one of security and peace. (Quran, 24: 55)

As it is mentioned above, Quran mentions God as "the Source of Peace" and "the Preserver of Safety" (Quran, 59: 23). This expression shows the great importance given to "peace" in Quranic perspective. In the Holy Book Prophet Abraham says: "My Lord make this a City of Peace and feed its people with fruits such of them as believe in Allah and the Last Day", referring to Mecca (Quran, 2: 126). Prophet Abraham's (Ibrahim) same prayer: "Remember Abraham said: "O my Lord! Make this city one of peace and security: and preserve me and my sons from worshipping idols" (Quran, 14: 35)[8]. In Islamic view Mecca is considered as a kind of "New Jerusalem"; establishing and structuralizing the Holy City as a safe, secure and peaceful place is a spatial idealization in Abrahamic tradition.

Paradise is portrayed as the highest perfection of peace, security, safety and harmony in order to enjoy eternal life

When the description of Paradise in Quran is read, all emphasis for "peace" and "security" is reaching to its highest and most supreme level: "As to the Righteous (they will be) in a position of Security Among Gardens and Springs [...] There can they call for every kind of fruit in peace and security" (Quran, 44: 51-57). Paradise is portrayed as the highest perfection of peace, security, safety and harmony in order to enjoy eternal life. Therefore, there is a match in purposes and tendencies of Islamic way for this world and hereafter: the order of God with justice and harmony, in the world as a strategy, target and administrative program to be maintained by Muslims; in the afterword as a present from God to the believers, as a result or their efforts for goodness in societal and individual levels. So, establishing a safe society, creating an effective security environment and maintaining peace is a divine ideal combining earthly programs and spiritual conceptions of Islamic mentality.

3.2. Sunnah: The Ancient Prophetic View and its Relevance in Modern World

Regarding the Hadith literature towards security, safety, intelligence and so on, useful elements for International Security Studies can be found in traditional Islamic sources. Abbas ibn Abdul Muttalib narrated that he asked to Prophet Muhammad: "Messenger of Allah, instruct me

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8   In Islamic view of history the prayer of Abraham is realized with the Last Prophet Muhammad and the completed religion, Islam.

something that I may supplicate Allah for. [...]. He said to me: Abbas, uncle of the Messenger of Allah, beg Allah for security (Afiyah) in this life and in the hereafter" (Tirmidhi, Number: 453). This message is a continuation and confirmation of Quranic discourse in everyday life. Talhah ibn Ubaydullah narrated another hadith about the importance of peace and security for Islam. He said the Prophet with the occasion of seeing new moon "would supplicate: Allah, do Thou cause the appearance of this moon to be a harbinger of peace, faith, security and Islam for us. Thy Lord, O moon, and mine is Allah. May this be a moon presaging guidance and good" (Tirmidhi, Number: 368). The Prophet's supplication is indicating the role of "peace" and "security" in Islam.

The importance of peace, protection, security and related issues can be seen in the names of God. Abu Hurayrah narrated that the Prophet said about this issue: "Allah Most High has ninety-nine names. He who retains them in his memory will enter Paradise" and among these names there are "the Source of Peace, the Preserver of Security, the Protector" (Tirmidhi, Number: 725). These names of God can be seen as a proof of security-related issues' importance in Islam religion. The Prophet ennobled people and communities with virtues of "peace", "security", etc. Once He said about a clan: "May Allah show mercy to Himyar! Their mouths speak peace, their hands provide food, and they are people of security and faith" (Tirmidhi, Number: 1548). To be peaceful people with security values is a high superiority in Prophetic tradition. Abdullah Ibn Umar narrated that the Prophet

> [...] never failed to utter these supplications in the evening and in the morning: O Allah, I ask Thee for security in this world and in the Hereafter: O Allah! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property; […] and keep me safe from the things which I fear [...]. (Abu Dawood, Number: 2396)

These supplications of the Prophet are signs of the great importance of security and safety related necessities of the world. In another supplication He said:

> O Allah, guide me among those Thou hast guided, grant me security among those Thou hast granted security, take me into Thy charge among those Thou hast taken into Thy charge, bless me in what Thou hast given, guard me from the evil of what Thou hast decreed, for Thou dost decree, and nothing is decreed for Thee. He whom Thou befriendest is not humbled. Blessed and Exalted art Thou, our Lord. (Abu Dawood, Number: 554).

The Prophet asks security and protection besides "guidance" from God. So, Islam is not only a religion for spiritual guidance and purification, it is also for order, security and protection; its essential messages are highly related to these topics.

Prophet Muhammad foresaw threats against peace and security in *Ummah* and informed His sahabah (companions):

> It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them. However, this *Ummah* of yours has its days of peace and (security) at the beginning of its career [...]. (Muslim, Number: 852)

There is also a vital space for intelligence, military related, issues. In early times of Islam, before, during and after the Migration (Hijra, 622 CE) from Mecca to Medina, intelligence had an active role against the adversaries of Islam, particularly pagan Arabs of Mecca. The

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Prophet as the leader, commandant and strategist of *Ummah* conducted intelligence activities for security purposes. For instance, in the Battle of Badr (624 CE) intelligence had a positive role towards victory. As narrated by Anas Ibn Malik, "The Messenger of Allah sent Busaysah as a scout to see what the caravan of Abu Sufyan was doing. He came where there was nobody except myself and the Messenger of Allah. […] and told him the news of the caravan. [Having heard the news], the Messenger of Allah came out, spoke to the people", explained his military strategy and gave tasks to the soldiers (Muslim, Number: 881). As seen in this example the Prophet's military plan based on the intelligence He received secretly.

Military deception is also allowed in Islam besides intelligence activities. Normally, "lying" is a great sin for Muslims and avoided from it as much as possible. However, as the Prophet said: "Lying is allowed only in three cases: falsehood spoken by a man to his wife to please her, falsehood in war, and falsehood to put things right between people" (Tirmidhi, Number: 1303). Therefore, for the victory as a military deception "falsehood" is religiously allowed.

War has been an inevitable bitter reality from the beginning of Islam. Muslims did their best in early times of Islamic history to avoid from war and conflict, however when it is understood that this is a matter of to be or not to be, this reality was accepted, faced with the most successful and effective strategies and with great victories of the first generation of Islam the religion passed the threshold necessary to exist. However, when we look at the spread of Islam we see that mostly the achievements obtained from peaceful campaigns, mystical orders (Sufism) and in an intellectual way rather than conquest. Furthermore, the Prophet sincerely disliked fighting, war and anything related to these themes. When He heard names of people like "Murra (bitterness)" or "Harb (war)" he clearly expressed his discontentment; however, He was glad with names like "Yaish (he lives)" (Imam Malik, 54.24). When the Prophet met someone with the name "War" He "changed the name Harb (war) and called him Silm (peace)" (Abu Dawood, Number: 2330). The Prophet said: "Call yourselves by the names of the Prophets. The names dearest to Allah are Abdullah and Abdur Rahman, the truest are Harith and Hammam, and the worst are Harb and Murrah" (Abu Dawood, Number: 2327).

The inner message of Sunnah (Prophetic path) is in accordance with Quran and both defend peace, harmony and moderate ways in society. The traditional sources of Islam define and uphold security as a part of establishing peace in a powerful manner. When we gather the codes and elements related to defence, security and safety in Islam some concepts are consisting, these are developing in categories and a general theory of Islamic security paradigm to be visible: Islam, considers justice and peace as the highest ideal of divine truth. Therefore, "peace and security" are such supreme values; these are characteristics of the Paradise in the religion. Hence, establishing "peace and security" in interrelation in the world is a "heavenly" project striven for the sake of it by Muslims in accordance with traditional Islamic sources. Although the security studies school of Islam would have similar confrontations and subjects with its Western or non-Muslim components (conflict resolution, counterinsurgency, counterterrorism, strategic intelligence, security management, etc.); from a very primary and ontological level it will be separated: being a security paradigm compatible and a continuation of Muslim religious epistemology, ethics and philosophy.

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4. Conclusion

As one of the ancient cultures of the world Islam provides insights to several contemporary fields as Islamic economy, finance, culture, etc., as well as security. Intrinsically there is an Islamic paradigm that could be identified in the main sources of the Deen, Quran and Sunnah, useful for International Security Studies. However there has been a scarce work in this realm. This article reveals some fundamental elements of security discourse in Islamic teachings. The research has shown that the utmost goal of the Islamic posture (in a normative sense) is peace, which anchors it to Security Studies. Islam concedes preference and the highest importance to peace and security. Islam's ethical and moral values, original moderate perspective for society with its security concepts provide effective ways of countermeasures and dynamic, powerful ways of confronting threats.

When those concepts and ideals are defined, theorized and defended through interconnectedness beginning from fourteen centuries ago in Islam, this opens new horizons: Islam's progressive approach is perceived with this early defence of peace and security together. *Ijtihad* is actual and contemporary answer of religion to current issues. However, on account of conservatism the *Ijtihad* mechanism has been blocked in Islam. There is no reason to stop this kind of reasoning in Islamic sciences and scholarly activities. This dynamism, with its modern potential, is crucial for solving social, cultural, moral problems. The need for *Ijtihad* is very clear in terms of security field as well.

This academic work is a preliminary research to underline the security approach of Islam: the further the subject studied, the more it may be visible that Islamic Studies could provide answers regarding contemporary security challenges. This object of inquiry should be better studied in an interdisciplinary way, touching theoretically and methodologically to the fields of Security Studies and Islamic Studies, as well as to use Quranic sources as tool of research; Security, IR and Political Science scholars must be aware of their usefulness. A wider scientific analysis would provide some important knowledge in terms of social sciences and security studies. Sociologically, an "ideal-typical" (in weberian sense) social element regarding security in Islam should be more examined and explained theoretically and empirically with a critical approach in Security Studies.

The more Muslim and non-Muslim scholars focus on Islamic and International Security Studies, the further we will be able to see, for instance, counterterrorism concepts grounded in Islamic perspective of Social Sciences. The silence of Muslim scholars and social scientist prevents the visibility of an important potential Islamic approach towards Security Studies, whose paradigm can be based on and enriched by Islamic studies. Unfortunately, in the field of Security Studies the name of Islam is mentioned sometimes with negative connotations unjustly, often related to terrorism and violence, biased by an epistemic islamophobia. In order to change it, original researches, scrutinizing on Islamic models of International Security Studies, Intelligence Studies, security management and related fields should be continued and encouraged. This is a scientific responsibility of studying social reality, world civilizations and their relevance in contemporary world.

Further research is needed to deepen the interpretation of primary materials that contribute to describing and explaining an Islamic approach to International Security Studies and, more broadly, to International Relations. A more intense and richer scientific discussion is

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essential in this regard to address security governance in the coming decades. Another line of future research can be directed at addressing the doctrinal production of military, strategic and academic institutions in the Arab-Muslim world in order to trace these differentiating elements, if any, in the study of international security.

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