

Security Strategies in the Syrah of the Shiite Infallible Imams

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Mostafa Esmaili*

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Abstract

This paper seeks to study the security strategies in the Syrah (The life conduct) of the Shiite Infallible Imams. Since one of the most important Shiite sources in understanding the life of the Infallibles Imams are the four books of hadith regarded as reliable by the Shi'as (Al-Kutub al-Arba'a), so this study have been analyzed these books in terms of case study. The research question is as follows: What security strategies did the Infallibles Imams use during their Imamate and what are the features of these security strategies? The research method used in this study is content analysis. The results of this research show: According to their historical circumstances, the Infallibles Imams have used these four security strategies: Alavi, Expediency, Order Good and Forbid Evil and Taqiyya.

Keywords:

Security, Strategy, Content Analysis, Syrah, Shiite Infallible Imams.

* Assistant Professor, Faculty of National Security, Supreme National Defense University, Tehran, Iran
esmaili133@gmail.com

Introduction

Security is a fundamental issue in any social system and is a necessary prelude to the political and social life of governments. (Nourouzi and Fouladi, 2010, 131) Throughout history, human beings have always sought security and have incurred great costs to obtain it. Security is so important that thinkers like Hobbes see the philosophy of governments as achieving this human need. There is a lot of information in the Syrah (The life conduct) of Shiite Infallible Imams about the importance and necessity of security. The Holy Prophet (PBUH) says: "Whoever is healthy and is safe in his family and has the food of his day, the world is all his." (Tonekaboni, 1995, 59) Syrah has been used in different meanings and there is no single definition that is agreed upon by all thinkers. Some consider it to mean method, which is derived from its verbal meaning. (Tabatabai, 1981, vol. 14, 100) Others equate the Syrah with history and the recording of historical events, which is as wide as history. As the custom of historians confirms this meaning, and their general understanding of the Syrah is the mention of events and the history of individuals. In addition, Syrah has been referred to as human behavior, which includes all activities of the individual. (Shams al-Dini, 2015, 6) In the term, the method and manner of behavior and speech of the Prophet and the infallible Imams is called Syrah. One of the sources of knowledge, according to which every Muslim should improve his vision, is the behavior of the Imams. In fact, it is the rules that determine the general direction of life in various aspects of individual, social, family management, political, military and economic (Delshad Tehrani and Aynehvand, 2006, 44).

Security in the Syrah of the Imams is a comprehensive and all-encompassing concept that consists all aspects of human material and spiritual life. Islam deals with security both materially and spiritually. It also examines the individual and social levels in terms of security. In addition, it relates to various aspects of human life. From the internal dimension and its sub-dimensions, which include the political, economic and socio-cultural dimension, to the external and international dimension. This is a theoretical study of the concept of security. But we have to see how the Imams have faced this issue in their actions? What security strategies did they have used during their Imamate? What are the features of these security strategies? These questions have led the author to compile the present study. In response to the questions raised, the following hypothesis is tested: According to their historical circumstances, the Infallibles Imams have used these four security strategies: Alawite, Expediency, Order Good and Forbid Evil and Taqiyya. Content analysis method has been used to answer this question. The process of reviewing the research is as follows: first, we express the theoretical

foundations of the research, then the research method and how to use it in the present research explains, and then we analyze the research and finally express the result.

1. Theoretical Framework: Security strategies in the life of the Infallible Imams

The Infallible Imams had a common view in terms of security and a single concept of security has been developed among them; A concept that encompasses all aspects of human life. But in spite of this single view, the Infallible Imams have adopted different security strategies according to the conditions in which they were located, in which they have responded to and acted on security issues according to the conditions. One of the most important issues that can be mentioned in this regard is the issue of Imamate. There is a close connection between the political thought of Islam and the concept of "Imamate". Imamate is the perfection of religion and the all-round growth and excellence of humanity depends on paying attention to and following the Imamate (Dorakhsheh and Hosseini Faegh, 2016, 18). The Imamate plan is one of the most original ideological foundations of Islam in terms of belief and culture and one of the most obvious foundations of Shiite political thought in terms of socio-political. From the Islamic point of view, the state and government are presented in the form of "Imamate". Infallible Imam, while in charge of the leadership of the people, is the most worthy person to hold the government in all respects. Of course, we must note that reducing the dignity of the Imamate by the government is not correct. The Imam is introduced as the divine caliph, and this is while other matters and duties are also mentioned for the Imam. On this basis, one can imagine a hierarchy for the divine caliphate. Martyr Motahari mentions the dignity of Imamate in three aspects: formative guardianship, religious authority and the last and lowest aspect is political leadership (Motahari, 2011, vol. 4, 850). Among these, the first and second aspects are an integral part of Imamate and Imam Without them, he will not have the authority of Imamate; but the third aspect is based on the existence of appropriate conditions and context, and in some circumstances, the Imam may lack the political leadership of society. Accordingly, political leadership is not one of the pillars of the definition of Imamate. This means that if the Imams did not rule in their time, there is no loss in their dignity and status; Rather, the Imam is the most worthy and competent person to run the government at any time and place, because the principle of Imamate is based on the Imam being the guide of the religion and the world of the people, and government and political power is one of the tools of the Imam. If it is favorable, the Imam will do it (Dorakhsheh and Hosseini Faegh, 2016, 19-18).

The existence of two parallel currents of "Imamate" and "Caliphate" was never recognized by the Imams and no acceptance was ever made for the legitimacy of the rule of the caliphs to say that a distinction between Imamate means Government is accepted from the Imamate, which means leading the spiritual and religious affairs of the people. So the imams' claim about the position on which the caliphs relied was an ongoing one. (Paktchi, 2013, 143).

According to the explanations that were mentioned and the studies that have been done in the Syrah of the Infallible Imams, four different strategies can be extracted that their performance can be divided into these four strategies. First, the security strategy of Imam Ali (as¹) is examined, considering that he is the only infallible among the infallibles who achieved the political sovereignty of the country and it is also unique. Second, the expediency-oriented security strategy of Imam Hasan (as) is examined. Third is the security strategy of order the good and forbidding the evil of Imam Hussein (as). Finally, the fourth security strategy of Taqiyya Imam Sadiq (as), whose behavior of most infallible Imams is also under this strategy according to their time conditions, is analyzed. In the following, we will introduce each of the aforementioned security strategies.

2. Security in the Syrah of Imam Ali (as): Alavi security strategy

Following the assassination of the third caliph, the public turned to the "rule of Imam Ali (as)". (Shri, 2000, 256-255) The study of environmental conditions in the period leading up to the establishment of the Alawite government indicates that two serious harms to the Islamic society at that time. First, although religion continued to be popular among the people and elites, its truth was abandoned and a kind of deviation with a religious appearance emerged. Second, the benefits of power outweighed the idea of prosperity to the extent that power became the ultimate goal, and its preservation and development became a matter of policy. As a result, security is understood in the light of power and with the resulting authority. That is why in a sermon Imam criticized the authoritarianism and utilitarianism of the people and the elites and said explicitly: "O you who have been swallowed up by the world, I will stop this way and return those benefits to its owners. I know that you does not like this and deny it and say that Abi Talib's son will lose our rights."(Ibn Abi al-Hadid, 1966: 37). In general, there are several important elements in Alawite security, which are:

- De-escalation and de-empowerment of security;

¹ : Peace be upon him

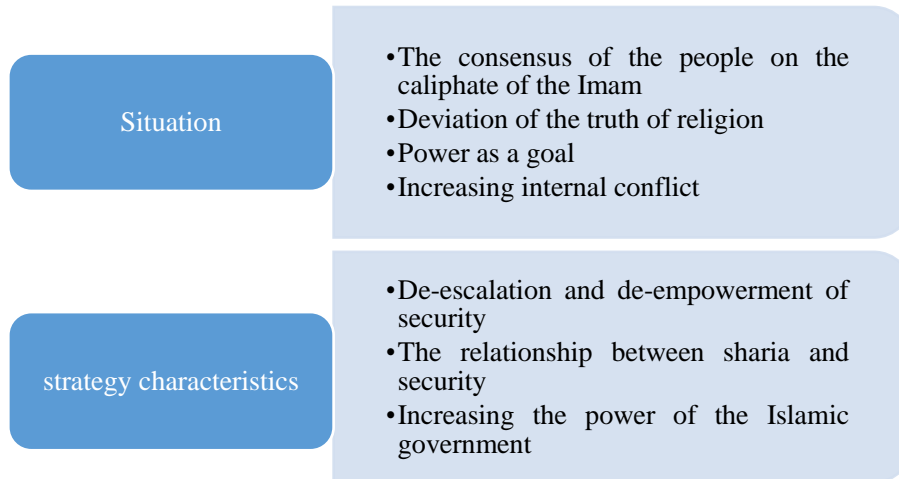
- Sharia security and
- Increasing the power of the Islamic government.

In the context of the first pillar, it should be acknowledged that in view of the increasing level of internal conflicts and the development of divergences, Imam Ali (as) observed the principle of Islamic identity under threat and decline. Therefore, he put the first pillar of his strategy on controlling tensions by accepting the vote of consensus on the Saghifeh, despite emphasizing its invalidity. In other words, the security of the Islamic identity and the Prophet's commitment to protect it were the strongest reasons for not taking practical protest measures against those in power; And with all the suggestions and criticisms that were made to the Imam. The author of *Al-Gharat*, during a long quote from Imam Ali (as) in analyzing the conditions of this period, emphasizes the existence of this point in the approach of the Imam in this period: "So, because I saw that people are returning from Islam and disappear the religion of Muhammad, I held on and feared that if I did not help Islam and Muslims, a greater corruptor than my deprivation of my rule to you would spread to society." The conclusion is that although the Imams constantly enlightened in this regard, as in the mosque to mention the events of Ghadir and take testimony from the people in its accuracy, but the interests of the Islamic community and the protection of Islamic identity, prevents it that he put practical movements on the agenda. (Eftekhari, 2005 a, 247) In order to reform the security discourse, Imam Ali deter the tendency of power and critique the principle of the value of power in favor of the principle of the power of values that was dominated during the time of the Holy Prophet of Islamic society. Imam Ali's first step towards de-empowering security is to emphasize and clarify its instrumental dignity, in order to criticize and deny the authority arising from the priority of gaining, maintaining and developing power in favor of the priority of securing the material-spiritual interests of society. That is why, despite emphasizing their legitimacy to take over the government after the death of the Messenger of God and his subsequent struggles during the three caliphs, by referring to him, the people adopted two important policies: rejection of power and critique of power. Imam Ali (as), in order to reform power and determine its position in practice, shows that he has no desire to hold power that has become an independent goal, and does not accept it except on the condition that it shows that power must be a tool for the acts of Imamate. On the other hand, due to the institutionalization of the power-oriented approach in the network of government-people relations, Imam Ali (as) after taking office, in various passages warned the people to deny the independent value of power. Denial of privileges of power and limitation of power were other

components emphasized by Imam Ali (as). Denial of privileges of power and limitation of it were other components emphasized by Imam Ali (as). He criticizes the acts of unilateral domination in relation to the people. In this regard, the Imam implements two important policies: a. Reform the ruling elites' vision of power and emphasize that power has no right to infringe on the human dignity of individuals in society; Power should not ignore the sanctity of blood and turn to violence; The principle is to trust the people and the government should not treat the people with distrust; Power should not be in the intelligence of its own people. B. At the same time, he reformed the public view and discourse of the society, and by mentioning practical principles, criticized the image of the government in which power becomes a tool to exert pressure on the people, and presented an image of the government that its clear indicator is the people's lack of fear of political power. (Eftekhari, 2005 b, 474). The second pillar in the Alawite strategy is that Imam Ali (as) paid full attention to the processes of power outside the Islamic realm and sought to support the principle of Islamic government with the aim of strengthening the power of the Islamic system against opposing powers. He either emphasizes the priority of justice over security. In fact, the sharia of security implies the acceptance of the basic principles of Shari'a which Imam emphasized at the beginning of the acceptance of the government and during the management of society. On the other hand, justice is considered by Imam Ali (as) as the main axis of politics and comprehensive value. (Alikhani, 2002, 10)

In general, since taking over, he has put a number of practical policies on his agenda, including reforming decision-making, reforming the organization of power, and reforming relations. According to the above, Alavi's security strategy model can be designed as follows:

Figure 1: Alavi Security Strategy Model



source: authors

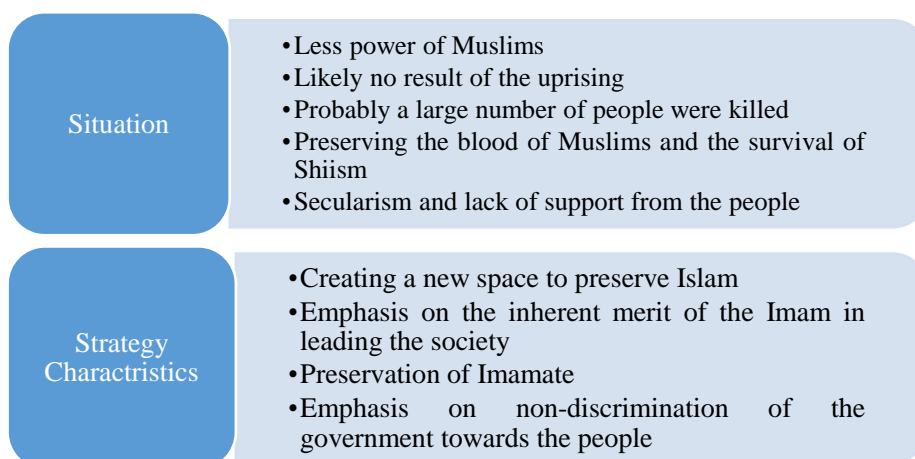
3. Security in the Syrah of Imam Hasan (as): Expediency security strategy

The question that has been raised is why Imam Hasan (as) made peace with Mu'awiyah, some have said that Imam Hassan (as) and Imam Hussein (as) had two different character, one seeking peace and the other naturally seeking war, while this is not true, in fact, the difference in their actions is difference in their conditions. In Imam Hasan era, the expediency of peace consisted of the heterogeneity of Imam Hasan's army, the secularism and weakness of the Kufis, the negative role of the tribal aristocracy, and the preservation of the blood of Muslims and the rest of the Shiites. The justification for early peace is the lack of power of Muslims(Sham s al-Dini, 2015, 22).

Regarding the acceptance of Ma'mun's guardianship by Imam Reza (as), some believe that was done out of taqiyya. But it seems that it is not possible to justify the expediency of accepting the guardianship of Ma'mun, the Abbasid Caliph, by the Imam with personal taqiya. Because strengthening the general interests of Islam and the ummah for personal gain has no precedent in the practice of the Imams. Acceptance of guardianship should be analyzed in the peace process of Imam Hasan (as). In particular, in both cases, any possibility of abusing the contract and the unpleasant consequences of the two has been neutralized by both Imams (as) and has become practically impractical. The general expediency in such political reactions is to try not to legitimize the ruling system, to expose and neutralize destructive pressures, and to create a new space to protect Islam

and the ummah from repression and oppression. (Amid Zanjani, 2005, vol. 9, 154) It seems that the interaction and attitude of Imam Reza (as) with Ma'mun after the guardianship can be studied and examined by considering the rule of expediency. In Imam Reza's (as) dealings and interactions with the Abbasid government, there is a fundamental principle that is rooted in the Ahl al-Bayt school and the foresight of the Imams (as). (Dorakhsheh and Hosseini Faegh, 2016, 28-29) The principles that can be deduced from the Imams Syrah are: proving the principle of Imamate, the position of Imamate and the innate and divine competence of the Imam to lead the Islamic society, the need to maintain the line of Imamate, observing the principle of taqiyya, Order Good and Forbid Evil, paying attention to the general interest of Muslims, the conditions of cooperation or confrontation with the government, prioritizing the goal over the means, paving the way for anti-Taghut uprisings Hidden and obvious support from socio-political awareness movements, etc(Dorakhsheh and Hosseini Faegh, 2012, 11-8). In the hadiths that have been narrated from Imam Reza (as) in this regard, there is always a purpose and a benefit for cooperating with the Sultan; The purpose of cooperation was to preserve the blood of the collaborator and to ward off the danger of the Sultan from the Imamiyya community and to eliminate oppression and protect the rights of the believers. In the Syrah of the Imam with Ma'mun, it can be seen that the Imam, in his association with Ma'mun, has repeatedly prevented bloodshed (Paktachi, 2013, 151-150). In the following figure, we see the expedient security model:

Figure 2: Expediency Security Strategy Model



source: authors

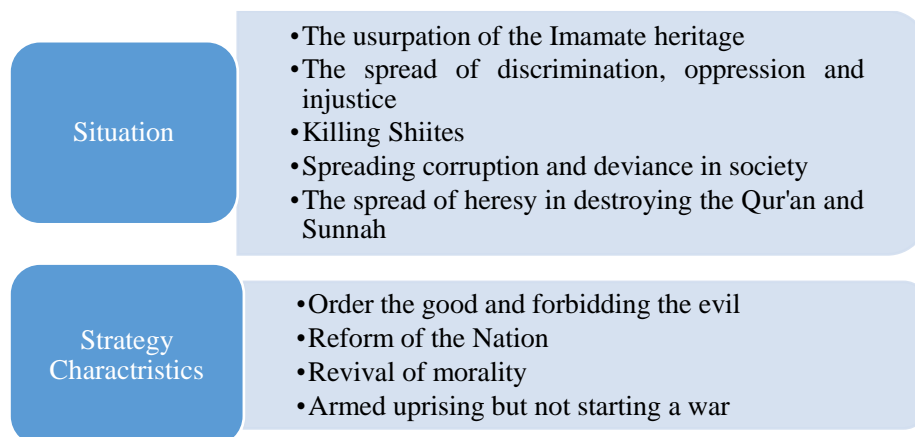
4. Security in the Syrah of Imam Hussein (as): “Order Good and Forbid Evil” security strategy

After Mu'awiyah's death in the 60 AH, Yazid wrote to (Walid ibn Utbah ibn Abi Sufyan), the ruler of Medina, that he should take allegiance from Hussein ibn Ali for his caliphate and kill him if he objected. Upon receiving Yazid's letter, the ruler of Medina called Hussein ibn Ali and discussed the matter with him. Imam Hussein (as), who had strongly opposed Yazid's crown prince since Mu'awiyah's lifetime, again refused to pledge allegiance. The foundation of the Umayyad system, which was based on hereditary Arab superiority and deviation from the commands of the Qur'an and the Prophetic tradition, had the following effects and consequences that paved the way for the uprising of Imam Hussein (as): 1. With the governorship of Yazid by Mu'awiyah, the rights of the infallible Imams were actually taken away from them, and as a result, unworthy people came to power, which became the source of many deviations in the Islamic society; 2. Spread of oppression, discrimination and injustice in the Islamic society: Mu'awiyah considered himself allowed to encroach on and confiscate public property and people. He did not grant any human rights to the Iranians and killed a group of them as their numbers increased; 3. The destruction of the freedom of the Islamic Ummah and the killing of the Shiites: its savage spirit had so overcome Mu'awiyah that he easily ordered the killing of the Shiites; 4. The spread of corruption and deviation in Islamic society: In the time of Yazid, social corruption had reached such a level that in Mecca and Medina and people drank wine openly; (Masoudi, *Bitā*, 77) 5. Mu'awiyah's innovations to destroy the Qur'an and the Prophetic tradition. The Imams purpose, as he states in his will, was Order Good and Forbid Evil. He in his will, which he wrote to his brother Muhammad Hanafiyah while moving from Medina to Mecca, states his goals from this movement as follows:

- to Reform prophet nation
- Order Good and Forbidding Evil
- Revival of the traditions of the Holy Prophet and Imam Ali.

In this way, he also refrained from inciting any war and said to his companions: We will not start a war. (Tabari, 2010, vol. 4, 309) Imam did not refuse to talk to the Kufis even on the morning of Ashura. (Tabari, 2010., 316) In the following figure, the conditions when it led to the formation of the strategy of order the good and forbidding the evil, as well as the characteristics of this strategy are presented as a model:

Figure 3: Order Good and Forbid Evil Security Strategy Model



source: authors

5. Security in the Syrah of Imam Sadiq (as): “Taqiyya” security strategy

Taqiyya has an ancient history and existed before Islam (Majlisi, 1957, 14). It can be said that Taqiyya is one of the Shari'a signatures throughout the history of human life (Bathaei, 2002, 70). With the advent of Islam and the tendency of individuals to it, the sensitivity of the Quraysh and other groups against Islam and its followers was aroused and strictures began, so that Yasir and his wife were killed for accepting Islam. But his son saw his only salvation in that he spoke apparently according to the desire of the infidels, and thus he escaped the harm of the infidels by verbally abusing the Prophet (PBUH). One of the verses in the Qur'an that proves the legitimacy of taqiyyah is a verse that was revealed about this story, and introduced Ammar's work as pleasing to God. With the revelation of this verse and the confirmation of Ammar's actions by the Prophet (PBUH), Taqiyya became a protector to save the lives of Muslims in times of danger. Sheikh Mofid writes in the definition of Taqiyya: “hide the truth and cover up the belief of the truth, and also to conceal and refrain from revealing to the oppositions about things that cause religious or worldly harm. (Sheikh Mofid, 1992, 246) One of the methods of struggle of the Imams (as) and those trained by the Ahl al-Bayt (as) against the enemies of Islam, in the era of suffocation, has been the method of "taqiyye" in a situation where the armed uprising was ineffective and even assuming victory and the outcome of the uprising, it was not possible to form a government (according to Shiite principles and foundations); It was the best strategy. (Dorakhsheh and Hosseini Faegh,

2016, 23) Taqiyya is in fact a kind of secrecy and pursues goals that some can be enumerated as follows:

A: Protecting the believing forces

B: Do not waste the power of the faithful elements in fruitless ways and store them for critical and crucial situations.

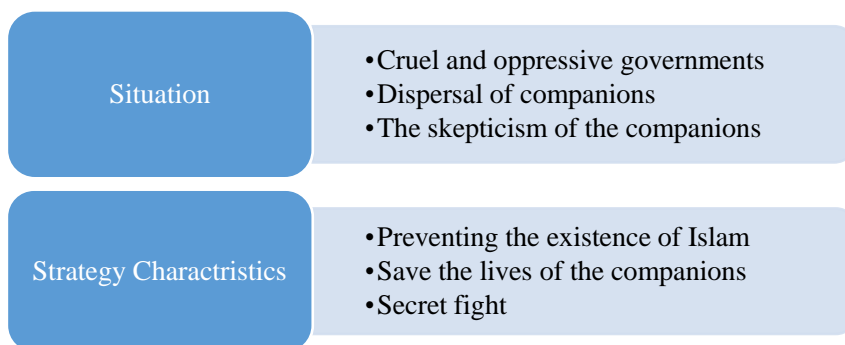
C: Protecting secrets, policies and plans from being in the hands of the enemy.

Imam Sadiq (as) is the sixth Imam of the Shiites from whom most of the Shiite Hadiths have been issued. Also, the period of the Imamate of that Imam is one of the longest Imamate of the Imams (as). Although Imam Sadiq (as) was able to freely publish the truths and teachings of Islam during the period of his Imamate, especially after Hisham's rule until the first decade of Mansour's rule, i.e. from 125 to 145 AH, but factors led to the Taqiyya are following:

- Taqiyya from the government during the time of Hisham and Mansour.
- The dispersion of the companions of Imam in terms of religion.
- Save the lives of your companions
- The skepticism of some companions.

In some cases, the severity of the repression was so great that it was narrated that after the martyrdom of Imam Kadhim (as) in order to reduce the severity of Aaron's pressure on the Imam and their Shiites, Imam did not publicly announce their Imamate until 187, and in Medina did not have an activity that attracted public attention. Now, according to the above, the strategy of taqiyya can be presented as follows:

Figure 4: Taqiyya Security Strategy Model



source: authors

6. Content Analysis of Security Strategies

The research focuses on the four books of hadith regarded as reliable by the Shi'as (Al-Kutub al-Arba'a), that are: Al-Kafi, Man la yahduruh al-faqih, Al-tahdhib al-ahkam, and Al-Istibsar. Al-Kafi was written by al-Kulayni and Man la yahdur was written by al-Shaykh al-Saduq. Al-tahdhib al-ahkam and Al-Istibsar were written by al-Shaykh al-Tusi. Due to the importance of data, selective action in the statistical community faces many considerations.

Therefore, an attempt has been made to avoid random selection and the statistical population of the study includes all these sources, but since the book of Al-Istibsar contains an excerpt from the book of Al-Tahdhib, and the study of the book of Al-Tahdhib is sufficient, it was omitted in order to avoid repetition. The research method in the largest perspective is quantitative and qualitative (mixed). The research is descriptive. In descriptive research, we seek a regular and realistic objective description of the characteristics of a subject, and we do not intend to make any mental interference or inference from the data, but to show the current situation. (Delavari, 2001) Thus, when the text and narrative phrases are the reference point, quantitative analysis is relevant and we seek to describe the characteristics of the subject of research (security strategies in the Syrah of the Imams) in the specified sources.

On the other hand, in the second stage, we want to analyze the way of drawing security in the Syrah of the infallible Imams according to the description we have provided of the subject, which will use the method of narrative interpretation as analysis, composition and conclusion. Therefore, the present study has an analytical nature. In addition, in this research, content analysis method is used. Content analysis is potentially one of the most important research techniques in the social sciences, which seeks to recognize data not as a set of material events, but as symbolic phenomena and analyzes them without disturbing social reality. (Falihat Pisheh and Misaei, 2015, 79) Content analysis is a method that can be used for various types of messages contained in literary works, newspaper articles, official documents, speeches, political announcements, community reports, programs, audio-visual and semi-instructional interview reports were used. The words used by the author, speaker, or respondent, their frequency, their arrangement in the sentence, the structure of the speech, and how it is developed, are the source of information on which the researcher seeks cognition. (Quivy and Campenhoudt, 2007, 237) klaus Krippendorff defines content analysis as "a research technique for valid inference from text"(Krippendorff, 2011, 9-29). By choosing the content analysis method as a research method, we perform the following steps: First, we define our text.

This step is the determination of the statistical population. Here, our text includes *Al-Kafi*, *Man la yahduruh al-faqih*, *Al-tahdhib al-ahkam*, and *Al-Istibsar* which will be examined directly and completely. In second step, we specify the features that we want to search in the text. In other words, we specify the variables that we want to identify in the text (which can include words, phrases, etc.). This stage can be considered synonymous with defining concepts and operationalizing concepts. (Misaei, 2016, 53) In this study, we extracted these concepts with the help of conceptualizations that have been done in the field of security strategies in Islam. Thus, we have identified the following concepts as the concepts we want to identify in the text. In order to better identify the mentioned concepts, we tried to index and operationalize them.

The third step is to break the original text into smaller units. The units should be fairly identical. These units can include chapters, paragraphs, etc. This stage was performed in this research in such a way that we first considered each of the chapters of books as a unit. Over time, it became clear that some of the different chapters of the source have addressed the subject of our research. As work progressed and more searches were made in the source text, the frequency of discussion on the subject of research decreased in some chapters. Therefore, our focus is more on the chapters that are relevant to the research topic. By specifying in which chapters the research topic is discussed, it is now time to select the field unit. In other words, the unit in which we must look for the specified indicators must be specified. Since the chapters were formed from a collection of related hadiths, so here in order to increase the accuracy of the work of each hadith related to the subject as a unit of choice and considered and we examined and searched for the desired indicators. The phrase must contain a word or words corresponding to the concepts of security, which are the result of the initial definition of the concept of security and have a semantic correlation.

Due to the large volume of sources, not all related hadiths can be examined. Therefore, here we were looking for a category that, while maintaining the comprehensiveness of the research, also accelerates the research process due to its limited time. For this purpose, we divided the Infallible Imams into several branches according to their time conditions, and identified one of the Imams from each branch as the representative, and examined only the narrations were related to the subject of research. The mentioned Imams whose hadiths should be considered include: Imam Ali (as), Imam Hussein (as), Imam Hassan (as), and Imam Sadiq (as). The next step is *Koding*. In this step, we examine the units that we identified in the third step, in terms of the features that we identified in the second step, and

mark them. In the present study, we examine the field units or the hadiths related to the subject of research in the chapters of narrative books with the extracted indicators, and in case of dealing with the mentioned indicators, we identify them and insert them in the tables that have been designed. The fifth step is data analysis. In this study, after identifying related hadiths, we determine their place among security strategies. The sixth step is inference. In the data analysis step, we extract the text properties. In this step, according to these features, we will infer about the text.

7. Data Analysis

As stated in the methodology section, a general feature was common to all four books under study, none of which was found to be relevant to the content of two of our four selected samples. Both examples include hadiths attributed to Imam Hassan (as) and Imam Hussein (as). Therefore, in this section, we will only examine the hadiths related to the other two selected examples, namely the hadiths of Imam Ali (as) and Imam Sadiq (as) regarding security.

7-1. Security Strategies in the Al-Kafi:

In the book Al-kafi, according to the sampling we did, a total of 439 hadiths related to security were found. Now here we want to express the contribution of each of the pre-defined strategies. Out of a total of 439 hadiths, 39 are attributed to Imam Ali (as), which we named the Alavi security strategy. The rest of the hadiths, which include 400 hadiths, are attributed to Imam Sadiq, in other words, the security strategy of Taqiyya. If we want to show this amount in a large percentage, we see that in the book Al-kafi, the share of Alavi security strategy is 9%, and the share of Taqiyya security strategy is 91%.

Table 1: The contribution of security strategies in the Al-kafi

Strategy	Frequency	Frequency Percentage
Alavi Strategy	39	9 %
Taqiyye Strategy	400	91 %
Total	439	100 %

source: authors

The issues discussed in both Security Strategies in Al-kafi are significant. These are the issues that were addressed in the conceptualization of strategies. There, three central issues were mentioned as a characteristic

feature of Alavi's security strategy, some examples of which are mentioned here. "De-escalation and de-empowerment of security" is one of the topics that has been repeatedly discussed in the hadiths related to this strategy. Among them, we can mention issues such as greed for unfulfilled desires, the importance of earning a lawful livelihood, obedience to lusts, and innovating rulings contrary to the Qur'an that cause riots, sedition, and so on. The second issue of Alavi's security strategy is "legitimate security", which can be referred to as hadiths on the issues of God's will, insecurity before the revelation of the Qur'an, and so on. Finally, another feature that we mentioned for the Alavi security strategy was "increasing the power of the Islamic government", examples of which can also be found in the hadiths. Like the advice about the relationship between the ruler and the people, the prohibition of breaking the covenant, and so on. Regarding the hadiths related to the strategy of Taqiyya (hadiths attributed to Imam Sadiq (as)), it should be said that these hadiths also include topics that we mentioned as the characteristics of the strategy of Taqiyya. "Preventing the destruction of Islam", "saving the lives of their companions", and "secret fight" have been considered as features of the strategy of taqiyya in many cases in the hadiths related to this strategy.

7-2. Security Strategies in the Man la yahduruh al-faqih

In the Layeh al-Faqih, security strategies, with a little difference, have conditions such as the book of Al-kafi. Thus, in Layeh Hadr al-Faqih, the share of Alavi security strategy is less than Taqiyya. Out of a total of 286 security-related hadiths found in this book, 42 share of Alavi's security strategy and the rest of the remaining 244 hadiths are included in Taqiyya security strategy. If we want to express this amount as a percentage, as shown in the table below, the Alavi strategy has 15% and the Taqiyya strategy 85% of the hadiths related to security.

Table 2: The contribution of security strategies in the Man la yahduruh al-faqih

Strategy	Frequency	Frequency Percentage
Alavi Strategy	42	15 %
Taqiyye Strategy	244	85 %
Total	286	100 %

source: authors

The issues discussed in both security strategies in *Man Layeh al-Faqih* are significant. These are the issues that were addressed in the conceptualization of strategies. There, three central issues were mentioned as a characteristic feature of Alavi's security strategy, and here we refer to examples of them that are found in the hadiths related to security in my book *Layeh Hadr al-Faqih*. "De-escalation and de-empowerment of security" is one of the topics that has been repeatedly discussed in the hadiths related to this strategy. Among them are issues such as forbidding the presence of only one of the litigants before the judge, avoiding anger and rage in judging, serious and strict treatment of bribe-takers, prohibition of usury and underselling, and so on. The second issue of Alavi's security strategy is "legitimizing security", which can be referred to as hadiths on the issues of faith, the promise of paradise, observance of justice in paying tribute, and so on. Finally, another feature that we mentioned for Alavi security was "increasing the power of the Islamic government", examples of which can also be found in the hadiths. Like not cooperating with heretics and so on. Regarding the hadiths related to the strategy of Taqiyya (hadiths attributed to Imam Sadiq (as)), it should be said that these hadiths also include topics that we mentioned as the characteristics of the strategy of Taqiyya. "Preventing the destruction of Islam", "Protecting the lives of their companions", and "Secret fight" have been considered as features of the strategy of Taqiyya in many cases in the hadiths related to this strategy.

7-3. Security Strategies in the *Al-tahdhib al-ahkam*

In the book *Al-Tahdhib*, the presentation of security strategies is almost similar to the previous two sources. Thus, in this book, the share of Alavi security strategy is far less than the share of Taqiyya. Alavi's security strategy in this book has 9 hadiths out of a total of 138 hadiths related to security. If we want to express this value as a percentage of frequency, as the table below shows, it becomes 6.5%. In contrast, the rest of the relevant hadiths, i.e. the remaining 129 cases, are included in the security strategy of Taqiyya. According to this number of hadiths, the table below states the frequency of Taqiyya security strategy as 94.5%, which is much higher than the share of Alavi security strategy in this source (*al-Tahdhib*) and is very different from it.

Table 3: The contribution of security strategies in the Al-tahdhib al-ahkam

Strategy	Frequency	Frequency Percentage
Alavi Strategy	9	6.5 %
Taqiyye Strategy	129	94.5 %
Total	138	100 %

source: authors

The issues that have been discussed in both strategies are in fact the same issues that were mentioned in the conceptualization of strategies. There, three central issues were mentioned as a characteristic feature of Alavi's security strategy, some examples of which are mentioned here. "De-escalation and de-empowerment of security" is one of the topics that has been repeatedly discussed in the hadiths related to this strategy. Among them, we can mention issues such as forbidding cruel treatment of slaves, confronting seditionists, and so on. The second issue of Alavi's security strategy is "legitimate security", which can be referred to as hadiths on the issues of war law, justice in receiving Zakat, and so on. Finally, another feature that we mentioned for Alavi security was "increasing the power of the Islamic government", examples of which can also be found in the hadiths, for example: the punishment of thieves and so on. Regarding the hadiths related to the strategy of Taqiyya (hadiths attributed to Imam Sadiq (as)), it should be said that these hadiths also include topics that we mentioned as the characteristics of the strategy of Taqiyya. "Preventing the destruction of Islam", "Protecting the lives of their companions", and "Secret fight" have been considered as features of the strategy of Taqiyya in many cases in the hadiths related to this strategy.

Conclusion

This article examines security strategies in the Syrah of the Shiite Infallible Imams. Since one of the most important sources in understanding the Syrah of the infallible Imams is four books of hadith regarded as reliable by the Shi'as (Al-Kutub al-Arba'a), this study was done by analyzing the content of these books. According to the similarities among some conditions of the Imams, we divided them into four strategies and studied them. And for each strategy, we brought one of the Imams as an example and limited our content analysis studies to the narrations of these four Imams. We also emphasized that the division of the lives of the Imams into different strategies is due to the different time conditions of their lives and it cannot be understood that they differed in terms of belief and vision. On the contrary, they all had a

common belief and vision. Four strategies include the era of Imam Ali (as) "Alavi security strategy", the era of Imam Hassan (as) "security strategy of expediency", the era of Imam Hussein (as) "security strategy of order the good and forbidding the evil", and the era of Imam Sadiq (as) "taqiyya strategy". According to the studies, there was a general feature in all four sources and they were common among them, and the feature is that in the review of the four texts in none of them in relation to the content of two of the four selected samples we were not found. Both examples include hadiths attributed to Imam Hassan (as) and Imam Hussein (as) as Thus, in this study, the related hadiths are limited to two other selected examples, namely the hadiths of Imam Ali (as) and Imam Sadiq (as) regarding security strategies.

In the book of *Al-kafi*, out of a total of 439 hadiths, 39 are attributed to Imam Ali (as), which we named Alavi's security strategy. The rest of the hadiths, which include 400 hadiths, are attributed to Imam Sadiq (as), in other words, the security strategy of Taqiyya. In *Man Layeh Hadr al-Faqih*, security strategies with sufficient differences, such as the *Al-kafi*, are sufficient. Thus, in *Man Layeh Hadr al-Faqih*, the share of Alavi security strategy is less than Taqiyya. Out of a total of 286 security-related hadiths found in this book, the share of Alavi security strategy is 42 and the rest of the hadiths, i.e. the remaining 244 hadiths, are included in Taqiyya security strategy. In the book *Al-Tahdhib*, the presentation of security strategies is almost similar to the previous two sources. Thus, in this book, the share of Alavi security strategy is far less than the share of Taqiyya security strategy. Alavi's security strategy in this book has 9 hadiths out of 138 hadiths related to security. In contrast, the rest of the relevant hadiths, i.e. the remaining 129 cases, are included in the security strategy of Taqiyya. According to the obtained statistics, it can be said that the history and Syrah of the Infallible Imams (as) show that not all of them have acted in the same security action and we are observing different strategies among them. But these different strategies do not indicate differences of opinion and differences of idea among them, they are due to their different living conditions. Accordingly, there are different security strategies among the Imams.

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