



The Impact of Objectives Sharia on Achieving and Enhancing Societal Security

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Abstract

The study aims to shed light on the impact of the objectives of Islamic law (Maqasid al-Sharia) in achieving and enhancing societal security. Although societal security is a modern concept in security studies, Islamic law was pioneering in establishing and advocating for it through a system of Sharia-based objectives. Accordingly, the research problem revolves around how Islamic law achieves societal security. The study attempts to address this issue through the hypothesis that societal security in Islamic law is attained by implementing preventive rulings and deterrent punishments. The study adopts an inductive and analytical approach to explore this issue and concludes that societal security in Islamic law can only be realized through the preservation of the five necessities: the preservation of life, religion, progeny, intellect, and wealth, achieved through preventive rulings and deterrent punishments.

Keywords: Objectives, Sharia, Security, Societal security

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Introduction

The concept of societal security has always been—and continues to be—a fundamental pillar in human life and thought, whether at the level of individuals, communities, or states. The need for security in all its forms is among the most essential innate and legal necessities, without which human behavior cannot be sound or balanced. Therefore, this study aims to elucidate the Islamic perspective on societal security in light of the overarching objectives of Islamic law (Maqasid al-Sharia), which include the preservation of religion, life, progeny, intellect, and wealth. The study examines these principles related to individuals, families, and social classes, as well as the nation and humanity as a whole.

Study Importance:

Demonstrating the comprehensiveness of Islamic law and the adaptability of its rulings to address emerging issues.

Emphasizing that the topic of societal security and the clarification of its means have become an urgent need and a practical necessity.

Responding to the significance of studying societal security in light of contemporary global transformations and changes.

Study Problem:

How do the objectives of Islamic law (Maqasid al-Sharia) contribute to achieving and enhancing societal security?

Study Objectives:

Highlighting the impact of Maqasid al-Sharia in achieving and strengthening societal security.

Demonstrating the role of the five essential necessities (preservation of religion, life, progeny, intellect, and wealth) in maintaining societal security.

Previous Studies:

Several previous studies have generally addressed the impact of Maqasid al-Sharia in preserving societal security. However, the added value of this study lies in its specific focus on the five essential necessities—religion, life, progeny, intellect, and wealth—and their role in achieving and enhancing societal security.

Study Methodology:

The researcher adopted an inductive analytical approach, first examining the Sharia-based objectives that contribute to and reinforce societal security. This was followed by an analysis of these objectives and the presentation of solutions by describing the Islamic legal framework for addressing societal security.

Study Process:

Collected scientific material from its original sources and organized it into relevant sections.

Attributed Quranic verses to their respective surahs.

Verified and documented hadiths and historical reports according to the principles of hadith methodology.

Cited scholarly opinions from their original sources.

Study Structure:

This study is divided into an introduction and three main chapters:

Introduction: Includes the importance of the topic, research problem, research objectives, methodology, and structure.

Chapter One: The Sharia-Based Foundations of Security

Consists of three sections:

Section 1: Definition of Maqasid al-Sharia (linguistically and terminology).

Section 2: Sharia-based foundations of societal security in the Quran.

Section 3: Sharia-based foundations of societal security in the Madinan period.

Chapter Two: Societal Security and Methods of Achieving Stability in Light of Maqasid al-Sharia

Consists of three sections:

Section 1: The definition of security (linguistically and terminology).

Section 2: The concept of societal security and stability.

Section 3: The foundations of societal security in Islamic law.

Chapter Three: The Objectives of Sharia and Their Role in Achieving Social Security

Conclusion: Summarizes the key findings of the study.

Chapter One: The Sharia-Based Foundations of Security

Section 1: Definition of Maqasid al-Sharia (linguistically and terminology).

Linguistic Definition of Maqasid

Maqasid is the plural of maqsid, derived from the verb qasada, meaning "to intend" or "to aim for." It has several meanings, including:

First: Approaching or heading toward something (Al-Qamoos Al-Muhit (Intention) (1/339).

Second: Straightness and ease, as in the Quranic verse: (And upon Allah is the direction of the [right] way) (An-Nahl: 9), meaning the straight and right path.

Third: Moderation and balance, as in the phrase "Qasada in spending," means he maintained a middle course (Al-Qamoos Al-Muhtasir (Intention) (1/339).

Fourth: Restraint and limitation, as in "A'tāhu qashdan," meaning he gave sparingly (Al-Mu'jam Al-Wasit (Intention) (2/378).

Among scholars of Islamic jurisprudence and legal theory (usul), the most relevant meaning is the first: intentionality and direction toward a goal.

Terminology Definition of Maqasid

There is no distinct technical meaning of Maqasid separate from its linguistic meaning. Rather, it retains its original connotation of purpose and intent, which is sufficient for understanding its legal application (Nihayat al-Ahkam fi Bayan Ma lil-Niyyah min Ahkam (18).

Maqasid al-Sharia refers to the noble objectives, profound wisdom, ethical values, and beneficial outcomes -both worldly and spiritual- embedded within the texts and rulings of Islamic law. These aims were intended by the Divine Legislator to ensure human welfare, whether at an individual or collective level (Maqasid al-Shariah al-Islamiyyah).

Section Two: Sharia-based foundations of societal security in the Quran.

The Quran emphasizes the establishment of security within society by safeguarding the security system, which is intrinsically linked to the concept of reward and punishment. This system is firmly rooted in the Quranic verses, serving as a foundation for both legal principles and legislation (Achieving Social Security in Islam, p. 96).

It also calls for the preservation of society and prohibits corruption on earth through sins and calling to anything other than obedience to Allah Almighty after He has reformed it by sending messengers and clarifying His law. The call to obey Allah is essential, for worshipping anything other than Him, inviting others to do so, and associating partners with Him constitute the greatest form of corruption on earth. The true corruption of the world lies in shirk (associating partners with Allah) and deviating from His commands.

Section Three: Sharia-based foundations of societal security in the Madinan period

This refers to the legislation established during the Prophetic era to ensure societal security, particularly during the period when the new Islamic society was forming in Madinah. With the establishment of an organized Muslim community, there arose a need for practical laws to regulate society. Thus, legislation in the Madinan period focused on practical aspects of life, covering both individual and communal matters. During this time, Islamic law addressed acts of worship (such as prayer and fasting). Civil matters (including trade, contracts, and transactions). Criminal laws (covering offenses like murder, theft, adultery, and highway robbery). Family law (such as marriage, divorce, and inheritance). Judicial and military affairs (including warfare, treaties, spoils of war, and the treatment of captives). This phase of Islamic legislation laid the foundation for a secure and structured society, ensuring justice, stability, and harmony within the growing Muslim community (History of Islamic Legislation and Jurisprudence, p.25).

Chapter Two: Societal Security and Methods of Achieving Stability in Light of Maqasid al-Sharia

The need for societal security is an innate human necessity, essential for sustaining life. While an individual naturally prioritizes personal interests and self-preservation, they cannot achieve this in isolation. Rather, they are compelled to interact and coexist with others, as humans are inherently dependent on one another. Mutual cooperation is an intrinsic part of human nature and existence.

This underscores the inseparable link between societal security and social stability in fulfilling the objectives of Maqasid al-Sharia. Achieving social stability is one of the fundamental pillars of Islamic law

and one of its greatest objectives. For this reason, Islamic law has placed significant emphasis on preserving the five essential necessities: religion (deen), life (nafs), intellect ('aql), honor (or lineage) ('ird), wealth (maal). To safeguard these necessities, Islam has established appropriate rulings and laws, with one of its key aims being the preservation of societal security and social stability.

Section One: Definition of Security (linguistically and terminology)

First: The Concept of Security

Linguistic Definition:

The word amn is derived from the verb amina, meaning to be secure, and its noun form aman is the opposite of fear (Kitab Al-Ain, Al-Khalil ibn Ahmad Al-Farahidi, (8/388).

Security also refers to stability, safety, and protection from dangers. It embodies a sense of peace and reassurance, free from the expectation of harm in both the present and future. Its opposite is fear, which implies distress and a loss of peace (Achieving Social Security in Islam, p. 77).

Terminology Definition:

According to the Kuwaiti Encyclopedia of Fiqh, security in Islamic jurisprudence is defined as that which ensures people feel at peace regarding their religion, lives, wealth, and honor, allowing them to focus on advancing their society and uplifting their nation (Kuwaiti Encyclopedia of Fiqh, p14).

Second: Definition of Society

A society is defined as: a group of individuals connected by a common bond that unites them in a shared way of life, with relationships that are recognized and organized among them (Dictionary of Jurisprudential Language, p. 64).

Section 2: The concept of societal security and stability.

Since the term "societal security" is closely linked to "social stability", it is essential to define both concepts.

1. Societal Security

It refers to protection and assurance through the preservation of the five essential necessities from any form of aggression. Anything that contributes to peace, tranquility, happiness, and progress in any aspect of life falls within the scope of societal security (Jurisprudential Rules Related to Comprehensive Security, p. 16).

2. Social Stability

It is the state of calmness and tranquility that prevails in society, enabling it to achieve its aspirations and goals. This stability arises from a healthy and balanced social environment where harmony is maintained within the community (Achieving Social Security in Islam, pp. 41-52).

Islamic law has placed great emphasis on cohesion and unity within society. Thus, it has prescribed legislations that strengthen social bonds, such as maintaining family ties, upholding the rights of spouses and children, ensuring justice between co-wives in cases of polygamy, and encouraging reconciliation and conflict resolution. All these provisions are aimed at achieving social stability and fostering a harmonious society.

The means of achieving social stability in light of Maqasid al-Sharia can be observed through the following aspects:

First, ensuring well-being in all aspects of life includes economic sufficiency, financial stability, and social security within both the family unit and the broader society.

Second, by fostering social and cultural unity by promoting shared values and beliefs, societies can strengthen their social fabric and preserve their identity (Sultanik Rulings, p. 29).

Section Three: Foundations of Societal Security in Islamic Law

To build strong and resilient individuals and achieve the desired goal of societal security, Islam has established several fundamental principles, the most important of which are:

Justice: Justice is the foundation of security, and security is the ultimate goal of justice.

It is achieved by implementing Islamic legal rulings, which ensure rights are granted fairly, regulate human relationships, and promote fair treatment without bias or favoritism. Justice also extends to governance, where the state is responsible for ensuring the protection of individual freedoms, economic welfare for all citizens, and support for the weak, vulnerable, and impoverished. This comprehensive justice system ensures that no one is left behind—no weak person is neglected, no poor person is abandoned, and no disadvantaged individual is forsaken (The Role of Strategic National Security Planning in Strengthening National Unity, p.169).

Equality: Equality in Islam means justice under its divine principles. Islamic law has upheld this principle in all aspects, ensuring that there is no distinction between Arabs and non-Arabs or between whites and blacks. The only criteria for superiority are piety (taqwa) and fear of Allah (Maqasid-Based Perspectives, p. 222).

Freedom Islam grants individual freedom in its most refined and noble form, ensuring human equality in its most precise meaning. However, freedom is not absolute chaos—it is regulated to maintain social responsibility, respect for humanity, and preservation of higher religious values. Islam upholds individual accountability, ensuring that freedom is exercised within a moral and ethical framework.

Strength: Strength refers to firmness in governance, problem-solving, and the correction of mistakes. It embodies decisiveness in maintaining order and seriousness in addressing errors and transgressions, with no tolerance for anything that disrupts security or corrupts society. This balance of justice, freedom, and strength ensures that societal security is preserved and stability is maintained.

Chapter Three: The Objectives of Sharia and Their Role in Achieving Social Security

A deep study of Sharia objectives (Maqasid al-Sharia) reveals that the strongest and most fundamental among them are the essential objectives (Maqasid Daruriyyah). These are universally recognized across all religious laws and play a crucial role in preserving faith, ensuring societal stability, and maintaining the integrity of social structures. If these objectives are neglected, societal imbalance and disorder will inevitably follow.

The relationship between Sharia objectives and social security is evident in all legal rulings of Islam. This chapter will examine the topic through the following key points:

First: Preserving Religion and Its Role in Social Security

1. Definition of Religion (Al-Din) in Language and Terminology

Linguistic Meaning:

The word "Al-Din" carries several meanings in Arabic.

The most common meaning is obedience.

It is said: "Dān lahu yadīn dīnan", meaning he obeyed him.

From this root comes the word "Dīn", meaning religion, and its plural form "Adyān". The phrase "Dān bikadhā dīyanatan" refers to adherence to a particular faith.

Terminological Meaning:

Religion is a system of guidance prescribed for rational beings, chosen by them to achieve righteousness in this life and ultimate success in the hereafter (Justification by Public Interest, p.128).

2. The Impact of Preserving Religion on Achieving Societal Security:

Religion comprises the set of divine rulings that the Lawgiver has ordained for creation. These rulings are fundamentally established to purify souls, refine behavior, restrain desires, and discipline individuals. This is reflected in acts of worship that elevate the spirit, social transactions that regulate society, and the contractual agreements that govern interactions among individuals, ensuring that each person has both rights and responsibilities (Al-Muhkam wal-Muhit al-A'zam, p.5).

Additionally, religious rulings encompass enjoining good and forbidding evil, ethical conduct, and even guidelines on dealing with differing opinions. This includes engaging with wisdom, kind exhortation, and debate in the best manner, as well as embracing tolerance toward those who hold differing views (History of Islamic Legislation and Jurisprudence, p. 57).

Secondly: Preserving Life and Its Impact on Achieving Social Security

1. The Meaning of Life (Nafs) in Language:

The term nafs (life/soul) in Arabic carries several meanings, including spirit, blood, body, and human being.

The concept of preserving life: Preserving life refers to safeguarding the human self in both its physical and moral aspects. This preservation upholds the fundamental existence of human beings, which serves as the core around which the development and flourishing of the earth revolve. It is through this preservation that the concept of vicegerency on earth is realized (Maqasid-Based Perspectives, p.187).

The Impact of the Objective of Preserving Life on Achieving Societal Security

One of the most fundamental aspects safeguarded by Islamic law, second only to the preservation of religion, is the protection of human life. The Shariah has taken comprehensive measures to ensure this protection from all possible angles. From the perspective of existence, Islamic law has mandated rulings that uphold and sustain life, such as the obligation to consume food and drink and the prohibition of abstaining from them to the point of self-destruction. Fulfilling these necessities is considered a religious duty, as it aligns with the commands of the Shariah.

Islam has honored the sanctity of human life, categorizing its unlawful destruction as one of the gravest sins after associating partners with Allah. The Quran warns that taking a life without just cause leads to eternal punishment in the Hereafter. Thus, preserving life is among the greatest objectives of Shariah and has become a fundamental principle that guides sound reasoning and upright thought. Any action or statement that contributes to the preservation of life and ensures its safety is aligned with the intent of Islamic law. Conversely, anything that compromises life or endangers it in any way is strictly prohibited, as it contradicts the divine purpose of Shariah. Consequently, the principle of preserving life serves as a cornerstone for maintaining sound judgment and preventing ideological deviation. When deeply ingrained in the minds of individuals, this principle plays a crucial role in fostering societal security.

Dr. Abdullah Al-Turki said: Security over lives is achieved when the causes of murder, assassination, and unjust extermination disappear, or at the very least when they are not carried out without legitimate justification (Sultanik Rulings, p.51).

When it comes to the sanctity of human life and its protection from all harm, Islamic law has mandated Qisas (retributive justice) as a deterrent for those who may be tempted to violate the inviolability of human life. Moreover, the divine law not only obligates the preservation of human life but also ensures its safeguarding through strict legal measures (Maqasid al-Shariah, 178).

Third: Preservation of Lineage and Its Impact on Societal Security

1. The Meaning of Preservation of Lineage:

Linguistic Definition:

The word nasl in Arabic refers to procreation and reproduction. It is also used to mean offspring, as in the phrase najal al-qawm, meaning "their descendants multiplied ()".

Additionally, *nasl* can signify children and progeny. It is sometimes used to refer to creation in general. The plural form is *ansāl* and the phrase *tanāsala banū fulān* means “the children of a certain lineage multiplied.” Similarly, *nasalat al-nāqa* refers to a camel giving birth to many offspring (Al-Muhkam wal-Muhit al-A’zam, p. 135).

Terminological Definition:

The technical meaning of *nasl* does not significantly differ from its linguistic meaning. It refers to the continuation of progeny, where one generation succeeds another in an ongoing cycle of life.

2. The Impact of the Objective of Preserving Lineage on Achieving Societal Security

Islamic teachings place great emphasis on the preservation of lineage, and numerous religious texts reinforce this principle. The legitimacy of marriage was established as a means of ensuring its continuation, as evidenced by the saying of the Prophet peace and blessings be upon him: “O young men, whoever among you can afford marriage, let him marry.” (Kitab al-Nikah, (5/1950)).

Islam also opposed ideologies that contradicted this principle. This is illustrated in a narration about a group of the Prophet’s companions who discussed extreme asceticism. One of them declared that he would never marry, another vowed to pray continuously without rest, and a third committed to fasting without breaking it. When the Prophet ﷺ heard about this, he responded, “What is wrong with some people who say such things? As for me, I fast and break my fast, I pray and sleep, and I marry women. Whoever turns away from my Sunnah is not from me.” (Kitab al-Nikah, (7/2))

This statement highlights that marriage is part of a balanced and upright way of life, reinforcing that preserving lineage is crucial for intellectual and societal stability. Moreover, preserving lineage is not limited to ensuring its continuation and preventing its termination; it also involves properly raising and nurturing children (Ma’ānī Qur’an wa-I’rābuhu, p. 95).

Providing them with the necessary care and Islamic upbringing plays a fundamental role in shaping individuals who contribute positively to society. This stage of formation is essential for achieving societal security, as it ensures that individuals grow up mentally and emotionally stable, free from psychological disorders, and well-integrated into social life. Consequently, fostering and safeguarding lineage is a key factor in establishing social harmony and security (Ma’ānī Qur’an wa-I’rābuhu, p. 95).

Fourth: Preserving Intellect and Its Role in Achieving Societal Security

1. Definition of Intellect (‘Aql) in Language and Terminology

Linguistically, the term ‘aql refers to restraint, as it restrains one from immoral acts.

Terminologically, Ibn Fūrāk defines it as “the knowledge that prevents one from committing evil acts by distinguishing between the realities of things.” Some scholars also describe it as “the faculty that enables a person to discern between good and evil.” (Ma’ānī Qur’an wa-I’rābuhu, p. 222)

2. The Status of Intellect in Islamic Law

One of the most significant indicators of intellect’s status in Islam is that the Sharī‘ah mandates those endowed with intelligence and who have reached the level of *ijtihād* (independent reasoning) to reflect upon the Shar‘ī texts to deduce rulings. Islamic law heavily relies on reasoning in legal methodologies such as *qiyās*, *maṣāliḥ mursala*, *sadd al-dharā’i*, and others. The Shar‘ī texts necessitate intellect for proper analysis and inference.

The Impact of Preserving Intellect on Achieving Societal Security

From what has been discussed regarding the intellect and its esteemed status in Islamic law—being one of the essential means for establishing religion, understanding its rulings, and deriving legal judgments through *ijtihād*—it becomes evident how crucial preserving intellect is for achieving societal security. Intellect is the tool of reasoning and the safeguard of an individual. When intellects remain sound and aligned with the truth, they produce correct and balanced thought.

Preserving intellect is fundamental to ensuring societal security. The stability of society is directly dependent on the soundness of its people's intellects. If intellects are not safeguarded but instead subjected to intoxicants and mind-altering substances, they become damaged and incapable of functioning correctly—let alone serving as a foundation for guidance and reform.

Fifth: The Preservation of Wealth and Its Impact on Societal Security

1. Definition of Wealth:

Linguistically: The term wealth is a singular noun, and its plural is amwāl. It refers to everything an individual or a community owns, including property, commercial goods, real estate, and currency. The root meaning of the word relates to what human nature inclines toward and what can be stored, such as money and any lawful possessions that hold value.

Technically, wealth is what human nature inclines toward and what can be saved for future needs (Maʿānī Qurʿan wa-lʿrābuhu, p. 89).

2. The Impact of Preserving Wealth on Societal Security

A closer look at Islamic legal rulings concerning wealth reveals that Islamic law safeguards wealth from all aspects from the aspect of existence, Islamic law encourages lawful earning, facilitating various transactions such as trade, leasing, mortgaging, and other legitimate financial dealings that contribute to wealth building.

From the aspect of prevention, Islamic law prohibits fraud, usury (riba), and unlawful consumption of wealth, enforcing deterrent punishments against theft, destruction of property, or any unjust financial transgressions.

Furthermore, preserving wealth is not only about earning and protecting it but also about ensuring its proper expenditure. Wealth should be spent only on lawful and beneficial causes, while wasteful spending and hoarding are discouraged. To maintain financial stability in society, Islam prohibits monopolization and the hoarding of wealth to ensure the circulation of money among people.

The preservation of wealth is among the five essential objectives of Islamic law, which guarantees economic security by preventing greed, exploitation, and economic instability. Additionally, price regulation is not entirely forbidden; it is permissible, when necessary, based on public interest and economic balance (Maqasid-Based Perspectives, p.189).

Islamic law also emphasizes protecting the financial resources of the Muslim community, ensuring they are used wisely and justly, and preventing their mismanagement by the reckless or irresponsible.

Conclusion

All praise is due to Allah, by whose grace good deeds are completed. After completing this study, I have reached several key conclusions, including:

- The ultimate goal of Islamic law is to achieve human happiness in both this world and the hereafter, leading to the spread of societal security and peace.
- Islamic law places great emphasis on preserving the five essential necessities: religion, life, intellect, lineage, and wealth. It has established appropriate rulings to safeguard them, with one of its primary objectives being the preservation of societal security and stability.
- Islamic law seeks to maintain social balance through the implementation of enjoining good and forbidding evil, which falls under the preservation of religion. This is done while considering the jurisprudence of balancing benefits and harms to ensure justice and well-being in society

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