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SOCIAL SOLIDARITY AND ITS TYPES IN THE KINGDOM OF GRANADA (897 AH / 1492 AD)

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ABSTRACT

The study of social interdependence in the Kingdom of Granada (897 AH-1492 AD) is a Solidarity and social welfare in the Kingdom of Granada is a distinctive feature of this kingdom. Although this kingdom was surrounded by dangers and difficulties, it was able to cope with all circumstances. Its resistance was not limited to the military side, but I feared another form represented by the solidarity and social care provided by the sultans of the Kingdom of Granada to their subjects.

Solidarity and social care in the Kingdom of Granada included all aspects of food, military, health, religious and educational life. During the reception of the displaced from the areas where the war is taking place, and the contribution to the construction of forts and castles, as for the health aspect, the people of the community participated in building hospitals and health homes, and the sultans established some of them, and some of the people donated to spend on hospitals, while on the religious side, Many of the people of Granada donated to build and restore mosques, and many residents also donated to build schools, science houses, and spend on students. That is, social solidarity in the Kingdom of Granada was contributed by all members of society, and it included all aspects of life in Granada.

INTRODUCTION

Praise be to God, Lord of the Worlds, a praise worthy of the greatness of his majesty and greatness of his authority, and prayers and peace be upon the best of the messengers, our master Muhammad the Hadi, the trustworthy, and upon his God and his faithful companions...

The study of the history of the Kingdom of Granada is one of the important studies, as it deals with a significant period of time (635 _ 897 AH / 1238 _

1492 AD), and this period is full of events on all political, economic, military, social and environmental aspects. She inherited his problems and difficulties. The topic of the thesis ((Solidarity and Social Welfare in the Kingdom of Granada (635_897AH/1238_1492AD)) is one of the topics that is characterized by its great importance that researchers did not address as an independent study at the academic level. How the people of Granada society confront the accidents that afflict them, through their solidarity with each other, whether these accidents are natural, such as an epidemic, or drought, and other natural matters, as well as disasters that resulted from man-made, such as wars and internal and external conflicts, and what are the ways of social solidarity that he followed The Granada community in order to help others in such events, and what is the role of the sultans between Al-Ahmar and their leaders in interdependence, and whether scholars and the general public have a role in this solidarity.

As for the reason for choosing the topic, it is up to this matter in order to define the importance of social solidarity between the ruler and the ruled, and between members of society, and about the role of solidarity in overcoming the adversities and problems experienced by a society. Social solidarity was recommended by Islam and urged to work with it.

The study also faced some difficulties, the most important of which is the lack of sources and references that talked about social solidarity during the study period, and the information mentioned by some sources about social solidarity was few, so social solidarity was not a main title for any of the sources. on general topics.

In this topic, we relied on several sources, including the book (Musnad Al-Bazzaz) by Al-Bazzaz, Abu Bakr Ahmed bin Amr bin Abdul Khaleq (T.: 292 AH/905 AD), and the book (Tafsir Al-Mawardi), by Al-Mawardi, Abu Al-Hasan Ali bin Muhammad bin Habib (d. : 450AH/1085AD) and other sources. As for the references, the book (The Most Sublime Requirements in the Biography of the Commander of the Faithful Ali bin Abi Talib, may God be pleased with him) by Al-Sallabi, Ali Muhammad, and the book (Al-Taysir fi Ahadith Al-Tafsir) by Makki, Muhammad Al-Makki and others. As for the magazines, including: (The Kingdom of Granada in the eighth century AH through the fatwas of Imam al-Shatibi) by Muhammad Ali Dabour, and also (the role of endowments in social life in Andalusia) Rabouh Abdul Qadir and others.

Types Of Social Solidarity and Its Forms:

There are several types of social solidarity that were prevalent in the Kingdom of Granada, including:

1- Seeking people's needs and feeling their suffering (Muslims are like one body) that is, all members of society are linked to each other, and that any issue or harm inflicted on a member of the community is supported by everyone in order to overcome this harm. There are many Quranic verses and prophetic hadiths urging such matters, including the Almighty's saying: {

Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And fear Allah, for Allah is severe in punishment.}

Among the hadiths of the Prophet, the Messenger (peace and blessings of Allaah be upon him) said: “The believer to the believer is like a structure, pulling each other together, and his fingers intertwined.”, And he (peace be upon him) said: ((The Muslims, in their compassion and affection, are like the body. If one part of it complains, the rest of the body responds to it with fever and sleeplessness)), with such verses and hadiths, Islamic law instills in the Muslim a collective responsibility among the members of the Islamic community.

The Society's Guarantee of The Basic Needs of The Individual

That is, ensuring the necessary needs of each individual in society, and this matter should not be taken out of charity, but rather as a matter of solidarity in helping the needy, this matter, i.e. solidarity, results from the disparity in the material capabilities of the members of society, so the well-to-do people must provide a helping hand to the needy or the destitute.

There are many Qur’anic verses and hadiths that call for such a thing {and have raised some of them above others in ranks, so that they may serve one another. But the mercy of your Lord is better than what they accumulate.}, and the Prophet (peace and blessings of Allah be upon him) said: “Seek me in regard to your weak ones, for you are only provided with sustenance and aided by your weak ones.”, and that such matters increase the bonds and ties between members of society.

Provide Job

Such a task falls on the shoulders of the state, as its institutions work to provide job opportunities for individuals and guarantee their rights. and ensuring his rights, including the daily wages of the worker, in this matter, the Prophet (peace and blessings of Allaah be upon him) said: “Give the hired worker his wages before his sweat dries up”, islam also considers a man’s eating from the labor of his hand as one of the best deeds, and from that the Prophet (peace and blessings of Allaah be upon him) said when he was asked about the best earning, he said: “A man’s work is with his own hands, and every sale is acceptable”, and Islam made a number of regulations among workers and companions The work is that the work is done with the consent of both parties without any pressure

Among the interdependence is the state’s care for individuals and their consideration of their circumstances in the matter of taking taxes, including the wills of the caliphs, including Imam Ali (peace be upon him)).

And let your consideration of the building of the land be more informative than your consideration of collecting the tax.”, the goal of the Caliph in this matter is for the land to remain invested, and for the farmers to have enough to

support their livelihood, and to keep in their hands what they can cultivate and reclaim the land.

In addition to the rights that the state preserves for the worker, it also imposes duties on him, including completing the work in the fullest manner, and the Messenger (may God bless him and grant him peace) recommended these matters, including his saying: ((God loves if one of you does a job that he perfects it.

Sponsorship Of Minors and The Infirm

Islam attaches special importance to the issue of caring for minors and the disabled in order to solve their economic problems and help them so that they can take care of their economic affairs and support themselves, and this sponsorship is shared between the general public and the state. He has this responsibility with his relatives, and if the minor or the disabled has no one to support him or take care of him from among his relatives, then the state is the one who takes care of such responsibility as the Caliph Omar (may God be pleased with him) did when he made alimony for each child since weaning him, and made it after that. since his birth; So that the family of the child would not be in a hurry to wean him, and these gifts included the elderly, and were not limited to Muslims, but included the people of dhimmis as well, and the Messenger (peace be upon him) emphasized such matters by saying: I was acquitted of them under the protection of God.

This care also included taking into account the conditions of the minors and the incapable of the people of Dhimmah on whom Islam imposed the tax, and this included the advice of the Caliph Omar (may God be pleased with him) to his soldiers when he specified for them the categories from which the tax is to be taken by saying: Musa is upon him), and on this basis, the Caliph Omar (may God be pleased with him) exempted young people, women, the elderly, and the infirm from the tax.

This strategy was applied in the care of orphans in a more strict manner in the Kingdom of Granada, as the state appointed what was called (the supervisor of the guardians of orphans), as his task was to follow up on orphans and to monitor the supervisors of the guardians of orphans, and to identify whether he was failing in their right, and he also followed up on orphans who were left behind. Their relatives have money, and how does the trustee dispose of this money, and does he fulfill the rights that are obligatory upon it, such as zakat. It seems that these jobs and their strikes were established along the lines of the Al-Muhtasib job, which fulfilled its duty to monitor the markets and others, and was a deterrent to the weak of souls, as well as the job of (the supervisor of the guardian of orphans) was a deterrent for those who beg themselves to eat the money of the orphan, which God Almighty commanded to do justice to them in more than one place in the Holy Qur'an

Endowments Or Imprisonment

Endowments and detentions have played an important role in promoting the

values of social solidarity between individuals, by providing care for different groups of society. Endowments and detentions provide livelihoods for the poor and orphans, and some endowments and detentions go beyond these limits and include care for the sick and injured through hospitals and treatment homes that stood. She was imprisoned for this purpose, and endowments and confinements are based on charitable works whose returns are to all members of society through the workers that are provided to them, such as building schools, orphanages, building places of worship such as mosques and ligaments, and endowments to provide services to the wayfarer and the cut off from his family, in addition to the works that are Its returns and benefits to all members of society, such as building and repairing bridges and roads.

Endowments and confinements are a kind of social solidarity, based on endowment or withholding certain money, and making its proceeds in the cause of God, and serving the poor and needy, endowments have many and varied forms, including endowments for the homes of science, and endowments for hospitals.

And from the intensity of the interest of the Andalusians in prisons and endowments, the state has assigned a special employee called (the overseer of the prisons) to manage the prisons, and distribute its revenues to those who deserve it. It also undertakes the task of allocating housing for the poor, the needy, and the separated from their families.

The selection of the personalities who assumed this position was based on conditions, the most important of which is the people's testimony to him in trust and forbearance, in order to be trustworthy over the wealth of the poor, and to divide it in an equitable manner. Yahya bin Abd al-Haq al-Jazli, who died in the year (765 AH / 1363 AD), who held important positions, including the judiciary, and the investigation in matters of imprisonment, and the choice of al-Jazli for this position came due to his reputation for honesty and integrity.

Among the other personalities who took over the task of following up on the prisons was the minister Abu Ali bin Hadiya, who was known for his piety, guidance and honesty. Due to its abundance and its fear that it might be misplaced.

Cooperation In Ward Off Dangers

This type of solidarity includes the members of society and the government, so everyone joins hands to confront the problems and disturbances represented by wars, epidemics, plagues, economic problems, famines and other disasters that occur to societies, and from this is the saying of the Prophet (peace be upon him) "(The believer to the believer is like a building that strengthens one another.)".

Receiving And Honoring Guests and The Wayfarer

Islam has made honoring the guest and the wayfarer and helping them a duty

of every Muslim, and receiving guests was not limited to relatives, or those who had knowledge of the guest or the traveler, in this matter, Qur'anic verses were revealed, including the Almighty's verse { They ask you what they should spend. Say, "Whatever good you spend should be for parents, relatives, orphans and the needy, and the wayfarer; and whatever good you do, Allah is All-Knowing of it."}, in this verse a specification from God Almighty for the aspects of spending, and the Exalted is God Almighty, the wayfarer from among the categories that must be spent on, and from the hadiths of the Prophet that urge the reception of guests. And their honor is His saying (peace be upon him): "He who believes in God and the Last Day should be generous to his guest, and he who believes in God and the Last Day should not harm his neighbor, and whoever believes in God and the Last Day, let him speak good or remain silent.", and in this noble Prophetic hadith there is a name The aspects of interdependence and social cooperation, as it urges honoring the guest, respecting the neighbour, and speaking kindness among people, and making these matters a condition of the fulfillment of an individual's faith.

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