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قسم التاريخ

جهود العلماء في المجتمع الاندلسي على عصر بني

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**رسالة ماجستير
في التاريخ الإسلامي**

بإشراف

الأستاذ

الدكتورة فائزة حمزة عباس

مثلت مملكة غرناطة في عصر بني الأحمر آخر عصور المسلمين بالأندلس الملاذ الأخير لمسلمي الأندلس، الفارين من المدن الأندلسية التي سقطت بفعل حروب الممالك النصرانية ضد المسلمين، وقد استمر حكم أسرة بني الأحمر أكثر من قرنين ونصف من الزمان (٦٣٥-١٢٣٨هـ/٨٩٧-١٢٣٨م)، تقلبت فيها المملكة ما بين القوة والضعف، ولقد برز دور العلماء لصياغة حياة هذه المملكة من حيث موقفهم من الأسرة الحاكمة والخلافات التي نشبت بينهم حول العرش وكذلك دورهم الاقتصادي والثقافي والاجتماعي في المجتمع الأندلسي.

Abstract:

The Kingdom of Granada in the era of Bani al-Ahmar represented the last era of Muslims in Andalusia, the last refuge for Muslims of Andalusia fleeing from the Andalusian cities that fell due to the wars of the Christian kingdoms against Muslims. The rule of the Bani al-Ahmar family lasted for more than two and a half centuries (635-897 AH / 1238-1492 AD). The kingdom fluctuated between strength and weakness, and the role of scholars has emerged in shaping the life of this kingdom in terms of their position on the ruling family and the differences that erupted between them over the throne, as well as their economic, cultural and social role in Andalusian society.

The importance of the study comes in clarifying the role that scholars played in one of the most difficult periods in the history of Muslims in Andalusia, when the forces of the Christian kingdoms battled with the blessing of the papacy. Granada is the last stronghold of Muslims in the country of Andalusia, and the problem of the study is based on the statement of the political impact of Andalusian scholars, and its repercussions on the social, economic and cultural life in the Kingdom of Granada, and their position on the fall of Granada, as it is a continuation of previous studies on scholars in Andalusia that dealt with several topics far from the subject of the study .

The scholars formed a distinguished class in the Andalusian society, and the rulers were afraid, especially the jurists, and could not oppress them for fear of their weapon, which they always threaten and refer to, which is the accusation of corruption, rebellion and atheism for everyone who confronts them. Therefore, the rulers avoided clashing with them and tried to satisfy them often. And the history of Andalusia has many examples that indicate this.

The first chapter dealt with the political development of the Kingdom of Granada under the rule of Banu al-Ahmar (635-897 AH / 1237-1492 AD), as it showed its position as a last resort for the Muslims of Andalusia, reviewing the emergence and development of the kingdom and the stages of strength and weakness under the rule of the Nasrid sultans.

As for the second chapter: it is entitled “The Political Role of Scholars in the Era of Bani al-Ahmar,” in which the researcher focused on the role of scholars in the field of politics and war, as he dealt with

their role in incitement and urging to jihad and their participation against Christian kingdoms, and their position on political unrest, as well as the position of scholars on the assassinations that took place during that period, as well as their desired role in strengthening foreign relations, especially with their neighbors from the Islamic kingdoms.

Scholars in Andalusia occupied a high position in the era of Bani al-Ahmar, and they participated in the leadership of the nation with the political forces, as the state suffered in many periods of bad economic conditions as a result of its wars with the Christian kingdoms because of its neighbors, which imposed redoubling efforts to assume the responsibility of carrying out its jihad duty. As one of them was living with them day and night with his religion targeted by those enemies, he works hard by various means to ward off that danger from this religion to elevate its status and provide for it.

The scholars in the era of Bani al-Ahmar were not satisfied with the call for jihad with the aphorisms while they were far from the arenas of confrontation and the battlefields. Others were subjected to the humiliation of families, and a third group struggled and returned safely to resume carrying out its responsibilities, and to carry out the tasks entrusted to it.

The scholars of Andalusia also had a great impact on spending and preparing for jihad against the Christians, such as preparing military campaigns, repairing the walls of some cities exposed to raids, or releasing Muslim captives, and so on.

The efforts of scholars did not stop there, but appeared more during the siege of the Andalusian cities by the Christians, by seeking help from the people of the nearby cities, such as the siege of the city of Randa, and sending messages to them, or by direct contact with them, and they were not satisfied with asking for help from inside the island Andalusian, but at one time they had to request it from abroad, especially from the people of the Moroccan enemy, Bani Marin, Bani Hafs and Bani Zayan.

Andalusian scholars in the era of Bani al-Ahmar had an activity that was no less important for the nation and its survival, represented in confronting the Christian intellectual campaigns against Islam and what is related to it, whether it was verbal or written. So they began to meet in the vernacular of Muslims, and hold dialogues with them in order to cast doubt on Islam, and to include them in the Christian religion.

The third chapter dealt with the role of scholars in aspects of social and economic life. It dealt with the role of scholars in social life, the status of the Andalusian family and related transactions such as engagement, marriage, divorce, and expenses. The works of charity and caring for the poor and needy were also addressed, as their impact on how to maintain On the Islamic personality towards Christian influences, the chapter also dealt with the role of the Andalusian woman working in Granada society.

The scholars in that period also sought to confront the Christian tide related to social life and worked to preserve and adhere to all aspects of Islamic customs and traditions and to preserve the identity of the Muslim community. Decisive towards the enemy's customs and traditions that infiltrated it, and they sought to enlighten them about what their religion commanded and warn them of the consequences of continuing to deviate from its teaching.

As for economic life, he identified the most important professions and crafts they worked in at this time, in addition to their role in addressing economic problems by issuing fatwas to resolve disputes and disputed issues between craftsmen and farmers, as well as issues related to the division of land and dispute over water, and clarifying issues related to industries Various and commercial transactions, especially those related to Christian kingdoms. We find that scholars have participated in the economic life, whether by working in different crafts and industries, some of them worked in agriculture, and some worked in some industries, and some worked in the field of trade, as some scholars sought to advance life Economic by addressing economic problems through fatwas and appropriate economic legislation.

And the fourth chapter: the scientific and intellectual contributions of scientists in the Granada society, it showed the interest of scientists in the dissemination of science and education, and how to form and build educational institutions that had the greatest impact in the dissemination of science in the Andalusian society, in addition to the scientific trips of scholars who left for science and its impact on the cultural formation of society Al-Ghannati confronted the heresies and whims that prevailed in the country as a result of their neighbors to the Christian kingdoms, and participated in special debates with the Christian clergy, and many scholars wrote various books that indicate the breadth of their thought

and the abundance of their knowledge, which had a great impact in that period on confronting heresies And the worst.

As for the fifth chapter: it came to show the most important and influential scholars in the era of Bani al-Ahmar in terms of their upbringing, their jurisprudential approach, their most important sheikhs and those who were students at their hands. The scholarly jurist Lisan Al-Din bin Al-Khatib (d. 783 AH / 1385 AD), as well as the jurist Abu Saeed Faraj bin Qasim bin Lab (died 783 AH / 1385 AD) in his time alone in the jurisprudence school in the state of Bani Al-Ahmar, in addition to the emergence of Ibn Siraj (d. 847 AH / 1443 AD) as the judge of the community in those days. The period, and the scholar and jurist Abu Al-Hasan Ali Al-Qalsadi (d. 891 AH / 1489 AD), the distinguished scholar and jurist in mathematics.

This study relied on a number of sources and references to show the study and its current form from the integration of different topics.

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**The Efforts of scholars in the
Andalusian society in the era of Bani al-
Ahmar 635-897 A.H. / 1238-1492 A.D.**

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