

SOCIAL SECURITY IN THE ARAB WORLD A SOCIOLOGICAL STUDY OF IMPORTANCE AND THREATS

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Received: 06/02/2024

Accepted: 28/05/2024

Published: 06/06/2024

Abstract:

Social security aims to provide a state of security, stability and reassurance in society, so that members of society can carry out their social activities and livelihood in a normal and normal way, because in the absence of security and stability, society is in a state of paralysis and stops the work that flourishes the concept of security and stability. It has become certain today that no society, whether advanced or not, such as third world countries, is free of a loud call to demand the provision of social security for citizens, as social security today has become the first line of defense to protect the homeland and citizens from all external dangers, internal dangers, and environmental dangers (nature) or social dangers (crime).

Keywords: Social Security, Human Security, Stability, Development, Citizenship.

Introduction:

Among the blessings of ALLAH is the blessing of security, and it is one of the most important human needs for human. The fearful individual who lacks the blessing of security does not live stable, smooth with health; wealth and honour. Rather, he lives lacking comfort and stability. The disease and hunger undermine the security of life, while superstitions and false religious ideas threaten security, for instance: the theft, deviation and banditry undermine the security in society, the cultural invasion; destructive ideas that come through misleading media threaten intellectual security as well, therefore, all these factors corrupt the human mind. Remember when Abraham prayed « My lord! make this city of Mecca secure, and keep me and my children away from the worship of idols » Surah Ibrahim: Ayat 35.

The lack of reassurance and security comes from the problems that face man in the daily life, and because of the increase the complexity of problems that affect human security and the stability of society, it has recently become common to use specialized

Security terms such as food security; water security; environmental security, and social security. To denote every requirement of human security in its comprehensive sense, and each of its interrelated and overlapping links, the social security today is actually in danger as a result of wars; internal problems; the large number of manifestations of delinquency and

criminality, the spread of poverty and unemployment, so that societies are in chaos, ravaged from time to time. Every individual does not live securely, calmly due to the instability of the society to which he belongs. Therefore, it becomes a necessity to call on individuals, groups, and governments to demand the provision of social security for citizens, because social security is a primary immune line of defense that protects the country from external dangers, and protects both the individual and society from internal dangers and also from the social problems that threaten the stability and security of society and finally protect the country from manifestations of crimes and deviation.

Social security is the ultimate interest of political freedom, economic sufficiency and social justice, in addition to the dimension of public security.

This term has evolved to include the general concept of social security in all aspects of life that concern modern man, starting from his feeling of living sufficiency and economic stability to personal stability in his family and external environment.

The first topic / social security: The concept and significance.

The first requirement / the linguistic and terminology definition of security and society.

First / the concept of security:

1-The linguistic concept of security:

It is reassurance by not expecting something negative in the present and the coming time the opposite of security is fear, which means the loss of reassurance.

Ibn Manzhur defines security by saying: "Security: safety, and I have secured, so I am safe, and others have secured from security and safety, and security is against fear" (Ibn Manzur, p. 107).

Security is in itself the reassurance and tranquility, it means not fear, safe, and the safe country is the place where people reassure. I have secured, so I am safe, I have secured others with security and safety, the term of safety means against fear, and trust is against betrayal, and security is against disbelief. Allah said: « Who has fed them against hunger and made them secure against fear » Surah Quraysh, Ayat: 04. He said: « and this secure city of Mecca » Surah Al Tin, Ayat 03. Allah said also: « Allah has promised those who believe and do good that He will certainly make them successors in the land, as He did with those before them ; and will surely establish for them their faith which he has chosen for them ; and will indeed change their fear into security – provided that- they worship me. But whoever disbelieves after this promise, it is they who will be rebellious » Surat an-Nur , Ayat : 55. The security of the country is the reassurance of the people in it.

2- The idiomatic definition of security:

Many scientists dealt with the term security regarding definition, so Al-Hiti defined it as: “The totality of security measures that are taken to preserve the secrets of the state, and to secure its personnel, facilities, and vital interests, and it means tranquility and the ability to face events and emergencies without disturbance.”

And there are those who defined it as “the result of a set of educational, preventive and punitive measures and measures taken by the authority to maintain it and restore it internally and externally, based on the principles that the nation condemns and do not contradict or contradict the considered purposes and interests” (Al-Juhani, 2000, p. 68-69).

However, security in the definition of humanity, “it is the provision of reassurance and stability by taking measures that lead to the removal of the causes of fear, injustice, and the motives of crime, and the protection of the five necessities of man, in the sense of protecting him from everything that threatens him, his religion, his mind, his wealth, and his honour, in order to build a strong society in which goodness and harmony prevail.” (Al-Bishri, 2000, p. 27), and there are those who defined it as: “the outcome of a set of educational, preventive and punitive measures taken by the authority to maintain and restore it internally and externally from the principles that the nation condemns and do not conflict with the considered purposes and interests” (Al-Junhi, p. 68),

As for Jacobson, he defines security by saying, “Not being afraid of the person in the environment in which he lives from exposure to sensory harm, with his sense of social and economic justice.” (Jacobson, 1979, p. 63).

And Muhammad Amara defined it by saying: “It is tranquility corresponding to fear, panic, and terror in the world of the individual and the group, in the urban areas, in the ways and roads, in relationships and transactions, and in this world and the Hereafter” (Amara, 1998, p. 11).

Security is defined in the terminology: “It is the taking of all the reasons that guarantee the stability of the state, its individuals, its institutions, and its vital interests at home and abroad. Security is a basic need for human progress, advancement, well-being, and happiness.” (Nafi’, 1992).

It is a concept that refers to a society whose members felt their need for security, so they took a procedure to restore their security.

Security is defined as “the reassurance of the individual, family and society that they will live a good life in this world, and that they do not fear for themselves, their wealth, their honor, their religion, their minds, and their children, from abuse or on what they preserve and possess unjustly, by striving for everything that pleases Allah” (Qadri, 1992, p. 53), so that security in the Hereafter is achieved by attaining God’s pleasure and reward and salvation from His punishment.

And through the previous presentation of scientist’s definitions of the term security, there is a great convergence between the linguistic and idiomatic meaning, and it can also be said that

the main axes in defining the meaning of the term, even if their expressions differ, are the fixed meaning, and through this we can sum up the definition of security as: a state in which members of society feel the impact of.

The state takes measures that contribute to stability and tranquillity, and is directly proportional to individuals not committing acts that contribute to chaos, which are prohibited by legislation and regulations in that society, and thus the individual and the human group feel the satisfaction of their organic and psychological motives, and their main value is the motive of security in its physical and psychological manifestations, which are represented in the society's reassurance of the disappearance of what threatens the manifestations of this material motive, such as permanent, stable housing, ongoing provision, and compatibility with others.

As for political scientists, they have defined security in the intellectual framework according to the theory through which the term is considered, which are three: the realistic theory, the liberal theory, and the revolutionary theory.

So the targeted security when it is necessary is the security of the state, which achieves the social cohesion and political stability of the state. As for the liberal theory, it rejects the idea that the state is the only actor in international relations, and that its security is not limited to the military dimension only, but rather extends to economic, social and cultural dimensions. As for the revolutionary theory, it seeks to change the regime and not just reform it, considering that as a necessary means to eliminate injustice (Alawi, 2000, p. 123-126).

Second / the concept of society:

1: The linguistic concept of society:

ALLAH said: « Say, 'O Prophet,' "If 'all' humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other » Surah Al-Isra , Ayat : 88.

As in ALLAH'S saying: «And it was said to the people: "Are you (too) going to assemble? » Surah Ash-Shu'ara, Ayat: 39.

2- The idiomatic concept of society:

When we look at the connotation of the term society as it is a term, we find several definitions that originate in the divergence of views according to the different theories and disciplines. We find a definition from a political perspective, another from a social perspective, a third psychological, and so on.

Perhaps the closest definitions that we will present are: "A group of individuals and families (people) who live in one place, so we say the Mecca society and it means the residents of Makkah Al-Mukarramah, and the civil society means the residents of Al-Madinah Al-Munawwarah" (Afifi, 1975, p. 20).

In social sciences, the term “social” says: “It is a description of behavior or attitudes towards others, and it means situations in which there is a mutual influence between parties that have links and relationships.” (Al-Jawabi, 1421 AH, p. 12), and the term “society ” in the book *Society and The Family in Islam* is: “A large number of stable individuals, united by social links and common interests, accompanied by systems that control behavior and an authority that nurtures it .”

The definition of a Muslim society is not far from other societies except its characteristics and specifications, and accordingly, society can be defined from an Islamic point of view as: Muslim creatures in their land who are settled, united by the bond of Islam, and their affairs are managed in the light of Islamic legislation and rulings, and their affairs are looked after by their rulers and governors.

The group is part of the components of society, while the concept of the nation is broader and more comprehensive, especially in the light of the Islamic perspective.

The second requirement / the concept of social security:

The concept of social security is one of the most complex and difficult terms in human sciences, because the understanding of the term differs according to the understanding of the field in which it is used, and according to the individual’s own aspiration and need. Therefore, we find that there are researchers who use this term in association with crime and delinquency, and other researchers use it in connection with disintegration and social collapse, and a third category considers it an indicator of alienation and freedom, or that it is linked to the risks of war and peace, or to economic and natural risks.

Therefore, this concept seems to be indefinable, but it derives its continuity from the actual and practical need for its meanings, which differ according to the different ways and circumstances of applying the principle of the term from one society to another and from one culture to another. In order to clarify the concept of social security, we must review the definitions that dealt with the concepts of social security. Here, we must stop at the term "social" in order to define the concept of social security as an additional component.

Muhammad Emara says that the term social in the Islamic vision defined by Ibn Khaldun, is synonymous of the term urbanization, under which all aspects of the human message and the rest of the types of trust that man carried when ALLAH appointed him to build this existence, so that the human community is the urbanization of the world, and this term is necessary for the human specie. Otherwise their existence would not be complete and what Allah wanted of the world’s settlement with them and His succession to them, and this is the meaning of urbanization.” (Amara, p.11-12). He defines social security by saying: “It is the tranquility that banishes fear and panic from a person, an individual or a group, in all fields of worldly development, but also in the hereafter beyond this worldly life.” (Amara, p. 13). Al-Hiti also defined it as: “everything that reassures the individual about himself and his money and guarantees a sense of tranquility, lack of fear, and recognition of his existence, his being, and his position in society” (Al-Hiti, 2007, p. 4).

Among those who knew him by relying on dangers, we find the writer Ihsan Muhammad Al-Hassan saying: “It is the safety of individuals and groups from internal and external dangers that may challenge them, such as military dangers and what individuals and groups are exposed to such as killing, kidnapping, and assaulting property through vandalism or theft.” (Ihsan, Social Construction, 1985 p. 23)

It seems that there is a correlation among researchers between the word “security” and the word “social”, because security in the philosophy of Islamic legislation can only be social, and it is impossible for its limits to stop at the limits of the individual without the social comprehensive of individuals within the group, since Islam is the religion of the group and its legislative philosophy. It combined individual responsibility with collective responsibility so that one cannot be separated from the other, and therefore any disruption in social security results in the demise of individual security.

Al-Mawardi (Al-Mawardi, (D.T.), p. 134) expressed this truth when he stipulated the orderliness of the affairs of the world as a whole, and the regularity of what each one of its people does, and based on that, the previous definitions of the term security. It adequately expresses the term social security in its comprehensive sense, and accordingly, when the concept of security is combined with the concept of society, we have the concept of social security, which is considered one of the security system in its broadest sense. « Security means the feeling that prevails in the individual or group of the possibility of satisfying their basic needs, and if we add the word (social) for security becomes: the freedom from fear or danger that threatens the social life of humanity, which comes through a group of efforts made by official and unofficial state agencies to provide social stability and well-being for its members, in a way that guarantees them a stable life that provides them with the highest degree of happiness and harmony with the elements of the social system « (Al-Hadad, 2002, p. 15).

The term security means « all the relationships between people in society, whether individuals or groups » (Al-Rashidi, 2002, p. 52).

From this, the idiomatic meaning of social security is a social reality in which a sense of security and stability prevails, and the social reality in this context includes individuals, reference groups, government institutions, and civil society, including direct or indirect relations, and cultural and social influences. If the feelings of security, stability and certainty prevail over social relations and influences, then this expresses social security, so at the level of the individual’s relationship with society, social security is achieved, and if security includes that the individual will not be exposed to dangers from others, then it also includes his feeling that if he is exposed to danger, he will find someone to help him and provide him with protection, and at the level of the group’s relationship with each other, social security is achieved, if each group secures itself and its existence and does not see the other groups as a threat to it.

Skandar defined social security as: « All political, economic and cultural measures, programs and plans aimed at providing comprehensive guarantees to surround every person in society with the necessary care and to provide the maximum development of his capabilities and powers and the maximum level of well-being within a framework of political freedom and social justice » (Iskandar, 1988, p. 4)

Some have expanded the social concept to include everything related to the necessities of life for the individual as: « which is represented in securing the stability of the individual, protecting his rights, preserving his freedom, money and honour, and securing him from every aggression that takes away his will and coerces him into something he does not accept, as it is represented in establishing justice among all and securing educational services cultural, health, human care and human insurance in case of unemployment, work stoppage, disability or old age » (Morsi, 2003, pp. 34-35)

The concept of social security is dealt with by some interested people as a synonym for other concepts or that it overlaps with them. There is a view that considers it linked to the concept of social peace, which is the opposite of disintegration, collapse, or all forms of deviation or dissatisfaction.

« The concept under this vision is broad and comprehensive, starting from small actions that it views as deviant actions, to rebellions and social, class and political struggles. » (Sayyid Fahmy, 1998, p. 49)

The theories did not ignore the concept of social security, but some of them took care of it, and at the forefront of these theories comes the theory of the social contract, which looks at this concept as general security, which includes « protecting the individual from any imitation that endangers his safety and the safety of his property, and it is a result of the alienation that occurs because of the lack of security, so that people give up and alienate their rights as a result of their lack of security, strength, and their ability to protect themselves in the natural state. Alienation with restricted security and freedom is an alternative to absolute freedom with insecurity. » (Iskandar, pp. 13-14)

Social security, in this concept, is the goal that all different societies aspire to achieve and reach. On this basis, it is the same and does not change. Rather, the variable is the means or method used by each society in order to reach it, because social security ultimately means the safety of individuals, groups and societies from internal and external dangers.

In the end, the term security is a broad and flexible term, used in many fields and situations, starting with simple procedures to secure citizens within the state against potential dangers that affect citizens themselves in their safety, lives, freedoms, wealth, and ending with procedures for securing the state itself.

From the foregoing, we conclude that social security: It is all procedures, programs and plans aimed at preserving the five necessities (religion, life, honor, reason and wealth) for members of society, and not attacking any of them by any means, or exposing their property to danger, and preserving their sense of tranquility and lack of fear and recognition With their existence,

their being, their position, their role in society, and their freedom, in a way that achieves psychological and social security for them, and then social justice.

The second topic / social security in the Arab world: threats and importance.

Social security within society is one of the important necessities for achieving comprehensive human and economic development. A society that is threatened in its social security cannot achieve its goals and programs, no matter how much money is invested in it and no matter how high the hopes of its leaders are to achieve prosperity for its citizens.

The multiple forms of threatening social security within society make it necessary to address the factors driving the emergence of instability in it, in order to be aware of besieging everything that prevents the achievement of an acceptable and reasonable minimum level of it.

Social security in the Arab world differs from one society to another and from one country to another depending on the sociological, political and historical conditions of each one of them. Achieving economic and social development, political participation and ensuring freedom of expression are all factors that pave the way for the emergence of stability within society, which in turn paves the way for an acceptable degree of social security. In turn, the rise in unemployment rates, the increase in social exclusion, the disruption of social structures and the loss of hope for acceptable social and economic development are all factors that may pave the way for destabilizing society.

Before referring to social security in Algeria through its reality, threats, causes and foundations, it is necessary to address the reality of social security in the Arab world through the current reality with all its negative aspects and manifestations of difference.

This has become a threat to the various social structures and strongly affects social security, in addition to the spread of drugs whose promoters have taken advantage of the security vacuum that the Arab countries are going through, directing all their forces towards violence and crime and putting out the flames of revolutions and protest movements, as drugs have contributed to destabilizing security and stability in the Arab world. Through the demand of young people for it, the statistics show that the percentage of drug addicts in the Arab world ranges between 7% to 10% and that most of the addicts are young people, and according to what the United Nations reports indicate, the rate of drug consumption in Gulf societies has risen very dangerously, as it reached 4.6%. As for Maghreb societies, the report in Al-Maghreb Al-Aqsa (Center for Research and Studies on Environment and Drugs in Morocco) stated that nearly 26% of Moroccan youth use drugs on a regular basis, and that 90% of them are under the age of 25 years, compared to only 2.2% for the United States, and 2.5% for South American countries. These percentages are an indication of the vulnerability of Arab societies to drug disease, which is considered a manifestation of deviation and represents at the same time a consequence of it, and thus it has become a public health problem that requires strong intervention from Arab governments to limit the factors of drug spread among

young people, the forms of its trade and the possible practical solutions for it by involving all actors within the community.

Added to this is the threat to social security from terrorism and extremism from terrorist groups. The economic and social conditions and the spiritual emptiness that Arab youth suffer from contributed to the formation of these groups.

Many studies have tried to identify the extent of these phenomena in Arab societies, the areas of their threat to social security, and the mechanisms for confronting them.

In this context, the researcher, Muhammad Hamid Youssef, mentioned in his study (Youssef, 1995), that one of the most important reasons that helped to form terrorist groups are economic factors, family social factors, the problem of free time, the group of comrades, and other psychological factors, then he presented some manifestations of the behavior of terrorist groups and some of their psychological and social characteristics, and he reached some of the effects of joining extremist groups and their operations on their members, in addition to factors of success and expansion of terrorist groups and operations.

One of the threats to social security is the absence of the role of social upbringing institutions and their emptying of their educational and social role by those in charge of them, which reflected negatively on their social roles, thus weakening education, diminishing religious motivation, and spreading crime and extremist ideology among a large group of young people. A study titled: "The Religious Values of Youth from the Perspective of Social Service" (Fahmy, 1999) by Nourhan Mounir Fahmy from the Perspective of Social Service, the study concluded that religious culture and occupying free time in a positive way are among the factors that prevent university students from being radicalized and that the intellectual vacuum experienced by young people in general and university students in particular leads them to fall prey to extremist ideas, and that university students need to join organized religious groups and agree on matters of their religion in a sound manner.

A study entitled "Youth and Extremism" (Sayed, 1995) showed an evaluation study carried out by Muhammad Sayed Fahmy of the attitudes of a segment of youth towards the issue of extremism. It aims to try to identify social trends and provide social service activities to guide young people. The most important findings of this study are that the intellectual vacuum and the weakness of religious culture make young people prey to religious extremism, and that there is a positive relationship between the activities of caring for university youth and the prevention of religious extremism. It recommended the intellectual rooting of young people so that the religious heritage is not left to be plundered by rigid interpretations or incomplete calls.

Poverty and unemployment in the Arab world are also among the major problems that threaten social security, for which the Arab countries have not found a radical solution despite many reform attempts and economic programs of various stripes and objectives.

The statistics of the Arab Labor Organization showed the seriousness of this phenomenon as follows:

1- The unemployment rate currently reaches 15% of the total Arab labor force, which is equivalent to about 18 million unemployed people who are looking for work and are able to find it but cannot find it. This number is expected to rise given that the size of the Arab workforce is steadily increasing. In individual Arab countries, the unemployment rate in the period 2000-2003 ranged between 1.1% and 3.9% of the total workforce in Kuwait, the Emirates, Bahrain and Qatar, and between 26% and 28% in Algeria, Iraq and Palestine, and this phenomenon worsened in many Arab countries.

2- Unemployment rates vary from one Arab country to another. In countries with high population density, the intensity of the phenomenon increases, reaching 20% in Yemen, 21% in Algeria, and 17% in Sudan.

On the other hand, it decreases in the Arab Gulf countries with a low population density. In the Sultanate of Oman, there are about 330 thousand unemployed, in Saudi Arabia there are about 700 thousand, and in Kuwait the number reaches only 3 thousand.

The development policies adopted by most Arab countries have contributed to the increase in phenomena threatening social security in the Arab world. The levels of poverty, unemployment, violence and deviation among Arab youth have become factors that threaten the cohesion of Arab societies.

Most of the Arab countries that suffer from a threat to their social security are the countries of the so-called Arab Spring, as they suffer from dangerous social movement and chaos at all levels, and they have generated serious crimes and their citizens are suffering from fragmentation and fear, and their security forces have become unable to maintain security.

Armed robbery and banditry have appeared publicly, and these countries need years for security to be established after paying an exorbitant social bill.

The current situation necessitates concerted efforts between Arab elites and leaders to bring about a fundamental shift in the way they look at the problems facing Arab youth, and to find realistic and implementable solutions to help them overcome their social and economic problems in order to reach an acceptable minimum level of social security.

The second requirement / social security in Algeria:

Social security in Algeria is threatened by political, economic, social and intellectual factors. Algeria is suffering from the movement of the Arab revolutions in neighboring countries, which contributed to exporting manifestations of violence and crime, which made Algeria allocate huge sums of money spent on arming and equipping security men and the army, and that was at the expense of social and economical development. As a result, unemployment and poverty spread, and the security situation was exploited to spread social manifestations that are alien to our society, such as blocking roads, destroying property, and closing institutions as a non-peaceful social expression. In addition, protest movements of a social nature appeared in several states, the latest of which was the Ghardaia protests, which threatened the cohesion of the building blocks of society and threatened to destabilize security and stability.

What threatens our security are the waves of terrorism that have taken on new dimensions and methods, in the absence of the role of educational social institutions, the most important one is the mosque institution with its mosque education, and the educational institutions that have become concerned with quantity rather than educational and social quality. This came in a study entitled "The Role of Islamic Education in Confronting Terrorism" (Khaled Saleh, 2002). Conducted by Khaled Saleh Al-Dhaheiri. The study clarified the importance of the educational role of the secondary school as it is one of the educational institutions that contribute practically to achieving the theoretical goals of Islamic education through classroom and non-curricular activities. The study also recommended the need for all social and educational institutions to cooperate with the security services in confronting terrorism.

In addition, the spread of crime in Algeria in a remarkable way has caused concern among researchers and the security services. These criminal phenomena threaten social cohesion in Algeria, and visions differ regarding its main causes.

Although this is due to the remnants of social problems for many groups of society who suffer from high need and destitution which produced a generation that became more professional in crime than their predecessors, either in revenge for their social status from the society that they see as a reason for their destitution, or believing that self-affirmation and changing the view of others will only pass through force.

We must focus on addressing the causes of the phenomenon of security threats rather than dealing with its consequences. The causes of crimes in Algeria are divided into political, economic, social and cultural causes.

A political consensus must be reached, and this would cut off terrorism, and economic solutions must be found to reduce unemployment, and this would put an end to theft and burglary crimes. There must be social solutions, and this would provide a sound social climate in which there are no reasons for violence and aggression against others. There must be educational and cultural solutions that take upon itself the consolidation of moral values that elevate the status of human being and impose respect, and put an end to behaviors that do not agree with religion and do not keep pace with civilization. Thus, social security can be restored in Algeria.

The third requirement / foundations and components of social security in Algeria.

First / foundations of social security.

So that the souls are built strong, and the desired goal is achieved. It is the attainment of social security. Islam laid down a number of foundations and principles to achieve this structure. The institutions of socialization in Algeria can contribute to these foundations, the most important of which are:

1/ Justice

Security is the goal of justice, and justice is the basis of social security. The motto of the Islamic regime and the previous monotheistic religions are all justice.

Allah Almighty Said « Indeed, We sent Our messengers with clear proofs, and with them We sent down the Scripture and the balance of justice so that people may administer justice » Surat Al-Hadid , Ayat 25.

Justice is by applying an Islamic social education and by teaching our children and members of our society through mosque education that the value of justice in the life of societies is important, and that justice is by giving rights to their owners, regulating relations between people, being just in dealing with them, and not favoring or discriminating between them according to whim and interest.

The Prophet Muhammad, may Allah's prayers and peace be upon him, declared absolute equality before the legal rulings.

The Prophet Muhammad, may Allah's prayers and peace be upon him, said « O people, your Lord is one, and your father is one, except that there is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a red Black over black, and there is no black over red except with piety. Indeed, the most honorable of you in the sight of Allah is the most pious of you, except have I conveyed it? They said: Yes, O Messenger of Allah.He said: Let the absent witness convey the message »(Al-Bayhaqi, 1424 AH, No. 4/1820)

Everyone is equal before Islamic social justice. Justice is one of the functions of the Islamic state and « Justice has another positive image and it is most related to what is related to the state and its establishment of the rights of the people to guarantee their freedoms and their living lives, so that there will be no helpless left, nor the weak neglected, nor the miserable poor, nor the threatened traitor, and all of these matters are among the duties of the ruler» (Abu Ali, 1986, p.29)

2/ Equality:

What is meant by equality is not equalization, but rather justice under the shade of Islam, and Islam has achieved this principle in its various aspects, so there is no difference between an Arab or a non-Arab, or between white and black, so the balance of equality between them is fear of Allah almighty.

The Messenger of God, may God's prayers and peace be upon him, addressed the people on the day of the conquest of Mecca, and he said:« O people, God has taken away from you the fanaticism of ignorance and its pride in its fathers, for people are two men: righteous, pious and generous to God, and miserable, wretched, easy on God, and people are the sons of Adam, and God created Adam from the soil »

Allah Almighty Said: « O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may get to know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware » Surat Al-Hujurat, Ayat 13.

Equality is of great importance in the life of societies, and by achieving the principle of equality, manifestations of violence and vandalism can be eliminated.It is noted for the

repeated protests that the country is witnessing, which resulted in the burning and vandalism of public and private property, whose owners are calling for equality in obtaining jobs and housing. These protests of a social nature affect the achievement of social security, and equality contributes to reducing the manifestations of violence and crime, and mosque education through mosque lessons and sermons can invite people, whether citizens or officials, to contribute to achieving equality among members of society.

3/ Freedom:

Islam grants individual freedom in its most beautiful form, and human equality in its most accurate sense, but it does not leave it anarchy.

Society has its account, humanity has its consideration, and the supreme goals of religion have their value, it decides on the principle of individual liability, In addition to it, he decides the collective liability, which includes the individual and the group with its costs, and this is what is called social solidarity.

In this way, the advantage of Islamic civilization appears because it stems from man's knowledge of his creator and his application of his teachings, and when the traces of faith appear, and the reservoirs of goodness are awakened in the souls, and the qualities of humility, kindness, and kind treatment emerge in them, and love spreads among them, and brotherhood and solidarity strengthen among them, and hatred and grudges are removed from their hearts. Islam proceeds to its purpose and objectives to build a strong cohesive society.

Islam has guaranteed to the individual the right to freedom of opinion and expression. It considered this to be a human right, as it is a means aimed at reforming society, organizing its institutions, advancing and developing it in a way that achieves the public interest.

The right to opinion is not a luxury, rather it is a condition for creating a free society, and mosque education has a role in spreading a climate of communication and understanding among the members of society, and its propagation is a means to improve society, achieve internal peace and social security, and bring tranquility to souls.

4/ Strength:

It is firmness in controlling matters and solving problems, and diligence in correcting and dealing with errors, not to be complacent about everything that disturbs and defiles security, or tries to tamper with it, whether in the political, social, intellectual, economic, or other areas and types of security.

It also means firmness in the application of the penal system in terms of hadd punishments, retaliation and reprimands, and not to be complacent about it, whoever the perpetrator is, for everyone is equal before the law. Our religion teaches Muslims that hudud punishments have no intercession, and that they should not be negligent in applying punishments in order to preserve people's rights and achieve peace of mind for them. As a result of the lack of firmness and strength on the part of the state, the kidnapping and killing of children and the

destruction of property became widespread, and obtaining rights passed through the channels of bullying and violence.

These negative manifestations terrified people and entered their hearts with fear and doubt, and social security was threatened. Firmness in the application of penalties to the perpetrators is the correct approach, because whoever is safe from punishment is ill-mannered. Of course, this is after applying justice and achieving equality between citizens in earning a living, obtaining housing and a job.

Second / Conclusion:

In the conclusion of the article, we refer to the components of social security, which are considered the pillars on which it rests as a basic requirement for the establishment of every society that enjoys security in all its forms and in all aspects of life, because social security is based on social relations at levels and paths of multiple directions, and these relations are based on a number of positive values, Human nature such as solidarity, support, justice, responsibility, and mutual respect between all parties, combating manifestations of deviation and criminality, and strengthening religious faith, as it is centered on economic elements that provide a decent life, and legal elements such as the strength of the internal security apparatus, the integrity of the judiciary, and the rule of law, and it is also based on Political elements such as legitimacy, freedom, responsibility and a strong government, and it also focuses on cultural elements such as mutual positive orientation between associations in society, religious commitment, and the values of cooperation and solidarity.

There are many scholars, thinkers, and those interested in social security who dealt with its components in different ways according to the cultural and religious references of each thinker and researcher, and according to the specialization of each scientist and thinker - although by providing them social security is achieved - but the most important elements on which social security is based are the same ones that fight violence, delinquency and crime Such as the strong religious deterrent, social justice, social solidarity, good family education, the strength of socialization institutions, patriotism, moral values, social standards and the media.

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