

A Content Analysis of Sheikh Muhammad Al-Bashir Al-Ibrahimi's Educational Philosophy as Shown in his Work Titled " A Guide to Teachers"

**الفكر التربوي عند الشيخ محمد البشير الإبراهيمي رحمه الله
دراسة تحليلية في ضوء رسالته الموسومة بـ "مرشد المعلمين"**

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Abstract:

The study aimed at analyzing the educational thoughts of Sheikh Muhammad Al-Bashir Al-Ibrahimi's as shown in his work titled " A Guide to Teachers". The study used the content analysis methodology to investigate the targets in question. To gather the required data, a review of literature was administered. The study came to the conclusion that according Al-Ibrahimi's view; first, the religious and ethical aims and content ought to be brought to the fore; second, the incentives and role-model approaches should be highlighted; third, there should be a coupling of families and schools. The study recommended that educational systems ought to accentuate the religious and ethical aims and content as well as the incentives and role-model approaches. In addition, they ought to pay more attention to the coupling of families and schools.

Keywords: Muhammad Al-Bashir Al-Ibrahimi's, Educational Thought.

ملخص:

استهدفت الدراسة تجلية الأفكار التربوية للشيخ محمد البشير الإبراهيمي - رحمه الله- في ضوء رسالته الموسومة بـ "مرشد المعلمين" .. واستندت الدراسة إلى المنهج التحليلي. وتمثلت أداة الدراسة في مسح الأدبيات المتعلقة بموضوع الدراسة. وتوصلت الدراسة للعديد من النتائج أهمها: أنَّ الشيخ الإبراهيمي - رحمه الله - يرى ضرورة التركيز على الأهداف الإيمانية والخلقية للتربية مقارنة بغيرها من الأهداف لبناء الإنسان المسلم بناء سليماً- أنَّ الشيخ الإبراهيمي - رحمه الله- يرى ضرورة التركيز على الموضوعات المتصلة بالجانبين الإيماني والخلقي في المحتوى التعليمي - أنَّ الشيخ الإبراهيمي - رحمه الله - يرى ضرورة التركيز على طريقتي الترغيب والقدوة في التربية - أنَّ الشيخ الإبراهيمي - رحمه الله- يرى ضرورة ربط الأسرة بالمدرسة بما يعزز ويكمل دور كل منهما في تربية الأبناء تربية إسلامية. وأوصت الدراسة بضرورة التركيز على الأهداف، والموضوعات ذات الصبغة الإيمانية والخلقية، وتوجيه مزيد من الاهتمام إلى طريقتي الترغيب والقدوة والعمل على ربط الأسرة بالمدرسة.

الكلمات المفتاحية: النسوية ؛ الشيخ محمد البشير الإبراهيمي رحمه الله، الفكر التربوي.

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1- Introduction

Praise be to Allah and Peace and Blessings of Allah upon our Prophet Muhammad, his family, his companions and all who follow his guidance to the Day of Judgment .

(O, believers, be pious to Allah and care nothing but to die on Islam) ⁽¹⁾.

(O, people, be pious to Allah Who created all of you from a male and a female and who created the female from the male and created all humans from both of them. O, people, be pious to Allah Who you will stand before for Judgment and He will question you about what you have done with your relatives. Remember that Allah observes you all) ⁽²⁾.

(O, believers, fear Allah and say what is right in order that Allah mend your deeds and forgive your sins. Whosoever obeys Allah and His Messenger shall win a great victory) ⁽³⁾.

To proceed ⁽⁴⁾:

Sheikh M Muhammad Al-Bashir Al-Ibrahiemi – may Allah have mercy on him – is one of the pioneering Scholars of the Muslim nation who has dedicated himself for the service and the revival of the nation. His reformist efforts not only cover religious, social, political and economic aspects but they include the educational field as well. However, it is noted that Al-Ibrahiemi's educational works have not been given due attention. That's why the current study is going to highlight Al-Ibrahiem's educational thoughts in the light of his message to the teachers entitled "A Guide to Teachers" ⁽⁵⁾.

The Problem of the Study

The study problem is put in the following main question;

What is the educational philosophy of Sheikh M Muhammad Al-Bashir Al-Ibrahiemi as shown in his book entitled "A Guide to Teachers"?

This main question can be divided into the following subcategories;

1- What is Sheikh M Muhammad Al-Bashir Al-Ibrahiemi's perception of the human nature as shown in his book entitled "A Guide to Teachers"?

2- What are the aims the educational systems ought to seek according to Sheikh Muhammad Al-Bashir Al-Ibrahiemi's philosophy as shown in his book entitled "A Guide to Teachers"?

3- What is the content the educational systems ought to teach according to Sheikh Muhammad Al-Bashir Al-Ibrahiemi's philosophy as shown in his book entitled "A Guide to Teachers"?

4- What are the strategies of teachings the educational systems ought to adhere to according to Sheikh Muhammad Al-Bashir Al-Ibrahimi's philosophy as shown in his book entitled "A Guide to Teachers"?

5- What is the educational role the family ought to play according to Sheikh Muhammad Al-Bashir Al-Ibrahimi's philosophy as shown in his book entitled "A Guide to Teachers"?

The Objectives of the Study

Based on the pre-raised questions, the study objectives are as follows;

1- Investigating Sheikh Muhammad Al-Bashir Al-Ibrahimi's thought of the human nature as shown in his book entitled "A Guide to Teachers".

2- Investigating the aims the educational systems ought to seek according to Sheikh Muhammad Al-Bashir Al-Ibrahimi's philosophy as shown in his book entitled "A Guide to Teachers".

3- Investigating the content the educational systems ought to teach according to Sheikh Muhammad Al-Bashir Al-Ibrahimi's philosophy as shown in his book entitled "A Guide to Teachers".

4- Investigating the strategies of teachings the educational systems ought to adhere to according to Sheikh Muhammad Al-Bashir Al-Ibrahimi's philosophy as shown in his book entitled "A Guide to Teachers".

5- Investigating the educational role the family ought to play according to Sheikh Muhammad Al-Bashir Al-Ibrahimi's philosophy as shown in his book entitled "A Guide to Teachers".

The importance of the Study

The study importance is shown in two aspects;

First: Theoretically;

The study seeks to bridge the gap in this area to develop what previous studies have come to.

Second: Practically;

The study draws the attention of the educational systems and the decision makers to put Sheikh M Muhammad Al-Bashir Al-Ibrahimi's educational philosophy into practice. .

The Methodology of the Study

The study has used the content analysis methodology to reach the targets in question. To gather the required data, a review of literature has been administered.

The Scheme of the Study

The study has been planned as follows;

- An introduction.
- Chapter I.
- Chapter II.
- Chapter III.
- Chapter IV.
- Chapter V. -
- A conclusion.
- A bibliography.

The introduction has been given. So, the coming lines will tackle the other points in further detail.

Chapter I

Al-Ibrahiemi's Thought of the Human Nature

Sheikh Muhammad Al-Bashir Al-Ibrahiemi views the human mind as having no innate ideas. He highlights this idea in his talk to the teachers saying, " You are like kings and the children you teach are your subject ... Allah and the nation hold these children in your trust to bring them up and arm them with knowledge and good manners" ⁽⁶⁾.

Al-Ibrahiemi's notion of the human mind goes line to line with the Islamic one. According to Islam, the human child is born tabula rasa ⁽⁷⁾. Allah, exalted be He, says, "Allah brought you out of your mothers' wombs, and give you hearing, sight and hearts, in order that you be thankful" ⁽⁸⁾. Ibn Katheer, may Allah have mercy on him, says, "In this verse, Allah, exalted be He, mentions His donations on his servants reminding them that He brought them out of their mothers' wombs knowing nothing and He endows them with hearing, sight and reason. These powers are gradually acquired. Allah gives Man these powers in order to employ them for the cause of Allah" ⁽⁹⁾.

Al-Ibrahiemi adds that the human being is born with evil instincts that if not corrected by sound education, they will be destructive. He, may Allah have mercy on him, says, "Children are born with deficient instincts that if left unrefined, they will undermine the child himself as well as the society ... You, teachers, are asked to prune these instincts. Of these instincts are fear, anger, envy, irritability, naivety and revealing secrets. You, teachers, are asked to eradicate these vices" ⁽¹⁰⁾. This viewpoint is consolidated by the Holy Verse that says, "Indeed the human was created grudging and impatient * When

evil comes upon him, he is impatient * But when good comes upon him, he is grudging" ⁽¹¹⁾. Ibn Katheer, may Allah be merciful to him, "Allah, exalted be He, tells us that was created grudging and impatient " ⁽¹²⁾; "that is, if evil comes upon him, he is impatient and if good comes upon him, he is grudging" ⁽¹³⁾. These obnoxious instincts are not unchangeable ⁽¹⁴⁾. They can be modified by religious education. That is why Allah excludes those who constantly pray from being captured by these noxious instincts. Allah, exalted be He, says, "Except those that pray * Who are constant in prayer" ⁽¹⁵⁾. Al-Qurtobi, may Allah have mercy on him, says, "His saying, exalted be He, ' Except those that pray' refers to those who establish the prescribed prayers ... They suppress impatience by their faith and trust in Allah" ⁽¹⁶⁾. In other words, they are not defamed by these vices. They are characterized by noble attributes as a result of their faith that orders them to avoid bad manners and acquire good ones" ⁽¹⁷⁾.

It should be understood that Al-Ibrahiemi does not mean that Man is evil natured. What he wants to draw attention to is to get the educators focus on uprooting the wicked tendencies. Allah, exalted be He, created Man with a tendency to do good and to do evil ⁽¹⁸⁾. If the human is left with being religiously nurtured, his tendency to do evil is likely to get worse ⁽¹⁹⁾. Allah, exalted be He, says, "Have We not given him two eyes * A tongue and two lips * And guided him into the two paths (of good and evil)?" ⁽²⁰⁾; this means that Allah created Man with an aptitude for good as well as evil" ⁽²¹⁾. Allah, exalted be He, also says, "By the soul and Who shaped it * And inspired it with its sin and its piety " ⁽²²⁾. Al-Qurtobi, may Allah be merciful to him, says, "Al-Farra says, "This verse means that Allah shows the human the path of good as well as the path of evil" ⁽²³⁾.

In the light of this perspective, the learner should be seen neither evil nor good natured by heredity. He should be regarded as having the aptitude to do good as to do evil. That is why the aims of education system ought to take into consideration this duality in nature and the ways of educating ought to balance between sternness and forgiveness.

Chapter II

The Aims of the Educational System according to Al-Ibrahiemi's Philosophy

The educational aims are considered to be the basic element of the curriculum. They are defined as "the targets the educational programs seek to achieve" ⁽²⁴⁾. In other words, they are "the output the educational processes strive to attain ... that is what the learners will be like after passing an educational experiences in a certain stage" ⁽²⁵⁾.

It should be taken into account that the educational aims ought to be responsive to the diverse needs of learners. Too, they ought to be comprehensive and complementary ⁽²⁶⁾.

Imam Al-Ibrahiemi, may Allah have mercy on him, emphasizes that the educational aims should go line in line with the human needs. So, they should not only concentrate on the mental needs, but they should reflect the religious and moral needs as well. And

it a must to look at the latter as a priority since they are the keystone the human lives on. He, may Allah be merciful to him, says to the teachers, "Teachers, eradicate the children's wicked tendencies by bringing them up on strong will and virtue ... Make moral education a priority ... Teach children manliness, diligence, bravery, patience, justice, altruism, moderation, decency, honesty, magnanimity, fulfillment, independence, self-esteem, honor, dignity, mutual respect, forgiveness, love of religion, parents and teachers" ⁽²⁷⁾. "Get children be aware of the importance of family ties, relationships and duties. Get them understand that they are branches of a big Dawha ⁽²⁸⁾ to keep it going" ⁽²⁹⁾.

These aims decided by Imam Al-Ibrahimi agree with his notion about the human nature. He, may Allah have mercy on him, draws attention to the evil instincts that take the human to the way of Satan if left without refining. So, the religious and moral aims he delineates come as a priority to polish this dark side of the human nature..

Prioritizing religious and moral aims is compatible with what Islam goes to. This is clearly stated by the Holy verse that says, "And when Lukman said to his son, in warning: 'My son, associate none with Allah, to associate others with Allah is a tremendous wrong" ⁽³⁰⁾ to His saying, exalted be He, "My son, establish the prayer, order with honor but forbid dishonor, and bear patiently with whatever may fall upon you, indeed that is true constancy * Do not turn your cheek in scorn away from people, nor walk proudly on the earth, Allah does not love the proud and the boastful * Walk modestly, and lower your voice, the most hideous of voices is the braying of the donkey" ⁽³¹⁾. Al-Qurtobi, may Allah be merciful to him, says, "In these verses, Lukman focuses on developing faith and moral aspects. He advises his son to associate none with Allah, to establish the prayer, to order honor and forbid dishonor, to be modest and to lower his voice" ⁽³²⁾.

This is also evidenced by the Hadith that says, "Teach your children the prayer when they are seven and when they are ten, punish them for not practicing it" ⁽³³⁾. This Hadith indicates that religious and moral education ought to take priority over any other matter ⁽³⁴⁾.

The religious and moral education being taken prime concern is cogent as they build the superego that direct the other parts of the human nature, especially the intellectual one, to do what is good for the person as well as the society he lives in. Undoubtedly, if man's intellect goes unrestrained, it is more likely to be a means of destruction. This is demonstrated in the story of Korah. Allah, exalted be He, says, "Korah was one of Moses' nation. But he was insolent to them, for We had given him such treasures that their very keys were too heavy a burden for even the strong. His people said to him, 'Do not exult; Allah does not the boastful * But seek, in that which Allah has given you to attain the Everlasting residence. Do not forget your share in this world. Do good, as Allah has been good to you, and do not corrupt in this land. Allah does not love those

who corrupt * But he replied, 'What was given me is only because of the knowledge I possess'. Did he not know that from the generations before him Allah had destroyed a mightier and more numerous in multitude? The sinners shall not be questioned about their sins" ⁽³⁵⁾. This verse shows how knowledge which is not controlled with faith and morals lead to one's ruin and devastation as it was the case with Korah ⁽³⁶⁾.

Stressing religious and moral education is what modern educational philosophies call for. It is not possible to separate spiritual and moral values from the human experience ⁽³⁷⁾. Knowledge without religious and moral values can be a commodity bought and sold at any price and for any purpose, good or evil, and the scholars grow mercenaries care for nothing but money as it was the case with the German scientists who worked for the evil Nazi, Communist and American schemes which brought widespread havoc particularly for the Third World in the contemporary history ⁽³⁸⁾.

That is why the modern educational systems are urged to end up its overgrowing interest in the intellectual aspect at the cost of the religious and moral ones. Instead, they ought to prioritize the religious and moral education for the revival and prosperity of the nation in this world and the world to come.

Chapter III

The Content the Educational System ought to Teach according to Al-Ibrahiemi's Philosophy

The content is the second basic element of the educational program. It is defined as: "the set of facts, norms, values, knowledge, skills and experiences that the learners undergo and react with for the achievement of targeted aims" ⁽³⁹⁾.

The effective educational content is that agrees with the aims and that concentrates on virtues as well as concentrating on knowledge ⁽⁴⁰⁾.

Imam Al-Ibrahiemi, may Allah have mercy on him, emphasizes the necessity of building up a balanced content saying, "Teachers, there are nations which are more advanced in science and technology than your nation ... Nevertheless, they are degenerating because of their indifference to the teachings of religion and the moral values ... it is unsurprising to see these nations abuse poor nations under delusive pretenses ... their scientific knowledge does not stop them from being a grub hoe of devastation ... So, bring up your children on virtues first " ⁽⁴¹⁾ "and make religious and moral education first concern, and set a good example for your children. Practice what you preach" ⁽⁴²⁾. "Develop positive attitudes towards their families, communities and their nation as a whole" ⁽⁴³⁾.

Imam Al-Ibrahiemi, may Allah have mercy on him, stresses the importance of giving prime concern to the religious and moral topics. This perspective is consistent with what Islamic education supports. The content of the Islamic education is based on the

experiences that bring forth a religious and practicing Muslim who is worshipper of nothing but Allah. Allah, exalted be He, says, "I have not created mankind and jinn except to worship Me" ⁽⁴⁴⁾. Allah, exalted be He, also reports about Abraham and Jacob saying, "When His Lord said to him, 'Submit, he answered, 'I have submitted to the Lord of the Worlds * Abraham charged his children with this, and so did Jacob, saying, 'Allah has chosen for you the religion. Do not die except being submissive (Muslims)" ⁽⁴⁵⁾. Al-Qurtoni, may Allah be merciful to him, says, " In this verse, Abraham and Jacob advise their descendants to associate nothing with Allah and to be committed in worshipping Him since this is the aim of their creation" ⁽⁴⁶⁾. Too, Allah, exalted be He, reports about Jacob saying, "Or, were you witnesses when death came to Jacob! He said to his children, 'What will you worship after me?'. They replied, 'We will worship your God and the God of your forefathers, Abraham, Ishmael, and Isaac, the One God. To him, we are submissive'" ⁽⁴⁷⁾. Al-Fakhr A-Razi, may Allah have mercy on him, says, "Know that when Allah, exalted be He, reports about Abraham affirming his advice to his descendants to be Muslims and worship none but Allah, follows by mentioning Jacob reaffirms the same advice to his sons" ⁽⁴⁸⁾. "These verses show that the Prophets, peace and blessings of Allah upon them, main interest is to bring people up on the teachings of the religion" ⁽⁴⁹⁾.

Owing to the focus is on the religious aims, the educational content should meet the requirements of these aims. Thus, the content is to be built up in a way that helps develop the religious character that is resistant to misleading, or being misled or misguided. Allah, exalted be He, says, "Whosoever follows my Guidance shall neither go astray nor be unprosperous" ⁽⁵⁰⁾.

To sum, the educational content that Imam Al-Ibrahimi seeks concentrates on the religious and moral subjects. For this reason, the educational systems in Muslim countries ought to underline the religious and moral questions as they do with the intellectual ones.

Chapter IV

The Methods of Education ought to Be Adhered to according to Al-Ibrahimi's Philosophy

The methods of education are the third basic element of the educational program. They are defined as: "the ways and the procedures that the teacher depends on to convey the message of education" ⁽⁵¹⁾.

The methods of education are of utmost importance for the success of the educational process. It will be difficult to fulfill the educational aims without selecting and putting the appropriate methods of education into effect ⁽⁵²⁾.

The methods of education are various. They can be exemplified in reward and punishment, modeling, story-telling as well as example setting. Deciding on the suitable

method of education relies on the psychological age group of learners and the circumstances of the teaching and learning process.

Imam Al-Ibrahiemi, may Allah have mercy on him, believes that the best methods of education at elementary stages are reward and modeling methods. These two methods are detailed as follows;

First; The Reward Method:

This method means arousal of interest to believe in, do something desirable or to stop something undesirable ⁽⁵³⁾. It is based on a promise to gratify someone in return for doing something wished for or for abstaining from doing it ⁽⁵⁴⁾.

Imam Al-Ibrahiemi, may Allah have mercy on him, points out to the importance of the method of reward in education especially at the primary stage. He says to teachers, "It is a nature of a child to love those who show love to them ... It is the honest and clever teacher's responsibility to show love to the children, meet them with a smile, greet in return with what is better, ask about them, humor them, talk to them gently, show affection for them in order to make them love him. When they love him, he will be able to make them love learning and, therefore, bring them up easily ⁽⁵⁵⁾.

Imam Al-Ibrahiemi's interest in the importance of the reward method in education is because it has a great positive effect on modifying the learner's behavior to what is desired ⁽⁵⁶⁾. The human being is inclined to like what pleases him. He also likes those who arouse hope for him. This gives them an incentive to learn and go on learning ⁽⁵⁷⁾.

The reward method is one of the main elements the Islamic system of education is based on. This method is much used to motivate humans to abide by Islam teachings. Allah, exalted be He, says, "But, for the pious a place of prosperity ⁽⁵⁸⁾* And gardens and vineyards * And curvaceous (virgins) of equal age ⁽⁵⁹⁾* And an overflowing cup ⁽⁶⁰⁾* There, they shall neither hear idle talk, nor yet any falsehood * A recompense from your Lord, a gift, a reckoning" ⁽⁶¹⁾. In these verses, Allah, exalted be He, tells us about the great reward He promises for the believers to motivate them to keep His path of guidance ⁽⁶²⁾. This is conclusive evidence that the reward method has a conspicuous and great influence on the human character.

Second; The Modeling Method:

The modeling method is of great importance for the teaching/ learning process as it greatly affects the learner at elementary stages in particular. Imam Al-Ibrahiemi, may Allah have mercy on him, asserts this importance in his talk to the teachers saying, "A teacher won't be able to bring his children up effectively as long as he does not set a good example to them since they are much influenced by what he does more than what he says. Teachers, give a good example – in your words as well as your actions - to your students. Let them see and hear what is good only. Never lie to them. Lie neither in

words nor in action. Remember that lying in action is more dangerous to the liar as well as the nation than lying in action. How many generations have been corrupted by spurious models who pretend that they are righteous and those who pretend that they are leaders ⁽⁶³⁾.

Imam Al-Ibrahimi, may Allah have mercy on him, supports the modeling method as it has a significant moral, psychological and social impact on the learner. The teacher is the ideal for the children of how to be good men. The child imitates his teacher consciously and unconsciously. So, if the teacher gives a good example to his children, they are usually going to be good. And if he sets a bad example, they are usually going to be ill-mannered ⁽⁶⁴⁾. It is difficult for a child to behave well and his teacher does not adhere to good manners ⁽⁶⁵⁾.

Islam gives particular emphasis to the modeling method. The Holy Qur'an denounces those who do not put what they believe into practice. Allah, exalted be He, says, "Believers, why do you say what you never do?*" It is most hateful to Allah that you should say that which you do not do" ⁽⁶⁶⁾. Allah, exalted be He, says, "Would you order righteousness on others and forget it yourselves? Yet you recite the Book, have you no sense?" ⁽⁶⁷⁾. A-Shawkani, may Allah be merciful to him, says, " Allah, exalted be He, sharply rebukes those who do not practice what they preach" ⁽⁶⁸⁾.

The Prophet, peace and blessings of Allah upon him, affirms the importance of modeling method in education. He, peace and blessings of Allah upon him, urges Muslims in general and educators in particular to set good examples to children. This is evidenced by the Hadith narrated by Abdullah Ibn Amer may Allah please him. He reported that one day the Prophet, peace and blessings of Allah upon him, paid them a visit. And while he was staying in their house, his mother called him and said, "Come and I will give you a reward". The Prophet, peace and blessings of Allah upon him, said, "What have you intended to give him?". "I have intended to give him some dates", she replied. The Prophet, peace and blessings of Allah upon him, added, "If you hadn't given him the reward you promised him to, it would have been counted as a lie" ⁽⁶⁹⁾. This Hadith exhorts people to be truthful especially before their children since they are greatly affected by what Adults say and do ⁽⁷⁰⁾. This is indicative of the vital role the modeling method plays in education.

In brief, it is obvious that the reward and modeling methods are very effective in education. Thus, the educational systems are urged to shed light on and to pay further attention to both methods.

Chapter V

The Educational Role the Family ought to Play according to Al-Ibrahiemi's Philosophy

The family is the incubator for the child growth. It has the great impact on the formation of his character. For this reason, Islam makes it responsible for bringing the children up on the teaching of the religion. The family is decreed to instruct children in the authentic faith, religious observances, do's and don'ts, moral values and virtues ⁽⁷¹⁾. If the family does not take its educational responsibility, the child is likely to misbehave and any effort exerted to correct his misbehavior will probably be of no avail ⁽⁷²⁾.

Imam Al-Ibrahiemi, may Allah have mercy on him, focuses on the role the family plays in education. He says, "O, Honorable Teachers, the family is the sibling of the school in the advanced countries. They are complementary. That is, they combine in such a way as to enhance or emphasize the quality of each other. The child learns from the family as he does with school. Consequently, you are asked to bridge the gap between the school and the family and to keep their ties going so as to be able to fulfill the pledge you undertake towards your religion and your nation" ⁽⁷³⁾.

Imam Al-Ibrahiemi, may Allah have mercy on him, not only draws the attention to the role the family can play in education, but he emphasizes that this role ought to be supportive and complementing to that of the school as well. The family and the school should stand hand in hand to enhance the educational process to reach its targeted end.

The role of the family in education is looked upon with favor from the perspective of Islam. Allah, exalted be He, says, "And mention in the Book, Ishmael; he too was true to his promise, a Messenger and a Prophet * And he ordered his people to pray and give charity and his Lord was pleased with him" ⁽⁷⁴⁾. Ishmael, peace and blessings of Allah upon him, orders his family to practice their religion" ⁽⁷⁵⁾. This verse sheds light on the responsibility of the family in education.

Allah, exalted be He, also says to His Messenger, Muhammad, peace and blessings of Allah upon him, "Order your family to pray and be patient in it. We do not ask you for provisions, rather, it is We who provide for you. And the final outcome is the pious" ⁽⁷⁶⁾. Imam Qurtobi, may Allah be merciful to him, says, " In this verse, Allah, exalted be He, orders His Messenger, Muhammad, peace and blessings of Allah upon him, to order his family to establish the prayer and to be patient in it. This divine order is not directed to the Prophet only, but it is directed to the Muslim nation as well" ⁽⁷⁷⁾.

Allah, exalted be He, also says, "Believers, guard yourselves and your families against the Fire; the fuel of which is people and stones, over which there are harsh and stern angles who never disobey Allah in that which He orders and do what they are ordered" ⁽⁷⁸⁾. Ibn Katheer, may Allah be merciful to him, says, " A-Dahaak and Mokatil say, "It is

obligatory for a Muslim to teach his family and his servants the dos and don'ts of Islam" ⁽⁷⁹⁾.

From what has been discussed aforementioned, it is evident that the family has a vital role in education and this role ought to complement that is of the school.

Conclusion

The study came to two the following findings:

First: Imam Al-Ibrahiemi, may Allah have mercy on him, believes that the human being is born with evil as well as good tendencies. And these evil tendencies can be refined through sound education. This perspective of the human nature is compatible with what Islam goes to.

Second: Imam Al-Ibrahiemi, may Allah have mercy on him, emphasizes that the religious and moral aims must be a priority in order to build up the Muslim character as desired.

Third: Imam Al-Ibrahiemi, may Allah have mercy on him, stresses the importance of concentrating on the religious and moral topics to meet the aims of the Islamic philosophy of education.

Fourth: Imam Al-Ibrahiemi, may Allah have mercy on him, affirms that the reward and modeling methods ought to be of prime concern to maximize the output of the teaching/learning process.

Fifth: Imam Al-Ibrahiemi, may Allah have mercy on him, points out that it is a necessity for the school and the family to work together and to complement each other.

In the light of these findings, the current study recommends that the educational systems ought to focus on the religious and moral aims of education, draw further attention to the reward and modeling methods and to bridge the gap between the school and the family.

Notes

- 1) Surat Al-Imran (The Family of Imran) III, verse: 102.
- 2) Surat An-Nisaa (The Women) IV, verse: 1.
- 3) Surat Al-Ahzab (The Confederates) XXXIII, verse: 70.
- 4) Al-Albany, **Sahih Al-Targheeb wa Tarheeb**, edit. 1, p.3.
- 5) Al-Ibrahiemi, Muhammad Al-Bashir, **Athar Sheikh Muhammad Al-Bashir Al-Ibrahiemi**; the Message Entitled, " **A Guide to Teachers**", prepared by: Ahmed Talib Al-Ibrahimi, vol. 2, Beirut, Dar Al-Gharb Al-Islami, pp. 111-116.
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- 29) Al-Ibrahiemi, Muhammad Al-Bashir, **Athar Sheikh Muhammad Al-Bashir Al-Ibrahiemi**; the Message Entitled, " **A Guide to Teachers**" edit. 1, vol. 2, pp. 5-6.
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- 32) Al-Qortoby, Abo Abdullah, **Al-Gamie' Le-Ahkam Al-Qura'n**, edit.2, vol. 11, pp. 63-72.
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- 36) Al-Qortoby, Abo Abdullah, **Al-Gamie' Le-Ahkam Al-Qura'n**, edit.2, vol. 13, pp. 309-316.
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- 45) Surat Al-Baqarah (The Cow), verses 131-132.
- 46) Al-Qortoby, Abo Abdullah, **Al-Gamie' Le-Ahkam Al-Qura'n**, edit.2, vol. 2, pp. 136-137.
- 47) Surat Al-Baqarah (The Cow), verse 133.
- 48) Al-Fakhr A-Razi, Abu-Abdullah, (no bate). **A-Tafsier A-Kabeer**, edit. 4, p. 64.
- 49) Al-Fakhr A-Razi, Abu-Abdullah, (no bate). **A-Tafsier A-Kabeer**, edit. 3, p. 65.
- 50) Surat Ta-Ha, verse 133.
- 51) Musa, Fouad Mohamed, **Al-Manahij; Mafhumeha, Usosha, Anaseroha, Tanzeemateha**, no edition, p. 299.
- 52) Musa, Fouad Mohamed, **Al-Manahij; Mafhumeha, Usosha, Anaseroha, Tanzeemateha**, no edition, pp. 299-300.
- 53) Al-Hazemi, Khalid Ibn Hamid, **Usul A-Tarbiya Al-Islamia**, edit. 1, p. 391.
- 54) Al-Hazemi, Khalid Ibn Hamid, **Usul A-Tarbiya Al-Islamia**, edit. 1, p. 391.
- 55) Al-Ibrahiemi, Muhammad Al-Bashir, **Athar Sheikh Muhammad Al-Bashir Al-Ibrahiemi**; the Message Entitled, " **A Guide to Teachers**" edit. 1, vol. 2, p. 3.
- 56) Al-Hazemi, Khalid Ibn Hamid, **Usul A-Tarbiya Al-Islamia**, edit. 1, p. 391.
- 57) Al-Hazemi, Khalid Ibn Hamid, **Usul A-Tarbiya Al-Islamia**, edit. 1, p. 393.
- 58) His saying, exalted be He, "But, for the pious a place of prosperity " means that those who are righteous will be saved from Hellfire and will enter Paradise. Refer to: Al-Qortoby, Abo Abdullah, **Al-Gamie' Le-Ahkam Al-Qura'n**, edit.2, vol. 19, p. 183.
- 59) His saying, exalted be He, "Curvaceous virgins of equal age" means pretty women of ever youthful age. Refer to: Al-Qortoby, Abo Abdullah, **Al-Gamie' Le-Ahkam Al-Qura'n**, edit.2, vol. 19, p. 183.

- 60) His saying, exalted be He, " And an overflowing cup" means a cup full of what one hankers after. Refer to: Al-Qortoby, Abo Abdullah, **Al-Gamie' Le-Ahkam Al-Qura'n**, edit.2, vol. 19, p. 183.
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- 65) Olwan, Abdullah Nasseh, **Tarbiyat Al-Awlad fe Al-Islam**, edit. 21, vol.1, p. 607.
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- 74) Surat Maryam (Mary), verses 54-55.
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