

**Sheikh Muhammad Al-Bashir Al-Ibrahimi**

**Prospective educational model**

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**Abstract:**

The current article attempts to delve into one of the corners of the educational and reformist thought of Sheikh Al-Ibrahimi, to search for its depth and extension through the three tenses: the past, the present and the future, the latter which the Sheikh planned and predicted his developments and requirements in his educational thought, as the harbingers of the past have future visions today. This article will rely on what is called comparative education in the sciences of education, based on its review of the pillars and components of the educational system in Finland, as it is the most successful educational system in the world today as a criterion for comparison between it and the ideas of Sheikh Ibrahimi in educational reform. The educational thought of the Sheikh, which was founded on the principles of Islamic Sharia, and imbued with the contemporary civilizational orientation, proved that it is a thought that extends through time, and the Finnish experience in reforming education is only evidence of that, as it contains many of the elements of education and learning according to Sheikh Al Ibrahimi. Hence, its success is a clear evidence of the Sheikh's forward-looking educational thought.

**Keywords:** : reformist thought; educational thought; the forward-looking model; Sheikh Ibrahimi; Comparative Education

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## **Introduction:**

Who is Sheikh El Ibrahimi?. And why was he called Sheikh El Ibrahimi?.

First of all, I would like to apologize for asking this question since the Sheikh, obviously, needs no introduction. However, I believe that the current generation living in a time in which they need to be reminded and introduced again to Sheikh El Ibrahim or other fellow reformer scholars, for two main reasons. The first being to refresh the historical memory and the second to shed the light on the prospective thinking of those scholars. In other words, the purpose is to show how far they were able to think ahead to the future which signifies their deep, vast and inclusive thinking. Thus, let us dive into some aspects of this reformist educational thinking under the light of comparing it to the reasons of some global educational systems' success nowadays, and the focus will be on the Finnish educational system.

## **1- Introducing Sheikh Mohamed El Bachir El Ibrahimi**

### **1.1 Name, Lineage and Birth**

His name is Mohamed El Bachir son of Mohamed Essadi son of Omar son of Mohamed Essadi son of Abdallah son of Omar El Ibrahimi. El Ibrahimi refers to an Arab tribe known as "Awlad Brahem" (Sons of Brahem), and he is Ibrahim son of Yahya son of Messahel; one of the seven adjacent tribes in the northern slopes of the Greater Atlas connected to the Aurès Mountains' peaks from the western side, which are located in Constantine Province in Algeria. Its lineage goes back to Idris Bin Abdullah, known as Idris the Great, one of the noblest Idrisids.

He was born in the village of Ras El-Ouadi, Province of Sétif, eastern Algeria, on a Thursday 14 Shawwal 1306 AH, corresponding to June 13, 1889 AD. (Said Itim, 2021).

### **1.2 Education and Training**

He began memorizing the Holy Qur'an at the age of three under the supervision of his uncle, Sheikh Al-Makki Al-Ibrahimi, who had the greatest credit for his upbringing and education. At the age of nine, he completed the memorization of the Qur'an, the Alfiyya of Ibn Malik and Ibn Mu'at al-Jaza'iri, and the two Alfiyyas of al-Hafidh al-Iraqi (Prophet's biography and Athar). After his uncle's death, he taught his students at the age of fourteen, and continued in teaching until he was twenty.

At the late of 1911, he secretly immigrated to El Medina to join his father, fearing of the French occupation's persecution. On his way, he stayed for a while in Cairo where he attended several educational sessions in Al-Azhar. After his arrival to Medina, he stayed with Sheikh Al-Aziz Al-Wazir Al-Tunisi, and Sheikh Hussein Ahmed Al-Fayd Abadi Al-Hindi, from whom he gained knowledge of hadith, both narrating and knowledge, as well as the science of interpretation from Sheikh Ibrahim Al-Askabi. He met there with the Algerian Scholar Abdelhamid Ibn Badis, leader of the reformist renaissance in Algeria (Al Jazeera, 2015).

### 1.3 Academic Journey

When Al-Bashir turned 22, he moved to Middle East (1330 AH = 1911 A.D.) to join his father, who had previously emigrated four years ago, fleeing the French occupation, and he chose to settle in El Medina. His father wrote to his son urging him to join him. On his way, he passed by Cairo and stayed there for three months, attending the lessons of some of Al-Azhar's great scholars, such as "Salim al-Bishri", "Mohammed Najib Al Muthi'i", "Yusuf al-Dajwi", visited the Dar al-Da'wa and al-Irshad founded by Sheikh: "Rashid Redha", and he met the two great poets: "Ahmed Shawki" and "Hafez Ibrahim". In El Medina, al-Bashir continued seeking for knowledge in the rings of the Prophet's Mosque, and contacted two major scholars who had the greatest impact in directing and guiding him. The first was Sheikh "Abdul Aziz" Al-Wazir Al-Tunisi who taught him about Muwatta Malik (Islamic jurisprudence book), and he regularly attended his lessons about Maliki jurisprudence for five years.

The second was Sheikh Hussain Ahmad al-Faydh Abadi al-Hindi, from whom he learnt about the explanation Sahih Muslim. El-Bashir invested his time there, touring the famous city libraries; such as the library of Sheikh Al-Islam Aref Hekmat, the Sultan Mahmoud, and the Al-Madani library, and found in its many archives what satiated his scientific aspiration.

The stay and study of Sheikh EL-Bashir Al-Ibrahimi in EL Medina made him influenced by Salafism's doctrine, creed, behaviours and jihad, not to mention that he inherited the Salafist tendency from his ancestors as he grew up in a house known for knowledgeable people and brillante scholars for three centuries. Several excellent scholars of the era had come from this house and had been references for fatwa (advisory opinion), judgments and education of the neighbouring tribes. All the house's scholars were subjected to a war of heresy, a stiffness of denial over their people, the establishment of behaviours in their own relatives and their followers. They also have well-known incidents of denouncing the missteps of doctrines and the illusions of Tariqa Sheikhs. His closest grandfather (Sheikh Omar El-Ibrahimi) has a circulated poem denouncing those doctrines and their Sheikhs. His grandson will continue after him in the same path, and will dedicate efforts and tours in Algeria thereafter. During his stay in Medina, he met Sheikh "Abdelhamid Ben Badis", who had come for the pilgrimage. Affection and unity of purpose were closely linked between them, and they looked forward to the development of a plan that would bring life to the Islamic nation in Algeria, to which joined "Tayeb El-Okbri"; an Algerian scholar who immigrated to Medina before them. The three of them met for continuous days and had serious discussion on Algeria's status and ways of advancing it, and then laid the first foundations of the Algerian Muslim Scholars Association. (Al Jazeera, 2015).

Then Sharif Hussein revolted against the Ottoman Empire, and the conditions of Medina deteriorated from ease to hardship, and from prosperity to difficulties, until all of its people were expelled to Levant. So he had to leave it along with his father, and settled in Damascus, in late 1916 AD, where he was a teacher in some private schools. He was celebrated by a group of scholars and eminent ones who knew him in Medina, then his reputation spread in academic and literary forums, and those gathered around him were astonished by his memory, his memorization of language rules, literature, and hadith. He gave comprehensive lessons at the Umayyad Mosque, and taught at the Al-Sultaniyeh Madrasa (School). In 1921, after he was over thirty, he returned to Algeria, with the same conviction that Abdul Hamid had previously; that the work expected of him was supposed to be manifested in Algeria. Immediately after his return, he contacted Ibn Badis, leader of the Renaissance. The two prepared to make the biggest change in the lives of the Algerians who had been occupied by the French almost ninety years. (Abdulaziz, 2021).

#### 1.4 Sheikh El-Ibrahimi and the “Association of Scholars”:

The idea of “the Association of Scholars” came to “Ibrahimi” and “Ibn Badis”, and it was one of the goals that they were working for. This happened in one day when his companion “Ibn Badis” visited him in the province of “Sétif” in an urgent visit in 1924, and told him that he was determined to establish an association called “Al-Ikhaa El-Elmy” (Educational Fraternity) bringing together scholars and students and unifying their efforts in the province of Constantine. Ibn Badis was very excited about it and enumerated its benefits and advantages, but “El-Ibrahimi” who was in contact with the masses more doubted the success of this project at the current time, but he did not want to reveal this to his companion in order not to discourage him. So, he went along with him in the idea. After returning to Constantine, Ibn Badis set to work until the project was interrupted for some reason. El-Ibrahimi was not surprised by that, knowing that the nation had not yet matured for such great endeavour. When there was a willingness among the nation, this great project “Association of Scholars” came to light. It was founded in May 1931. El-Ibrahimi drafted for it concise articles of association, stemming from his insight, as he was knowledgeable about the conditions of the nation, as a war could break out between the reformers and the Tariqas (people who adopt the Tariqa doctrine) if he did not specify the association’s purpose and objectives. He used attractive statements and limited it to what people can relate to, otherwise the association would not exist. The Articles of Association was introduced to the Government to take its legal form. The purpose stated was that the association is to fight social ills such as intoxicants and gambling, so the Government approved it without hesitation as it did not raise fears for the colonial authorities. Thus, the existence of this association became legal and then quietly began to implement its undeclared agenda of restoring the spirit of Islam in the Algerian people again after a century of French occupation (Abdulaziz, 2021).

In the early years, the Association directed all its efforts to fight against the Sufi Tariqa; because it is the source of misguided beliefs and worships, to eliminate its influence on the nation because it is the cornerstone of the colonialism.

They share the same purpose of exploitation, distraction and anesthetising people. The association organized a massive campaign on fads, superstitions and misguided ideas in the religion, through speeches, lectures, preaching and mentoring lessons in mosques and clubs, public and private spaces, and through private newspapers created to support the reform action. The Association divided the three provinces to which Algeria is divided and appointed a competent scholar in each province to run this war against Sufi Tariqa. “Ibn Badis” stayed in Constantine to supervise the movement in the entire Eastern Province. Meanwhile, “Tayeb El-Okbi” was in charge of the centre of Algeria. The western province was the least educated and the most firmly rooted and adhered to the misguidance of Tariqas. Its people were extremists in establishing its false customs and fake beliefs, making great sacrifices and regard it as the only religion. (Abdulaziz, 2021).

The Association’s weapon in the war against the Tariqa doctrine and opening eyes to its shameful practices was giving lessons of recalling the Qur’an, clarifying the correct Muhammadan Sunnah, and training the first Muslims based on Qur’an and the Sunnah. Numbers of people started attending those lessons, and the clouds of darkness began to dissipate from their minds, and the ridiculous beliefs of the Tariqa Sheikhs were removed from their minds. Therefore, they abandoned them and they began to publicly denounce them. Sheikh El-Ibrahimi was making efforts in Tlemcen, spreading a new spirit in it. He gave ten lessons a day, beginning with a Hadith lesson after the Fajr (dawn) prayer, and concluding with a tafsir lesson (interpretation of Qur’an) between the Maghreb and Isha prayers, then he goes after the last prayer to some clubs where people gather to give lectures on Islamic history.

He had tours across villages during the weekends, building confidence and instilling self-determination, all of which resulted in the construction of four hundred Islamic schools, comprising hundreds of thousands of girls and boys, and the construction of more than two hundred mosques for prayers and lectures. This huge number of activities worried the French occupier and its supporters from the Sufi Tariqa doctrine, and they realized the consequences if they remained silent. The French used a way to discourage people and tempt them with money and power. They sent "Ibn Houra" to offer him the position of Sheikh of Islam, which will happen for the first time in Algeria, in exchange for a statement endorsing France, which was a party to the Second World War, participate in the editing of newspapers they created, and write lectures recorded for the radio in exchange for tempting grants. But, he disappointed them by refusing any cooperation with them. They quickly arrested him and expelled him to the desert of Oran in (1359 AH. = 1940 A.D.). A week after his arrest, "Ibn Badis" died, and scholars chose him as chairman of their association. He remained in exile for three years, and then released after the end of the Second World War (1362 AH = 1943 A.D.).

After three years in exile, "El-Ibrahimi" returned to the awareness and educational work and increased the efforts. He even went out to the East calling for the idea of "the Association of Scholars". "El-Ibrahimi" pinned great hopes on spreading his reformist mission. He spared no effort in correcting, guiding them and reminding them of the colonized homeland, and their duty to revive their Arab-Islamic culture, which France is fighting and trying to suppress. His efforts towards these envoys resulted in the success of nearly all of them in their secondary and university studies, and they contributed to the realization of the Arab-Islamic idea in which the scholars believed. During his stay in Cairo, El-Ibrahimi was chosen to be a member of the Egyptian Academy of Arabic Language in (1380 AH = 1961 AD).

(Abdulaziz, 2021).

### **1.5 Death of Sheikh El-Ibrahimi**

When the independence of Algeria was declared, "El-Bashir El-Ibrahimi" returned to his homeland. He delivered the first Friday prayer sermon at the "Ketchaoua" mosque in the heart of the Algerian capital. This mosque had been converted by the French into a cathedral after their occupation of Algeria. The radio transmitted the two Friday sermons to the nation, and his words brought back to many of his companions and others the sweetest memories. El-Ibrahimi stayed at home after the years had burdened him, weakened by his sickness, and saddened by the denial, by some people, of his jihad and its impact on the revival of the nation. The reins of the country were in the hands of those who rejected Islam and turned their backs on it. The Mujahid Sheikh saw that the fruit of what he and his companions of scholars had planted had fallen into the hands of those who did not appreciate its value and remained in his house until he met his fate on a Thursday 18 Muharram 1385 AH = 19 May 1965 AD), after a life full of great deeds. The nation went out to bid him farewell with sad hearts and tearful eyes, as an expression of its appreciation for a reformist and one of those who contributed to building its modern renaissance. (Mortad, D.S.).

Sheikh "Mohamed El-Bashir El-Ibrahimi" - may Allah have mercy on him - was not an ordinary person, but rather a group of talents and geniuses. He was an example for his vast knowledge, rich literature, noble manners, piousness, sincerity, broad-mindedness, far-sightedness, self-denial, and dedication to serving his nation. He lived in order to defend the true Islam and revive the Arabic language in this dear country. He was a successful religious reformer, socialist, a free and daring thinker, an imam for Salafism in addition to spreading it and anchoring its principles. He was also a guidance icon. He announces the truth and supporter of struggle. He did not show failure or weakness, nor surrender or regression. His

life was bright, filled with noble deeds, demonstrating his genius that helped him emerge and showcase his cleverness. His foresights were true, and his insights were realized. (Abdulaziz, 2021).

### 1.6 His Writings & Literature

"El-Bashir El-Ibrahimi" was as knowledgeable as the first predecessors of the Islamic culture. He had writings in Islamic origins and legislation, in the language and its specific topics, and in Islamic morality and virtues. He was an eloquent writer with an exquisite style, with the soul of a mujahid, a spirit of a reformist, a poet's imagination and a revolutionist's strength, as evidenced by his strongly worded articles opening the Al-Bassaer newspaper. He had an epic poem written during the time he was exiled in Aflo. The poem included thirty-six thousand verses about the history of Islam, describing many of the groups of his time, literary conversations between Satan and supporters, as well as a description of colonialism, its machinations and intrigues. (Said Itim, 2021).

These are some of the sheikh's writings:

Oyoun Al-Bassaer: a collection of his articles published in the Al-Bassaer newspaper. This book was published for the first time in Cairo in 1963 under his supervision by Dar (Al Maaref) in Cairo, and included his articles that were (editorials) in the second series of (Insights / Al-Bassaer), between 1947 and 1953.

At the Heart of the Battle: a new spotlight on aspects of El-Ibrahimi's thinking and stances of the Association of Algerian Muslim Scholars) and its role in the liberation revolution. It also has elements of great importance in writing the history of the Algerian Revolution. At the Heart of the Battle (1954-1964) included El-Ibrahimi's writings in delicate issues, both during the liberation revolution and after independence, including what was published previously and what was not published, until the opportunity in this book published by the Dar Al-Omma. This time his son (Ahmed Taleb El-Ibrahimi) supervised the collection of the material.

Unions and Waste in the Language of the Arabs: a linguistic collection that combines all that rhymes with the word "faalah" (فعالة) - good and depraved examples.

- Secrets of the Arabic pronouns.
- Naming with the source.
- Adjectives that rhyme with the verb faala (فعل).
- Regularities and oddities in Arabic.
- The novel of the Priestess of Al-Auras.
- The wisdom of legality of zakat.
- Branches of Faith (about Islamic Ethics and Virtues).
- The epic poem in history.
- Scattered fatwas.

A group of El-Bashir's writings were printed in five volumes under the title "Athar Al-Imam Mohamed El-Bashir El-Ibrahimi", published by Dar al-Gharb al-Islami.

## 2. Pillars of Educational thinking According to El-Ibrahimi:

Mohamed El-Bashir El-Ibrahimi provided an integrated, forward-looking model with a strategic dimension, whose features aim to develop the religion, morals, knowledge

(education) and money. The sheikh was very effective in spreading this quartet in view of the role he played and the supportive virtue and founder of most schools in an era when the establishment of schools was considered a crime. The House of Tlemcen for Hadith is a good example in this regard (3), as he had great credit for its establishment and the dissemination of building ideas through it. (Mortad, D.S.).

Imam Sheikh Mohamed El-Bashir El-Ibrahimi says in “Oyoun Al-Bassaer”: “The ultimate goal of education is to unify the new generation in its thoughts and sources of knowledge, control its troubled tendencies, correct its outlook on life, and move it from that narrow intellectual disorder that his society has placed in it — into a wider disorder that has a wider horizon and a stronger foundation. If this is done and reaches its full extent, then we aspire that the school will produce a generation with coherent tastes, unified sources of knowledge and whose tendencies are controlled. A generation that sees life - as it is - with one view, and strives to live it with a unified determination in the interest of the religion and the homeland; working with one force for shared objective.

The purpose of education is to teach him about his religion and language, and to introduce him to himself to know his history; those principles that his forefathers were ignorant of, so they became miserable because of their ignorance, and they became strangers in the world and cut out of it. They did not know themselves so no one knew them.

The Ibrahimi professorship of education stands out in its attention to all the basic pillars or components of the educational process:

- He took care of the educational material delivered to the learner.
- He focused on the professor or teacher who carries out the education and teaching process.
- He also shed spotlight on the way the teacher delivers the material to the learner.
- He also focused on the student/learner who receives knowledge. (Mustafa, 2017).

We will quote and stop at each point when making the comparison with the Finnish education system.

### **3. The Finnish Education System as a Criterion for Comparing the Forward-looking Educational Thinking of Sheikh El-Ibrahimi**

To prove the prospective aspects of the Sheikh's educational thinking, let us include comparative education and specifically choose the Finnish education system as a criterion for this educational comparison. As Finland has always been at the top of the rankings of the best higher education systems in the world, it was recently declared an “educational miracle” by the World Bank. In [Universitas](#)'s assessment of the 21 best universities in the world, Finland took first place when it took into account its per capita GDP - far above expectations given its income level. Moreover, a recent article from [Business Insider](#) showed reasons why Finland's innovative education system excels. (Abdul Rahman, Yasser, 2018). These reasons will be the criteria of comparison to prove the forward-looking thinking of the Sheikh by quoting his statements, and mentioning his actions and deeds with Sheikh Ibn Badis and the scholars of the Association of Muslim Scholars. (Mustafa, 2017).

### 3.1 Finnish Education System Prioritizes Playing

People in Finland believe that children learn through playing, imagination and self-exploration. Teachers not only allow their students to play but encourage them to do so. In Finland, the development of games, especially in the first years of a child's life, is highly regarded. That is why you will see students playing soccer or video games in designated places even in high school. In this context, El-Ibrahimi says: "The way that Ibn Badis and I agreed in Medina was not to expand in a learner's education, but to raise and educate them according to correct ideas, even with little knowledge. And we achieved this experience among our army of students that we have prepared.. This indicates several aspects of the educational process, including taking into account the psychological development of the learner. "(Al-Mutabaqani, 2015, 51)

We continue with the Sheikh's thinking with regard to the learner. Imam El-Ibrahimi focused on this aspect just like he focused on all education fundamentals. His care for the learner is more focused and profound. El-Ibrahimi's care for the learner starts from the early stages, i.e. from childhood. El-Ibrahim realized that if a nation deprives children and young generation from the chances of care and attention, it will miss the chance of benefiting from them as adults, because their righteousness, success and effectiveness depend largely on the quality of care and education that is provided to children.

Achieving this depends on the good educational method he referred to, such as knowing their psyche, nature, inclinations, and psychological, physical, mental and spiritual abilities.

El-Ibrahimi also paid major attention, increased attention and intensive care to youth, as they are one of the nation's fundamental powers and a resource that need to be preserved and safeguarded. He said: "The nation's youth are its pillar, its living matter and the secret of its continuing to exist. The best educated youth of the nation who build their lives and the life of their nation on knowledge and education, and the elite of the educated youth are those who are imbued with the Arab Islamic culture and contribute to it, because they preserve its components and its heritage. They affirm its existence, correct its history, and connect its future with its past."

El-Ibrahimi presents to learners a set of educational principles and characteristics by which knowledge is acquired and consolidated. These can be summarized as follows:

- Devoting oneself to knowledge, spending a lot of time in its acquisition and diligence in receiving it.
- Increasing the acquisition of knowledge by research and reading, conducting a lot of debate and revision, by dividing the times for that.
- Adhering to acquiring knowledge from knowledgeable men and from books. Travelling to meet with scholars and sheikhs to acquire it.
- The necessity of writing the knowledge and copying the original sources, because writing the knowledge preserves it and sustains it.
- The necessity of getting new knowledge and useful opinions from the books.
- Sincerity in seeking knowledge.
- Strong willingness, long-term determination and impetus in seeking knowledge and having faith in it.



- Not relying on lesson sessions alone, but rather supplementing them with individual and group studies sessions.

Not relying on textbooks alone, but rather relying on other easy-to-read simplified books.

- Abstaining from mental and physical concerns that prevent attainment, hinder understanding, and detract from concentration.

- Avoiding partisan discussions and political disputes when seeking knowledge.

### **3.2 The Finnish education system values teachers and develops programs to produce exceptional teachers**

While teachers are often undervalued in some countries, the opposite is in Finland where the teacher and the teaching profession are sacred. To become a teacher in Finland, you have to go through a very strict and difficult process, and only the best teachers are accepted for education. Universities, for example, are committed to selecting the best professional teachers in this field. In addition to obtaining high marks in tests, the applicant for this prestigious State position must pass an interview aimed at identifying the extent of his adherence to ethics and values of education, the extent of his passion for teaching and the scope of his education. Moreover, graduation programs for teachers depend on scientific research, where they graduate with a Master's Degree in addition to publishing a graduation thesis. On the other hand, we find that Sheikh El-Ibrahimi paid special attention to the teacher and treated him with special care on the theoretical and practical levels, because a teacher is the necessary medium for transferring knowledge to the student's mind and heart. He is the real leader and wise guide in raising generations, shaping up men, graduation of leaders, and defending identity. In a meeting gathered the Sheikh with teachers of the Association of Muslim Scholars, he said to them: "Dear teachers, you are in a time when teachers' chairs are more valuable to nations and produce more benefits and advantages than the thrones of kings. The chairs of teachers are more secure and stronger than the thrones of kings. Intellectual storms have several times swept the thrones but they never hit the teacher's chairs" (Athar of Mohamed El-Bashir El-Ibrahimi, part 3).

El-Ibrahimi warns of the serious responsibility that teachers bear, as they are responsible for the intellectual growth and behavioural discipline of the youth. They are responsible on the other hand for the intellectual and ideological aberration that befalls the sons of the nation. Their position in society is critical, in which negligence or error is not permissible, and the job of a teacher is likened to that of a doctor. The teacher's responsibility is more severe and stronger, because the error that the doctor may make does not exceed one or two individuals, however the error that the teacher makes will have an impact extending beyond an entire generation.

El-Ibrahimi says: "Failure in performing one's duty is a crime for all people, but for us (as teachers) is doubled. So it is considered two crimes, because a person in other fields is excused. His negligence may be covered by the work of his people, or his government. But for us, we are like a stranded hungry orphan, if he does not improve his conditions he will die. So, if we fail to work for ourselves and for the benefit of our nation to develop it, then who will work for it?" (Athar of Mohamed El-Bashir El-Ibrahimi, part 2).

According to El-Ibrahimi, the teacher suitable for education meets conditions and characteristics that qualify them to teach and fulfill their responsibilities properly. The conditions include those related to the teacher and others relating to their students and pupils.

### 3.2.1 Teacher standards and conditions

- Piety and devotion to God. It is “the source of support in hardships calamities, and it gives the soul tranquillity, patience and tranquillity. It is the source of strength and certainty, and it leads to ascension and elevation to heaven. It also help them resist and be patient in difficult times.”
- Deep belief in the honor of education, learning and teaching.
- Applying the learning: So that what he says matches his deeds. If there is contradiction then he is not qualified to deliver knowledge or to be considered as an example, because the teacher, as stated by El-Ibrahimi “cannot educate his students on virtues unless he is virtuous, and cannot guide them unless he is righteous, as they learn by example more than learning by teaching.” (Athar of Mohamed El-Bashir El-Ibrahimi, part 3).
- The need to learn more: by more reading, research, enquiry, and benefiting from the new inputs. One of the pieces of advice that he used to give to students and teachers “... Teaching is one of the methods of learning for the teacher before the learner. He should know how to use his talents, how to increase his knowledge and how to benefit from it, how to move from one topic to another, and how to come out from door to door. So you should know how you enter from the door of education to knowledge, and from reading to understanding. Read more so that your knowledge expands.” (Athar of Mohamed El-Bashir El-Ibrahimi, part 2).
- Patience towards difficulties and resistance during hardships and crises.

### 3.2.2 Conditions in dealing with Pupils:

- Showing compassion to learners, loving them, taking care of children and treating them with kindness and benevolence, gentleness and humility, and helping them to meet their needs if he is able to do so, as he is like a parent with his kids. El-Ibrahimi says: “Where he says: “if a clever and sincere educator wants to reach their souls from the nearest way, guide their tendencies easily, and make them obey him and comply with his command in the easiest way, should: win their hearts and love, meet them with a cheerful face, exchange greetings with them, ask them about their conditions with interest, joke with them, talks to them kindly and cheerfully, simplify hopes for them and shows them kindness, which makes them love him.” (Athar of Mohamed El-Bashir El-Ibrahimi, part 3.).
- learning about children's tendencies and psyches. The teacher should be among them as a big brother, filling them with his affection, being cheerful, and share his advice.
- Using the encouragement method in treating and taking care of children instead of intimidation, because the first is positive and its effect is permanent, and the second is negative and its effect is temporary, because it relies on fear and grows cowardice, especially in the early stages of childhood.

El-Ibrahimi says “Teachers should be careful not to use the violent behavior that was common among the Qur’an teachers, which is to treat children with cruelty and intimidation in memorizing the Qur’an, because that method corrupted the generation and instilled in it harmful vices.” (Athar of Mohamed El-Bashir El-Ibrahimi, part 3.).

We note here that the interest in the teacher is rooted in the principles of the Association of Scholars since its foundation. The number of teachers in 1951 reached 275 male and female teachers, and they were known as the private teachers, to distinguish them from the official

teachers in the French public education corps. The Association has been keen on providing them with good training. As of 1948, it started holding educational forums from time to time in which the problems that teachers face from an educational point of view are raised and a discussion revolves around them, attended by new teachers to benefit from it. It also published exemplary lessons in publications and Al-Bassaer Newspaper so that teachers could benefit from them in preparing their lessons. (Rabah, 1975, 218).

The main focus of the Association of Scholars was the strength of teacher's personality on the one hand, and their good morals and academic competency on the other hand, when choosing teachers for its schools. Since the foundation of the association in 1931 until 1951, obtaining academic certificates, such as a certificate of achievement from the Zaytuna Mosque, was considered a prerequisite for accepting teachers in the association's schools. As of 1953, another criterion was adopted besides the certificate, which was a special exam called the Teaching Eligibility Exam, which includes:

- Delivering a lesson to a group of students from the education curriculum;
- Writing an essay;
- Educational question.

### **3.3 Teaching Ethics since the Early Education Stages:**

While many students learn ethics in religion classes, even those who are not part of any religious groups or those who are non-religious must take ethics courses.

As for the Sheikh, he made ethics as the second necessary element after the religion. Without ethics, nations would not continue to exist and ideas of growth and progress would not succeed. The nation is in need of morals to withstand in the face of the intellectual cultural invasion and weakness that Ibrahim spoke about and analyzed. He also spoke about the problem, and in order to address it he indicated the important role of the family in raising the level of ethics, marking the family's role with home education. (Murtad, p. 45).

### **3.4 Vocational Education and Training in Collaboration with the Business World in the curricula of Secondary Education:**

Since the beginning of the 1990s, the requirements for national qualifications have been based on the Learning Outcomes Approach. Therefore, close cooperation with the business world is essential. Professional qualifications are developed in collaboration with the business world and other key stakeholders. This is done to ensure that qualifications support a flexible and efficient transition to the labor market, as well as professional development and career change. In addition to the needs of the business world, the vocational education and training, and professional competencies preparation process takes into account the enhancement of lifelong learning skills, as well as individuals' needs and opportunities to complete qualifications in a flexible manner suited to their specific circumstances. (Finnish Ministry of Education and Culture, D.S). On the other hand, it should be noted that Sheikh El-Ibrahimi noticed referred to teaching handicrafts to children in the association's schools and teaching some crafts to adults in addition to eradicating illiteracy as a way of helping individuals to earn a living. (Achoui, D.S. P. 21).

We mention here what Sheikh El-Ibrahimi said about the educational material and method. El-Ibrahimi was interested in the educational material contained in books and collections and

sought to share them with teachers. In an advice to students, El-Ibrahimi described the characteristics and content of the educational material that need to be delivered to learners; namely:

- Relying on the Arabic language as a basis in education and teaching, without excluding learning other languages.
- Keeping pace with the developments in education in terms of order, strength and effectiveness.
- Memorizing the Holy Qur'an because it is the basis of all sciences.
- The easy-to-read simplified books.
- Diversity of educational material from general knowledge such as history, literature, wisdom, ethics, education, mathematics and natural sciences.

As for the method, it is well known to educators that it is not enough for the educational material to be authentic and useful, nor for the teacher to be one of the people of knowledge who verify it and specialize in it. It is not enough for him to have a correct method of conveying knowledge to those who seek it, and this is what education primarily cared about.

This is what Sheikh El-Ibrahimi referred to and when addressing to teachers. He believes that the successful method for educating young people is not in the huge amount of information, but rather the method based on the correct approach based on the principle of linking the objective and behavior, the combination of principles, theory and practical practices, and the formation of an ethical behavioral attitude before understanding and apprehending information.

This was expressed elsewhere including what he referred to when he met with Sheikh Ibn Badis in Medina, where they agreed on a set of principles for the educational and teaching process. "The method that Ibn Badis and I agreed upon in Medina, in educating young people, was not to expand in teaching. Rather, we teach them correct ideas, even with little knowledge. This experience was achieved among our army of pupils that we prepared..." (Mutabaqani, 2015, 51).

The correct and effective idea or approach is based on the following:

- Using reason and reflection in drawing conclusions.
- Building results on introductions and reasons.
- Using on examples in rules and principles.
- Considering the practical aspect of scientific theories and rules, not only the theoretical side. (Athar Mohamed El-Bashir El-Ibrahimi part.3, p. 272).
- Using gradual approach in education and teaching from one stage to the next.
- Considering individual differences between learners, their potentials, and teaching them knowledge according to ability to understand.
- Ensure that education comes before teaching. Their need to purify then beautify (get rid of vices then proceed to deeds).

### 3.5 The Finnish Education System cares about Learning Languages:

When the Finnish student reaches the age of thirteen, he will have studied three or four languages well: Finnish and Swedish, the two official languages of the country, English and another international language such as French, Spanish or Russian.  
<https://sites.google.com/site/educationinfinland1/6>

Here, we refer to the principle of the Association of Scholars, which Sheikh El-Ibrahimi is one of its early founders and vice-chairman "Sheikh Abdelhamid Ibn Badis, and its chairman after his death. This principle concerns having interest in the Arabic language and its literature and openness to foreign languages, particularly French. In this regard, Imam Ibn Badis wrote in Al-Shihab Magazine No. 47, Safar 1345 AH/16/8/1926: "...The one that is known for modern civilization today is Europe, so it is necessary for every nation that wants to invest the fruits of those mature minds and learn about what is going on inside it that they know the languages of Europe. Any nation that is ignorant of all the Western languages remains isolated from this world...". (Achoui, D.S, 25).

As for Sheikh El-Ibrahimi, he personally describes his interest in the Arabic language by saying: "The Arabic language is the official language of Islam, and this language has two definite rights over the nation... One is that it is the language of the nation's religion... the second right is that it is the language of its people since the nation constitutes of Arabic speaking countries. So, preserving the language leads to preserving both the Arab-speaking people and the religion." (Mutabaqani, 2015, 101).

### 3.6 The Finnish Education System Prepares a Supportive and Stimulating Environment:

The school in Finland is considered as a space for life in which the learner feels welcome, a spacious space where the area of the study section is approximately 65 square meters. The school also includes many different places for leisure and other facilities such as libraries, lockers, sports fields, activity halls and theaters, all of which are characterized by a high level of hygiene and are well prepared to hold learners activities. (Mohamed Ali, 2015).

Sheikh El-Ibrahimi has an opinion and vision in this architectural aspect related to the school or places of teaching and learning in general. The Association of Scholars' schools are distinguished by their unified Islamic architectural style, in which the association took into account the need to combine the splendor of Islamic architecture on the one hand, and the modern decor and the requirements of public health for learners on the other hand. As a whole, it constitutes a harmonious unit so that future generations may bear witness that it came out of a single idea. (Rabah, 1975, 217).

In this context, El-Ibrahimi says: "All these schools and institutes have a modern style and system, and most of them are magnificent and luxurious, all belong to the nation with the nation's money." Before that, El-Ibrahimi said: "The school is the paradise of this life and the prison is its hell... The nation that does not build schools, will build prisons. And the nation that does not create life, it will be condemned to death... (Athar El-Ibrahimi, 1981, p. 336).

He added: "It is noteworthy that these schools were all built in a style with similar geometry and appearance, which is an intentional thing that we have indicated and implemented. We wanted that the upcoming generations understand that this generation that built and constructed had a harmonious taste, unified ideas, convergent artistic outlooks. It moved from that to a generation that looks at life with one look. In fact unity of taste in a nation is

evidence of the unity of its thinking, and correctness of its outlook,... .. (Athar El-Ibrahimi, 1981, p. 338).

### Conclusion:

Sheikh El-Ibrahimi's interest in these fundamentals and methodological foundations of the educational process: from the teacher to the educational material to the method and the curriculum to the recipient, (pupil and student), which refers to the extent of the Sheikh's accurate vision and the correct forward-looking thinking. This enabled him to lay a strong foundation to build the unchained mindset of Algerian pupils and students. He was able, of course with his friends in the reform movement, to produce a generation that believed in freedom and we believe in it today and in its reformist ideology as a global model to be adopted by national and international bodies in their educational systems.

El-Ibrahimi is not just a social reformer, or a distinguished writer, as his writings show, or a politician who cares for his religion and his country, as his bold speeches show. He is nonetheless a great teacher and educator, and a mentor for teachers and educators. He is one of the greatest educators with correct and distinct opinions and views about education and teaching.

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