

The Impact of Spiritual Education on Developing the Religious, Social, Political and Cultural Knowledge of the Algerian Individual Through the Views of the Thinker Abd El-Hamid IBN Badis

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Abstract

Muslim scholars have helped to inculcate the spirit of morality in Arab-Muslim societies. In particular, they played a great role in the liberation of many countries that suffered from the scourge of colonialism, in various parts of the Arab world. The teaching of Holy Quran which Imam Abd El-Hamid focused to build the morals of the Algerian individual, who was swimming in the darkness of ignorance and illiteracy. The teaching of the Holy Quran to children and adults, as well as jurisprudence in matters of religion and diligence in learning the various sciences have had an impact on determining and controlling the future of the nation. By benefiting from the experiences of Arab countries and the achievements of Arab-Muslim scientists in Tunisia, Egypt, Iraq and other Arab countries, Imam Ben Badis was able to erase the effects of colonialism, especially after independence. Imam ben Badis was distinguished by his high morality, wisdom and humility. He achieved many achievements for the Algerian people, who immortalized his name in the education system of the Algerian state.

Keywords: Ethics, education, Imam Abd Elhamid ben Badis, education, the Holy Quran, Islam.

Introduction:

At different times, education specialists strive to improve educational methods and programs. Today's world has become the property of talented people who are passionate about scientific research, teaching, learning, and spreading thought. Since his creation, man has sought to receive knowledge and science and to deepen them to prove his existence in this vast universe. Where ideas, transactions, social relationships, especially interactions in various fields, differ. This only happens in a particular environment, which has its own principles and characteristics, but they are similar, complementary, and homogeneous in its own space. Therefore, it is necessary to address these criteria for each environment. From there we ask the following question: Is every environment or society that includes a group of individuals characterized by its own morality? Is there an education system that distinguishes this environment and represents it in its own way? Is the truth of moral education the basis for the edification of the Muslim community?

I. The Biography of the thinker Abdul Hamid bin Badis:

His name is Abd El-Hamid Ibn Mohamed Mustafa bin Makki Ibn Badis, born in the city of Constantine on Wednesday, December 04, 1889, contributed to his belonging to the family of Ibn Badis Senhajia ancient and numerous and conservative in the memorization of the Qur'an at the age of ten by Sheikh Mohamed bin Madasi and the learning of the principles of the Arabic language by Sheikh Hamdan Ounissi, one of the leaders of the Islamic movement in Algeria.

He went to Tunisia in order to seek knowledge there in 1908, after which he joined his Sheikh Hamdan in the Hejaz. But his father opposed him and asked him to join the Zaytouna mosque when Imam Abd El-Hamid was 19 years old.

Among his teachers at the Al-Zaytouna Mosque are Sheikh Qadi Al-Jama'a, Sheikh Mohamed Al-Sadiq Al-Nayfar and Sheikh Mohamed Taher bin Ashour, who is the bearer of the ideology of the educational reform at the Al-Zaytouna Mosque.

Sheikh Mohamed Al-Nakhli Al-Qayrawani, one of the men of religious reform, and Sheikh Belhassen Al-Najjar is the mufti of Tunisia and one of its great genius scholars, he was greatly influenced by Sheikh Mohamed Al-Nakhli and Sheikh Mohamed Al-Tahir ben Tuli, and obtained a certificate of achievement and acquisition in 1910-1911. He then joined the Zaytouna Mosque to carry out the teaching task at the mosque for a year, then returned to Constantine in 1912 and worked in education until the age of twenty-three.

After returning from his journey to the holy places to perform the Hajj, he settled in Constantine and worked in the teaching of the Holy Quran where he met the scholar El-Bashir Ibrahim, who was one of the thinkers who worked to fight against colonial thought, which erased religion, ruined minds and corrupted people's behavior. He also had meetings with Egyptian thinkers and scientists who granted him a scientific license and had a great impact on his educational and scientific journey.

He taught Tafsir (the interpretation of the Holy Quran) and Hadith to the Jamaa El Akhdar and gave lessons to the students of the SidiQamouche mosque, while the young students taught them in the Quranic Katatib.

Among the Katatib where Ibn Badis worked in teaching are Kotab (Koranic school) from SidiFath Allah to RahabatEssouf and the Zawya El-QadiriyaSidi Abd El-Momen in the center of the old city. Abd El-Hamid Ibn Badis focused on education before writing, where he says his famous quote, "Oh my son, The people do not need to read my works today as much as they need to train men. If I occupy myself with the profession of author, ignorant of what I should do today, with the dissemination of science and the preparation of the creation of the nation, who will read my books and my works? As long as the people drown in the darkness of ignorance and illiteracy."¹

He met with Sheikh El-Bashir El-Ibrahimi, Sheikh Al-Tayeb El-Okbi and began to think about the creation of the Association of Algerian Muslim Scholars, in order to support and establish the reform and jihadist project that was a strong push towards renaissance.

The names proposed to lead the association, after completing the legal proceedings, included the following group:

Sheikh Abd El-Hamid Ibn Badis proposed as president to lead the association and his deputy was Sheikh El-Bashir El-Ibrahimi. The assistant writer is Sheikh Tayeb El-Okbi and the secretary to Sheikh Mohamed Al-Hoodi is the secretary general. Sheikh Mubarak El-Mili was the finance secretary and Sheikh Ibrahim Bayoud was his deputy.

The members of the General Assembly are: Sheikh Mouloud Al-Hafidi, Sheikh Moulay Ben Sharif, Sheikh Tayeb Al-Mahaji, Sheikh Said Al-Yadjiri, Sheikh Hassan Trabelsi, Sheikh Abdelkader Al Qasimi and Sheikh Mohamed El Fadil El Rattini.

The most important objectives of the association were to bring together scholars and reformers to advise and reorient the nation with a view to guiding it to the right path by following the principles of Islam. The most important thing is also the unification of the nation by planting the seeds of justice, fraternity, social solidarity and the rejection of the causes of discrimination and disagreement.

The thinker Abd El-Hamid Ibn Badis had a great role in building the system of reform and renewal, based on his intelligence and insight and the strength of his conviction in the need to build a new Algerian society that adheres to and applies the rules of Islam.²

At the beginning of his career as a writer, the thinker Abd El-Hamid Ibn Badis had been supported by Sheikh Abd El-Hafid ben Hashemi, who was editor-in-chief of the newspaper "En-Najah", had published a large number of his articles in Constantine. Nevertheless, this newspaper soon fell into the arms of the colonizer and began to attack all national reform movements as well as the Association of Algerian Muslim Scholars.

The newspaper "El-Montikid" had played a great role in the Islamic reform and revival. However, it had not lasted more than eighteen weeks, but Abd El-Hamid Ibn Badis had replaced it with the newspaper "El-Shihab", which was a weekly, and had a great contribution to the educational and moral reform of Algerian society. It also constituted an impregnable barrier against the attempts of colonialism to strike at the pillars of Islam, the Arabic language, the Algerian identity and personality.

She has published many books glorifying the history of Imam Abd El-Hamid Ibn Badis full of thought, knowledge, culture, jihad and diligence in the struggle and confrontation against French colonialism, including:

The collection of Sheikh Abd ErrahmanShayban books, which was published in six volumes, all related the history of the Imam Abd El-Hamid Ibn Badis through the specialization of each of his sciences and thought, where the Ministry of Religious Affairs contributed to the publication of these books, and we also mention the four volumes prepared by Professor "Ammar Talbi" on the effects of Imam Abdul Hamid bin Badis.³

First: Religion is the basis of reform according to Imam Abd El-Hamid Ibn Badis:

The thinker Abd El-Hamid Ibn Badis believed in the great importance of religion in the life of the individual. What he presented to the Arab and Algerian nation of reformist ideas based on Islam, and on which he focused on the

¹ . Mohamed EssalehSeddik, The reformer renewer the Imam Abd El-Hamid Ibn Badis, The Office of Academic Publications, Algeria, 2009, Pp 26-27

²Mohamed EssalehSeddik, the same source

³Messaoud Ben Moussa Feloussi, L'Imam Abd El-Hamid Ibn Badis In algerian and arab thought, Editions Hebour, Algeria, 2015, P 10.

application of his principles, adhering to his morals and following the example of his messenger of Allah, peace and blessings of Allah be upon him.

All these principles produce a healthy society that keeps pace with the development that is taking place in other countries of the world.

The corruption experienced in Algeria was the product of French colonialism, which worked hard to inculcate and spread the Christian religion by building churches and places of worship for the Christian religion, which were built on the ruins of mosques demolished and destroyed by the French army. That is why this scene was clear in the mind of Imam Abd El-Hamid Ben Badis who always founded to build new mosques and maintain the old ones, and the training of a generation of scholars, imams and professors who carry the Holy Quran, jurisprudence and Islamic sciences where it is sure that they will be the best imams of the future, raising the flag of science and pursuing the mission of the Reformation, and the call to God launched by him.

II. The application of the principles of the Holy Qur'an is the basis of the reform:

Learning and applying the principles of the Holy Quran requires the individual to make intellectual efforts with a strong will. Memorization requires a continuation with the sheikh or imam. In order for memorization to be correct, it must be discussed with the sheikhs and teachers in accordance with the provisions of memorization of the Holy Qur'an. This is so that the individual is able to properly understand the meanings and purposes of the Holy Quran. Reading and memorizing the Holy Quran is not impossible, but it is within everyone's reach. This is confirmed by Allah Almighty in His words – We have made it easier for the Qur'an to remember, so is there anyone ⁴

Therefore, Allah is obligated for Muslims to contemplate the Qur'an and reflect on it and to be equipped with the necessary sciences to understand it correctly, and in this regard, the Almighty also said, "Will not the Lord of the Prophet (R) be reliable, even if it is from someone other than Allah, and there is a lot of difference in this" ⁵

The interpretation of the Holy Qur'an for the reading and understanding of the Holy Qur'an requires that the reader must master certain conditions of interpretation and certain mechanisms in order to understand and interpret it adequately. Therefore, it is forbidden to interpret the Holy Qur'an without understanding its meanings because the Holy Qur'an is far from any contradiction.⁶

Religion charts the path followed by the individual to secure his life and live within the framework of a divine law characterized by equality and brotherhood, as it is based on the building of morals and the construction of the structure of society, so that those who apply the principles of Islam will not be disappointed.

Society also contributes to the activation of religious life in the environment of individuals, by involving people's actors who believe in the same religion in this environment, and we notice in Muslim societies, this unity and the power of optimism when meeting in every prayer in mosques, where people gather in equal and tight ranks to stand before the Creator Allah Almighty.

Among the most important forms of social justice, equality and fraternity in Muslim societies, we mention the image of social solidarity where people come to the aid of the weak, the poor and those in need of help in various areas of daily life, through the associations they establish or other forms of voluntary organization.

From this, one is reminded of the definition of thinkers specializing in Islamic studies who have defined solidarity in the literal sense of the word, that individuals are supported by those who have power and strength in society. And that these forces be united to help and protect people against all forms of harm done in order to build society on solid foundations.⁷

B. Islam is a religion of morality:

Islam is a religion of instinct as our fathers and grandfathers believed, and morality is a segment of religion and a law of its laws that are inseparable. These laws are fixed and do not change through time and place.⁸

⁴SourateElQamar , 17

⁵SourateEnnisaa, 82

⁶AyoubBerjisAtya, The holy coran discourses , between the problem of understanding and meaning, Edition Dar Elkotob El Ilmia , 1st version, Liban, 2012, P9

⁷Ahmed Ali El-Mejdoub, Social solidarity in Islam and its impact on crime prevention and prevention, Arab Center for Security Studies and Training Riyadh, Saudi Arabia, 1413, P58

⁸Anouar El-jondi, Concepts of social sciences - psychology and ethics in the light of Islam Dar Al-Kutub for Publishing, Distribution and Printing, 1948, P 57

Manners differ from customs and traditions which are made by society itself. Therefore, morals are fixed, linked to the human being himself and to his instinct which does not change.

Customs and traditions change because they are made by society itself. Notably, they may contradict each other in relation to the concept of religion itself or opposition to it, as well as its efforts over time, its corruption, and its backwardness in relation to the spirit of the times.

Islam is the true religion that is based on the pillars of faith, Sharia and morality. Islam has established a strong approach to the future that does not change, and does not allow itself to be influenced by society. It is in accordance with the nature of human instinct. From this, one can distinguish between the concept of ethics in Islam and its concept in Western thought, which goes back to a point, which is the existence or non-existence of the religion revealed by Allah on mankind with its obligations, principles and concepts. Therefore, the difference between the two approaches, the Islamic approach and the Western approach, has become very obvious.⁹

Islam is a religion that carries moral rules, because it is stated in Islam that ethics has an inseparable relationship with the principles of the religion. Thus religion is the origin and ethics is a branch. The stability of fundamental moral values is mainly linked to man and human instinct. Where every Muslim must stand up to fight all forms of prejudice against the high morality of the religion, especially those who have moral and materialistic ideas who believe in the proportion of morals and their change from time to time. Hence, Islam is a religion that complements noble ethics, so the revealed Sharia comes from Allah is a universal law without abolishing or depreciating the previous monotheistic religions, its approach was made not only for the Arab community in which it was sent, but for the benefit of all peoples, at all times and in all places. Therefore, the spread of Islam has become the source of legislation in the Islamic nation, the Holy Qur'an and the Sunnah of the Prophet.¹⁰

C. Education is the basis of Islamic society

Society always needs education and teaching to maintain the principles of social relations on the one hand, and to preserve positive communicative relations through positive behaviors emitted by groups of people who have the same scientific knowledge and the same pedagogical and educational approach.

Muslim society embodies the ideas of religious education through a moral educational organization based on the educational system based on the curricula in schools and educational institutions of the various cycles. It is a question of ensuring the harmonization of educational institutions, starting with nurseries, mosques, Koranic schools and schools and the various institutions active in the field of education.

Education has been defined in social science dictionaries as a term more commonly used in education, intellectual and moral training, the development of mental and moral powers through organized teaching, whether in schools or in other organizations, and manages the process of education throughout the day.¹¹

In this context, the thinker Ibn Khaldoun affirms that the teaching of children to the different doctrines and Islamic currents is a necessity.

"Teaching the Holy Quran to children at an early age is the slogan of the religion and has been adopted by believers and used because of the precedence of faith and its beliefs over the verses of the Qur'an and some hadiths"¹²

People in the Arab world, especially Moroccans, have focused on educating children by teaching them the Holy Quran only to make them memorize it. Because they can memorize, distinguish, and focus on the Holy Quran only so as not to mix it with other sciences.

Second: Knowledge is the basis for the construction of human thought:

No one can live without knowledge and learning. The construction of thought is mainly based on a correct education from the beginning to the young age. This is done by instilling in them a set of knowledge, arts and training that are useful to them in dealing with life's difficulties. However, training methods and programs remain the decisive

⁹Anouar El-Jondi, previous source, P58

¹⁰Husein Abd El-Hamid Ahmed Rashoine, Religion and society, a study in the sciences of religious sociology Alexandria Book Center, Egypt, 2004, P89

¹¹Mohamed AatefGhaith, Sociology's dictionary, Dar ElmaerifaEldjamea for publishing and distributing, Egypt, 2006, P136

¹²Abd Errahman Ibn Khaldoun, the introduction of Ibn Khaldoun , Haitham association – Hillal, Dar Maktabet El-Maarif for publishing and distributing, 2019, P575

factor in building the individual's personality, which allows them to follow the right path in their life. Especially in Arab societies and Maghreb countries where a variety of knowledge and knowledge were known because, they were the cradle of ancient civilizations. It allowed the individual to acquire various lifestyles where there was a wide field of communication, which had a great impact on the change of the social system and modernity.

A. Definition of knowledge:

The definition of knowledge in the Arabic language dictionary is as follows:

Learning and mastering a science or such a field.

Knowledge is the set of problems that refer to a particular field, such as theology, grammar, earth sciences, cosmology, etc.¹³

Islam gives man a very high place, so he has had the high position granted to him by Allah Almighty in the Holy Qur'an, granting him all the means of education, learning and access to scientific knowledge. The interpretation and explanation of hadiths in the work: The life and effects of the thinker Abd El-Hamid Ibn Badis, written by Professor Ammar Al-Talbi who claimed that the explanation of the hadith:

Abu Wāqid al-Hārith ibn 'Awf (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) was sitting in the mosque with some people when three men came over. Two of them stepped toward the Messenger of Allah (may Allah's peace and blessings be upon him), and one left. The two stood nearby the Messenger of Allah (may Allah's peace and blessings be upon him). One of them saw an empty place in the circle, and he sat in it. The other one sat behind them. The third one, however, left. When the Messenger (may Allah's peace and blessings be upon him) finished, he said: "Shall I not inform you about these three persons? One of them sought refuge with Allah, so Allah gave him refuge. The second one felt shy, so Allah was shy towards him. And the last one turned away, so Allah turned away from him."

The Messenger of Allah (may Allah's peace and blessings be upon him) was sitting in the mosque with his Companions when three men arrived. Two of them came in and the third left. One saw an empty space in the circle and sat in it. The other one sat behind the circle. When the Prophet (may Allah's peace and blessings be upon him) had finished his talk, he told his Companions about the three men. One of them sought refuge with Allah, and Allah gave him refuge, which means that he sat in the empty space that he found to listen to the mention of Allah. Therefore, Allah blessed him with the virtue of sitting in that gathering. The second one felt shy, and Allah was shy towards him, which means that he did not jostle for the place and sat behind the circle. Therefore, he was not denied the blessings of that gathering. The last one turned away, and so Allah turned away from him. This man left without any excuse. That is why he was denied the blessing of that gathering.¹⁴

A. Benefits and Lessons:

- First: The search for knowledge and knowledge in mosques.
- Second: Teaching, guidance and counselling of people in mosques without any racial discrimination.
- Third: the organization of teaching and education sessions by facilitating access to knowledge.
- Fourth: The preference for participation in knowledge sessions and the hatred of abstaining from them, except for an excuse.
- Fifth: Clarify the provisions of acts that occur in front of people as they happen in order to draw moral lessons from them to serve as an example.
- Sixth: Blame the one who refuses to learn when the opportunity is available.¹⁵

Through the interpretation of the Hadith by the thinker Abd Al-Hamid ibn Badis, it can be said that the benefits of seeking knowledge are incalculable. There is a reward from Allah and an earthly blessing with scientific knowledge that directs man to live in peace, happiness, stability, security and psychological comfort.

¹³Ibrahim Mustapha and al, El moajam El wassit, El maktaba El Islamia for publishing, 2nd volume, Istanbul, Turkey, 2010, P675.

¹⁴Ammar Ettalbi, The Imam Abn El-Hamid Ibn Badis “ His life and effects, interpreting and explanation of Hadith, 1st Tom, 2nd volume, Aalam El-IlmwaLmaerifa for publishing and distributing, Algeria, 2013, Pp 290 – 291.

¹⁵Ammar Ettalbi, previous source, Pp 290 – 292.

Ethics comes from religion, Islam is a religion of morality, and people are required to ensure that the principles of religion are applied in their daily lives, in order to live in a healthy society of social problems.

Knowledge according to Ibn Badis is knowledge in its complete Qur'anic sense. The importance of religious knowledge lies not only in the preservation of cultural and civilizational identity, as it gives valuable advice to the Muslim man in this regard, saying: "Beware of any educated person who ascetics you in all the sciences of science, for all the sciences have been carried by the spirits to serve humanity, and the Qur'an called them in explicit verses and Islamic scholars served them with improvements and deriving what was known of them to guide their eastern and western city until their pulpit was recognized by European scientists today."¹⁶

In order to catch up with development and modernity, the thinker Abd El-hamid Ibn Badis urges us to work hard to develop the skills of thinking, consciousness and progress in daily life, he was aware of the future of the nation and the difficulties that awaited the Algerian people in the economic, technological, scientific and cognitive struggle that is currently taking place.

B. The learner's morals:

Through the interpretation of the thinker Abd Al-Hamid Ibn Badis of the meanings of Surah Taha (verse 114) "May Allah, the true ruler, be exalted! Do not hasten the Qur'an until it has been revealed to you. And say, "O my lord, increase my knowledge!"

Ibn Badis, in interpreting this verse, said: "There is no life without knowledge, and knowledge is acquired through learning, so there will be no teacher without going through the learner stage. He will never be a good teacher without being a good learner. In this regard, the Prophet Muhammad, may Allah's blessings be upon him!, who was sent by Allah to teach and educate all mankind, he was the learner of Gabriel under the aegis of Allah.

So, we can conclude that the origin of knowledge and knowledge, and the first teacher and learner and the honor given to learning and teaching. From this it can be said that the rank of teacher is a noble rank that requires certain conditions and ethics because the Prophet Muhammad was the first teacher of this humanity and he had the right behavior and morals on this earth. That is why he was selected to be the prophet of mankind."¹⁷

To be a good learner, one must remain silent when someone is speaking so that one can understand, memorize, and take in all the knowledge.

If the learner speaks, his consciousness weakens and he loses his concentration, therefore silence must be confirmed with stopping all movement of language, so that it is not enough, in one's full time, to leave reading aloud while hearing until the tongue stops moving, it must not be done so either publicly or secretly, and this is confirmed by Allah Almighty by asking one to quit reading by forbidding moving one's tongue.

And among the conditions of the learner according to Ibn Badis; The need for continuing education to increase knowledge by saying that man learns until he becomes a scholar or a teacher."¹⁸

The thinker Abd Al-Hamid Ibn Badis warned in his explanation and clarification of the conditions of the learner against arrogance with what he acquired from the knowledge that was the cause of their rigidity and laziness in learning, and which was the cause of their deviation, they said what they did not know, then they are interrupted and will interrupt the others.

c. Objectives of education:

The thinker Abd Al-Hamid Ibn Badis begins by clarifying and explaining the purposes of education and teaching and their benefits to people from the Holy Qur'an. And in this context, Allah the Almighty affirms: "(11) *O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you.*^[1645] And when you are told, "Arise,"^[1646] then arise; Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Aware of what you do."

In the same context, The Messenger of Allah (ﷺ) said, "The guidance and knowledge with which Allah has sent me are like abundant rain which fell on a land. A fertile part of it absorbed the water and brought forth profuse herbage and pasture; and solid ground patches which retained the water by which Allah has benefited people, who drank from it,

¹⁶Ali Mohamed Essalabi, The struggle of the Algerian people against the French occupation and the biography of the leader Abdelhamid Ben Badis - Dar Ibn Kathir for Publishing and Distribution, 2016, p 452

¹⁷Ali Mohamed Essalabi, previous source, P469.

¹⁸Ali Mohamed Essalabi, previous source, P470.

¹⁹Sourate Al-Mujadilah Verse 11

*irrigated their crops and sowed their seeds; and another sandy plane which could neither retain the water nor produce herbage. Such is the similitude of the person who becomes well-versed in the religion of Allah and receives benefit from the Message entrusted to me by Allah, so he himself has learned and taught it to others; such is also the similitude of the person who has stubbornly and ignorantly rejected Allah's Guidance with which I have been sent." Reported by Al-bukhari and Muslim.*²⁰

The thinker Ibn Badis realized that the Holy Qur'an is the source of great creation, and for this reason he sought to teach and interpret the Qur'an to improve and reorient the behavior of Algerian society and prepare it with a complete Islamic education based on the Qur'an and the Sunnah of the Prophet, May Allah's blessings be upon him, so that the nation may be strengthened and adhere to its morals and values.

The thinker Ibn Badis addressed the Algerian people, explaining the place of education in the preservation of Islam.

He said: "O the Algerian Muslim people, you will not be Muslims if you do not understand the Holy Quran and you will understand it only without making it part of your life. And who will be able to make you understand it. This is why Allah requires that an elite of Muslim society read, understand and interpret it in order to make it understood by all the remaining population, teaching them his advice, guidance and warnings to guide the population towards the right path of truth and justice"²¹

According to the thinker Abd El-Hamid Ibn Badis, the education and teaching of the population is a goal and a challenge, aimed at the formation of the personality on all mental, psychological and behavioral levels. They are also the effective means and tool that make it possible to achieve their challenges.

Third: The educational and moral thought of the thinker Abd El-Hamid Ibn Badis:

Education is one of the most important pillars of contemporary society, which attaches great importance to the curricula and methods of modern education that are related to the level and competence of teachers. This confirms the thinker Abd El-Hamid Ibn Badis, that education and teaching are the essential foundations in the construction of the personality of the individual in such a way as to make him more aware of the demands of current and future life.

In this regard, the thinker and sociologist Anthony Gudenz defines one of the ten most important principles of a new educational structure in the Arab world, namely that the individual is at the center of the pedagogical process, without neglecting one group for the benefit of another. This produces an educational philosophy that is based on the appreciation of the learner while preserving his dignity.²²

A. Definition of moral education:

The concept of moral education is a complex concept of two words: education and morality, so it is necessary to give the linguistic definition of the two words, in order to be able to understand the broad meaning of moral education.

The definition of the word education in the Arabic language dictionary is the formation, constitution and development of an individual.²³

Morality is the set of virtuous behaviors, mores and values. Hence, moral education is the education and formation of an individual from childhood on virtuous values and good morals to enable him or her to live in an environment as a positive social element. By demonstrating high morals, and this is evidenced by integrity in work, honesty in treatment, and absolute devotion to a true principle of moral virtues. And when these virtues are part of the life of individuals, we can build the foundations of civilization.²⁴

The definition of moral education according to the thinker Abd El-Hamid Ibn Badis is the result of a colossal work in order to purify the belief of Algerians by teaching them the true belief carried in the Holy Quran. It begins first of all by freeing Islamic jurisprudence from false explanations and interpretations of Qur'anic texts by returning to the main source which is the Holy Qur'an. He looked at the psychological and social horizons of the Holy Quran, and guided the Algerian learners who attended his classes to the lack of morals of the nation and the disadvantages that prevail there and the impact of all this on the individual and society. He offered them a positive alternative to the Holy Quran, which includes an integrated encyclopedia of virtuous morality and good qualities.²⁵

²⁰Hadith of the messenger of Allah, Riyad as-Salihin 1378, Book 12, Hadith 3

²¹Ali Mohamed Essalabi, previous source, P471

²²Antony Gudens, Translation of FaizEssabagh, The sociology, Arabic union studies, 1st version, 2005, P550

²³Ibrahim Mustapha and Al, MoajamElwassit, previous source, Pp 297 – 367

²⁴Gustave Le Bon, Spirit of the Meeting, Dar Al-Mujaddid for Publishing and Distribution, Algeria, 2019, Pp 39-40.

²⁵Ali Mohamed Essalabi, Previous source, P493.

B. Ethics produced by spiritual and mental education:

According to the thinker Abd El-Hamid Badis, ethics is the only condition that builds nations, and that the Muslim individual must adhere to Islamic values because they were and still are the main foundations of Islamic civilization. In particular, the understanding of this aspect of civilization which manifests itself in good values, compassion for the weak and tolerance towards the neighbor.²⁶

Therefore, the thinker established a set of rules that must be respected and implemented as a general framework of his methodology in moral education:

- First of all, it is necessary to adhere to the Qur'anic approach, where Ibn Badis emphasizes that man's goodness and corruption depend on the dimension of understanding the Holy Qur'an and its meanings and on the application of the principles of Islamic ethics inspired by the Holy Qur'an by avoiding its prohibitions, relying on the highest moral principles that are the basic foundations of society.

- The second principle, which is the combination of the theoretical and the practical aspects, which represents the general rule for moral reform. Since the application of ethics has a direct impact on the development of consciousness and thought with a consideration of the importance of existence and the development of life. It also has an influential impact on the reality experienced by the individual by transforming it from a state of laziness to a state of positive activity and from a state of ignorance to a state of knowledge and from unconsciousness to consciousness.

- The third principle, which is honesty in action, which is the center of the realization and acquisition of good morals.

Honesty in the treatment and maintenance of health and spirit are fundamental values for the individual with a view to achieving happiness in life and preserving health, spirit, religion, language and customs.

- The fourth principle, the good morals of the individual are represented by his actions and reactions with others. This is the product of the reflection of the individual's inner ethics about their daily activities and reactions to the outside world.

- The fifth principle, which is the need to base ethics on the knowledge of religion, because religion is the basis of ethics as well as the true knowledge that we must adopt and learn is the knowledge that directs us to the right path based on quotes to say, actions to do and concepts to believe. Therefore, the use of reason is necessary so that people avoid doing or suffering evil because Allah has endowed them with the Islamic religion and reason to attain mercy and kindness.²⁷

c. The moral virtues are components of the Algerian personality:

The thinker Ibn Badis was always the supreme example of the Algerian people and following him is one of the most important principles anchored in the minds of every family that seeks success for its children. It is an example of a strict methodology of education and the most accurate benchmark of reform that aims to build the foundations of a real civilization to achieve progress, motivation, development and growth.

Islam is based on the principle of anchoring faith in the mind and appealing to knowledge and reason to deal with the various issues of social life with reasons and proofs because the Holy Qur'an appeals to knowledge and knowledge. It also encourages researchers and contemplators of the universe and creation as a whole. On the other hand, Islam does not encourage imitators who do not make the slightest effort to obtain evidence and reasons to solve social problems and their causes. These lazy elements occupy themselves only by imitating and consuming the products of the Western world.²⁸

Conclusion:

The thinker Abd El-hamid Ibn Badis had an educational thought that helped determine the approach to reform, education and the orientation of Algerian society towards the right path, during the colonial period. After he paved the way for reform, his students continued to work and strive to enlighten the Algerian people and build the Algerian state.

The creation of the Association of Muslim Ulema during a very difficult period of French colonization marked by the suffering of the Algerian people and their inability to have patience and stability, and with the spread of all forms of corruption, poverty and deprivation. Ibn Badis had a great impact on rebuilding hope, resurrecting the spirit of diligence

²⁶ Mustafa Al-Sibai, From the masterpieces of our civilization, Dar Al-Salam for Printing, Publishing and Distribution, 02nd Edition, Egypt, 2005, p 7

²⁷ Ali Mohamed Essalabi, precedent source, Pp 499-500

²⁸ Mohamed Abbas Ibrahim, Muslim Scholars and Social Thought, Dar Al-Maarifa Al-Jamia, Egypt 2011, p20

and perseverance to return to the realization of knowledge and spreading the culture of learning with a view to building the foundations of civilization. To this end, he is making a great effort to rebuild an Algerian society based on the foundations of Islam, starting with education and teaching of the ethics and customs of Islam in order to prepare the Algerian people for the great struggle against the French occupier in order to liberate the land and the people from the scourge of destructive colonialism.

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