

Analytical Study of the Educational Thought of Imam Al-Qabesi in his Thesis Called (The Detailed Message on the Conditions of Learners and the Judgments of Teachers and Learners)

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Introduction

Psychology - in this sense - was not known before the twentieth century, but this does not mean that it was absent from human thought like many of the sciences that were independent and took their names in successive periods of ages. The issue of human behavior has occupied human nature with philosophers, thinkers and theorists since ancient times. When Islam came, you find that many Quranic verses and honorable prophetic hadiths deal with this issue clearly and realistically. The jinn and men were only created to be worshipped¹ Muslim scholars have discussed human nature since the early Islamic times. They have created for us an enormous wealth of intellectual heritage that can dispense with relying on the global theories that discussed this subject. He was one of the most famous scholars who had a great contribution to this Al-Majal Al-Imam Al-Qabisi, one of the scholars of the Islamic Maghreb in the third century AH, through his jurisprudential views related to the education and upbringing of boys, based on an authentic Islamic creedal framework, negating away from impurities, opinions and extraneous ideas, relying on the text of the Holy Companions and the Prophet's sayings. This research represents an attempt to reveal whether this venerable scientist was He tackled the issue of "human development" and its related material and educational applications, based on his famous message that was included in the opinions and encyclopedia with the "Detailed Message on the Conditions of Learners and the Rulings of Teachers and Learners" and may God grant success in what I sought.

Research Importance

The importance of the research comes from the fact that Imam al-Qabesi is one of the few imams and advanced scholars who were aware of the importance of childhood, so they dealt with it in depth and in detail at that period when the Western world was living in the ages that are historically called the "Middle Ages" and which were underdeveloped and ignorant and ignorant.

Research Objectives

The research aims to reveal Imam al-Qabesi's view of human development by answering the following questions:

1. How does Imam al-Qabesi view man in general, and how does he view the issue of human development?
2. What are the stages that Imam al-Qabesi dealt with?
3. What are the educational innovations in the thought of Imam al-Qabesi?

¹ Surat Al-Dhariyat verse 56.

Study difficulties

The difficulties of research in the thought of Imam al-Qabesi are represented in the lack of educational provisions that the researcher can rely on, and if this is compared to what was written by other Muslim scholars and thinkers such as Ibn Sina, Al-Ghazali, Ibn Khaldun and others, as it can be said that Ahmed's book "Education in Islam" by Dr. Al-Aswany, which was included in an appendix to the text of the letter, is the only reference in this, and everyone who wrote after Dr. Al-Aswany was a burden on him, so that it could be said that all of these did not add anything to what Al-Aswany brought, and perhaps that is due to the hadiths who are counted in the jurisprudence and imams. Whoever translated for him translated for him on this basis.

Research Methodology

Due to the nature of the research, the inductive method is the method followed in this research, meaning careful reading of the message, and the collection of texts related to the topic of research, human development, and then trying to derive an integrated view of the development in the thought of Imam al-Qasi.

Research Plan

Introduction includes:

- Research importance.
- Research aims.
- Search parameters
- Search difficulties.
- Research method.
- Definition of Al-Qabesi, his lineage and origins.
- Al-Qabesi's cultural environment and its impact on his thought.
- The importance of Al-Qabesi's message.
- What's new in the opinions of Al-Qabessi.
- Education is mandatory.
- Al-Qabesi's evidence on compulsory education.
- The difference between compulsory education in the modern state.
- Female education.
- Punishment.
- Al-Qabesi's evolution.
- Curriculum.
- Method of education.
- Moral education.
- Conclusion.

Introducing Al-Qabessi (324 AH-403 AH)

lineage and upbringing

The Maliki flags in Ifriqiya in his time, he was a memorizer of hadith and its causes and men, a fundamentalist jurist from the people of Kairouan. He left for the East in the year 352 AH and returned to Kairouan in the year 357 AH and took over the fatwa under duress and died there.

He was blind, and it was said that he was blind in his old age. Despite this, he was a speaker and author, and he was one of the righteous, the pious, the ascetic, the fearful, and despite his blindness, people became books, and the best of them were in control and restrictions, because he kept his books in his hands the piety of his companions.

Scholars of his time testified and praised him as Muhammad bin Ammar al-Hawzani said about him: "Late in his time, advanced in his affair, known for his knowledge, work, narration and know-how. He was diligent and had many virtues until he answered the call and his virtues, as it was said, are more than can be counted. He has many virtues, including them:

1. polite in jurisprudence.
2. religious rulings
3. The savior from semi-interpretation.
4. Alarm for the wise is from the temptations of sedition.
5. The glorified message of the conditions of the righteous
6. Provisions for learners and teachers.
7. He ranks of science and the conditions of its people², and other things.

Al-Qabesi's cultural environment and its impact on his thought

The fourth century AH (the century in which al-Qabesi grew up) represents the era of cultural prosperity for the Islamic nation. The thought or that reflects a color of cross-fertilization between the original thought and the foreign thought.

The Mu'tazila group, which is a school of reason in the first place, was the first of these schools to appear, as it appeared in an advanced period since the beginning of the Umayyad era, and it continued and strengthened and found supporters, helpers and support in the Abbasid era, when it received the support of the Caliph al-Ma'mun himself.

The second of these schools was the "Brothers of Purity" group, which arose in the middle of the fourth century AH. It is also mentally bent, such as the Mu'tazila. This group, the "school" distinguished its activity in secrecy because, in addition to the philosophical doctrine that it adopted, it had a Shiite sectarian activity, which made the Abbasid Caliphate look at it A look of arrogance and hostility.

This was accompanied by the maturation of the philosophical school that relies on philosophy to reach the truth. The philosophers of this era saw that the forest of religion and philosophy are similar, so both of them aimed to achieve happiness through truth and good deeds, as they saw that Sharia has been trampled with ignorance and mixed with delusions, and there is no way to purify and purify it except through philosophy, because it is the container of belief wisdom and discretionary interest.³

The Sufi school also appeared, taking another path to reach the truth, other than the path of reason, which the philosophers relied on, and which the Mu'tazil school took... and other than the school of jurisprudence, which depends on transmission and reason in interpreting texts. The Sufi path was to rely on the

² Al-Qadi Iyadh Abu Al-Fadl Iyad bin Musa bin Abbas Al-Yahsi Al-Sabti: Arranging Perceptions and Approaching the Paths to Know the Flags of Malik's School, investigated by Ahmed bin Bakir Mahmoud, Dar Al-Hayat Library, Beirut, vol. 4, p. 516

³ Hassan Abdel Aal, Islamic Education in the Fourth Hijri Century, 1st edition - 1978 - House of Arab Thought - Cairo - from 98-99)

heart after it had been purified from Shawwal. And the path of the soul after it is stripped of itself, and this school has seen that there is no point in the sciences of the mind and transmission if it is not based on a spiritual conscience that connects man to his Lord and obliges him to the limits of piety and asceticism.⁴

In the face of the mental tendency of the Mu'tazila school, and the trend influenced by foreign culture and its incoming thought, and in contrast to the Sufi school with its spiritual behavior, the school of jurists stood dividing the religion of people in a simple form far from controversy and philosophical theories. The agency of the Noble Qur'an and the Noble Hadith are the main sources of knowledge for the jurists, and their issues were in the only issues that urge away from the mental extremism of the philosophers, theologians and mystics. The presentation of the science of jurisprudence and its freedom from complexity and distortion, its sympathy with human natures, and its integrated view of man, life and the universe.

The jurists from Ahl al-Sunnah wal-Jamaa'ah were concerned with education so that the common people become acquainted with the religion in terms of knowledge and action, because knowledge of religion and acting upon it can only be accomplished through education.

Since it was not easy for the theologians to teach boys because of the difficulty of their dialectical methods on the minds of young people and their inability to accept them, and the same was true for the Sufis, their path was rugged and difficult for men to follow, so the education of boys for Ahl al-Sunnah wal-Jama'ah ended and from here the original Islamic educational thought emerged. In this century, independently of itself, away from the opinions of writers and philosophers, and educational writings that dealt with the stage of boyhood and the education of boys appeared in this century.

Al-Qabesi composed his famous treatise on teaching boys, which is tagged with "Al Risala al-Mufasa'ah. The Conditions of the Learners and the Rulings of Teachers and the Learners" in three parts⁵. In it he dealt with many of the problems of education and teaching through study and research, and he proved his opinion in it, guided by the guidance of his religion, the heritage of his nation, the reality of his life and the spirit of his time, adding thus a good wealth to the repertoire of Muslims and Arabs in the field of education and education, illuminating the way for those who work and are interested in raising and educating children.⁶

In his treatise, Al-Qabesi traced the path of the Malikis whose reliance was on the Book and the Sunnah and the work of the people of Medina, then consensus and analogy, and he developed a curriculum for the book and the education of boys on this basis.⁷

The importance of Al-Qabesi's message

Al-Qabesi's importance is due to the fact that it is an accurate, full and detailed record of everything related to the affairs of boys' education in offices in the fourth century AH. Al-Quraydah told Al-Qabesi that the approach of the righteous predecessors was a guest in his view if it was limited to teaching the Noble Qur'an, so he added to it the teaching of grammar, Arabic and poetry, as he recommended giving teachers the reward for their education. It is necessary to consider the circumstances of the era in which he lived and wrote his letter in

⁴ Ibid. - pp. 100-101, and for more see: Ahmed Fouad Al-Ahwani: Education in Islam - p. 34 and beyond

⁵ Hassan Abdel-Aal - ibid - p. 101, adapted

⁶ Hassan Abdullah Banabila: Ibn Khaldun and His Educational Legacy, I-1 - 1984 A.D. - Dar Al-Kitab Al-Arabi (Beirut) - pp. 68-69 with a simple arrangement

⁷ Ahmed Fouad Al-Ahwani - Education in Islam, Vol. 1 (D. T.) - Dar Al-Maaref (Cairo) - pg. 47 and see p. 278 - No. 19 of the first part of Al-Qabisi's letter appended to the book

it. As he passed with us. In him, where the religious spirit prevailed, so his views came in complete agreement with the religious trend of Islamic education⁸.

What's new in Al-Qabesi's opinions

Al-Qabisi's interest in raising children had a special significance, as children are the men of the future, but Al-Qabisi was more detailed, discreet, and it was necessary to take great care of them, and to bring them up according to the best methods used in education in his time. Some Islamic educators before Al-Qabisi wrote letters on raising boys, including "Ibn Sahnoun", who was influenced by Al-Qabisi despite the difference of a century between them...⁹ But Al-Qabisi was more detailed.

He goes further on the education of children, and he is the one in which most of the thinkers in Islam point out that Islamic education is authentic education and Muslims have not transferred their money in it from other previous nations. Rather, they are derived from the inspiration of the Book of God and a Sunnah: His Prophet, may God's prayers and peace be upon him, is one of the educators The Reformed Scholars of the Fourth Hijri Century, Al-Qabisi focused in his treatise "The Detailed Risalah on the Conditions of the Learners and the Etiquette of Teachers and Learners" on raising those who are in the first stage of education, namely, children "boys" without anyone else.¹⁰

Among the modern educational opinions that thank him with more pride and admiration is his saying that education is compulsory in that advanced period, which is not what he was keen on raising children "boys", which he believed should be the subject of great care from the state, the rich and affluent, and parents, each of these was Al-Qabisi He sees that he is responsible for raising children in the Islamic society, and each of them should carry out his text and bear the duties imposed on him by the education of every Muslim child collectively, and it is known that modern education did not think about this principle except in later ages.¹¹

Among the issues that Al-Qabisi also discussed in his letter is the issue of women's education, because he saw in her education her goodness and preservation, but he does not endorse the principle of co-education.¹² Al-Qabisi also discussed how to treat children, and how to organize their study and recreation times.¹³ He sets a realistic educational curriculum in which it decides on some of the compulsory subjects in addition to some of the optional subjects that help in achieving the goal of education, which is the religious goal in the first place, that is, from understanding the affairs of religion "in the right way."

He also discussed the issue of punishment and set conditions for it that the teacher should consider in punishing children. He also discussed the issue of taking payment for education, an issue that preoccupied Muslim scholars before the era of al-Qabisi. All this in the light of the Book of God and the Sunnah of His Prophet, may God bless him and grant him peace.

⁸ Ali Al-Hamaty and Abu Al-Fotouh Al-Nawasi: Comparative Studies in Islamic Education, Volume 1, (D.T) Anglo-Egyptian Library (Cairo), p. 87

⁹ Ibrahim Muhammad al-Shafi'i Muhammad ibn Sahnoun, Series of Flags of Islamic Education, Part 1 (1401 AH / 1988) The Arab Bureau of Education for the Gulf States, p. 237 in the specification that was influenced by al-Qabisi despite the difference of a century between them. And an extension of Ibn Sahnoun's letter remains the credit to Ibn Sahnoun

¹⁰ Al-Hamaty: Previous reference, p. 84

¹¹ Ibid. p. 84-85

¹² Hussein bin Abdullah Banbieh: Ibn Khaldun and his educational heritage p. 67

¹³ ibid. 97

The purpose of learning according to Al-Qabesi

Determining the purpose of education is necessary because by abstracting it, it is possible to define its means, curricula, and everything related to it. The purpose of education for al-Qabisi did not differ from that of all Sunni jurists. The purpose of education for all of them is “to know the religion in terms of knowledge and action.”

Al-Qabesi views life as a means to the afterlife. Hence, he was of the opinion that a person should spend all his time and all his actions for the sake of religion, that is, for the sake of God. Al-Qabisi thus represents the mirror of his time, as the religious tendency was dominant over him, and the people were close to the covenant during the time of the Companions and the Followers approximately.¹⁴

However, he did not mention that explicitly, but the reader of his letter seeks that, so assigning it to the first chapter of his letter is evidence of his renewal of the purpose of educating boys, as he touches on what was written about girls if he referred to the necessity of teaching them the Qur’an and worship, because it is imposed on believers, male and female.¹⁵

Compulsory Education

Among the views that represent innovation in the educational thought of al-Qabesi is his saying “that education is compulsory.” He was the first to say that, although this principle has been applied in Islamic society since the era of prophecy, when the Messenger of God, may God bless him and grant him peace, made the sacrifice of the prisoners of Badr by teaching each one of them ten sons. Reading and writing for Muslims indicates the state’s commitment to educating the people of the community and what compels it to assume its responsibilities in that. Al-Qabisi was bold in his presentation of this issue, which none of the jurists who preceded him dared to decide on and obligating education in the Qabisi thought means that all members of the Islamic community will have educational opportunities that achieve the purpose of human creation, which is to achieve servitude to God Almighty “which can only be achieved By teaching matters of religion, he wants to spread the religion among all Muslim children without depriving anyone of it.

Although the Holy Qur’an did not contain an explicit text calling for compulsory education, nor did it say the noble hadith, and it was not known from the Companions and the followers that they required that, even Ibn Sahnoun, who was influenced by Al-Qabisi, did not mention this issue in his letter, but Al-Qabesi mentioned it with all boldness and frankness of judgment in this matter. The issue that is considered new as no one has preceded it - and it is inferred by strong evidence that moves the reader from one idea until he ends up with another. Educating all Muslim boys is necessary and obligatory, and this obligation is a legal obligation according to the way of the fuqaha’.

Al-Qabessi's evidence on compulsory education:

- Worship is obligatory according to the text of the Qur’an.
- Knowing the Qur’an is obligatory for its necessity in prayer.
- The father is charged with teaching his son the Qur’an and prayer, because the rule of the son in religion is the rule of his father, if it is not possible for the father to teach his children himself, then he must send them to the book to receive knowledge by remuneration.

¹⁴ Ahmed Fouad Al-Ahwany: Education in Islam pg. 97

¹⁵ ibid. p. 265.

If the father is not able to support education, his relatives are responsible for that. If his family is unable to provide for education, then the benefactors are willing to do so. Or the teacher of the book teaches the poor in return for reward, or from the treasury.¹⁶

Al-Qabisi obliges the society with all its institutions and individuals to educate all Muslim children, rich and poor alike. It was in this, as was said previously, to say this principle, and that was in the tenth century AD, i.e. in the midst of the centuries that are called “the Middle” when Europe was living in ignorance and darkness.

Thus, Al-Qabisi established this rule in education, which was later settled by the Muslim jurists who made seeking knowledge an obligation.¹⁷

In this he says: And if the child has money, his father or guardian should not leave him if his father has died, and let him enter the book and hire the teacher to teach the Qur’an from his money according to what is required, if the orphan does not have a guardian, the ruler of the Muslims will look into his matter and teach him the biography of his father or a will. And if he was in a country where there is no ruler, he would look into something like this, if the conciliators of that country had gathered to consider the interests of its people. Considering this orphan is one of those interests. And if the orphan does not have money, then his mother or his closest guardians, then those closest to him are the ones that are desirable to carry out in teaching the Qur’an. If others volunteer to carry it on his behalf, he will have his reward. And if the teacher is counted in it, then he teaches it to God Almighty and is patient with that, so his reward, God willing, will be doubled for that, as it is his profession from which his livelihood is established, it suffices you to explain what I have described to you of the reward of the one who desires that and hastened to it, who was preceded by the Messenger, peace be upon him, who said to the woman: Yes, and you have a reward.¹⁸

The difference between the idea of compulsory education according to Al-Qabisi and that in modern countries

Jurisprudence issues must have evidence from the Qur’an, Sunnah, consensus, or analogy. There is no such text, but rather it is a recommendation for the rich and the princes to spend on the books and make money on them.

As for the concept of compulsory in modern education, it means that states are charged with educating all the sons of the nation up to a certain age without remuneration. The state undertakes spending on education at this stage from its treasury, on the one hand, and on the other hand, the guardian has the duty to send his son to school when he reaches the specified age. This is a legal duty that is punishable by the guardian if he abandons it, i.e. refrains from sending his son to school.

Punishment

Al-Qabisi does not differentiate in the issue of punishment between an adult and a boy. Or between the student and the teacher, just as he did not differentiate in this issue between males and females, whether they are adults or not. In this issue, he looks at the human being as he is a human being, as he is vulnerable to committing a mistake, or falling into sin. Perfection is God Almighty. All creatures fall into ranks that descend from perfection to imperfection, and from good to evil. From purity and piety to uncleanness and immorality, the

¹⁶ Ahmed Fouad Al-Ahwany: Education in Islam p. 101

¹⁷ Ibid

¹⁸ Surah Al-Qalam Verse 4

Prophet, may God's prayers and peace be upon him, comes in the highest ranks of human beings and closest to the attributes of perfection. He is as God described him in his book, "And you are of great character."¹⁹

He views human nature as carrying within it the seeds of imperfection, whims and bad qualities.²⁰

Islam legislates the punishments and explains them according to the different types of human crimes, so the penalty for murder is murder, and the penalty for theft is amputation of the hand....etc.

Punishment is a principle approved by Islam that applies to all individuals, and boys enter into this principle and the punishment represents them, as it includes other people.

The most important thing that distinguishes the principle of punishment, as it was approved by al-Qabisi, is that he was the first jurists to deal with it in detail, it separates its ranks as established in Islam, according to what came in the Noble Qur'an and the honorable Sunnah of the Prophet, as follows:

The principles of punishment in Islam

- 1) Kindness to boys, and in this he says, "And from his good care for them is that he be a companion to them, for it came on the authority of Aisha, the mother of the believers, may God be pleased with her, that the Messenger, may God's prayers and peace be upon him, said: O God, who is the guardian of something in my nation's affairs, so be kind to it, and the Messenger of God, may God bless him and grant him peace, said and he said: God loves kindness in all matters, but God has mercy on his merciful servants."²¹

From here, it becomes clear to us that al-Qabisi, although he approved the principle of punishment, yet he called for kindness to boys, and advised the teacher not to hasten to punish the boy if he made a mistake, but rather to warn him over and over again, if the boy is not advised, the teacher resorts to verbal reprimand, but he must avoid bad words such as cursing and cursing.²² In this regard, al-Qabisi says: "And reprimanding the words that involve dating without insults or insults to honor,"²³

Al-Qabisi also cautioned that the teacher should not deprive the boys of food and drink by preventing them from going home at lunchtime, which also indicates that the study of the book was extended to the time of the afternoon.²⁴ In this regard, al-Qabisi says: "And from his companionship with boys is that if the boy is sent after him to feed, he is given permission and does not prevent him from his food and drink."²⁵

- 2) Avoid inflicting punishment with the intention of revenge or in case of anger:

Al-Qabisi forbade the teacher to take punishment as a means to take revenge on the boys, to beat them in a state of anger, because the Prophet, may God's prayers and peace be upon him, forbade the judge to judge while he was angry. In this he says: "...there is no cure for their teacher in that from his anger, and there is nothing to relieve his heart from his anger, for if it befalls him, then he hits the Muslim children for self-comfort, and this is not fair."²⁶

¹⁹ Surah Al-Qalam Verse 4

²⁰ Al-Ahwany: pg. 139

²¹ See letter (4b: a) p.308-309

²² Ibid. (55: a) p. 309

²³ Letter (54: A) p. 305

²⁴ Mohamed Mounir Morsi: Islamic Education p. 316

²⁵ Letter: (56:b)

²⁶ ibid. p. 310

- 3) Not to resort to beatings until all means have been exhausted,²⁷ in that he says: “....and this is his politeness if he neglects it...then he should pay attention time after time. Most of the omission was neglected, and isolation did not suffice, and slandered with words that included dating without insulting or insulting one’s honor... If the boy acquires offenses from harm, play, escape from the book and becomes addicted to unemployment, then the teacher should consult his father and guardian if he is an orphan, and teach him if he deserves to be politer than three.”²⁸

It is clear from the text that the teacher should not be punished with beatings only after exhausting all means to reform him, and after consulting his guardian or custodian if he is an orphan, especially if he considers that he deserves to be beaten more than three.

Here we see that although he permitted beatings as a punishment, he set conditions for it that must be observed:

Conditions of Punishment with Beating

- 1) The teacher does not sign the beating except for a sin.
- 2) That the punishment be to the extent of the sin, and in this he says: “... the beating is inflicted with it, according to the degree of disrespect that is required in that crime...”
- 3) The beating should be from one to three, and the guardian asks permission for anything more than that.
- 4) That the teacher beats himself and does not assign him to any of the boys.
- 5) The beating should be on the feet and avoid hitting the face, head or sensitive parts of the body.²⁹
- 6) To be moderate in hitting, as he said, “The recipe for beating is what hurts, and the pain does not go beyond the harmful effect or weakness.”³⁰
- 7) That the beating instrument should be a dura or a falaqa, and the stalk must be wet, and in this he says, “The beating of education is only due to the error of the boys in what is suitable for hitting them with it, rather, it is the pearl, and it is also moist and safe, so that it does not affect the effect of bad.....”³¹

* It is noted that the conditions (1, 2, 3) were mentioned in the text I mentioned when talking about the third principle of punishment.

As for the third condition, it becomes clear through the following texts from his letter: “Then he should add to the three what is between him and the tenth if the boy is able to do that.”³²

As for the fourth condition, it came in his saying: “The evidence for their politeness is that Sahnun loved that none of the boys should be beaten...”

As for the fifth condition, it is clear from his saying: “He should avoid hitting the boy’s head or face, for Sahnun said in it: It is not permissible to harm him, and the harm of hitting in it is clear that it may weaken

²⁷ Hassan Abdullah Banabila: Ibn Khaldun and his educational heritage, p. 68

²⁸ See the letter (55: A) p. 310

²⁹ Mohamed Mounir Morsi Islamic Education p. 317

³⁰ Letter (56: b) 310

³¹ Ibid p. 341

³² The letter (56: b) p. 31.

the brain, or blind the eye, or have an ugly effect, so let it be avoided, and hitting the feet is safe and carries pain in safety.”³³

Al-Qabisi, the teacher, carried the blood money for a boy if he died under or because of beatings.³⁴

* Girls Education

Al-Qabesi recognizes the right of the girl to education, based on the fact that religious duties are obligatory for both men and women, and this is in accordance with the principles of Islam that make seeking knowledge an obligation for every Muslim. By the word "Muslim" we mean here the Muslim, whether male or female.³⁵

In that he says: “As for teaching the female in the Qur’an and science, it is good and one of her interests...”³⁶ and although he calls for the education of females, he warns against mixing them with males in education, for fear of corruption, so he said: “It is in their goodness and in their good eyesight that they do not confuse males and females. Sahnoun said: “I hate for the teacher to teach the female slaves and mix them with the boys, because that is corruption for them.”³⁷

There is no doubt that these opinions stem from the spirit of the Islamic religion, which is derived from the texts of the Noble Qur’an and the honorable Sunnah of the Prophet, although the jurists of Sa’ra were strict in the issue of girls’ education as a result of their strong jealousy over the honor, we find Al-Qabesi calling for girls’ education.³⁸

But he sets conditions for that, including:

- 1) They should not be mixed with boys during education, as is clear from the previous texts.
- 2) That their education be limited to the Noble Qur’an, not poetry, as his message came: “As for learning to transmit and poetry and the like, it is feared for her...”³⁹
- 3) Not teaching them to write, so he says: “And their safety is he who learns calligraphy will save them...”⁴⁰

Rather, al-Qabesi goes further than that, as he warns against boys from some of them, so he forbids mixing young children with teenagers, saying, “And it is incumbent upon the teacher to guard the boys from each other if there is one among them who fears his corruption is close to a wet dream or is emboldened.”⁴¹

Development in Al-Qabesi

Here it can be said that al-Qabesi dealt with the subject of human evolution, but by that he meant religious development, or moral religious development, and his view on this is summarized by the necessity of gradualism by the learner, and here we find him dealing with this topic as follows:

- 1) Graduation of the learner from the station of Islam until he reaches the station of charity:

³³ *ibid.*

³⁴ *Ibid.* p. 341.

³⁵ Mohamed Mounir Morsi, p. 315.

³⁶ The letter p. 289

³⁷ *Ibid.* p. 318.

³⁸ See Jumblaty et al.: the previous reference, p. 86.

³⁹ *Ibid.* p. 289.

⁴⁰ *ibid*

⁴¹ *ibid.* p. 311

This means that he dealt with the subject of development from a religious point of view, as he sees that when a Muslim begins his life as a Muslim in appearance without being submissive to the teachings of Islam inwardly, this calls for a reconsideration of his upbringing so that he submits to his inner submission and submits to the divine commands, wholeheartedly, and during this process the learner progresses from the position of Islam to The station of faith, but reaching the second station is not enough, so it is necessary to continue to raise him until he reaches the station of charity, i.e. he worships God as if he sees him, as it came in the hadith: “You worship God as if you see Him, and if you do not see Him, then He sees you.”⁴²

2) Graduation in education:

Al-Qabisi believes that the teacher should not move the learner from one educational level to another until after the learner has mastered the first level, in which he says: “It is the diligence of the boy not to transfer it from a surah until he has memorized it with its parsing and writing.”⁴³

3) Study program:

Perhaps one of the things that enters the gradual process of learners is the issue of the study program. Al-Qabessi proposes a program for the school day for children so that education does not burden them and boring them however, this program is based on studying all day (the long day) on the one hand, and studying all days of the week on the other hand, except for the second half of Thursday and Friday.

It is also suggested that the study from the beginning of the day until the forenoon should be devoted to teaching the Noble Qur’an, and from the forenoon to the noon to teach writing, and at noon the students go out to eat lunch and then return after the noon prayer so that the boys study in the rest of the day the rest of the sciences such as grammar, arithmetic and poetry.⁴⁴

Curriculum

In his treatise, Al-Qabesi talks about two parts of the sciences that were called a curriculum:

1) Compulsory sciences

It is what al-Qabesi believes to force the guardian to teach it to the boy, and it consists of the Noble Qur’an and the honorable Sunnah of the Prophet, and what is related to them such as jurisprudence, grammar, Arabic, reading and writing because it helps in understanding the meaning of the Holy Qur’an.

2) Elective sciences

Here, al-Qabesi leaves the option to the guardian to hire a teacher for the boy to teach him. These sciences are (arithmetic, poetry, Arab days and their news) and this is for males. As for females, he forbade teaching them calligraphy (writing), transmission and poetry, in order to preserve them and fear them from corruption.⁴⁵

⁴² Majid Arsan Al-Kilani: *The Evolution of the Concept of Islamic Educational Theory*, Cooperative Press Workers Association - Amman, 1st edition, 1978 AD, pp. 112-113, with a simple copy.

⁴³ The detailed letter (59: A) p. 313.

⁴⁴ See the letter p. 179 and p. 314

⁴⁵ Al-Aswany: p. 263 and 165. See Jumblaty and his colleague: *Comparative Studies in Islamic Education*, p. 66-70, and Majid Arsan al-Kilani: *The Development of the Concept of Educational Theory*, p. 115, and see what is stated in *Risalat al-Qabesi*, p. 289 and beyond, and p. 299 and beyond.

Congenital Education

We can see Al-Qabesi's interest in the moral aspect of child education through the many issues he tackled. For example, when discussing the issue of female education, we find it advised to separate them from boys, for fear of corruption.

We can also see his interest in the moral aspect when he recommends even separating teenagers from boys for the same reason, and in that he says, "And that the teacher should guard the boys from each other if there are those among them who fear their corruption is close to wet dreams, or have the courage."⁴⁶

This is also evident by alerting the teachers to what the boys do of erasing their boards with their feet, until the matter reached the point of blasphemy for teachers who do not pay attention to this issue, because these boards have the Holy Book of God written on them, as evidenced by what the matter was in the era of Imam Anas bin Malik from allocating a special container to erase the panels and then pouring water in specialized holes for that until it dries.⁴⁷

We also find Al-Qabisi alerting teachers to the transactions that take place among children, as if he sees in them a kind of usury, lest they become accustomed to dealing with usury, so he says: "He forbids them from usury, or an apple with a cucumber, and if he realizes that in their hands, each one will return what he had, and if they miss him, their fathers will know what they have done of that, so, a fine for what happened to each of the boys from his companion in his money, even if he has money..."⁴⁸, we even find al-Qabesi in an approach to the curriculum, for he looks at it in terms of the extent to which children acquire virtuous morals and keep them away from bad manners, with regard to the issue of the optional curriculum, al-Qabisi thinks that there is nothing wrong with teaching history, because he believes that it taught men of valor and heroism, and in teaching boys to the days of the Arabs (history) what instills in them a love of heroism, and generates in them motives that push them to do good and imitate heroes.⁴⁹

Likewise, his interest in morals is evident from his view of teaching children poetry, as he calls for teaching them good poetry with beautiful meanings and forbids them to teach them ugly ones.

It also forbids them to teach forbidden sciences such as astrology, singing, and so on.⁵⁰

Conclusion

Al-Qabesi, one of the scholars of the Islamic Maghreb in the third century AH, the Maliki jurist, the educational modernizer, was one of the first to deal with childhood in the shadow of Islamic civilization, he devoted a special work to it and called it "The Detailed Risala about the Conditions of Learners and the Rulings of Teachers and Learners," in which he discussed many issues related to raising children, a jurisprudential discussion based on the belief of Ahlus-Sunnah wal-Jama'ah, which is pure and pure from the impurities of intellectual currents alien to Islam at that period, relying on the jurisprudential approach in trying educational issues, and issuing legal rulings related to them according to the Maliki school of thought to which he belongs, which is based on what was mentioned in the Holy Qur'an and the honorable Sunnah and the work of the people of Medina.

⁴⁶ See the letter (57: A) p. 311

⁴⁷ Ibid. p. 313.

⁴⁸ Ibid. p. 312.

⁴⁹ The letter p. 301.

⁵⁰ Ibid. p. 301 and 303.

Al-Qabisi made educating children a legal duty, as evidenced by the necessity of learning the Noble Qur'an and acts of worship. However, what distinguishes the concept of compulsory education according to Al-Qabisi is that it makes the education of children a duty on the Islamic society with all its categories and institutions, and he arranged the responsibility for this duty according to the Islamic expenditure system, and thus he did not make the issue of spending on education the responsibility of the state alone, nor the responsibility of the guardian alone. Rather, it makes it a duty for the entire society, and thus it has laid the foundations of what is nowadays called "education democracy", as it made the right to education for all Muslim children, poor and rich alike, on the grounds that every Muslim is legally obligated regardless of his economic or social level...etc. Rather, he is considered one of the pioneers in discussing the issue of female education, as he also made their education a legal duty, as they are legally mandated like males, but he set the terms and conditions for their education that must be observed.

Among the issues that al-Qabisi did not discuss before was also the issue of "children's punishment." He approved the punishment of a child, based on the legal texts that permit beatings for not praying, but he set principles and conditions for it.

In addition to the foregoing, he dealt with many educational issues, such as the importance of a good role model in a boy's life, represented by the teacher, and the issue of the teacher taking payment for teaching the Noble Qur'an, in order to ensure the continuation of this profession to achieve the ultimate goal, which is "servitude to God Almighty."

* He also discussed the issue of the curriculum and divided it into two parts:

1) Compulsory: It consists of the Noble Qur'an and the Noble Prophetic Sunnah and related sciences of grammar, Arabic and arithmetic.

2) Optional: In it, the student learns some other sciences that are permissible by Sharia, such as poetry, sermons, Arab days...etc. He also discussed the issue of the academic program and school holidays, and the issue of the teacher using his students to meet his own needs.

Based on the foregoing, it can be said that Al-Qabisi discussed the issue of the development of the child from a religious point of view, depending on the mental and moral aspects, but he did not talk about sequential or sequential stages, but rather specifically the childhood stage because of its importance in the life of the individual and his future personality.

Recommendations

Studying the thought of Imam al-Qabisi in the message and other of his books, a scientific study and benefiting from it in developing realistic educational formulas that are consistent with the spirit of Islam according to the data of the modern era and its developments.

Endnotes

- 1) Surat Al-Dharyat verse 56.
- 2) Al-Qadi Iyadh Abu Al-Fadl Iyad bin Musa bin Abbas Al-Yahsi Al-Sabti: Arranging Perceptions and Approaching the Paths to Know the Flags of Malik's School, investigated by Ahmed bin Bakir Mahmoud, Dar Al-Hayat Library, Beirut, vol. 4, p. 516

- 3) Hassan Abdel Aal, Islamic Education in the Fourth Hijri Century, 1st edition - 1978 - House of Arab Thought - Cairo - from 98-99(
- 4) Ibid. - pp. 100-101, and for more see: Ahmed Fouad Al-Ahwani: Education in Islam - p. 34 and beyond
- 5) Hassan Abdel-Aal - ibid - p. 101, adapted
- 6) Hassan Abdullah Banabila: Ibn Khaldun and His Educational Legacy, I-1 - 1984 A.D. - Dar Al-Kitab Al-Arabi (Beirut) - pp. 68-69 with a simple arrangement
- 7) Ahmed Fouad Al-Ahwani - Education in Islam, Vol. 1 (D. T.) - Dar Al-Maaref (Cairo) - pg. 47 and see p. 278 - No. 19 of the first part of Al-Qabisi's letter appended to the book
- 8) Ali Al-Hamaty and Abu Al-Fotouh Al-Nawasi: Comparative Studies in Islamic Education, Volume 1, (D.T) Anglo-Egyptian Library (Cairo), p. 87
- 9) Ibrahim Muhammad al-Shafi'i Muhammad ibn Sahnoun, Series of Flags of Islamic Education, Part 1 (1401 AH / 1988) The Arab Bureau of Education for the Gulf States, p. 237 in the specification that was influenced by al-Qabisi despite the difference of a century between them. And an extension of Ibn Sahnoun's letter remains the credit to Ibn Sahnoun
- 10) Al-Hamaty: Previous reference, p. 84
- 11) Ibid. p. 84-85
- 12) Hussein bin Abdullah Banbieh: Ibn Khaldun and his educational heritage p. 67
- 13) ibid. 97
- 14) Ahmed Fouad Al-Ahwany: Education in Islam pg. 97
- 15) ibid. p. 265.
- 16) Ahmed Fouad Al-Ahwany: Education in Islam p. 101
- 17) Ibid
- 18) Surah Al-Qalam Verse 4
- 19) Surah Al-Qalam Verse 4
- 20) Al-Ahwany: pg. 139
- 21) See letter (4b: a) p.308-309
- 22) Ibid. (55: a) p. 309
- 23) Letter (54: A) p. 305
- 24) Mohamed Mounir Morsi: Islamic Education p. 316
- 25) Letter: (56:b)
- 26) ibid. p. 310
- 27) Hassan Abdullah Banabila: Ibn Khaldun and his educational heritage, p. 68
- 28) See the letter (55: A) p. 310
- 29) Mohamed Mounir Morsi Islamic Education p. 317
- 30) Letter (56: b) 310
- 31) Ibid p. 341
- 32) The letter (56: b) p. 31.
- 33) ibid.
- 34) Ibid. p. 341.

- 35) Mohamed Mounir Morsi, p. 315.
- 36) The letter p. 289
- 37) Ibid. p. 318.
- 38) See Jumblaty et al.: the previous reference, p. 86.
- 39) Ibid. p. 289.
- 40) ibid
- 41) ibid. p. 311
- 42) Majid Arsan Al-Kilani: The Evolution of the Concept of Islamic Educational Theory, Cooperative Press Workers Association - Amman, 1st edition, 1978 AD, pp. 112-113, with a simple copy.
- 43) The detailed letter (59: A) p. 313.
- 44) See the letter p. 179 and p. 314
- 45) Al-Aswany: p. 263 and 165. See Jumblaty and his colleague: Comparative Studies in Islamic Education, p. 66-70, and Majid Arsan al-Kilani: The Development of the Concept of Educational Theory, p. 115, and see what is stated in Risalat al-Qabesi, p. 289 and beyond, and p. 299 and beyond.
- 46) See the letter (57: A) p. 311
- 47) Ibid. p. 313.
- 48) Ibid. p. 312.
- 49) The letter p. 301.
- 50) Ibid. p. 301 and 303.

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