

# The Impact of Islamic Educational Foundations on the Success of the Educational Process

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## Abstract

*Imam Zain al-Abidin exemplified the highest ideals of the noble Muhammadian character through his interactions and commitments to those around him. His persona was that of a distinguished Islamic leader, characterized by profound intellectual prowess, integrity, and honor, along with a remarkable ability to engage and inspire others. Furthermore, he was recognized for his resilience in the face of adversity, demonstrating patience and composure when confronted with challenges. Throughout history, countries have taken pride in their accomplishments in education. The significance of education cannot be overstated, as its effects are evident in individuals—their conduct, abilities, principles, and convictions. Education not only influences the present circumstances of nations but also determines their future trajectory. Islamic educational principles empower both the individual and society more comprehensively. What are the means through which the greatest possible benefits and positive outcomes of Islamic education can be achieved? A society can only progress through the communication between generations by transferring ideas and experiences, provided that the transmission is not based on the whims and diverse behaviors of individuals. The new generation should not be left to learn by merely imitating family members or undergoing a trial-and-error approach, as both are unreliable paths that do not provide the individual or society with the essential elements of sustainability and advancement. The research problem lies in the perception of religion, and its importance in the lives of individuals and communities. It also addresses the form, nature, and manner in which Islamic education should specifically be designed. Moreover, the uniqueness of Islamic education and the particularity of its topics compel us to design a model that closely aligns with this subject and ensures its delivery in the desired manner. The importance of the current research lies in being a modest nucleus that contributes to stimulating researchers to explore the educational foundations of Islam from the Qur'an and the Sunnah of the Prophet, and to find ways that can help in solving many of the issues facing the educational process within our educational system. The current research aims to clarify the importance of Islamic religious theory and provide a comprehensive model in addition to teaching religious texts and Islamic educational foundations. It also addresses the qualifications that should be present in the educational process, along with the general principles and foundations that must be considered when transmitting knowledge to others. The research seeks to benefit from the Islamic theory in the educational process, particularly in the upbringing and socialization of generations in a way that aligns with society. The study focuses on the impact of Islamic educational foundations on the success of the educational process. The researcher reached the following conclusions: Islamic Educational Values: Islamic educational values are so comprehensive that lead to the formation of a distinguished and integrated personality. Such a personality can understand the universe and life around it, adopting a positive stance that elevates life and directs its course in the right direction. Conflict Between Islamic and Western Culture: The conflict between Islamic culture and Western culture (in its comprehensive civilizational sense) must intensify in a positive and effective direction, ultimately leading to the liberation of Islamic culture and the values emerging from it, from the influence of Western culture, which is based on principles and foundations that contradict those of Islam. The researcher, through his study, reached several recommendations and suggestions, which are as follows: Emphasizing the importance of the Prophetic Sunnah and studying its various aspects to derive the essential guiding principles that benefit individuals and society. Highlighting the necessity of focusing on Islamic heritage to ensure the proper organization of people's lives and the well-being of society. Preparing specialists in Islamic sciences who are qualified to understand the rulings of Islam in various aspects of life. Training students of Islamic studies to become teachers of Islamic education at various stages of schooling.*

## Introduction

### Problem of Study

Imam Zain al-Abidin set the finest examples in the embodiment of the great Muhammadan creation in his own commitments and in his biography with the people, but with all the assets around him, so the personality of the seasoned Islamic leader was crystallized in him, who combined high-end scientific ability, credit, honor and the ability to attract and possess hearts, face problems and stand up to repel them with patience and calm.

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Since ancient times, nations have been proud of their achievements in the field of education, if it is a very important field because of its outputs are the human being himself, his behaviors, skills, value and beliefs, as education makes the future of countries as well as the present.

The foundations of Islamic education empower the individual and society in a more general and comprehensive way and what are the ways through which the maximum possible benefits and positives of Islamic education are communicated, as well as the most important problems are the inability to change or influence, the lack of a good example, the negative attitudes of others.

Islamic education directs man's energies towards achieving God's pleasure, by which human happiness is achieved, his life is straightened and his personality is strengthened.

Society can only progress through intergenerational communication through the transfer of ideas and experiences, provided that the transmission is not based on the whims and disparate behaviors of individuals, and that the new generation is not left to learn from imitating its family members or to submit to the method of trial and error, as they are thorny paths that do not achieve for the individual or society any of the elements of permanence and advancement.

Learning alone is a conscious and understanding man, and knows what he has and what he has to be an active element that contributes with others to the development of his society, and provide him with what achieves his survival and advancement in a way that qualifies him to join hands with other societies and eliminate natural and artificial human problems, and also qualifies him to develop with science, technology, economy and politics, to achieve prosperity, security and peace for all humanity. The problem of research lies in the view of religion, and the importance of religion in the lives of people, individuals and groups, and what form or essence and how Islamic education should be in particular, and the privacy of Islamic education and the privacy of its topics impose on us to design a model approaching this article and the possibility of delivering it as desired.

### *Importance of Research*

The importance of the research lies in the fact that it examines what gives the Islamic educational foundations and sacred texts of the mechanisms and modalities and the foundations of Islamic education to achieve the service of social solidarity such as raising the soul of man on love, mercy, compassion, tenderness and brotherhood in God, even if these pleasant feelings of the same human being were closer to cooperation, and inferior to solidarity.

The Holy Qur'an has served these precious purposes in many verses: including its keenness to remind people of piety, which is the head of the whole matter, and the Almighty said in Surat An-Nisa: (O people, fear your Lord, who created you from one soul and created her husband from her, and broadcast from them many men and women, and fear Allah by whom you wonder and the wombs, that Allah was upon you as a watchdog) (An-Nisa' – 1).

It is rare to find research that tried to extrapolate what came in the religious texts of ideas that believe that they are part of the Islamic religious theory in its view of social life in various social, economic, political and religious aspects, and this gives added power to the foundations of Islamic education over other materials. (Nashwan, 2001, 142)

The importance of the current research indicates that it is a modest nucleus that contributes to motivating researchers to extrapolate the Islamic educational foundations from the Qur'an and the Sunnah of the Prophet and find ways that can contribute to solving many of the problems of the learning process facing our educational system.

*Research Objectives*

Clarifying the importance of Islamic religious theory with regard to education and giving an integrated model on that, which is Islamic education through the teaching of religious texts and Islamic educational foundations and what is related to the qualifications that must be available in the learning process and the general foundations and principles that must be taken into account in the delivery of knowledge to other individuals. Trying to benefit from the Islamic theory in the educational process in terms of raising and raising generations socially commensurate with society.

Islamic education has a set of objectives that are considered one of the most prominent features of Islamic education, which are as follows: -

1. Religious goals / represented in preparing the believer in God who worships him and works with his commands and prohibitions.
2. Spiritual goals / represented in the consolidation of spiritual values in man and society.
3. Ethical goals / represented in preparing man to create great and strengthen moral values.
4. Cognitive goals / represented in the development and promotion of mental powers such as thinking and remembering.
5. Social goals / represented in building the Muslim community on the basis of cooperation, social solidarity and strengthening social values.
6. Jihadist goals / represented in defending the Islamic faith and preparing the human being physically and militarily.
7. Physical goals / represented in cleanliness and physical purity.

*Research Limitations*

The study is determined by addressing the impact of Islamic educational foundations on the success of the educational process.

*Search Terms*

Islamic education: It is one of the important foundations in building the Islamic society, as it helps to develop the personality of the individual and develop it in a comprehensive manner that includes the spiritual, cognitive and moral aspects. (Abdullah, 1991, 19)

Islamic education: It is a learning process aimed at the development of the Islamic individual by promoting Islamic values and principles in his daily life and promoting awareness of the Islamic heritage and its moral and social obligations. (Madkour, 1993, 11)

The educational process: It is the procedures and activities that occur within the classroom that aim to provide learners with theoretical knowledge, skill or positive trends

(Kamel, 1991, 292)

**Theoretical frameworks and previous studies****1 Theories that explained the foundations of Islamic education****2 Theories that explained the learning process**

### 3 Previous studies

#### *Theoretical frameworks and previous studies*

##### *The first axis: Islamic educational foundations*

The reform of the Islamic educational system, the instillation of virtuous values and the proper preparation of young people to rise to serve the nation and the homeland, provided that they understand the foundations of Islamic education, heritage, history and modern sciences, as they are the successor of an ancestor who led nations to goodness and righteousness, provided that they realize the cause of ills and political tyranny .

Islamic thought has contributed to the formation of Islamic educational foundations, which have borne fruit since the beginning of the call and were represented in the generations of creators who contributed to making the glorious history of this Islamic nation.

The researchers elaborated on the reasons for the shortcomings and each of them made his contribution, and the matter led to the adoption of modern curricula in teaching Islamic educational foundations and the legal sciences remained even when they follow the traditional means before they also follow modern means.

The acquisition of other knowledge has become its academic and cognitive outlets such as chemistry, mathematics, literature and others, while Islamic science still occurs in traditional methods in special seminars held by some sheikhs for students of knowledge to teach Islamic educational foundations.

The teaching methods do not reflect the essence of Islamic thought, but are the means to reach it and are not restricted in a certain way or a specific means, it has differed to receive the Holy Quran and save it in the era of the Messenger of Allah (peace be upon him) by receiving it after moving to the supreme companion, the methods of teaching the foundations of Islamic education are not limited to a special means, but are linked first and foremost to the end of them.

#### *Educational foundations and functions*

- 1- Earning a living: to raise the individual to live, work and professionalize his work or profession in order to live.
- 2- Raising the individual morally: The adoption of educational foundations at home and educational institutions work to prepare a citizen of good morals, polite and obedient.
- 3- Raising the individual mentally: It aims to form mental habits and accustom the individual to take objective scientific positions on the problems that he may encounter.
- 4- Raising the individual physically: One of the important goals of preparing the individual mentally and emotionally in order to serve society and humanity.

### **Education and the educational process are based on the following foundations**

- 1- Religious foundations and assets: based on religious assets guided by the way, societies from their inception until the present time believe in them and are subject to them, at a time of natural that religion is the most complete and complete organizer of humanity.
- 2- Cultural foundations and assets : Cultural foundations are linked to social foundations , education is a social system that has the characteristics of social systems, and societies depend on Islamic education for their survival .
- 3- Economic foundations and assets: Education has its economic assets that derive from economics.

- 4- Historical foundations and assets : There is no doubt that Islamic education is the outcome of the historical periods experienced by society and the problems it faced, and the study of the history of societies and thus the study of Islamic educational foundations .
- 5- Political foundations and assets: Education has its political origins, on which it is based, like other sciences, as it derives from it the principles that help to understand the trends of Islamic society.

#### **The foundations on which Islamic education depends can be identified**

- 1- Intellectual foundations: Through the view of Islam (man, universe, life) the reality of man continued his creation, the creature of God, life and the universe, and man's great task is worship.
- 2- Devotional foundations: include prayer, fasting, zakat, pilgrimage, means of worship such as remembrances and others.
- 3- Legislative foundations: Islamic law is a great basis of education, which is a statement of faith, worship and life systems, and it is a curriculum that draws for the Muslim an integrated logical picture of everything.

#### **Factors affecting the education of the individual in the light of the noble biography of the Prophet**

There are postulates and foundations of Islamic education as any work affects its performance, the nature of the work itself and the characteristics of those who will do this work and the circumstances surrounding the work itself, after the success of God Almighty, and perhaps the following ideas reveal to us the secrets of the success of the impact of Islamic educational foundations in the era of the Prophet, namely:

- 1- Integration of Islamic assets and their fields in the Islamic society .
- 2- Linking the goal with Islamic behavior.
- 3- Maturation.
- 4- Heredity.
- 5- Influences.

#### **General features for foundations Arab-Islamic Educational**

- 1- Arab-Islamic education affirmed the principle of parity for the educational process, regardless of whether the doors of schools are open to all people without any distinction between poor or rich.
- 2- Arab-Islamic education was characterized by being an integrated comprehensive Islamic education and Islam's comprehensive views on the personal and life aspects of man.
2. The teacher shall have sufficient freedom in the choice of teaching materials and methods and shall grant the pupil the freedom of choice for the teacher to teach him.
- 3- The contribution of most Muslims in building schools and institutes and providing them with their rare books and manuscripts.
- 4- Spreading the idea of science for science and not for gain or material wealth.

## Theories that explained the foundations of Islamic education

Building a balanced Muslim personality is one of the most important pillars on which the Islamic educational theory is based in the upbringing of the Muslim individual, preparing him optimally in all aspects, and in various areas of life, and organizing his behavior in accordance with the principles and teachings of the Islamic religion, and in order to achieve the good of this world and the hereafter, and in order to build this balanced Muslim personality and independent of other Western personalities, it is important to choose the fertile ground on which this Islamic educational theory is built, and to choose the elaborate labor to be ploughed in proper ways. It takes advanced modern features, and keeps pace with the development taking place at all levels.

This fertile ground is represented in the Islamic educational theory being based on basic concepts: the Islamic conception of the universe and life, man and knowledge, values and ethics, human behavior, in addition to Islamic cultural variables that link religion, science and life, between theories and their application, between matter and meaning, and between individuality and social, and should not deviate from focusing on the education of the mind, soul and body alike [Al-Khatib, 2004, 332].

Madkour (2006) stated that this theory is an integrated system of facts, standards, fixed divine values, knowledge, experiences and changing human skills, all of which stem from the Islamic perception, and this system aims to educate man and bring him to the degree of perfection that enables him to carry out the duties of the caliphate on earth by rebuilding it and upgrading life on its back, according to the approach of God Almighty. [Khatib, 2004,41].

Al-Tom (1991) defined it as an interconnected set of educational principles, rules and concepts derived from the Qur'an and Sunnah, and represents the solid foundation on which the righteous educational structure is based; (Al-Khatib, 2004, 330).

Through the previous definitions, the most important foundations on which the Islamic educational theory is based, which is represented in Islamic origins, and its vision of the universe, life and man, as it is considered the basis through which Islamic educational theory transforms its functions from theory to practice.

This leads us to show the importance of the existence and construction of an Islamic educational theory, as it is important for theorizing and comparison, and is a criterion that facilitates this task, and the lack of a clear Islamic educational theory leads to a sense of inferiority among generations, when they are asked to highlight their Islamic educational theory to other Western theorists, and it also helps to guide and interpret educational processes, justify and evaluate them, and contribute to keeping the Islamic educational community away from dependence on other educational theories, and taking them as they are without scrutiny, and therefore the existence of The theory is considered a modern and sophisticated method for presenting issues and concepts, measuring Islamic educational theory with other educational theories, and placing it in the position it deserves; [Al-Maiman, Al-Salus, 2014, p. 59].

In the same context, Al-Khatib (2004) stressed the urgent need for an Islamic educational theory, and stated that this theory is important to achieve a return to Islamic principles in thought and action, to confirm the cultural identity of the nation, to unify the frames of reference and literary sources from which Islamic educational thought is derived, and to bridge the gap between religious education and civic education. As a balanced and flexible scientific education, valid for all times and places, it also works to restore confidence among those working in the field of education as the remaining hope of the farmer in this world and the hereafter, and more importantly how important it is to confront the dangers of Westernization and intellectual and cultural invasion coming from Western countries, by virtue of cultural openness and the rapid explosion of knowledge; [Al-Khatib, 2004, 335].

Based on the above, working on establishing, building and designing Islamic educational theory in the modern era is the highest theoretical level that can be done in the field of Islamic education, and it is also considered at the top of the pyramid of research needs as well, because with the stability of the model that



represents Islamic educational theory, it can be said that Islamic education has become its central apparatus to which all its branches, fields, and theoretical and practical paths are linked, issued by it, and referred to, because it constitutes the guide and standard for it; [Khatataba, 2020, 15]

And work to build an Islamic educational theory, as we mentioned earlier, needs fertile ground, on which solid foundations are built that resist extraneous cultural variables, and take the good of them and its development, based on the Islamic perception of the universe, life, man and others, and object to the useless of them, whether worldly or eschatology, in addition to the urgent need for concerted individual and institutional efforts, as it is a very huge construction, and a theory that has its importance and status that emanates from its primary and secondary sources, especially the Holy Qur'an and the purified Sunnah of the Prophet, and a theory that needs To meet experts and researchers in all theoretical and applied sciences, who have a long history in the field of Islamic educational theory, to build an Islamic educational theory based on a sound understanding of the Islamic conception of monotheism and the universe, life and man, knowledge and values, society and human and psychological behavior, as well as based on the correct vision of the extent to which that Islamic perception reflects on reality and employs it accurately, whether through clarifying concepts, referring to the origins and following their approach, or defining and codifying educational goals, and using possible methods and methods. To employ this theory, knowing the characteristics of the teacher and the learner and understanding their characteristics, and knowing their competencies is part of building sound theory, methods of evaluation in its various stages, and evaluation in all its methods, all of which cannot be done by one individual, although there are individual efforts, but they do not exceed a single (should), it is necessary to organize institutional work that works on theorizing, and goes beyond it to the stage of application and practice, to reach an Islamic educational theory, serving the individual and society in contemporary reality.(Abdullah, 1991, 79)

#### *The second axis: the educational process*

The defect is inherent in the means of education, as the old teaching methods do not keep pace with the requirements of the times, and do not keep pace with the methods of education followed in other knowledge that has proven successful, it focuses on parrot conservation without focusing on the assimilation of the material and this curriculum is no longer affordable because of the large number of curricula that the student is assigned to as well as the increasing social concerns and the large number of means of fun or entertainment were not available before, which hinders the success of the learning process and its requirements.

There are scholars who exaggerate the call to reduce conservation to the maximum limits, like the West in the face of the prevalence of the phenomenon of memorization and indoctrination, one of the first to warn of preserving the abstract understanding of Ibn Abd al-Barr, who said (I know, may God have mercy on you, that seeking knowledge in our time has sharpened its people through their predecessors and they followed in that what their imams did not know and innovated in that what their ignorance and negligence from the ranks of scholars before them.

The imbalance in the learning material, as the scientific subjects are unable to meet the needs of society, and they are no longer commensurate with the capabilities of students, for example, the focus of these curricula on abbreviations and texts, which lack the possibility of starting from them to establish a solid scientific base for the success of the educational process.

Educational scientists have decided that the skills of the educational process are divided into two parts, namely basic skills and integrated skills and that the skills of basic science operations are many (observation, measurement, inference, prediction, the use of numbers, and the use of temporal and spatial relationships and communication, and these skills are the lowest level of integrated skills, either integrated education skills (interpretation of data, procedural definitions, control of variables, imposition of hypotheses, experimentation, modeling) It depends on linking many processes Basic educational to obtain the largest amount in the formation of tools used in the success of educational processes, so the basic skills are one of the requirements of integrated skills as the integrated skills of education require students to think at a high level and reflect on more than one idea at the same time.

The school through the curriculum contributes to achieving the goals of society and providing students with ways of life approved by the Muslim community, and therefore the educational curriculum must emphasize:

- 1- Students should recognize the right of others to express their opinions as their right to express their opinion.
- 2- The students should identify the reasons on which they base their disagreement with others.
- 3 To participate in the educational activities that he desires and bears the results of, and in the issue of respecting the personality of the individual, the curriculum must work on respect for personality and work to give the individual and students the direction of self-acceptance.

The educational curriculum must present the obstacles to social change and contribute to educating learners about the direction of change and providing equal opportunities for all students to participate in educational experiences and school activities and planning.

It must be taken into account in building educational curricula in Islamic education and take into account individual differences in all aspects and the characteristics of human growth in his age stages and from all mental, intellectual, emotional, physical, social and other aspects, and the nature of the learner's thinking and contribute to satisfying his desires, tendencies and needs. (Al-Mubhani, 1995, 71 75)

Stages of education curricula:

The first stage: urging the imams of the Shiites to teach boys the Holy Quran and what is related to it from halal and haram, as they urged parents to teach their boys that, as Imam Ali (peace be upon him) said: "Teach your boys to pray and take them by it if they reach eight years old."

The second stage: The scholars have written books that have become the subject of students' study in various legal sciences, including the most important books that were taught by the newspapers of Imam Ali (peace be upon him) in which hadiths written about the Prophet Muhammad (peace be upon him) and also learn the Arabic language and its sections, divine knowledge, modern jurisprudence, interpretation, etymology and other religious sciences. (Obaidi, 2004, 105)

*Theories that explained the educational process*

*Cognitive theory*

It focuses on activating students' participation in the learning process fully, and making it constructive and long-term participation, which facilitates the process of learning, thinking, remembering information, especially since there are aspects of it that also focus on strengthening students' memory, by linking new information with the information they already know; that is, cognitive theory aims to make education purposeful and effective, away from the methods of repetition and memorization. (Obaidi, 2004, 105)

*Behavioral theory*

Behavioral theory is based on the idea that students' learning is influenced by external forces in the learning environment, and these forces in this case are positive reinforcement and negative reinforcement; they can be taught information and behaviors by giving them rewards (positive reinforcement) when they succeed in learning something, or using negative reinforcement with them (punishment) to make them change their behavior for the better. (Al-Qassab et al., 1994, 128)



*Constructivism Theory*

Constructivist theory states that the student builds his own knowledge and learns new concepts, based on his existing previous knowledge; that is, the new knowledge of students is built on the basis of previous knowledge, and students can discover in this case the connections that combine the old previous information and the new ones, in order to expand their understanding of the ever-changing world. (Khalidi, 2003, 17)

*Connectivism Theory*

This learning method enhances the outcomes of the educational process, makes the learning process more independent, and allows more room for students to collaborate, dialogue, and exchange various points of view, which enhances their decision-making skills, problem solving, and understanding complex concepts.

*Humanistic Theory*

This theory provides for the involvement of the student's human aspects in the educational process, including feelings, thought, social skills, and practical skills, in a way that contributes to meeting the needs of students as a top priority, and developing their motivation to learn, considering that learning is innate in humans. (Al-Ahmad, 1997, 89)

*Previous Relevant Studies*

1 Sharia study (2006), which aimed to know the degree of representation of the Islamic education curriculum for the upper basic stage in Jordan for the social, cognitive, psychological and philosophical foundations of the curriculum, and the study used the descriptive approach based on content analysis and the community and sample of the study of Islamic education books for the eighth, ninth and tenth grades basic. The researcher has developed A list of the contents of these foundations after ensuring their truthfulness and stability and consisted of (108) contents distributed over the various fields of foundations, and the results of the study showed that the Islamic education books included in the sample of the study included (5659) repetitions distributed on the foundations included in the study, where the contents of the cognitive foundations ranked first (2373), followed by the contents of the psychological foundations, followed by the contents of the social foundations, and came in last place in terms of the total contents of the foundations Philosophical, and from the results n there is a clear lack of representation of the contents of the social and philosophical foundations in the basic eighth, ninth and tenth grade textbooks. (The Charter, 2006, 55)

2 Al-Hakami study (2009), which aimed to define the scientific foundations for building Islamic education curricula for the primary stage in the Kingdom of Saudi Arabia in light of the requirements of the jurisprudence of reality, and the study used the descriptive approach, and the study tool was a questionnaire prepared by the researcher and the study community consisted of all teachers and supervisors of Islamic education, and faculty members. In the colleges of teachers specialized in Islamic education, a random sample of (362) was selected by (281) teachers, (46) members, and (35) supervisors, and the results of the study confirmed that the source of choosing these foundations is the Holy Quran and the Sunnah of the Prophet, and that these foundations are determined in connection with reality, and that the curricula of Islamic education are not far from the student's life, and that they tend to enrich the experiences of students and satisfy their needs, and suit the needs, abilities and preparations of the child, and that the foundations of building Islamic education curricula are developed to build the student's personality. A comprehensive integrated building in all aspects of his mental, physical and emotional development, and the results of the study also showed that all the foundations specified in the study tool to build Islamic education curricula for the primary stage. (Al-Hakami, 2009, 47)

*The extent of benefit from previous studies*

The researcher benefited from the current study, and the researcher was enlightened in writing the theoretical framework by reviewing the references of previous studies that were mentioned in the table of contents, and the researcher also benefited from previous studies in using appropriate statistical methods for the current study.

*Chapter Three**Educational dimensions in the Holy Quran*

The one who is aware of the purposes of the Holy Qur'an for what they really are depends on complying with that in word and deed, and that these Qur'anic purposes are the control of human thought in the service of the legal text.

Dear reader, the purposes of the Qur'an were mentioned in the books of the commentators in several ways, and differed according to the perception of each interpreter separately, and perhaps the most important books that talked about the purposes of the Qur'an in general are two books of two great scholars, the first book: "The Five Axes of the Holy Qur'an", by Sheikh Muhammad Al-Ghazali, may God have mercy on him, and the second by the Tunisian interpreter Muhammad Al-Taher bin Ashour the owner of "Liberation and Enlightenment", through what these two scientists mentioned, we will extract some of the educational dimensions that should be possessed by the teacher and the learner, and for the honorable reader that Many of them are extracted in depth, and the denominator here is not the denominator of numerators and elaboration.

First: The purposes of the Qur'an through the book: "The Five Axes of the Holy Qur'an" by Muhammad Al-Ghazali, and he made it in the form of axes:

The first: the one God, which is one of the axes on which the surahs of the Qur'an revolve in general.

Second: The universe that indicates its Creator, and in it the cosmic verses that talk about creation in a sentence, the Almighty said: "We will show them our signs in the horizons and in themselves until they realize that it is the truth" [Detailed: 53].

Third: Quranic stories: This axis is the broadest of the Qur'anic axes, as the Holy Qur'an contained a number of stories, including the stories of the prophets with their people, including the stories of previous nations, and these stories are unique in special places of Surat Al-Baqarah and others, such as the stories of the Children of Israel, and the story of the companions of the cow...

Fourth: Resurrection and Retribution: This purpose is dangerous, and it has been decided through the issues that the Qur'an has satisfied by inference, especially for those who deny the resurrection and retribution...

Fifth: the field of education and legislation; education is found more on the civil side than in Mecca (Al-Ghazali, 1984: 30).

Whoever contemplates these purposes mentioned by Sheikh "Muhammad Al-Ghazali", deduces from them the goals and secrets that the street has made in the Holy Qur'an, which are in the interest of the slave sooner or later, which is all mercy, and all justice, but our focus is on the fifth axis, which considers that the Qur'an is one of its purposes of education and legislation, and all this is due to the Almighty's saying: "Read in the name of your Lord who created" [Al-Alaq: 1].

Second: The purposes of the Qur'an through the book "Liberation and Enlightenment" by Muhammad Al-Taher bin Ashour:

Muhammad al-Tahir ibn Ashour said: "Is it not obligatory for the one who takes this art to know the original purposes that the Qur'an came to clarify, so let us now know them according to what our induction has reached, which are eight things:

- The first of these is the reform of belief and the teaching of the correct contract, and this is the greatest reason for reforming creation, because it removes from the soul the habit of acquiescence to something other than what the evidence is based on, and cleanses the heart of illusions arising from the involvement and the age and everything in between, and this meaning was referred to by the Almighty's saying: "Their gods, who claim to be without God, did not enrich them with anything when the command of your Lord came, and they did not increase them without repentance" [Hud: 101].
- Second: Refinement of morals, the Almighty said: "You are a great creation" [Pen: 4].
- Third: legislation, which is the provisions of private and general, the Almighty said: "We have revealed to you the Book of Truth so that you may judge among people by what God has shown you" [An-Nisa: 105].
- Fourth: The policy of the nation: It is a great chapter in the Qur'an, intended for the goodness of the nation, and the preservation of its order, such as guidance to the formation of the university by saying: "And hold fast to the rope of God all together, and do not separate, and remember the blessings of God on you, since you were enemies, and He formed between your hearts, and you became by His grace our brothers, and you were on the brink of a pit of fire, and He saved you from it" [Al-Imran: 103].
- Fifth: stories and news of the previous nations to mourn the benefit of their conditions, the Almighty said: }We lack you the best stories of what we revealed to you this Qur'an, even if you were before it for those who are unwary{ [Yusuf: 3].
- Sixth: Education in a manner appropriate to the situation of the age of the addressees, and what qualifies them to receive and disseminate the Sharia, and that is the science of laws and the science of news, and that was the amount of knowledge of the Arabs mixed with the People of the Book.
- Seventh: sermons and warning, warning and evangelization, and this combines all the verses of promise and threat, as well as argument and argument for the recalcitrant, and this is the door of encouragement and intimidation.
- Eighth: the miracle of the Qur'an, to be a verse indicating the sincerity of the Prophet, as the ratification depends on the significance of the miracle after the challenge, and the Qur'an collected being a miracle in its word and challenged for it in its meaning, and the challenge occurred in it: "Say, and they came with a surah like him" [Yunus: 38]

(Al-Bahiqi, 1935: 88).

The most important educational dimensions that can be discerned from these Qur'anic purposes are:

- 1- The doctrinal dimension, so that the Qur'an was revealed to correct the faith, and rid people of polytheism and superstitions that destroy the mind and do not shape it, and the mind is a great theater that the teacher should work on, especially in this time when strange things are being planted targeting the minds of our children without them feeling them, and to make every action one does worship and closeness to God Almighty, this officer is what distinguishes this nation from other nations, because the reason for which man was created It is worship; I did not create the jinn and mankind except to worship [Al-Dhariyat: 56].
- 2- The ethical behavioral dimension: The Holy Qur'an in its entirety carries educational ethical values that pay the human mind, and make it always vigilant and conscious; In the formation of continuous weft

with behavioral dimensions, for the purpose of consolidating human relations in this universe, the Almighty said: ﴿ We created you from a male and a female and made you into peoples and tribes so that you may know each other, if I honor you with God, I fear you ﴾ [Al-Hujurat: 13], and morals and dignity should be careful to learn and trace their paths, and the creation of the Prophet (peace and blessings of Allaah be upon him) was And God and peace "Qur'an", because of the divine values that purify the soul and purify the heart of dirt and dirty mud, resulting in the link between science and work, and the combination of action and words, and not to contradict each other, said Shatibi may God have mercy on him in his famous rule: "Every issue is not based on action, so delving into what did not indicate its desirability is legitimate evidence, and I mean work: The work of the heart and the work of the limbs, from where it is required by Sharia. (Fawzi, 1990: 45)

- 3- The educational scientific dimension: so that the Holy Qur'an takes into account in its purposes addressing people according to their age, ﴿ what we overdid in the book of something ﴾ [Al-An'am: 38], it is the renewed miracle that does not wear out and does not scatter, as it is ((the book of God blessed and exalted; in which the news before you, and the news of what comes after you, and the rule between you, is the separation is not humorous, who left it from the mighty God has broken it, and who seeks guidance in others is misled by God, which is the strong rope of God, and his clear light, and the wise remembrance, It is the straight path, which is not distorted by passions, tongues are not confused with it, opinions are not bifurcated with it, scholars are not satisfied with it, it is not dictated by the pious, it is not created on the abundance of response, and its wonders do not end, and it is the one that the jinn did not end when I heard it that they said: ﴿ We heard a wonderful Qur'an ﴾ [Jinn: 1], whoever knows his knowledge before, and whoever says it is true, and whoever judges it justly, and whoever works with it for reward, and whoever calls for it to guide to a straight path)), and the Qur'an All of it came to teach man about their religion and dealings, and the Sunnah of the Prophet has clarified the matter in explanation and statement, and therefore the Sunnah is the mirror of the Qur'an in terms of branching, explanation and explanation.
- 4- The didactic pedagogical dimension: This can be deduced through the fact that the Holy Qur'an is a scientific system, inspired by God Almighty from above seven heavens, through Gabriel, peace be upon him, to the heart of our master Muhammad, may God bless him and grant him peace, to inform people according to their minds, and the truth is that he performed the secretariat, and reached the message, so he left people on the white argument night as day, and made his approach a way for those who know in order to communicate this religion to people in general at all levels, and these levels are the degrees of each individual in understanding and perception, In the famous report of 'Ali (may Allah be pleased with him), he said: "Tell people according to their minds [what they understand]; do you want Allah and His Messenger to lie?
- 5- The practical dimension: the whole purpose of the revelation of the Qur'an is work, that is: the application of the Qur'anic impact in daily life in terms of saying, recitation, reflection and reason, and in terms of action, compliance and application, and that is the field of jurisprudence, and the Qur'anic curriculum is only aimed at guidance and mercy, and to bring interests and pay evils, and "The Sharia is based and based on governance and the interests of the people in the pension and the return, and it is all justice, all mercy, all interests, and all wisdom; The Sharia is God's justice among His servants, His mercy is between His creation, His shadow is in His land, and His wisdom is indicative of Him and the sincerity of His Messenger, may God bless him and grant him peace. The great entrance from which the interpreter as well as the teacher should legislate now after knowing the purposes of the Qur'an is: Knowing the unity of the Qur'anic surahs, and the occasion between the surahs within the major topics, with knowledge of the proportionality of the topics within the parts of the Qur'an, and then realizing the proportionality of the verses Within the same passage, here it enters into objective interpretation and topical interpretation.

At the end of this article, I say: The comprehension of the purposes of the Holy Qur'an, and compliance with them, can be realized through the frequent reading of the Holy Qur'an and standing at some verses containing the purposes of the Qur'an, and one of the predecessors mentioned eloquent words confirming

what we went to by saying: "We should approach the Qur'an in the spirit of lack, not with the intention of memorization", because this is a reason to make our reading an education for ourselves and influence our surroundings, and thus eliminate all problems that may threaten our ideological, psychological, and social security.

(Abraham, 1991: 3 11)

### *The Qur'an and the sanctity of science and knowledge*

When we consider the controversies that have existed since ancient times and are still between philosophers and thinkers who talked about the sources of knowledge, we will find various doctrines in this matter; if they agree that man is the perceptive and knowledgeable self, and he is the one who obtains knowledge and seeks it, they differ in which sources are the first and the approved reference.

There are those who argued that the sense is the source of knowledge, and that the perception of things is only through the senses, and the work of the mind is only dependent on the senses in that. There are those who argue that reason is the only source of knowledge, and it is capable of obtaining truth. There are those who argue that truth cannot be obtained neither by reason nor by the senses, but by the inner way or radiance and spiritual exercise. Among these three trends, many have taken a share of this and a share of that, and therefore we find these three trends as the basis from the beginning of the consideration of the question of truth, sources of knowledge and ways of perception.

Is there an answer to this controversy in Islam? Does it contain another vision and another proposal that will get us out of this fragmentation and controversy between these sources? What does the Qur'an tell us about this?!

### *The Qur'an is the source of perceptions and concepts*

The Qur'an came to establish a monotheistic vision for the affairs of life and the affairs of the hereafter, and to make human life integrated and non-discordant, based on norms that regulate in all areas of his life, in which his personality is integrated, his happiness is achieved, and his charity is achieved, so that he can build the earth, and achieve succession.

One of the most important features of Islam (and the Qur'an is its source) is that it directed man to the fact that his life and what is in it should be based on science and knowledge, so it was "Iqraa", which established awareness of the need for knowledge as a basis for religion and the world, and a basis for this life and the hereafter.

The Qur'an is considered a source for the formation of perceptions, concepts and values, both in whole and in part, and a source for man to build his concepts and methods in religion, science and life, and therefore it represents an inexhaustible source of derivation for the study of various phenomena, issues, ideas and events. It is from him that we derive the vision, the method, and the purposes. From the Qur'an we derive various sciences and knowledge, either directly with regard to the Sunan of guidance, or indirectly with regard to the Sunan of horizons, souls and history. It is a vision that makes the Qur'an the center of comprehensive and multifaceted attention.

Because the Qur'an, as Ibn Ashour says, "is a collector of the interests of the world and religion, and a documenter of strong nakedness of the solid truth, and the container of the faculties of science and the complexes of their deduction, and the one who takes the arc of rhetoric from the place of its intentions, coveting the statement of jokes from science and faculties of legislation, and details of noble morals, was waving a model of all of them during his management, or reading the words of his interpreter" (Ibn Ashour, 1890: 5)

It is the book of God that gathers the best of this world and the hereafter, the source of truth and guidance, the source of science in all its diversity, and the source of faculties in legislation, science and ethics. Looking

at the Qur'an and contemplating it, we generate epistemological, methodological and practical models from it. It is not a religious book in the narrow sense of religion, but a book of guidance, mercy and clarification of everything. It is a source of meanings, concepts, perceptions, values and morals, rulings and stories, and its purposes include various aspects of thought and action, and are broadcast in all its verses.

The Qur'an should take the center of attention and work in shaping perceptions, defining vision, building curricula and concepts, and initiating the process of intellectual and scientific renewal, and educational and social reform, in order to "reach urban civilizational awareness of the Qur'an", as Sheikh Muhammad Al-Ghazali says, because the Qur'an is the source of guidance and the source of righteousness for this nation;

(Al-Ghazali, 2004: 3)

When man deals with the Qur'an well, he reaches a good understanding of the major issues that concern man everywhere; the issue of the Creator, the creation, the universe, life and its purpose, the role of man in this life, and his destiny after it, and also reaches a good understanding of the life and civilization problems that the Islamic world suffers from at the present time and the whole human civilization suffers from (Ismail, 1979 : 81).

Perhaps one of the most important issues in which we should refer to the Qur'an is the issue of knowledge and its sources, and the controversy raised between the various schools to know what the Qur'an provides us with on this subject.

#### *The Qur'an directs us to the integration of sources of knowledge*

The monotheistic vision to which we referred earlier, and we said that it unites knowledge, is what establishes the integration of possible sources of knowledge, and makes us look at the sense, the mind and the inner as complementary, thanks to the guidance of revelation (the Qur'an and Sunnah).

Knowledge is not based on a single source, but rather integrates sensory perceptions, mental perceptions, and revelation, each of which has its own field that it covers, and its condition that makes it a source of truth and knowledge. If revelation is the supreme source of truth, it includes the truths of the unseen, as well as a total guidance of the truths of the world of testimony and details in some of them, so that man tends to realize them sensually and reasonably.

There is great care for sensory perception in the Qur'an, and many verses command the use of the senses to reach the facts, perhaps including the Almighty's saying: "Do not stand what you do not know about, because hearing, sight and heart are all responsible for him" [Surah Al-Isra: 36]. But all the verses of the sense are followed by the Qur'an's warning to look, meditate and reason, that is, to the use of mental perception in this sensory perception, as they are interrelated. This is why we find most of the verses that command the use of the senses to know the facts, concluding with an order of reason, understanding, meditation, reflection, and faith, including the Almighty's saying: "Did they not walk on the earth, and they would have hearts to reason with, or ears to hear, for they would not blind the sight, but the hearts that were in the chests would be blinded" [Surah Al-Hajj: 46], and the Almighty said: "And we have gone to hell with many of the jinn and 1 man, they have 1 hearts, they do not fulfill them, and they have 1 eyes, no They will see it and they have 1 ears that are not heard by it or 1 or 04 as 1 I am 1 am 1 am 1 I am 1 am 1 I am 1 I am 1 I am 1 they are 1 G0 they are 1 G0flon [Al-A'raf: 179]

It is an integration that stems from a monotheistic vision, and is based on a monotheistic conception in which human life is integrated, and his cognitive powers are integrated to know the truth, under the guidance of the Holy Qur'an. "

(Ibn Ashour, 1890: 5).



*The value of the educator and teacher in the Qur'an*

The value of things or people can be discovered in several ways, including: judging them by importance and value, through a reliable source, or by knowing the importance of the value of these things or these people, or by comparing the role they play to the role played by those who do not doubt their value and importance. To illustrate these references, we cite some illustrative examples. When God or an infallible person tells us about the value of something, or a person who is a person, we have no doubt about Value.

\* The teacher in the Holy Quran, according to the above rule, we will try to discover the status of the teacher and his place in the Holy Quran, by looking at the value of the content carried by the teacher, which is knowledge, or by discovering the similarity between the role of the teacher and the service he provides and the role played by God and his messengers, and through a direct statement about the value of the teacher in the Qur'an or Sunnah. When we reflect on the folds of the verses of God Almighty to know the value of the teacher and his high status, we can say that the attribute of knowledge Perhaps one of the most important qualities that can be possessed by an asset, whether material or immaterial. When knowledge is a valuable attribute, the bearer of knowledge is highly valued by virtue of the value it carries.

\* The value of science in the Holy Qur'an If we follow what God Almighty described Himself with in the Holy Qur'an, we find that one of the most important qualities by which He described Himself is the attribute of knowledge. Here are some examples: "Did they not know that Allah knows their secret and their salvation and that Allah is the All-Knower of the Unseen" (Al-Tawbah: 78). ﴿Say that my Lord slanders the truth of the unseen﴾ (Sheba: 48). Therefore, in these verses, God praises Himself as a scientist, and we discover from him that the attribute of knowledge is one of the good qualities that leads to the high value of those who carry it and the elevation of his status, because God Almighty does not describe Himself except by what is good. Hence, the value and importance of science is transmitted to its bearer and armor, the teacher.

- A. slander ignorance and ignorant: In exchange for praising science and its bearers, we find that God shames some people with their ignorance and vilifies them for this ignorance, he says in his book: ﴿But the way to those who ask your permission and they are rich agreed to be with the sheep and the imprint of God on their hearts, they do not know﴾ (Al-Tawbah: 93). There is no need to review all of the verses that vilify those who do not know.
- B. Praise of scientists and holders of knowledge: God did not only talk about the attribute of science itself, but told us about the value of scientists and the statement of their virtue; And of people, animals and cattle of various colors as well, but God fears his servants scholars that God is dear and forgiving ﴿ (Fatir: 28). In another place, God leaves the judgment to those with minds to judge them instinctively and conscience, that the world and the bearer of knowledge are better than others, as if he tells us that this matter - for its clarity - is up to your minds so that you judge that whoever holds knowledge has no doubt about his virtue and the elevation of his stature, and that in the honorable verse: ﴿Say is equal to those who know and those who do not know, but remembers the first of the minds﴾ (Al-Zumar: 9).

\* Likening the teacher to the greats, and returning to the Holy Qur'an, it becomes clear to us that education is attributed to the best assets, which is God Almighty, and after him to the best of his creatures, namely the prophets, peace be upon them.

- A- Education by God Almighty: In the Holy Qur'an, several verses attribute education to God Almighty, including: ﴿... Fear Allah, and Allah will teach you and Allah all things you know" (Al-Baqarah: 282). "And Allah gave him the king and wisdom and taught him what he wanted" (Al-Baqarah: 251). So, in these verses, God tells Himself that He knows man and overflows with His knowledge.
- B- Teaching by the Prophets: Just as God attributes the task of teaching to Himself, He also attributes it to His messengers whom He sent to the servants. God Almighty has mentioned teaching as one of the roles played by the prophets, peace be upon them, and associated it by acclamation, which reveals the

close connection between the two things. Among the verses that refer to this role of the prophets: "We have also sent among you a messenger from among you who will recite our verses to you, give you advice, teach you the Book and wisdom, and teach you what you did not know" (Al-Baqarah: 151). } God has sent them a messenger from themselves to recite His verses to them and recommend them and teach them the Book and wisdom, even if they were previously in a clear delusion( (Al-Imran: 164). These verses refer to one of the tasks performed by the prophets, which is the task of teaching and acclamation, and in mentioning them it is necessary to review others. From the foregoing, we can say that the task performed by the teacher is actually similar to the actions of God Almighty, and the role he performs is similar to the role that the prophets were sent to perform and perform among people.

\* The teacher in the Sunnah of the Prophet in the Sunnah of many hadiths that shout loudly to tell about the status of this person and the elevation of his status among other human beings. In the virtue of knowledge, it suffices to point out that the hadiths made seeking knowledge an obligation, and called for seeking it even if it was in China, and that the angels put their wings under the feet of the seeker in seeking knowledge in honor of him. In addition to other things that are mentioned, which are many.

\* The virtue of the teacher in the SunnahWe conclude our article by referring to some of the hadiths contained in the virtue of the teacher directly to note that the work of the teacher is among the greatest works that can be performed by a human being on earth: From the Prophet peace be upon him: "God Almighty says on the Day of Resurrection to the scholars: I did not make my knowledge and judgment in you, except I want to forgive you for what was from you and I do not care.

The Prophet (peace and blessings of Allaah be upon him) said: "If the teacher says to the boy, 'Say: 'In the name of Allah, the Most Gracious, the Most Merciful,' and the boy says: 'In the name of Allah, the Most Gracious, the Most Merciful.'

And Imam al-Baqir peace be upon him: "The world is like one who has a candle that lights up for people, everyone who saw his candle called him well, as well as the world with his candle removes the darkness of ignorance and confusion, so whoever lit him and came out of confusion or escaped from ignorance, he is one of his freed from fire, and God Almighty compensates him for that with every hair for those who freed him what is better for him than charity with a hundred thousand quintals, other than the face that God Almighty commanded.

(The disciple, 1898:25).

## Conclusions

*The researcher reached the following results*

- 1- Islamic educational values are of comprehensiveness so that their absorption and saturation lead to building an integrated personality, qualified to understand the universe and the life around it, and take a positive attitude that elevates life and guides its path in the right direction that raises man to the level of divine honor, because the Islamic value system did not leave an aspect of man except to satisfy him, and pushed him to work in harmony and integration with other aspects, in order to achieve creativity and innovation first, and preserve its fruits from destruction second. The exact opposite is what humanity has become under the materialistic system of values, where the imbalance within the psyche formulated by material values has destroyed the gains of humanity and threatened it with destruction.
- 2- The conflict between Islamic culture and Western culture (in its comprehensive civilizational concept) must rage in the positive and effective direction that ends with the liberation of Islamic culture and the values emanating from it, from the atmosphere of Western culture based on foundations and components contrary to the foundations of Islam and its components, including divine and stability, Islamic culture expresses values based on religious and moral values derived from the Book of God,

and therefore the goal of such a color of education is to build the Muslim person, firmly established. Belief in God, who does not exceed the limits of God, but tries to understand the phenomena of the universe, external or internal, in the light of the power of God Almighty Almighty. As for the modern education system, it tries to explain the origin of existence and the phenomena of the universe that man deals with in his daily life without reference to God, although he does not say so explicitly.

## Recommendations

Through which the researcher reached several recommendations, these recommendations are as follows:

- The researcher recommended to be keen on the Sunnah of the Prophet, and to study its advocacy aspects in order to reach the advocacy pillars that benefit the individual and society.
- The researcher pointed out through the necessity of the preacher being close to individuals, as well as knowledge of their issues.
- The researcher stated that the seeker of knowledge must make him a reference from the contemporary scholars whom he trusts.
- The researcher noted the need to pay attention to the Islamic heritage, as well as so that people's affairs are organized and their situation is straightened.
- Through the recommendations, the researcher drew attention to the need for awareness of matters raised in the media, and affecting the Islamic faith.

## Recommendations

The researcher came up with several recommendations:

- Preparing specialists in Islamic sciences who are qualified to know the provisions of the Islamic religion in various aspects of life.
- Qualifying a section of Islamic studies students to be teachers of Islamic education at various stages of education.
- Pursuing education in Islamic studies, preparing religious research and studies related to the true religion, the aim is to serve Islam and Muslims.
- Ability to work on various religious programs on television or various social media.
- The researcher recommends directing attention in objective exegetical studies to the noble morals in the Qur'an, and showing the extent to which the Qur'an is interested in them in building the human personality.
- He also recommends that attention be paid to revealing many of the Qur'anic ethical concepts, their importance, location and fruits.

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