

Civilizational Construction In The Thought Of The Scholar Sheikh Al-Bashir Al-Ibrahimi

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Abstract :

This article aims to explain the factors that shaped Sheikh Al-Bashir Al-Ibrahimi and made him as distinguished in the philosophy of history as he is in other religious sciences. This article also discusses the Sheikh's comprehensive vision, the path to Islamic renaissance, and the divine laws that govern it. According to him, they are divided into subjective norms and objective norms, and all countries that have adopted them have achieved renaissance. This paper proposes additional research on Sheikh Al-thought Ibrahimi's in terms of history of philosophy, because those who have written about his history and ideas have either ignored or fallen short of this aspect.

Keywords: Ibrahimi, philosophy of civilization, culture, ethics, effectiveness. work.

Introduction

Sheikh Al-Bashir Al-Ibrahimi (may Allah have mercy on him) was destined to live in an era that is considered one of the most complex, the most horrible, truly an "exceptional century" in every sense of the word. The Muslim world has received the largest share of these tragic events, due to its colonial location, its privileged strategic location, and its richness in natural resources.

This painful reality has affected the psyche of the sheikh – like his fellow reformist scholars – very much, how not and the sheikh says: "My nation is the Arabs first and the Muslims second, they occupy my thoughts, they are the field of my secrets, they fill all over my soul, and they have owned the crisis of my thinking" (Ibrahimi, 1997, page 03). With his innate and scientific qualifications, the Shaykh was able to explain the disease of the Islamic nation and prescribe its medicine, in a way that was unparalleled in his time, and among his peers.

The question is: **What are the conditions set by Mohamed al-Bashir Brahimi to achieve the Islamic renaissance and return to global leadership?**

1. Factors of the formation of Sheikh Bashir Ibrahimi

Sheikh Bashir Ibrahimi's uniqueness in comprehensive understanding and deep insight is due to many reasons, namely:

- ❖ **First:** His extensive briefing on the sciences of the Book and the Sunnah of the Prophet. There is no doubt that these two books have touched upon God's Sunnah in the rise and fall of states, with eloquent words and great comprehensiveness.
- ❖ **Second :** His knowledge of the social sciences such as history, psychology, and sociology (Abbas, p. 66). This helped him to know the natures of peoples and the year of trading between countries.
- ❖ **Third :** His experience of Algerian society in all its spectrums and classes, and his many trips to the countries of the Islamic world, have given him a thorough knowledge of the reality of the nation and the ways of its salvation.
- ❖ **Fourth :** His grief over the reality of the Islamic nation and its weakness and division. It strongly led him to think about reviving the Islamic nation and awakening it from its long-standing slumber.
- ❖ **Fifth :** The sharpness of intelligence, the power of comprehension, and insight as if looking behind the veil and looking at the secrets and truth of the future.

This unique combination of innate willingness, personal ambition, scientific mastery, and life experience has qualified him to be at the forefront of outstanding reformers, who have left their mark on Algeria's contemporary history. Therefore, it is not surprising that the international writer, Mahmoud al-Akkad, described him as "our teacher". He is truly everyone's master (Abbas, p. 66).

2. Premises of civilizational construction

1.2. Necessity of reform:

The sheikh urged the need to accelerate reform, because of the depth of the wound and the multitude of sins: "I say and do not deny the truth that there is no imperfection that caused the destruction of nations in us, except that it exists in us in a difference required by the nature of time and space" (Ibrahimi, 1997, p. 57).

2.2. Get rid of the impossible:

The Islamic nation was desperate and desperate, causing them to surrender to reality. The Shaykh tried to instill hope in souls, and to awaken passion, with the power of his words that squeeze pain and radiate hope, and with the strength of his determination, the height of his energy, and his effectiveness that exceeded the limits. His words were life for spirits, and his life was a beacon for others. The shaykh says, "The true renaissance is accompanied by firmness that has no identity, followed by determination, and driven by unwavering courage to an unsuspecting end" (Ibrahimi, 1997, p. 04).

3.2. Leave the blame of others:

Blaming others, and trying to attach backwardness to them, is no longer a matter of paying the opinion, and firstly, to let the blame and accept production, it is the best and most beneficial to the nation: "My cry to the people of the Maghreb not to waste time in blame and empty explanations, time is all the way and the ark is around, and the time is too narrow to spend in such trivia" (Ibrahimi, 1997, p. 04).

4.2. Reflection on History:

History repeats itself, Nietzsche says: "It is an eternal tooth for history to repeat itself, just as the sun repeats its ball from the point of the coup" (Ben Nabi, 2013, p. 52). That is why the Shaykh advised the Islamic nation to take care of this dear flag, the great teacher, because it reveals the slippage, clarifies the vision, and repays the footsteps: "There is no analyst of social events such as history" (Ibrahimi, 1997, p. 03). Praise be to God, every ignorant or ignorant of history unless failure is his fate, and disappointment is his end.

5.2. Nations as individuals:

The life of nations is like the life of individuals, it has joys and sorrows, some of which were like bright white pages, and some of which were dark and dark, and if we study the beginnings and ends of nations, which are striking in age and length, we find them as the beginnings and ends of individuals both (Ibrahimi, 1997, page 02). This analogy is true, because nations, despite their greatness and height, are nothing but a magnified picture of the lives of individuals, with similar beginnings and ends, circumstances and circumstances, and the same years of destiny taking place on them.

6.2. The greatness of adversity:

Tribulations are more beneficial than prosperity, because they awaken hearts, sharpen passions, and strengthen resolve. The history of Muslims bears witness to this, the sheikh says: "The days of calamities for the wise are greater than the days of prosperity and bliss, and the days of misfortune in the lives of Muslims are their brightest and most beneficial days, and keep a memory and immortalize a trace" (Ibrahimi, 1997, p. 02). Great achievements **and great** conquests were the fruit of adversity and the prize of afflictions.

3. Conditions of civilizational construction

The Shaykh believes that the emergence and development of human civilizations is subject to a precise divine system, and therefore Muslims should be aware of this divine equation and the cosmic Sunnah of change, which is summarized as follows:

1.3. Faith in Allah the Almighty:

Religion is the soul, the engine, the mentor of civilization, and when man denies it, fights it, the state is weakened and inevitably destroyed. History does not mention that a civilization that arose and prevailed without religion, except for the communist civilization led by the Soviet Union, which is considered an anomaly in history, collapsed at a speed not known to previous civilizations. The philosopher of civilization Gustave Le Bon says: "Religious principles represented a great affair among the various principles that guide nations, which are maneuvers of history and poles of civilization.... It should be borne in mind that all political and social systems since the beginning of historical times have been based on religious beliefs, and that the gods have played the first role on the world stage at all times" (Le Bon, 1950, pp. 157-158).

Therefore, Sheikh Bashir Brahimi blamed Western civilization for antagonizing and rejecting religion, rather than being the pillar of its authority and the guide of its policy, and if it had done so, it would have done its things for good and repayment (Ibrahimi, 1997, p. 02). Of course, it is not out of love for them, or out of concern for their interests, but out of fear that Islam will rise and rule, because they know the vast difference between it and Christianity.

The Shaykh warned them, and of what evil they intended, and reminded them that Islam is not Christianity, and that it is the secret of their pride and power, the Shaykh says: "The pillars of life, and its poles on which they are. If they support the truth and go along with happiness, and religion is the reference when the ways are suspected, the good comes and the interest is achieved, as was the case in the first phase of Islam, and the first Sadr of Muslims, and if politics means about religion, sedition and great corruption occur, and this is the reality in this era" (Ibrahimi, 1997, p. 02).

It is the same as Gustave Le Bon says: "Today, if an elderly society is trembling above its foundations, and all its systems are trembling deeply, it is because it gradually loses what it has so far been based on of old beliefs, which if it is lost to these beliefs will be replaced by a new civilization based on a new faith by necessity. History shows that nations do not live long after their gods have disappeared, and that the civilizations that did these gods die after them, nothing is more destructive than the afar of dead gods" (Le Bon, 1950, p. 162).

2.3. The necessity of renewal and diligence:

The sheikh denied tradition and inertia, and outraged his people, because his danger to religion is no less dangerous than secularism, he says"... It is more appropriate for the tolerances, survival and powers of religion for all time and place to have time, place, custom, custom and environment to be involved in adapting the provisions of transactions and applying them to ongoing incidents. This quest is accompanied by another inherent endeavor, which is to seek to spread the Arabic language, which is the language of religion, the language of national morals and the language of national history" (Ibrahimi, 1997, p. 52).

There is no renaissance without renewal, which is why the sheikh praised the thinkers of his time in their call for diligence, and instilled the queen of independence in historical research (Ibrahimi, 1997, p. 47). The sheikh called for the need for renewal, because the developments of the times and the changes of reality, if not accompanied by a renewal in the fatwa, in accordance with the requirements of the times, will accuse Islam of backwardness and reaction, which will lead to the alienation of people from it, and the search for solutions outside its circle.

3.3 Administration of Justice:

Allah the Almighty has made justice the balance of the world, the basis of governance, and for this reason He has commanded believers to establish it, even on the people closest to them, and to forbid them from injustice, even with the most hostile people to them. Justice is above religion and descent. A state that violates this divine year, and falls into injustice, will be pervaded by the wrath of Allah the Almighty, and his curse will be solved on it, and will inevitably end at a time when only Allah the Almighty knows it, based on the factors of survival and the factors of doom in it (Ibn Khaldoun, 2004, p. 351).

Ibn Taymiyyah says in this: "The things of the people are upright with justice, in which participation in some types of sin is more than it is consistent with injustice in rights, and if they do not share in sin, and for this reason it was said: God establishes the just state, even if it is infidel, and does not establish the oppressor, even if it is Muslim. For justice is the system of everything, and if the order of the world is done with justice, it is done, and if it does not do justice, it is not done, and if its owner has faith in what is part of it in the hereafter."

Tyranny is the head of injustice, the source of all evil, and for this, Sheikh al-Bashir warned against it, saying: "Tyranny is the evil of what nations have done, and it is he who has overthrown humanity in the shafts of misery" (Ibrahimi, 1997, p. 60). He says, "Power if reason does not weigh it is weak, science if wisdom does not degrade it is ignorance, and the king if justice does not protect it is ephemeral" (Ibrahimi, 1997, p. 03).

It can be eliminated, by strengthening the bonds of love between the ruler and the governed, and this bond is strengthened only by justice, the sheikh says: "Pray the most ancient of the nations in freedom, and the most enjoyed of it, about the reasons that enable justice in the earth, achieve it among the people, and prove its origins among them, they answer in one tongue: if between the ruler and the governed there is a relationship of love, a collector of a connection, a bond of spirit, a communion of a soul." (Ibrahimi, 1997, p. 03).

4.3. The presence of wise leadership:

Leadership is types and sections, the most dangerous of which is spiritual leadership, political leadership, for the magnitude of its impact on peoples, and its power to change lives. Spiritual leadership is the most honorable, most dangerous, and most influential leadership on people's minds, because it is "a cap from the flame of revelation and a division of the power of prophecy" (Ibrahimi, 1997, p. 56). It is the sanctuary of the nation: "When corruption and necrosis strike at the origins of their society." This leadership is "imposed by religion and satisfied by reason, and necessitated by the interest of Muslims" (Ibrahimi, 1997, p. 56).

He says: "The general nations from the very beginning of history are still subordinate to their scholars and people of opinion and insight into them, they need them in the days of security, and in the days of fear they need them in the days of security to follow them the path of happiness in life and nourish them from their knowledge and opinions, which makes them upright and moderate. She needs them in the days of fear to solve complex problems for her and get her out of the straits with honor and interest." (Ibrahimi, 1997, p. 02) because they are "the keepers of balance in nations, and they are the people on the borders to be destroyed, the sanctities to be violated, and morality to disturb the illusion of the balance to know each human being to limit himself" (Ibrahimi, 1997, p. 02).

Static or ineffective spiritual leadership, which is ignorant of life, and is not in the front, makes and moves events, is involved in the murder of the nation, because – by its passivity – it handed over the matter to non-natives, and allowed the ignorant to lead the councils and lead the nation, like the scholars of his time who reproached them for neglecting their "original function" (Ibrahimi, 1997, p. 02).

"The leadership came out of their hands into hands that do not improve or improve leadership in a way other than the path of religion, and an unmanaged orbit. The nation ended up leading them to what you see and witness, not what you see and testify to what God and his religion are satisfied with or that is satisfied by honorable life" (Ibrahimi, 1997, p. 308). He says, "The departure of the leadership of the Islamic nation from the hands of the scientists is the biggest reason for its decadence, which is a long-standing matter" (Ibrahimi, 1997, p. 151).

The sheikh has a beautiful measure – and he is rightly – that the science of the world is measured by the extent to which he leads the nation and influences it, because the world is not fit to be

subordinate but followed. If he is satisfied with the dependency, strife and corruption have descended on the nation, at the hands of bad scholars who trace: "The fall of the dirham and the dinar and the vomiting of the shadows of the false power and the false reputation" (Ibrahimi, 1997, p. 111). The rhyming sheikh incorporates a worldly culture into the clique of spiritual leaders, where the sheikh says, "The nation shall do towards them the duty of consideration and appreciation, and they shall carry out the duty of leadership and management" (Ibrahimi, 1997, p. 126).

In summary, the sheikh said that the nation is fit for what is led by scientists, intellectuals and intellectuals, and for this reason, he advised young people to be strong and active: "Your homeland lacks a generation that is strong in body, strong in spirit, and completes the tools of virtues and determinations" (Ibrahimi, 1997, p. 204).

5.3. The necessity of unity and unity:

The irreplaceable and unchanged Sunnah of Allah teaches us that difference weakens nations and destroys states (Al-Salabi, 2005, p. 582). Shaykh al-Bashir al-Ibrahimi made the difference of sects one of the reasons for the difference of hearts and bodies, where the sheikh says: "The factors of evil have persisted in dispersing Muslims and diverging their hearts from different sects and disputes in religion and the world, and between their bodies with blocking dams and dividing borders" (Ibrahimi, 1997, p. 375).

The colonizer increased the gap of discord among Muslims, drawing borders, and fabricating nationalities and nationalities, to make the task easier for him, the sheikh says: "The narrow abyss and the limited patriotism that are the source of their misery and the source of their scourge. We showed them that it is a colonial intrigue, decorated for them by the brokers of the West, its scholars and guides, and their purpose is to disperse, then tear, then nibble and then digest" (Ibrahimi, 1997, p. 422).

While he transcended them, and abandoned them, after realizing their seriousness, and their limitations in addressing problems, therefore, as Malik ibn Nabi says, they became "untouchable" (Ibn Nabi, 2014, p. 58). The colonizer succeeded in his plan, and the sheikh says, "They undermined us—that is, the West—and divided us and ate us for a bite, we must create this united people, because with its presence the world lives with it and is happy" (Ibrahimi, 1997, p. 471).

That is why the Shaykh called for unity on the basis of religion and not race, with good deeds, unity, and the preparation of power, and if we fulfilled these four conditions: "God would have fulfilled His promise to you and made you the successors of the earth, but you quarreled and failed, and your wind was gone, and God did not oppress you, but you wronged yourselves" (Ibrahimi, 1997, p. 470).

Because unity is not impossible for Muslims, because its pillars are available, the sheikh says, "Cluster, you can coalesce" (Ibrahimi, 1997, pp. 471-472) and because it is also a necessity of the age, the sheikh says: "Cluster the age of the age provides you with its spirit, it is the age of agglomeration, and the powerful have not been spared anything by their power, so they seek some kind of bloc with the neighbor and with the stranger, this is England agglomerating and this is America and this is Russia, so how can the weak not coalesce" (Ibrahimi, 1997, pp. 471-472).

6.5. Concern for and dissemination of science:

The life of nations by science, their death by ignorance, and the greatest crime "that illiteracy reaps on nations is the elimination of thinking" (Ibrahimi, 1997, p. 202). That is why Sheikh Bashir Brahimi affirmed to his nation, which is the affirmation of the expert scholar, that: "The life of nations in this age is in schools" (Ibrahimi, 1997, p. 258).

He advises young people: "our children, life is divided into two parts: a scientific life and a practical life, and the second of them builds on the first strength, weakness, productivity and sterility, and that you are not strong in work unless you are strong in science" (Ibrahimi, 1997, p. 203). A renaissance that is not based on science is lame, the sheikh says: "You only rise with science, and a renaissance that is not based on science is a building without foundation or pillar" (Ibrahimi, 1997, p. 254).

The renaissance, which is limited to the construction of palaces and landscaping, is a beautiful renaissance, but it is: "Without school, a contract without a medium or a body without a heart." (Ibrahimi, 1997, p. 258). The nations that omitted science in their renaissance quickly collapsed, and we have in the Mongol Empire the best example, because despite its military power and the breadth of its geographical area, it collapsed rapidly, and melted into the defeated Islamic civilization, because it was a civilization without mind and thought or could be the "civilization of the flock".

The Shaykh regrets that the Islamic nation is still at the back of nations in science (Ibrahimi, 1997, p. 53). Although it is a nation and a child in the offspring, it was incumbent upon it "to be born for the reasons of life for this offspring, and at the forefront of the causes of life are schools and factories, if you give birth to the living and do not give birth to life, then the misery of the nation is you." (Ibrahimi, 1997, p. 222).

The Japanese Renaissance as a living example, that science is the basis of the Renaissance, and its motto in the "Meiji Renaissance" was "There will be no ignorant child, no ignorant family, no ignorant village throughout Japan" (Bonaaman, 2014, p. 97).

7.3. Establishment of Shura:

Allah the Almighty did not single out absolute truth, but distributed it and divided it between creation. What one teaches may not be taught by the other, and vice versa. That is why we enact for them to meet and consult each other, because in this way man comes to the truth and guides to the right decisions. That is why the sheikh counted tyranny: "the evil of the Messiest of nations, and it is he who has overthrown humanity in the shafts of misery" (Ibrahimi, 1997, p. 60).

The King of Morocco advises him to say to him: "Thrones do not prove unless they are consoled by hearts and joys, So be below the throne, in a row" (Ibrahimi, 1997, p. 398). The sheikh denies the sheikhs who call for the absolute submission of persons, in a nation new to the worship of persons (Ibrahimi, 1997, p. 65).

8.3. Upholding Ethical Values

Morality is the soul of nations, the cement of states, and for this, the nation that maintains its morals, maintains its existence and strength. As for those whose morals are lost, they weaken and disappear as quickly as the Abbasid state, which reached a bad amount of vice in its late ages, and the command of Allah the Almighty came to it, the sheikh says, describing that fateful period in our history: "These

palaces were replete with luxury that leads to vice, and lead in their shoulders nations of neighbors, boys, dawn and treachery. In its cellars, death and injustice are preserved, intrigues and tricks are woven into its corridors, symptoms, disease and virtues are wasted in its arena, and its people bring to it the offerings of industrialization and hypocrisy" (Ibrahimi, 1997, p. 259).

The end, the decline after existence, the weakness after the strength, and that is the year of God, "not to fail in virtues, to fall asleep and to indulge in shortcomings, to the extent required by the strength and causes of those shortcomings" (Ibrahimi, 1997, p. 202). That is why the Association of Muslim Scholars has focused on spreading morality among the Algerian people, he says: "The Association of Scholars works for the policy of education because it is the origin, and some of our politicians unfortunately work to educate politics" (Ibrahimi, 1997, p. 65).

The Japanese Minister of Education was asked about the secret of Japan's progress, and the minister replied: "The secret is due to our moral upbringing" (Haiba Zakaria and Salah, 2016, p. 42). It fades away by abandoning morality, albeit leisurely, as happened to Greece and the Romans (Durant, 2020, pp. 69-70).

9.3. Pride in Islamic Identity

France realized the danger of the Algerian people's adherence to and pride in their Islamic identity, and it deliberately dismembered a group of their children, through their upbringing in French Christian education, so that they would be its men in the future, and its hands that oppress them, and achieve what France was unable to do, it wanted to kill the Algerian nation with its sons, after it was unable to do so, the sheikh says, "And how about him if he knows that this idea has become a doctrine advocated by preachers, and diligently spreads it by the hard workers (Ibrahimi, 1997, p. 247).

In this pernicious way, France has succeeded in creating a "French sect" of fancy and air, which has split the Algerian nation into two rows, the sheikh says: "This is how a new" culture, contrary to the original culture of the Algerian people, has been created" two different cultures that attract the nation from the front and back. One is an Islamic culture based on a religion and the nation and its basis is the Arab tongue carried out by one sect, and the second is a European culture based on the subtraction of religions and the strength of the French tongue by another. Between the two cultures there is a disparity that almost makes us secure and not one nation, and if the two groups had shared the expressive tongue, the matter would have been humiliated, and some of the fruits required of the culture would have been obtained" (Ibrahimi, 1997, pp. 126-127).

The renaissance of the nation can only be achieved by upholding its identity, and Japan has refused to abandon its identity, to dissolve in Western civilization, and considered identity above all, and above all, one school principal says: "To teach young people honesty and truth is important, but the most important thing is to teach them to be Japanese" (Haiba Zakaria and Salah, 2016, p. 36).

10.3. Sanctification of Work:

Nations are not built by dreams, nor by false wishes, but by enlightened thought, painstaking effort, and continuous work, the sheikh says: "Revivals, brothers, whatever their color, are building and reconstruction" (Ibrahimi, 1997, p. 247). In several subjects, the sheikh repeated advice after advice to the necessity of fighting the battle of money, and to crowd out the nations in the field. Money is considered the brother of science in the industry of civilization, and warns the nation against asceticism

in money, abandoning its collection, he says, "Beware, brothers, of his own. Behind him is the weak nation of sects that are the strongest anchors and the healthiest in the competition for money" (Ibrahimi, 1997, p. 54).

"Doesn't anyone who doesn't want to know that today's money market is a hero's battle, that in its aspects there are archers, and we are the target," he says, and that the place of money from life is the place of the vein of the body. And that time has turned its cycle and God has decreed that money and science become weapons without which no greedy coveted of life can covet so that we can look at our place from them and their place from us" (Ibrahimi, 1997, p. 55).

He says: "I warn you, gentlemen, to the point that money is not like the rest of the elements of life, but rather separates it in a fundamental view, which is to be affected by crowding, because the heavy crowding is only for it, and the violent struggle is only for its sake.

11.3. Effectiveness:

The revivals, as the sheikh says, are "building and reconstruction" (Ibrahimi, 1997, p. 247), and we have lived through the era of the race to power, so it is our duty to "sharpen and enact" (Ibrahimi, 1997, p. 413). Our age is the age of heroes: "If our present is new, we should not be in the position of the worn-out patch, and life is a beauty dowry of abundant works, we should not market hollow words to it, and our religion forbids us to take things with weakness and humiliation, we must take them by force and victory" (Ibrahimi, 1997, p. 413).

Therefore, "the workers of the leaders and guidance of the nation must take care of the developing age, surround it with care, and take in His hand to the perfection for which He has been prepared. It does not take time for us to have a nation of true minds, true to beliefs, right-minded, right-hearted, right-hearted and right deeds. That is the nation we hope for and on which hopes are pinned" (Ibrahimi, 1997, p. 142). Because it is a nation of goodness, it must be a nation of work." It is predisposed to the good not to empty a monument except to begin an impact, and not to shake off her hands from a work except to put her in a job" (Ibrahimi, 1997, p. 247).

12.3. Be Excellency:

The Shaykh has always urged his nation to aspire, to excel in things, and to the highest ends, because this is from the fullness of reason, and the perfection of firmness, in eloquent and very eloquent words, the Shaykh says: "The wise man is one of the wise neighbors in their works in the circle of his religion, his nationality and his conscience. The resolute one who does not satisfy himself is the lowest of the houses, the lowest of the houses is the status of saying no work, and the worst of them is that the man is like a notebook that salutes what the men said and what the men did, without beating them in good deeds with a share or throwing the right arrow into the battle of opinions" (Ibrahimi, 1997, p. 56).

The sheikh criticized the lack of ambition among Muslims, saying: "We are boys at work, even if they are men in image and appearance" (Ibrahimi, 1997, p. 56) and says: " And here we are the first ones with no feeling or sensation that accidents continue to happen to us successively, we are not considered and we do not provoke, and the march of the world, including its march forward, and we are in a situation where we do not recognize the location of our feet, as if the piece of earth we are standing does not move or as if all nations inherited from the earth to move except us. So it is not from

this world or this world that is not from us, and the loss of sensation has become one of our greatest characteristics, except those nations." (Ibrahimi, 1997, p. 57)

The salvation from this is the demand for work, and the abandonment of the doctrine of dependence, he says: "If we would like, gentlemen, to have a commendable impact on the sake of science, and a broad step in it, let us deprive ourselves of the doctrine of dependence on individual works from the team of teachers or from the team of the rich, and the doctrine of dependence on the government" (Ibrahimi, 1997, p. 54). The Shaykh knew that the era was an era of competition and competition in all magazines, and there was no place for those who were unambitious, lukewarm and energetic, and for this reason, he urged the Islamic nation to excel in things, and high energy, so that the Muslim would be at the forefront and a difficult number in life.

13.3. Leaving the negative conviction:

Conviction is a commendable thing, but not conviction in the concept of Sheikh Reza with little, and acceptance of the despicable, this is rejected by him, he says: "The authentic revivals do not know conviction and do not owe it, nor do they accept to underestimate and attain, but are power, furancy, agitation, army, construction, rum, and eating that has not been steadily hit by a car and pushed a current by a current" (Ibrahimi, 1997, p. 254), because our age is the age of heroes "it is wild to be from it in the position of the worn patch" (Ibrahimi, 1997, p. 413), because our religion forbids us to "take things with weakness and humiliation." (Ibrahimi, 1997, p. 413)

Because the sheikh wants the supremacy of the Islamic nation, and its leadership in life, and whoever has no luck in life, has no right to be proud, he says, "And the nations are differentiated and exalted by building for good, benefit, beauty and strength, and except for these four it is a vain curiosity." (Ibrahimi, 1997, p. 260) The beginning of the reform is for Muslims to admit that they are: "weak, and it is powerful to admit that we are weak, because whoever suppresses his disease kills him." Then, after confessing to us, as the sheikh says, "to sharpen and enact" (Ibrahimi, 1997, p. 413), and the perfection of power, is the force adorned with morality, the sheikh says: "Power if reason does not weigh it is weakness, science if wisdom does not degrade it is ignorance, and the king if justice does not protect him is ephemeral" (Ibrahimi, 1997, p. 349).

14.3. Application of Sharia Policy:

The sheikh calls for the application of legitimate politics, defining it as "the management of kingdoms by law and : (Ibrahimi, 1997, p. 60). Or in short: "Finding the Nation" (Ibrahimi, 1997, p. 64). He blames the parties of his time for not realizing this great purpose of legitimate politics, and this is due to either their ignorance or their omission of this great origin. He urges the nation to practice political action, saying: "We are politicians since we were created, because we have been Muslims since we grew up, and Islam is true in all its manifestations except politics in its most honorable manifestations" (Ibrahimi, 1997, p. 260).

15.3. Distance from vanity:

Vanity is deadly, the sheikh says as he talks about the benefits of anyone's invasion: "The disease of vanity, that disease that no individual or group has suffered except to destroy him, so that no one is tempted by himself, nor tempted by his shaking and imagination, the circle in the end rotates only on his head" (Ibrahimi, 1997, p. 299).

16.3. Firmness, Determination and Courage:

In order for the nation to rise, it must be firm in its own affairs, leadership and people, the sheikh says: "The true renaissance is accompanied by firmness that is not easy for us, followed by determination, and driven by unwavering courage to an end beyond suspicion" (Ibrahimi, 1997, p. 219).

4. Conclusion

Allah the Almighty endowed Sheikh Al-Bashir Ibrahimi with insight, a sensitive soul, and vast knowledge that enabled him to know the ills of Muslims and ways to treat them. The years that Muslims must adopt, in Sheikh Ibrahimi's view, for the return of their civilization, are as follows:

- 1- Faith in Allah the Almighty.
- 2- The need for renewal and diligence.
3. Administration of justice.
- 4- The presence of wise leadership.
- 5- The necessity of unity and unity.
- 6 - Keen on science and its dissemination.
- 7- Establishment of Shura.
8. Adherence to moral values.
- 9- Pride in Islamic identity.
10. Sanctification of work.
11. Effectiveness.
12. Be happy.
13. Leave negative conviction.
14. Application of Islamic law.
15. Stay away from vanity.
16. Firmness, determination and courage.

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