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Ali Al-Hammami Between thought and political struggle

علي الحمّامي بين الفكر والنضال السياسي

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Abstract:

Throughout its long history, the city of Tiaret has witnessed the succession of many civilizations, and many intellectual currents interacted on its land. It also witnessed the emergence of personalities in all fields who carried the banner of struggle, culture and thought. Among these figures we find the fighter and thinker, son of the city of Tiaret, Ali Al-Hamami (1902- 1949 AD), this thinker who was born in this city, grew up in it, and left it early. He traveled around the world, joined early in the ranks of the national movement, and came into contact with the poles of modern Arab thought. He is also considered one of Algeria's writers, as he wrote a literary and philosophical novel titled "Idris, the North African Novel".

In this intervention, we will try to shed light on this unique personality, by translating his life and addressing the most important stations in it, while mentioning his struggle works to introduce the Algerian cause in international forums. We will also touch on the conversation about his immortal literary work, which is the novel "Idris, the Novel of the North." Africa", by answering the following question: Who is Ali Al-Hamami, and how did his political struggle manifest itself? What are the philosophical ideas contained in his aforementioned novel?

Keywords: Struggle, patriotism, Maghreb nationalism, liberation, the Arab Maghreb.

الملخص:

لقد عرفت مدينة تيارت خلال تاريخها الطويل، تعاقب كثير من الحضارات، وتفاعلت على أرضها كثير من التيارات الفكرية، كما شهدت بروز شخصيات في جميع المجالات، حملت لواء النضال والثقافة والفكر، ومن بين هؤلاء الشخصيات نجد المناضل والمفكر ابن مدينة تيارت علي الحمامي (1902-1949م)، هذا المفكر الذي ولد بهذه المدينة ونشأ فيها ورحل عنها مبكر، وجاب اصقاع العالم، وأنخرط مبكرا في صفوف الحركة الوطنية، واتصل بأقطاب الفكر العربي الحديث، كما يعد من أدباء الجزائر إذ ألف رواية أدبية وفلسفية تحمل عنوان "إدريس، رواية شمال إفريقيا".

سنحاول في هذه الدراسة أن نسلط الضوء على هذه الشخصية الفذة، من خلال ترجمة حياتها والتطرق إلى أهم المحطات فيها مع ذكر أعماله النضالية للتعريف بالقضية الجزائرية في المحافل الدولية، كما سنتطرق إلى الحديث أيضا إلى الحديث عن عمله الأدبي الخالد وهو رواية "إدريس، رواية شمال إفريقيا"، وذلك من خلال الإجابة عن السؤال التالي: من علي الحمامي، وفيما تجلّى نضاله السياسي؟ وما هي الأفكار الفلسفية التي حملتها روايته الأنفة الذكر؟

الكلمات المفتاحية: النضال، الوطنية، القومية المغاربية، التحرر، المغرب العربي

introduction:

Throughout its long history, the city of Tiaret has witnessed the succession of many civilizations, and many intellectual currents interacted on its land. It also witnessed the emergence of personalities in all fields who carried the banner of struggle, culture and thought. Among these figures we find the fighter and thinker from the city of Tiaret... Ali Al-Hamami (1902-1949 AD), this thinker who was born in this city, grew up in it, and left it early. He traveled around the world, joined early in the ranks of the national movement, and came into contact with the leaders of modern Arab thought. He is also considered one of Algeria's writers, as he wrote a literary and philosophical novel titled "Idris, a Novel." North Africa".

In this intervention, we will try to shed light on this unique personality, by translating his life and addressing the most important stations in it, while mentioning his struggle works to introduce the Algerian cause in international forums. We will also touch on the conversation about his immortal literary work, which is the novel "Idris, the Novel of the North." Africa", by answering the following question: Who is Ali Al-Hamami, and how did his political struggle manifest itself? What are the philosophical ideas contained in his aforementioned novel?

1. the man:

Biography and path: The fighter Ali AlHMami was born in 1902 AD in Tiaret, from a family originally from Tiaret, from the mountainous Ain El Hammam region. He studied and learned in his hometown, where he obtained his primary certificate

when he was ten years old. When he was twenty years old, he traveled with his family to the Holy Lands to perform the Hajj, and on the way back, the family decided to stay in Alexandria, Egypt. Al-Hammami also refrained from returning to Algeria because he rejected the colonial policy in his country.¹ It is not far-fetched that he may have faced harassment and opposition from him as a result of his patriotism, and the articles he published in French would worry the colonizers and disturb their lives, and he was not safe that they would one day harm him. Therefore, it is wise - and the opportunity arose - for him to remain in Hijaz².

Since that time, he began to travel around the world, working on a commercial ship that roamed the seas of the world. This work gave him the opportunity to get to know many capitals and many leaders, discover new ideas and opinions, and learn about freedoms, nationalities, and various international systems in the world, which expanded his circle of knowledge. He prepared him well to serve his country, and he also read the works of Ibn Khaldun in particular³. If, before his departure from Algeria, Al-Hammami lived in confusion, not knowing what he should do for his homeland, or in a narrow circle with limited movement and effectiveness, then abroad - despite his exile - the path became clear to him, its landmarks became clear to him, and the circle of work expanded for him in an atmosphere that was not disturbed by colonialism. Its toxins and germs⁴

Ali Al-Hammami was a political activist before he was a writer. He is one of those who played a historical role based on establishing communication and ensuring the transition between two forms and two

stages of armed resistance, which was fought mainly by rural communities, to the stage of the national movement that developed within the city.

Ali Al-Hammami traveled from Alexandria to the Moroccan city of Tangier, where in Morocco he met Prince Abdel Malik, grandson of Emir Abdel Qader, and joined his resistance against French colonialism. Prince Abdel Malek had been appointed by the French authorities as commander of the Sherifian police forces in Tangier after his return from the Levant, but he used his position in a few years to prepare for the revolution against the French. He started the revolution in March 1915 AD in the Taza region, then declared jihad against France and called himself Emir of Fez. He continued to resist and incite people to jihad for about ten years until he fell as a martyr in the Rif region in 1924 AD and was transferred to Tetouan and buried there. Prince Abdul Malek benefited greatly intellectually and literary. By virtue of Ali Al-Hammami's mastery of the French and Spanish languages, he employed him in the ongoing communication process between him and foreign parties at the time, such as France and Spain, by reading the correspondence of these two countries and translating them or writing reports or reactions about them. Then he submitted it to Abd al-Malik, who would in turn respond to it, or he may have recruited him into the ranks of the army that was at his disposal. This last possibility is possible, and this is based on what his colleague Al-Qalibi mentioned when he said that "he was good at shooting weapons... he participated in a revolution." Ibn Abd al-Malik in Morocco and fought in the ranks of its mujahideen."⁵

Al-Hammami also joined the revolution waged by the hero of resistance in the Moroccan countryside, Abdel Karim Al-Khattabi, and fought in its first ranks, because his view of colonialism was the same whether he was in Algeria or Morocco. Al-Khattabi's revolution represents an important transition point, as it differs in the composition of its leadership, organization, and goals from the rest of the Moroccan revolutions, because Al-Khattabi, the leader of this revolution, was not, as Burke says, only a local marabout and leader of jihad, but he was a political leader who expanded his ambition to the national idea and to the international level. The revolution led by Al-Khattabi, in which Al-Hammami participated, broke out in defense of the independence of the countryside against Spain, which wanted to occupy it, as the Spanish forces suffered heavy losses in the Battle of Anwal in 1921 AD. These victories opened wide horizons for him, but only for a while, as he soon clashed with the French, who eliminated his revolution and exiled him from the Réunion in 1926 AD.

In the year 1924 AD, Al-Hammami moved to the French capital, Paris, where he met Prince Khaled (1857-1936), the grandson of Prince Abdelkader, and founded with him and the activist Messali Al-Hajj the "African Star Association."⁶ And then the fighter gets involved. Ali Al-Hammami in the French Communist Party. He used to write chapters in "Humanity" about North Africa, and he penetrated union work until he became one of its workers. and General Confederation of Workers (CGT), then he had a quarrel with the leader of the Communist Party, Torres, which led to the latter insulting him, so Al-Hammami threw him with a tool that cut his face. Moscow intervened in the matter, so Al-Hammami

moved in 1928 as an employee in the Soviet capital in a department related to coordinating the work of farmers in the world.⁷ He stayed in Moscow for three years, studying the Russian situation. There he met several Asian figures, including Ho Chi Minh, who stayed with him in the same room, and established relations with him that remained in place until 1948 AD, when Ho Chi Minh led the armed resistance in Vietnam against the French. Thanks to Al-Hammami's presence in Moscow, Ho Chi Minh and other Russian figures were able to learn about Abdel Karim Al-Khattabi's revolution in the Moroccan countryside in particular and about French colonialism in Morocco in general.

His taste and awareness led him to realize that the Russian regime was not the ideal he was seeking, so he left Moscow and moved to several European capitals, including Madrid, Berlin, Geneva, and others. This movement was for the purpose of introducing the Algerian cause and the Arab Maghreb and resisting French colonialism. It was also an opportunity for training and study. also. Al-Hammami met with most of the leaders of the national movements in the Arab and Islamic world. We mention from Morocco the Moroccan freedom fighter Abdel Salam Bennouna (1888-1935), the Tunisian Saleh al-Sharif (1869-1920), and other Arab figures such as the Lebanese politician and writer Shakib Arslan (1869-1946).

When French colonialism became aware of his political activity, it decided to persecute and persecute him starting in the year 1935. He took refuge in the Arab Levant and toured the Hijaz, the Levant, Yemen and Palestine, finally settling in Baghdad within the borders of the year

1934, where he resided for a period of more than 12 years, that is, from the year 1934 until 1946. During this period, he worked by teaching the subjects of history and geography, and was busy with writing. This is what was stated by his companion Abdel Majeed bin Jelloun, who said about him, "He was in Iraq writing by himself, to satisfy this great inclination with which his great heart stirred"⁸.

In the year 1946, he moved to Cairo, and this move is attributed by researcher Muhammad al-Hadi Hosseini to meeting his friend, the Moroccan leader Abdel Karim al-Khattabi, who took refuge in Cairo after his successful escape from the ship that was transporting him from Reunion Island to France⁹.

There is another good reason, which is to join the Arab Maghreb Office, by virtue of El-Hammami's effectiveness and his love for the liberation struggle of the Arab and Islamic world, as this office included a group of free patriots who were involved in and founded either the Front for the Defense of North Africa or the Arab Maghreb Office in Cairo. This office was leading the resistance against French colonialism, and regarding this goal, his colleague in the office, Muhyi al-Din al-Qalibi, wrote, saying: "He traveled throughout North Africa, the East to its furthest reaches, Europe, east and west, as far as Russia. He resided there for years, then settled in Iraq for 14 years, and finally came to Egypt when He learned that men there were striving to liberate Morocco, so he joined them and worked in their ranks under the banner of his old friend Abdel Karim. Before that, he had been in the Front for the Defense of North Africa, corresponding with it and raising its voice wherever he was"¹⁰.

Al-Hammami met in Cairo with most of the activists of the Arab national movements, including the Tunisian leaders Muhyi al-Din al-Qalibi (1901-1954) and Abdel Aziz al-Thaalabi (1874-1944), the Libyan activist Suleiman al-Barouni (1870-1940), and from Moroccan politicians and writers Abdel Majeed Ben Jelloun (1919-1981 AD) and Allal Al-Fassi (1910-1947 AD). Here he carried out a very great journalistic and media activity in order to combat the French colonialism of the Maghreb countries and to publicize the issue of his country and the scourges it suffers under the weight of this colonialism. There is no doubt that his acquaintance with the two leaders Abdulaziz Al-Thaalabi and Salman Al-Barouni played a role in coordinating their efforts towards ways and means of liberating peoples. The Arab Maghreb¹¹

In December 1949, the First Islamic Economic Conference was held in Karachi, Pakistan. This conference was attended by the Moroccan delegation consisting of Ali Al-Hammami, the representative of Algeria, with a mandate from the Farhat Abbas Party.¹² Habib Thamer, the representative of Tunisia, and Mohamed Ben Abboud, the representative of Morocco. Al-Hammami's goal was to make the voice of Algeria and the Maghreb heard, and to convey the crimes of colonialism, especially the events of May 8, 1945, to international circles. The French and Spanish governments protested against the presence of the Moroccan delegation to the Pakistani government Therefore, their participation would have achieved significant success and struck colonialism at its core. When the conference ended and the mission was completed perfectly, the delegation returned to Cairo on Monday, December 12, 1949. But the

plane they were carrying crashed in the mountainous area northeast of Karachi, and all 26 passengers on board were martyred, and only ten bodies were found. Among them were Ali Al-Hammami and Habib Thamer, while the body of Muhammad bin Aboud was charred.

The Pakistani authorities held a memorial service, which I attended more. Out of 15,000 people, three bodies were transported to their countries: Ali Al-Hammami, Muhammad bin Aboud Al-Maghribi, and Shafiq Al-Khatib from Egypt. The body of Ali Al-Hammami arrived in Algeria on January 1, 1950, where he was buried in the Sidi Muhammad Al-Sharif cemetery in the capital. It was a memorable day attended by a large gathering of people, and speeches and poems were delivered in memory of Al-Hammami. The speeches were given by the President of the Algerian Muslim Scholars Association, Sheikh Al-Bashir Al-Ibrahimi. Mr. Farhat Abbas, Secretary-General of the Democratic Union Party for the Algerian Statement, and Mr. Tawfiq Al-Madani, representative of the Executive Committee of the Free Constitutional Party.

The martyrdom of Ali Al-Hammami in the plane crash was a tragedy that struck not only Algeria but the Islamic world as well, which prompted many figures inside and outside Algeria to acknowledge the greatness of the man, his role, his sacrifices and his heroism. Among these is the great Tunisian leader Muhiddin Al-Qalibi, who said about him: "Ali Al-Hammami's homeland is his idea and his belief, and the victims of colonial tyranny displaced throughout the land are his party, his group, and his family. They are the ones he was familiar with, and he knew them well, and

they knew him... He is like a mystery and a secret that is not hidden. Only a few of those with the values of men know him. He believed in the unity of Morocco from the western borders of Egypt to the shore of the ocean. This is an idea that he worked for throughout his life and defended, and we cannot count what he did for the benefit of the Islamic Morocco nor what he spent in defending it during his time. He hated fame and refused to have his name mentioned under an article, his picture published in a statement, or to be called a mujahid or a leader. He did not earn a fortune in his life... He was fluent in Arabic, French, Italian, Spanish, German, and Turkish, and he preached and wrote in all of them. He was extremely knowledgeable, precise in understanding, and extensive in experience Knowledgeable and thoughtful, discreet, patient, and of high determination and pride”¹³.

As for Abdel Majeed Ben Jelloun, he mentioned him, saying: “The late martyr... Ali Al-Hammami was very knowledgeable, he touched the sciences and it touched him, and in addition to that, life touched him and touched it, and he went through various ups and downs. He believed deeply in the desired goodness, but he did not find anyone to share with him the results that ended.” To her...he was one of the philosophers of the Arab Maghreb, then a philosopher of life, and the harsh life that he lived in different parts of the world prepared him for him, in addition to his dedication to continuous, organized and wide-ranging study, and thus his real tragedy was that he was ahead of his time.. He believed in the idea of the Arab Maghreb and was very loyal to it, thinking enthusiastically with the Marrakesh, Tunisians and Algerians and trying to

convince them of his ideas about politics in its narrow field and life in its broad field”¹⁴.

The intense political activity that Ali Al-Hammami was carrying out in defense of the Algerian cause and the Arab Maghreb, and his movements and struggle for that, did not prevent him from practicing writing and authorship. Rather, that activity and struggle began with journalistic work with the French anti-colonial activist known for his defense of the rights of Algerian Muslims. He is Victor SpielmanVictor Spielmann (1866-1936), the man who was sincere in defending Algeria to an extent that exceeded what pretenders of friendship and protectors of humanity stood for.¹⁵. Al-Hammami published several articles and research in Arab and foreign newspapers and magazines. He wrote about Ibn Khaldun, Ibn Tumart, Ibn Badis, Al-Maqrani, Prince Khalid, Haj Ali Abdel Qader, and other issues in Algeria and the Maghreb, and everything related to resistance to colonialism. He also translated a large portion of Prince Abdel Qader’s memoirs. Karim Al-Khattabi, leader of the Rif Revolution.

His works: The material and moral conditions that Al-Hammami lived in did not allow him to write and publish, nor even to write his memoirs. This is the case with many of the greats, such as the Afghan Muhammad Abduh, Shakib Arslan, Abd al-Hamid Ibn Badis, Al-Ibrahimi, and others. It remains in our view that the only author that Al-Hammami was able to write His historical story, known as “Idris,” is a story for which he saved 40 poundsLargerAn amount he collected in his life, according to the narration of his friend Al-Qalibi¹⁶.

2- Analysis of Idris, the North African Novel: One of the most important and best

works left by Al-Hammami is the story of Idris, which he wrote in 1942 in French during his stay in Baghdad. Its author published it in the same year in Cairo with a speech in Arabic by the heroic leader, Prince Abd al-Karim al-Khattabi, and reprinted this. The book is The National Company in Algeria in 1977. The story is of great importance due to its historical, political and artistic value, as the author addresses in his book many topics centered around criticizing colonial policy, analyzing Moroccan society, the causes of its decline, the conditions for the renaissance of the Arab-Islamic peoples, and the unity of the destiny of the Arab Maghreb and its liberation movements.

A- The heroes of the story: As for the heroes of the story, they are Idris, who is the main hero. He is a rural young man from northern Morocco. He began his education in his mountain village. He felt early on the injustice that the colonizers imposed on the people. Then he moved to the Al-Qarawiyyin Mosque in the city of Fez, where he continued his education and belonged to... He joined the underground national movement and participated in the resistance to colonialism. During popular demonstrations in the city of Fez, he was hit by an enemy bullet and was martyred. The story ended with his death and was inspired by the Moroccan Rif War. The second hero is the father of Idris Al-Hajj Allal. He is a small mountain farmer who had a share of culture. He was distinguished by courage and insight. He directed his son in a patriotic direction, ensured his education, and took him to the Hijaz to perform the Hajj. He stopped in Cairo for a while and contacted Al-Azhar and learned of the opinions of Muhammad Abduh, and this was how it was formed. His son, Idris, was influenced by the

Renaissance movement. Hajj Allal participated in Abdul Karim's revolution and was satisfied with Idris joining it despite his young age. After eliminating this revolution with the alliance of the Spanish and French armies, Hajj Allal did not give up on the national resistance and continued his political activity in various ways.

The other people are Hajj Allal's friends, his son's friends, and others who are not of great importance in the story. The writer did not limit himself to describing these Moroccan figures, but he also exposed the representatives of the foreign authority, including the French Resident General, Marshal Lyautey, whose name the author changed and explained his contradictory positions, and a great ruler in whom the actions of the ruling class are evident, Father "De Foucauld" and Cardinal "Lavigrie", who represent the missionary movement, and Father "Toccato". The Spaniard who understood national resistance was rejected by the colonial authority. It can be understood from the end of the story that the fighter Ali Al-Hammami believes in the necessity and justice of resistance, and this belief increases the story with strange force¹⁷The writer is, in fact, an honest mirror of a crucial period in the history of the Arab Maghreb.

B- Intellectual themes in Idris's novel: The author dealt with many intellectual topics in his story, the most important of which are:

B-1-The problem of the origin of the Berbers: The Hamam thinker has fought studies that say that Berbers have Western or Eastern origins, given that research into the origins of distant nations is in fact based on nothing but assumptions that serve ancillary political and economic intentions. The truth

for him is that if the Arab myths talk about the descent of the Arabs from Qahtan and Adnan as they were the first seeds of the Arab race, then the Berbers have other origins, as he wrote, saying: "The Idris family descended thousands of years ago from these first barbarian groups that no one knows until now." Neither where it came from nor how it came to settle in this corner of Morocco. Since ancient times prior to the Islamic conquest, the mountain, with the exception of some coastal places, remained completely closed to all foreign intruders."¹⁸.

B-2- Maghreb nationalism: After the end of World War I (1914-1918) and the fall of the Ottoman Caliphate, Al-Hamami saw that the Islamic nation consists of Arabs, Turks, Persians, and Moroccans, and the reference for all of these nations is Islam, under which everyone is shaded, regardless of their races (races) and citizenship, and one of the outcomes of this global war is The idea of patriotism emerged within the idea of nationalism. The idea of Iranian nationalism appeared in Iran at the hands of Reza Shah Pahlavi (1878-1944), and Turkish nationalism appeared in Turkey at the hands of Mustafa Kemal, "the Father of the Turks," who in 1923 founded the Republican Party and became the first president of the republic in Turkey. He abolished the Islamic Caliphate in 1924 and made the capital of Turkey Ankara instead of Istanbul. The establishment of these two national states is what prompted the thinker Sati' al-Husri (1880-1969) to call for the establishment of an Arab national state with Egypt as its capital and its two wings as the Near East in the Levant and the Maghreb in North Africa. If Antoine Saadeh (1904-1949) had rejected Sati' al-Husri's invitation to the Levant, Ali al-Hamami had

categorically rejected the annexation of Morocco to the Levant due to the differences between them, which had pushed the Maghreb countries to independence since the nineteenth century AD, calling for For Morocco to search for its own unity, that is, for a Moroccan unity, as he says in his novel, "This time Idris knew for sure something: that the spirit of the East had changed, and that from now on every country must return to the immortal laws that have always been dictated by land, blood, and lessons." His history, to be keen on his own salvation, as the idea of nationalism was making its way under the religious idea." Ali Al-Hamami, in his resistance to what he saw as a policy of annexation of the Levant with two different colors (the Islamic and the Levantine nationalist), decided to rewrite Moroccan history from the point of view A Moroccan national view that closely links ancient, medieval and contemporary history. Ali Al-Hamami would not have followed this doctrine in his call for Maghreb nationalism had it not been for his belief that the national is superior to the religious, because the national is specific and specific to a specific nation, and the religious cannot do so due to the multiplicity of nations in one of the religions and thus the multiplicity and conflict of interests.

B-3- His criticism of the Levantine trio, Ahmad ibn Hanbal, Abu Hamid al-Ghazali, and Muhammad ibn Abd al-Wahhab: Imam Ahmad ibn Hanbal (780 AD - 855 AD) emphasized that he defined the relationship between the Islamic nations based on a political hierarchy in which the Hashemite family is in the status of the center and the rest of the Islamic races are in the status of the peripheries, meaning that he established a central Islamic state, as he

believed that “the caliphate is in the Quraysh as long as it remains.” There are two people, and no one has the right to dispute with them about it, and we do not acknowledge anyone else until the Hour comes.” His metahistorical view, as Ali Al-Hamami sees it, led him to see in it something similar to “the end of history.”¹⁹ Al-Hamami was not the one who opposed this Arab centrality, as he referred to the poem of Ibrahim bin Mishaz Abu Ishaq Al-Isbahani, nicknamed “Al-Mutawakkil,” who lived in the Abbasid era and was one of the rhetoricians of Isfahan, in his poem, the verses of which include the following:

So tell all of Banu Hashim, “Come to Khula before you regret it.”

We ruled over you with spears, stabbings, and strikes with a sharp sword

And your guardians of the kingdom are our fathers, as long as you fulfill your gratitude for the blessings

So return to your land in Hijaz to eat fog and graze sheep²⁰.

But this objection to Arab centralism on the part of Al-Mutawakkil was met with accusations of incitement to “populism,” and the activist defended Ali Al-Hamami on Al-Mutawakkil’s position, as it was a reaction issued by those expressing non-Arab nations such as the Turks, Persians, and Moroccans, and Morocco, throughout their long history, had chosen its own approach to understanding Islam, that is, this approach that serves its national interests, “because Morocco He never showed much willingness to accept a clear abandonment of his independence, neither after Islam nor before.”²¹.

As for the philosopher Abu Hamid Al-Ghazali (1058-1111 AD), Al-Hamami believes that his passion for classical knowledge, the scholar of Neo-Platonism, his admirer of Aristotle, and his knowledge of Democritus’s materialistic theories, all of this made him “a dangerous logician who used the weapons of philosophy against philosophy and did not hesitate to attack them in their own homes, and consolidated strongholds.” Religion threatened to overthrow the rule against its opponents, which would allow the philosopher Blaise Pascal to ridicule his soothsayers.²² Thus, according to Al-Hamami, he collected proof after proof against free thinking, thus hindering the launch of Islamic thought and contributing to stifling the germ of rational activity.

As for the movement of Muhammad bin Abdul Wahhab (1703-1791), which appeared in the Hijaz at the beginning of the eighteenth century AD, it is nothing but an extension, in Al-Hamami’s view, of Ibn Hanbal’s Salafism, and he gave it in the Najd desert, with the support of the Al Saud, its current form and character, and “but Wahhabism Truth be told, it is nothing more than a psychological state reflected in fanaticism born in a tribal environment and expressed more” The instinct, the primitiveness, the vulgarity of it.”²³ He believes that this Hanbali Wahhabi Salafism is hostile to development and society.

B-4- His admiration for the Moroccan trio Ibn Tumart, Ibn Rushd and Ibn Khaldun: Al-Hamami believes that there is a Moroccan Salafism, an alternative to Hijazi Salafism, which is a specific North African Salafism that was born under the auspices of classical Islamic philosophy. It is the school of Ibn Tumart

(1077 AD - 1130 AD) that is imbued with a special Moroccan mentality that defines its features. "Ibn Tumart was a Berber al-Masmoudi like Yahya al-Laithi." The Maliki mourner in Spain and the gravedigger of Al-Awza'iyya, one of the most alert students of Al-Ghazali and the clubs of theologians who sought in Baghdad around the end of the eleventh century to protect religion from the attack of rationalism, while at the same time rejecting, on the other hand, the doctrine's infringement on the intellectual freedom of the believer.²⁴ Ibn Tumart benefited from Al-Ghazali's methods and the strict principles that dictated his life to launch the Almohad movement. One of the results of this rational Salafism, which was established in Cordoba (and here is an indication of the role and value of the philosopher Ibn Rushd), was to give birth to a wonderful and fertile civilization, and the Andalusian Averroist philosophy is nothing but an extension of Almohad Salafism.

B-5- In it, he criticized colonial policy and analyzed Moroccan society, the causes of its decline, the conditions for the renaissance of the Arab-Islamic peoples, the unity of the destiny of the Arab Maghreb, and the liberation movements.

He summarized the colonial policy of exploiting peoples, seizing lands from their people, the foreign settlement plan, and the obliteration of the national culture and language. He compared the methods of European colonialism and concluded that French colonialism was the most tyrannical and hypocritical. The "message of civilization" and the "Declaration of Human Rights" are nothing but slogans belied by daily reality. On this occasion, the author criticizes the positions of French writers such as Victor Hugo, who praises the

freedom of peoples and ignores his country's conquests, or Louis Bertrand, the leader of "Christian Latin Africa," who does not recognize the existence of the peoples of Morocco and their civilization.

B-6- The writer will especially denounce the policy of cultural integration that aims to make Moroccans descendants of the Gauls. This policy is evident in the persecution of the national press, the fight against the Arabic language, and the development of regional differences in order to divide the people, even though the history of Morocco bears witness to the clear fusion of the Arab-Berber elements until it became an indissoluble unit. Marshal Lyautey's words: "Let the Moroccans develop within their own cultural framework" are nothing but an expression of hidden hypocrisy, because he wants to separate them from modern culture on the one hand and from their Eastern brothers on the other hand until their stagnation is stabilized and colonialism is concentrated.²⁵

B-7- However, the writer did not hide the shortcomings of Moroccan society, the weakness of its institutions, and its backwardness. He criticized education at all its stages and saw its sterility as an element of decadence in addition to other economic and political elements. He exposed the status of the Tariqa and the glorification of saints and marabouts, a phenomenon that helped support colonialism. In order to change the situation, he defines the conditions for a renaissance that would enable the Arab world to gain independence and freedom. He focuses on the spread of education and the renewal of Islamic thought and political institutions. He refers here to the opinions of the leaders of the renaissance, especially Al-Afghani, Muhammad Abduh, and Ibn Badis.

He stresses the necessity of resistance, organizing liberation movements, and educating and recruiting the nation. The national movement in the Maghreb occupies a prominent place in the book, based on the study of history and resistance that characterized this region. To achieve this goal, Ali Al-Hammami advises his nation to take science and technology from Europe. He gives an example of the renaissance of modern Egypt and sees in the writer Taha Hussein the desired meeting between Arab culture and European culture. The story indicates the breadth of Al-Hammami's culture, which included the Arab and Islamic world as well as Europe, its history, politics, and scientific movement.

Conclusion:

Through this intervention, we have tried to point out that the activist Ali Al-Hammami did not get his due from the lesson, as evidenced by the fact that we have not yet found an academic study that pays attention to his struggle, which he devoted to liberation, and analyzes his ideas, which discussed almost all the intellectual issues that were put forward for discussion in... His time, part of which we presented in our intervention. This biography of this man's struggle must be included in our educational curricula at all levels, and our emerging generation must get to know one of those who lived far from their homeland but sacrificed their lives in order to gain its sovereignty. Although he lived in the diaspora all his life, he raised He defended the cause of the oppressed peoples of the Maghreb, sometimes with the sword and with the pen at other times, and he traveled to the countries of the East and West in order to make their suffering known and expose the policies of French colonialism.

He is a man who lived for Algeria, and the people of his country should know him.

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¹⁴ Ibid., page 223

¹⁵ Al-Siddiq, previous reference, page 213

¹⁶ Qasri, previous reference, page 183

¹⁷ Sheikh, previous reference, page 79

¹⁸ Al-Hamami, previous reference, page 22

¹⁹ Ibid., page 29

²⁰ Ibid., page 29

²¹ Ibid., page 137

²² Ibid., page 128

²³ Ibid., page 128

²⁴ Ibid., page 128

²⁵ Sheikh, previous reference, page 77

¹ Encyclopedia of Notable People of Algeria 1830-1954, National Research Projects Series (Project Head, Professor Ben Namia Abdel Majeed). Algeria: Publications of the National Center for Studies and Research on the National Movement and the Revolution of November 1, 1954., page 217

² Muhammad Al-Saleh Al-Siddiq. Flags of the Arab Maghreb, Part 1, Movem Publishing, Algeria, 2008, page 213

³ Abu Imran Sheikh. Ali Al-Hammami and the story of Idris. Al-Thaqafa Magazine (Issue 42), December-January 1987, page 97

⁴ Al-Siddiq, previous reference, page 214

⁵ Mohieddin Al-Qalibi. Professor Ali Al-Hammami, Al-Basa'ir, p. 100, year 3 of the second year. Dar Al-Gharb Al-Islami, Beirut, 2006, page 87.

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¹⁰ Al-Qalibi, previous reference, page 87

¹¹ Muhammad Saeed Qasri. Ali Al-Hamami Al-Jazairi and his liberation struggle in the Arab and Islamic world. Researcher Journal in Social and Human Sciences, Volume 1 (Issue 01), (06-30-2010). Pages 165-187.

¹² Ahmed Bouzian. The most famous figures of the Tiaret region, Al-Madar Cultural House for Printing and Publishing, Blida, 2013, page 158.

¹³ Encyclopedia of Algerian Notables 1830-1954, previous reference, page 221