



The Basis Of The Reform Movement Led By Abdel Hamid Ibn Badis

Boulberdaa Saliha

Emir Abdelkader University of Islamic Sciences –
Constantine-Algeria

boulberdaa@univ-emir.dz

Abstract

Our objective in examining the Algerian reform movement spearheaded by Abdelhamid Ibn Badis was to identify its foundational elements, which are expressed through two primary aspects: the intellectual underpinnings and the awareness of reality along with its associated challenges and requirements.

This research highlighted the significance of these reform foundations, underscoring their interdependence and complementarity. The intellectual foundation cannot stand alone without an understanding of reality, just as awareness of reality lacks significance in the absence of an intellectual framework.

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1. Introduction

Algeria endured harsh conditions under French colonial rule, which systematically sought to eradicate the Islamic faith from the hearts of the Algerian people. This was achieved through proselytization, the promotion of superstitions, and moral decay, alongside obstructing access to education and limiting the instruction of the Arabic language. Additionally, there was widespread impoverishment and the appropriation of land from its rightful owners, compounded by acts of violence. In response to this ideological and colonial assault, scholars emerged to resist these forces, including Sheikh Abdel Hamid Ibn Badis, who elevated the reform movement in Algeria to a more structured and impactful level. What were the foundational principles upon which Abdel Hamid Ibn Badis established his reform initiatives in Algeria? Furthermore, what was his innovative vision that transformed a subservient society into one that actively opposed French colonialism?

To tackle this issue, we will begin with a broad overview of Algerian society under French colonial rule, followed by an examination of the reform's foundations through two key aspects: the intellectual underpinnings and the establishment of awareness of reality.

1-Conditions of Algerian society

The state of Algerian society during the colonial period was tragic on every level, as French colonialism is regarded as one of the harshest forms of colonization due to its aim of eradicating Algeria's religious and national identity. While we won't delve deeply into this topic, we will highlight its key objectives.

The colonial endeavor was marked by its extensive reach, impacting all aspects of life in Algeria by dismantling both its material and spiritual foundations, as outlined in the following points: (Saidouni, 2000, pp. 276-277.)

1-Seizing lands, confiscating endowments, and transferring titles to colonizers are ways of liquidating material resources.

2-Efforts to erase the identity of Algerians have included attempts at Christianization, the suppression of Arabic language instruction, and the promotion of false and misguided notions, such as the idea that colonialism is a predetermined fate that Muslims should accept and be content with. This approach echoes the declaration made by the Secretary General of the French Administration in 1832, which stated, "The days of Islam have passed." In two

decades, Algeria will recognize no deity other than Christ, and while there may be uncertainty about the ownership of this land by France, there is no doubt that it has been irrevocably lost to Islam.

3-The effort to undermine Algerian society, known for its strong family bonds, shared sentiments, and allegiance to both Islam and the nation, involved breaking apart the family structure by fracturing collective land ownership and fostering ethnic and regional animosities, such as the divisions among Berbers, Arabs, Shawis, and others—essentially adhering to a divide and rule strategy.

The result is exceedingly challenging. Who possesses the ability to rejuvenate the nation and bring it back to vitality, enabling it to rise against this harmful colonialism and drive it from its territory through courageous resistance grounded in solid and accurate principles? This endeavor needs to be comprehensive and substantial to effectively counter the extensive methods of devastation and the depletion of its core constituents.

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2-The Reform Foundations

Sheikh Abdelhamid Ben Badis faced a challenging religious landscape, as French colonialism aimed to eradicate the Algerians' religious identity in various ways. This included designating the Arabic language as foreign and restricting its instruction solely to those with a legal permit. Additionally, efforts were made to promote

Christianity while simultaneously encouraging tariqa, which disseminated misguided ideological beliefs. These included the notion that colonialism was an inevitable fate to be accepted, along with polytheistic practices such as venerating shrines and invoking entities other than God Almighty.

Given this context, a divine man was chosen by God to create an extensive initiative aimed at rejuvenating a nation wearied by ignorance, poverty, violence, and displacement. A key factor contributing to the success of this initiative lies in its basis, which embodies Abdel Hamid Ben Badis's awareness of reality and his acquisition of the appropriate tools for transformation, setting him apart. His character, a blend of intrinsic qualities endowed by God and a solid education, shaped him into an exceptional scholar who is earnest, dedicated, and effective in his reform efforts. These foundational elements were exemplified in the following:

2.1The Intellectual foundations

A- Doctrinal and moral construction

The reform project is fundamentally anchored in disseminating a proper comprehension of faith-related issues

through interpretative lessons conducted in mosques, which Ibn Badis regarded as the cornerstone of education. While serving as places of worship, mosques also function as essential venues for teaching and reinforcing religious principles (Scholars, 1354 H, pp. 95-98), alongside the association's schools and publications.

Ibn Badis's approach in his doctrinal lessons was marked by a departure from the teaching methods he encountered at Zaytouna, which focused on verbal distinctions without reference to the Holy Qur'an (Badis I., 1353 AH - 1934 AD, pp. 478-481). He expressed his dissatisfaction with the interpreters' methods, noting their introduction of dialectical interpretations and sectarian terminology into the word of God. He felt troubled by their disagreements on issues where the Qur'an allowed no divergence.

Ibn Badis also reflected on his inclination to imitate and respect human opinions, even regarding God and His Book. One day, he sought counsel from Sheikh Al-Nakhli about the unease he felt within himself, to which the Sheikh advised, "Use your mind as a filter for these convoluted methods, varying opinions,

and confused interpretations. The fallen will fall away, while the truth will endure, and you will find peace." (Boussafsaf, 2005, p. 288) Thus, we observe him finding solace in the teachings of the Messenger — may God bless him and grant him peace — as he engaged in preaching through the Holy Qur'an. This involvement led him to dedicate himself to reform by interpreting the text and connecting it to contemporary events, thereby addressing his shortcomings. His studies encompassed interpretation, which he approached through the lenses of language, doctrine, history, literature, politics, and rhetoric (Abdul Qader Fawdil, 1998 AD, p.247). This endeavor spanned 25 years, from 1913 to 1938. Ibn Badis refrained from documenting his interpretations, stating, "I was too busy forming men to write books" (Badis I., Majalis Eltadkir, p. 716). Essentially, his focus lay in promoting action and a commitment to behavior rather than delving into the complexities of theoretical theology.

His interpretation served as an inspiration, a transformation of spirits, and the shaping of a generation that embodies the revolution and instruments of change. He stated: "The Qur'an, which shaped the

individuals of the predecessors, has the potential to shape the individuals of the successors if it is comprehended and thoughtfully contemplated, and if the souls embrace its principles.” (Badis I., (1357 AH-1938 AD), p. 29)

A key aspect of truly understanding the Holy Qur'an lies in utilizing reason and dismissing the unthinking imitation of ancestors without awareness or comprehension.

Ibn Badis articulates in his discussion of hereditary Islam that this form of Islam fails to propel nations forward, stating, “But this hereditary Islam cannot advance the nations, because nations do not rise until their thoughts become alert and their sight open. And Hereditary Islam is based on stagnation and imitation, so there is no thought or consideration in it.” In contrast, intrinsic Islam represents the understanding of its principles and the recognition of its virtues in beliefs, morals, etiquette, rulings, and actions. This understanding allows one to grasp, to the best of their ability, the Qur'anic verses and the hadiths of the Prophet, all grounded in thoughtful consideration. It distinguishes between what is genuinely Islamic, characterized by goodness and evidence, and what is not, marked by

ugliness and invalidity. Such a person's existence is defined by thought, faith, and action, and their affection for Islam is rooted in both intellectual reasoning and heartfelt conviction, as well as in emotional and moral awareness. (Badis I., Al-Shihab, (1357-1938), pp. 106-107)

Self-belief constitutes a conviction rooted in a proper understanding of Islam. This was the endeavor of Ibn Badis, who dedicated himself to imparting the correct doctrine, which is evident in the actions of Muslims who practice piety and steer clear of sins. Ibn Badis took a stand against the tariqa that disseminated erroneous beliefs regarding monotheism, destiny, and fate. His adversaries, who accused him of malice and hostility, eventually departed from the association after having been part of it, as they recognized that the organization would challenge the deviations they propagated, which also served as their means of income (Talbi, p. 549).

The primary basis of Abdelhamid Ben Badis's reform initiative is this monotheistic doctrinal perspective, serving as the cornerstone upon which all other intellectual and practical foundations are established.

B-Reviving national identity

In both its historical and linguistic aspects, France sought to obliterate the memory of a nation. It instructed the Algerian populace in the history and language of France while disconnecting them from their ancestral geography and heritage.

Recognizing the gravity of this situation, Ibn Badis initiated classes for students of French schools after their regular hours, focusing on teaching the Arabic language, the Qur'an, religion, and national anthems. French contemporaries, including "Debarme," noted that Ibn Badis introduced a form of national pedagogy previously unknown in Algeria. He remarked that Ibn Badis employed this innovative approach in his lectures at the Green Mosque to equip his students for their national duties. Ibn Badis educated them on the "Arab Archives" and "National Anthems." The students memorized these materials and performed them during social and religious gatherings, thereby igniting a sense of patriotism, Islamic unity, and a desire for freedom. (saad-Allah, 1983 AD, p. 424.)

Ibn Badis stood out for his extensive knowledge and progressive thinking,

fully cognizant of the challenges faced during his era. To cultivate political and social awareness among his students, he taught Ibn Khaldun's introduction, helping them grasp the factors that contribute to the rise and decline of nations. This approach was a groundbreaking initiative throughout the entire Islamic world. (Zarrouqa, 1420 AH, p. 173)

Here is his poetry:

The people of Algeria are Muslim and rooted in Arabism

Anyone who claims to have strayed from their origins or asserts that they have perished is misrepresenting the truth,

or they aspire to be assimilated , they aspire into the impossible.

O young men, you embody our hope, and with you, dawn is approaching.

Ibn Badis posits that patriotism is an inherent instinct within the human spirit, and what is deemed just is the Islamic patriotism, which is built on several levels. The first level encompasses the family and the small nation, followed by the larger nation, which refers to the Islamic nation, and ultimately the broadest nation, which includes all of

humanity. He articulates this progression by stating: “As it is what preserves the family with all its components and the nation with all its ingredients, and respects humanity in all its races and religions.” (Talbi, p. 368)

2.2-- The Awareness of Reality

This foundation reflects the intellect, skill, and comprehension of Ibn Badis regarding the laws of transformation, which emphasize the necessity of patience in harvesting results. This is particularly crucial as he aims to rejuvenate a society suffering under oppressive colonial rule that controls both minds and territory. His awareness of reality is evident in several ways:

A- Acknowledging the individual differences shaped by upbringing and education

Abdel Hamid Ibn Badis recognized the significance of education. Consequently, he dedicated the decade following his return from Hijaz to establishing schools and conducting lessons in various mosques, including the Green Mosque, Sidi Qamouche, and Abdel Moumen Boumazza Fathallah. To disseminate knowledge across all social strata—whether rich or poor—he ensured that the

impoverished and girls were exempt from paying registration fees. (Talbi, p. 115) Ibn Badis pioneered the education of children within mosques, which initially restricted learning to small groups. However, as student enrollment grew, he established a school in a structure located above the Sidi Boumazza Mosque and later relocated it to the Islamic Charitable Society's headquarters, an organization founded in 1917. In 1930, this institution evolved into the School of Islamic Upbringing and Education. (Zarrouqa, 1420 AH, pp. 112-113)

He affirms the legitimacy of his visionary outlook regarding the significance of promoting liberal education by stating, “...we are confronting the abyss, and if we do not address this issue, in fifty years, we will merely be a consequence. Should anyone regard our assertion as a theory—one that is open to research, examination, and modification—we instead view it as a fact, a reality, or a genuine prophecy. Even if it seems unbelievable today, the future will come to accept and believe it. It suffices for me and for those who stand on the brink of my generation to be inspired by either chivalry or prophecy, as the children of the future generation will reflect on this

work within this magazine.” (Zarrouqa, 1420 AH, p. 41)

His efforts were far from random; they constituted a meticulously researched initiative that aligned with the diverse abilities and needs of all types of students. He established a school for teaching, an orphanage, a club for lectures, and a factory for crafts, while also funding student delegations through the association to pursue college education and gain experience in prominent factories. (Zarrouqa, 1420 AH, p. 113)

Understanding the significance of enlightening women's minds, he motivated girls to enroll in his school and waived their families' school fees, regardless of their financial status. Since women are the ones who raise men, they should be provided with the resources necessary to fulfill this role, despite the traditional practice among Algerian families of educating only their male offspring (Zarrouqa, 1420 AH, p. 174).

Ibn Badis' adherence to Salafism did not hinder him from engaging with his era and reaping its benefits. Recognizing the significance of learning French, he regarded it not as

insignificant but as a valuable asset for personal advancement.

He transcended the conventional educational frameworks of his time by incorporating logic and arithmetic into the study of Sharia. In Al- Sirat newspaper, he proclaimed: “By God’s will, on Saturday, Rajab 3, 1352 and October 21, 1933 AD, Islamic scientific lessons will commence in Constantine, led by a group of scholars from the Algerian Muslim Scholars Association.” These lessons encompass Quran interpretation and recitation, the Noble Hadith, concise doctrine, along with religious beliefs, Islamic morals and etiquette, Arabic grammar, morphology, rhetoric, language, literature, and rational disciplines such as logic and arithmetic, among others. (Badis -I. , (1352-1933), p. 3)

Al-Ibrahimi elaborates on their methodology, stating, “The approach that Abdel Hamid bin Badis and I reached during our 1913 AD meeting in Medina concerning the education of youth was: The aim was not to enhance his knowledge but to cultivate a proper understanding, even if it was limited. This experience occurred within the

group of students we trained. » (Al-Ibrahim, 964, p. 21)

Ibn Badis demonstrated practicality and foresight in his understanding of education, believing that "theoretical education should not be separated from practical application, and that students ought to master a trade before graduating from schools and institutes, ensuring they do not become a burden on society." This perspective aligns with Ibn Khaldun's views from the past, as well as those of Jamal al-Din al-Afghani and Muhammad Abduh in more contemporary times. Furthermore, he put this philosophy into action by founding the Islamic Education and Learning Association in Constantine in 1930 AD. Article Two of the law he personally drafted for this association declares its mission to promote virtuous morals, as well as Arabic and French knowledge, alongside handicrafts for Muslim youth. (Bassaf, 2005., p. 246)

Ibn Badis recognized the varying abilities of students and emphasized the importance of integrating higher education with practical skills. He stated, "A student possessing a primary certificate in both French and Arabic will be given the chance to advance; if

he is determined to succeed, he should continue his education at one of the colleges to earn a higher specialization certificate. Those who are not ready to take that step can prepare for industrial schools and pursue trades in fields such as electricity

and mechanics. This approach ensures that the country is protected from imminent threats and can enjoy a life that is neither extravagant nor steeped in poverty and hardship." (Bassaf, 2005.,p. 40)

The principles held by Ibn Badis stem from his deep convictions and have shaped his lifestyle. He led a strict existence, subsisting primarily on a single type of food, which he favored to be "couscous." His commitment extended to exclusively wearing products made in Algeria, setting an example for others to emulate. To promote the local industry, he and his followers actively boycotted French goods, as this approach is considered one of the strategies of warfare. (Zarrouqa, 1420 AH, p. 102) Ibn Badis exemplified remarkable humility and compassion for his students, going so far as to personally see them off at the station. His eagerness to provide them

with nourishment and shelter was evident; he refrained from enjoying good food himself, while his students were limited to bread with oil or water. (Zarrouqa, 1420 AH, p. 102)

Considering the abilities of students represents a progressive approach to education. Individuals with limited academic skills or those inclined towards practical crafts are guided towards paths that align with their strengths, which benefits both them and society. This is because not everyone is endowed with the same qualifications and talents. Consequently, all segments of society receive foundational education in doctrine, jurisprudence, and ethics, followed by training tailored to their aptitudes, ultimately fostering a prosperous, self-sufficient community guided by divine principles.

B-Teamwork

A fundamental principle of success in any reform initiative is that it must be executed by a collaborative group dedicated to its fulfillment. This ensures that the advantages are spread across all regions of Algeria. The indicators of collective action include the following:

***Establishment of the Algerian Muslim Scholars Association:**

On May 5, 1931 AD, Algerian intellectuals, spearheaded by Sheikh Abd Ibn Badis, founded the Association of Muslim Scholars, using the “Al-TARaqui Club in the capital” as their base (Zarrouqa, 1420 AH, p. 126). Sheikh Ibn Badis encapsulated the association’s core values with the motto: “Islam is our religion, Arabic is our language, and Algeria is our homeland.” This motto played a significant role in the association’s resistance against France’s policies of Christianization, Frenchization, and proponents of integration.

Ibn Badis aimed to unify the endeavors of scholars and students through the creation of the Association of Muslim Scholars, a goal he articulated while introducing the initiative to Al-Bashir Al-Ibrahimi prior to its founding. (saad-Allah, 1983 AD, p. 387)

The reform initiatives of Sheikh Abdelhamid Ben Badis were translated by the association through the founding of schools and newspapers, promoting the instruction of Arabic and the Holy Qur’an, and fostering a sense of Algerian national identity in defiance of France’s assertions, while also teaching Islamic history and Algeria’s geography

(Zarrouqa, 1420 AH, p. 173). The association's efforts reached France as well, where in 1936 AD, delegations were dispatched, and clubs and schools were created to educate Algerians residing in France (Zarrouqa, 1420 AH, p.194).

According to Ibn Badis, the association was founded with the aim to combat social issues such as alcohol, gambling, unemployment, and immorality. He stated, "Everything that corrupts people's minds or squanders their finances is considered one of the evils." Therefore, it actively opposed ignorance, stagnation, quackery, superstition, and all varieties of falsehoods. The association challenged anyone who obstructed learning and education, regardless of the type of teaching involved, and took a stand against "the bastards, the promises, and the ransoms," the heresy of funerals, the wrongs of banquets, and any excessive consumption of wealth that unjustly impacts others. It also opposed the consequences of those who possess wealth, as God has appointed them as stewards of it, while criticizing their reluctance to initiate economic ventures and their disengagement from scientific and charitable initiatives, which are

significant contributors to unemployment and immorality. (Talbi, p. 546)

The threat posed by the association was recognized by colonialism, which declared in "Echo de Paris" that the initiative undertaken by Muslim scholars in Algeria is more perilous than any previous movements. This is due to the fact that these scholars have two primary objectives behind their efforts: the first being political and the second religious. (Badis I., Al-Basair, 1937, p. 3)

****- His support for establishing schools under the auspices of the Association of Muslim Scholars.***

Ibn Badis experienced the reform movements of his era and extracted valuable lessons from them to address existing deficiencies. Consequently, his efforts were not confined to a single area; instead, he extended his initiatives throughout all of Algeria—north, south, east, and west. This was achieved through the establishment of schools, delivering lectures, imparting lessons, and attracting students from across Algeria to Constantine for their studies. His educational outreach encompassed all demographics, including men, women, children, the affluent, and the impoverished. While it is true that Ibn

Badis was influenced by the religious reform schools in the East during his studies at Zitouna and his travels through Arab nations, he managed to offer practical contributions rather than merely theoretical ones. The impact he had on the religious reform movement stemmed more from a nuanced understanding of Algeria's unique circumstances between the wars than from abstract theorizing or philosophical inquiry. (Bassaf, 2005., p.243)

Following the decision made by France's Minister of the Interior, "Choutan," on March 8, 1938, which prohibited the teaching of Arabic and classified it as a foreign language in Algeria—requiring a special license for its instruction—Ibn Badis advocated for the establishment of schools across Algeria as extensions of the Association of Muslim Scholars. (Abdul Qader Fawdil, 1998 AD, p.88)

Ibn Badis's support for the proliferation of schools under the association's name stemmed from his conviction regarding the significance of disseminating knowledge, an endeavor he believed could only be realized through the collaborative efforts of educators and scholars.

He also motivated his students to share their knowledge with others in their home regions during the holiday breaks.

***Clubs**

Ibn Badis holds the view that because children attend primary schools and he encounters adults in mosques, it is essential for him to engage with young individuals in clubs to prevent them from being drawn to corrupt environments. Consequently, "he endeavored to organize them into groups like scouts and sports associations, aiming to connect them within a closely-knit framework of social, religious, and national ties," to accomplish:

- 1- Safeguarding young individuals from factors of political, social, and religious deviance.
- 2- Harnessing the vigor of youth for constructive and advantageous endeavors that will serve both them and the nation
- 3- It is essential to raise the youth in an Islamic way to prevent them from being carried away by the influences of Frenchism, Christianization, and integration." (Rahhal, n.d., p. 35)

Sheikh Al- Bashir Al-Ibrahimi noted that over seventy clubs were established throughout Algeria, with the Al-Taraqi

Club being the most significant, (Zarrouqa, 1420 AH, p. 186) along with the Al-Saada Club and the Al-Ittihad Club. (Bassaf, 2005, p. 395)

***Journalism**

The press serves as a crucial tool for the dissemination of ideas and plays a significant role in shaping public opinion, thanks to its capacity for reversibility and its ability to reach extensive audiences. Through this medium, scholars and writers contribute to the spread of knowledge and awareness. Ibn Badis utilized this powerful platform by launching the newspaper Al-Mundakid on July 2, 1925, which aimed to expose the injustices of colonialism and the errors of tourouquia. However, due to its severe tone, the publication was discontinued after its eighteenth issue on October 29, 1925, having circulated for just four months. (Boussafsaf, 2005, pp. 397-398)

He understood the lesson and launched the newspaper "Al-Shihab" on November 12, 1925 AD, though it was more courteous and less harsh. However, four years later, the publication encountered a financial crisis, leading to its transformation into a magazine in February 1929, adopting the slogan:

"Circumstances can adapt us, but they cannot -with God's will- destroy us." This continued until he chose to discontinue it himself before World War II in 1939 to avoid being compelled by France to support the war effort. (Boussafsaf, 2005, p. 399)

Alongside Ibn Badis's role as president of the newspapers published under the association's name, there were also :

1/ "The Sunnah of the Prophet," which commenced publication on March 1, 1933 AD and ceased in July 1933 AD due to a ruling from the French Minister of the Interior.

2/ In that same month, "Al-Sharia" newspaper was published, but it faced suspension on August 29, 1933 AD.

3/After twenty-two days, they issued the newspaper "Al-Sirat Al-Suwi" and it was suspended on January 8, 1934 AD.

4/after two years ,The newspaper "Al-Basa'ir" was released on December 27, 1935 AD,. Its publication was halted due to the onset of World War II. (Boussafsaf, 2005, pp. 402-406) From all of this, we can deduce the determination of Ibn Badis and the Association of Scholars in their efforts to publish newspapers.

Whenever France shut down one of their publications, they promptly launched another, fully aware of the press's significance. Each new newspaper featured a different slogan and adopted a more subdued tone towards colonialism, hoping to avoid drawing attention to the seriousness of their message. However, colonial authorities systematically targeted their efforts, halting each publication one after the other.

C-Political progression

Ibn Badis refrained from openly expressing his political beliefs and did not affiliate himself with any political party; however, this does not imply a lack of political inclinations. In his newspapers, he asserted that his views were not political but rather focused on social reform, a strategy he adopted to further the cause of progress and improvement. His initial efforts were directed towards exposing the true nature of French colonialism, revealing its deceit to the Algerian people. He famously stated, "The Algerian nation fulfilled its duty towards France in its days of hardship and prosperity; unfortunately, we did not see Algeria receiving what should be its reward for that." We urge France to fulfill what its

three foundational principles of "liberty, equality, and fraternity" demand: the elevation of our scientific and literary standards through the widespread implementation of education (...) and our rightful engagement in the political and economic management of our Algerian homeland. For nearly a century, France has been present in Algeria, and it is undeniable that it possesses the means to advance and develop the land along with all facets of economic progress.

Unfortunately, however, it lacks even half of those means to enhance the scientific and moral well-being of the people. What would align with France's reputation and principles, and what its advocates champion—widely supported in the hearts of the people—should be a commitment to caring for the populace with the same diligence it shows towards the country. (Badis I. ,The Critic, (1343-1925), p. 1)

On the eve of France's centenary celebration of the occupation, Ibn Badis declared, urging Algerians to abstain from the festivities: "We - as representatives of our association - believe that out of respect for ourselves, our ancestors, and humanity:

1. We must refrain from participating in or attending these celebrations.”

2. To achieve total general tranquility. (Badis I., Al-Shihab, (1356-1937), p. 428)

In his declaration, Ibn Badis expresses his viewpoint and subtly suggests that the moment for jihad has arrived, stating: “What does France desire from our delay? (...) The nature of politics is deceptive, and its predictions are grim. No, by God, this procrastination does not lead us to a tedium that hinders our efforts; instead, it drives us to despair, urging us towards adventure and sacrifice. O people of Algeria, O Muslim people, O proud people of the West, be cautious of those who mislead and deceive you, those who cast a spell over you and lead you astray.

Beware of those who bring you inspiration that is not rooted in your conscience, your history, or your nationality, and who seek to invalidate your faith and beliefs. Draw inspiration from Islam, then turn to your history, and finally listen to your heart. Depend on God first, then on yourself, and may God’s peace be upon you.” (Badis I., Al-Shihab, (1356-1937), pp. 272-273.)

Ibn Badis challenged the proponents of integration by stating, “This Islamic

nation of Algeria is not France, cannot become France, does not desire to be France, and even if it wished to, it could not be France. It is a nation that is distinctly separate from France in terms of its language, morals, race, and religion. Integration is not its goal, as it possesses a specific and defined homeland, which is Algeria, with its recognized borders, governed by the Governor- General appointed by the French state.” (Badis I., Al-Shihab, (1355-1936), p. 44.)

A fatwa was proclaimed by him regarding the apostasy of anyone who accepts French nationality through naturalization. He determined that a naturalized individual is apostate because France necessitates the rejection of Islamic Sharia provisions.

Similarly, he declared that anyone who marries a woman of non- Islamic nationality is also apostate. (badis, 1938, p. 2)

Ibn Badis received continual updates on global events, including various Arab matters with which he engaged and expressed his views, such as the Palestinian issue. He famously stated, “Defending Jerusalem is the duty of every Muslim.” (Badis I., Al-Shihab, (1357-1938), p. 4)

Ibn Badis wisely refrained from declaring political stances or advocating for independence, recognizing that colonialism would obstruct his reform efforts, ultimately stifling the movement.

Additionally, he understood that those who were uninformed about his religion and impoverished would be unable to contribute effectively. He described resisting the most challenging task at that time. When questioned about his lack of a call for independence, he explained that he constructed walls with the aim of raising community awareness, believing that only after that could a roof be established, as the contrary approach would be incorrect. (Al- Mutabaqani, 1420 AH - 1999 AD, p. 92)

From all of the aforementioned, it is evident that Ibn Badis's brilliance and spirituality guided his path of reform, and the principles derived from his efforts serve as a benchmark that should be replicated in any successful reform initiative.

4. CONCLUSION

The devastation faced by a people who endured a century of the most brutal colonialism known to humanity at that time was matched only by the significant achievements of Sheikh Abdel Hamid Ibn Badis. Whether through his individual efforts or the collective actions initiated after founding the Association of Muslim Scholars, the Sheikh firmly believed that restoring what colonialism had tainted and obliterated would require the united endeavors of earnest scholars guided by sound knowledge. Consequently, he roused a nation from a deep slumber that was on the verge of becoming a certain demise.

He also fostered a generation of students engaged in tasks that ranged from scientific jihad, which involved disseminating accurate religious concepts, to military jihad, as numerous students enlisted in the National Liberation Army. Ibn Badis was far from a typical reformer; he championed a civilizational initiative that, if revitalized, could transform Algeria's circumstances on every front, as he believed in investing in individuals capable of achieving progress through self-reform. As stated by God Almighty, "God will not change the

condition of a people until they change what is in themselves.”

Change is initiated by the legitimacy of the concept that motivates action and effectiveness in utilizing the universe, as well as how deeply it can reach the human conscience, instilling confidence in one’s capabilities to meet clearly defined objectives. This process involves meticulous planning of the stages and means, taking the time to analyze the characteristics of each phase without rushing, thereby allowing the civilizational reform project the necessary duration to unfold. For Ibn Badis, this idea is manifested in authentic Islam, which stems from a conviction that fosters pride in one’s identity, history, language, and faith, while also embracing the advancements of the current era and achieving self-sufficiency in material needs and requirements.

The successful revival of the Algerian nation can be attributed to the process that defined Ibn Badis’s thinking, the globalization of the techniques he employed, and the various stages he undertook, all of which are essential for awareness of Reality. Indeed, within this, we can perceive the methodology of the

Messenger – may God bless him and grant him peace - in his call for Islam.

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