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Religious and Intellectual Tolerance Values of Emir Abdelkader (1832-1860)

قيم التسامح الديني والفكري عند الأمير عبد القادر (1832-1860)

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Emir Abdelkader showed human values that became a reference in dialoguing with the other, we observe aspects of these values in his military efforts to establish a modern Algerian state and to fight the French colonizer at the same time (1831-1847), as we find him keen to ensure the Algerian people unity at that time through allegiance and others Among other measures.

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The issue of protecting prisoners during the resistance of Emir Abdelkader shows the Emir's keenness to respect human values, which is evident in his letters to French military leaders in Algeria, which focuses on the respect of human rights, despite the extreme aggressiveness shown by the French forces. We can see that again in his writings and letters during his captivity in France (1847-1853), which confirmed his quest to spread human brotherhood and to renounce injustice and wars. He was subject of admiration and veneration by the most prominent rulers and kings of the world at the time. Given the value of his achievement in consolidating the values of tolerance, it has become a global cultural heritage that offers basis to set principles to be taken to achieve world peace.

Emir Abdelkader

Humanity

tolerance

Religion

Resistance.

الكلمات المفتاحية:**ملخص**

الأمير عبد القادر.

الإنسانية.

التسامح.

الجزائر.

المقاومة.

أظهر الأمير عبد القادر قيما إنسانية أصبحت مرجعا في التواصل مع الآخر، ويمكننا رصد جوانب من تلك القيم في جهوده العسكرية لإقامة دولة جزائرية حديثة ومواجهة المستعمر الفرنسي في نفس الوقت (1831-1847) حيث نجده حريصا على ضمان وحدة الشعب الجزائري آنذاك عن طريق البيعة، كما تبين مسألة حماية الأسرى خلال مقاومته مدى حرصه على احترام القيم الإنسانية، وهو ما يظهر جليا في مراسلاته مع القادة العسكريين الفرنسيين في الجزائر التي تؤكد على ضرورة احترام حقوق الإنسانية، بالرغم من العدوانية الشديدة التي أظهرتها القوات الفرنسية اتجاه المقاومة.

كما نلمس ذلك أيضا في مؤلفاته ومراسلاته خلال فترة أسره بفرنسا (1847-1853) والتي أكدت سعيه إلى نشر الأخوة الإنسانية ونبتد الظلم والحروب، كما جاء دوره خلال أزمة المسيحيين بدمشق في جويلية 1860م مؤكدا لتوجهاته الفكرية السالفة الذكر وهو الأمر الذي جعله محط إعجاب وإجلال من قبل أبرز حكام وملوك العالم آنذاك. ونظرا لقيمة هذا الانجاز الأميري في ترسيخ قيم التسامح أضحت إرثا حضاريا عالميا يستمد منه المبادئ الواجب اتخاذها لتحقيق السلم العالمي.

1. Introduction

Studying topics related to the Algerian resistance underlines ideological and human dimensions, especially if it deals with the Emir Abdelkader biography because he influenced and was influenced by events he made or other events of his time. This topic steel arise researchers interest.

This study is concerned with the issue of the nature of religious and ideological ideas carried by Emir Abdelkader in his efforts to found a recent Algerian state to face the French occupation, or in his singular military strategy (1832- 1847), or during his imprisonment in France (1847- 1853) and his settlement in Syria. Thus, many questions may be asked in this context: what is the nature of values that Emir Abdelkader tried to fix during his military career, his imprisonment and settlement? In which context these values can be analysed? How did the Emir deal with the Other that was different in thought and in religion?

In order to scrutinize this topic on all levels we adopted a historical approach that is pertinent to study the human aspect of Emir Abdelkader, and the historical analytical approach to follow the roots of these values and their importance in the cultural project of Emir Abdelkader.

The aim of this study is to shed lights on aspects of Emir Abdelkader personality that made of him a worldwide known person for his open mind to others religions and ideologies, we will also analyse constraints he faced, but that did not weaken his efforts to set ideological and religious principles based on the Islamic religion and human civilization.

2. Unifying thought of Emir Abdelkader according to pledge of allegiance 1832

We can say that tolerance values of the Emir appeared since the beginning of his leadership or the national resistance. He was seeking to found a political authority that unifies all Algerian society's sectors and that will be able to face the French occupation. This authority must be found on Islamic principles. Thus, the pledge of allegiance was adopted as a basis of legitimacy to found the Algerian state according to

Emir Abdelkader.

Allegiance is a ceremony in which two parts agrees on obedience to a person, allegiance means transaction and convention (منظور، 1997، صفحة 221). The allegiance is religious act in principle. It is followed since the era of the prophet of Islam; it is religious agreement and support to the candidate to be the caliphate. Thus, it is a political concept. We can say then that the pledge of allegiance to Emir Abdelkader was the same as that allegiance to the first caliphs of Islam. Ibn Khaldoun says that allegiance is to pact on obeying. The person pacts the candidate to be caliph on the agreement on his future decisions and acts about his personal affairs and public ones, and that he will not oppose the candidate in his policy. Allegiance is a contract between governor and citizen that assigns to both a set of obligations. (خلدون، 2000، صفحة 194)

The word bay3a 'allegiance' is an Islamic concept that was quoted in the Holy Coran and the Sayings of the prophet, it has also a certain meaning in the legal policy. We find this word in the verse 10 of Elfath chapter: {those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah}, and in the verse 18 of same chapter: {Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;}.

At the beginning of the French occupation, citizens of west region of Algeria had different attitudes toward that occupation because of differences in social parts ambitions. Thus, resistance faced great challenges in the beginning.

The siege of Oran was under the commandment of Elhaj Mohyeddine Ben Mustapha (see comment 1) the Sheikh of Kaderian way of the region of Mascara, and was not leaded by the Agha Mustapha Ben Smail (see comment 2) nor by any of the administrative employees in Elbey's government (see comment 3), or any of the urban notables like Ibn Nona (see comment 4) or Hammadi Essekal, or those who really were greedy for power and authoritarianism like Ibrahim Bushnak, Mustapha Mkellach, Muhammed Mersali and Mustapha Ben Said (سعد الله، 1992،

171 صفحة). This situation explains the obvious disparities in social components opinions about the French occupation. In such complicated social and economic circumstances, notables of Algerian west started to look for a powerful personality to rule the system. Then, Abdelkader Ibn Mohyeddine, after the agreement of all parties about fighting the occupation, and for his great doing against the occupying army in popular resistance led by his father, succeeded to make all parties aspire to confirm their allegiance to him to be their Emir (تشرشل، 1974، صفحة 16). In the 21 November 1932, notables of the region met in Ghriss with Cheikh Mohyeddine and expressed to him their idea to swear allegiance to his son Abdelkader, he accepted and proposed their wish to his son who accepted the notables' idea, then they met him in the valley of Frouha in Griss near the tree of Dardara (Elm Tree) where the official allegiance was held, the first to swear allegiance was his father Cheikh Mohyeddine and called him Nassereddine, then followed notables and clerics of the region, as did his uncle Abdelkader Abu Talib (إسماعيل، 1982، صفحة 40).

On November 25 Emir Abdelkader entered Mascara and in the principal Mosque 'Elmasjid Elkebir' he received allegiance of different tribes notables. Some of them had a particular swear of allegiance as did Sheikh Aaredj Ben Mohammed Ben Friha, Mohammed Ben Hawwa Ben Yekhlef, Ahmed Ben Touhami, Abdurrehmane Elwerghi and Mohammed Ben Thaalebi Zelmati. Most tribes notables of the region were present and confirmed their allegiance like Elhchem, Elghrabe, Eldjaafra and others from Ouled Sidi Dehhou, Ouled sidi Mhammed Ben Ali, Zelamta, Meghrawa and Mecharef (المازاري، 1990، صفحة 104), the castle and vicinities of Hawara and (حرب، 1983، صفحة 164), Beni Chograne, Sejrara, Griss Tribes, districts and clans, there were also the notables of the eastern region like Elaataf, Senjes, Beni Kessir, the marabout of Mejjaja, Sbih, Beni khwidem, Beni Abbes, Akerma, Lemhal, Felita, Mekahlia and their alliances, also were present the notables of Medjaher, Borjia, Hessasna, Beni Khaled, Beni Ibrahim, Sedama, Khelafa, Zemmala, and Dwayer, and the southern tribes like Ouled Cherif (الجزائري، 1964، صفحة 156) and many other algerian tribes.

In the text of the particular allegiance written by Ali Butalib Ben Mustapha Ben Mukhtar we can read: after the allegiance had been confirmed to our great Imam and our glorified Emir son of our brother Abdelkader Ibn Mohyeddine, may Allah make them supporters of the religion, we confirm our allegiance to him to obey his orders even against our descendents, or against ourselves, and that his right is above our rights (الجزائري، 1964، صفحة 159).

After the end of the particular allegiance ceremony, absent tribes begun to come to Mascara to confirm allegiance, thus the general allegiance was on 04 February 1833 (تشرشل، 1974، صفحة 82), the text of this allegiance was written by Mohammed Ben Hawa Elmedjahri, her can read in this text : ... after the algerian government disappeared from all Middle Maghreb territories, and the enemy took Algiers and Oran towns, may Allah bring them back to Islam and faith, this enemy is greedy to take all mounts, territories and hills, thus people became frightened and confused, to the point that the ritual of enjoying good acts and forbidding evil acts was neglected, no preach no advice, but some men of our region guided by Allah and supported by tribes leaders, notables and brave soldiers decided to swear allegiance according to Coran and Sunna only to Emir Abdelkader son of our leader Mohyeddine a man of pure origin but the most adequate to the holy responsibility... he is now our Imam according to Coran and Sunna... people from all regions came and all confirmed their allegiance, their total and general allegiance to obey him may Allah make this allegiance a way to the glory of Islam (الجزائري، 1964، صفحة 146).

In order to solve conflicts between society components, Emir decided to choose his secretaries, ministers, chiefs and leaders on the basis of competence, faith and efforts in liberating the country, as he used persons that were employees of the collapsing Ottoman administration, notables and brave fighters and men of science and Sufi persons. He also based his authority on the Islamic laws, he adopted Coran as a constitution and the wise of righteous ancestors as a guide (سعد الله، 1992، صفحة 174). This was the real factor that helped Emir to recover the people's confidence in the central authority. Churchill confirms

this when he says "Emir nominated in all important functions borne noble persons as he recognized the results given by true sight of the natural formation of the society, and as he considered the instinctive Arabic adoration of belonging and blood, but those selected men were in the same time of a powerful personality and a good reputation, they were examples to follow and leaders to be obeyed. Thus, a great awareness of duty and self-esteem was spreading in both top and bottom of society, this feeling helped the application of religious laws, honour and morals that were neglected during the Ottoman rule" (تشرشل، 1974، صفحة 156) this is how Emir could put aside the reasons of quarrels between people during Ottoman rule. For example, the Makhzen Tribes in the west Baylek had important benefits, this was the principle of other tribes' indignation who were really waiting for the Ottoman authority collapse to recover their rights from Makhzen' tribes. This situation created two important parts in the west Algerian society that were in constant struggle. This situation could not be solved unless via the procedures taken by Emir to ensure that those two parts accept the idea of resistance and the new authority.

Thus, the allegiance of the Emir resulted from the general tendency of west Algeria' people who rejected the French occupation. His authority was based on popular legitimacy that he used to enhance Islamic values neglected by the previous authority, but they were necessary for the new challenges of Algerian state.

3. The Emir Treatment for prisoners as a background to universal humanist values

The history will record that Emir Abdelkader during his war against the French occupation had worked to set and to apply a series of laws on how prisoners from the enemy should be treated, while in France, intellectuals were in favor of the occupation of Algeria, as they neglected the values of the French Revolution. We can notice that obviously in the justification of French army crimes against Algerian people by Alexey De Tokvil (2016، صفحة 228) (دوحة):.

Emir Abdelkader obliged his army to consider any French prisoner who was captivated during battles as

war prisoner and should be treated so until it would be able to change him with an Algerian prisoner. He forbade absolutely to kill any unarmed prisoner. This may be in accordance with the third article of Geneva convention (see comment 5) that was set only after a century, this convention appeals that fighter taken away from battles for illness, hurts or captivation should have human treatment, colour, religion, faith, gender or origin should never influence this relation (دوحة، 2016، صفحة 228) .

Emir had a strong belief in the existence of constant and fixed war rules and principles that do not differ of nowadays ones. We can read in the pleading letter of De Michelle of 1833, the chief of French armies in Oran, that he wrote to Emir in order to free some prisoners: «my situation is still the same and do not allow me to write to you (to Emir Abdelkader), however my human feeling encouraged me to dare». Emir answered him: « you tell me that in spite of your position you condescend to be the first to write to me; you should do that according to war' rules (دوحة، 2016، صفحة 228) .

The second paragraph of article 13 of the 3rd Geneva' convention on treating and respecting war prisoners with the text of Churchill on The Emir treatment of prisoners in which he said: « the generous car and merciful affection of Emir towards the prisoners have no example in the history of wars. Whenever he was present, his French prisoners were treated as guests not as prisoners, he used to send them some money, 5 to 20 dollars from his own pocket. He ordered his soldiers to give them good clothes and good food. If article 15 of Geneva convention obliges the state captivating prisoners to care about their food and health gratis, Emir and his soldiers went further: one day Emir and his soldiers had no food, at this time he was thinking about the 94 French prisoners he had in his camp who were in bad conditions, he decided to free them without asking any ransom, moreover he ordered to escort them until the advanced positions to deliver them to their friends who were really astonished of such decision» (abou-el-kacem, 2014, Page 135).

Thanks to his humanism and tolerance, Emir inaugurated more than a new era of treating prisoners.

As an aspect of his respect to prisoners he gave one of them a letter of one prisoner to his French officer in which he is informed that he was given a decoration of honor for his bravery and sacrifice for saving his leaders, Emir asked him to advance and put himself the decoration on the prisoner's chess.

Emir did not respect prisoners' rights only, but he also ensured their religious freedom, we read in his letter to Algiers' Bishop asking him to send a priest to Mascara: « send us a priest to Mascara, we will supply him anything he needs, I will help him to be respected as he will have two functions: a clergyman and your representative» (abou-el-kacem, 2014, Page 136) .

If there were women among prisoners they had special treatment from Emir, Churchill says that Emir refused to see women prisoner because just to think that woman becomes a victim of war was causing a deep pain for Emir. One day, one of his successors' knights brought to Emir four girls as a war spoil, so Emir turned his face away and said with irony: lions attack strong animals, but jackals choose weak ones. The mother of Emir was charged to care about women prisoners, they had a special tent near of his mother's tent, and guarded by two men who forbade any person to come nearer to them without a permission (abou-el-kacem, 2014, Page 138).

Emir Abdelkader's history is marked by great human attitudes in his treatments of prisoners from French army, to the point that recent universal institutes learn from his experience to set war prisoners' laws. We should reconsider the Emir's great performance if we remember the atrocity and cruelty of French army officers against national resistance led by Emir Abdelkader. Emir did not treat his enemies on the basis of their bad morals, but according to Islamic values principles on which was educated.

4. Human values' aspect in the Emir's thought in his dialogues during his captivity

By the end of 1847, Emir realized that resistance which had possibilities before had become impossible. When he was sure that all ways to success were closed he ordered all his administration members to meet. Thus, on December 22, 1847 when all his councillors were present, he said to them sadly: "remember the

pact you gave me in Medea when we decided to fight again, you cannot forget this pact whatever risks or pain you face", they all confirmed they remember, then he added: " this pact was my attachment to you, this was the only belief that motivated me to persist in jihad until this moment, in spite of hopelessness, I was convinced that there is no Muslim, no matter his rank or honour to accuse me that I promised you as you promised me, but I transgressed my promise, or I did not do the duty for the triumph of Allah's Word. If you think that I can do anything until now so tell it to me, if you have nothing to say, so I ask you to permit me to deny the pact you gave me", they answered: we witness for the sake of Allah that you did all that you can do and Allah will recompense you the day of judgment" (Alexandre, 2003, Page 165).

Here, he proposed three solutions:

- We return to fight, but this is like suicide,
- We look for a way in the desert, but this will lead women, children and casualties to a long trip and may suffer until death, as they may be captivated by the enemy.
- We stop fighting.

They confirmed to him that they were ready to follow him anywhere he wants to go: fight or give up fighting we are with as you desire. He said to them in drab colours: " believe me war came to end. Allah knows that we kept up the fight as we were able, I fulfilled my duty toward Allah, now as I am unable to fight I fear no reproach". At this moment, Mustapha and Said, the two brothers of Emir and other persons, surrendered to General Lamoriciere (Alexandre, 2003, Page 166).

During these hard and difficult circumstances, all parts agree to give up fighting, there was a long debate about the French part to whom surrender would be negotiated: the Moroccans or the French. At the end, they decided to start negotiation with Lamoriciere. Emir sent Moh Beznaci and another representative to the governor of Oran district to communicate to him the conditions of ceasefire. Boukhoya also communicated to General Lamoriciere Emir's conditions and his wish to be alienated to Alexandria for personal desire

and in order to be able to be in contact with Algerian pilgrim, or to return home as soon as possible, or to travel to Akkaa (Alexandre, 2003, Page 167).

After sending all camels, mules, horses, tents and all administration properties by Ahmed Sekkal chief of Tlemcen's region to the seaport administration, Emir left Algeria on 25th December 1847 on the ship Lasmodee. In this regard, we can say that Emir Abdelkader had signed the agreement to give up fighting after he had linked it to the honour of French. On the document were mentioned persons beginning from generals to the son of the king (Alexandre, 2003, Page 168).

The French have not respected their pact with Emir; they transgressed his convention with Lamoriciere to permit Emir to travel to Alexandria. Thus, on December 24th 1847 Emir found himself on the Lasmodee ship directed to Toulon where he was kept captivated from December 1847 un April 1848, then he was moved to Beau Palace from April 1848 to November 1848. He had to move again to Amboise palace to spend his last years of captivity from November 1848 to October 1852 (.Smail, 1994, Page 404-410).

Emir Abdelkader and his fellowship suffered very bad circumstances during his captivity. Many French intellectuals who were sympathetic with Emir mentioned that he was subject to bad treatment. One of them was lady Lamerichelle who visited him and his companions in Amboise Palace and revealed their deep suffering. The most important French personalities that visited Emir during captivity was bishop Antoine Deboche who described in his writing the injustice that was imposed to Emir as he described the aspects of his human and cultural personality (الزهره، 2009-2010، صفحة 107-109).

In spite of the unfair treatment and the injustice, Emir had never transgressed his cultural and human values. He used to meet French intellectuals and clergymen of the Paris Madeline Church in 1852 to open a real dialogue between religions as had done Omar Ibn Elkhettab 11 centuries before in Jerusalem, he contacted them to express the good tolerance and respect to others taught by Islam (شرشار، 2003، صفحة 25).

In his book "the intensive snuffler for repelling atheist and aberrant tongues from disclaiming Islam" (comment 07) explained that the basic obstacles of a good dialogue between cultures and religions is the absence of adequate knowledge of the other from both sides, thus wrong images and false judgments are set, this situation leads to closure of understanding channels and the entanglement or even the impossibility of dialogue, and thus conflict and tensions take place. The idea of dialogue requires that each parts recognizes his lack of knowledge and his ignorance, then he seeks to know and to consider the other (بلغراس، 2017، صفحة 13). In this same book, Emir reproached French authors and clergymen for attacking Islam as he refuted their wrong criticism of Islam by mentioning: the honour of rational thought recognized by Islam, the confirmation of divinity and the demonstration of the path leading to Allah, and by focusing on Muslim morals such as the fulfilment of promises and pacts, justice and respecting all human beings, he explained also that Jihad was not set to kill or to take control over lands and people, but to help oppressed and mistreated persons (غربي، 2021، صفحة 39).

We find other confirmations of Emir's principles in his book "reminding the unwary and advising the rational" when he mentions his involvement in justice principle and in good supposition while treating others. In this respect he says: " know that the rational is obliged to consider the saying not the person who said it, if the saying is rightful he must accept it, whether the speaker is known with truth or not, gold is extracted from soil, as some medicaments are made of venom. Mind man knows men with truth, and do not link truth to men. As wisdom is the aim of each mind one, he takes it wherever it comes from (القادر، 1855، صفحة 05). In this letter to Paris scholars Emir emphasizes on searching the truth whatever the other part's nature is. He put thus the French elite in front of the colonial reality adopted by France that is mistreating other people.

When we consider the religious tolerance of Emir Abdelkader during his jihad in Algeria or during his captivity, we realize that he was aware of the essence of his era and of the necessity of tolerance

between nations. Here we have his opinion about French clergy in Algeria in his declaration in Madeline Church: “when I started fighting them, I thought that they have no religion, now I realize my mistake, these churches are convincing me I was wrong’ (شرشار، 2003، صفحة 25).

These texts confirm that the values of Islamic tolerance are well rooted in the Emir’s thought. He was a universal campaigner for peace that does not refuse the other whatever different he may be in religion or thought. On the contrary, emir used to emphasize on sublime cultural dialogue that transcends narrow transitory benefits.

5. Religious tolerance of Emir in his role of Damascus disorder 160

We see that human dimension are strongly rooted in Emir’s reactions toward the events of Damascus of July 160 when he decided to protect Christians to be killed by Ahmed Bacha the Ottoman governor of the city. These events started when some Durzi plotted to protest against the imposition by European states on Ottoman Empire to give Christians in Syria some privileges.

The foreign privileges’ convention should facilitate occidental commerce in the Ottoman Empire and the extension of sales network and the enlargement of subjection fields to education and language. It happened that some of the Christian sects elite and some traders occupied important functions in the Ottoman administration and controlled wealth. In the same time, the occidental penetration was causing poverty of big social categories whose majority was Muslim because of the consummation of European commodities, and because of the fixation of agriculture production prices according to the benefits of the European industrialized economy, Muslim farmers were suffering also the vortex of debt’s usury and taxes. In this time, Europeans were concurring to win more internal positions in the social and demographic components and to set a certain partition of the Ottoman territories especially after the European capitalism begun to invest money out of Europe and the beginning of the era of annexing and direct control (كوثراني، 1981، صفحة 60).

The result of that situation was increasing tensions between Muslims and Christians that leded quickly to real massacre. Then, at the beginning of events, Emir decided to interfere by writing to his friends and to some leaders of Durzi sect. He called them to be moderate and merciful, he went also to scholars and solicited them to use their influence on people to calm the situation (أبو عمران، 2005، صفحة 23).

Michael Mechakka, one of the Syrian Christian notables said about that in his book “ocular sights on Lebanon and Syria’s events”: « Christians were despaired of the government atrocity, the Turkish gnarl, the Muslims rancour and the Durzi ruthlessness, they suffered poverty that they despaired of hanger, their misfortunes varied, their doubts were severe. But there were among Muslims a magnanimous man who thought mercifully of their pain and considered really their suffering. I mean emir Abdelkader whose reputation was spreading all over the world, and whose generosity was benefit to all Levant Christians without discrimination (مشافة، 1908، صفحة 174).

Emir was despaired of the Ottoman Damascus governor Ahmed Bacha help to stop the disorder and to protect Christians. Hence, he ordered his men to go Christians’ district, he was decided to sacrifice his men to protect Christians’ women and children, he recommended his soldiers to bring a number of Christians, men, women and children and anyone they can reach to save them from rebels (مشافة، 1908، صفحة 176). But he was obliged to interfere with his knights to save more than 15 000 persons belonging to the oriental Church from real murder. History will record that when he was asked to deliver Christians his answer was: « I will deliver no Christian, those are my brothers, so you have to go back, or I order my men to fire you». Here, Emir appeared transcending all egoist and cramped man considerations, his war to protect his religion and homeland did not mean to hate others (أبو عمران، 2005، صفحة 23). This brave attitude of Emir received the consideration of the Ottoman sultan and the estimation of European leaders. Many of European kings and presidents offered Emir several decorations insignias as to show their gratitude to Emir’s human attitude. Sultan Abdelmadjid gave him hamaunian high madjid’s decoration, Napoleon the

third sent him first grade Legion's decoration, Prussic king offered him a first grade red eagle cross, the Russian emperor Alexander the second gave him the status of the greatest knight the white eagle insignia, Victor Emanuel king of Italia sent him the great sash and Maurice decoration which the most prestigious decoration of Italian kingdom, Emir received also from Greek king the imperial messiah decoration which of first rank and a bejewelled rifle from Victoria the queen of United Kingdom. Emir received countless letters of gratitude and thankfulness from famous persons from all over the world (سعيدوني، 2001، صفحة 176).

In the light of that, we can say that the role of Emir in ceasing the disorders between Muslims and oriental Christians confirmed that originality of his religious and ideological tolerance that converged with his human Islamic thought. Human values set by emir are universal cultural patrimony that should illuminate us to draw necessary principles to reach the universal peace.

6. Conclusion

The most important achievement of Emir Abdelkader is the foundation of a governing system that could unify all Algerians on the basis of equitable religious principles. This achievement shows his attention that his authority might be upheld by the agreement of the majority of Algerians without any exclusion or subjugation in order to found a recent Algerian state that might be able to interact with the surrounding circumstances. Thus, Emir found the most pertinent solution to disorder and conflict situation prevailing between different tribes of Algerian society. The principle of legal allegiance was widely accepted because it was a known Islamic tradition. Hence, Emir acquired most Algerians' consent, except those whose interest were always linked to authorities occupying Algerian territories, i.e. the remains of Ottoman administration, or those who acquired privileges from Ottoman or French presence.

We see in his treatment of Christian prisoners his tolerance and care to be human with reference to his Islamic values. His aim from war was not to captivate soldiers or officers, but he had a sublime goal: to

abort the military arsenal of the French occupation in Algeria. The prisoners' issue was transitory one, hence we find him respecting their human dignity and delivering them gratis.

The study of Emir's biography confirms that in spite of French injustice, he was the first to set new bricks for dialogue between religions via his letters to French academy and to some bishops. He is then an exceptional case in Islamic world because he was one of rare personalities that understood well the point of differences between western material civilization and the Islamic world.

The Christian crisis confirmed moreover the authentic values of Emir. His role in stopping Damascus disorder made of him an example of the Muslim that cares really of his religion and a model for the entire world in insisting on the necessity of peace coexistence for all men whatever their race or doctrines are.

The experience of Emir, his military genius and his cleverness in founding the Algerian state in difficult circumstances confirm his cultural consciousness and his deep belief in Islamic culture's values which was the axis of his human attitudes and his tolerance with others of different religion and thought. He has never renounced his Islamic values or believes, on the contrary we find that others were influenced by Emir's attitudes and were motivated his tolerance to reconsider their opinions about Islam and about Islamic world in general.

1. Comments

1: Sheikh Mohyeddine Ibn Mustafa was a notable of Algerian west, all tribes respected him for his knowledge, godliness and piousness. He managed Zaouia of Kaytna at Oued Lhmam where famous scholar were educated like Mohamed Ibn Khodhir Elmhadi, Cheikh Sidi Abdellah Mochrafi, Abdelkader Ibn Mohammed Hazil, and Abou Ras Ennaceri. Thus, he got respected of the regions' population thanks to his scientific rank, his religiosity and sympathy relations he had with all people (بلهاشمي، 1961، صفحة 400).

2: Mustafa Ibn Ismail was born in Aameria in 1769 and dead in Biodh in 1843, he served the Turk for long

period, he became Agha of Douayer and Zemmala, and he was allied to French and fought with them against Emir Abdelkader. In 1839 he became general in the French army (Esterhazy, 1849, Page 12).

3: Bey Hassan was born in 1750, his origin is from Anatolia. He was simple soldier among Ottoman garrison of Tlemcen. After finishing his military service he practised trading, he had a shop near Oran Big Mosque where he sold tobacco. His cleverness and insight attracted the attention of Bey Boukabous who brought him closer and married him his daughter, and nominated him as his heir. Thus, he became Bey of West of Algeria in 1827. After the French colonization of Oran city he travelled to Alexandria, then to Mecca where he died (Lapène, 1842, Page 26).

4: he is one of the important notables of Tlemcen urban citizens. He had a wealthy trade for relations he had with Moroccan city Fes where members of his family settled. He was named, thanks to his influence in Tlemcen, chief of local population except Kologli citizens. He had a son named Omar who lived in Ouejda. He had also daughters; some of them were married at Tlemcen. Ben Nouna died after the battle of Isli that took place in 1843 at Moroccan city Ouejda (Cour, 1908, Page 33).

5: the problem of protecting wars casualties was posed for the first time during the international diplomatic meeting that took place during April and May 1949, after the two world war and the emergence of individual rights principles that sought the protection of individual freedom as quoted in universal manifest of human rights of December 10th 1949 (Pau, 1956, Page 343).

6: this manuscript was written by Emir at Amboize by 1852. It was translated into French in the same year at Paris. Elhayat edition responsible confirmed that they found the original manuscript and edited in 1966 in 240 pages of small format under the number 9914 (الزهرة، 2009-2010، صفحة 141)

Conflict of Interest

The authors declare that they have no conflict of interest.

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