

*Journalistic Writings of Mohamed El-Saeed El-Zahri in Egyptian
Newspapers (1925-1936)*

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• **Abstract:**

This research paper aims to show the importance and role of the journalistic contributions of Sheikh Mohamed El-Saeed El-Zahri in Egyptian magazines and newspapers in the period between 1924 and 1936 and the impact they had in building bridges of intellectual and cultural communication between Algeria and the Arab and Islamic world through publishing in the Egyptian press. El-Zahri's work was based on resisting the colonial policy aimed at isolating Algeria from anything Arab and Islamic, reminding each time of the strength of the religious and linguistic bond between Algeria and the rest of the Arab and Islamic peoples in an effort to refute the French theses in this context.

Aware of the importance of journalism in that period, he intensified his journalistic activities both inside and outside Algeria, especially the Egyptian press, and thus crowned himself the Algerian journalist who contributed the most to the Egyptian press.

Keywords: Newspapers, Mohamed El-Saeed El-Zahri, Egypt, Algeria, Journalistic Writings

Introduction

Mohamed Said Al-Zahri was known as one of the most important symbols of reform and renaissance thought in Algeria. He also excelled in the fields of literature, stories, prose and poetry. He is one of the founding members of the Association of Algerian Muslim Scholars, where he had intellectual, cultural and journalistic efforts in this regard. His struggle witnessed many newspaper publications and literary, intellectual and even political articles inside and outside Algeria. He contributed by many writings to Arab magazines and newspapers, especially Egyptian ones.

Therefore, we will try to reveal more of the unknown journalistic activities of Sheikh Mohamed Said Al-Zahri in the Egyptian press and the most important topics he covered in some detail.

1. Al-Zahri's birth and upbringing:

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Mohamed Said Al-Zahri was born in Biskra, Algeria, in the eastern Zab region in the village of Liana, one of the suburbs of the city of Zriba Al-Wadi, north of the city of Biskra. As for his date of birth, there was a great difference between those who say 1897 AD, and those who say 1899 AD. According to some researchers, it is most likely that he was born on December 18, 1900 AD, according to his birth certificate¹.

Al-Zahri grew up in a family that cared about his upbringing and Islamic upbringing and relied first on him memorizing the Holy Quran. He is a descendant of a family from which many scholars emerged, such as Sheikh Saeed Al-Zahri, the poet Zuhair Al-Zahri and others. Muhammad Saeed Al-Zahri memorized the Holy Quran at the age of seven and learned the principles of monotheism and Fiqh (Islamic law) from his father and grandfather². Signs of brilliance and distinction began to appear on Al-Zahri at a young age, so the sheikhs and professors in his town of Liana surrounded him with great care and decided to send him to continue his education at the Abdel Hamid Ben Badis Institute in Constantine³. He continued studying for 14 months, but he could not bear the imposed discipline, so he decided to return⁴. Immediately after his return, he moved with his uncle Rashid to practice teaching with the support of the Sheikh of the Qadiriyya order there, Sheikh Al-Hashemi, who would later send him with his sons to Tunisia to the Zitouna Mosque to learn from it between 1917 and 1924⁵. This made him active and interactive in the fields of literature and journalism in Tunisia⁶, where Al-Zahri became a prominent writer and journalist there who wrote in famous Tunisian newspapers such as Al-Nahda and Al-Zahra⁷.

Al-Zahri graduated and obtained a certificate of volunteering in late 1924. He often praised the position of the Zitouna Mosque in the hearts of Algerians and its favor to them on more than one occasion⁸.

Al-Zahri returned to Algeria in 1925, full of enthusiasm and a desire to change reality and reform as much as possible. He participated with his pen and writings in the intellectual, cultural and educational movement in both Biskra and Laghouat in 1927. He later joined the Association of Muslim Scholars and was elected to its administrative council⁹.

2. His journalistic activity:

¹ Ahmed Belajal, The Reformist Discourse of Sheikh Muhammad Al-Said Al-Zahri, Master's in the History and Civilizations of the Mediterranean, Mentouri Constantine University, Constantine, 2006, p. 02.

² Muhammad al-Hadi al-Sanusi al-Zahri, Poets of Algeria in the Present Era, Vol. 1, 1st ed., Tunisian Press, Tunis, 1926 AD, p. 63.

³ Saleh Kharfi, Muhammad Al-Saeed Al-Zahri, National Book Foundation, Algeria, 1986 AD, p. 24

⁴ Ahmed Belajal, *Op cit*, p. 11

⁵ *Ibid.*, p. 12.

⁶ Saleh Kharfi, *ibid*, pp. 37-38.

⁷ Ahmed Belajal, *ibid*, p. 12.

⁸ Muhammad Al-Saeed Al-Zahri, "Returning from the Mosque of al-Zaytuna," al-Shihab, Vol. 13, December 1933, Algeria, p. 520.

⁹ Muhammad al-Arabi al-Zubayri, Algerian Intellectuals and the Revolution, Publications of the National Museum of the Mujahid, Algeria, 1995, pp. 58-59.

Al-Zahri's interest in journalism emerged early in his studies at the University of Ez-Zitouna, where he wrote in many Tunisian newspapers. Perhaps the newspaper "Al-Nahda", as it was said, was the first to provide him with the means to publish on its pages in its fourth issue. He continued his correspondence with it between 1923 and 1924¹⁰. His articles varied between poetry, literature, journalism and politics.

In light of the French colonial policy aimed at naturalization, Al-Zahri wrote in the newspaper of Prince Khaled, "Al-Iqdam", in an effort to spread national awareness and confront colonial policy¹¹.

Al-Zahri also began to establish newspapers, including the newspaper "Al-Jazair", whose first issue was published in 1925, and was considered as a model for the reformist journalism in Algeria at that time¹². At the beginning of 1927, he founded the newspaper "Al-Barq" in Constantine¹³.

He later continued to write in other reformist newspapers such as "Al-Muntaqid" and "Al-Shihab". In 1938, he established the newspaper "Al-Wifaq" in Oran, in which Al-Zahri would show some rapprochement with other movements, including the Altoroqiyyin¹⁴.

By June 1947, he established the newspaper "Al-Maghreb Al-Arabi" in Algiers, which was an extension of the newspaper "Al-Wifaq". It used to convey news of the national movements in Tunisia, Algeria and Morocco, and it also dedicated a section on its pages to the "Committee for the Liberation of the Arab Maghreb"¹⁵.

After several problems, difficulties and colonial harassment, this newspaper stopped in 1949. Following the outbreak of the liberation revolution, Al-Zahri tried to revive it, and its last issue appeared in early 1956. With the crisis of the division of the independence movement, he called for its unification and recognition of the Messalists. He did not stay long after that, as he was assassinated in mysterious circumstances on May 19, 1956¹⁶.

In addition to Al-Zahri's activity inside Algeria, he had journalistic interaction and correspondence with various Eastern platforms interested in the affairs of the Arab world, perhaps the most important of which is the Eastern Arab press, especially the Egyptian press.

3. Al-Zahri's writings in Egyptian newspapers:

Al-Zahri worked on studying the conditions of the Islamic world, desiring to encompass the problem at the field of intellectual and cultural renaissance with the aim of breaking out of the

¹⁰ Ahmed Belajal opcit, p. 125.

¹¹ Muhammad Al-Arabi Al-Zubayri, opcit, p. 60.

¹² Muhammad Nasser, Algerian Arab Newspapers 1847-1954 AD, 2nd ed., Dar Al-Fa de Zain, Algeria, 2006 AD, pp. 60-61.

¹³ Muhammad Tawritah, The Literature of Resistance in Muhammad al-Sa'id al-Zahri through the Newspaper "al-Barq", MA in Modern Arabic Literature, University of Mentouri Constantine, Algeria, 2006-2007, p. 10.

¹⁴ Al-Zubayr Saif al-Islam, Histoire de la presse en Algérie, Partie 2, Société nationale d'édition et de publicité, Algérie, 1982, pp. 118-119.

¹⁵ Ahmed Belajal, opcit, p. 30.

¹⁶ ibid, p. 32.

circle of backwardness and confronting foreign colonialism, which spared no effort in despising the nation and plundering the wealth of these countries.

Al-Zahri's writings in Egyptian newspapers were diverse and varied in topics, and he exploited them to convey the suffering of Algerians to all parts of the Arab world, taking the Egyptian press as a platform, for this he supported building bridges of communication between Algeria and the rest of the Islamic nation, affirming each time the Arabism and Islam of Algeria despite what it suffers from settler colonialism, and striving diligently to reject the image of colonized and distorted Algeria, as Shawqi said when he visited Algeria¹⁷.

He took pride in the Arabic language each time, proud of belonging to the Arab nation, and considered Arabic the language of religion and the language of any progress in the future, starting his desire for Arab-Islamic unity, which he saw embodied through a vibrant Islam according to his reformist and renaissance convictions.

Through our review of the sources, we did not find anything confirming that Al-Zahri visited Egypt, whether to seek knowledge or to go on Hajj. Despite this, Al-Zahri showed interest in the East in general and Egypt in particular, to the point that he devoted a long article in the pages of "Al-Risala" magazine about Egypt's position in the hearts of the people of the Maghreb¹⁸. Al-Zahri worked to connect Algeria with everything that would strengthen its belonging to the Arab and Islamic nation, such as his interest in the Arabic language and its sciences. He also did not hide his regret for the conditions of the nation, relying each time on the necessity of spreading Islam, calling for it, and purifying it from various impurities and planktons. Al-Zahri continued in this state, publishing and writing in magazines, perhaps the most famous of which is the Egyptian "Al-Zahraa" magazine, with a poem entitled El Ifrat "Excess"¹⁹. Which coincided with his return to Algeria, where he found Algerian society immersed in the rituals of the Altoroqiyyin and the sanctification of people to the point of extremism. The poem came in ten verses and in a distinctive style with many meanings, where he says in it:

How is the way to obtain the truths and excessive blame and flattery hides them?

Oh, how I long for the truths when people are not disguised and camouflaged?²⁰

Here, Al-Zahri wanted to call for the truth without flattery because the Algerian situation, in his view, needs the truth and reality without hiding, and this is to reform it and work on its renaissance through true Islam and sound Arabic language.

Perhaps the motive for publishing this poem in the newspaper "Al-Zahraa" is due to the reputation of this newspaper among Algerians, and Al-Zahri continued his interest in the Egyptian

¹⁷ Khattab Farid, Gaubaa Abdelkader, "Echoes of the Death of Ahmed Shawqi in the Algerian Press (1927-1934 AD)," Journal of Historical Research, No. 02, Vol. 06, December 2022 AD, Algeria, p. 796.

¹⁸ Muhammad Al-Saeed Al-Zahri, "Egypt's Position in the Arab Maghreb," al-Risalah, No. 135, February 1936, Egypt, p. 178.

¹⁹ Muhammad Al-Saeed Al-Zahri, "Excess", al-Zahra, No. 10, October 1925, Egypt, p. 625.

²⁰ ibid, p. 626.

newspaper Al-Zahraa to the point that he worked on transferring some articles from it to the newspaper "Al-Barq"²¹ .

On the pages of the Egyptian magazine "Al-Muqtataf", Al-Zahri returned with a long article entitled "Literature and Science in Algeria", which he dedicated to introducing Sheikh Muhammad Ibn Abi Shanab²² , in which he addressed many aspects of his life in an implicit message that confirms the brilliance of the Algerian and his passion for the arabic language despite the distortion and obliteration of identity practiced by the colonial authorities²³ .

Al-Zahri was proud of Ibn Shanab's Algerian and Muslim identity to the point of admiration, saying: " When a young or lowly person would stop him, and he would stop for him, and he would not leave until the questioner left. If you talked to him about a matter of knowledge, he would talk to you about what he knew in a humble manner, not acting arrogantly or haughtily..."²⁴ Al-Zahri continued his interesting talk about Ibn Abi Shanab, highlighting his possession of many qualities, confirming his scholarly character, as he considered him one of the most humble scholars in Algeria²⁵ , recalling his meeting with him in the city of Algiers, and referring to the dialogue that took place between them. To conclude his article by mentioning some of the knowledge and literature of Sheikh Muhammad Ibn Abi Shanab, including his avoidance of the embellishments of words and speech, affectation and innovation²⁶ .Through this journalistic contribution, we find that Al-Zahri has brought up some of Sheikh Ibn Abi Shanab's contemporaries, such as the Professor Omar Rasim and others, and explained at the end of his article the motives for writing about Ibn Abi Shanab on the pages of Al-Muqtataf rather than other magazines²⁷ .

In another context, Al-Zahri had an article on Al-Muqtataf in which he returned to defining one of the components of Algerian society, namely the Tuareg - as he says - in a long article in two parts under the title of a curious study of the veiled Tuareg²⁸ , and it was published in two issues. In it, he referred to what prompted him to delve into this topic, which is the people's abundance in describing the Tuareg as wrong and right, especially the status of women among them, and this topic was worked on by Islamic thinkers at that time²⁹ .Al-Zahri says: "I had little information about the Tuareg, which was less important, so I wanted to smell their news and increase my knowledge of them. "³⁰

Al-Zahri wanted to differ in his writings about the Tuareg from the writings of French journalists, who, as he said, did not have his trust³¹ . The article revealed Al-Zahri's knowledge of this country and the ways of life of this society, its classes, customs, traditions and language. He

²¹ Muhammad Tawritah, opcit, p. 12.

²² Abdul Hamid Bou Rajo and others, Muhammad Ibn Abi Shanab, the Cultural Reference and Intellectual Dimension, Africa for Political and Cultural Production, Algeria, 2007, p. 195.

²³ Muhammad Al-Saeed Al-Zahri, "Literature and Science in Algeria," Al-Muqtataf, No. 4, November 1929, Egypt, p. 420.

²⁴ ibid, p. 422.

²⁵ ibid

²⁶ ibid, p. 423.

²⁷ Muhammad Al-Saeed Al-Zahri, "Literature and Science in Algeria," opcit, p. 424.

²⁸ Muhammad Al-Saeed Al-Zahri, "A Interesting Study of the Veiled Tuareg (1)," al-Muqtataf, No. 4, April 1930, Egypt, p. 411.

²⁹ ibid

³⁰ ibid, p. 412.

³¹ Muhammad al-Saeed al-Zahri, "A Fun Study of the Veiled Tuareg (1)," opcit, p. 412.

continued his talk in the second part of the article in the following issue of the newspaper, touching on the status of women among the Tuareg in detail³², pointing out their value and position among them.

He concluded the article with a simple comparison between the high status that Tuareg women have achieved in their society compared to Western women, who always call for competing with men and being equal to them. It even reached the point of the emergence of movements that promoted this trend in the Arab world³³. In the same context, Al-Zahri wrote in another Egyptian magazine about women, where he wrote a long article that would later be turned into a book in the pages of Al-Hadiqa magazine³⁴ owned by Muhibb al-Din al-Khatib³⁵ under the title: "Islam needs propaganda and evangelism." In it, Al-Zahri showed a special talent for a unique and interesting narrative style that carried deeper goals. Parts of this article were collected in a book with the same title by Muhibb al-Din al-Khatib, owner of Al-Hadiqa magazine and Al-Fath magazine, and it was printed for the first time in Syria in 1933³⁶.

In the article, Al-Zahri pointed out the necessity of continuing to call to Islam to confront colonial policy, where he spoke about a friend of his who was immersed in French, he and his French wife, and he was the reason for their guidance to Islam³⁷. In another part of the article, we find that Al-Zahri strives to delve into one of the societal issues at that time, which is the issue of the veil and unveiling. He came with the title of the torn book³⁸, to finally point out the necessity of being proud of Islam and to die defending it, saying:

"...If all Muslims, men and women, were to be proud of Islam and preach it, preach it, and call to its path, then the whole religion would be for God....."³⁹.

On another occasion, and out of his keenness to link the Maghreb countries to the Arab Middle East, we find Al-Zahri seeking to write an article in the Egyptian newspaper "Al-Ma'rifa" entitled: "In the Far Maghreb", where he began it with a valid question "The Far Maghreb or Marrakesh?"⁴⁰, pointing out the book's confusion with Egypt and the Arab Middle countries in general between Marrakesh the city and Marrakesh, which is now meant to refer to the Far

³² Muhammad Al-Saeed Al-Zahri, "A Interesting Study of the Veiled Tuareg (2)," al-Muqtataf, No. 5, May 1930, p. 558.

³³ ibid, p. 560.

³⁴ Muhammad Al-Saeed Al-Zahri, "Islam Needs Propaganda and Evangelism," al-Hadiqa, No. 8, September 1930, Egypt, p. 192.

³⁵ Muhibb al-Din al-Khatib: Muhibb al-Din al-Khatib: He is Muhibb al-Din Ibn Abi al-Fath al-Khatib, born in Damascus in 1886 AD, studied there and in Istanbul, traveled to Yemen and worked there for a period, then headed to Cairo in 1909 AD, participated in editing the Egyptian "Al-Mu'ayyad", after the declaration of the Arab Revolution in 1916 AD, went to Mecca and participated in editing the Al-Qibla newspaper, founded his magazine Al-Zahraa and then Al-Fath, and also worked as an editor in several other Egyptian magazines, among his works "The First Generation in Islam", "Al-Azhar, Its Past and Present and the Need to Reform It" and others, he died in 1929 AD, leaving behind a rich library of about twenty thousand printed and rare books. For more, see: Al-Zirkali Khair al-Din, Al-A'lam Dictionary of Biographies of the Most Famous Men and Women from the Arabs, Arabists and Orientalists, 15th ed., vol. 5, Dar Al-Ilm Lil-Malayan, Lebanon, 2006 AD, p. 282.

³⁶ Muhammad al-Sayyid al-Zahri, Islam as a Propaganda in Evangelista, Ali'tadall Press, Syria, 1933 AD, p. 27.

³⁷ The same, pp. 196-197.

³⁸ Raghdad Muhammad Adeeb Zaydan, "Muhammad al-Saeed al-Zahri and his book Islam is in Need of Propaganda and Evangelism," Al-Turath al-Arabi Magazine, Issue 107, July 2007, Syria, p75.

³⁹ Muhammad al-Saeed al-Zahri, "Islam Needs Propaganda and Evangelism," opcit, p. 205.

⁴⁰ Muhammad al-Saeed al-Zahri, "In the Far Maghreb," al-Ma'rifa, on 11, November 1932, Egypt, p. 1377

Maghreb , reminding at the same time that the most correct is the Far Maghreb. He continues his astonishment at the attribution of Oran to Morocco, saying: “..... We Maghreb people were also astonished and very sorry when we saw these days, among the largest newspapers in Beirut, claiming that the city of Oran is in Morocco.”⁴¹ It is likely that this is the reason for publishing this article, out of a desire to clarify and warn, and he criticized them for this strange confusion about the Maghreb countries, saying: “When they talk about the Maghreb countries, they mix their words in a blatant way, as if they are talking about an unknown place...”⁴² , and Al-Zahri criticized the knowledge of Egyptians and also Arab Middle countries in general about the countries of the English and Europe, and their ignorance of the geography of the Maghreb countries in general⁴³ .

He pointed out that it is inappropriate to be ignorant of a country to which they are linked by Islamic, linguistic, religious and historical ties, and he concluded the article by talking about the most famous books that dealt with the history of Fes by the Tarou brothers⁴⁴ , despite the slander, bad intentions and malicious mistakes⁴⁵ in them. In his persistent efforts to correct visions and enlighten the public, Al-Zahri turned to writing in the pages of the Egyptian magazine “Al-Muqtataf” about an important topic and a funny question that was often asked in the Arab region, especially the Arab Middle, which is: Are the Berbers Arabs? Orientalists have played a lot on this topic in their writings, and thus his next article came under the title: “Are the Berbers Arabs?”⁴⁶ It was republished in the pages of the magazine “Al-Maghreb” in Rabat in July 1934⁴⁷ .

The truth is that it is more like a historical research and he used many references, including the history of Algeria in the past and present by Professor Mubarak Al-Mili, and the Diwan Al-Ibar by Ibn Khaldun⁴⁸ in a style that combined literature and history. The writer spoke at length about the relationship between the Berbers and the Arabs and Arabic, explaining the role of Latin historians in obscuring some facts, saying: “They claim that when the Berbers were Latins and were Christians, men emerged from them in politics, literature and religion, such as Saint Augustine the Berber.”⁴⁹ Al-Zahri explained that this was propaganda against Islam and Arabism and a separation of the Maghreb from the East and nothing more. He recalled the conquest of Andalusia, saying: “... This is Tariq bin Ziyad, the famous leader and conqueror of Andalusia. History said about him that he was a Berber and that he was the owner of the famous sermon. He was called Tariq at the beginning of the conquest, as his father was called Ziyad before the conquest,... but his sermon is an immortal verse of the verses of the Arabic statement...”⁵⁰

⁴¹ Ibid.

⁴² Ibid, p. 1378.

⁴³ Ibid

⁴⁴ Al-Zahri is referring to the book by Jerome Tarro, entitled “Azhar al-Bustan fi Akhbar al-Andalus wa al-Maghribiya wa ‘ala Era al-Murabitun wa al-Muwahhidun” published by the National Press in Rabat, Morocco in 1930 AD. He pointed out that it was a great slander and deliberate fabrication to obscure the history of the region. For more, see: Muhammad al-Sa’id al-Zahri, “In the Far Maghreb,” the previous source, p. 1378.

⁴⁵ Ibid, p. 1379.

⁴⁶ Muhammad Al-Saeed Al-Zahri, “Are the Berbers Arabs?”, Al-Muqtataf, No. 06, May 1934, Egypt, p. 705.

⁴⁷ Muhammad Al-Saeed Al-Zahri, “Are the Berbers Arabs?”, Morocco, No. 7, July 1934, Morocco, p. 02.

⁴⁸ Muhammad Al-Saeed Al-Zahri, “Are the Berbers Arabs?”, al-Muqtataf, previous source, p. 706.

⁴⁹ Ibid .

⁵⁰ Muhammad Al-Saeed Al-Zahri, “Are the Berbers Arabs?”, al-Muqtataf, previous source, p. 707.

Al-Zahri demonstrated a defense through arguments the strong relationship between the Arabs and the Berbers and what Islam did in merging everyone into one nation and one homeland with a sound and fluent language. Al-Zahri republished the article with a different title in the pages of "Al-Risala" magazine⁵¹, with few details. It came as a comment on the article in Al-Risala in the number 121 about the distance of the language of the people of Siwa⁵² from the Arabic language⁵³.

Al-Zahri continued his journalistic contributions on the pages of Al-Risala, writing his article in which he once again confirmed the depth of the link between the Maghreb and the East, and it was titled: "The Position of Egypt in the Countries of the Maghreb ." ⁵⁴ In it, Al-Zahri pointed out a very important issue, which is the attachment of Moroccans and Algerians to everything Egyptian in terms of arts, literature, and echoes of thought and culture, and news of artists and their conditions, even if it costs a high price, to refute through the article the colonial argument about the difference between the Arabic language between its East and West, saying: ".....What is said about the existence of an Egyptian language and Magreb languages is a false illusion that has no basis, but rather there is one Arabic language spoken by the Arab peoples (Egypt and its sisters)" ⁵⁵ Al-Zahri conveyed the shock of the French at the attachment of Algerians to Egyptian art more than French art despite the long period of colonialism in Algeria, which clearly reflects the connection and communication between Egypt and Algeria⁵⁶. He concluded his article about the influence of Egyptian thinkers and reformers in Algeria, such as Sheikh Muhammad Abduh (1849-1905 AD), from whom the Association of Algerian Muslim Scholars took its approach, as he said⁵⁷.

Conclusion

At the end of this study, we can say that Al-Zahri worked on diversifying his journalistic contributions by writing in several different Egyptian magazines and newspapers, which extended over a period of time between 1925 and 1938. These contributions were characterized by diversity in intellectual, literary and civilizational reform topics. He did not only talk about Algeria, but also about Egypt and the Islamic world in general. These writings demonstrated Al-Zahri's literary and intellectual strength, and also his ideal poetry as well as the diversity of his abilities in attracting readers and followers. His journalistic writings in Egyptian magazines consisted of promoting intellectual and cultural communication between Algeria and the rest of the Islamic world,

⁵¹ Muhammad Al-Saeed Al-Zahri, "The Siwi Language is Berber," al-Risalah, No. 25, 125, November 1935, Egypt, p. 1916.

⁵² Siwa region: It is an oasis located in southern Egypt, i.e. the Western Egyptian Desert, and is about 320 km away from the city of Marsa Matrouh. It is a city with deep history and is distinguished by the authenticity of its customs and traditions, the most important of which is the Siwa language.

⁵³ Muhammad Thabit, "(Marsa Matruh, Siwa, Salloum) A Journey to the Western Borders of Egypt," Al-Risalah, No. 28, 121 October 1935, Egypt, p. 1754.

⁵⁴ Muhammad Al-Saeed Al-Zahri, "Egypt's Position in the Arab Maghreb," opcit, p. 178.

⁵⁵ ibid, p. 179.

⁵⁶ ibid

⁵⁷ ibid, p. 180.

especially with Egypt. These writings highlighted Al-Zahri's superiority in analysis, discussion, activation and explanation in a smooth and strong manner, and thus he reserved his place among the writers of his time. Al-Zahri's journalistic contributions were not devoid of mentioning the Algerian issue, by referring to it and defining it in Egypt, and denouncing colonial policy and its dirty methods against the Algerian people.

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2. Raghdad Muhammad Adeeb Zidane, "Muhammad al-Saeed al-Zahri and his Book Islam in Need of Propaganda and Evangelism", Arab Heritage Journal, Issue 107, July 2007 AD, Syria.

