

The Imam Abdelhamid Ibn Badis philosophy in the Preservation of Islamic
Principles in Algerian Society.

فلسفة الإمام عبد الحميد بن باديس في الحفاظ على تعاليم الإسلام في المجتمع الجزائري

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Abstract:

Ibn Badis appeared during a period when Algerians were suffering from the poverty, deprivation and oppression that are due to French colonialism. It is true that he comes from a wealthy family although he is aware of all the sufferings of Algerians. The thinker Ibn Badis begins to design his work plan for an important project for Algeria, represented in the revival and liberation. The events of Setif, Guelma and Kherrata..., gave Ibn Badis an important motivation to maintain his project. Where he had begun with the creation of the Association of Education in the city of Constantine and the establishment of a generation of intellectuals and people of learning. After the implementation of channels of dialogue with the colonizer. The Algerian revolution was unleashed and it was able to preserve the Islamic religion for Algerians who apply its rules and principles until now.

Keywords: Imam Ibn Badis, philosophy and wisdom, independence, education, teaching, fighting, Islam.

ملخص :

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لقد تميزت مرحلة بروز الإمام ابن باديس بالفقر والحرمان والقهر حيث عانى الجزائريين كثيرا في هذه المرحلة العصبية من مراحل الاستعمار الفرنسي، وبالرغم من أنه ترعرع وتربى في أسرة غنية ولكنه كان يحس وعلى دراية بكل معاناة العائلات الجزائرية ومع تنامي مظاهر الفقر والجهل والضللال، بدأ المفكر ابن باديس يرسم مجال عمل لمشروع هام في حياة الجزائريين والمتمثل في مشروع النهضة والتحرر، لقد كانت وعود فرنسا للجزائريين بالاستقلال، بعد سنة 1945 م وبعد أحداث سطيف وقلمة وخراطة، وبعدما كان ابن باديس قد أتم مشروعه التربوي والتعليمي الذي كان قد بدأه بتأسيس جمعية التربية والتعليم بمدينة قسنطينة وبعدها أنشأ جيلا من المثقفين والعلماء وأهل المعرفة، وبعدما نفذت سبل الحوار مع المستعمر اندلعت ثورة التحرير والاستقلال، وبذلك يكون قد وفق الإمام عبد الحميد بن باديس في الحفاظ على الإسلام دينا للجزائريين، ونعيش حتى الآن في تطبيق قواعد وتعاليم هذا الدين الحليف، وكانت ثورة ابن باديس مثلا في التضحيات والتحرر.

كلمات مفتاحية: الإمام ابن باديس، الفلسفة والحكمة، الاستقلال، التربية، التعليم، الكفاح، الإسلام.

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1. Introduction:

Life conditions of Algerian people during the French colonial period led to a complete deterioration in various areas of life. Which was necessary to work to unite the ranks of Algerians throughout the country to enable them to live in humane conditions, but with the increase of the tyranny of French colonialism in Algeria, especially in the destruction of the civilizational foundations that existed before, starting from Quranic schools, mosques and other monuments of Islamic civilization. From there appear many successive resistance fighters who fought against this tyranny

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of colonialism and tried to resist it intellectually and militarily and in various ways and means, and among the men of resistance, Abdelhamid Ibn Badis.

French colonialism never waited for a sufficiently organized resistance, and strong to this degree. Notably, the educational thought, philosophy, and wisdom of Imam Ibn Badis contributed to the elimination of the ignorance, delusion, and backwardness dominated in the society of the time. The asked question is to what extent did the wisdom and philosophy of Ibn Badis contribute in the face of the tyranny of colonialism? Did the rules of the educational renaissance put forward by Imam Abdelhamid Ibn Badis contribute to the construction of the Algerian state after independence?

2. Who is Ibn Badis:

Ibn Badis is an Algerian scholar and Imam born in 1889, he received the first traits of education in a family with ancient and rich origins known. He was directed to the study of religious sciences by his father, who supported him in this field after memorizing the Holy Quran at the age of thirteen, and he learned Arabic early in his life.

His father refused to enroll him in French schools because of his fear of the consequences of French education, culture and knowledge of the Christian religion, so he directed him to study Islamic sciences. (Ali Mohamed Al-Sallabi, 2016, p. 20).

Imam 'Abd al-Hamid Ibn Badis said about his father: "The credit goes to my father, who raised me in righteousness and guided me to knowledge and the path of success." Imam Abd al-Hamid Ibn Badis memorized the Holy Quran with Cheikh Mohammad El-Meddassi. He studied the principles of Islam with Sheikh Ahmed Abu Hamdan Al-

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Wanissi, in the Sidi Mohamad El-Najar Mosque, where he learned Arabic and Islamic principles, that the Sheikh invested all his Islamic and moral knowledge to build the personality of Imam Abdelhamid bin Badis.

His father encouraged him to marry at fifteen years old, and then he had a son, named Abdo Ismail, who did not live long.

In 1908, the Imam Abdelhamid Ibn Badis traveled to Tunisia and precisely to the Great Mosque of Zaytouna, in order to acquire science, knowledge and culture, and of course to achieve the dream of his father and Sheikh Ahmed Al-Ouanissi.

He had contacts with the Khaldounia Association, which soon developed into an institute of higher learning in various disciplines, including science, mathematics, physics, chemistry, algebra and history. The Khaldounia Association was known for its revival thinking, and reformist thinking prevailed on the shelves of its library.

The two sheikhs, Mohamed Taher Ben Achour and Mohamed Ennakhli, had a great impact on his scientific career based on what he learned from them about Islamic sciences and ethics.

The idea of reform and renewal project began to take shape in Ibn Badis in order to build the future. To face the destructive policy of the Arab-Islamic identity of the Algerians carried out by the French colonizer, and just after his return from Tunisia Ibn Badis began to give his lessons and teach the inhabitants of the city of Constantine to create a new educated generation where he confronted the colonial policy.

He traveled to make the pilgrimage and during his journey, he met Cheikh Mohamed Abdo who left a great impact on him.

He settled in Medina for a time where he and his colleagues began to think about a plan for the revival in Algeria.

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A large number of scholars who have been credited with his scientific, knowledge, professional and ethical life, educated the Imam Abdelhamid Ibn Badis including:

- Cheikh Mohamed Hamdan Al-Ouaisi in 1920
- Cheikh Mohamed EN-Nakhli Al-Qayraouani, 1867–1924.
- Cheikh Mohamed Al-Taher bin Ashour 1879 - 1917
- Cheikh Mohamed El-Bachir Safar 1856 – 1917. (Ali Mohamed al-Sallabi, 2016, p. 159).

And other sheikhs and scholars who contributed to the construction of the life of the Imam Ibn Badis.

Among the most important books of Imam Abd al-Hamid Ibn Badis are:

- The Effects of Imam Abdelhamid Ibn Badis, Part I: Reminder Tips from the Words of El-Hakim El Khabir, presented by: AbdErrahmanChaiban, Ministry of Religious Affairs in Algeria, Matba-at El bahth, Constantine, 1st edition, 1982.
- The Effects of Imam Abdelhamid Ibn Badis, Part II: Reminder Tips from the Words of El-Hakim El Khabir, presented by: AbdErrahmanChaiban, Ministry of Religious Affairs in Algeria, 1983.
- There are also the effects of Imam Abdelhamid Ibn Badis, Part III: The Men and Women of the Salafs, Media Bibliographies, Histories, Fatwas, presented again by El-Sheikh AbdErrahmanChaiban, published by the Ministry of Religious Affairs in Algeria in 1984. (Messaoud ben Moussa Feloussi, 2015, p. 11).

There are also the effects of Imam Abdelhamid Ibn Badis, the fourth part of education, speeches, and travels.

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The fifth part on reform and politics, sociology, history, telegrams, protests, openings and closures. These parts were all, presented by Cheikh AbdErrahmanChaiban, Ministry of Religious Affairs and published by the Maktabat El-Bahth in Algeria.

The sixth part was published in March of the year 1994 presented by El Sheikh: Ahmed Hammani, Ministry of Religious Affairs, which is tagged with diverse. As well as four volumes of the effects of Imam Ibn Badis have been prepared by Omar Talbi and that of several editions.

The Ministry of Religious Affairs in Algeria published another work containing «The Origins of the Islamic Call for Ibn Badis».

Among other works and books about Imam Ibn Badis, there are:

- The foundations of the revival project according to Imam Abdelhamid Ibn Badis: The content and image of the expression presented by Professor Mohamed Ben Soumia, published by the Supreme Islamic Council, Algeria, in 2007.
- The Imam of Algeria Abdelhamid Ben Badis, presented by Professor Mohamed Saleh Ramadan and AbdelkaderFadil, Dar El Omma, Algeria, 1998.
- Imam Abdelhamid Ibn Badis and Sufism: presented by Ahmed Mahmoud El-djazzar of Egypt, from Dar Manchaa El-Maaref, Egypt, in 1999 (Messaoud ben Moussa Felossi, 2015, p. 17).

After returning to Algeria in 1913, he settled in Constantine and began his educational work, established the newspaper El-Mountaqid, El-Bassaer and Echihab and founded the Association of Algerian Olyma Muslims.

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2.1 Ibn Badis and the resistance:

The idea of resisting against colonialism has always been ingrained in Ibn Badis' mind since his youth, as the atrocity of the colonizer left a negative impact in his mind. Thus, the idea of eliminating the colonizer from Algerian land was evident in his thinking.

Resistance to colonialism through the written means in the magazines and newspapers he founded, where he based himself on mobilizing young people against the colonizer, building an emancipatory thought, claiming inviolable rights and the need to have a place in Algerian society, where its composition was of a European majority and especially in the administrative services.

Ibn Badis' resistance was based on philosophy and wisdom; especially in its educational project based on Islamic principles that build morality, strengthen thought, strengthen knowledge and self-confidence. Then the individual strengthen can achieve the Algerian freedom, this is what we observe in the various ideas of the contemporary thinker Malek ben Nabi, who produced the concept of human industry, which is a condition for the renewal and establishment of the state.

3. Religion is the basis of the continuity of society

3.1 Definition of religion:

Man lives in a world where he reacts through his relationships with others in various areas. These relationships differ from one field to another, in professional life a person reacts with others professionally but in his religious life he communicates with others by applying the principles and rules of religion so that he can react and maintain his daily life more successfully and Stability.

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Therefore, religion, as defined in various books and dictionaries, is clear and has the same foundations and concepts.

Thinkers differed in the definition of the religion because of its great difficulty in finding commonalities between things known as religion, where concepts of religion multiplied into two tendencies

A-Belief tendency: This tendency applies to the belief that the goal of religion is belief in it.

B- Historical Scientific Tendency: This tendency applies that religion is a social situation characterized by the presence of a group of individuals united by the establishment of some organized rites. The acceptance of some formulas, and the belief in an absolute value that is equivalent to nothing, so that this group maintains it by establishing a link between the individual and the spiritual power above man, which is rare, at the end it is only one force, which is that of God. (Salah EddineCharroukh, 2012, p. 11).

From the previous tendencies, we can emphasize some concepts of religion through the following categories:

1. The Philosophical Concept: Philosophers differ in the definition of religion. Then we can focus on the following one:

Let us recall Carles Marx's definition: "Religion is a superstructure without the economic factor active in human history according to the dialectical laws of materialism is that religion is the opium of the peoples and hides behind the veneer of the ideology of class exploitation for the benefit of the ruling class.

This definition is properly materialistic associated with everyday social relations between people, in particular the processes of economic and political

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communication and the individual position in the social system. The dominant authority, according to Marx, exploits social classes by consolidating religious thought in society through the creation of positive interactions that help to put an end to the counter-revolution to some material pressures.

According to "Friedrich Nietzsche", religion is a deception because beliefs symbolize close unity that common love is corrupted, and that the king must be at the religious activity center, to carry it out among his people, according to him that religion is a method of controlling the individual's social behavior who submit to its authority.

Religion according to Muslim philosophers, for example El-Farabi who believed that God must exist because he is the creator of the universe. He also believes that Muslim law refers to revelation and that revelation comes from God about the Prophet through the angel Gabriel.

The religion is the believing in God, in His existence, and His power that overcomes any thought or imagination and surpasses all limits of reason. Thus, the individual must believe that there is a hidden force that controls the universe. That is also a message inspired by Almighty God to his servant the Prophet, who transmitted and spread it in the world, that one must believe in it and apply its principles and rules. (Salah EddineCharroukh, 2012, pp. 20-21).

El-Jurjani, a Muslim philosopher and scholar, was clearer in his definition of religion as the God issues it. Who invites people with a mind to accept what the Prophet May the blessings of Allah be upon him!.announces, Notably, Sharia in terms of obedience is also called a religion.

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All Muslim philosophers believe that the religion for God is Islam (Salah Eddine Charroukh, 2012, p. 23), and what is meant by Islam is all that the God has revealed from the Prophet Noah to the Prophet Muhammad, May the blessings of Allah be upon him!

Through these definitions, religion plays a very important role in the individual's life and in the sustainability of society, as it is the foundation of bonding relationships in various areas of life, starting with family ties, kinship ties and economic life. It also manifests itself through physical and commercial links and the system of transactions in the context of the so-called relationship of the owner of the means of labour, i.e. the relationship between the employer and the workers in the context of the supply of an adequate commodity on demand. In particular, other relationships that establish social bonds, in accordance with the Holy Quran that was revealed to the Prophet peace be upon him.

3.2 The religion role in the society:

Religion plays a primary role in the life of the individual in society, where relationships between people are formed and tendencies arise between them in the light of religious thought, or religious spirit. Notably, there is a great impact of religion in society so that various structures of daily positive communication are adopted in society through the unity of belief in God, and precisely in scope, and adherence to the principles and foundations of the spiritual life that are based on behaviors and morals inspired by religion. The religion in our society is Islam, i.e. the Holy Quran and the Sunnah of the Prophet, May the blessings of Allah be upon him!

The religious phenomenon in many earlier societies, such as Greece before Christianity and Arab countries before Islam, is represented in polytheism (Mustapha

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Omar Etayssir, Ruth Wager (Saw house, 2011, p. 17). Man at this point thought that one had to get closer to the gods in order to be satisfied with him. This satisfaction is a prerequisite for enjoying a happy life. Through the application of certain rituals and the offering to the Idols. Thus, the practice of exercises that they believed would satisfy these idols, if man seeks stability, calm and tranquility in order to maintain the life of the group that represents the community.

"Mallory Nye" spotlights in her work, entitled: "Religion, Foundations" that religion is exercised in all the daily activities of people's lives. It is part of cultural life (Mallory Nye, tr: Hind AbdEssatar, 2009, p. 47).

Religion is necessary to preserve the foundations of society and its values. That it is necessary to base oneself on how to relate the constituent elements of society to by planting a religious culture in the relationship between individuals across the different spheres of life. It is therefore important to maintain the unity and stability of society.

3.3 Ibn Badis' efforts to preserve Islam in Algerian society:

Ibn Badis focused on the need to build a cohesive and homogeneous society dominated by good morals, equality, justice and satisfaction in the daily lives of Algerians. To this end, he made successive calls for reform and renewal, where he initiated the teaching of the Qur'an through lessons and lectures in the mosque. He made great efforts to resist the spread of Christianity in Algeria for fear of Christianizing society in general, so his speeches were all aimed at preserving the Algerian identity, represented by the Arabic language and Islam, which are the essential foundations of daily reactions between peoples.

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Among the appeals and written speeches is the statement published in the newspaper El-Bassaer in 1936, which was an appeal and statement to the Algerian Muslim nation in which it emphasized the need to assume responsibility before God. In particular, the need to preserve Islam as a religion for Algerians, where he said: "You will not be Muslims if you do not maintain Islam, and you will not preserve it if you do not understand it, and you will not understand it if you do not have someone who makes you understand it. That is why Allah has imposed on all Muslims that a sect be alienated from them in order to understand the religion and return to their people in order to explain His warnings to them. For it pleases them to return to Allah, and it is only a return to the truth, to the right way, and to justice. (NadjarTalbi, 2014, p. 39).

The calls of Imam Abdelhamid Ibn Badis led all Algerians to learn and understand religion, to apply its rules in their daily lives through actions and good morals to avoid the different methods used by France to destroy the foundations of Algerian Muslim society.

He encouraged young people to memorize the Holy Quran and maintain this path in order to fight the Berber occupiers who destroyed the mosques. He also called for the need to learn, to understand the religion of Islam, to believe in the Holy Quran, and to be an Algerian Muslim.

4. The foundations of state building and civilization according to Imam Abdelhamid Ibn Badis:

Ibn Badis was certain that one cannot build the state and civilization without basing oneself on education and instruction. To this end, the first of his concerns was to preserve the foundations of the nation represented in the Islamic religion. Imam Abdelhamid Ibn Badis put in the first place, the need to raise the generations and

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orient them towards the path of knowledge and knowledge - this is what is called today human development -

Let the great thinkers emphasize in this regard that "nations cannot progress and realize their aspirations without competent and capable individuals who assume their responsibilities.

Indeed, development and progress are not imported from abroad, but come from within the nation. Thus, the only condition for development and progress within the nation is human development. Because it represents the end and the means, which is the core that must be taken care of in all areas of life. (Mohamed Mahfoud, 1998, p. 124).

Therefore, Ibn Badis focused on the construction of the human being with a view to achieving high levels of knowledge and learning among youth groups to continue on the path of knowledge and development. Therefore, he emphasized his goals through his revival project based on the need to build the education system to achieve independence and freedom.

4.1. Preservation of knowledge, instruction and education:

Ibn Badis' methodology for achieving his goals was evident from the launch of his project and the establishment of the Association of Islamic Education and Instruction in Constantine, where he emphasized Quranic education, Arabic language and Islamic law as a work plan.

As a reminder, Imam Abdelhamid Ibn Badis introduced his project with the creation of the Arab office of Education and learning and the Association of Muslim Ulema in 1930. Through his association, he aimed to train a generation of young people who

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would later succeed. Notably, he was able to train a generation of intellectuals who were able to achieve independence in all fields, especially education and instruction.

The name given to his association was very specific, aiming at cultural change in the form of a modern pedagogical project in order to achieve multiple objectives.

According to Ibn Badis, education puts itself in the first place because it is the fundamental basis for the preparation of a generation that can influence and act.

Ibn Badis and his colleagues prepared the rules of procedure of the association which included the office staff of the founding members, who were respectively:

Imam Abdelhamid ibn Badis (President), Sheikh Ismail bin Naamoun (Deputy), Sheikh Hussein bin Sharif (Treasurer), Sheikh Hassouna bin Hajj Mustafa (Deputy Treasurer), Sheikh MuhamedEnnardjar (Arabic writer), Sheikh Hajj Idris (French writer), Sheikh Omar bin Chiko (former member), Sheikh Mohamed Bizerti, Sheikh Abd Allah bin El-Bajaoui and Sheikh Hussein Madhaoui are among the oldest members. (Abdallah Hammadi, 2017, p. 169).

The association is still active to this day. She leads the education process in the city of Constantine. The education is free for girls that enable women to study and succeed. Thus, it was a good initiative of Imam Abdelhamid Ibn Badis under the title: "The Algerian Muslim Woman".

The goal of Islamic education, according to Ibn Badis, was to meet the needs of contemporary realities.

According to specialists in the field of Islamic education, the main objective of teaching Islamic education was to create a change in learners' perceptions and consciousness in a positive direction that reinforces the presence of Islamic values in

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their daily behaviors by investing appropriate Islamic educational knowledge. (Khaled Al-Samadi, 2003, p. 79).

4.2 Achieving and maintaining unity in Algerian society:

Imam Abdelhamid Ibn Badis was always among the first Arab scholars who aimed at the unification of the Arab-Muslim people, especially against colonialism, which did not leave the Arabs with the slightest element of the Arab-Muslim identity that has a history over time.

who is the reference of Islam, all the more so for the Prophet, may God bless him and grant him peace, was sent from this Arab nation.

Imam Ibn Badis took the initiative to raise the flag of Arab-Islamic national unity against the occupier, who came with the aim of destroying the Arab-Muslim identity.

Ibn Badis began to strengthen the Islamic belief in the lives of the people by fighting all forms of polytheism, fighting influence over religion and all forms of conflict between The Sunna and heresy.

From the Imam Abdelhamid Ibn Badis lessons published at "El-Djamaa El Akhdar", in July 1938 and June 1939 in Algeria. Strong speeches against innovators and people who have fallen spiritually ill and distanced themselves from Islam where he says: "We have seen, as a Muslim nation, that we seek to educate it through Islam, we have never doubted that Islam is not represented in groups and individuals. That Islam is the book of God and the Sunnah of His messenger, May the blessings of Allah be upon him! That practices of the predecessors of the people of the three centuries who were true Muslims, that is why we call on the nation to return to these principles. (Mohamed ben Soumia, 2014, p. 77).

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Imam Abdul Hamid bin Badis bases his assessment on orienting people towards the origins of the Islamic faith and other issues related to building a unified society in a coherent urban system. Therefore, his initiative was the memorization of the entire Qur'an by students and learners. Thus, the interpretation of the Holy Qur'an was an image of greatness and a landmark in the path of the virtuous predecessors.

Ibn Badis was convinced that any idea of reform comes from the Holy Qur'an because it is the main source of the declaration of a correct faith. Notably, a benchmark for assessing morality and implementing Islamic law.

It also emphasizes the foundations of a virtuous human society based on good morality and faith in the Book of God, away from destructive behaviors that cause unrest and anxiety in society.

4.3 Achieving Intellectual Development and Building Ethics:

The main objective of Imam Abdelhamid Ibn Badis has always been the construction of an Islamic ethic in Algerian society. For that, he focused on achieving a consensus in Algerian society, obtaining their agreement on a single thought because the consensus is to belong to a single religion and not to deviate from it. This is confirmed by Sheikh Mohamed El-Farabi, may Allah bless his soul!, that any deviation from this truth is a gap in Islam and an obstacle to the building of the nation. (Mohamed El-Ghazali, 212, p. 216).

From there, Ibn Badis' main task was to construct ethics and unify intentional thought through man's transcendence by teaching him the foundations of contemporary civilization and culture while respecting the rules and principles of Islam.

One of the noble goals of Imam Ibn Badis transcending the individual and social behavior of Algerian society. Because the Algerian people have suffered so much

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from the scourge of intellectual backwardness and the tragic social oppression and injustice applied by the French occupation. Indeed, he had lived in difficult conditions, namely ignorance and oppression in his moral life. Imam Ibn Badis confirm this: "If forty percent of Algerian people die a physical death, about a thousand percent of them die an intellectual death." (Mohamed ben Samina, 2014, p. 227).

Looking at the works and effects of Imam Abd al-Hamid Ibn Badis, we find that the concept of ethics was built from the foundations and principles of Islamic thought, which is based on the approach of Islamic law, based on a cultural reference similar to the general principles of the Muslim's high morality.

The question of ethics was dealt with by Ibn Badis from a practical and social point of view based on the Islamic conception of the virtues as a psychological faculty that generates human actions. As he distinguished between negative morality and positive morality.

Imam Ibn Badissaid: "Ethics is the psychological faculty from which deeds originate." (Mohamed ben Samina, 2014, p. 229).

This definition is a form of Ibn Badis' adherence to the Islamic reference to the construction of morality. For he refers to the definitions of previous Islamic scholars like Cheikh Abu Hamid Al-Ghazali, may God have mercy on him, who considered ethics to be the source of people's actions, the essence and strength of the soul.

Ibn Badis is one of the Imams who called for the renewal and transcendence of human behavior through the return to the stakes of Islamic law and positive ethics aimed at building good ethics promoted by nations and states.

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Ibn Badis gave a new boost to religion in Algeria during a difficult time for Algeria.

"Mahmoud Hamdi Zaqzouq emphasizes that the renewal of thought is one of the movements of life, and without this renewal everything will remain the same without any change. Thus, life stagnates everything that goes against the laws of nature of life itself. Indeed, religious thought is part of human thought, which is a necessity.

In this regard, the Prophet Muhammad (Mohammed) is quoted: "God is sending to this nation at the head of every hundred someone who renews his religion. (Mahmoud HamdiZaqzouq, 2012, p. 11).

This is the role played by Imam Abdelhamid Ibn Badis since his youth, when he always opted to teach good morals to people by teaching them the Holy Quran through its interpretation and explanation.

5. Ibn Badis' call for revolution against French colonialism to preserve the foundations of the Muslim community:

Imam Ibn Badis was greatly affected by the situation of injustice, oppression, weakness and regression in the social, economic and material life of Algerians. This is why he began to call for a revolution against colonialism politically, through his book Appeals and Complaints addressed to the French Administration. That were the subject of the explanation of the situation and reality of the Algerian, in the social, economic and material aspect. He begins his call for instruction, education, and the avoidance of ignorance, polytheism, and misguidance.

One of the effects of Imam Ibn Badis is his speech in which he said: "The Arab people has its manners, customs and traditions inherited from previous generations that distinguish them from the nations of the East, and their present civilization is not built

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on them. Therefore, it is not in the interest of the East to imitate them there. (Ammar al-Talbi, p. 135).

Here, Imam Abdul Hamid bin Badis confirms that Western society is different from Arab-Muslim society, and that the two different societies cannot be completely merged. Therefore, Algerians also differ from the French in terms of language and in terms of customs, traditions, heritages that represent the foundations of society and its strength. This is why Ibn Badis' call for a revolution based on knowledge and knowledge through the orientation of Algerians towards the search for knowledge, knowledge and education.

5.1. Freedom is the demand of the Algerian people:

Abdelhamid Ibn Badis focused on the discourses of orientation and redirection of Algerians aimed at obtaining their freedom, through the Association of Muslim Scholars. Where he called for reform and the search for knowledge and to dedicate efforts to educate young people in religion and alert them to the danger of the French colonizer represented in the elimination of Islam, language, customs and traditions.

During the deplorable conditions of the Algerian people, Abdelhamid Ben Badis manifested himself through his activities and his determination to carry out the reform movement in the period between the two world wars. This is why it has had such importance and prestige, and reputation among reformist influencers in the Arab-Islamic world. (Yahya Bouaziz, 2009, p. 312).

The young Algerian lived through deplorable conditions in social life, suffering particularly from the long war, which was in the form of successive resistances to the French colonizer. As a result, he suffered the policy of starvation and usurpation of

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agricultural land, which was the source of food for the Algerians. Slums have spread to major cities. Notably, the Algerian family experienced a strong dispersion where people became looking only for their daily sustenance.

On the religious level, the suffering was profound, as the colonial administration imposed sanctions on mosques and zawiya and confiscated their endowments. In fact, it played a very dirty role in spreading superstitions, lies, illusions and heresies among the Algerian people so that they would not know knowledge and knowledge and remain in a state of ignorance and submission.

Ibn Badis was mainly concerned with spreading religious culture through the creation of the Association of Algerian Muslim Scholars. This has contributed to increasing the level of learning and religiosity among the Algerian people. In particular, the mobilization of morality, because it is the basis of actions that manifest themselves at the level of justice and equality.

"The ethics of Islam are manifested only through ordinary belief and religiosity, but they must rise to piety, which is the true level of purity, of religiosity. Piety is the psychological emotion that makes man pure and afraid of everything that is forbidden by God. This is one of the deepest manifestations of belief in God. When it is attained, it becomes an instinct in the soul. (AbdelhalimOwais, 2012, p. 49).

5.2. Ibn Badis' Calls for Resistance:

Since he became young, Imam Abdelhamid Ibn Badis has raised the banner of Jihad against French colonialism, where his first appeal to the Algerian people was the need to return to correct and healthy Sharia. For he was aware of the moral and religious corruption that society is due to the spread of negative behaviors and illusions.

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The dawn of reform in Algeria dawned in the early twentieth century after colonial forces were able to eliminate the last armed resistance on that land. Hence, a new form of civilizational resistance emerged in the face of colonialism, expressing the refusal of Algerians to abandon their identity.

We can remember the old Fordators of the Renaissance, including Hamdan Al-Ouanissi, Abd Elkader El-Madjari, Sheikh Saleh ben M'hanna, Mohamed Aftis, Sheikh Mohamed Said ben Zakri and Sheikh Mouloud Ben El Mouhoub. Notably, the great impact was of Mohamed Abdo's reform school in Egypt, especially his famously influential visit to Algeria in 1903. The reform movement began in Algeria with the Algerian organization, which included a group of Algerian intellectuals and scholars with a mixed legitimate Arab background (local, Zeitouni, Fassi, Azhari, Damascene, Medini), influenced by the Arab Renaissance and modern Islamic reform movements (Bachir Ballah, 2016, p. 370).

At their head was Imam Abdelhamid Ibn Badis, who has been working to educate and reorient the Algerian people since 1903. He has reached the submissive of his activity aimed at resisting and defending the foundations of the Algerian Arab-Islamic nation since 1925. In fact, he was the leader of the instructive and literary renaissance in Algeria. This was done by extending his cultural and religious activity throughout the region of Constantine and then in various regions of the country, where he based himself on the political future of Algerian Muslims.

Among the basic principles of the reform movement in Algeria, we highlight:

Considering Islam as a point of reference, calling for brotherhood among Muslims, all human beings and all races, encouraging dialogue beginning with religion. In fact, the

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best believers are those who believed and were pious (the rejection and sanctification of sheikhs).

He believed that reform is a social contract, in which man finds all that is needed in all aspects of his life for his happiness and advancement.

5.3. Independence is the basis for the preservation of Islamic foundations in Algeria:

Ibn Badis believed that the only way to preserve the foundations of Islam in Algeria is to understand the religion, spread Islamic morality, call for reform, and combat heresies and illusions. This was through the creation of the Association for Education and Teaching.

Beyond that, Ibn Badis distinguishes between the personality of the French individual who came to our country as an occupier and colonizer and the Algerian personality which has particular components. In this regard, Dr. Suleiman Achrati emphasizes that the Maghreb man has inherited from his Berber dimension the elements that reflect his personality. They were like a badge that set it apart from all other races. (Achrati Suleiman, 2002, p. 208).

From there, Ibn Badis confirms that the Algerian citizen cannot integrate into French society and blend into it, but independence is the only solution.

Ibn Badis strove to send his appeals to the youth within the framework of teaching, education, knowledge to carry out resistance and independence, where he said: "O ignorant one, you must advance, and you will not be able to do so without knowledge and knowledge. So, learn and get up. (AhmidaMimoni; 1998;P 23)

The liberation revolution was sparked by Ibn Badis' efforts for independence and freedom, and by the youth whose ideas of liberation grew and developed over

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time. The doctor "Djamal Ben Salem" points out that the false promises of the colonizer to give independence to the Algerians, the exacerbation of the injustice of the French colonists against the Algerians and the rise of voices calling for freedom, The first bullet of the armed struggle had to be fired on November 1, 1954. (Bensalem Djamel_Eddine, 2009, p. 10)

Ibn Badis has seen that these efforts will achieve his goals in education, teaching, and returning to the application and adherence to the rules of Islam. Hence the necessity of constructing morality because it represents the spirit of education and its strength.

The Arab-Islamic heritage is not only a part of history, but history is a science that builds the future by teaching future generations from the previous experiences of this nation. Thus, the heritage of this nation has not been interrupted, for it is not the heritage of our ignorance, which we have surpassed, but it is the spirit that manifests itself in the consciousness of the nation, its connection with the spiritual doctrine that guides and preserves the nation and explodes within it the energies that help to face the challenges. (Mohamed Amara, 2010, p. 8).

6. Conclusion:

Imam Ibn Badis' philosophy and wisdom in preserving the foundations of Islam in Algerian society were strong and unmatched.

As a result, he began his instructive and educational revolution through the creation of the Education Association, which allowed him to claim the rights to education from the colonial administration in order to achieve them. Where she accused him of extremism and fanaticism in order to prevent his guiding and guiding activities.

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Notably, he was able to resurrect the spirit of education in the hearts of Algerians where he was a true pioneer of reform.

For this, he relied on a committee of Algerian scholars who studied with him in Zaytouna, Medina and Al-Azhar. Therefore, he managed to educate a generation that could spark the liberation revolution, achieve independence, and preserve the Islamic religion for Algerians.

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