

The Philosophy of Deontology of difference with the other in the Discourse of the Association of Algerian Muslim Scholars

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. Abstract

The original institutions of Algerian culture, the real masters of Islam, did not spare their jihadist effort to save Algeria from rape and conspiracy, and pulled the rug from under the feet of the extremists. One of the strongest of these institutions is the Association of Algerian Muslim Scholars, that resisted the campaigns of distorting Islam by people who adopted the ideas of violence and terrorist extremism to the extent of excluding the other and confiscating dialogue.

How did the Association of Scholars contribute by its wise speech to the peace and stability industry in Algeria? And what is the role of its moderation in promoting democratic discourse and achieving cultural security? The Association of Ulama in Algeria moved in its clear discourse, which is based on moderation and argument, based on a firm and firm reference, with peace as a pillar to curb evil and the grave of extremism and violence, and to promote discourse with others in all platforms and places.

The effort culminated in wide-ranging reconciliation, terrorism was revealed, and the pretexts were blocked in Algeria, then followed to other countries and almost exterminated

KEYS : Moderation, Terrorism, Association of Algerian Muslim Scholars, , extremism, political stability, Ibn Badiss, peace,

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INTRODUCTION

I present this paper to prove the role of the Association of Algerian Muslim Scholars in achieving security and political stability by adopting moderation, peace and reconciliation as mechanisms for the application of political discourse and devoting morals of difference with the other in order to curb violence and extremism and to promote dialogue to return to true Islam

There is no doubt that during the 20th century Algeria had been subjected to two destructive campaigns: the first was the 132-year-old French occupation campaign of murder, rape and obliteration of the national character; the second was a blind terrorist campaign that sought to destroy the regime and the citizens by intimidating them in the name of Islam

However, the original institutions of Algerian culture, the real masters of Islam, did not spare their jihadist effort to save Algeria from rape and conspiracy, and to pull the rug from under the feet of the extremists. One of the strongest institutions is the Association of Algerian Muslim Scholars which had addressed the campaigns of distorting Islam by means of adopting violence and terrorism so that excluding the other and confiscating dialogue.

How did the wise discourse of Association of Ulama contribute at the founding peace and stability in Algeria? What is the role of moderation in promoting the democratic discourse and achieving cultural security in Algeria?

Part 1 : The discourse's crisis in Algeria

At the beginning of the ninth decade of last century, the communist cord was cut off, so all the countries that were pulling it were weakened, and the power of one party was weakened and the freedom of speech was released. The voices of political freedom rose up, supported by the wave of liberal tide that began to vibrate strongly. Algeria, expressed its discontent and rejection of the existing regime in a remarkable attention through violent protesting movements along several regions of the country, How did the political discourse look like immediately after that?

The events of October 1988 provoked a movement towards liberal politics promised by the late President Chadli Ben dj'did in an address to the nation on the 10th of October 1988, where he laid out the points of political reforms that should eliminate restrictions on Algerian society and express its will... After proposing to reorganize the executive policy, by strengthening the post of prime

minister who has become competent in the management of public and ordinary affairs, and to be accountable to the National People's Assembly " (-Waisman, 2003, p. 17)

In this context, the 1989 Constitution, which came into effect, declared political pluralism through Article 40 of the Constitution, which stipulates the freedom of associations and political parties and recognizes law of membership on 05/07/1989. The constitution also abolished the political role of the army, and national territory.

The value of this political achievement, despite the chaos it had created, remains the nucleus and the constitutional ground on which the modern Algerian state continues. Of course, the new political discourse did not find a comprehensive blessing, because the gap between the generation of the revolution and the generation of independence-who lived a kind of political alienation- was confirmed, and thus the absence of common understanding which is a prerequisite for successful dialogue between minds and generations.

The Algerian society did not absorb the elections and its campaigns, and the political debate between the groups and current movements. But on the 11th of January 1992, the contents of discourse changed and took a dangerous turn on the society and on the democratic theory itself as defined by the constitution of pluralism, dialogue and other mechanisms. We are facing the cancellation of the election results, and the most serious is the resignation of President Chadli Bendj' did on the 09th of February 1992 after the dissolution of the parliament, then Constitutional vacuum and the collapse of legitimacy occurred. There was disobedience, transgressions and arrests ... The worst case came after the adoption of the thesis on violence, weaponry, sword language and gunpowder, and history chose to be the confrontation between the dissolved army and the forces of power. The democratic experiment was based on its foundation, while the regime's leaders spoke of the need to protect democracy and save it from theocracy. And from that day began the assassinations and the armed groups as an event on which every Algerian woke up and slept on it, the toll was very heavy, hundreds of thousands of dead and displaced, billions of dollars of losses, the loss of the Algerian state's international reputation, and the era called the nineties red and black to the blood because violence has abolished good politics, wisdom, awareness, and damaged the constitution and legitimacy These qualities are the preferred food of terrorism and armed confrontations. It is the crisis of political discourse.

The debate continues and blood flows, massacres multiply, hatred grows, state institutions fall apart, and the Algerian people lose power and armed opposition. " (JOffe, 2012, pp. 114-115) In this era, politics has fallen to the lowest levels. The discourse has not become convincing or reassuring. The reason is obvious. For commitment and disobedience to the rules.

Part 2: Moderation and peace making at the method of the Algerian Muslim Scholars Association

1- Muslim scholars association(Djamiyate ulamah muslimine djazairiene) and its creation:

The Association of Algerian Muslim Scholars is the main building block of contemporary Algerian Islamic discourse. It is the birthplace of the intellectual, religious and civilizational authority of deep Algeria. It is a think tank, a religious educational institution, as well as a culturally and politically institution that has grown up in science and culture

The Association of Algerian Muslim Scholars was established after a great advocacy and reform movement carried out by a group of Algerian scholars from various sites, such as newspapers, cultural forums and schools of free Arab education. This important institution came to the gathering of the tributaries in the organization of an arbitrator reunites and unites the opinion, and unveils the weariness of the dangerous occupation. Beyond that, the Association came to transform the reformist individual activities into a national project that includes a road map to rebuild the contemporary Algerian society on solid foundations. Its foundations are: Algeria our homeland, Arabic our language, Islam our religion.

The Algerian Muslim Society was born on May 5th 1931 in Taraqî forum in Algiers. The choice of this date to create the Association was not spontaneous, but it was as a reaction to France's celebration of 100 years of colonizing Algeria. Abdelhamid Ibn Badis (1889- 1940)" (TlemceniRachid, 2003, p. 136) was elected as its head. The board of the association consisted of the following Algerian scholars: Abdelhamid Ibn Badis (president), Muhamd Elbashir AlIbrahimi (vice president), Muhamed Alamin Alamoudi (secretary general) , Tayeb Alokbi (Assistant secretary general), Mbarek Elmili (tresorer) (Bachir, 2017), Ibrahim Beyoudh (assistant tresorer). After the death of Abdelhamid Ibn Badis in 1940, Albshir Alibrahimi -who was in the exile then- was elected as his successor, then the association was lead by Abderrahman Chiban (1918-2011), then by Abderrazak Guessoum (1933 -).who came after the death of (chikh ABDERRAHMEN CHIBAN) and still heads the society of ulamah until to day .

Ibn Badishas identified call the association and its origins in the statement of Friday sermon in the Green Mosque in Constantine on 11 June 1937, "which came in twenty items from which we choose what has to do with our research: 1 / Muslim brotherhood among all Muslims and recalls the brotherhood of humanity 2 / Affects human dignity and the rights of humanity among all races and colors 4 / Imposes justice fully among all people without any discrimination 8 / Glorifies the mind and calls for the building of all life to think. And persuasion not to deceive and coercion 10 / Let the people of all religion understand their religion and apply it as they wish.

11/And take the hand of the oppressor. And seal the item in which the letter says, when the public interest must forget all otherwise distinguish the floor and cracked unity, and there is evil loophole " (Ibn Badiss, 1937, p. 177)

From these items, the Association adopted a document (Argument) to justify the importance of the educational process in every reform process, whether between individuals or between communities, states and nations. And in this talk the smell of the tempestuous storm that prevailed at the time, these are the first signs of fueling the fire of the Second World War, which fascinated mankind and mapped its maps. There is no doubt that this statement includes the antibiotic of the offspring that breed hatred and discrimination and feed the disobedience and disintegration we have seen in our nation in the last two centuries. It is a call to shake the intellectual deadlock.

2- Combining moderation and peace in the method of Algerian Muslim scholars:

A- Parts of crisis in the Algerian tragedy:

Algeria has known a storm that hit the Algerian society after the opportunity to be revealed. I can summarize it in the following parties: Islamic movements oscillating between educational and social reform and others that carry radical (jihadist)’ (Al Khaffaji Razzak, 1999, p. 175), liberal nationalist movements, secular movements, authority. Each belongs to a school of thought; Oriental or Western. It moved from the secret to the public after the events of October 1988, and the Algerian regime was forced to adopt some articles in the 1989 Constitution. It recognizes some political reforms, including Article 39, which stipulates that freedom of expression and association is guaranteed to citizens, In the establishment of associations of a recognized political nature’ (Qira, 2002, p. 164)’. The President (Chazdhli Ben Jadid) considered the new democracy in Algeria, and of course these decisions were a new recipe and a road map for a new speech for the Algerian people. The difference started to take Islamists, whether between the upper movements (Islamic Salvation Front, Society for Peace Movement, 12/11/1989, Islamic Renaissance Movement at the end of 1990, Algerian Islamic Solidarity Movement, Islamic Da'wa Association)’ (Mitkiss Houada, 1993, p. 37) , or later secret organizations that tended to use violence; Ansar Buayli Mustapha, Armed Islamic Movement, Afghan Group, Immigration and Atonement Group " (Qatee., 2010, p. 95)

B- The Muslim scholar association and the discourse of crisis:

The Association of Scholars in Algeria in its efforts to harmonize between the different parties and to reform them among the people, and to settle the rivalries and the dismantling of conflicts did not challenge the moderation of all the methods and

values, in a frank discourse is not excessive and not unfair. Whether in the era of occupation or in the blood years and the tragedy that has Algeria knew it since the twentieth century. what we take as a field of application based on the texts , which deals with the obstacles of reform and stability in Algeria and outside Algeria, in the land of Muslims and in their land. .

The Algerian Muslim Scholar association has always sought to solve the conflicts and to relieve the disputes between the protagonists by using the moderation as its main method, either in colonization era or during the decade of tragedy and blood which affected Algeria since the 20th century.

Wasatiyah (moderation) is one of the most famous-feature of Islam, and it means balance and middling between two opposite or contradicted sides, in such a way that neither of them takes more influence” (al-Qaradawi, 2007).The holy Koran talked about moderation: "(2:143) And thus have We made you a nation exalted and justly balanced so that you may be a guiding example for all mankind (by carrying to them what you have learnt about Islam), and this perfect Messenger (of God) may be a guiding example for you" (QURAN, p. Verse143). It is understood from this verse that the Muslim nation is required to implement moderation, balance, and justice in order for this nation to persist and to stabilize.

The scholars belonging to The Muslim scholar association realized that the crisis revealed a severe conflict which ended in a dangerous confrontation between the authority and the opposition, which was used by mercenaries and terror feeders.

The leader of the Muslim scholar association suggested that the moderation cannot be done without adopting tolerance principle, therefore, Abdelhamid Ibn Badis set this principle as the main principle of the association, he said: " when it comes to the common interest of the nation, we must forget all differences and disputes which can disperse the opinion and consolidate the evil." (Ibn Badiss, 1937)

What is the consequence of disabling moderation? Quite simply, injustice would spread right would be lost and the souls would be- sick. In this regard we try to focus on the role of the Association of Algerian Muslim Scholars in activating the mechanism of moderation in solving the second crisis, the crisis of violence and terrorism that almost destroyed the society in the last decade of the last century, violence that made Algeria's-lose its wise policy ,led to the emergence of a lot of dissidence of power, and political and armed opposition, as well as currents of despair makers and crisis traders and waves waters that is the most existential turning point in the history of contemporary Algeria, so the Algerian almost lost what he wanted from himself?. Scientists and thinkers affiliated with the Association of Scholars (Algerian Ulamah) have realized that the crisis has revealed a sharp conflict that ended to a dangerous slide between the current power and its

oppositions, it was exploited by the crisis traders and the terrorists. They have lost flexibility and renewal. they replaced extremism and death. Further to the deviation of some of the learners on the true method recommended by the scientists of the Association to misread the purposes of the texts and objectives, and sometimes interpreted erroneous interpretation. Here Ibn Badiss connects between religion and reason

Abdul Hamid ben Badiss says: "It is a religion to enlighten the minds and recommend the souls and correct the beliefs and evaluate the work and complete humanity and organize the meeting and praises the building and assess the balance of mind and praises charity" (Badiss, 1937, p. 546) this text shows the features of Islam and it saims to rationalize :it away from racism, pan-nationalism, and extremism that exclude other people connects between social organization and reason ,as well as between social organization and business evaluation, because the phenomenon of extremism and exaggeration can only be prevented by reason.

The same path that Sheikh **Abdel Rahman Chaiban** has brought together some Islamic movements and the authority of the regime to bring the solution closer to renouncing extremism and extremism. The most powerful mechanism to achieve this balance is the tolerance of the contestants. "The Arab Islamic nation can enable the values of tolerance to spread throughout it and work hard to get people to respect and care for them" (Chaibane Abd Arrahman, 2017).The leader of the Association of Scholars in this century emphasizes that the moderation of its success depends on the principle of tolerance, which requires the feeling of giving up some ideas and opens the room for dialogue with the ego and the other, which made him (Abdul Hamid Ibn Badiss) a basic platform for the call of the Assembly said: The public interest of the interests of the All differences must be forgotten, the word is separated, the unit is cracked, and there is a gap

The Assembly has focused its discourse and activities on the issue of rapprochement and balance between the supporters of the national state and the supporters of the Islamic state, as they understood it, for the purpose of creating a space for detente, such as between the Islamic movements and the liberal national organizations know it's about Algeria After opening up to a new democracy. "The Christians, the Jews and the Magi in the East and in the West lived in the stone of the Muslims and under their authority for many centuries. They did not hate Islam, nor did they set up a court of inspection. And not burdened with taxes and taken to death for the sake of Islam The Muslim lover of humanity is commanded by the kindness of its children from any tribe they were and to any homeland they belonged .." (Ibn Badiss Abd aL Hamid, 2005, p. 35)

Allah is said that the Almighty:" And that whoever kills a soul without a soul or corruption in the ground as if he killed all people, and who revives it as if he lived all people" MAIDA A32 This text repeated many times in the statements and

discourses of the Algerian Muslim Scholars Association whenever foreigners are hurt In the land of Algeria, to close the door against the traders of the crisis, who suffer from strife and conflict and provide-pretexts to the makers of despair and despair, and dry the springs of terrorist ideology by creating an integrated system that includes culture, education, religious discourse and legislation, their common factor, Tolerance, without tying it to religion -such as those who are stoking the fire of sedition and terrorism are causing " (Ahmed, 2014) . It Has employed some chapels(mossallayat) for political purposes that fuel the collision and deepen conflicts between the national state and the **Islamic Kalifate** that demand it. To exploit the social, economic and cultural situation of Algeria as a suitable place to prove the legitimacy of the rebellion. This is what shook the mind of Sheikh **Abdul Rahman Shibani** and wrote responding on the fanatics, saying: " tolerance right is to override the abuse of the abuser, with the possibility of retaliation for him, either condone the aggressors for incompetence or cowardice; it is weak and sensitive" (Chaibane Abd Arrahman, 2017) .In this text, he shows the limits of tolerance and gravity it was overcome by the goals that he drew without inviting him to disobey him, and in this he called for the embodiment of **moderation**.But why are all this religious ammunition available and in our country the tragedy that has engulfed the blood? In my estimation, that the return to history foreshadows us, namely: the disruption of the activity of the Association of Muslim Scholars, which opened the pretext to the saboteurs, and confused the religious authority in Algeria and its scientists. "There is almost unanimity among the educated elite in Algeria on the great value of the Association of Algerian Muslim Scholars Which is a respected religious authority that has a special influence in Algerian society and a great reputation outside Algeria thanks to its moderate intellectual system and its well-known jihad in several fields. " (Ben Ghouffa Omar, 2017, p. 22).This means that the medium, which is the mechanism of injecting emotions and dissolving extremism, waterlogged semi-religious culture and adulterated amalgamation on the minds of the common smear of the Algerian people, "and then the religious system in real-time reference, suffer from traditional Performance, and shallowness of thought, and emotional attitudes and superficial approach, and the collision of stripes, and stormed the whims and desires" (Zad A Kheir, 2017, p. 25).This was expressed by the President of the Association of Algerian Muslim Scholars Professor Abdel Razzaq Gassoum 1933, on 04/02/2017 in Paris, the annual intellectual forum organized by the Union of Islamic Organizations with the intervention of (Islamic Reform Historical Development and Islamic Foundations, Association of Muslim Scholars Model" (Guassoum razzak, 2017)

c - Examples of intermediate successes:

God ordered His slaves to be moderate and upright and to stop extremism, exaggeration and disintegration. The Islamic religion respects the cultural, religious

and civilizational pluralism and it rejects racism. God called for moderation explicitly in the verse: " (O People of the Book! Commit no excesses in your religion) (QURAN, pp. 04-171verse)An-Nissa Verse 171. So that people would not be prey to conflicts and slips. The letter of reconciliation came as a useful cure for blood and sedition

This is the symposium on the sunrise held on 10/12/2010 Under the supervision of the Algerian state has brought together advocates and repentant of terrorist organizations confirm the fruit of moderation: "Repent Abdul Khaliq Abdul Hafidh:" We believed that there is no scientists in Algeria and anyone who does not attack the regime accused of Religion "was lacking in the scholars of Algeria and its imams to hear those who practiced killing and torturing Algerians in the nineties to understand what hit the minds of young people at that time and they accept the criminality With those assassinations, and the testimony of Abdul Khaliq Abdul Hafit, one of those who lost the fatwas and then repented to repent, The ambiguity of those acts, when the owner of the certificate "must be erased The idea of thinking is thought because the holder of lost thought will be the one who protects the nation from any weapon" (Guanime, 2009). Abd al-Khaliq testified: We believed that the scholars of Algeria are not scientists at the time, and we followed enthusiastic preachers who attack the rulers, and anyone who did not attack the regime at that time was accused in his religion, "and all the fatwah feeding extremism and terrorism were scorned mediocrity And increase the intensity of extremism and hatred it is a fatwa has nothing to do with the scientists of Algeria...(Hassan Musa), the imam of a mosque in Sweden, talks about the fatwah that are devoid of moderation and their negative impact, saying: "We suffered many types of people and the Propaganda of the Ansar was distributed widely with various fatwah and those who were ignorant about the affairs of Algeria were not Algerians. Intellectual and doctrinal takeover and were living in the loss of " (Guanime, 2009)

D- The role of The Muslim Scholar association in putting out the fire of sectarian confrontation in Berrian (Ghardaia)

The conflict between Malikiis and Ibn badiss was the main reason of sectarian battle in Berrian (Ghardaia), which experienced a severe confrontation between members of the same society. However, the Muslim Scholar Association did not hesitate to put out the fire of conflict and solve the dispute.

On February 1st 2009, a meeting between members of the Muslim scholar association, and the representatives was held at Dar ElQoran in Hamiz Algiers. The meeting finished by taking some decisions such as: visiting the battle zone (Berrian), avoiding to describe the conflict as a sectarian one, fighting the evil thoughts.....

And studied the issue and issued a statement, its most important points are: Condemnation and disdain for what happened - not to confuse the sectarian strife - beware of complacency in extinguishing sedition and reforming the situation in the city - fighting corrupt ideas - which are taken from false historical accumulations to spark sectarian strife and carry racist slogans calling for more bloodshed , and the practice of further destruction and vandalism, for the clearance and extermination and disposal of undesirable elements in the region. - To move to the region, to teach in the mosques of Ibadhi and Al-Malikia, to raise awareness and heal the rift, and spread harmony between the neighbors. They also proposed the formation of delegations to the city of Bryan for reconciliation, and the reform of the same. " (madiouna, 2011) .In this statement, the weapons they employed are the intermediary machinery that brought together the rivals (Malikis and Ibadis), and the components of this moderation are tolerance and the outcome of peace.

2- Deontology of difference with the other

The discourse of the Association of Muslim Scholars is based on the difference between human beings. God said: If Allah had so willed, He would have made you one nation, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;)MAIDA 148/5. The Association of Scholars realized that dialogue is an important principle in the meeting and a condition for stability. It has devoted it to the French occupation. It is unjust, how it is not dedicated and free. Its origins are derived from the texts which we got through the messengers and prophets in which God created people.

The dialogue shows that there is no patriotism outside Islam and Islam urges patriotism and demands martyrdom for it. These binaries were the subject of conflict, the farther away from the dialogue fell into serious glides. And this is what we found in the middle between the jihadist movements and the regime and between Islam and the West. The establishment of civilizational dialogue is a guarantee of continuity, prosperity and development.

Summary: Conclusion and perspectives

It is clear from the above that the slips arise from extremism , as occur between individuals and between groups and peoples, and it seems that the analysis of any problem interspersed between the parties and the fire feeds from self-deprecation and appreciation of the other and disobeying the principle of tolerance and moderation in building opinion.

- 1- Moderation develops the situation and devotes evidence and persuasion that reassures the souls and refines attitudes and opinions
- 2 - The biggest cause of the tragedy of Algeria is to disrupt the path of the Algerian Muslim scholars after independence until the advent of the new

constitution, which won the pluralism, because the socialist ideology disrupted energies and obscured the real religious discourse

- 3- The moderation develops a culture of dialogue and co-existence, and avoids the slippage driven by militancy, which is often exploited by the markets of sedition and the currents that affect man.
- 4- Moderation creates the map of peace, emphasizes the values of Islam in dealing with the other in Muslim and non-Muslim societies and emphasizes the promotion of good neighborliness and mutual respect among peoples.
- 5- The method supported by moderation proved successful in solving the problems in Algeria, which led to the coast, and to Eritrea, to many countries. In my opinion, mediocrity alone is a successful social-political theory and a road map for every call for reconciliation and peace.
- 6- The legitimacy of coordination and cooperation with regional and international scientific institutions to promote the middle curriculum and maintain peace and success of dialogue between the ego and the world.

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