



*The literary judge Mohammed al-Shazli al-Casantini (1022/1294 AH
corresponding to 1807-1877 AD)*

*Asma CHelghoum**

*Laboratory of Historical and Human Studies,
University of Djelfa*

asma.chelghoum@univ-djelfa.dz

Mekideche Aldjia

*Laboratory of Historical and Human Studies,
University of Djelfa*

Mekidal1734@gmail.com

Abstract ;

The distinguished position of the Islamic judiciary has left a great fear for the occupation administration, which may cause it in the future in the fatwa to fight the occupation, so it was only to inter fere in the affairs of the Islamic religion, Especially after realized the status of the judge in Algerian society, as the forbidden command in the judicial system at the time, And they resorted to him to judge them in installments, so that they are satisfied with his ruling because he stems from Islamic law to make sure of their justice So she worked in everyway to gain him in her favor and win his love for France, and perhaps the most prominent example of that is the literary judge Mohammed Al-Shazly Al-Casntini 1022/1294 AH corresponding to 1807-1877 AD.

Article info

Received

31 August 2023

Accepted

10 October 2023

Keyword:

- ✓ *Islamic judiciary*
- ✓ *Fatwas*
- ✓ *Islamic religious affairs*
- ✓ *Endowments*
- ✓ *Judge*

*coreponding author

Or the whole campaign if I could

Until we have a purpose for you

I have always been hoping for time (Emir Abedlkader, 2000, page 76)

He also called him 'Qutb Al -Arif', as he described it, saying: We had the best Anis and the best sites, the soul of our concerns in the sectarianism and its jokes, what the boy did not breathe, And it was evident from our sorrows that the Sahabs do not reveal '(Abu al-Qasim, 2011, page 61), while the researcher, Saleh Farkous, referred to his specifications that the nature of his thinking was extremist, and rapidly influencing and emotionally and does not seem to be contradictory-demanding- constantly- with privileges and improving his status' ... Other than that, it was an outlet by the Muslim community and not loved in it, Rather, I heard him in the midst of this society. It was bad (Farkous, 2013, page 230,(Given that the Algerians at that time were rejecting the Muslim judges who were appointed by the infidels, despite their knowledge of the jurisprudence By virtue of that they do not represent the divine law (Omari, 1998-1999, p. 201), a French report signed by Captain Saddé, head of Arab affairs in 1848 CE in Constantine, stated that "Mohammed al-Shazly's collusion with the French made him an outcast from his society, which had become He despised him, and the people no longer resorted to him" (Farkous, The History of Algeria from Prehistory to Independence (The Great Stages), no date, p. 395)

2. Mohammed al-Shazly Al-Casantini took over the position of the judiciary:

When the French rule settled in the city of Constantine, Al -Shazly submitted a request to work from the French authority (Adel Nuwaihed states that after the French occupation of Constantine,

Mohammed Al -Shazly left it to Setif and then returned to it) (Nuwaihed, 1980, page 185), where he went to the Arab Office (Abu Al -Qasim Saad Allah, the Arab Office, as: "It is a French military municipality, the head of the office is an officer with the rank of colonel, and with him are French and Algerian agents who manage security and judicial affairs and apply the provisions and laws issued by the central administration, And the Arab office is the one who works on matters locally He is the one who appoints and dismisses the Algerian officials and proposes solutions to the authorities higher than him, and the Algerian officials he appoints are tribal leaders, clerics, and judges...") (Abu Al-Qasim, Summary of Algeria's History of Resistance and Liberation 1830-1962, 2007, pp. 67-68) Who was established in the city, and it was that he was given the powers to look into all civil affairs, as the jobs assigned to him and others did not deviate from the imamate or teaching and the judiciary, to appoint Mohammed Al-Shazly in the year 1844 in the position of a royal judge) The doctrine of the vast majority of the population, its sources were in the Book, the Sunnah, the Muwatta of Imam Malik, the blog of Ibn Al-Qasim, and the summary of Sheikh Khalil ben Ishaq, With the passage of time, Khalil's abbreviation became the mayor in rulings and fatwas) (Abou Al-Qasim, The Cultural History of Algeria, 1830-1954, Part 7, 1998, p. 76 (In Constantine at Ahmed Bay Palace (Al -Douri, 2020, page 155), this was from the officer Boissonnet (Captain Boissonnet, he was well in Arabic in writing and reading, was appointed as Director of the Arab Affairs Department in Constantine in 1844 AD ,In view of his merit in managing the affairs of the province colonially, General Randon chose him to accompany Emir Abdelkader in his exile in the month of

April 1848 AD at the Palace of Ambouze in France. Boissonnet was also appointed head of the Arab Bureau in the Tizi-Ouzou district) .Center of Constantine Application of the Sénatus-consulte tescts officiels, p. 375 (Because he was the head of the Arab office (Saudi, 2005-2006, pages 103-104), the officer played a significant role in the life of Al-Shazly, as he persuaded him to take over the job of the judge in Constantine (Iedraa, 2015, pages 170-171,(His assistant in this court was: Makki ben Badis (he was a deputy of Sheikh Al-Shazly and then succeeded him, where he was appointed as a judge for Islamic affairs in 1851 AD, as he was a jury and a consultant in the General Council and a member of the Municipal Council of Constantine until 1881, and appointed a representative of Algeria in the years 1855-1867- 1878The Makki was chaired by the Cultural Committee of Constantine Employment and was a member of the Public Education Council, which was imitated by Napoleon III, Medal of Honor in 1864) (Ben Aoun, 2018-2019) (Grandfather of Sheikh Abd al-Hamid ben Badis) (Sheikh al-Fakoun mentions that the family of Ibn Badis is an ancient family in the judiciary and the imamate) (Maashi, 1990-1991, page 234), and Mohammed ben Azouz (Khalil, 2007-2008, page 125) The officer also translated poetry of Mohammed Al-Shazly in front of the members of the French Arts and Arts Academy in Paris (Sisawi, 1979-1980, page 16).

Al-Shazli al-Casantini used to hold his sessions every evening in the Arab office, where many of his listeners sat, explaining to them what the procedures and laws (meaning the attempt to bring people to the colonial cause and support it) target in the Constantinople province (Farkous, Administration of Arab offices and the French occupation of Algeria in light of the east of the country (1844-1871

AD), 2013, p. 229.(It was that Boissonne nominated him for the trip to France and Europe later, and he also suggested to the French administration that he be an escort to the Emir in his prison in Pau and Amboise in the year 1848 (Iadraa, 2015, pp. 170-171)

3. *The travels of Al-Shazly to Constantini and his most important trips during 1844-1849:*

Al-Shazly traveled three times to France, where he saw a lot and noticed many things and recorded sober impressions with Boissonnet (Khalil, 2007-2008, pages 125-126). Among the most important trips he made, we mention:

*The first trip: It was in the fall of the year 1844 due to the fact that the policy of General (Clauzel) required to send some notables of Algeria to France to see the wonders of French civilization and return to influence the Algerian citizens (Saudi, 2005-2006, page 104).

During this trip, King Louis Philippe El-Shazly was summoned (Farkous, History of Algeria from Prehistory to the End of Independence (The Great Stages), without date, page 395) accompanied by seven notables from the Algerian East, namely: Ali ben Ahmed, Al-Akhdar ben Wani, Bou Al-Kharas, Wald Bo el-kheras, the Sheikh of the Arabs, Ahmad Wald Muqran, Ahmad Wald Ahmad ben Mohammed Khalifa Madjana, and the scholar Al-Hadj Ibn Al-Kharoubi (Saudi, 2005-2006, page 104 ,(And the judges of Tlemcen, Oran, and Mascara, where he received them during the month of December 1844 AD, and they dined at his table (he is the last of the French rulers, called the “king”, who assumed the reins of affairs in very difficult social and economic conditions, in the month of August (1830), following the overthrow of his predecessor, the king. Charles X, who ruled for about eighteen (18) years ,That

is, until the month of February of the year 1848, the period of his rule was characterized by the construction of public facilities and mosques and the allocation of memorial writings in the Arabic language to the exclusion of other French rulers to glorify his exploits in a tendentious manner in our country) (Bu'arour, 07-27-2021, page 366 ,(The translator 'Rousseau, head of the Arab Office in the Arab Office, and officer Moullé, in addition to Bouasoni, were carrying out translation (Farkous, the management of Arab offices and the French occupation of Algeria in the light of the east of the country (1844-1871 AD), 2013, pages 231-232). Where he distributed medals to them, as each of them gave 'Attia befitting the penalty for his services' towards France (Farkous, the history of Algeria from the history of independence (the major stages), without date, page 395).

This visit had a great impact on the feelings and feeling of Al -Shazly, especially after the issuance of the colonial order 09 June 1844 AD, which is to divide the city of Constantine and its environs into two parts: a section that includes the French and another for the people and this division has raised the ire of the Algerian population, adding to this the seizure of the state property administration (Al-Doman) On the property and imprisonment of the people, which led some of them to emigrate, so Al-Shazly had organized a poem in this context aimed at calming and bringing people to colonialism (Farkous, management of Arab offices and the French occupation of Algeria in the light of the east of the country (1844-1871 AD), 2013, pages 230- 231).

-The second journey: which was longer than the first, as it was primarily the treatment of the weakness of his eyes, so he went in early 1847 AD for treatment

in France. Besides his therapeutic sessions, Al -Shazly Al -Adeeb was a lot of desire to see everything to the point that he visited one-time academy French arts and arts ,He attended one of its private sessions, and his companion on this visit was Officer Boissonne. He also frequented libraries, especially the Royal Library, where he was acquainted with the rare Arabic manuscripts. Al-Shazly also did not fail to attend some sessions of the French parliament during the discussion of the budget of Algeria or some projects related to it. He also visited the French courts and judicial councils, and watched how legislation and laws were applied in France (Ferkos, Administration of Arab offices and the French occupation of Algeria in light of the east of the country (1844. -1871 AD), 2013, pp. 104-105). Perhaps those observations left their mark on his thinking, and he became a liberal judge... (Farkous, Managing Arab Offices and the French Occupation of Algeria in Light of the East of the Country (1844-1871 AD), 2013, pp. 231-232.)

The third trip: It took place during the period 1849-1850 AD, and the apparent aim of it was to support Emir Abdelkader during his imprisonment in France (Saudi, 2005-2006, page 105). What could remove his loneliness, so they decided to write to the rulers of Algeria to choose a man fit to support and babysit the Emir, so their choice fell on him, and they carried him to Amboise, who was very happy to come and stay with him (Abu Al-Qasim, the literary judge Al-Shazly Al-Constantine Study and Texts, 2011, p. 61) Among that is what he wrote to him upon meeting when he first arrived:

This day I have the best seasons
And the displacement of what was before my lieutenant
Without what you are not regretful

For the beauty of seeing your growing face
You watched you the beauty of the world
Even Rak and you are my call (Emir Abdelkader, 2000, page 19)

Welcome to the next beloved
Pleasure accompanied his arrival
I redeem you with a precious soul
The passengers were held accountable
Not surprisingly, I love you before
It was on my hearing

Affection took place between Al-Shazly Al-Casantini and Emir, and the Emir talked about some of its reasons, at the end of a letter in which he wrote nothing of the arguments that were going on between them, as he says: "And I confess that I did not give my aforementioned brother his right, nor did I fulfill his due... For I have days of aversion." Intimate and close, and forget me when I am not friendly with sex or a stranger, and live in an apartment without which the greatest hardship is, in a place that the lion does not break into, but rather the wings of the eagles are cut off from it, and before it came to us, we used to talk to the heifer, and we would talk to the two birds and the doves, even if the doves, if they shouted, do not understand us. And you respond to us with grief, so we are buried" (Al-Hajri, 1968, pp. 80-81)

There were many visits between the two men and poetic debates, and it seems that Al-Shazly was residing in a part of the palace during this period, but he was frequenting Paris from time to time to spend his goals and manage his affairs, and he fell ill during that several times due to his body's intolerance to the

atmosphere of the Loire region, in addition to the disease His eyes, and the disease increased his feeling of alienation, so he complained to the Emir saying:

I fell ill with a stranger between the people of Aziz

They are all about my visit to me
If you are accompanied by safety, accept

And if you are in the sickness of your quarter in the full

And until the Emir relieves him of his books:

I am not a stranger among the people of love

Your place in them is from Bani Al -Dahr Araqa (Abu Al -Qasim, Judge Al -Adeeb Al -Shazly Al -Casantini, Study and texts, 2011, page 59)

He says this is what we wrote and wrote to us, our brother in God, the singer of the sinner, Mr. Mohammed Al -Shazly Al -Casantini, so we had the best of Anis and the best of the soul of our worries of his sects and jokes, what the boy does not breathe and evacuated from our sorrows, what does not exhaust the boy:

I was with me my life
My time divorced the face luminous
I see near my closeness and its meaning is my richness

And seeing him Raya and his life is alive

And when the crow was disturbed and the meeting became an eye after the saying of some of them

I found all the misfortunes of time
Only the Al -Ahab Band Hina Al -Khasat (Emir Mohammed ben Abdelkader, 103, page 19)

4. Al -Shazly Al -Casantini as director of the Ketanian School

After the founding of the Ketanian school (this school was established in the city of Constantine by Saleh Bay, in the year 1189 AH/1775 AD, and the good governor of Sidi Abdellah ben Hadi,

known as Sidi Al -Kettani, was called the Ketanian School, and before the establishment of this school was preceded by the construction of the Sidi Al -Kettani Mosque, And he spent money to him, and made her counterpart, and made her many endowments, meaning that the school is a complement to this mosque and is an extension of it, it was introduced by some reforms after the visit of Napoleon II It made it the most important school in the city) (Bouthdid, 2015, page 445) Which had won great fame, as the French administration restored it, and considered it a government school in 1850 (Ben Qina, 1993, page 44), in order to form Algerian tires in the fields of judiciary and translation (Halali, August 2015, pages 136-157 ,(To teach some Arabic sciences for specialists in the Arabic language and Islamic (Ben Qina, 1993, page 44), Ismail Urban) (1812-1842) proposed (1812-1842 (Thomas (Ismail) Urbain was born in Cayenne, the capital of Guyana, on December 31, 1812, from father Urbain Brue, and from mother Appolin, Thomas lived a life filled with poverty and misery, studied in Marseille and obtained a high school diploma, and joined the Faculty of Medicine ,He was distinguished by a unique poetry, and as a result of his effectiveness and enthusiasm at work, he suggested to him the idea of a discovery. He joined Egypt in 1833, Thomas Urban died in Algeria on January 28, 1884, and was buried in the Christian cemetery in St. Oujan (currently Pologin) (Mostafa Abaid, Algeria in the writings of Thomas (Ismail) Urban 1812-1884, a memo to obtain a master's degree in contemporary history, College of Humanities Social, Department of History, 2007-2008, pages 15-61 (The French administration named El-Shazly to be the director of the French School (Halaili, August 2015, p. 147) And he had assistants such as Sheikh Al-Maliky Al-Boutalbi, Chairman of the Board of

Directors, and Sheikh Ahmed ben Al-Mubarak (he is Ahmed ben Omar ben Ahmed ben Mohammed ben Al-Attar, known by the nickname of Constantini because of his non-Constantine origins, He was also known as Sheikh Al -Hadj Ahmed ben Al -Mubarak, Ibn Al -Mubarak spent most of his life in Constantine, in which he was born in 1790 and at an early age of his life he moved to the city of Mila and received the principles of Arabic in the corner of his family known as the Ibn Al -Attar family belonging to its origins to that aspect . Then, at the age of boy, he returned to his hometown of Constantine and settled with it until he passed away in 1870 .

Ibn al-Attar studied at the hands of the famous scholars of Constantine, such as Sheikh Allama Abu Rashid Ammar al-Rashidi, known as al-Gharbi, who was a writer. He was also a student at the hands of Sheikh Abu Mansour Ammar Al -Sharif Al -Casantini, and Sheikh Allama Abi Abdellah Mohammed Al -Arabi ben Isa Al -Csantini and others Where the trade craft enabled him to hesitate during his visit to Tunisia at the Al -Zaytouna Mosque, the permeability and benefit from the lessons of lessons in which he received, especially the episodes of legal and linguistic sciences, and he was also able to strengthen these knowledge during the performance of the Hadj pilgrimage, during which he expanded from his perceptions in Sharia and language sciences, which paved the way for him To assume the position of teaching at the Grand Mosque, he began to give public lectures and varied in various knowledge, which made him receive fame and become one of the prominent poles of scholars in Constantine Which was nominated to take over the fatwa position to succeed the Mufti of Constantine, Sheikh Mohammed Al-Annabi, and a consultant was appointed to the local Islamic Sharia

Council, which was held periodically in the city of Constantine) (ben Al-Mubarak ben Al-Attar, 2011, pages 3-6), author of a composition of 'History of Constantine' (Khalil, 2007-2008, page 125), but Al-Shazly wanted to return to France or the Arab East orientation of the Hadj with (Emir Abdelkader) who was preparing for his release in 1852 or alone, However, Al-Shazly's attempts ended in failure, for the French rejection, which was not soon doubled in the same sense of Al-Shazly. In his position in the administration of the school (Al-Ketaniya) until his death in 1877 AD (Ben Qina, 1993, page 48).

5. His death:

Al-Shazly Al-casantini died in the year ninety-four (1877 AD) (Emir Mohammed ben Abdelkader, 103, page 26) in the tall (Ben Hassan, 2013, page 360), and was buried inside the Ketanian School (Khalil, 2007-2008, pages 125-126) He was looking at her and his grave (Al-Hefnawi, 1906, page 386), this school included 20 students, all of whom are Malikis and 3 teachers from the families (pensioner, 1990-1991). And with a scientific mentality (Jamal Qanan states that graduates of the three Islamic schools that were established after 1850 were not improving the liberation of a simple administrative message 'They are illiterate judges in the full meaning The gunman later (Khalil, 2007-2008, pages 170-171).

6. His most important works:

- The position of the judiciary or other Shazly Al-Casantini did not prevent the writing of poetry ,He left a poetic collection and has many poems, including:

- A poem in praise of Constantine translated into French (Rahmouni, 2016, page 206)

- A poem in praise of Duke Domal in the year 1844 AD (Rahmouni, 2016, p. 206) and among his words praising him:

- A beautiful arrival that happiness does not depart from

- and it is accompanied by glorification, glory and righteousness (Sisawi, 1979-1980, p. 153)

- A poem in his praise also in 1846 AD.

- A poem in praise of Mr. Salvandi, Minister of Education

- A poem in praise of Peugeot and Damas (Rahmouni, 2016, page 206)

- A poem in praise of Paris and its people (translated into French)

- A poem lamenting the death of the wife of Emir Abdelkader (translated into French) (Rahmouni, 2016, page 206).

- A poem entitled "Does love have a cure?" Al-Shazly wrote and presented it to Emir Abdelkader, who responded to him with a piece (Love has no medicine).

- A poem entitled 'Hunger Brani' Written by Al-Shazly when he adhered to the diet to recover from his illness

- It also has other works represented in:

- Letters within the book: 'Mohammed Al-Shazly Al-Qasantini', entitled his correspondence with Busouni and some of his positions in which they deal with scientific and political opinions and some personal affairs. (Model about a message in Appendix No 3)

- Most of the traditional purposes, especially Brotherhood, praise and lamentation. He also described the Algerian cities of Paris and Constantine, showing his appreciation for French culture and laws and his tendency to reform, as his poetry was associated with occasions. Its words are smooth, images, and meanings, and its rhetoric is old, its poems are closer to the systems where the meaning leads its words, and the function of imagination (an article without a writer, 202)

Appendix:

Appendix No. 01: The sheikhs of the Kettaniyya School after it was established (1850 AD / 1267 AH) along with Sheikh Mohammed Al-Shazly

| His death | his monthly salary | Teaching subject | The date he was appointed to teach | The teacher |
|---|--------------------|---------------------------------|------------------------------------|--|
| 1295 AH / 1877 AD | francs 175 | Grammar | 1850/9/30 | Muhammad al-Shazli (principal) |
| 1298 AH / 1880 AD | 125 | Jurisprudence | 1850/9/30 | Muhammad al-Makki ibn Saad al-Boutali |
| 1298 AH / 1880 AD | 125 | Monotheism | 1850/9/30 | Hajj Ahmad ibn al-Mubarak ibn al-Attar |
| He stayed for 7 months, then he was relieved of his job | 125 | Jurisprudence | 1865 | Ahmad ibn Jalul |
| He was removed, he died in | 125 | Jurisprudence | 1865/11/21 | Mahmoud ibn Muhammad al-Shazly as a teacher and then principal |
| 1324 AH / 1905 AD | | | | succeeding his father |
| 1880 | 200 | Monotheism | 1870/12/19 | Hajj Ahmad ibn Omar (teacher of grade 2) |
| 1918 | 100 | Grammar and Composition | 1878/4/20 | Abd al-Qadir al-Majawi from Degree 3 |
| until his death | | Jurisprudence of the 2nd degree | 1878/4/20 | Al-Hajj Ahmed bin Omar |
| / | 100 | Jurisprudence of the 3rd degree | 1881/4/15 | Al-Saeed bin Daoud Al-Zamuri |

Source: (Cadiri, 10-12 2015, Pages 162-163)

Appendix 02: Constantine judges since the French occupation

قضاة المالكية :

- 1) عمار الغربي : كان في أيام الحاج أحمد باي
1251 هـ - 1835 م
- 2) أبو العباس أحمد بن سعيد العباسي ، كان بجامع
سيدي علي مخلوف
1251 هـ - 1835 م
- 3) محمد الميلي . كان بمسجد سيدي الجليس
1254 هـ - 1835 م
- 4) محمد الشاذلي البوزيدي
1261 هـ - 1844 م
- 5) محمد المكي بن سعد البوطالبي
1265 هـ - 1848 م
- 6) بن ساسي صالح بن ساسي . كان جده باش
كاتب جاقتر باي
1270 هـ - 1853 م
- 7) بن عزوز محمد
1280 هـ - 1863 م
- 8) بن باديس المكي
1289 هـ - 1872 م
- 9) بن قارة علي
1295 هـ - 1877 م
- 10) أحمد الاخضر بوطالب
1299 هـ - 1881 م
- 11) ابن العمري حمو
1304 هـ - 1826 م
- 12) ابن باديس الشريف
1309 هـ - 1891 م
- 13) ابن عامر بوشريط
1314 هـ - 1896 م

Source: (Mohammed al -Mahdi bin Ali, 1994, page 331)

Appendix No. 03: Al-Kattani School and Mosque in 1906 A.D.



Source: (Taheri, 2008-2009, page 212)

Appendix No. 04: message from Mohammed Al -Shazly Al -Casantini to the officer Boissonnet

1 — رسالة (١) من (الشاذلي) الى بواسوني (Boissonnet) وهو في (باريس) سنة 1850 متنقلا بينها وبين (أمبواز Amboise) مع ملاحظة لشيوع التعبير العامي في الرسالة:

الحمد لله، ولا حول، ولا قوة الا بالله.

وعلى الحبيب الأديب الأقرب لنا من كل قريب، صفينا وخالص ودنا السيد القبطان بواسني صانه الله ورعاه، ومن كل بلاء حماه، أمين، السلام ولطائف التحيات والاكرام يعمكم ومن شملته حضرتكم.

وبعد فان كل يوم أذهب الى محبّ الجميع السيد اسماعيل (٢)، وأسأله الرجوع اليكم وهو يقول لي: ترجع ولكن حين يدفع لك الوزير المصروف في جيئك الى الكومسيون، والاذن لم يخرج، ونخبرك أيها الحبيب أن أمر المدرسة (٣)، جاء من الجزائر والسيد اسماعيل قال لي: الراتب قليل وذلك أربعون دوريا في كل شهر، وأما مدخول دار القاضي أكثر من هذا، وتحيرت في ذلك، فالمطلوب منكم أن تشيروا علينا بذلك.

وإذا أمكنكم أن ترسلوا لي كواغظ الدراهم تجعلها مثل البرية وترسلها الي.

كتبها محبكم الشاذلي في 12 مارس 1850م

Source: (Ben Qina, 1993, page 50)

Conclusion

- Since its occupation of Algeria, the colonial administration has sought to consolidate the foundations of its existence and tighten its colonial grip on the country by controlling the sensitive and important aspects of the Islamic religion. If she found in the judicial corps her misfortune to implement her plans and diversify her policy, especially for her knowledge of the extent of the Algerian Muslim adherence to his religion and his lack of violation of Fatwa and the provisions of his judges.

- Mohammed Al -Shazly Al -Casantini is considered one of the most prominent judges who were the concern of the officers of the Arab offices, headed by Bouasoni, as the latter sought to attract the class of Algerian intellectuals, so the visits made by Al -Shazly Al -Qsantini to the French courts and judicial councils and inform him of how to apply legislation and laws just ordinary visits, but She had other dimensions that came mainly to print his ideas with the nature of colonial thought, heart and heart, so that he could influence the souls of the people to calm them, and thus help in establishing the pillars of the French presence in Algeria.

List of sources and references:

1. A group of professors. (Without history). Encyclopedia of Algerian scholars and writers, vol. 2. Civilization publications.
2. Abdel Jalil Rahmouni. (2016). Poetry and popular poets in Bilk Constantine during the Ottoman era. The Algerian Journal of Mediterranean Research and Historical Studies, 2 (1), 199-210.
3. Abu al-Qasim Mohammed al-Hafnawi. (1906). Introducing the successor to the predecessor's men, Part 01. Algeria: Pierre Fontana Oriental Press.
4. Adel Nuwaida. (1980). The dictionary of the flags of Algeria from the chest of Islam to the present era. Lebanon: The Nuwaida Cultural Foundation for authorship, translation and publishing.
5. Ahmed ben Mubarak ben Al-Attar. (2011). History of the country of Constantine. (Investigation: Abdallah Hammadi) Constantine: Dar Al Favez for printing, publishing and distribution.
6. Ahmed Sesawi. (1979-1980). Al-Saleh Mohammed Al-Antari is unique and sociable in the event that the Turks entered Constantine and took over its homelands and mentioned something learned from the biography of its bays until the end of their state and the containment of the French on their famous possessions as (History of the Bays of Constantine), a research presented to obtain a diploma in in-depth studies in modern history. Institute of Social Sciences, Department of History, University of Constantine.
7. Aisha Bouharid. (2015). Free Arab education and its institutions in

Constantine. Algeria : Dar Al -Aqsa for Publishing and Distribution.

8. Article without author. (2023). Mohammad Al-Shazly Al-Kasntini (1222-1294 AH) (1807-1877 AD).

9. Ben Hassan, M. (2013). Lexicon of Constantine Flags from the Early Islam to Post-Independence, Volume 02. Algeria : Dar Imam Malik.

10. Constantine Archive Center Application of the official senatus-consults.

11. Emir Mohammed ben Abdelkader. (1903). The visitor's masterpiece in the exploits of Emir Abdelkader and the news of Algeria, Part 02. Alexandria: The Commercial Press.

12. Emir Abdelkader. (2000). Diwan of the Algerian Poet Emir. (Investigation: Dahu Al-Arabi) Damascus: The Arab Awakening House for authoring, translation and publishing.

13. Hanifi Halali. (August 2015). Constantine region in the writings of the Algerians during the colonial period in the light of the African magazine. New Elds, 5 (18), 142-153.

14. Jamal Qanaan. (1994). Cases and studies in the modern and contemporary history of Algeria. Algeria : National Foundation for Communication, Publishing and Publicity.

15. Kamal Khalil. (2007-2008). The three legal schools in Algeria: Establishment and development (1850-1851), a memorandum to obtain a master's degree in the history of modern and contemporary Maghreb society, College of Humanities and Social Sciences, Department of History. Mentori Constantine University.

16. Kamal Ledaa. (2015). The Mufti of Constantine and the social reformer, Sheikh Mawloud ben Al - Muwahoub. Islamic Culture Magazine, 11 (1), 165-184.

17. Mohammed Al -Saeed Qassiri. (10-12). The Ketanian School in Constantine is a cultural edifice that wrestles with forgetfulness, volume: 05, number 5. The new eras magazine, 154-174.

18. Mohammed al -Hakim ben Aoun. (2018-2019). The religious issue in Algeria during the French occupation (1830-1954 AD), a thesis for a doctorate. Batna University 1.

19. Mohammed Taha Al -Hajri. (1968). Aspects of mental and literary life in Algeria. Algeria : The Modern Technical Press.

20. Mostafa Abaid, Algeria in the writings of Thomas (Ismail) Urban 1812-1884, a memorandum for a master's degree in contemporary history, College of Humanities and Social Sciences, Department of History. (2007-2008). Algeria University.

21. Moua Ismail. (15-01-2015). Sheikh Mostafa Bashtarsi, through his book "The Divine Grants in Explaining the Rahmani System". Islamic Culture Magazine, 11 (1), 137-164.

22. Djamila Maashi. (1990-1991). The ruling local families in Beylik, eastern Algeria, from the 10th century AH to the 13th century AH (19 AD), a socio-political study, a thesis for a master's degree in modern history, Institute of Social Sciences, Department of History. Algeria.

23. Omar ben Qina. (1993). The voice of Algeria in modern Arab thought (flags, issues, and situations). Algeria : University Publications Court.

24. Saad Allah Abu Al -Qasim. (1998). Algeria's cultural history, 1830-1954, part 7. Beirut: Dar Al-Gharb Islamic.

25. Saadallah Abu Al -Qasim. (2007). The summary of the history of Algeria resistance and liberation 1830-1962. Lebanon : The Islamic West House.

26. Saadallah Abu Al -Qasim. (2011). Judge Al -Adib Al -Shazly Al -Casantini study and texts. Algeria : the world of knowledge.

27. Saleh Farkous. (2013). Management of Arab offices and the French occupation of Algeria in the light of the east of the country (1844-1871). Algeria : The Caravan for Publishing and Distribution.

28. Saleh Farkous. (Without history). The history of Algeria, before history until independence (the major stages). Algeria : The Caravan for Publishing and Distribution.

29. Sami Nada Jassim Al -Douri. (2020). Encyclopedia of Arab poets. Jordan: Al -Mu'taz House for Publishing and Distribution.

30. Saudi Yamina. (2005-2006). Literary Life in Constantine (during the Ottoman period), research submitted to obtain a master's degree in ancient Algerian literature, College of Arts and Languages, Department of Arabic Language and Literature. Brothers University, Mumtouri Constantine.

31. Shafiq Bouaour. (27-07-2021). The mechanisms of exploiting the Algerian archaeological heritage in light of the dominance of the early military administration (1830-1848 AD) structuring and organization, an analytical study. Herodotus Magazine for Humanities and Social Sciences, 5 (2), 364-390.

32. Shuaib Mohammad al -Mahdi ben Ali. (1994). Umm Al -Hawar in the past and present, the history of the city of Constantine. Bouzaraya : The Algerian Press for Magazines and Newspapers.

33. Taher Omari. (1998-1999). The role of Algerian society in resisting colonialism (1830-1900), a research submitted for a master's degree in modern and contemporary history, Institute of Islamic Civilization, Department of History. Constantine : Emir Abdelkader University of Islamic Sciences.