

The archives of the Algerian press and their role in recording the history of Algeria (1914-1940)

الأرشيف الصحفي الجزائري ودوره في تدوين تاريخ الجزائر (1914-1940)

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Abstract: During the period between 1914 and 1940 AD, Arabic-speaking newspapers in Algeria followed the most prominent and important events witnessed on the Algerian scene at that time under colonialism at different levels, which created for us an enormous journalistic records material, distributed in archives, libraries and certain institutions. Today, it is for the researcher in the field of history to explore it to reach historical truth, in order to write contemporary national history, and this is what we tried to do in this modest research paper through interrogating this archival journalistic material and placing these records in their historical context.

Keywords: : Algerian newspapers, archival documents, historical writings, contemporary history.

الملخص: ساريت الصحف الناطقة بالعربية في الجزائر خلال الفترة ما بين 1914-1940م، إبراز أهم الأحداث التي عرفتھا الساحة الجزائرية حينھا في ظل استعمار استدماري على مختلف الأصعدة، مما اوجد لنا مادة أرشيفية صحفية ضخمة، موزعة بدور الأرشيف والمكتبات وبعض المؤسسات، وهي اليوم للباحث في ميدان التاريخ مادة مهمة يلجأ إلى نبش مضامينھا للوصول إلى الحقيقة التاريخية، قصد كتابة التاريخ الوطني المعاصر، وهذا ما حاولنا القيام به في هذه الورقة البحثية المتواضعة حول استنطاق تلك المادة الصحفية الأرشيفية، ووضع مادتها في نسقھا التاريخي.

الكلمات المفتاحية: الصحف الجزائرية، المادة الأرشيفية، الكتابة التاريخية، التاريخ المعاصر.

Introduction:

The press for each people reflects the different echoes that respond in its different fields. It is a clear mirror in which the political and social events, that shape the future of the country, are reflected in different stages of growth and renaissance. Algeria among other countries of Maghreb knew written press very late, despite the passage of about two centuries after its appearance in Europe, especially that was originated from France, and its popularity increased and it was created by a group of people from that country, who used it as a platform to present and defend their issues and those of their brothers.

The pages of these newspapers contained various subjects: political, social, religious, cultural and intellectual, which over the years constituted a rich archive of files which constitute for us a historical memory, to which researchers and academics from various specializations especially the researchers in the field of history.

If we project this onto the period of recording Algerian history, no researcher will disagree on the importance of press archives in recording contemporary Algerian history, whatever its themes and periods, starting with the formation of the national movement, while retracing the stages of its struggle, represented by the struggle of the people of the country around the main issues such as forced conscription and naturalization...etc, At a time of injustice on the part of the colonial administration and its methods of prohibiting this struggle (battles of journalistic work at the beginning till the armed struggle). The press is also a mirror that reflects the conditions of society and also transmits information. These newspapers reported on economic conditions such as famines, high prices, etc. In addition to the social conditions that it constantly strives to improve, its pages are filled with the right to education of Algerians and calls for the education of women and the establishment of social justice...etc.

All these subjects, whatever their areas and their period of occurrence have always been the source and the area of study by researchers and academics in pursuit of historical truth within these rich journalistic archives, that was the sole raison that inspired us to write this research article. By asking questions about what did this journalistic material

provided for us? How did the Algerian written press contribute to writing the history of Algeria? What addition did it bring to the contemporary history of Algeria? What were the most important issues covered by the printed media at that time?.

1. What are the press archives:

The ambition to find a global definition of press archives was and still the concern of many researchers in the field of history as well as journalistic studies. This is because it has taken on new dimensions over time, with the development of journalistic practices of today. Therefore, no single concept is agreed on, and we decided to examine some views to clarify the meaning and generalize the benefit.

1.1. Definition of archives (historical):

The term refers to documents that have archival value. It is also called final archive. This archive concerns the process of collecting oral or written records for all aspects of political, social, economic and cultural life at the national level. It includes documents or certificates held by individuals, including associations, individuals or families. ⁽¹⁾

1.2. Press in Algeria:

Journalism is the art of recording daily events accurately and regularly, according to the inclination of public opinion, ⁽²⁾ providing advice and caring for human lives. It is also a profession that shapes nations psychologically, economically, politically and intellectually. ⁽³⁾ It is a voice that addresses public opinion and is a force of influence that draws its effectiveness from the power of words that settle in people's minds and spirits. ⁽⁴⁾

It is also the profession of editing and publication of journals. He also explains that the conception of journalism varies according to the ideological vision adopted by the existing system in a given society. The liberal tendency considers journalism as a tool for expressing freedom of expression of individuals through the exercise of his political and civil rights, while the socialist tendency defines journalism as a social activity which disseminates information of interest to public opinion. ⁽⁵⁾

Men of thought and literature in Algeria have their say about it. Omar Rasim ⁽⁶⁾ said: "Newspapers are the interpreters of nations, and they are the greatest media whose profit reaches the sources of public service, and their function is the greatest in Islam. ⁽⁷⁾ As for Sheikh Al-Taieb Al-Aqabi ⁽⁸⁾, he

declares: «Journalism is an honorable profession exercised by the people of nations and simple peoples». ⁽⁹⁾ Mufdi Zakaria said: «The press in each people is a weighting of the different echoes that respond in its different areas and a mirror reflecting political and social events ». ⁽¹⁰⁾

1.3.Press archives:

It is a cumulative archive of the issues published by a newspaper, during the periods of publication, like a monthly or quarterly collection of daily newspapers, then the published journals are grouped into a single volume, and these volumes are preserved in the newspaper's library or in national libraries or at the House of Archives to constitute a scientific reference for researchers in the field of journalism or history. It is a proof of the extent of the historical development of societies and, due to the difficulty of preserving it, press institutions have used the technique of microfilming, a type of photographic film capable of storing large amounts of information in a small space without being exposed to damage or loss. ⁽¹¹⁾

And as journalism is a new type of struggle and jihad, especially among academics, intellectuals and reform pioneers in Algeria, in response to the destructive colonial policy at different levels and exposing the truth in the pages of our history, where countless examples are found to make of the press an intellectual reservoir and a collective memory that captures for us the most important issues for which our fathers and grandfathers fought and died. In this regard, we will track down what the Arab press in Algeria relayed on the course of events and the matters of the time, such as forced conscription, naturalization, integration...etc.

2. Recording political history through press archives:

The Arab press has been active in Algeria and has played a leading role in monitoring and following the course of events at the national political level. It is perceived as a transmitter of events, sometimes as a fighter, speaking with the voice of truth in the face of the colonial administration and its arbitrary decisions. In this research, we will attempt to follow the most important political matters that preoccupied Algerian society during this period, which took a different direction depending on the orientation and approach of the newspaper. This is perhaps one of the most striking topics that have generated many reactions. We find the question of integration and forced conscription, on which much has been written, and we have chosen them as two models taken from the archives of the political

press and the way in which Arab newspapers in Algeria presented and interacted with these two aspects.

1.2. The policy of Assimilation in the Algerian press archives:

1.1.2. Assimilation policy:

Arab newspapers in Algeria opposed the false Assimilation policy ⁽¹²⁾ and contributed to a large extent to expose the lies of this deceptive policy. We note that the number of naturalized Algerians, taking into account their population, is lower than the percentage of naturalized people in other Islamic countries, whether in the Maghreb or the East, despite the malicious means of temptation, based on various policies of seduction and intimidation, ⁽¹³⁾ The colonizer focused on schooling, Christianization, intermarriage, naturalization, military service, and immigration to France as reliable methods of integrating Algerians into French society. ⁽¹⁴⁾

The idea of integration of Algerian and French societies appeared at the end of the 19th century AD, and intensified in the 1930s, following the centenary celebrations and the Violet Project relating to the granting of political rights to Muslims, with the emergence of an educated group of Algerians demanding the right to naturalization and integration into French society, notably Farhat Abbas, who expressed his position by saying: « France is me » ⁽¹⁵⁾. This is what pushed certain patriots to brandish the standard of defense of Algerian identity, including Abdelhamid Ben Badis, through his articles in the newspaper Al-Shehab, in which he wrote in response to these preachers. ⁽¹⁶⁾

In this regard, the newspaper Al-Shehab ⁽¹⁷⁾ has preserved for us in the pages of its archives the story of the struggle of all categories of people against this policy. It was published in November 1931, under the title of: “Union and integration” and revealed the point of view of the supporters of integration who were in favor for losing all Algerian components to be integrated into the French nation. ⁽¹⁸⁾ This is due to the assimilation idea that was spread between the two wars, which was demanded by the elites who graduated from French schools and obtained jobs, and because of their belief in this idea and its realization, they worked hard to achieve it. ⁽¹⁹⁾ They did not know that the people mocked these dreams and ridiculed these aspirations, and some of them called for integration without unity to be able to access a better life. ⁽²⁰⁾

In their article, Al-Shehab distinguishes between union policy and integration policy, saying: «...rational people who demand communication are divided into two groups: supporters of the “union” and supporters of the “integration”, the former aim that the Algerians preserve their nationality, language and all their components side by side with their French brothers under the same banner, where the latter aim to identify and integrate all their components into the French nation. Thus, a union and integration policy, each one has supporters ». ⁽²¹⁾ The author of the article believes that the Algerian individual does not deviate from his fundamentals. He considers any measure contrary to his identity is soon perceived as a call to adhere to it, and show it and cherish it, when it is the least expected. Therefore, the integrationist movement, that incites the Algerian individual to enter the French family, is only a mere passing storm and will soon vanish.

This article therefore expresses the mentality and psychology of the Algerian individual who has not changed between the period of occupation and independence, as he says: « He who dreams of integration and works to achieve it in this country ignores the Algerian soul...And his dominant nature is: being “conservative”, that does not allow him to lose even a part of his nationality, his customs, his traditions and his beliefs... and this preservation is the secret of the survival of his species. » ⁽²²⁾

After shedding light on both policies and clearing the ambiguity and confusion surrounding them, the newspaper then criticizes the integration policy saying: «...weighing between the two policies is not a difficult question, because what is reasonable according to science, it is proven in history, and observed in reality, decrees the futility of the integration policy. Subsequently, it is the success of the Union’s policy and its production ». ⁽²³⁾ It's about creating cooperation between the two parties without merging into or ignoring each other. It is a response to those in favor of losing the Algerian personality seeking the false civilization brought by colonialism.

The Algerian people know no defeat and their determination is never broken, even if they are under the oppression of the occupation. This article rather refutes the idea of integration due to the strength of the Algerian personality throughout history. He said: «Ask the Phoenician, Roman, Arab or Turkish historian, and you will find only one description of the Algerian in their books, a description that will not disappear: conservative forever. »

⁽²⁴⁾ This description is still applies to the Algerian now, even though the author of the article is no longer among us.

Through their critiques, the newspaper recorded and conveyed to us a striking picture of Algerian elites' views regarding the integration policy, with justifications in which they relied on the failure of the integration policy. On this subject, they said: «...we see the failure in the integration policy and its futility, because the naturalized Algerians are very few in number out of the five million, and you see the apparent aversion to the Algerian people about this prospect, even if the integrationist showed good intentions. »⁽²⁵⁾

Al-Shehab attributed the reasons for this failure to: «...Our nation has qualities and moral treasures hidden in their souls, like the potential of fire in a shotgun, and a morality that distinguished them from others and gave them prominent personality, impossible to disappear... or for the nation itself to disappear».⁽²⁶⁾

The newspaper Al-Shehab added, explaining the failure of policy was due to the nature of the Algerian individual: «The conservative is the one who does not allow to lose even the slightest part of his nationality, customs, traditions, rites, rituals, beliefs, superstitions, culture, feelings, inclinations, methods of imagination and thoughts, and everything for which the word "personality" is used. This conservatism is the pure survival of his race ».⁽²⁷⁾

Concluding this article, Al-Shehab called on those who promote this futile policy, whether Algerian or French, to renounce it, calling on them to unite their efforts and work for the good of Algeria and France , as part of the policy of fruitful union which makes the two nations cooperating brothers under the banner of love and peace.⁽²⁸⁾

The Al-Shihab newspaper explained the failure and futility of the integration project, because it carries within it the seeds of its disappearance. Those who are demanding it are enlightened Algerian and French politicians, who understand that the Algerian people will not exchange their identity for purely material matters, and Islam has rooted in them the virtuous principles and values, which are not subject to compromise or negotiation.⁽²⁹⁾ It was and still is one of the strongholds of Islam which will not depart from it, God forbids.

Abdelhamid Ben Badis declared, refuting the illusions of the supporters of integration, saying: «No, sir... We searched history records, and searched our current situation, and we found the Algerian Muslim nation formed and existing, just as all the nations of the world have formed and existed, and this nation has its history full of great deeds. It has its own religious and linguistic unity, and its own culture and customs...besides, this Algerian Islamic nation is not France, it cannot be France, it does not want to become France and it cannot become France even if it wanted to, it is rather a nation very far from France». ⁽³⁰⁾ Therefore, the slogan of Al-Shehab was: «The law is above all, and the homeland is above all», a slogan which summarizes the orientation of the newspaper and its fight against all those who want to diminish the Algerian personality and those who want to convert the Muslim Algerian people into French by any political, cultural or legal means.

Unlike the Al-Shehab magazine, we find in the press archives newspapers that supported those in favor of integration, and among these newspapers is the Al-Balagh Al-Jazairi, ⁽³¹⁾ which transmitted to us in its pages the ideas of this group, as well as their proposals, particularly on the question of integration. In one of its chapters, under the title: “The Book of Monsieur Violette”, the newspaper described his policy and recognized it by saying: «The idea of the great man Monsieur Violet boils down to considering a part of the Algerians as French, and to integrating them into the larger group, that of France, the homeland, with the tricolor, the flag under which we seek refuge and defend with our soul and our spirit, and we defended it during the great war... ». ⁽³²⁾

In the same context, the newspaper called on Algerians to support this policy demanded by Governor General Maurice Violette, ⁽³³⁾ and saluted his qualities and his fight to install this policy, that provided decent life for their newspaper. In this regard, they declared: «We thank Mr. Violet for his sincere intention, and we advise our Algerian Muslim brothers to support him and trust him, because even if he was governor general of Algeria, he is one of the righteous of the free and just people of France... ». ⁽³⁴⁾

These two models gave a vivid image of how the Arab press in Algeria has managed the matter of integration, from two different views, which immortalized the idea of one and the other opinion in the pages of Algerian history in contemporary time.

2-2 Compulsory conscription in the Arab press in Algeria:

The case of compulsory conscription is considered one of the matters that concerned all categories of the Algerian people and which had a strong resonance in the Arab press in Algeria, since France promulgated this law in order to strengthen the defense power of France, especially after the promulgation of the law of March 21, 1905 AD, which required reducing the duration of compulsory service to two years instead of three years, In 1907, this incapacity became evident, which precipitated the promulgation of the law on compulsory conscription, after a difficult struggle on February 3, 1912 and published in the Official Journal containing thirty articles divided into three sections, the most important of which it was indicated:

- *. Conscription at age 18.
- *. The duration is three years.
- *. Granting a wage of 250 francs, 150 francs received once registered and the rest is given to them after two years of service.

Through this law, France recruited 82,751 soldiers, 87,519 volunteers and 2,479 reservists during World War I, for a total of 173,019 soldiers, of whom 25,000 died and thousands were subjected to disabilities and disabilities permanent.⁽³⁵⁾

One of the newspapers that wrote about this law was the magazine Al-Minhaj,⁽³⁶⁾ owned by Sheikh Ibrahim Tfayesh, that denounced the practices of the colonial administration like no other newspaper. In our opinion, this is due to the place where the newspaper was published, far from the French occupation administration. That gave the magazine a kind of freedom of expression to condemn this law and record in their pages the perseverance of the Algerian people as a whole, and those of inhabitants of Beni Mizab in particular.

As for the suffering experienced by the Algerian population in general and the inhabitants of the M'Zab valley due to this cruel law, the author of the article described it to us by saying: «The Mozabi people who patiently endured the military regime for forty-three years, and this regime which used all methods of cruelty and all kinds of injustices..., and these prisons where a group of virtuous sheikhs of seventy years old were held custody, and these heavy fines left them in abject poverty and their sons were persecuted and chased everywhere like criminals. »⁽³⁷⁾

In order to defend the Algerian people, Al-Minhaj presented the legal arguments and rational proofs that contradict the law of compulsory

conscription, in one of its pages, dealt with these arguments in an article written by the scholar Al-Sheikh Ibn Atfayesh, who said on this subject: «It is enough for us to provide conclusive proof of the merits of the nation's cause and the legitimacy of its demands, not only in matters of conscription, but even in questions customs, and the exorbitant tax, especially the (country) tax, and this evidence is what was stipulated in the Treaty of 1853 ... and this agreement stipulated it categorically for all those who say it. The lawyers therefore did not find any flaw in this condition on the legitimacy of the demands of the Algerian nation. But writers, military and civilian, obsessed with the evil of violating the sanctity of other peoples, so we have no need to execute their claims. »⁽³⁸⁾

Concluding his article, the Sheikh called on the colonial authorities to give priority to the language of reason, and not to push the Algerian people into a war in which they have no role or power. This is what we find in his article, saying: «I ask the French people not to let their government exterminate a people for claiming his right, and who are bound by a treaty concluded with your predecessor avoiding the greed of colonialism. »⁽³⁹⁾

Al-Minhaj magazine is not the only one to have spoken about this decision. Rather, we find in the press archives other newspapers which deal with the subject of forced conscription, such as the newspaper Al-Farouq, owned by Omar ben Qaddour. Who was the official spokesperson used by the colonial administration to propagate their war and that of their allies, and his attempt to influence Algerians to respond to the law on compulsory conscription. This is what we found in a statement published for the Governor General of Algeria, General Charles Letau, in which he calls on Algerians to support France and their allies. The following was stated in this letter: «... O Muslims, Germany has declared war on us... And our enemies thought that their cannons would terrorize you... Did they not know that it was the Muslims who sacrificed their blood on the fields of our wars... I see many people seeking to participate in these days with a desire and enthusiasm, for the honor of assisting France, I asked the Republic to accept their petition, which would accept them with satisfaction of conscription and praise in the name of the homeland. »⁽⁴⁰⁾

These two examples of Arab newspapers published in Algeria constitute another model of recording the contemporary history of Algeria through this documentary material which has recorded for us all the events related

to the law of compulsory conscription from two different perspectives, what we seek to clarify as researchers in history without bias or addition.

3. The importance of press archives in recording the history of Algeria:

The Arab press published in Algeria did not limit their subjects to the political aspect alone, but rather focused on the different social aspects that Algerian society was experiencing at that time, to truly be a mirror that reflected the conditions that prevailed during the period of occupation. They discussed and analyzed everything regarding these conditions. A large number of topics was discussed in their pages, such as unemployment, prostitution, alcohol consumption, women, education, etc., we will examine some of these topics and how Algerian Arab newspapers interact with them.

Going through the enormous titles of the press archives, we noticed that most newspapers and magazines, whether reformist or favorable to colonialism, their pages did not miss social subjects due to their social attachment towards their people. Among the newspapers that we have chosen to study in more depth is Al-Najah,⁽⁴¹⁾ that highlighted one of the prominent social issues that have been neglected is the lack of education, that needed to be addressed, since it is the basis of progress of nations. Its editor and director, Abdul Hafeez bin Al-Hashimi, wrote an article titled : “On education – our ignorance and must providing attention to it” where he alerted to the need to guide children to places of study, emphasizing that it is the only tool to build the future, he said: «...In our country, Algeria, there is no education. In education we place our hopes for a real life. This applies to all our people to claim for the right for education, because it is the only way that our future depends on. It is the one that counts on our national renaissance and our social life. »⁽⁴²⁾

In addition to what Al-Najah reported about education and the need to pay attention to it, we turn to what Sheikh Abu Al-Yaqdhan said in his memoirs about the call for education and its quality. Its eight newspapers dealt with the subject of education by writing articles on the education of young people and the fight against ignorance. From what the Sheikh said about the state of the nation, who does not care about knowledge and lives in ignorance: « With ignorance, honor is ruined, with ignorance, morality is

corrupted, with ignorance, dignity is destroyed, with ignorance, religions are destroyed, with ignorance, nations and countries are destroyed.».⁽⁴³⁾

The Sheikh did not just describe the illness, which he also summed up in his sentence: «If in hunger there is death of the body, then in ignorance there is death of the soul», The Sheikh did not stop only at the sufferings of the nation, but rather began to seek a remedy and call up to adopt it, and this is what we see in his saying: «The remedy for nation can only be achieved by sweeping away these bad roots by reviving dead assets...and planting the seeds of life...and nothing will happen by wishing or saying, but by determination, sincerity of request, patience and firmness... », ⁽⁴⁴⁾ These are the Sheikh's solutions to eliminate ignorance and to combat it with learning and sincerity. It is an eternal message that we must adhere to in every moment and in every generation.

In addition to the subject of education, we find subjects related to women, especially the deterioration of the conditions experienced by Algerian women in most of their social, cultural and economic aspects. Women suffered from marginalization and discrimination within society, despite their responsibilities of raising children, working in agriculture and tending livestock, in addition to knitting and weaving, to the point that her rights to education and study were violated, and it is no secret that the condition of the city girl was no better than her counterpart in the countryside, because the situation was the same. Faced with this situation, the woman issue became a subject of discussion between various segments of society, such as the reformist press, which emphasized that the best solution for the promotion of women and their status lies in their education and development. To take care of generations and the home and encouraging girls to go to school, to the point that in Constantine, Jijel, Mila and Tebessa, they participated in theater, singing and poetry. ⁽⁴⁵⁾

Besides reformist newspapers, religious newspapers did not differ in the way they were presented, as it recognized the need to teach women reading, writing and mathematics, and knowing their religion matters and certain family necessities. As for other sciences, such as astronomy, mathematics, physics, chemistry, natural and earth sciences, law and politics, the newspaper believes that they deviate women from their noble mission, such as traveling and taking up jobs, that are far from their nature and their duties like home and children, explaining this by the fact that the West has

achieved equality between women and men to the point that it has become a threat to the components of the society.

Regarding this, they say: « ...We now have a female doctor, an engineer and a lawyer, so when will we have a woman? », ⁽⁴⁶⁾ Thus, we still see that the newspaper's presentation of women's issues does not deviate from the customs, traditions and principles of Algerian society, and we also see in its comments a fear and concern for women facing the waves of westernization, and corruption which wanted to strike Algerian society at its foundations, that was a cause for concern to watch always.

It is a fact that anyone who goes through the archives of the press finds himself going through titles of different trends, of various tendencies, of varied presentation and ideas. However, they were able to truly convey the concerns of the country's population of various political, cultural and social aspects, which have constituted fertile material for scholars, and a living memory which has preserved our history, both sweet and bitter. In this regard, we will conclude with poetic verses of Sheikh Abu Al-Yakdan in which he said:

Journalism is the life of the people,
and people without language are dead
It is the eloquent and subtle language
through which goals are achieved
it is the way to achieve happiness,
happiness, virtues and high status.
The people are children and It is their father.
He sees for his life what the shepherds do not see.

Conclusion:

Our study allowed us to identify several historical facts, namely:

***. The first:** is the capacity of press archives, with all their numerous newspaper titles, whether published in Arabic or French, to constitute rich material for historical research, based on the fact that journalism is a mirror reflecting the conditions of the time. They were truly the best messenger who conveyed to us years of the history of our nation and our ancestors in various aspects:

- Political, because it presented us with the most important issues circulating at that time, among which the most notable were perhaps those linked to integration and forced conscription, which spilled the most of ink and divided many people, in favor and against. The press was able to present all this to us with a complete objectivity and credibility.
- On the social level, we limited ourselves to matters of education and the fight against ignorance, as well as the matter of women. The last two were the subject of discussions and debates between different movements in Algeria, from the reform movement to the movement loyal to the colonial administration. We have tried to monitor all positions and proposals without bias or marginalization.

All these opinions and ideas...etc., formed for us a living memory full of documentary material, as we mentioned, which preserved for us our history from distortion, and falsification.

***. Second:** Perhaps the time has come for us to give our full attention to these archives through study, analysis and discussion, and recognize the efforts of some researchers in this area. May God reward them with all the goodness for preserving the history of Algeria to reach the emerging generations, with its good and bad times, without complications or embarrassment. This is our history and it is our reference and the basis of our unity from the dawn of time to the present day.

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- (⁶). **Omar Rassem**: Born in 1884 AD, he is one of the men of reform and a pioneer among its pioneers. He was distinguished by his revolutionary reformist ideas, and was also famous for his beautiful Arabic calligraphy and decorative designs. , leaving behind a rich intellectual and artistic heritage. (See: Muhammad Nasser, Omar Rassem, the revolutionary reformer, Algeria, Ministry of Culture, 2007, P5.).
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- (⁸). **Al-Tayeb Al-Uqbi**: Born in 1880 AD, in the town of Sidi Uqba, he studied in Medina. He also had a major contribution to political life in Algeria. He also fought with his pen in all the reformist newspapers, and regularly. gave lectures at the Al-Taraki Club in the capital. He died in 1960 AD (See: Muhammad Al-Tahir Fadlaa, Al-Taieb Al-Aqbi, Pioneer of religious reform in Algeria, National Foundation of Printing Arts, Algeria, 1985, P 15-54 .
- (⁹). Salem Abboud Al-Alusi, Press archives, their history and their types. Baghdad, Iraq: Directorate of Arab Regional Documentation, 1979, P 91-92.
- (¹⁰). Zakaria Mufdi, Tarikh sahafa al-arabia fi al-djazair, Trans: Ahmed Hamdi, Dar Houma, alger, 2003, P 11.
- (¹¹). Abdul Majeed ben Iddah, Madahir el-islam al-ddiny w idjtimay, alger, University of Algiers, Alger, 1993, P 10.
- (¹²). **Law of Assimilation**: The Law of Assimilation, which in the dictionary of French politics means annexing Algeria to France and making it one of its provinces. This policy began to be implemented after the decree of June 30, 1870 AD, where Algeria was divided into three states. in the north (Algeria - Constantine - Oran), which were administratively subordinate to the French Ministry of the Interior. (See: Abdul Majeed

Bin Iddah, Manifestations of Religious and Social Reform, master's thesis (unpublished), University of Algiers, 1993, P10.).

⁽¹³⁾ .ben Iddah, Op.Cit, P 10.

⁽¹⁴⁾ . Said Boudina, Political and cultural life in Algeria through Al-Shehab (1925-1939 AD / 1344-1360 AH). Bouzarieh, Faculty of Social Sciences, Institute of History., Algeria: University of Algiers, 2009-2010, P 77.

⁽¹⁵⁾ .Muhammad Al-Said Al-Zahri, "Intikhabet al-firancia bayna yahoud w el-ispān", Al-Shihab ,N°148, Third Year, 1928, P 963-966.

⁽¹⁶⁾ .Boudina, Op.Cit, P78.

⁽¹⁷⁾ .**Al-Shehab**: I grew up in Constantine in 1925 AD. It was written by a group of young Algerians and directed by the eminent writer Ahmed Bouchmal. It covers multiple areas, with very balanced and flexible language and an appeal to good, in which great writers, scholars and reformers have written, such as Ibn Badis, who began publishing the journal in the forty-ninth issue, and it expanded into the seventy-fifth issue in 1345 AH, until publication ceased in August 1939 AD (for more, see: Zakaria Mufdi, Op.Cit, P 88-102).

⁽¹⁸⁾ . Al-Shihab, "al-ithad w al-indimadj". Al-Shihab, third year N°143, 1928, P 855-857.

⁽¹⁹⁾ .Zarquin, "Mina al-ithad ila al-indimadj", Al-Shihab, Third Year, N° 147, 1928, P 943-945.

⁽²⁰⁾ . Al-Shihab, (1928), Op.Cit, P855.

⁽²¹⁾ .Abdelhamid Ben Badis, "Al-Ithad w Al-Indimadj", Al-Shihab , seventh year, 1931, P 1.

⁽²²⁾ . Al-Shihab, (1928), Op.Cit, P855.

⁽²³⁾ . Ibid, P 855.

⁽²⁴⁾ .Ibid, P 856.

⁽²⁵⁾ .Al-Shehab, "In certain regions of the country", (Al-Shehab, Ed.) Al-Shehab ,V° 7, N° (11), 1931, P 1-2.

⁽²⁶⁾ .Ibid, P 1.

⁽²⁷⁾ .Ibid, P 1.

⁽²⁸⁾ .Ibid, P 1-2.

⁽²⁹⁾ . Al-Shihab, (1928), Op.Cit, P 857.

⁽³⁰⁾ .Boudina, Op.Cit, P 78.

⁽³¹⁾ .**Al-Balagh Al-Jazairi**: Published in the city of Mostaganem on December 24, 1926 AD. He is affiliated with the al-eliwiah Sufi order. Its management was entrusted to Mr. Al-Hamdouni Muhammad Mohieddin, then its management was transferred to him. Mr. Amroush Al-Akhdar, who managed his affairs until 1956 AD. It is published every Friday of each week (see: Muhammad Al-Saleh Ait At-Ilaatalat, Magazines of Algerian Sufism from 1920 to 1955 AD, Office of University Publications, Algeria, 2001, P 51-63).

⁽³²⁾ . Mufadi, Op.Cit, P 157.

⁽³³⁾ .**Maurice Violette**: He was appointed governor general of Algeria between 1925 and 1927, and he was known for his socialist leanings. He tried to give certain rights to the Algerians, but the sect of the colonizers excluded him from the mandate. Later he became a member of the Senate, and after the Popular Front came to power, he was appointed

member of its government (For more, see: Ahmed Mariyoush, Sheikh Al-Tayeb Al-Aqbi and his role in the National Movement, 1st edition, Dar Houma, Algeria, 2007, P 176.).

⁽³⁴⁾ .Mufadi, Op.Cit, P 158.

⁽³⁵⁾ .Boualem Najjari, Al-ictiamar al-firansi fi al-djazare(zamane madjazire), Trans : Ben Farhat Moubaraka, Movem li-nachre, Algérie, 2013, P 482.

⁽³⁶⁾ .**Al-Minhaj**: This is a scientific, political and social magazine, affiliated to the reformist movement. Its first issue was published in the first month of Muharram (1344 AH – 1925 AD). Edited by Sheikh Ibrahim Tfayesh. It was published every six months, then every month due to the financial obstacles he faced. It was printed by the Cairo Salafist Press (For more, see: Muhammad Nasser, Sheikh Ibrahim Tfayesh in his Islamic Jihad, Al-Qarara, Heritage Society, 1991 AD, P 121.).

⁽³⁷⁾ .Ibrahim Ibn Atfayesh, “Hawla Macealati Tadjnid”, Madjalete Al-Minhaj , V°1, N° (1), 1344H, P 369.

⁽³⁸⁾ .Atfayesh, Op.Cit, P 389.

⁽³⁹⁾ . Ibid, P 389.

⁽⁴⁰⁾ .Al-Farouq (Madjala), “Balagh al-Wali al-Aame”, djaridat Al-Farouq , second year, N°73,1914, P1.

⁽⁴¹⁾ .**Al-Najah**: It was published in Constantine on August 14, 1929 AD. It was co-edited and directed by Mr. Abdel Hafiz bin Al-Hashemi and Mr. Mami Ismail. The topics covered varied and differed depending on the line followed throughout. the period of its publication. This journal lived until 1956 AD.

⁽⁴²⁾ .Abdoul Hafeez bin Al-Hashimi, “Hawla Al-Taalime”, Al-Najah, N°128, 1923, P50.

⁽⁴³⁾ .Aziz Salami, “Kiraa Tarbawia fi fekre Cheikh Abu al-Yakdan”, Madjlet Al-Muwafaqat, N°5, Algérie, 1996, P 446.

⁽⁴⁴⁾ .Mohammed Nasser, The importance of reading the thought of Sheikh Abi Al-Yakdhan. In P. o.-Y. Ibrahim, University of Ghardaia, Ghardaia, 2003, P 4.

⁽⁴⁵⁾ .Hamidi Abou Bakr Al-Siddiq, kaday al-magrib al-arabi fi ihtimamat al-harka al-islahiya Al-djaziria (1920-1954). bouzaeria, Madrasa al-elia li-asatida, Alger, 2011, P 4.

⁽⁴⁶⁾ .Ali Ahmed Mohammed Al-Nimri, “Taalim al-banat w Sofour”, Al-Balagh Al-Jazairy , V°5, N°190, 1930, P30.