

The History of Al-Shehab Newspaper in Algeria and Its Reformist Approach (1925 - 1939)

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Abstract:

The Chihab magazine became well-known throughout the Maghreb region, with contributors in Tunisia, Morocco, and even some Arab countries in the Mashriq. It was also one of the longest-running Arabic journals in Algeria, the most influential, the most impactful, and the most beneficial. This made it a destination for writers, thinkers, and intellectuals, gaining such circulation and popularity that it became a journal for the entire Maghreb, not just Algeria. It even crossed the borders of Algeria and the Maghreb to the Islamic East, where it received praise and encouragement for its reformist and literary efforts. It was the first magazine in Algeria—and indeed in the entire Maghreb—to call for resisting Westernization, fragmentation, and naturalization, and to fight subjugation. It also called for the protection of the Arab nation as a means to preserve Arab and Islamic unity.

Keywords: Al-Shihab, the Reform Movement, the Association of Muslim Scholars, IbnBadis.

Keywords:

The National Movement, The Reform Movement,
Political Resistance, Al-Shihab News Paper

المخلص:

عُرفت الشهاب في كل ربوع المغرب العربي فكان لها كتاب بتونس والمغرب الأقصى إضافة لبعض الدول العربية في المشرق، كما كانت من أطول مجلات العربية في الجزائر عمرا، وأعظمهم خطرا وأبعدهم أثرا وأغناهم فائدة. وهو ما جعل هذه المجلة مقصد الأدباء والمفكرين والمثقفين فلاقت على الرواج والانتشار ما جعلها مجلة أقطار المغرب العربي كله وليس الجزائر فقط بل تجاوزت الحدود الجزائرية والمغرب العربي إلى المشرق الإسلامي حيث لقيت إشادة وتشجيعا على جهودها الإصلاحية والأدبية كانت هي المجلة الأولى بالجزائر، بل بالمغرب العربي التي نادى بمقاومة التغريب والتجزئة والتجنيس ومطاردة الاستعباد، ودعت إلى حماية الأمة العربية كوسيلة لحماية الوحدة العربية والإسلامية.

الكلمات المفتاحية: الشهاب، الحركة الإصلاحية، جمعية العلماء المسلمين، ابن بادس.

1. INTRODUCTION

Al-Shihab is considered a national, reformist, Islamic, political, and literary newspaper. It awakened the slumbering and alerted the heedless, calling for unity and solidarity. It also defended Islam, the Arabic language, justice, and freedom, and shared its views on issues in the Maghreb and the Levant. Although its owner headed the Association of Scholars, it expressed the personal opinion of IbnBadis. Al-Shihab combined religion, literature, historical and religious stories, and news from the Maghreb and the Islamic world. It was a well-organized and diverse magazine, a lively, non-prejudicial magazine that called for national renaissance and social reform. Sheikh IbnBadis's proficiency in interpreting the Holy Quran and the Hadith, his choice of stories, and his easy style all contributed to making Al-Shihab a school of refined literature, virtuous morals,

sincere patriotism, and true religion. It was a sophisticated magazine that brought together within its pages the history of the Algerian intellectual renaissance and literary movement at a crucial stage in its history. In fact, Al-Shihab has always been evolving in its research, topics, materials and fields in accordance with local, regional and even global political, social and intellectual developments

2. First Subtitle

2.1Introduction to the "Chihab" Newspaper:

It is a weekly newspaper published in Arabic, established by the Algerian scholar Abd al-Hamid Ben Badis in December of the year -1343 AH / 1925 CE-. The number of copies distributed increased to 1,500 compared to the initial 800 copies for the first critic, with the same goals¹. Its principles were both religious and worldly reformist, aiming to elevate the Algerian Muslim. After reaching 178 issues in four years, i.e., by the year (1347 AH / 1928), it was converted into a monthly magazine and continued as such until the year -1358 AH / 1939 CE-, when its founder decided to suspend it. About a year later, it was permanently discontinued due to the death of its founder, the scholar Abd al-Hamid Ben Badis. As for its printing, it was printed by the Algerian Islamic Printing Press of that time, which was established by Sheikh Abd al-Hamid Ben Badis.

2.2The Founder of "Chihab," Sheikh Abd al-Hamid Ben Badis:

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Approach (1925 - 1939)***

Sheikh Abd al-Hamid Ben Badis was born in the city of "Constantine" in eastern Algeria in 1889 to a family of prestige and knowledge. He memorized the Quran and studied under the scholars of his city, Constantine. In 1908, he traveled to Tunisia to continue his studies at the Zaytuna University, where he learned from a group of esteemed scholars, such as Sheikh Abdullah al-Nakhli al-Qayrawani, who taught him the fundamental methods in the science of Tafsir and encouraged his students to use critical thinking to solve contemporary problems². He then journeyed to the Hijaz in 1913 to perform the Hajj, and during this trip, he visited Egypt and met many of its scholars and notable figures. These travels had a significant impact on shaping his character and intellect, allowing him to closely experience and appreciate the purity of the Salafi call.

Through the scholarly achievements he gained and the beneficial travels he undertook to the Hijaz, Egypt, and Tunisia, Sheikh Ben Badis became convinced that the issues in Algeria were due to the people's abandonment of the authentic path derived from the Quran and the Sunnah and their submission to superstitions and innovations not sanctioned by Allah. This deviation led to a serious illness in Algeria's society, ultimately resulting in its subjugation by France. According to this understanding, French colonialism in Algeria was a direct result of the weakness and decline that constituted the root of the disease, making it necessary to start a reform process from the very roots and foundations³.

Upon returning to Algeria, Sheikh Abd al-Hamid Ben Badis brought with him an ambitious reform project. He believed that this project required a medium to achieve widespread

dissemination, ensuring access to all segments of society while avoiding the French colonizer's repression. He found the most suitable medium to be the press, so he turned to it and participated in a newspaper called "Al-Najah," which was published in 1919. He contributed to its establishment and editorial work, with his articles published under the pseudonyms "Al-Qassantini" or "Al-Absi".

Sheikh Ben Badis found that this newspaper did not meet his expectations or his intellectual reform project, so he left it. It is said that his articles in this newspaper were banned due to his criticisms of the contentious French Islamic policy⁴. He then founded his own newspaper named "Al-Muntaqid." However, the French authorities closed it after 18 issues due to its adoption of a revolutionary line that provoked the colonizer and irritated him. Learning from this experience, the Sheikh established another newspaper named "Chihab," utilizing the editorial and technical expertise gained from his work with "Al-Muntaqid." The first issue of "Chihab" was published in 1926 and continued until its closure by its founder, Sheikh Abd al-Hamid Ben Badis, due to the outbreak of World War II in 1939⁵

3 Publication of "Chihab:"

The "Chihab" newspaper was a weekly publication released every Thursday. However, in its second year, it occasionally published twice a week, on Mondays and Thursdays, though this was not consistent. In its fourth year, it was sometimes published on Tuesdays as well.

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The "Chihab" magazine was first issued weekly, with its debut issue appearing on Thursday, November 12, 1925 CE, corresponding to 25 Rabi' al-Thani 1344 AH. In its opening article, written by Sheikh Abd al-Hamid Ben Badis, it was stated: "Whether we like it or not, 'Al-Muntaqid' has ceased, but the true and sound free idea of reform has not and will not cease. 'Al-Muntaqid' has stopped, but here is its brother 'Chihab,' a meteor in the sky of freedom, brotherhood, equality, and the principles established by Islam"⁶

The "Chihab" newspaper followed in the footsteps of "Al-Muntaqid" in terms of the variety of its topics and the quality of its content. The newspaper did not have an index starting from Issue 116, which was published on Thursday, October 6, 1927 CE, corresponding to 09 Rabi' al-Thani 1346 AH⁷.

After completing its fourth year and publishing Issue 178 on Thursday, September 27, 1928 CE, the "Chihab" faced a financial crisis that nearly led to its permanent suspension. However, Sheikh Abd al-Hamid Ben Badis made considerable efforts to prevent this cessation, succeeding in transforming it into a monthly magazine. The first issue of this new format was released in February 1929 CE. In the opening article of this issue, titled "The Monthly 'Chihab' After the Weekly," Sheikh Abd al-Hamid Ben Badis wrote: "The 'Chihab' has been published weekly for about four years, and even if it did not achieve its goals as it should, it has faithfully fulfilled its responsibilities as best as it could, despite the strong and authoritative circumstances. It has resisted with its rightful and faithful strength. If it had fought with money alone, it would

have emerged, as usual, victorious and supported. Although it could have used this weapon extensively, it refrained and showed generosity, leading to its defeat"⁸.

4 The Emblem of "Chihab:"

The first thing that becomes apparent about the emblem of "Chihab" is its symbolic name. "Chihab" is a singular form of "shihab" in Arabic, meaning a "bright flame" or "meteor"⁹.

When "Chihab" was first published on Thursday, November 12, 1925 CE, its emblem was a political and reformatory critique. Its motto was: "Truth is above everyone and the nation comes before everything"¹⁰.

The motto "Truth is above everyone and the nation comes before everything" was a difficult and dangerous statement to make at that time. The audacity to announce such a principle, let alone proclaim it weekly in a newspaper, was a bold stance in a country under colonial rule. The editor spoke with pride and defiance about a nation that had been stripped of its rights and the necessity of reclaiming these rights.

At the top of the first page of the newspaper, it was stated: "Chihab is a free national newspaper working for the happiness of the Algerian nation with the assistance of democratic France." This positioning implied that Algerians were an independent nation in their own right, in their sentiments and cultural attributes, facing the French nation.

The motto also indicated that Algerians had fulfilled their duties towards France by supporting it during World War I. France was thus expected to appreciate these efforts and

sacrifices and acknowledge their right to sovereignty and freedom.

When "Chihab" transitioned to a magazine format, Sheikh Abd al-Hamid Ben Badis added to its front cover the phrase: "An Algerian Islamic magazine exploring all that elevates the Algerian Muslim." Four circles were placed at each corner of the magazine's cover, each inscribed with words reflecting the long-lost aspirations of the Algerians due to colonial oppression. These were: freedom, justice, brotherhood, and peace-legitimate and human rights that were denied and for which the people were yearning.

On the following page, two Quranic verses were cited:

-The verse: "Say, 'This is my way; I invite to Allah with insight, I and those who follow me. Glory be to Allah; and I am not one of the polytheists'"¹¹

-The verse: "Call to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best"¹²

As France began to show its true colors and reveal its harsh reality, starting from Volume 11 in April 1935 CE, Ben Badis removed the four words from the corners of the magazine's cover¹³.

From September 1937 CE, after the delegation from the Association of Algerian Muslim Scholars returned from France without obtaining any recognition from the French authorities, Ben Badis changed the magazine's motto on the bottom of the cover to: "Let us rely on ourselves and trust in Allah." This change began with Part 8 of Volume 13, issued on the 1st of Sha'ban 1356 AH, corresponding to October 1937 CE.

5 The Methodology of "Chihab:"

Sheikh Abd al-Hamid Ben Badis articulated the methodology of "Chihab" most clearly in the statements he made at the beginning of the fourteenth year in Muharram 1357 AH, corresponding to March 1938 CE. He outlined the approach of "Chihab," its areas of struggle, and its positions under two main slogans displayed on the next page following the magazine's cover: one on the right and one on the left¹⁴

-The first slogan represents the general principle of the call to which he dedicated himself, quoting: "Say, 'This is my way; I invite to Allah with insight, I and those who follow me. Glory be to Allah; and I am not one of the polytheists.'¹⁵"

-The second slogan represents the method by which this great principle is conveyed: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best"¹⁶.

Sheikh Abd al-Hamid Ben Badis stated: "With the praise and success of Allah, and the support of those who have contributed their intellect or wealth and encouragement, we take a new step with this magazine in the field of life. As readers know us for our clarity of opinion, firmness in truth, and desire for good, we work for the benefit of the nation in both its religion and worldly affairs, guided by the light of the Book and the Sunnah and the example of the righteous predecessors. Thus, the nation will adhere to its Islam and Arab identity, preserve its nationalism and history, address all aspects of life and progress from every kind and every language, and work annually for the good of humanity and the happiness of individuals¹⁷.

Thus, "Chihab" was a platform for truth and justice.

"Chihab" was objective in its stance, aiming to elevate the Algerian Muslim in both his religion and his worldly life by securing his lost rights in his homeland and guiding him back to the core of his original, untainted religion, free from all deviations, superstitions, and biases

Examining the content of "Chihab" magazine reveals that its two main reformative approaches were:

- Correcting people's beliefs and actions by returning to the Quran and Sunnah with proper understanding.

- Emphasizing education as the most effective weapon against oppressors, which Sheikh Abd al-Hamid Ben Badis took very seriously, dedicating all his time to it.

6 Goals and Principles of "Chihab:"

"Chihab" primarily targeted the youth. From its first day of publication, Sheikh Ben Badis declared that it was the voice of the emerging youth in Algeria, who were often alienated from their language, history, and glory by colonial education, which distorted their religion and, p. culture¹⁸.

"Chihab" was a political newspaper addressing local and global political issues, guiding readers to adhere to the Quran and Sunnah, uphold moral virtues, and improve their religious and worldly affairs. It was critical, urging what is good, prohibiting what is wrong, highlighting deficiencies in public affairs, and proposing alternatives.

Sheikh Abd al-Hamid Ben Badis envisioned "Chihab" as a light illuminating twofold darkness: the darkness of colonialism and the darkness of ignorance and intellectual stagnation in

understanding Islam, where some claimants of Sufism had spread distortions and superstitions among the people.

"Chihab" came to eliminate these two darknesses, as if they were two demons tormenting the Algerian people. It was intended to be a guiding star for the life and beliefs of Algerians, and aburning flame against the colonizers and their collaborators.

Muhammad al-Mili, discussing the significance of the title, stated: "The same program is reflected in the choice of the title 'Chihab,' which succeeded 'Al-Muntaqid.' Despite the religious tone of this title, it also conveys the ambition to ignite the old, dead practices that seek to control the living and the future, and to illuminate the path for the rising generation, given the connotations of fire and light in 'Chihab'"¹⁹

Our principle in religious and worldly reform is: "The end of this nation will not be rectified except by that which rectified its beginning," a saying attributed to Imam Malik ibnAnas, may Allah have mercy on him. This indicates that the reform of this nation can only be achieved by adhering to its religion and beliefs through a correct understanding of the Quran and Sunnah.

Additionally, the principle of justice, fairness, and brotherhood in granting all rights to those who have fulfilled their duties is emphasized. This does not refer only to parliamentary representation, as some may think. Ben Badis did not settle for mere representation; rather, he aimed to establish proof against the adversary" ²⁰. This adversary was French colonialism, which prided itself on democracy and claimed to be

civilized and committed to the principles of the French Revolution, from which modern nations were supposed to draw virtues.

7 Topics of "Chihab:"

"Chihab" was a national, reformist, Islamic, political, and literary newspaper. It awakened the dormant, alerted the heedless, and called for unity and cohesion. It defended Islam, the Arabic language, justice, and freedom, and contributed its views on issues concerning the Maghreb and the Mashreq. Although its founder led the Association of Muslim Scholars, it represented Sheikh Ben Badis's personal opinions²¹.

"Chihab" combined religion, literature, historical and religious stories, and news about the Maghreb and the Islamic world. It was well-organized and diverse in content, serving as a vibrant magazine that promoted national revival and social reform. Sheikh Ben Badis's expertise in interpreting the Quran and Hadith, his selection of stories, and his accessible style contributed to making "Chihab" a school of refined literature, virtuous ethics, sincere nationalism, and correct religion²².

It was an advanced magazine that documented the intellectual renaissance in Algeria and the literary movement during a critical phase of its history.

Indeed, "Chihab" continuously evolved in its research, topics, content, and scope according to local, regional, and even global political, social, and intellectual developments .

"Chihab" was open-minded, faithfully reporting on Arab newspapers and magazines even if they were published in American expatriate communities, in addition to relying on

classical books for religious, ethical, educational, and literary issues .

"Chihab" conveyed to its Algerian readers what others wrote about the Arab nation and Arab civilization with praise and commendation. For example, it published an article by Abdel Rahman al-Mazni titled: "The Arabs are eighty million... but they do not wish to frighten anyone," which discussed the elements of Arab unity according to him: language, proximity, historical legacy, similar climates, shared customs, economic interests, and common threats. He called for unity among independent Arab nations, including Algeria, Tunisia, and Morocco after independence²³. This article was republished by "Chihab"²⁴

8 Language of "Chihab:"

"Chihab" was a comprehensive institution in terms of its language, style, and discourse. It represented the level of the Arabic language in a country under the yoke of intellectual, linguistic, and cultural colonialism for over a century. The language in "Chihab" symbolized a continuous struggle for survival and a direct challenge to the colonizer's language, which was officially imposed to invade minds, tongues, and pens. On the other hand, "Chihab," with its ideas, topics, and writers, challenged the outdated culture that some Sufi and deviant sects tried to spread among the Algerians, characterized by passivity, superstition, fatalism, and despair from reform and change.

9 Discourse of "Chihab:"

The discourse of "Chihab" was a response to colonial plans aimed at erasing the cultural and national identity of the Algerian people and subjugating them. "Chihab" thus engaged in two main fronts: defending Algerian identity, Islamic civilization, and the Arabic language, and opposing colonial projects that sought to assimilate and naturalize Algerians.

10 Spread of "Chihab:"

"Chihab" was well-known throughout the Maghreb and had contributors in Tunisia, Morocco, and some Arab countries in the Mashreq. It was one of the longest-running Arabic magazines in Algeria, and among the most significant, influential, and beneficial. This made the magazine a destination for writers, thinkers, and intellectuals, and it enjoyed a wide circulation across the Maghreb, not just Algeria. Abdel Malik Mortad states: "People in Algeria had not seen a daily or weekly magazine or newspaper like the ones that had passed".

"Chihab" maintained its prestigious status among Algerians and across the Maghreb and the Arab world. In a letter²⁵ from the Algerian students in Al-Azhar addressed to Sheikh Abd al-Hamid Ben Badis, it was stated: "The newspaper 'Chihab' is indeed a blessing from Allah upon the nations of North Africa in general and Algeria in particular. We must express our gratitude to Allah and to those responsible for this generous gift. 'Chihab' is a phenomenon that we hope will have a positive impact on Algeria's religious and literary life and on the reputation of Algerians, who are often considered unworthy of such a publication"²⁶.

It was seen as a significant source of culture and knowledge, a means of confronting enemies of religion, nation, and homeland,

and a valuable asset for Algeria and its people, as well as for all Arabs and Muslims. It was considered a treasure trove of the Sunnah, providing readers with valuable content, as Ali Marhoum notes²⁷.

11 France's Stance on the Newspaper:

France viewed this activity as an awakening of the Algerian nation and a positive form of education, oratory, and journalistic writing, which posed a threat to its colonial presence in Algeria. Consequently, France was deeply concerned about Sheikh Abd al-Hamid Ben Badis and imposed obstacles to hinder his efforts to achieve his goal of national revival ²⁸.

12 Transformation of "Chihab" from a Newspaper to a Magazine:

Sheikh Abd al-Hamid Ben Badis acknowledged that the crisis of "Chihab" was purely financial, not due to a lack of personnel, writing, or neglect. Financial issues led to the transformation of "Chihab" from a weekly to a monthly publication, but this change did not affect its goals or principles. He stated: "Indeed, the circumstances forced a change from a weekly format to a monthly one, but they will not be able, with Allah's permission, to affect his conscience or alter his mission"²⁹.

He continued to fulfill his duty and convey his message without hesitation or deviation from his principles. He added: "The magazine 'Chihab' will advance in its new format as a monthly magazine, promising its supporters that it will remain true to its mission of truth without excess or deficiency"³⁰.

13 .Leader of the Shihab Magazine, Sheikh IbnBadis, and What Was Said About Him:

13.1- Sheikh Abdul Hamid IbnBadis:

13.1.1- His Birth and Lineage:

In these dark and oppressive circumstances, Sheikh Abdul Hamid ibn Muhammad ibn Mustafa ibn Maki IbnBadis was born on 11/04/1307 AH corresponding to December 4, 1889, from a noble family. His family's roots trace back to BalkinZizi bin Munad, nicknamed Abu al-Futuh, and his tribe is the SanhajaAmazigh. Among IbnBadis's famous ancestors is Al-Mu'izzIbnBadis, who resisted the Shia heretics and was mentioned by IbnKhalidun in his history of the Sanhaja state³¹.

The family's history is not limited to these figures; in recent family history, there were individuals of notable standing in Algerian society, including Abu al-Abbas HamidaIbnBadis, who was a judge. When he witnessed the oppression and tyranny of France, he submitted a petition containing the Algerian people's demands for religious freedom and judicial reform in 1310 AH corresponding to 1891 CE. Abdul Hamid IbnBadis published it in Al-Shihab in April 1937.

However, some historians view the recent family history unfavorably due to the association of Sheikh Abdul Hamid's father with the French government through his work in financial departments, one of the highest positions an Algerian could hold at that time³². Nonetheless, Sheikh Abdul Hamid acknowledges his father's influence on his religious studies and guidance during a ceremony held in Constantine for the completion of his Quranic interpretation.

He said: "The credit goes first to my father who raised me well and guided me on the right path, and was pleased for me to follow the path of knowledge... So I thank him with my tongue and yours as much as I can."³³.

As for his contemporaries, one remarked about his father: "May he rest in peace, he was a man of virtue, integrity, and commitment to religious observances." He also refuted false claims that his father opposed his scientific and political activities, saying: "It is true that he was not pleased with his son's scientific activities, but he sought permission from the government for him to teach at the Green Mosque after Ibn Al-Mohoub tried to prevent him from teaching at the Grand Mosque"³⁴.

Another piece of evidence supporting his father's support for him is when a celebration was held for the completion of the Quran interpretation, and the Algerian people wanted to honor Sheikh Abdul Hamid. His father wisely anticipated that the French authorities would not approve of this event, which was a major demonstration of Algeria's interest in the Quran and its scholars, represented by IbnBadis. Thus, he invited French officials to a banquet at his garden outside Constantine to divert their attention from the celebration³⁵.

However, this might not be strong evidence, as it is unlikely that French officials would be swayed by a banquet designed to undermine Islam and Muslims, especially since they closely monitored the movements of scholars during such occasions. Perhaps the French authorities decided to let the event pass

peacefully, mistakenly thinking it was more an honor for Abdul Hamid than a celebration of the Quran's importance to the Algerian nation. IbnBadis dispelled this misconception by announcing at the start of the celebration that he accepted this honor as a reminder to the nation of the importance of its holy book, and Al-Shihab dedicated several issues to this occasion, documenting the speeches and poems delivered.

13.1.2- His Education:

The first lessons IbnBadis received were in memorizing the Quran under Sheikh Muhammad Al-Madassi, completing it at the age of thirteen. Showing exceptional intelligence, his teacher appointed him to lead the people in Tarawih prayers for three years at the Grand Mosque in Constantine. After memorizing the Quran, IbnBadis studied under Sheikh HamdanAl-Wanisi³⁶, where he learned Arabic, jurisprudence, and Hadith. The bond between the student and teacher strengthened, with the latter urging him not to pursue governmental work, knowing it would hinder his mission. He advised him "to seek knowledge not for employment or bread."³⁷.

Sheikh Hamdan migrated to Medina before IbnBadis completed his studies, leading him to move to Al-Zaytuna in 1326 AH corresponding to 1908 CE, where he studied for three years, earning a teaching certificate. He spent a fourth year teaching, as was customary in such institutes³⁸

His studies in Tunisia provided an opportunity to learn from esteemed scholars who greatly influenced Sheikh Abdul Hamid. Among them were Sheikh Muhammad Al-Nakhli, a professor of Tafsir, Sheikh Al-Tahir Ben Ashour, a teacher of Arabic literature, and Al-Bashir Safar, a history professor³⁹.

Here, IbnBadis's eyes were opened to what was happening in the Islamic world, in addition to his external readings that allowed his scientific acquisition to far exceed what could be gained from merely obtaining a certificate. Indeed, the certificates only indicate the level of education attained, not the depth of understanding Sheikh Abdul Hamid was a young man distinct from his peers, as he was able to focus entirely on his studies without concerns about earning a living or caring for a family. Perhaps we can hear from him about his dedication to study as recounted by one of his students: "I used to stay up late studying, using some stimulants. When I felt sleep overpowering me, and the stimulants failed, I would place a cold object on the ground and rest my elbows on it to wake myself up and resume my studies⁴⁰.

This diligence did not go unnoticed; IbnBadis excelled among the students of Al-Zaytuna, topping the list of graduates, a distinction not commonly attained except by its students, possibly due to their more favorable psychological and economic conditions. IbnBadis was recognized for his brilliance despite his young age, able to shorten the required seven-year study period to just three years due to his prior education under Sheikh Hamdan Al-Wanisi, allowing him to enter the fourth year⁴¹.

13.1.3- His Activities and Work:

IbnBadis was deeply committed to teaching and education, considering it a national cause, never absenting himself from it, regardless of the circumstances, even death. Once, upon being informed of the death of his son and brother, he did not cease his

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lessons and continued teaching. He stated in Al-Shihab: "My only son has died, and a dear brother of mine has passed away, yet nothing has distracted me today from my studies and works, for this cause is today the cause of Islam, Arabic, and Algeria, not the cause of an individual or a group. Forgive me, dear readers."⁴².

The Sheikh made the Green Mosque a hub for his scientific and educational activities, teaching students all day and giving evening lectures for adults. He completed his Quranic interpretation over 25 years at this mosque. On June 11, 12, and 13, 1938, a historic celebration took place in Constantine to mark the completion of the interpretation. Exactly one year later, another celebration was held for the completion of Imam IbnBadis's teaching of "Al-Muwatta" in Hadith on June 1, 1939⁴³.

The Sheikh was deeply engaged in journalism, recognizing its crucial role in connecting with the public and disseminating his ideas. He began writing for "Al-Najah" in 1919 but ceased when the newspaper strayed from its national and religious mission, becoming a tool of colonialism. This prompted IbnBadis to create several newspapers to convey his thoughts, the first being "Al-Muntaqid" in 1925, which published 18 issues before being shut down by colonial authorities due to its sharp critique. Its slogan was "Truth above all, and the homeland before everything." He later founded "Al-Shihab" and other publications, including "Al-Shari'a" and "Al-Sunnah Al-Muhammadiyah," and compiled his Quranic interpretation in a series titled "Majalis Al-Tadhkir min Kalami Al-Hakim Al-Khabir."⁴⁴.

13.1.4- His Death:

Sheikh Abdul Hamid passed away on Tuesday, 08 Rabi' Al-Awwal 1359 AH, corresponding to April 16, 1940 CE. His funeral was a grand affair attended by tens of thousands from all corners of the nation. Eulogies were delivered by his comrades, Sheikh Mubarak Al-Mili and martyr Al-Arabi Al-Tebssi, along with Dr. Ben Jelloul. He was laid to rest in his family's burial plot in the Martyrs' neighborhood of Constantine⁴⁵.

13.1.5-What Was Said About Him:

After a life rich in contributions, struggle, and advocacy, he left behind a fragrant legacy and abundant praise. Algerian thinker "MalekBennabi," may he rest in peace, poignantly stated: "The miracle of revival began to flow from the words of IbnBadis; it marked the hour of awakening for the sedated Algerian people."⁴⁶ In his eulogy, Sheikh Al-Arabi Al-Tebssi remarked, "In his struggle and works, Sheikh Abdul Hamid IbnBadis embodied Algeria itself; let Algeria strive to be the spirit ofIbnBadis after his passing."⁴⁷.

14 End of "Chihab:

The magazine ceased publication at the beginning of World War II in September 1939, under its founder Sheikh Abd al-Hamid Ben Badis, to avoid being implicated in supporting the war by the French authorities. Sheikh Ben Badis and his associates in the Association of Muslim Scholars had advised Algerians that the war was not their concern and that participation was not permissible. After Sheikh Ben Badis

passed away on April 16, 1940, publication did not resume, and the magazine remained closed.

Thus, "Chihab" ceased as a magazine with the issue published in September 1939, after issuing 125 parts collected into fifteen volumes over fourteen years of struggle and advocacy for religion, language, and homeland.

Regarding the reason for its cessation, Abu al-Qasim Saad Allah states: "Afterwards, Ben Badis issued, also in Constantine, the newspaper 'Chihab,' which he then converted into a magazine. 'Chihab' continued as a magazine until the eve of World War II, when it ceased on its own until the war concluded, to avoid publishing under wartime regulations"⁴⁸

Mohammad Nasser notes that "Chihab" had been published regularly without interruption since 1925 until World War II broke out in 1939. The general governor issued an order to suspend it. Despite this interruption, "Chihab" remains one of the longest-running Arabic newspapers during the colonial era, skillfully and wisely managed by Sheikh Abd al-Hamid Ben Badis.

15 CONCLUSION:

The French colonization was keen on erasing the cultural, national, and religious characteristics of the Algerian people, which faced strong opposition from the Algerian people through popular resistance. At the dawn of the 20th century, new methods of struggle against the French colonizer emerged, focusing on political strategies and newspapers with nationalist orientations that belonged to the national movement. We mention here the efforts of Ibn Badis, the pioneer of the Arab-Islamic revival, who worked to complete the tools needed by the

reform movement, chief among them being the press, which many scholars and reformers considered a field and a means for their struggle and a civilized approach to dealing with challenges. Following the example of reformist newspapers, Al-Shihab, established in 1925 and developed from a newspaper to a magazine in 1928, is considered one of the most important reformist publications. It aimed to preserve the identity and Islamic principles of the Algerian individual and addressed many internal and external issues.

In conclusion, the press played a pivotal role in the Algerian national movement's struggle against French colonization, serving as a vital tool for preserving the cultural, national, and religious identity of the Algerian people. Figures like IbnBadis harnessed the power of journalism, particularly through newspapers like Al-Shihab, to promote Islamic values and national awareness, thus contributing to the broader efforts of the reformist movement. This peaceful, intellectual form of resistance was crucial in fostering a sense of unity and identity during a time of immense political and cultural suppression.

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