
Identity, national consciousness, Islamic, and humanitarian awareness in the articles of Al-Bachir Al-Ibrahimi

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Abstract:

The Association of Algerian Muslim Scholars has, since its inception, worked tirelessly with determination and resolve to awaken the spirit of nationalism and pride in the nation's past and its grandeur. This was achieved by connecting the Algerian people to their identity and fundamental components, represented by Islam, the Arabic and Amazigh languages, and their historical affiliation with the Arab and Islamic nations. They fought against all forms of westernization, marginalization, and identity erasure by engaging in various fields with the youth, women, and workers. They built schools and mosques, established printing presses to spread awareness, knowledge, and education, and promoted the Arabic script through journals like El-Basaer.

Keywords: Identity; National Consciousness; Humanity Awareness; Sheikh Al-Ibrahimi; Association of Algerian Muslim Scholars.

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INTRODUCTION:

During the past nineteenth and twentieth centuries, the Arab and Islamic worlds experienced a great ordeal, which was their falling into the grip of the Western occupation of their lands, except for the land of the Two Holy Mosques. They were subjected to a campaign of killing, starvation, ignorance, displacement and mutilation - including Algeria - and manifestations of poverty, disease and illiteracy spread, and this was due to the marginalization of the people of the country and the import of foreigners from All over Europe, especially France, it also worked to exploit the country's wealth and plunder it for its own benefit. This matter took a long time after the failure of popular resistance and all forms of rejection of this hateful entity. And prophecy, God bestowed on this nation pioneering reformist scholars who worked to awaken sleeping peoples who continued to sleep, meekness, laziness, and lethargy, and who were more like the dead or those who entered into death and a long-lasting coma. Al-Qassam and many others;

As for Algeria, a group of zealots appeared, who were called scholars after they founded their association, headed by Abd al-Hamid Ibn Badis, Al-Bachir Al-Ibrahimi, laarbi -Tebessi, Tayeb El-okbi, Moubarak El-Mili, El-Fodil El-Ouertilani, and others... and others from various walks of life, such as Messali El-Hajj, and others whom we cannot mention in this context. All of them; These scholars, reformists, and politicians worked with tireless effort and determination to return the nation to its path and natural path, and this was done by paying attention to education and awareness, because it is the right path to national awakening, resurrecting the scientific, civilizational, and jihadist spirit, and returning the nation to its pioneering and missionary role. They built mosques, schools, libraries, clubs, and institutes. They also worked to form a group of learners, teachers, and aspiring young people to occupy useful, driving positions in the service of the country and its people. They paid great attention to

reading and writing, and to memorizing and interpreting the Holy Qur'an, giving the Arabic language its assigned role of encouraging writers and poets. Only a short time passed until a new life came to Algeria, which it had not been accustomed to during the years of Westernization and destruction. At the forefront of these divine scholars was Sheikh Al-Bachir Al-Ibrahimi, who succeeded Sheikh Abdelhamid Ibn Badis as leader of the Algerian Muslim Scholars Association after his death in 1940 AD.

He was the best successor to the best predecessor, making a tremendous effort, being a teacher and speaker, and using his flowing pen to write resounding articles in *Al-Basaer* newspaper. And in all other national and international issues, whether cultural, religious, scientific, political or social, exposing colonialism and its people and its henchmen, leading the worshipers in mosques, lecturing before the scholars, listening to the poor and needy, not oblivious to what is happening around him or among the neighbors in Tunisia, Morocco and Libya, or in places of Arabism and Islam such as Egypt, Iraq, and Pakistan....

In this research article, we will answer the problematics:

- Did the elements of national identity, including Islam, Arabism, Amazigh, and Arab-Islamic affiliation, have a presence in the articles of Sheikh Al-Bachir Al-Ibrahimi or not?
- How far has his voice reached in defending these elements?
- What do the issues of humanity and the Islamic nation, such as the issue of Palestine and Iraq, represent to him?

At the beginning of this research paper, we will introduce Sheikh Al-Bachir Al-Ibrahimi, whom we chose as an ideal missionary model who left his mark in his works, especially in the newspaper *Oyoun Al-Basaer*, which was collected by his son Ahmed Taleb Al-Ibrahimi, or in the series of works by Al-

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Ibrahimi. Then we discuss the issues of identity that he spoke about, such as Islam, Arabism, barbarism, and belonging. Then we turn to the issues of the Islamic nation, especially Palestine, which is strongly present in his writings. And God is the Granter of success.

1.Introduction to Ibrahimi:

1.1. Name, and birth:

Mohammed Al-Bachir Al-Ibrahimi Al-Idrissi was born in the village of Ouled Ibrahim - Bordj Bou Arreridj - in the Algerian East. in 1889 AD. He grew up in a conservative family with knowledge and piety. He memorized the Holy Qur'an when he was eight years old. He received the principles of knowledge at the hands of the sheikhs of his time, including his uncle Mohammed al-Mekki al-Ibrahimi, who took care of him and took care of him. He memorized a number of texts and arts from his hand, such as morphology, grammar, and poetry. Until he excelled, and he narrated on the authority of his uncle that he took care of him and would wake him up before dawn to memorize and study.(guerfi ,2005,06).

1.2.His travels:

He traveled to Hijaz, where his family lived, and stayed in Medina for a period of time seeking knowledge, studying, teaching, and discussing with scholars. Then he moved to Damascus as a teacher, then Iraq and Egypt, after which he made a return trip to Algeria, full of determination, will, and insistence to serve his country.

1.3.Founding of the Association:

In Hijaz He agreed with Sheikh Ibn Badis to establish an association for Muslim scholars concerned with teaching, spreading awareness among Algerians, and awakening national feeling, and they did this in 1931 AD. (Benamouma ,2013,33).

Muhammad al-Bachir al-Ibrahimi assumed the presidency of the association after Ibn Badis's death in 1940. He and members of the association also founded newspapers, magazines,

and schools. And mosques, and his articles inflamed the enthusiasm of the Algerians. He was imprisoned and exiled since the outbreak of World War II.

- _ He became a representative of the National Liberation Front after the outbreak of the Great Liberation Revolution in Egypt and the Arab world, touring its various countries, and this proves his blessing of the revolution from its first day, contrary to what was rumored about him and The Association of Scholars contains lies and slander that he did not bless the revolution, and stood against it, and even had audio recordings of him addressing the Algerian people and the mujahideen.
- _ He returned to Algeria on the morning of independence, to live freedom and imamate in its mosques until his death in 1965 AD.
- _ He worked as a member of the Arab Linguistic Academy in Egypt, and he made contributions and additions to it.
- _ He has small works, represented by his works in four volumes and “Uyun Al-Basaer” in three volumes, collected by his son, as well as He has the Priestess of the Auras, the secret of naming the source, the message of the lizard and the guide to the teachers, a poetic narration, and some works that were lost.

2. The concept of identity:

Since we will talk about the roles that Al-Ibrahimi played in his country and outside his country, all of which we can infer from his writings that were immortalized by insights and others, we will discuss The concept of identity and the elements that represent it.

2.1. Identity in the Arabic dictionary:

The term is taken from the word “he,” (Al Munjid, 875). which means the absolute truth of a thing or person that includes its essential qualities, and that is attributed to he and these qualities he derives from his family, religion, country, society, history, customs, and culture; That is, belonging to the country

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and the elements that distinguish it, such as religion, here Islam, the Arabic language, the language of the Islamic conquest, the original language, which is Amazigh, and the ancient history that is rooted in the depth of time, or that is constantly emerging to this day of the people..

2.2. Terminologically:

Identity is defined by the German sociologist Max Weber (Arab Center ,2014,434).as the group's sense of common origin, which are the common external expressions such as symbols, melodies, and customs, which distinguish the holders of an identity from all other identities, and their identity retains its existence and vitality, such as myths, values, and cultural heritage. Abed Al-Jabri focuses on the elements of identity that constitute it and sees them as represented by the homeland in terms of geography and history, and a state that embodies the law that protects the state and homeland, and the nation and what it represents in terms of a spiritual and cultural dimension(Al-jabiri,1998,14).. The best person to point out the elements of Algerian identity is Sheikh Muhammad Al-Bachir Al-Ibrahimi, in an article in which he declares: "The people - by which he means the colonial West - studied us, understood us, and were certain that we would not be lost or annihilated as long as we adhered to the strong bonds of Islam, Arabic, and the East.." (Taleb Al-Ibrahimi ,2016,470).. Islam is the official religion, Arabic is the language of the state, religion, and nation, and the East means Arab and Islamic affiliation, considering the source of Islam. From the Arabian Peninsula, Mecca and Medina in particular.

3. Issues of identity and awareness in Al-Ibrahimi's writings:

Al-Ibrahimi dealt with issues of national identity scattered in several articles according to facts and events, either explaining and clarifying them, or defending and championing them against skeptics or expatriates who fell into the arms of the

colonizers.

3.1. A talk about Arabic:

Before talking about what he wrote about Arabic, we must know that he was called in the East the Father of Arabic, and the best example of this is his articles, which are characterized by sobriety and strength, and his easy, restrained style, and whoever reads them finds great pleasure in the various styles he enjoys, the abundance of words, and the depth. In understanding, richness in linguistic material, a broad and rich culture, abundant knowledge, broad fields and tributaries, and awareness of what surrounds it or what is far from it. He quoted his companion Ibn Badis in his glorification of Arabic and its role: "There is no tie linking our glorious past to our glorious present and happy future except this strong rope of the Arabic language, the language of religion, the language of sex, the language of nationalism, the language of inculcated patriotism." (Dar el oumma, 2009, 265).

This text tells you about the amount of loyalty it represents. The men of the association, and worked to replace Arabic with its natural place in Algeria at that time and in the future.

3.2. About Arabism in Algeria:

He says: "... As for Algeria, the problem of Arabism is based and caused by French colonialism, which is a blatant enemy of the Arabs, their Arabism, their language, and their religion, Islam, and the existence of the problem depends on its existence. If the largest element of it and the greatest cause of it are removed, and if it remains... - Even if only for a while - the problem of Arabism in Algeria is going to one of two things: either we overcome colonialism over our Arabism and solve our problem with our own hands - and this is what the Association of Muslim Scholars has been doing since its establishment - and then we do not find an obstacle after French colonialism because

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Algeria is devoid of the obstructing elements, as we mentioned, or else we do not find an obstacle after French colonialism. That colonialism overpowers us in our Arabism, so the problem develops into something else, and that is what is troubling us.. (Taleb Al-Ibrahimi, 2016, 150).

The Sheikh represented the root of the problem - the problem of Arabism - in Algeria, which is the insistence of the French enemy and its henchmen on Westernizing Algeria and distorting it, and even erasing its personality and separating it from its reality and past, and even more This includes making it subordinate to him, without personality, identity, or affiliation; and what today is similar to yesterday, and what Ibrahimi feared of the colonial yesterday is happening in the Algeria of independence and those discordant calls that strive day and night to exclude Arabic from the arena of administration and politics.

And education, or by diminishing its role, or by describing it as a symbol of backwardness, from individuals who were created in the eyes of French colonialism.

3.3. His talk about Arabic and barbarism:

Since his entry into this good land, the French enemy has followed the policy of 'divide and rule', a policy of attacking the people of the country against each other. They are preoccupied with the enmity between them and ignore it, its faults, its shortcomings, and its lurking and treachery. This is clear from the projects it has adopted. Such as providing an opportunity to speak in Amazigh on the French radio in Algeria, and the men of the association became aware of this game, so Sheikh Al-Ibrahimi exposed his crime in an article entitled (The Arabic language in Algeria is a free mentality that has no harm). He says: "...if the barbarian accepts Islam voluntarily, without coercion and consent." The Arabic tongue has pardon without coercion, so what would be lost is what the unjust people say and the barbaric language if it gave up its place among the tongues of its relatives to Arabic, because it is the tongue of knowledge and the

instrument of interests, for everything that the invalids claim after that is nonsense.” (Taleb Al-Ibrahimi ,2016,207) What is meant is that the indigenous people of the country, the Berbers or Berbers, since the Islamic conquest, have fraternized with the Arab Muslim conquerors, and agreed for Arabic to be the language of knowledge and administration after they accepted Islam as a religion without coercion. Some of them excelled in this language as distinguished scholars who left us a valuable inheritance ; Such as Ibn Ajrum and his text *Al-Ajrumiyya*, and the author of the first *Alfiyyah*, which is Ibn Muti Al-Zawawi, which was preceded by Ibn Malik and others..

Then the sheikh praises the good neighborhood between the two tongues from the conquest until now, it has not been separated between them, but they were in harmony and harmony, until this strange entity was dissolved with his dirty ideas to strike the unity of the Algerians and disperse them, and to introduce them into dangerous sedition and occupy them with the spoils of matters and spread the discourse of hatred, hatred and hatred between them; Al- Ibrahimi says (2016, 208): —. and whoever testifies that barbarism is still a list of self in some sides, he witnessed Arabic in good neighborliness, and witnessed Islam with justice and charity, For if Islam were a religion of coercion and tyranny, it would glimpse barbarism in some century, and if it was tolerated, then in a century.” These are words of gold and to the point, since barbarism is present among its people throughout the country, its people would not be forced to leave it, and whoever left it - like most of the Algerians who Arabized - did so voluntarily, without Coercion, and whoever adheres to it, there is no coercion. Its presence in the region of the Minor and Greater Kabyles, Tipaza, the regions of Chaouia, the regions of the Tuareg, Ghardaia and others is evidence of the tolerance of the new conquerors who carried the message of Islam to North

and Central Africa and to Europe and elsewhere.

3.4. His commandments to the youth:

Youth is strength, activity, agility, and vitality, and it is the hope of every nation, and even its pillar upon which it rises, relies upon, and achieves victory with it if it is properly prepared, through education, education, health, knowledge, awareness, and awareness. And it came in the hadith from our Prophet: You have been victorious through youth, so all nations and peoples will be keen on them in Building, constructing, and preparing for protection from every invader and aggressor, and the nation of Islam, like other nations, has its youth who are the vanguard in every art and tributary. That is why the Sheikh recommends them and emphasizes them. He says - about the youth and describes - : —I imitate them, transcending the excellencies of life, youthful in their pursuit of it, tyrannical. Resisting the restrictions that hinder it, resolute against the help that restrains it in its field, fervent in resolve, its sides almost burning with the intelligence of the heart, the gallantry of the heart, and the activity of the limbs. The first thought lasts the work...—.

Hence, we found Sheikh Al-Ibrahimi many times and in repeated situations warning Algerian politicians against being preoccupied with trivial matters rather than great matters and with their personal interests rather than the interests of their country. This negatively affects Algerian youth, and wants them to be role models and emulate them. He saw, as others saw, the determination of this youth, the ambition that fills his wings, his high will, and the strength of his drive, and what he could offer to his country if he knew the correct way to recruit him instead of busying him with trivial matters, whims, and trivial matters. He also warned them not to be a bad example, and this is worse than their opinions and words.

4. His talk about Arab and Islamic issues:

Although Algeria had been shackled by the shackles of enslavement, oppression, and injustice for over a century, the

insistence of the scholars rose to the surface. They - the scholars - were not satisfied with the national questions and issues of ignorance, poverty, illiteracy, and discrimination, but rather went beyond them, to what related to the country. Arab and Islamic countries, where their horizons expanded, as if colonialism - in their view - was a temporary ordeal that would disappear, thus achieving the unity of the nation as God Almighty told him in holy Qur'an: "Indeed, this nation of yours is one nation, and I am your Lord, so worship me". The Prophets 92.

4.1. His talk about Arab Palestine and its tragedy:

Perhaps the issue of Palestine in Al-Ibrahimi's writings had the lion's share and the lead, as he addressed it in several articles and on many occasions, because it is the fundamental issue as it is the will of the Prophet Muhammad, may God bless him and grant him peace, and the caliphs after him; Then what happened to it since the first Crusades and its liberation from captivity for a hundred years through the jihad of Saladin and his companions, and before him Imad al-Din Zenki and his son Nur al-Din Mahmoud, then its catastrophe in 1948 AD after it was handed over from the English colonizer to the Zionist Jews; He says (Boubeguer, 2008,285): "...and that Palestine is the deposit of Muhammad with us, and the trust of Omar is in our custody, and the covenant of Islam is in our necks, so if the Jews take it from us while we are a group, then we are losers." He says (Taleb Al-Ibrahimi ,2016,209): "Palestine was lost from us when it was divided by vote, which is weaker, and on papers, which are much weaker, and by the majority walking aimlessly." A challenge to the Arabs who were in that council made Nasser weaker and fewer in number." Palestine was lost the day the Arabs sat down to dialogue and vote on its division in the United Nations. At that time, most of the Arab countries suffered under the weight of colonialism.

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As for supporting the Palestinian cause and the necessity of supporting it and standing alongside it, he also says: “Supporting Palestine is an obligation imposed on every Arab and every Muslim. Whoever performs it fulfills the rights owed to his Arabism and Islam, and whoever does not fulfill it is a debt he owes and will not be released from it except by paying it. He has the virtue of going ahead, and whoever delays, the existing excuses will be accepted for him until they are removed, and when they are removed, the request is suspended and it is necessary to leave...” Glory be to God, today is not like yesterday. Palestine stands tall in the middle of the battle, waiting for support and aid. This is one of the obligations, as Muhammad Al-Bachir says, and it will not be dropped. It will remain in our lives and will not fade or be erased, until every individual Muslim performs his duty towards this country.

4.2. His presence in Iraq:

Sheikh Al-Bachir Al-Ibrahimi had trips to the Arab and Islamic East, and Iraq is one of these countries, where he became acquainted with scholars, politicians, and elite students. His presence in Iraq and his contact with Muhammad Mahmoud Al-Sawwaf enabled him to deliver a speech over the airwaves, from Radio Baghdad, as an advising reminder to the nation. Through its geographical extension to where the voice reaches, the title of his speech that he delivered was: “The end of this nation will not be reformed except by what reformed the beginning of it.” He also addressed several words from the same pulpit, in multiple titles, including: (Getting to know Muslims is a reason for their strength and pride.), and another word titled (In Mosul), and a word titled: (Baghdad honors the Arab Maghreb), for my life this is the meaning of the saying of the Holy Prophet: “The example of the believers in their love and compassion is like a single body. If one limb complains of it, the rest of the body responds to it with sleeplessness and fever.” (Al -Iraqi, 2005, 653).

4.3. He also addressed a speech to all Muslims:

He says about the reasons for the weakness and disunity of Muslims, and the dominance of enemies over them, and that there is no way to glory except by returning to the pure source of adhering to the two revelations: “The Muslims are many, but dispersal has divided them.” Few oppressed people on earth work hard to make others happy and die in order to revive their enemy. It is a plan of humiliation that most of the dumb animals would refuse. So what about rational creatures if the Muslims’ relationship to Islam were true, and they imbibed in their hearts its lofty meanings and its lofty ideals, and took from his book a scale, and from his Arabic tongue a translator, and turned to this? The Eternal Book, that they are pure from the harms of terminology and pure minds that are not attached to the filth of philosophies, so they would be happy with it as God wanted, and they would make mankind happy with it as God commanded, and every Muslim would be an ambassador with goodness and righteousness, and Muslims on God’s earth would be stronger in number and more repulsive, and the meeting of a Muslim with a Muslim would be like a meeting. The negative is the positive in the electricity industry, producing light, heat, and power.” (Taleb Al-Ibrahimi, 2016, 60).

This is a call for Muslims to unite, and they are many, to stand up to the enemies, regardless of their strength, aggression, and tyranny.

4.4. A word against colonialism:

We found the Sheikh to be revealing about colonialism and its plans, and for its goals to be a clear warning in most of his articles. He did not leave an occasion without devoting it to warning and repulsion, and his invasion as a call for repulsion. In a word to compare between the French and English colonialism, as there are those who differentiate between them, and claim that

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English colonialism He is more merciful than his French counterpart. He says: "...We read the history of the English in India and found that they went to extremes in giving freedom to religions...until they equated that freedom between the reciters of Al-Baqarah in truth, who are the Muslims, and the worshipers of Al-Baqarah in falsehood, who are the Hindus..."(Taleb Al-Ibrahimi ,1979,104), He went on at length to describe French colonialism, which applies double standards. What he does not approve of in his home country, he allows in conquered nations, unlike English colonialism, which allowed freedom of religion and religions, and its concern is to steal the wealth of colonized countries such as India and others. In the end, there is no good in colonialism, regardless of its color, gender, or origin. And his religion, it is like a pestilence and locusts when they infest a land, leaving it in ruins with no good in it.

CONCLUSION:

In conclusion, we want to point out that we cannot mention everything about the issues related to identity and the issues of the Arab and Islamic nations, and even what is related to humanity in the writings of Al-Ibrahimi, and it is sufficient for us that we exemplify this with some of the fields in which he stated his opinion and his position on them. We conclude this conclusion with some results:

- * Ibrahimi's pen flows profusely due to the knowledge, wisdom, and insight he excelled at, and his style was characterized by describing the impossible plain.
- * He wrote about all the issues that occupied his mind and the minds of Algerians during the days of colonialism, during the revolution, and after independence, including Demonstrates his breadth of knowledge and keeping abreast of national and regional events in general, and his keeping abreast of national, regional and global events.
- * He wrote about all the elements of national identity and elaborated on them, including Islam, Arabism, Berberism, and belonging, in many articles.
- * He dealt with most of the Arab and Islamic countries, including Egypt, Tunisia, Morocco, Iraq, Syria, Pakistan, and others....
- * He did not forget in the crowd of events and their frequency, abandoned Islamic places and forgotten Muslims. Such as Sicily, Tikrit, and Cyprus, calling on researchers to clarify, reveal and announce the facts, and to explain the beautiful past of Islamic civilization to the worlds.
- * He did not neglect the issue of Palestine, as it is strongly present in his writings, explaining the origin of the issue and revealing those involved in it.
- * He praised Islam as a religion, law, and morals, and its righteousness for us to emerge from. From our crises, he calls

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on Muslims to return to the pure source, through which we will have victory and strength.

- * He addressed all Muslims to beware of the plots of fragmentation and preoccupation with temptations, and to beware of Satan's apparent and hidden traps.

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