



Resistance To Narrative Linguistic Discourse In Algeria During The Colonial Period

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Abstract:

France, like all colonial powers, tried to obliterate the identity of the peoples under its control, and Algeria was not an exception in this, especially since the French colonization of Algeria was a settler colonialism that considers it an integral part of the French soil and makes strenuous efforts to ensure that it remains French in heart and soul. The French colonialism realized early on that this policy would only succeed by eradicating Islam, which was firmly rooted in the hearts of Algerians since 13 centuries. The only way to do that was by fighting Arabic, which is the language of Islam, the Noble Qur'an. This is by giving importance to Arabic dialects and studying them as a narrative discourse with the aim of facilitating the communication of its officers with the Algerians on the one hand, as well as generalizing its use among Algerians at the expense of the classical by resorting to restrictions on the latter and closing schools that keep the language alive in the hearts of Algerians. But the most dangerous of that were the attempts to sow discord between the Arabic language and dialects, while this policy naturally included a focus on the ethnic aspect to sow the seeds of discord and division among Algerians, in accordance with the principle of "divide and rule". The problem of the work was: How did colonialism try to implement this policy in Algeria, and did it actually succeed in achieving its goals? And how did the Algerians resist the French linguistic occupation, while preserving the principles of narrative discourse? To answer these problems. In this intervention, we resorted to the historical approach due to the nature of the topic of the purely historical forum, as well as the descriptive approach, which we saw as indispensable for diagnosing the linguistic phenomenon.

Keywords: language resistance; narration; the speech; Linguistic planning, linguistic filtering.

1. Introduction :

This paper examines a historical and linguistic issue together. So that it discusses the resistance to the narrative linguistic discourse in Algeria before independence from French colonialism, so it discusses the concept of linguistic resistance and its accompanying other concepts, tracing the path of this resistance through what the French colonialists planned and imposed on the linguistic hegemony on Algerian society.

France, like all the colonial powers, tried to obliterate the identity of the peoples under its control, and Algeria was no exception in that, especially since the French colonization of Algeria was a settler colonialism that considered it an integral part of French soil and made strenuous efforts to ensure that it remained French, heart and soul. French colonialism realized early on that this policy would only succeed by eliminating Islam, which had been entrenched in the hearts of Algerians for 13 centuries.

The only way to do that was to fight Arabic, which is the language of Islam, the Holy Qur'an. This is done by giving importance to the Arabic dialects and studying them as a narrative discourse with the aim of facilitating the communication of its officers with Algerians on the one hand, as well as generalizing its use among Algerians at the expense of classical Arabic by resorting to restrictions on the latter and closing schools that keep the language alive in the hearts of Algerians. But more dangerous than that were the attempts to sow discord between the Arabic language and the dialects, with this policy naturally including a focus on the ethnic aspect to sow the seeds of discord and strife between Algerians, in accordance with the principle of "divide and rule".

The problem of work was: How did colonialism try to implement this policy in Algeria, and did it actually succeed in achieving its goals? How did the Algerians resist the French linguistic occupation linguistically, preserving the principles of narrative discourse? To answer these problems. In this intervention, we resorted to the historical approach due to the nature of the topic of the purely historical forum, as well as the descriptive approach, which we saw as indispensable for diagnosing.

2/the linguistic phenomenon situation in Algeria before the French colonization:

It is no different that the French colonialism, which only 62 years ago, left Algeria. He played a major role in crystallizing the current linguistic scene in Algeria. Especially with regard to the interaction between the classical Arabic and French languages, as well as the dialects spread across the country.

The expressive map shows us that the degree of language use in Algeria is not the same. It is a diasporas that has its different areas of influence and performance that do not agree with each other.¹

From this division, the Algerian linguistic situation can be summarized as follows:

- 1-Widespread languages: colloquial or Arabic dialects. They are diverse but have a common denominator.
- 2- Local languages: Tamazight in its various performances and dialects.
- 3- Classical languages: fluent Arabic and French.²

Diversity in language or dialect, as well as diversity across languages, was not the center of attention in the dominant linguistic theories of this century—Saussure's. American School . Prague School-structuralism and Chomsky's theory. One consequence of this is that linguistic

¹ - Belaid Saleh, The Mother Language and the Linguistic Reality in Algeria, Journal of the Mother Language, Dar Houma, Issue 01, 2004 AD, pg:09.

²- Ibid pg: 11.

theorizing has focused more on the expressive forms of languages than on the more diverse forms of natural speech.³ Multilingualism is not a special situation, nor is it confined to particular regions. Nor is it a feature of the Third World specifically. Or one of the characteristics of developing countries, which we imagine intuitively distributed among their "dialects". and their "local languages". and "our languages". Diversity is a common destiny. And if they appear in different forms in every case... And Calvi adds that languages should not be confused. Peoples and races. People who speak an Indo-European language today are not necessarily of an Indo-European "race"... In the same context, we see that there is a large majority of the population of the Maghreb of Berber origin, but their tongue is Arabic.⁴

Language is an essential factor in building nations. In uniting individuals. And in the group's commitment to the homeland. Strengthen the sense of belonging to the homeland. It develops the need for cooperation among citizens. It connects the individual to his ancestry, heritage and traditions. It helps develop the educational system so that everyone has opportunities to learn. Language is a divisive factor in a nation whose children speak more than one language. When a linguistic group feels disadvantaged in its homeland, the risk of separation is exacerbated by the linguistic factor .the separatist tendency is strengthened in the presence of social inequality and inequality in employment opportunities, as minorities that speak the same language unite in political movements and organizations that work to raise the status of the group as a whole. The group is often powerless in social and economic aspects because it does not speak the official and influential language. Which increases her feeling of stupidity."⁵

3-Cognitive circulation of the term linguistic resistance:

Any attempt to define resistance in its various forms and in any field; Including the linguistic field, it does not come unless it is associated with the control of the corresponding concept, which is the concept of dominance, including linguistic domination. For a long period of time, language prevailed as a tool for communication at times and for thinking at other times, but in the colonial context it acquired a new concept and function, which is domination. Assigning different levels of importance to certain languages so that one language and its speakers carry a higher social and political status than others. This language is said to be the dominant language. It represents and maintains the dominant social group.

³- James Milroy and Leslie Milroy 2009, Linguistic Types and Diversity, A Guide to Sociolinguistics, TR: D, Khaled Al-Ashhab and Dr. Magdoline Al-Nuhaibi, The Arab Organization for Translation, pg: 105-106.

⁴- Calvi Louis Jean 2008, The War of Languages and Linguistic Policies, tr.: Hassan Hamza, 1st Edition, Beirut, Center for Arab Unity Studies, The Arab Organization for Translation, pg: 205.

⁵- Zakaria Michel 1993, Applied Linguistic Issues, Socio-linguistic and Psychological Studies with a Heritage Comparison, 1st Edition, Beirut, Dar Al-Elm for Millions, pg: 14.

Accordingly, speakers of other languages feel that they have a relatively lower social and political status.⁶

According to Phillipson, "Linguistic hegemony or imperialism is the idea that some languages are internationally dominant over others. It is the manner in which colonial states privileged one language, and often sought to eliminate other languages, forcing their speakers to switch to the dominant language."⁷ This creates a kind of their dependency; Linguistic justice is disturbed. In turn, the owners of the dominant language are able to impose their authority. This situation in the colonial countries was accompanied by a kind of social, cultural and linguistic awareness that crystallized in a new concept: It is the concept of linguistic resistance, so the elites of the colonial societies began to think of a way to get rid of the dominance of the colonial languages, with tools and mechanisms emanating from dismantling the previous relationship between the dominant and the dominant. on her. By filtering the tongues of speakers within the community and their culture from the dominant language. And that awareness of the relationship between language the colonized and colonialism itself; Through various procedures tools such as education, journalism and literary writing.⁸

1- Language policy:

It is established and known that "languages change, under the influence of their internal structures and their contact with other languages and political positions. However, they can be changed and intervened to bring about a change in their image. The work or work on the language may have different goals, the most important of which is updating the language (line, vocabulary) and" filtering it or defend it.⁹

Therefore, Calvi considers: "Linguistic policy is the totality of conscious choices made in the field of relations between language and social life.¹⁰ Specifically between language and life in the homeland." Hence, the governments of developed countries singled it out with special importance, because of its repercussions on social stability and civil peace. We must mention here that managing a linguistic situation presupposes intentional intervention by the state. Its aim is to change the "normal" course of language in its relations to other languages with which it is in contact and interaction. This should address the legal status of these languages within a given country (official and national languages); And addressing its board by managing the

⁶ - Kathryn accoursé. Language dominance/ linguistique dominance researchgate. P2.

⁷ - Ben Naji Abdel Nasser, Issues of Language and Linguistics in the Two Contexts, Colonial and Post-Colonial, Dar Al-Fikr Al-Arabi, Algeria, 1st edition, year 2020, p: 43.

⁸ - See: the same reference, pg: 51.

⁹ - Calvi Louis Jean, 2006, Sociology of Linguistics, tr: Mohamed Yahyatne, Dar Al-Qasaba Publishing House, Algeriak, p: 113.

¹⁰ - Calvi Louis Jean 2008, The War of Languages and Linguistic Policies, tr.: Hassan Hamza, 1st Edition, Beirut, Center for Arab Unity Studies, The Arab Organization for Translation, p.: 221

problem of Sunnah and linguistic structure (character, spelling rules, lexicon, syntax, and morphology)¹¹.

Linguistic politics has often been associated with states and governments. In that, Louis Jean Calvi says, "Linguistic policy, as we knew it, seems to be linked to the state. This is not a theoretical choice on our part, but rather a report of reality, and it should not be ruled out that the language policy is linked In the country the possibility of a transnational language policy or, on the contrary, Confined to a limited group smaller than the state. It coexists with other groups. In situations marked by multilingualism. Sometimes countries may have to upgrade these or those languages that they are overwhelmed with. Or vice versa. This or that language may be stripped of the status it enjoys, in short, to change the status and functions of coexisting social languages.¹²

2- The objectives of the colonial language policy in Algeria:

France believed and dreamed of annexing Algeria to Greater France. Where she described her capital as Paris Minor, and it did not occur to the French that a day would come when they would be forced to leave, so she fought the Arabic language and tried to French the land and the people. "French" Algeria also forced the Algerians to learn French. It prevented the teaching of Arabic even in mosques. Rather, it transformed the conflict between Arabic and French into a rivalry between Arabic and Amazigh, and between classical and colloquial Arabic. As the first thing that the occupier does is strike the language of the offending state. Because he knows where the shoulder eats from, he knows very well that language is a unifying and dividing factor at the same time, and this is why we see him focusing perfectly on imposing his language in word and deed.

The French administration intended to divide the Arabic language into three languages that have no value and all of them can be neglected in education, adopting French as an inevitable substitute for it:

- 1- Colloquial Arabic used by the people, and this has no value, and therefore it is not a suitable subject for teaching in schools.
- 2- Classical Arabic, the language of the Qur'an, and this, like the Greek and Latin languages, is considered a dead language that cannot be communicated with and has no value.
- 3- Modern Arabic, which is dimly known in Algeria because it is the product of some educated people. It is, in fact, a foreign language and a tool of Arab nationalism, and therefore it should be removed from educational programmes¹³.

¹¹- Khalfi Abd al-Salam, Standardizing the Amazigh Language in Light of Some International Experiences, Asenac Magazine, Royal Institute of Amazigh Culture, Issue 03, 2009, p.: 29

¹² - Calvi Louis Jean, 2006, Sociology of Linguistics, tr.: Mohamed Yahyatne, Dar Al-Qasaba Publishing House, Algeria, p: 118.

¹³ - Turki Rabah, 1981, National Education, 2nd Edition, Algeria, National Company for Publishing and Distribution, p: 131.

The danger of this duality represented by the colloquial language lies in many basic aspects of our lives. Al-Fusha, which is the language of science and religion, is the spiritual home of our nation. It is a symbol of unity and communication between the members of the Arab nation. As for colloquialism, it is the real opponent of unity or convergence. It is the sign of multiplicity and rupture and a symbol of division and estrangement. It is a harbinger of the collapse of all the nation's achievements and the fragmentation of its efforts.¹⁴

We now return to the Arabic language and what happened to it, so if it was introduced to the French school as a subject for the children of Algerians. Treating her at school was like a foreign language. And not patriotic. They taught it the Latin letter through the missionaries and the white fathers. Thus, they resisted the classical Arabic language with all their strength and means, because they realize the importance of the national language in building individuals and the unity of peoples.¹⁵

This is because a long era of the French occupation - with all that it carried of the exclusion of the Arabic language and the elimination of the efforts made for its survival and continuity and the adoption of all policies that prevent its spread, from targeting its symbols and closing its schools, especially those established by the Association of Algerian Muslim Scholars. Which seemed clear that the demand for it from the students was very wide and the teachers were prevented from teaching it except with French supervision. And on a limited scale - all of this aimed, first and foremost, at eliminating this important component in the life of the nation and replacing it with a strange, foreign language that would help colonialism achieve its great goal represented in the Frenchness of Algeria and make it an important part of France.¹⁶

This policy had repercussions on the Algerian people. It appears clearly in the following points:

- 1- The emergence of the French language on the Algerian linguistic scene was not an innocent appearance.
- 2- Colloquialism formed the back lines of classical Arabic, because classical Arabic was stifled in vital areas; As for Tamazight, France tried to make it a thorn in the side of the Algerian linguistic entity.
- 3- The linguistic policy drawn up by France for Algeria aimed at bringing about a major social change through France.
- 4- France had a special language policy for Algeria. It prioritized the dissemination of French at the expense of the language.
- 5- France's formation of a French-speaking Algerian elite. Western culture educated.

¹⁴ - Kayed Ibrahim Mahmoud, Classical Arabic between bilingualism and bilingualism, Scientific Journal of King Faisal University (Humanities and Administrative Sciences), Volume: 03, Issue: 1, 2002, p: 56.

¹⁵ - Barama Ammar, The Arabic language between pride, dignity, betrayal and humiliation, Arabic Language Magazine, Volume 07, Issue: 12, 2017 AD, p: 417.

¹⁶ - Hinouni Ramadan, The Arabic Language in the Algerian School: Reality and Problems (Descriptive Study), Horizons Scientific Journal, Volume: 09, Issue: 02, 2017, p.: 120.

You got job positions. So she showed devotion to the colonizer, disavowed her nation and language, and demanded that she be compensated for French. This brought the elite group into conflict with itself and with the national conservatives.

6- Classical Arabic, colloquial Arabic, and Amazigh have been enjoying coexistence and stability for centuries. However, the French linguistic policy tried to bring it into a relationship of power and struggle. Let the atmosphere be free of its language, so it prevails in the midst of the band as a neutral solution that everyone accepts.

7- The French linguistic policy in Algeria was a delegating policy for all coexisting linguistic and social structures.¹⁷

3- Tools and means of linguistic resistance:

Extracting and defining the tools of linguistic resistance depends on understanding the complex and dialectical relationship between language and identity in its two parts, between language and the colonizer, between language and politics, and between language and history. For each relationship, an appropriate tool is identified to dismantle what the colonizer installed for his benefit. Perhaps the most important of these tools is education in the mother tongue.

*Teaching the mother tongue and education in it as a means of resistance.

*The state of education in Algeria during the French colonial period.

The first step taken by the French colonialists in Algeria after the military step was the empowerment of the French language at the expense of the Arabic language and other local languages, to make it the language of daily use, so it demolished schools, books, and mosques, Dumas says, describing that: "The result of our policy was disastrous, as it neglected almost all primary schools (...) The disaster befell the schools (...) and the corners closest to the centers of the occupation were abandoned (...) and the teachers migrated to the outskirts of the country that were not yet under our control, and the properties of Al-Hbous and the rest of the regions were confiscated¹⁸. Education was both a goal and a tool of colonialism, destroying and reducing the validity and legitimacy of indigenous education, while simultaneously replacing and reshaping it with the "education" of the centenarians.

Thus, the teachers of the Association of Muslim Scholars were prevented from teaching, as the decision stipulated the closure of free Arab schools that do not have a work permit, and the prevention of every teacher affiliated with the Association from practicing education in licensed schools except after obtaining a teaching license provided to him by the concerned authorities, and in the Official Gazette for 20 July 1945 A.D. The decree of July 12 was published requiring every teacher of Arabic to be proficient in the French language. if he wants to be employed; This excluded most of the teachers, as they did not master French at all, and on March 3, 1954, an appeal was issued by the French primary education inspectors, through which they demanded the abolition of teaching Arabic in the primary stage so that Algeria would not be Arabised.

¹⁷ - Derbal Bilal, Linguistic Policies in Colonial Countries: The French Colonization of Algeria as a Model, Linguistic and Literary Studies, Issue: 1, 2011, pp. 36-37.

¹⁸ - Ivan Tiran, Cultural Confrontations in Colonial Algeria, Dar Al-Kasaba Publishing House, Algeria, 2007, Tm: 2007, p: 137.

Al-Bashir Al-Ibrahimi - may God have mercy on him - says, denouncing these laws: "And what we speak out of denouncing the government and its dealings, and defaming its laws and decisions, and what we openly say about it is that we do not accept these laws because they are imposed on us. Void; falsehood is not respected; we do not approve of it because it is a war against our religion and our language, and we do not tolerate it even if it comes to closing all schools at once, and that we are not satisfied except with explicit freedom, If it is not, then death is comfortable, but the reasonable people accept the acceptable, but they reason the reasonable, and if the strong has a desire to kill the weak, then it is foolish to enact a law to kill him, but it is magnanimous to enact a knife to slaughter him."¹⁹

The French colonizer was well aware of the danger of language as a means of colonialism in his hands and a means of independence in the hands of the Algerians. Alfred Rimbaud, the former Minister of Education in 1871 AD, sums up the war on Algeria by saying: "The first invasion was carried out with weapons, and it ended in 1871 with the disarmament of the tribes (Sheikh Al-Haddad's revolution). By means of school, we must secure the mastery of our language."²⁰

The position and efforts of the Association of Muslim Scholars in learning and teaching the Arabic language:

The members of the Association of Muslim Scholars became aware of the consequences of this policy, so they established a resistance planning, represented in the dissemination of education among the sons of Algerian society in the Arabic language. 1936 AD.²¹

4- The language policy of the Association of Muslim Scholars:

The association's work in the field of resistance in general and linguistics in particular was not random, but was planned according to political rules drawn by its principles. This planning can be summarized in three important elements, which are originally objectives of the French linguistic policy, in the sense that the association worked on preparing a scheme that contradicts the French linguistic scheme, and these points are:

* The language of the individual speaker, the language of the community, the identification of linguistic functions within the linguistic hybrid.

* The language of the individual speaker: The French colonizer focused on polluting the tongue of the Algerian speakers and obliterating his language, through the imposition of curricula within schools, financial inducements and positions for those who learn and improve the French language, thus producing an Algerian who speaks French like the French or better than

¹⁹- Ahmed Talib Al-Ibrahimi, The Works of Imam Muhammad Al-Bashir Al-Ibrahimi, Dar Al-Gharb Al-Islami, Beirut, 1997 AD, p: 224.

²⁰- Muhammad Al-Mail, The Status of Arabic During the Colonial Era, Arabic Language Journal, p: 48.

²¹ - See: Fadla, Mohamed Al-Hassan, The Pioneering March for Free Arab Education in Algeria, Dar Al-Ummah Company for Printing, Publishing and Distribution, Algeria, 1st Edition, 1999 AD, Constantine Sector, Part 1, pg.: 58.

them, Paul Raynal says The French: "You are not surprised to find in the city of Algeria, under the turban and the prince, people who speak French like the people of Paris."²²

The association stood on the lookout for this plan with a counter-scheme, that is to purify the tongues of the speakers by focusing on teaching the Arabic language in its schools, corners and mosques, and establishing the idea of the centrality of the Arabic language in the life of the Algerian individual, by drawing an imagination through which this speaker inserts his language and is proud of it, says Ibn Badis - May God have mercy on him - "There is no bond that connects our glorious past that presents us with our precious present and our happy future except this strong rope: the Arabic language is the language of religion, the language of gender, the language of nationalism and the language of implanted patriotism."²³

The French colonizer - like the rest of the colonizers in Africa - relied on the Arabic language in its war. There are many ways and means, the most dangerous of which is the invention of a new linguistic form, which speakers are obliged to use in their daily communication, and this linguistic form was a studied form that was commissioned by linguists and religion scholars at the time, so they invented a linguistic mixture, which they called the living Arabic language, and they formed it from the disposal of a dictionary The Arabic language, its grammar, and its morphology.

However, the association has realized this danger and faced it in various ways, the most important of which is increasing the volume of hours of teaching the Arabic language in its schools, offering programs, curricula and language books, preparing linguistic dictionaries, to try to formulate Arabic vocabulary for what has been developed in the scientific fields, so as not to substitute French and fill this void. in her favors.

Conclusion:

Despite all the attempts of the brutal French colonialism to eradicate Islam and the Arabic language, as well as to sow discord among the Algerians, it failed miserably, so that despite its hiding behind the mask of scientificity and objectivity, it claimed behind it its quest for the purpose of scientific research for its own sake without subjective backgrounds. As this policy only increased the adherence of Algerians to their religion and language, and the Al-Fateh Revolution of November, which included all parts of the country, is only resounding evidence of this failure, just as the Arabic language from that time to this day has flags and defenders who do not tire or tire.

Our ancestors fought a war against France with multiple fronts and fields, so each one of them worked with what he could fight with, and strived for it. Among those ways, the linguistic resistance, which was considered the greatest jihad, because they realized that with the loss of their language, their religion is lost, and if their religion is lost, their identity is lost, and if it is lost Their identity has lost their land, and perhaps among those who represented this resistance in the past is the Association of Muslim Scholars, as they resisted the French colonialists in all

²² - Abu Al-Qasim Saad Allah, The National Movement, Vol. 1, pp.: 94-95.

²³ - Ammar Talibi, Ibn Badis, his life and works, vol. 1, p. 265.

forms of linguistic resistance, such as education, formation, codification, and the dissemination of linguistic awareness.

Among the results of this work are the following:

Linguistic resistance in Algeria during the colonial period --was an essential factor in preserving the identity of Algerian society.

- The forms of linguistic resistance multiplied with the multiplicity of forms of linguistic domination imposed by French colonialism. Whenever a form was planned, the Association of Scholars put a counter form for it, which creates linguistic immunity.
- Linguistic resistance created linguistic security, albeit in a relative way, that preserved the identity of Algerians.

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