

## General Conditions in Algeria at the Beginning of the Twentieth Century (1900-1927 CE)

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Received date: 31/5/2025 Acceptance date: 10 /12 2025 Publication date: 22 /12/2025

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The article examines the political, economic, social, religious, and cultural conditions in Algeria from 1900 to 1927, a period marked by significant transformations under French colonial rule. Politically, France implemented policies aimed at assimilating Algeria, issuing laws like the 1865 Senatus Consult, which offered French citizenship to Algerians at the cost of renouncing Islamic personal status, and the 1881 Native Code, which imposed harsh restrictions on Muslims. Resistance emerged through movements like the Algerian Youth Movement, led by figures such as Prince Khaled, who demanded political reforms and equality.

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**Keywords:** Algeria; French colonization; nationalist movement; political resistance; colonial policies.

### 1. INTRODUCTION

The period extending from (1900 to 1930 CE) is considered a period of significant transformation in the history and Struggle of Algeria and its Struggle against the French Occupation. It witnessed the emergence of new tributaries of the Struggle against the Destructive Colonialism after it was convinced that reliance on Unorganized Armed Resistance and Simple Military means was not sufficient alone to Liberate the Country and force the Occupation Authorities to submit to the Demands of the Algerian People. One of the most important new means of Struggle that the National Movement relied on at the End of the (19th Century CE) and the Beginning of the (20th Century CE) was the Cultural Associations and Clubs that it established and developed their activities.

Hence, the Beginning of the Twentieth Century can be considered a historical turning point in the course of the Algerian National Movement. This period represented a New Era for Algerians, both in terms of French Policy in Algeria and the Status of Algerians in various fields. This Transformation witnessed the Birth, or Rebirth, and Revival of the Intellectual and Cultural Heritage of the Algerian Nation. Algeria experienced the Renaissance, which served as the First nucleus for the emergence of Political Parties, the First signs of which emerged at the End of World War I.

There is no doubt that this Movement did not start out of nowhere; Rather, it came as a result of Political, Social and Cultural Circumstances that triggered the Situation to emerge from the stage of Armed Struggle that prevailed in the (19th Century CE), and the role of the Gun was stopped to be replaced by the Pen and the Method of Civilized Revival, and Intellectual Awareness within the Political Struggle that crystallized the Currents of the National Movement.

## 2. Political Conditions:

French Policy in Algeria since the Occupation in (1830 CE) had Three Goals:

- 1) Making Algiers a French City in all its dimensions.
- 2) Obliterating and eliminating Algerian History and National Character.
- 3) Suppressing any form of Resistance that might threaten French Security in Algeria, using all means and methods to achieve this goal.

In an effort to implement this Policy aimed at extending its Influence in Algeria, it issued a series of Laws and Measures paving the way for its Colonial Project, which would allow it to swallow Algeria and make it an integral part of France.<sup>1</sup>

On (July 22, 1834 CE), the French Government issued its famous Decision, which recognized the Occupation as a fact and that Algeria was French Territory. It therefore established the position of Governor-General to administer French possessions in North Africa. This Decision was followed by the (1948 CE) Constitution, which stipulated that Algeria was an integral part of France. On the other hand, the French Government affirmed its

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material and moral support for the Colonists to settle in this vacant land, according to it.<sup>2</sup>

With the Beginning of the Second Empire under “Napoleon III” (1852-1870 CE), the Population was subjected to Exceptional Laws, most notably the “Senate Law - Sénat Use Consutte”, issued on (July 14, 1865 CE), during the Reign of Governor-General “McMahon” (1864-1870 CE). This Law stipulated that Algerians be granted French Citizenship on the condition that they renounce their Islamic Personal Status.<sup>3</sup>

During the Third Republic (1870-1930 CE), the French Government also issued New Legislation serving French and European Interests, Including the creation of a Civilian Governor-General. Another Decree annexed Algeria to France by integrating its Affairs into various French ministries in Paris. In addition, the “Cremieux Law”, issued on (October 14, 1870 CE), granted French Citizenship to Algerian Jews without requiring them to renounce their Personal Status.<sup>4</sup>

In addition to these Decisions, other Laws were enacted, the most important of which was the “Assimilation Law”, which in French Political Terms, meant the Annexation of Algeria to France and making it a Province of its Provinces. This Policy was implemented after the Decree of (June 30, 1870 CE). Algeria was divided into Three Provinces: in the North (Algiers, Constantine, and Oran), which were administratively subordinate to the French Ministry of the Interior. France's Exceptional Laws were reinforced by the “Native Law - Code de Lindegenat”, which was issued in (1881 CE) during the Reign of Governor-General “Albert Griffi”. This Law was reinforced in (1886 CE) during the Reign of “Terman” (1882-1891 CE), through which the Colonial

Authorities were given Exceptional Powers, which further consolidated their dominance over the Algerians.<sup>5</sup>

We also find that the Algerians were deprived of their Political Rights, blatantly stripped of their property, and subjected to tight restrictions in all areas. We find that the settlers were able, in the last Decade of the (19th Century CE), to convince the Central Government to grant Algeria a degree of freedom to manage its Own Affairs due to the difference in the internal Situation of the Algerian Population from that of the French Population.<sup>6</sup>

Indeed, the Algerian People had their own independent Budget starting in (1900 CE), managed by the Financial Council, which was established in (1889 CE). The Governor-General became the one who made the Final Decision to implement the Financial Council's proposals, which increased the Power of the Colonists to control the fate of the Algerian People and dominate the Budget, which is the cornerstone of the State's Management System.<sup>7</sup>

These Exceptional French Laws and Decrees were a challenge presented by the French to the Algerians. This generated various reactions from the Algerian Resistance,<sup>8</sup> as Algeria experienced a period rich in (Internal)Political events during the FirstDecade of the (20th Century CE), which had a significant impact on the growth of National Awareness among Algerians and its crystallization in the form of National Resistance. They stood against the Decisions of the French Administration in (1907 CE), which stipulated the separation of Religion and State. Meanwhile, the Government applied this Decision to Christianity and Judaism, making them separate from the Administration, and

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kept Islam linked to it, claiming that the Spiritual and Worldly Aspects of Islam cannot be separated.<sup>9</sup>

They also stood against the Compulsory Conscription Law,<sup>10</sup> which was approved by the French Council in (1912 CE), which was an incentive for the Nationalists to announce their position on this Law. When they found themselves unable to resist it, Migration to Islamic Countries became active during this period after Algeria witnessed a similar Movement in the late (19th Century CE), as a result of the lack of acceptance of French Policy on the one hand, and Islamic Nationalist propaganda on the other.<sup>11</sup>

In This Regard, the Algerian Newspaper Al-Sharq "The East" published an article in its Issue dated (June 18, 1871 CE), the gist of which was the necessity of deporting Algerians (Muslims) to the Desert. The Newspaper Echo of Oran published an article in its Issue dated (June 29, 1871 CE), in which its author demanded the elimination of the Influence and Power of Algerians (Muslims), and preventing them from working or being active in any field, whether Cultural or Political.<sup>12</sup>

In the midst of these new events on the Algerian Scene, as well as the French Administration's continued Siege of the Algerian People to keep them away from knowing the Bitter Reality imposed on the Country since Colonialism set foot on its Land, a Group of Algerians emerged on the eve of the (20th Century CE) calling for Reforming the Situation and Caring for the Population. The emergence of this Group is due in particular to France's Educational Policy in Algeria. From the Beginning, French Politicians and Educators worked to Isolate Algerians from

Algerian Islamic Culture, and grant them a limited amount of French Culture.<sup>13</sup>

This Group, which carried the Torch of Peaceful Resistance against the French Occupation, was divided into Two Groups: One known as the Conservative Group, and the other known as the Elite Group.<sup>14</sup> The Conservative Group consisted of a number of Religious Figures and Educated Conservatives (Graduates of Quranic Schools, French-Arabic Schools, as well as Universities in the Near East and other Arab Countries). This Group was led by a Group of Prominent Figures, the most important of which were: Abdul Qadir Al-Majawi, Saeed bin Zakari, Abdul Halim bin Samaya, Hamdan bin Al-Wantisi, and El-Mouloud Ben El-Mouhoub.<sup>15</sup>

The Conservatives' Program is summarized in several principles, the most important of which are: Reform within the Arab-Islamic Framework, Rejection of Naturalization and Compulsory French Education, Demands for the Regulation of Arab Schools, Equality in Political Rights, and Non-Interference in Local Customs and Traditions.<sup>16</sup>

The Elite or Intellectual Group (Competing with the Conservative Group) included Youth Graduates of French Universities, who founded what is known as the Algerian Youth Movement.<sup>17</sup>

This Movement emerged at the Beginning of the (20th Century CE). Meanwhile, the Intellectual Maturity of Youth had changed and crystallized at the End of the (19th Century CE) and the Beginning of the FirstDecade of the (20th Century CE). Moreover, the Demands of this Youth Movement did not truly

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emerge until the Beginning of (1900 CE)<sup>18</sup>. This Movement was led by a Group of Young People, Including: Ahmed Bou Darba<sup>19</sup>, Ibn Brihamat Ahmed<sup>20</sup>, Al-Tayeb Morsli<sup>21</sup>, and Mohamed Ben Rahhal. They played a major and effective role in expressing the Reform Demands of the Youth Movement, the most important of which were: Obtaining Seats in the French Parliament, allowing them to Participate in Local Elections, Recognizing the Algerian Identity, Equality in Paying Taxes, and Abolishing the “Indigena Law” and all Oppressive Measures.<sup>22</sup>

During this period, Algeria also experienced a new breath of fresh air, represented by the Formation of Delegations and the Submission of Petitions (Demands). The year (1908 CE) witnessed the Elite Announcing the Birth of an important nucleus that brought together active elements called the “Committee for the Defense of the Interests of Algerian Muslims”. Among its most Prominent Members were: the Leader of the Secularism Elite Al-Sharif Habilis, Omar Bou Darba, Hajj Moussa, and Ibn Al-Tuhami. This Group was the First to take such an Initiative, imposing the Defense of Algerians, due to the absence of Legitimate National Representation, with the exception of the Isolated attempts initiated by Ben Rahhal.<sup>23</sup> Therefore, it is correct to say that the Elite Initiative in the Capital was looking after its Interests First before those of the Algerians.<sup>24</sup>

We also find that in (1912 CE), the Situation had become tense, Internal Petitions had multiplied, strikes were looming, and protests and unrest had begun. At that time, the Elite sought, as usual, to take the Initiative and search for a way out of this Critical and Crisis-Ridden Situation, which was neither in the Interest of France nor in the Interest of the Elite, as it was the privileged



ones. Therefore, the Youth Movement became active, calling itself the Young Algeria Movement and sometimes the Algerian Youth Movement.<sup>25</sup>

The First Elite Petitions date back to (May 27, 1912 CE), when a Petition was sent to the French Government and the National Assembly. The Petition contained a number of demands, most notably the “Compulsory Conscription Law”, which was hostile to Democracy. The demands also included the Duration of Military Service, Compensation for the Natives, and the Abolition of the Natives Law... etc.<sup>26</sup> Then we find that the Algerian Youth Movement was able to Form a Delegation that included a Group of well-known Figures at the time, Such as: Ben Rahhal, Al-Tuhami, Al-Hajj Saeed, Bouchrit Alawa, Dr. Moussa, and others. These Figures represented different Regions of Algeria. The Delegation traveled on its Second Trip to Paris and presented its Petition, the content of which differed from the First Petition.<sup>27</sup>

In (1913 CE), the Leaders of the Algerian Youth Movement reached an understanding and alliance with a Prominent Algerian Figure in French Politics, Prince Khaled<sup>28</sup> bin Al-Hashemi, the Grandson of Prince Abdelkader. Khaled, in turn, called for Political Reforms to the Algerian System of Government and played a positive role in them. On (April 2, 1914 CE), the French Indigenous Union (Algerian) was formed, with the aim of establishing cooperation between the Arabs and France. Prince Khaled followed the same approach as the Algerian Youth Movement, Demanding Education for Muslims and their Representation in Local Councils and in the French Parliament, and the Abolition of the Exceptional Laws that applied only to Muslims. He also demanded Protection for Algerian Workers in France.<sup>29</sup>

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In Fact, the Prince's Political Demands became more evident between (1919-1922 CE). He called for a Reform Program based on the Idea of Equality, Taking French Citizenship, and Abandoning Islamic Personal Status. He also founded the Newspaper Al-Iqdam,<sup>30</sup> which was the First Arabic Newspaper published in Algeria to represent this Pure National Spirit. Therefore, it is not surprising to find Prince Khaled linking the Two Aspects of Religion and Homeland. Indeed, he considered the steadfastness of the Algerians in the face of Occupation and their perseverance in Resistance to be due to the religious component that ensured the survival of the Islamic Character throughout History, especially since the Crusader Occupation of Algeria in the Summer of (1830 CE). From here, Prince Khaled emerged not only as a Political Leader, but also as a Zealous Defender of Islam. It appears that Prince Khalid's Political Enthusiasm and Boldness in raising National Issues enabled him to attract the Moderate Elite, as well as his Leadership of the Delegation that presented, around (1919 CE), a set of National Demands to US President Wilson during the Peace Conference held in Paris following the End of World War I.<sup>31</sup>

It is worth noting here that the Elite Movement had experienced a major split before the (1919 CE) Elections. This was due to the fact that Prince Khaled, after Completing his Military Service and Focusing on Political Issues, revealed his Nationalist Leanings, stemming from his Islamic Identity, and his opposition to the Westernizing Elite led by Dr. Ibn Al-Tuhami.<sup>32</sup> Consequently, Two Currents appeared on the horizon: the Reformist Prince Khaled, affiliated with the Conservative Elite, and the Ibn Al-Tuhami Current, affiliated with the Liberal, Francophile Movement, which was breastfed by France and

nourished by the scraps of its table. Indeed, we find that Prince Khaled won these Local Elections, which represent the Beginning of a shift in the History of the Algerian Elite, which had split into a National Elite led by Prince Khaled and Hajj Moussa, and an Integrationist Elite led by Ibn Al-Tahami and Ould Issa.<sup>33</sup>

The Presence of “Charles Jonnart”<sup>34</sup> at the head of the French Administration also had a positive impact on French Policy, albeit a small one. He was appointed Head of the General State of Algeria for the first time in (1900 CE). He was a proponent of the belief that the Integration Policy pursued against the Natives to date was doomed to failure due to the Fierce Resistance they showed to preserve their Islamic Nationalist Identity. “Jonnart” is considered the only French Figure who, up until that time, had been able to present a Flexible Political Face, known for its sympathy with the Arab-Islamic trend in Algeria. This was after Seventy Years of Brutality and Oppression (1830-1900 CE) had proven their failure, futility, and inability to win the Hearts of the Algerians, even if their Lands had been conquered.<sup>35</sup> Therefore, “Jonnart” adopted a New Policy that he believed would achieve the Colonial Goals that the French Government had sought to achieve in this Country since the Beginning of its Colonization. “Jonnart” worked to follow a Policy in the Cultural Field, based on the Following Principles:

- 1) Reviving Islamic Architecture.
- 2) Reviving the National Written Heritage.
- 3) Approaching the Educated Class and Encouraging them to Carry Out their Ancient Duties, such as Teaching Lessons in Mosques.
- 4) Renewing Educational Programs in Arab-Islamic Schools.

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This indicates that Algeria was treated well, as it was a special type of Colony, and that it was allowed to maintain its Own Traditions, Religion, Laws, and Character.<sup>36</sup>

It is worth noting that “Jonnart” Encouragement of Culture influenced the emergence of a vibrant Cultural Movement. His First Decision to support this Policy was to allocate Fifteen Thousand Francs, which he added to the grants provided to Students in Arabic and French Schools, which were preparing Cadres in the Fields of Education and the Judiciary. He also allocated Fifteen Thousand Francs to Encourage Writing and the Printing of Publications in Algeria.

Undoubtedly, this French Cultural Policy led to the emergence of an Elite Group of Intellectuals, the emergence of a number of Cultural Clubs and Associations, the Production of a number of Books, and the emergence of the Arabic Press. Therefore, the Country benefited from this Movement, unintended by the Colonial Authorities.<sup>37</sup>

Thus, if Political Life in Algeria during the Twenties was devoid of an Islamic National (Political) Organization, and faced with this dangerous vacuum, the Extremists of Colonialism were preparing to Celebrate the Centenary of the Occupation and consolidate Colonial Legitimacy through a Display of Forces “Muscle Strength Show”, Scholarly Writings, and Popular Celebrations.<sup>38</sup> This was a blatant challenge to History and to the Emerging Islamic World.<sup>39</sup>

### 3. Economic Conditions:

The Economic Conditions of Algerian Society deteriorated, and the Country's Economic Structure was significantly disrupted after the French Authorities seized most of the National Wealth in all Fields and diverted it to serve their Own Interests. In the Agricultural Field, the Occupation Administration issued a series of Decisions and Decrees regarding the Expropriation of Algerian Lands, including the Decision of (October 30, 1858 CE), which expanded Real Estate transaction procedures and made them compatible with French Law. This enabled Europeans and Jews to legally own Fertile Lands.<sup>40</sup>

The French Authorities also implemented the Senatus Consult Law of (1863 CE), which stipulated the Organization of Isolated Lands that were subject to the Authority of the Beylik before (1830 CE), noting that the majority of these Lands were located in the Eastern Beylik. An amount of (70%) of these Lands could be placed in the Domain, i.e. (225) Thousand Hectares, representing Excellent Fertile Lands, the Richest in the Region.

In Any Case, Expropriation continued in various forms from Algerian Peasants until the Beginning of the Second Decade of the Second Empire (1852-1871 CE). It was strengthened, and the systematic expulsion of Peasants and the Seizure of the Lands of Tribes that migrated to the Far Maghreb took place. The Peasants' Lands were also expropriated from the Ownership of the Isolated.<sup>41</sup>

In addition to the Law of (July 26, 1873 CE), issued by the French Parliament following the failure of Muhammad Al-Muqrani Revolution<sup>42</sup> in (1871 CE), this Law stipulated the dismantling of collective Ownership of Agricultural Lands by Algerians, forcing the Population to dispose of their Agricultural

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Properties by selling them to Europeans. This enabled the Colonists to acquire approximately One Million Hectares of Fertile Land in less than Thirty Years (1871-1898 CE), while the Algerians were expelled to the Barren Areas of the Mountains and Deserts.<sup>43</sup>

The matter was not limited to the Expropriation of Agricultural Lands and their Distribution to the Colonists; but also, the quality of those Lands, as they were among the Best, most Fertile, and most capable of Exploitation and Production.<sup>44</sup> In Fact, the French Authorities aimed, through this Policy, to destroy the Algerian Economic Entity after they succeeded in destroying their Political Entity by Occupying the Country in (1830 CE), in order to eliminate the spirit of Resistance within their Souls. Thus, the Colonial Administration excelled in controlling the Property of Algerians by various ways and means, transforming the Population into “khammasa” “The Fifths” Farmers or Wage Laborers for the Colonists. Many of them were often subjected to Expulsion, which further exacerbated the Economic Situation, and the Phenomenon of Unemployment spread among Algerian Society in its ugliest forms and manifestations.<sup>45</sup>

In the Industrial Field, the Occupation forcefully fought Local Algerian Industry to ensure it remained an open market for modern French Industry without restrictions. In this regard, the Director of Economic Affairs in the Occupation Administration explained in (1889 CE): “We must not begin to support Industry in Algeria, because that would put us in a hostile position with respect to French Industry”. Undoubtedly, the goal of fighting

Local Algerian Industry was to keep Algeria Economically linked to France and preserve the privileges of its Colonists.

On the Commercial Front, the Europeans, with the help of major French Banks and Monopolies, controlled Domestic and Foreign Trade. They formed interconnected Companies that controlled all Economic Facilities in the Country. By the Beginning of the Twentieth Century CE, Algeria had become a major market for French Trade and a vital Source of Raw Materials needed by French Industry.<sup>46</sup>

The Economic Policy that France had been pursuing in Algeria since (1871 CE) had achieved its goals to the point that the Algerians were living in a State of Near-Famine in (1912 CE). In that year, a drought occurred in the Spring and the Barley Crop decreased from (4,726,809) Quintals in (1911 CE) to (2,686,344) Quintals in (1912 CE). The Wheat Crop also decreased from (3,674,733) Quintals in (1911 CE) to (2,197,567) in (1912 CE). This meant a (44%) decrease in the Barley Crop and a (41%) decrease in the Wheat Crop. Arab Taxes also increased during the Period extending from (1900 CE) to (1914 CE) by (15%) for Al-Lizma Tax "Mandatory Tax" on the Necessary Amount, and (11%) for the Zakat Tax.<sup>47</sup>

It is worth noting that this Policy is not new to French Colonialism. It went further, Seizing and Plundering Lands from Citizens to the greatest extent possible, with the aim of Impoverishing and Starving the People.<sup>48</sup>

#### 4. Social Conditions:

The Social Conditions of Algerians deteriorated after the Colonial Authorities used all kinds of vile methods to Seize



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Control of the Economic and Social Institutions they found in Algeria, directing them to serve French and European Interests in an effort to achieve their Colonial Project.<sup>49</sup>

One of the Consequences of the French Occupation was that the Nature of Algerian Society changed. Individuals were influenced by New Influences. Algerians no longer left their homes unless they were humiliated and veiled like women, as the streets were a different Civilization from that of the French (the Romans).<sup>50</sup>

Algerians became Strangers in their Homeland and Society, confined to narrow working-class neighborhoods and deprived of mingling and interaction with the Settlers. One Algerian described this racist phenomenon enacted by Colonialism by saying: "Rarely did an Algerian, while wandering within the city, cross a certain line with his steps. The Postal Administration (Currently the Central Post Office) was the boundary between Algerian and French Life".<sup>51</sup>

The People were living in a State of Chaos, with no Authority managing their Affairs as it had been before the French Invasion. The Influential Families within the Community were the Ones who served as the Ruling Authority, whose role had diminished, if not completely disappeared.<sup>52</sup>

Colonialism also shattered the Foundations of Algerian Society, whether Tribalism, Leadership Structures based on Origin, Wealth, or Religious Leadership.<sup>53</sup> Most of the Population became Farmers on the Colonists' Farms and Laborers in the Service of French and European Capitalism. One French Administrator wrote: "We crushed some Powerful Tribes that had



a position in the Country by means of Military Forces. Some of the People had their property confiscated. We also worked to Break the Backbone of some reputable and famous families”.<sup>54</sup>

This is what Malek Bennabi argued when he mentioned the Plight of some of Constantine's Famous Families, saying: “The Bachtarzi Family no longer exists. As for the Saleh Bey Family, it is migrating to Tunisia. As for the Wealthy ibn Al-Faqun, only a small group remains”.<sup>55</sup>

The Policy of Social Oppression to which the Capital's Residents were subjected exacerbated their Social Conditions, including widespread Unemployment, a rise in Crime Rates, the spread of Social Ills, the high Cost of Living, and Increasing Famine. One Algerian even described this phenomenon by saying: “What alerted me was what I saw with my own eyes these years of rising prices and the high cost of food, until a pound of the hated onions reached (100) Francs. I also saw Boys and Girls, no more than four or five years old, crowding around the baskets and boxes of garbage and discarded belongings, picking up scraps from the tables to eat”.<sup>56</sup>

The result of this Deterioration and Change resulting from Social Oppression was that Society became Stagnant and Lethargic, the Population's Condition deteriorated, and Poverty and Ignorance spread among them. Hundreds of thousands of Families began to make a living from Infertile Lands, living in Tragic Conditions even when there was very Fertile Land. The Intense Population Concentration there (Especially in the Capital, Algiers) was insufficient to meet the Production Needs of the Entire Population. This led to Famine ravaging the destitute, unable to provide for their Daily Needs.<sup>57</sup>

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In this regard, Ferhat Abbas says: “Six Million People were left with nothing but Barren, Arid Lands. Two-thirds of this Population were consumed by hunger, misery, and destitution. The rich and powerful Tribes were stripped of their wealth because their lands and property had become the prey of the plunderer. The Arab, who had become a stranger in the land of his ancestors, had no choice but to be a servant to the Colonizer”.<sup>58</sup>

The Colonial Authorities' Policy of plunder, robbery, and impoverishment targeted the Algerian People, based on the prevailing belief that the Algerian People were destined for extinction by virtue of the Law that says: “Survival of the Fittest”. This belief was especially supported by the deteriorating demographic situation,<sup>59</sup> due to the Moral Decadence that prevailed at the time. Manliness was embodied in the drunkard and the highwayman, and the phenomenon of adultery and prostitution spread, encouraged by France, which opened its doors to them and considered anyone who confronted a prostitute a criminal, subject to justice for violating freedom. Passersby in the streets of the Capital Algiers heard nothing but what they disliked from the unveiled prostitutes. Al-Najah “Success” Newspaper described this indecent phenomenon, after Colonialism exploited women and sex to destroy the Foundations of the Muslim Algerian Nation, saying: “Prostitutes kidnap young men, steal their minds, and consume their money, and they have no protector or supporter, because women are free to do whatever they want in their homes”.<sup>60</sup>

The phenomenon of adultery had negative consequences for Algerian Youth. The Colonial Administration did not stop at opening brothels for prostitutes in the middle of working-class

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neighborhoods; it also opened their doors next to mosques, trampling on the sanctity of Muslims. The Newspaper Lisan Al-Din described this immoral phenomenon, saying: “As for prostitution, France spread it like an epidemic in every neighborhood, showing no regard for the sanctity of honorable family circles or the sanctity of holy places, to the point that the Sidi Ramadan Mosque was surrounded by prostitutes like a bracelet around a wrist”. “Sheikh Al-Tayeb El-Okbi”, a reformer, described the state of Algerian Society in the (mid-1920s), saying:

**Wherever you turn, you find a moon shining like a beautifully radiant sun**

**And a beautiful one followed a beautiful one, and a beloved one became a member of the group of lovers**

**This is Algeria, look at the beautiful men and women in the alley<sup>61</sup>**

It is worth noting that Social Conditions in Algeria did not remain unchanged. Rather, signs of a New Reform Movement emerged, represented by the activities of the Scholars (Reform Scholars). This Awakening led to the emergence of national and nationalist awareness, which are the Foundation of the Renaissance.<sup>62</sup>

According to Professor Saadallah, Reform in Algeria is not linked to the Association of Scholars. In fact, the Concept of Reform is broader than that of the Association of Scholars, and, as we know, it is older than it. It is broader than its Concept because a number of Intellectuals (of Arab and French Culture) were Reformers, but they were not members of the Association of Scholars. On the other hand, Reform is older than the Association

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of Scholars because we know that many members of the enlightened school were also Reformers, although they were influenced by French Civilization on the one hand, and by the Islamic University Movement on the other.<sup>63</sup>

This Algerian Reform Movement had roots and tributaries in the Arab Islamic East. The most prominent and deepest of these roots and tributaries is the Movement undertaken by all the Reformers, Scholars and Thinkers such as: (**Jamal Al-Din Al-Afghani, Muhammad Abduh, Abdullah Al-Nadim, Ahmad Khan, Al-Mawdudi, Rashid Rida, Tahir Al-Jaza'iri, Muhammad Shukri Al-Alusi, Muhammad Mustafa Al-Mara'ani, Muhammad ibn Abd Al-Wahhab**) and others who followed the path of this Movement from the Scholars of the famous Islamic Institutes in the East and the West. Perhaps this Movement, which was served by Hundreds and Thousands of the Sons of this Nation, whom we will mention, such as: (**Ibn Badis and his Companions Sa'id Al-Zahri, Muhammad ibn Khair Al-Din, Al-Amin Al-Amoudi, Abu Al-Yaqzan, Sheikh Bayoud, Sheikh El-Okbi**) and others, was not an Elite Movement like other Reform Movements that preceded it or were contemporary with it. Rather, it was a Reform Movement that sprang from the pain and hopes of the People, and targeted, first and foremost, the Lives and Advancement of the People.<sup>64</sup>

These Reformers first had to prepare the ground and purify it in order to firmly establish the roots of Reform in Algeria, by removing the obstacles and impediments to Reform in this Country. They initially agreed on a method: to take the wrongdoers by surprise, attack them, and let the public hear the voice of truth. They employed the tools of the Renaissance,

including the Press, Clubs, and Associations, to achieve this goal.<sup>65</sup>

## 5. Religious Conditions:

The Religious Conditions in Algeria were negatively affected as a result of the Occupation. Perhaps Religious Institutions were the first to be given attention by Colonialism, given the role they played during the Nineteenth Century. They organized and led the masses in Resistance Operations and Successive Revolutions against Colonialism, which made the Occupation Administration not deviate from its position to impose a siege on them, so that they would not perform the function entrusted to them. This was in addition to the Material and Moral Encouragement of Superstitious Movements and Acts of Charlatanism with the aim of distancing the Population from the bitter reality imposed on them by French Policy since (1830 CE).<sup>66</sup>

Perhaps the most horrific description of the French Persecution of the Islamic Religion and its sanctities is contained in the report of the Official Commission of Inquiry that arrived from Paris to inform the French Parliament about the Situation in Algeria: "We annexed State Property and all other Islamic Properties. We placed under Seizure the Property of a segment of the Population. We also forced them to Pay Exorbitant Expenses. We violated the Sanctity of Shrines and Mosques without any regard".<sup>67</sup>

In Fact, during their contact with the Algerian People, the French observed the extent of the Cohesion and Organic Connection between its Components, through good times and bad. They also noticed that the Substance of this Cohesion and

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Connection was the Islamic Religion. They worked to fragment this substance by Inciting Family, Tribal, and Regional Feuds.<sup>68</sup>

Therefore, the Occupation Administration worked from the outset to directly interfere in the Affairs of the Islamic Religion. It did not limit itself to Confiscating Endowments and Eliminating any Group or Institution that played the slightest Religious or Cultural role. Rather, it extended its influence over all Islamic Affairs, such as Appointing Judges and Imams, Declaring Religious Seasons, and Others.<sup>69</sup>

This negatively impacted Muslims, who felt their Mosques were empty of sufficient numbers of Preachers, Guides, and Imams. This was because the number of Imams appointed by the Occupation Authorities to perform Religious Duties in Mosques in (1900 CE) was (150 Imams). Their Duties were limited to teaching rituals that lacked spirit and purpose, leading to the spread of heresies and superstitions among the Muslim Population.<sup>70</sup>

The French did not stop at interfering in Islamic Values; they also sought to cast doubt on them and on the History of North Africa, and to establish Christianity in the Region. “Cardinal Charles Lavigerie”<sup>71</sup> explained France's Plan, saying: “We must make Algeria the Cradle of a Christian State, illuminated by the Light of a city whose source is the Gospel”.<sup>72</sup>

In practice, Islamic Religious Affairs in Algeria are subject to the Administration of Civil Affairs in the general state, but in a quasi-official capacity. The Laws of (1905 CE), implemented in Algeria in (1907 CE), generally separated Religion from the State. Prior to that, there was a French Administration in Algeria called

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the Administration of Religions, which oversaw Christianity, Judaism, and Islam and covered the Expenses of Clergy. In doing so, it employed a strange injustice; spending (884,000 Francs) on the Christian Religion, whose members did not exceed (623,000) at the time. It spent (31,000 Francs) on the Israeli Judaism Religion, whose members numbered (64,000). As for the Islamic Religion, whose Community Numbered more than (4,500,000) at the time, it only spent (337,000 Francs). This is a blatant discrimination that is added to the Policy of French Colonialism, which also appointed the Mufti, who was the Head of the Religious Region designated for him, who oversaw its Mosques and guided the People in Matters of their Religion.<sup>73</sup>

This Persecution of Islam and its Adherents, as well as the plotting against it, continued through the Jewish and Christian Faiths. When the Decree Separating Religions from the State was issued in (1907 CE), Christianity and Judaism became separate. Meanwhile, Islam remained linked to the State, under the pretext that the Spiritual and Secular Aspects of Islam cannot be separated.<sup>74</sup>

The Truth is that maintaining this connection between Islam and the Occupation Administration meant further domination over Islam, its Institutions, and its Tolerant Values. This was evident in the Announcement of Measures to prevent Algerians from Performing the Hajj Pilgrimage, for fear of contact with their brothers in the Orient and being affected by the events and developments taking place there, especially after the Young Turk Revolution that erupted in (1908 CE).<sup>75</sup>

What is striking in this Decade is the emergence of a significant manifestation of the French Crusader Spirit, namely



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the attempt by the Municipality of the Capital, Algiers, to demolish the Capital's Two Grand and New Mosques in (1909 CE), in order to rebuild the Seafront of the Lower Qasbah. After thousands of Algerians joined forces in front of the Municipality, Governor-General "Jonart" intervened, and the Municipal Council buried this Project in (June 1909 CE). This example is just the tip of the iceberg of the many attempts to demolish the Mosques of the Capital, Algiers, or convert them into Churches, Stables, or Military Barracks.<sup>76</sup> This was also the Case in Algeria, which, - Despite its Islam - adhered to Paganism until (1925 CE), as the Zawiya (Sacred Places) erected there. There, sluggish spirits would go to seek blessings and acquire amulets that performed supernatural powers and miracles. However, as soon as the light of the Reformist Idea shone, that Temple was destroyed, and the Idols fell to their knees.<sup>77</sup>

This led to the deterioration of Religious Life in Algiers City, which led to a reaction; namely the emergence of Reform Movements in the Late (19th Century CE) and the Beginning of the (20th Century CE). The Algerian Historian "Ismail Helmet" says: "The Arab Union had a large impact on a not insignificant number of Algerian Muslims, who, although they were still Muslims in appearance, were Very Ignorant of the extent to which their Religious Spirit had faded. They do not deny Islam as their Religion and Belief, but the Religious Period has become so sluggish in their souls that they no longer care at all about spreading it among People and calling to it among non-Muslims. For them, Islam is limited to those who come after them, from Children and Grandchildren only". This is an Algerian Conscience that despairs and regrets the state of Algerian Muslims in terms of their Atheistic Tendency and their inaction in the Islamic Call.



This is a Belgian Traveler describing Algeria before World War I, pointing to the Western Ideas that began to seep into Algerians, especially the working Class: “Islam can be seen torn apart like a worn garment on the quays of Algiers. The Dock Workers, the Coal Haulers Workers, and the Steam Engine Drivers, regardless of their Nationality, have become indifferent to Islam. Rather, you see in them the ingrained character of European working-class morals. If there were Factories in Algeria like those in Europe, Sunni Islam would have disappeared from those Maghreb Countries, just as Ancient Catholicism disappeared from our Countries in the face of the tide of industry and its Blessed Revolution”.<sup>78</sup>

## 6. Cultural Conditions:

The Cultural Conditions in Algeria were a vivid illustration of the Policy of Ignorance pursued by the Colonial Authorities since (1830 CE), seeking from the outset to eradicate Arab-Islamic Culture in preparation for the Integration of Algerians into the French Entity.<sup>79</sup> For example, French Education, as “Malek Haddad” says, emphasized in Algerian Schools that Algerian Parents were “of French Origin, and they described Arabs as disloyal”. All of this was done to achieve one goal, depicted by the French thinker “Jean-Paul Sartre” in his book, “Our Shame in Algeria”, another portrait of Colonial Attempts to eliminate the Arab Algerian Character. He says: “But in any case, we wanted to make our Muslim brothers an illiterate People, and the number of illiterate People today has reached (80%)”.<sup>80</sup>

The French Administration also persecuted teachers and students from the beginning of the Invasion. Some were killed and others exiled, until the Educated Class almost disappeared,

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especially during the first phase. In contrast, French Institutions were established specifically for the French Community, including the Franco-Arab Schools<sup>81</sup> (les écoles franco-arabes), which appeared starting in (1950 CE) in Constantine, the Capital Algiers, Tlemcen, and Oran.<sup>82</sup>

The Colonists opposed any Initiative aimed at revitalizing the National Culture. They even strongly opposed the Education of Algerians. In this regard, Governor-General “Florent Terman” (1882–1891 CE) stated: “Experience has shown that the Algerian Population, to whom we have given a Full Education, will demand their Trampled Rights, which the French Authorities have long sought to conceal from them”. Their fears lay in the intense confrontation that would result from the Algerians' Education and Awareness of their Rights. Furthermore, Educating Algerians - according to the Colonists - would make them less docile and obedient to them.<sup>83</sup>

Education was restricted to the Children of Aristocratic Figures, who could be relied upon as Middle-Class Cadres to assist them in managing Algerian Affairs. The fear of Educating Algerian Children was evident and apparent among all French. In this regard, One French Official said: “Opening a school in an area populated by Algerians is no less important than a division of the army to pacify the Country”.<sup>84</sup>

During his visit to Algeria in (1901 CE), the Egyptian Leader “Muhammad Farid” expressed the dire Cultural Condition of Algerian Society, saying: “The state of Education in Algeria is very bad. If things continue as they are, French will replace Arabic in all transactions. In fact, Arabic may not be taught at all with the passage of time. The Government neither seeks to

preserve it, nor does it allow residents to form Associations to open Schools. This is because it prevents any meetings for fear that their Associations will become involved in Political Matters. This is a situation that contradicts the French's reputation as men of knowledge, enlightenment, and freedom". He continues: "The Regions of knowledge have been abandoned, libraries have been destroyed, and homes have become breeding grounds for Ignorance and the Ignorant. The features of Classical Arabic have been almost forgotten, and the Colloquial Language has become infiltrated with foreign words. In fact, French has become the Language of Communication in Capitals such as Oran, Constantine, Annaba, and others".<sup>85</sup>

The Policy of Ignorance pursued by the Occupation Authorities had dire consequences. Arab-Islamic Culture deteriorated, and the Educational Level of Algerians declined. The percentage of Educated People in (1903 CE) did not exceed (4.8%), while the percentage of Educated Europeans reached (84%). This is a staggering difference that reflects the extent of the catastrophe and the magnitude of the tragedy that befell the Cultural Life of Algerian Society.<sup>86</sup>

The deplorable state of Arab-Islamic Culture at the Beginning of the Twentieth Century cannot be explained solely by the fact that Algerian Families were reluctant to send their Children to French Schools, which limited their focus to teaching the French Language and its Civilization. They saw this as a dangerous means of Frenchifying their Children. Some of them believed that teaching the Language of Christians was blasphemous and heretical, and so they boycotted it vehemently. It was also due to the Policy of Ignorance pursued by the Colonial Authorities in the Country, which reached its most extreme form

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in the resolution voted on by the Colonists at the Conference they held in the Capital Algiers City in (1908 CE). In it, they demanded that the Colonial Administration reconsider Theoretical Education and transform it into Technical Agricultural Education to meet their need for Specialized Labor in the Agricultural Field.<sup>87</sup>

Despite "Charles Jonnart" rise to the position of Governor-General of Algeria at the Beginning of the Twentieth Century, known for his Encouragement of the Revival of Local Culture, Colonial Policy toward Arab-Islamic Education remained unchanged and did not deviate from the general framework that was drawn up for it, which was to besiege Arab Schools with Laws. According to the French Law issued on (December 26, 1904 CE), it was prohibited for any Algerian to open or manage an Arab School or a Quranic School without a license from the French Administration.<sup>88</sup>

There is no doubt that Algeria's Cultural situation is extremely poor, given the increasing and violent pressures the Algerian People have been subjected to over a Century of Oppression, attempting to shatter their National Identity and strip them of the most important and dangerous weapons of Moral Resistance that had preserved their Arab and Islamic Identity. The Occupation engaged in a conflict and war waged against the Arabic Language and Culture, to the point that they became alien to their Own Country and among their Own People. The French Language and French Culture dominated the arena, to the point that some Algerians feared the disappearance of the Colloquial dialect in the Country due to the large number of foreign French words that had seeped into the tongues of Algerians due to the

dominance of the French Language in Administration, Education, the Media, and Various Cultural Activities.<sup>89</sup>

Like other Algerian Cities, Algiers City the Capital was not spared from the Colonialist Policy. Algiers City the Capital became a living example of Cultural Alienation. The Arabic Language became restricted to some conservative, underprivileged Families who refused to separate themselves from the Arab-Islamic Entity. During (1927 CE), an eyewitness described the linguistic hybrid that afflicted the inhabitants of Algiers City the Capital, saying: “Upon arriving in Algiers City the Capital, the Algerian did not feel at home. People in the Working-Class Neighborhoods spoke a hybrid Language of Arabic, Spanish, and French Vocabulary. In the other Neighborhoods, they spoke French”.<sup>90</sup>

“Ibn Badis” spoke about this period of Cultural Life, where he witnessed, saying: “This Country was close to extinction. It had no Schools to teach it, and no men to defend it and die for it. Rather, it was in constant turmoil. Our Children at that time only went to Foreign Schools that did not give them much of the Education, except for the crumbs that filled their minds with trivialities. When they left them, they left Ignorant of their Religion, Language, and Nationality, and they might even deny them”.<sup>91</sup>

At the Beginning of the Twentieth Century, Algeria also witnessed a new Cultural Discovery: The Renaissance. “The Young Algeria Movement” resorted to Social and Cultural Activities to oppose French Rule. Inspired by the Renaissance, Algerians created, for the first time, a Press, Clubs, and Reform Associations, and called for Liberation through Education. For the

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first time, they also began attempting to write the History of their Ancestors and bring dust-covered Documents to life in their National Language. Thus, the First Decade of this Century witnessed vibrant activities led by both Conservatives and Elites.<sup>92</sup>

**This Intellectual Movement did not arise from a vacuum; rather, it is due to Several Factors, the most important points of which we will briefly mention:**

- ❖ The Awakening of the Arab East and the Call of “Mr. Jamal Al-Din Al-Afghani<sup>93</sup> and Muhammad Abduh<sup>94</sup>” for an Islamic Renaissance, which has supporters and followers in Algeria, because it stems from the Call of the Islamic University Movement.
- ❖ Some Eastern Newspapers and Magazines entered Algeria despite the strict censorship imposed by the Colonial Authorities. These included: Al-Manar “The Lighthouse” Newspaper<sup>95</sup>, which served as the mouthpiece of the Abdawi Movement and a mobile Reform School. Another Magazine, Al-Urwa Al-Wuthqa “The Firmest Bond”, whose ideas were presented by “Jamal Al-Din Al-Afghani”, served to educate Muslims.<sup>96</sup>
- ❖ “Sheikh Muhammad Abduh” visited Algeria in (1903 CE), two years before his death. He spoke to Algerians about Islamic Reform and the Renaissance in the Near East, and delivered Lectures and Lessons. His visit left a lasting impression on the minds of some Prominent Figures. His visit also played a decisive role in revitalizing the Islamic Intellectual Movement in Algeria.<sup>97</sup>
- ❖ The Emergence and Growth of the Algerian Elite, represented by the Elite Group and the Conservative Bloc,

comprised of Scholars, Religious Figures, and Veterans. Some of these Reformers believed in Islamic Unity and advocated the spread of Education, Progress, and Tolerance.

- ❖ Another Important Factor was the Emergence of a Prominent Figure, “Charles Jonnart”, the Governor and Viceroy of Algeria and an expert on Algerian Affairs. He advocated treating Algeria as a Special Colony and advocated preserving Algerian Traditions and Customs. Under his Policies, Algeria experienced a new climate that allowed the Algerian Renaissance to emerge in various forms.<sup>98</sup>
- ❖ The Return of some Algerian Intellectuals from the Arab East, who played a crucial role in Reviving the Arab and Islamic Awakening in Algeria in the Twentieth Century. Members of these scholarly missions were the vanguard that led Algeria to its great Arab Renaissance.<sup>99</sup>

**We also find that this Renaissance emerged in manifestations that can be summarized as follows:**

- ✓ **The Birth of the Algerian Press Movement:** as “Omar Racim”<sup>100</sup> calls it, is the Majestic Press, which is the Interpreter of Nations. It is the greatest medium whose benefits reach the sources of public service. Its function is the greatest function in Islam, because it is the wisest means and the most correct way to educate Peoples and advance Nations. It instills in the minds of Free People the spirit of Virtue and Awakening. Algeria knew Arabic Newspapers at an early stage, but this Press was Colonial. Then it soon became National with the Beginning of the Twentieth Century with the emergence of Titles such as:



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Planet Africa (1907 CE), Algeria (1908 CE), The Muslim (1909 CE), Islam (1910 CE), Al-Haqq Al-Wahrani "Oranian Right" (1912 CE), Al-Farouq (1912 CE), and Dhu Al-Fiqar (1913 CE). With the emergence of the Arabic Press in Algeria, Prominent Writers emerged with enlightened National Ideas that paved the way for a Political Awakening represented by the Algerian National Movement.<sup>101</sup>

- ✓ **Reviving and Revitalizing the Intellectual and Cultural Heritage of the Algerian People:** The Beginning of the Twentieth Century witnessed a call for Cultural Revival, addressing the mind, building the self, and searching for memory. Several studies written by Algerians emerged, shedding light on Algeria's Historical Issues, including: the work of Ibn Ammar in (1902 CE), Ibn Maryam in (1907 CE), the Wartlani Journey in (1908 CE), and Sheikh Al-Hafnawi's Encyclopedia<sup>102</sup> in (1907 CE) entitled "Introducing the Successors to the Men of the Predecessors".<sup>103</sup>

"Sheikh Muhammad Ibn Abi Shanab"<sup>104</sup> also contributed to publishing some Manuscripts and translating some of them into French. He presented, in succession: The Journey to the Hijaz, Four Dictionaries of the Biographies of Scholars and Saints. He also translated for more than (360) Maghrebi Scholars. We should not forget the role played by the Tha'alibiyya Press in publishing copies of the Qur'an in Maghrebi Script and Books of Historical and Religious Heritage, including the Book "Al-Tha'alibi's Interpretation of the Beautiful Jewels in the Interpretation of the Qur'an".<sup>105</sup>



“Sheikh Mubarak Al-Mili” also established a new vision for a national Historical School by authoring an Encyclopedia entitled “The History of Algeria in Ancient and Modern Times”. His work alarmed French Circles, as acknowledged by their writers. This was evident in the writings of the Orientalist “Joseph Deparmy”, who considered the Historical Revival Movement that Algeria experienced to be a True Intellectual and Political Renaissance.<sup>106</sup>

The emergence of Reformist Leaders, either influenced by the Call for Reform in the East or by the Idea of Modernity and Modernization through European Civilization. They are a constellation of Reformist Thinkers, some of whom we will mention: “Sheikh Abdelkader El-Majaoui”<sup>107</sup>, one of the Conservative Reform Leaders in Algiers City; “Sheikh Abdelhalim Ben Samaya”<sup>108</sup>; and the Leader of the Conservative Bloc, “El-Mouloud Ben El-Mouhoub”<sup>109</sup>, who played a major role in the Algerian Renaissance through his activism, teaching, and publishing Social and Cultural Articles in Newspapers and Magazines at the time. From this, the Reform Movement was born during the (1920s) and (1930s), led by “Sheikh Abdelhamid Ben Badis” and his Fellow Scholars, such as: (Al-Bashir Al-Ibrahimi, Al-Tayeb Al-Okbi, Al-Amin Al-Amoudi, Muhammad Al-Eid Al-Khalifa, Larbi El-Tbessi, Mubarak Al-Mili, and others).<sup>110</sup>

- ✓ **The Birth of Algerian Theatre:** This was initially achieved by the visit of some Egyptian Troupes to Algeria. Then other Troupes arrived, led by “George Abiad” in (1918 CE). However, there are those who trace the origins of Algerian Theatre back to the activities of “Prince

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Khaled” in France during his attendance at some plays in (1910 CE), and his interaction with George Abiad, who gave him three plays that Prince Khaled brought to the Country in (1911 CE). He also encouraged the establishment and formation of Theatrical Associations, such as: the Theatrical Association of Medea, and a Theatrical Troupe in the Capital Algiers, headed by “Qadour Ben Mohieddine El-Halawi”, among others.<sup>111</sup>

- ✓ **The Establishment of Algerian National Clubs and Associations with Social, Cultural, and Political Objectives:** These Centers served as Schools, Educational Institutions, and Guidance Centers. They served as a retreat for Secret Political Discussions, a Social and Sports Forum for First Aid Training, and a Scouting Club. Thus, they were Headquarters for Cultural Activity that gradually evolved into a Political Movement.<sup>112</sup>

Perhaps the Names of these Clubs and Associations clearly indicate the goals and aims for which they were established, such as: (Al-Tawfiqiya Association, Al-Rashidiya Association, Al-Sadiqiya Association, Saleh Bey Club, Al-Tarqi The “Promotion” Club, Al-Taquadum Club).<sup>113</sup>

### a. The Beginning of the Emergence of Clubs and Associations:

Cultural Associations and Clubs in Algeria are considered a product of the Early Twentieth Century. They coincided with the emergence of the Algerian Youth Movement. Similar to Tunisian Cultural and Scientific Associations such as the Khaldouniya (1896 CE) and the Sadiqia (1905 CE), mixed Civil Associations initially emerged in Algeria.<sup>114</sup> Furthermore, the emergence of

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these Associations at this particular time is undoubtedly due to the availability of certain favorable factors at the Beginning of this Century. According to “Ali Murad”, this was primarily due to the presence of Governor-General “Charles Jonnart”, who pursued a Policy of Encouraging Social Services and Arabic Studies. The emergence of these Associations and Clubs’ dates back to the End of the Last Century, with the establishment of the First Cooperative Society in (1897 CE) in the Capital Algiers City, under the Presidency of “Mr. Ali Al-Cherif”. However, the latter did not perform its role adequately due to the indifference of its Administrative Board and Other Members.<sup>115</sup>

Undoubtedly, The Algerians wanted to follow the path of the European Community and benefit from the New Legislation issued on (July 1, 1901 CE), which is a Law Regulating the Establishment of Cultural and Charitable Associations, which was issued in France and became effective in its Colonies.<sup>116</sup> Therefore, we see them rushing to Establish and Create Associations of various kinds to fill the void they felt, which the Algerian Community was experiencing. From here came the Birth of Many Cultural, Charitable and Sports Associations, which appeared from time to time and spread throughout Algeria.<sup>117</sup>

### **b. The Most Important Associations and Clubs that Emerged Before World War I:**

- **The Rachidia Association:** The first true Association, it emerged in (1908 CE). It is a Friendly Association for alumni of the French-Arab Schools of the Capital Algiers City. It was founded in (1894 CE) by “Mr. Saruri”, the Director of a Private School in the Same City.<sup>118</sup> Its Goal is to provide assistance to its members, particularly to Encourage them to Learn.

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The Rachidia had Several Branches throughout Algeria, and the Algiers City Branch had (251) Members in (1910 CE).<sup>119</sup> Its Members included People such as: Ibn Al-Tuhami and Dr. Ibn Brihamat, in addition to some Honorary Members from the French.<sup>120</sup>

- **The Tawfiqiya Association:** This Association was founded in (1908 CE) in Algiers City. It was renewed in (1911 CE). It was an Association that aimed to bring together Algerians who wished to Educate themselves and Develop their Scientific and Social Ideas.<sup>121</sup> “Dr. Ibn Al-Tuhami Belkacem” was the President of this Association, and “Mr. Sawaleh Muhammad”, a teacher at Algiers High School, and “Mr. Branqi Muhammad”, a teacher, were his Deputies.<sup>122</sup>
- **The Vanguard Association:** The First Sports Association founded by the Youth was the Vanguard Association in (1895 CE). It was composed of French School Graduates, including Doctors and Teachers, the Most Prominent of Whom were Dr. Ibn Tuhami and Muhammad Sawaleh. As for its Objectives, they were summarized in the sound formation of the New Generation and Demonstrating the Worthiness and Ability of the Algerian Element in all Types of Sports. Perhaps through this work, they wanted to highlight the Potential of the Youth and their Intellectual and Physical Capabilities before their European opponents, despite the dominance of the Settlers and

the restrictions on public freedoms for the Muslim Element.<sup>123</sup>

- **Saleh Bey Club:** Founded in (1907 CE) in Constantine. It was founded under the name of Literary, Scientific, Economic and Social Studies. It was headed by a French Employee called “Arib”, and its members included: Ibn El-Mouhoub, Mustafa Bachtarzi, Muhammad Ibn Badis, and others.<sup>124</sup> The Club's Membership in (1910 CE) reached (1,700 Members), of whom (500 Members) were registered Students. While the number of its members in (1908 CE) was (700 Members). It had many Branches in a number of Algerian Cities.<sup>125</sup>

#### c. The Most Important Associations and Clubs that Emerged After World War I:

- **The Friendly Association of Muslim Students in North Africa:** This Association was founded on (March 19, 1919 CE), in the Capital Algiers City. It was composed of; Mr. Belkacem Habiles<sup>126</sup>, a Law Student, as its President; Hajj Ben Samaya, a Science Student, as its Vice President; and Al-Djilali Ben Tuhami, a Medical Student, as its secretary.<sup>127</sup> The Association's Purpose was to Defend the Interests of Students and Assist Students in Need.<sup>128</sup>
- **Algerian Brotherhood Association:** Founded in Algiers City in (1922 CE), composed of; Prince Khaled as its President, and Dr. ibn Al-Tuhami and Dr. Belarbi as His Deputies. The Aim of its Establishment was to Search for Means to Defend and Improve the Material, Moral, Intellectual, Economic and Political Conditions of Algerian Society. Its

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Political Program is to undertake counter-action without resignation or weakness against injustice, oppression and inequality.<sup>129</sup>

### d. The Cultural Associations and Clubs Development During the (1920s):

With the End of World War I, and the Return of Peace, Algeria witnessed a Major Development in Mentalities. This was because Hundreds of Algerians who participated in the Great War as Soldiers on the Battlefield or as Factory Workers were exposed to New Ideas and European Life. They also hoped, through this participation, to obtain some of the Political and Civil Rights they had been demanding since the Beginning of this Century. In addition, with the End of the War, many Algerian Students returned from the Orient or Tunisia, wherever they had been continuing their Education. Most of them had been exposed to and influenced by the Renaissance and Reform Movement, which had changed the Course of Life for these Peoples. Without a doubt, they would work to spread Reform Ideas through various possible means, including Establishing Associations and Clubs and Opening Schools for Education.<sup>130</sup>

In Fact, Clubs played a Major Role in the Emergence of Journalism, by providing a space for the Elite to meet and exchange discussions. The Press, for its part, was also known for these Clubs and Associations and their various activities, and acted as a Mediator Between their Members. Among the Most Important Clubs that emerged During the (1920s) was the Happiness Club (1925 CE) in Constantine, which was founded by "Doctor Ben Zargine". Tlemcen was famous during this period for the Islamic Youth Club (1921 CE). "Al-Madani" mentions that

this Club was Specific to the Kouloughlis, and there was Enmity between it and Another Club, whose name he did not mention, which was specific to Urban Arabs. Mostaganem was famous for the Islamic Literary Union Club (1925 CE), which had a Nationalist Orientation. This Club was a Meeting Place for Members of the North African Star Party.<sup>131-132</sup>

While the (1920s) did not witness the Emergence of Many Clubs and Associations, it did witness the Establishment of the Most Famous Club in the History of Modern Algeria, (Al-Tarqi The “Promotion” Club), which played a Fundamental Role in the National Movement, as it constituted a Cultural Beacon and a Center of Cultural Influence with an Arab and Islamic Dimension.<sup>133</sup>

## 7. CONCLUSION

The early twentieth century in Algeria (1900-1927) was a period of profound transformation marked by intense struggle against French colonial rule. This era witnessed the emergence of new forms of resistance, as Algerians shifted from armed uprisings to cultural and intellectual movements aimed at preserving their national identity and demanding rights. The political, economic, social, religious, and cultural conditions of the time were deeply intertwined, each reflecting the oppressive policies of French colonialism and the resilient response of the Algerian people.

Politically, the French implemented laws designed to erase Algerian identity and consolidate control, such as the Native Code and assimilation policies. Economically, the seizure of fertile lands and the destruction of local industries impoverished the population, while socially, Algerians faced segregation, marginalization, and deliberate attempts to dismantle their societal



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structures. Religiously, Islam was targeted through the control of mosques and the suppression of religious leaders, yet it remained a unifying force for resistance. Culturally, the French sought to replace Arabic with French and suppress education, but this period also saw the birth of a renaissance through newspapers, literary works, and associations that revived Algerian heritage.

Despite these challenges, the early twentieth century laid the groundwork for the eventual national awakening. Figures like Prince Khaled, Sheikh Abdelhamid Ben Badis, and others emerged as leaders of reformist and nationalist movements, advocating for education, equality, and cultural revival. Their efforts, alongside the rise of associations and the press, sowed the seeds for the later struggle for independence.

In conclusion, this period was a turning point in Algerian history, where the foundations of modern nationalism were built. The resilience and adaptability of the Algerian people during these years demonstrated their unwavering commitment to liberation and self-determination, setting the stage for the eventual triumph over colonialism. The legacy of this era continues to inspire, reminding us of the power of cultural and intellectual resistance in the face of oppression.

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- <sup>3</sup> - Abu Al-Qasim Saadallah, **The Algerian National Movement 1900/1930 CE**, Vol. 2, 3rd ed., Islamic West Publishing House, Beirut, 1992 CE, p. 20.
- <sup>4</sup> - Belah Al-Basheer, **A Brief History of Modern and Contemporary Algeria 1830/1889 CE**, Knowledge Publishing House, Algeria, 1999 CE, p. 53.
- <sup>5</sup> - Abdul Majeed Bin Adda, **Aspects of Religious and Social Reform**, Master's Thesis (Unpublished), University of Algiers, 1993 CE, p. 10.
- <sup>6</sup> - Saleh Al-Aqqad, **The Arab Maghreb (Algeria, Tunisia, Morocco)**, 3rd ed., Anglo-Egyptian Library, Cairo, 1969 CE, p. 71.

- <sup>7</sup> - Ferhat Abbas, **The Night of Colonialism**, Translation: Abu Bakr Rahhal, Al-Muhammadia Press, Morocco, 2002 CE, p. 95.
- <sup>8</sup> - Abu Al-Qasim Saadallah, **The Algerian National Movement 1830/1900 CE**, Vol. 1, 1st ed., Islamic West Publishing House, Beirut, 1992 CE, p. 107.
- <sup>9</sup> - Abdul Rahman bin Ibrahim Al-Aqoun, **The National and Political Struggle Through the Memoirs of a Contemporary 1920/1936 CE**, Vol. 1, (M. W. L.), Algeria, 1984 CE, p. 24.
- <sup>10</sup> - Decree (February 03, 1912 CE) stipulated the conscription of Algerian Youth between the Ages of 19 and 20 to defend France, without granting them the Political Rights that accompany Military Duty. For more, See: Bouhouche, **The Political History of Algeria**, p. 210.
- <sup>11</sup> - Abdul Rahman bin Muhammad Al-Djilali, **General History of Algeria**, Vol. 4, 7th ed., (Without Information), Algeria, 1994 CE, p. 331.
- <sup>12</sup> - Bouhouche, **The Political History of Algeria**, p. 20.
- <sup>13</sup> - Abdelkader Hallouch, **French Educational Policy in Algeria 1870/1914 CE**, Al-Ummah Printing and Publishing Company, Algeria, 1999 CE, p. 210.
- <sup>14</sup> - Muhammad Al-Sharif Washif, **The Origins of the Reform Movement in Algeria 1900/1914 CE**, Master's Thesis (Unpublished), University of Algiers, 1982 CE, p. 11.
- <sup>15</sup> - Saadallah, **The Algerian National Movement**, Vol. 2, p. 135.
- <sup>16</sup> - Al-Djilali, **Ibid.**, p. 384.
- <sup>17</sup> - **Algerian Youth Movement: A Political Organization** founded by Elite Men to demand the Rights of their Country and People. The Organization began its activities in (1892 CE) through its contact with "Mr. Jules Ferry", who listened to the Organization's Concerns. This Organization also carried out



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massive Cultural Activities in Major Cities, and established the Newspaper Al-Mish'al "The Torch" in (1904 CE). This Organization confronted and opposed the Idea of Compulsory Conscription. For more, See: Bouhouche, **The Political History of Algeria**, p. 201.

<sup>18</sup> - CHARLES Robert Ageron, **Algerian Muslims and France (1871/1919 CE)**, 1st ed., French Universities Presses, Paris, 1968 CE. p. 64.

<sup>19</sup> - **Ahmed Bou Darba**: Born in (1968 CE) in Algiers the Capital. He obtained French Citizenship. He held several positions, including Leadership of the Delegation defending the Rights of the Indigenous People in (1908 CE), and a Lawyer in the Court of Appeal in Algiers. He was also a Leading Member of the Algerian Youth Movement. For more, see: Abdelkader Djeghloul, **Colonialism and Cultural Conflicts in Algeria**, Translation: Salim Qastun, 1st ed., Modernity Publishing House, Beirut, 1984 CE, p. 39.

<sup>20</sup> - **Ibn Brihamat Ahmed**: He was born in Algiers the Capital, and studied at the Royal Academy before it was abolished in (1870 CE), Graduating as a Military Translator. He called for Compulsory and Free Education for Algerians. He is also considered a Pioneer of the Integrationist Movement. For more, See: Abu Al-Qasim Saadallah, **The Cultural History of Algeria**, Vol. 6, 1st ed., Islamic West Publishing House, Beirut, 1998 CE, p. 249.

<sup>21</sup> - **Al-Tayeb Morsli**: Born in Oran in (1956 CE), he studied at the Arab High School. He held several positions, including being a Leading Member of the Algerian Youth Movement in the

Constantine Region. For more, See: Saadallah, **The Cultural History of Algeria**, Vol. 6, p. 252.

<sup>22</sup> - Ammar Bouhouche, **Algerian Workers in France - An Analytical Study**, National Publishing and Distribution Company, Algeria, 1975 CE, p. 93.

<sup>23</sup> - **Muhammad Ben Rahhal (1857-1928 CE): A Prominent Algerian Figure in the field of Enlightenment thought during the period extending from the Late (19th Century CE) to the Early (20th Century CE). He defended the Interests of Algerians and called for the necessity of Generalizing Education early in (1887 CE). He presented a study on the application of Public Education in Arab Countries in (1883 CE). He also called for the Teaching of the Arabic Language in (1921 CE). For more, See: Muhammad Arzeqi Farad, **The Political Efforts of the Intellectual Si Muhammad Ben Rahhal, Echrouk El-Yawmi "Daily Sunrise" Newspaper**, No. 2192, January 8, 2008 CE, p. 24.**

<sup>24</sup> - Ahmed Mariouch, **A Study on: The Conditions and Features of the Algerian Awakening 1870/1914 CE**, Ecole Normale Supérieure, (Unpublished), Algeria, 2007 CE, p. 24.

<sup>25</sup> - Yahya Bouaziz, **The Right-Wing Trend in the National Movement through Texts 1912/1948 CE**, 1st ed., (D. M. J.), Algeria, 1991 CE, p. 23.

<sup>26</sup> - Bin Al-Aqoun, **The National and Political Struggle**, Part 1, p. 36.

<sup>27</sup> - Saadallah, **The Algerian National Movement**, Vol. 2, p. 449.

<sup>28</sup> - **Prince Khaled bin Al-Hashemi bin Prince Abdelkader:** Prince Khaled was born in Damascus, Syria on (February 20, 1875 CE), where he was raised and memorized the Holy Quran. He moved with his father to Algeria, where he continued his primary education. From there, he joined Paris and obtained a

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Bachelor of Science Degree. He joined the Military School of Saint-Cyr in (1892 CE) against his will, and was placed under house arrest with his family in Bou Saada. He was conscripted in World War I and was exempted in (1915 CE), then retired in (1919 CE). He contributed to the birth of Journalism and Theater, and was exiled in (1923 CE) to Syria, where he died in (1936 CE). For more, see: Ahmed Mariouch, **A Study on: Prince Khalid's Political Movement (1919/1925 CE) and its Role in Establishing the Foundations of the National Cause**, Ecole Normale Supérieure, (Unpublished), Algeria, 2007 CE, pp. 1-7.

<sup>29</sup> - Bouhouche, **The Political History of Algeria**, pp. 206-207.

<sup>30</sup> - **Al-Iqdam Newspaper (1919/1923 CE)**: Issued by Prince Khalid in (February 1919 CE) along with his Colleagues, including Al-Sadiq Dandan and Al-Hajj Ammar. It was a French-Language Newspaper. After the Elite split, it became published in both Arabic and French. Prince Khalid supervised the Arabic Section. For more, See: Muhammad Nasir, **Arab Newspapers 1843/1939 CE**, National Company for Publishing and Distribution, Algeria, 1980 CE, p. 49.

<sup>31</sup> - Ahmed Mariouch, **A Study on: Prince Khalid's Political Movement (1919/1925 CE) and its Role in Establishing the Foundations of the National Cause**, Ecole Normale Supérieure, (Unpublished), Algeria, 2007 CE, pp. 7-25.

<sup>32</sup> - **Abu Al-Qasim Ibn Al-Tuhami (1873-1937 CE)**: Born in Mostaganem, where he studied, then moved to Algiers the Capital and from there to France. He studied Medicine and graduated as an Ophthalmologist. He led the Young Algerians Movement. He entered into a conflict with Prince Khaled over several Issues, especially Naturalization. He is also considered to be part of the

Integrationist Movement. He became close to the French Authorities and dealt with them. He published the “Progress” Al-Taquaddum Newspaper and was involved in several Social Activities. He also gave Lectures at the Promotion Algerian Club and withdrew from Political Life in (1931 CE). For more, see: Nasser Al-Din Sa'iduni and Sheikh Bouamran, **Maghrebi Celebrities Lexicon**, University of Algiers, Algeria, 1995 CE, pp. 114-116.

<sup>33</sup> - Mariouch, **Prince Khalid's Political Movement**, p. 10.

<sup>34</sup> - **Charles Jonnart (1857-1927 CE): A French Political Figure.** He was appointed Governor-General of Algeria several times, the first between (1900-1901 CE), the second between (1903-1911 CE), and the third after World War I between (1918-1921 CE). He laid the foundation stone for the University of Algiers in (1909 CE). He also issued the (1919 CE) Law expanding the Circle of Muslim Representatives in Local Councils. He also followed an arbitrary and tyrannical Policy by Issuing the “Jonnart” Publications and Establishing Deterrent Courts. For more, see: Ibrahim Mayasi, **The Beginnings of the Algerian National Movement 1900-1914 CE**, Al-Masader “Sources” Magazine, No. 6, (M.W.D.B.H.), Algeria, 2002 CE, pp. 133-134.

<sup>35</sup> - Saleh Kharfi, **Introduction to the Study of Modern Algerian Literature**, Al-Thaqafa “Culture” Magazine, Issue 21, Fourth Year (June/July), Algeria, 1974 CE, p. 06.

<sup>36</sup> - Saadallah, **The Algerian National Movement**, Vol. 2, p. 167.

<sup>37</sup> - Ageron, **The Algerian Muslims**, p. 928.

<sup>38</sup> - Saadallah, **The Algerian National Movement**, Vol. 2, p. 164.

<sup>39</sup> - It is known that the Celebrations of the Occupation lasted for three years (1927/1930 CE), followed by the Celebrations of the Occupation of Constantine (1937 CE). Many writings have

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appeared about this Occasion, which have been called the Centennial of Algeria. For more, see: Saadallah, **Research and Opinions**, Vol. 3, p. 22.

<sup>40</sup> - Nasser Al-Din Sa'iduni, **Algeria: Starting Points and Prospects**, 1st ed., Islamic West Publishing House, Beirut, 2000 CE, p. 22.

<sup>41</sup> - Ahmed Hussein Al-Suleimani, **Real Estate Expropriation of Algerians 1830/1871 CE**, Al-Masader "Sources" Magazine, Issue 6, (M.W.D.B.H.W.), Algeria, 2002 CE, pp. 121-122.

<sup>42</sup> - **Muhammad Al-Muqrani**: He is Muhammad ibn Al-Hajj Ahmad Al-Muqrani. He belongs to a prominent family from Beni Abbas Castle. He was raised by his father and memorized the Holy Quran. He was appointed Agha but refused and joined his estate in Ben Aknoun. He began his jihad in (1971 CE) and died in the Battle of Wadi Souflat on (May 05, 1871 CE).

<sup>43</sup> - Charles Robert Ageron, **History of Contemporary Algeria**, Translation: Issa Asfour, 1st ed., Oueidat Publications, Beirut-Paris, 1982 CE, p. 88.

<sup>44</sup> - Ageron, **Op. Cit.**, p. 88.

<sup>45</sup> - Ferhat Abbas, **Op. Cit.**, p. 117.

<sup>46</sup> - Rabeh Turki, **National Education and National Personality 1939/1956 CE**, National Publishing and Distribution Company, Algeria, 1981 CE, p. 84.

<sup>47</sup> - Bouhouche, **The Political History of Algeria**, pp. 208-209.

<sup>48</sup> - Abdul Majeed Khalouf, **The Algerian Community Between Suffering and Hope of Return**, Army Magazine, Issue 165, December 1975 CE, p. 11.

<sup>49</sup> - Bin Adda, **Ibid.**, p. 16.

- <sup>50</sup> - Abu Al-Qasim Saadallah, **The Cultural History of Algeria**, Vol. 1, 1st ed., Islamic West Publishing House, Beirut, 1998 CE, pp. 297-298.
- <sup>51</sup> - Ahmed Mariouch, **Al-Tayeb El-Okbi and his Role in the Algerian National Movement**, 1st ed., Dar Houma, Algeria, 2007 CE, p. 113.
- <sup>52</sup> - Charles-André Julien, **North Africa is Running**, Translation: Salim Al-Munji et al., 2nd ed., National Publishing and Distribution Company, Algeria, 1976 CE, p. 44.
- <sup>53</sup> - Al-Aqqad, **Ibid.**, p. 116.
- <sup>54</sup> - Abbas Ferhat, **Ibid.**, p. 130.
- <sup>55</sup> - Malek Bennabi, **Memoirs of a Witness to the Century - The Student**, 1st ed., Thought House for Publishing, Beirut, 1969 CE, p. 10.
- <sup>56</sup> - Mariouch, **Al-Tayeb El-Okbi**, p. 114.
- <sup>57</sup> - Ageron, **Op. Cit.**, p. 101.
- <sup>58</sup> - Abbas Ferhat, **Op. Cit.**, p. 112.
- <sup>59</sup> - Bin Adda, **Op. Cit.**, p. 17.
- <sup>60</sup> - Mariouch, **Al-Tayeb El-Okbi**, p. 114.
- <sup>61</sup> - **Ibid.**, p. 115.
- <sup>62</sup> - Ramadan Muhammad Al-Salih and Abdul Qadir Fadhil, **Imam of Algeria Abdul Hamid bin Badis**, Al-Ummah Printing and Publishing Company, Algeria, 1998 CE, p. 16.
- <sup>63</sup> - Abu Al-Qasim Saadallah, **Wild Ideas**, (M.W.L.), Algeria, 1988 CE, p. 89.
- <sup>64</sup> - Muhammad Al-Tahir Fudala, **Pillars of the Algerian National Renaissance**, Al-Ba'ath Publishing House, Constantine, 1981 CE, p. 81.

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- <sup>65</sup> - Muhammad Al-Bashir Al-Ibrahimi, **Register of the Algerian Muslim Scholars Association**, Books House, Algeria, 1982 CE, p. 50.
- <sup>66</sup> - Rabeh Turki, **Sheikh Abdel Hamid Ben Badis, Pioneer of Reform and Education in Algeria**, National Publishing and Distribution Company, Algeria, 1981 CE, p. 86.
- <sup>67</sup> - Ahmed Tawfiq Al-Madani, **This is Algeria**, 1st ed., Egyptian Renaissance Library, Cairo, 1956 CE, p. 126.
- <sup>68</sup> - Saadallah, **Research and Opinions on the History of Algeria**, Vol. 3, 1st ed., Islamic West Publishing House, Beirut, 1990 CE, p. 17.
- <sup>69</sup> - Al-Madani, **This is Algeria**, p. 127.
- <sup>70</sup> - Bin Adda, **Op. Cit.**, p. 31.
- <sup>71</sup> - **Lavigerie**: He is Charles Antoine Lavigerie. He was born on (October 31, 1825 CE) in the City of Ware. He received Religious Education until he became a Priest in (1849 CE). He met Prince Abdelkader in the Levant in (1860 CE). After that, he became a Bishop of the Diocese of Algiers. On (March 19, 1882 CE), he was made a Cardinal by Pope Paul III. He died on (November 26, 1882 CE). He was also known for his missionary activity in Kabylia Region.
- <sup>72</sup> - Al-Madani Ahmed Tawfiq, **The Book of Algeria**, (M.W.L.), Algeria, 1984 CE, p. 236.
- <sup>73</sup> - **Op. Cit.**, p. 383.
- <sup>74</sup> - Al-Jami Khamri, **The Algerian Youth Movement (1900/1930 CE)**, Master's Thesis (Unpublished), Constantine, 1994 CE, p. 36.
- <sup>75</sup> - Turki, **National Education**, p. 96.



- 76 - Chaouch Habassi, **Aspects of the Crusader Spirit of French Colonialism in Algeria 1830-1962 CE**, Dar Houma, Algeria, 1998 CE, p. 35.
- 77 - Malek Bennabi, **Conditions of Renaissance**, Translation: Omar Kamel Maskawi and Abdel Sabour Shaheen, 4th ed., Thought House for Publishing, Damascus, 1987 CE, p. 30.
- 78 - Ammar Talbi, **Ibn Badis: His Life and Works**, Vol. 1, 1st ed., Arab Awakening House Library, Damascus, 1968 CE, pp. 47-49.
- 79 - Turki, **National Education**, p. 88.
- 80 - Abdul Aziz Sharaf, **Resistance in Contemporary Algerian Literature**, 1st ed., Generation House for Publishing, Beirut, 1991 CE, p. 35.
- 81 - **Franco-Arab Schools**: These are Bicultural Schools (French and Arabic Languages, as well as Sharia Law). They were established by France for translators and its loyalists. For more, see: Saadallah, **The Algerian National Movement**, Vol. 2, p. 66.
- 82 - Fanny Colona, **Algerian Institutions 1883/1939 CE**, Office of University Publications, Algeria, p. 16.
- 83 - Nasser, **Algerian Arab Newspapers**, p. 9.
- 84 - Bouhouche, **The Political History of Algeria**, p. 179.
- 85 - Ahmed Al-Khatib, **The Association of Algerian Muslim Scholars and its Reformist Impact in Algeria**, (M.W.L.), Algeria, 1985 CE, p. 64.
- 86 - Khamri, **Ibid.**, p. 18.
- 87 - Nasser, **Algerian Arab Newspapers**, p. 9.
- 88 - Hallouch, **Op. Cit.**, p. 97.
- 89 - Turki, **National Education**, p. 94.
- 90 - Mariouch, **Al-Tayeb El-Okbi**, p. 113.
- 91 - Al-Khatib, **Ibid.**, p. 64.

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- <sup>92</sup> - Saadallah, **The Algerian National Movement**, Vol. 2, p. 133.
- <sup>93</sup> - **Jamal Al-Din Al-Afghani (1838-1897 CE)**: One of the most Prominent Figures of the Arab Renaissance and an advocate of Islamic Renewal. He was born in As'adabad, where he learned Arabic and memorized the Holy Quran. He traveled to India in (1869 CE), then to Egypt in (1870 CE). He published Al-Urwat Al-Wuthqa Newspaper in Paris in (1883 CE). He also contributed to the Urabi Revolution.
- <sup>94</sup> - **Muhammad Abduh (1849-1905 CE)**: Born in the Village of Mahalla Nasr in Egypt. He joined Al-Azhar Al-Sharif in (1866 CE). He obtained a Worldly Certificate in (1877 CE). He also contributed to the Urabi Revolution. He founded Al-Urwa Al-Wuthqa Newspaper with Jamal Al-Din Al-Afghani. He also founded the Revival Society. He has several publications: (The Message of Monotheism, Islam and Christianity, Reform of Sharia Courts).
- <sup>95</sup> - **Al-Manar "The Lighthouse" Newspaper**: It is a Weekly Newspaper established by "Rashid Rida" in (1897 CE). In its second year, he transformed it into a Famous Newspaper, of which (35) volumes were published. It was known for its reformist religious orientation.
- <sup>96</sup> - "Shakib Arslan" and "Mustafa Sadiq Al-Rafi'i" co-edited Al-Manar Newspaper. Al-Manar was founded with the aim of calling for all forms of Islamic reform, particularly religious reform, through educational reform. For more, see: Shafiq Gharbal, **The Concise Arabic Encyclopedia**, House of Arab Heritage Revival, Beirut, 1965 CE, p. 1209.
- <sup>97</sup> - Mayasi, **Ibid.**, p. 128.
- <sup>98</sup> - Saadallah, **The Algerian National Movement**, Vol. 2, p. 115.

<sup>99</sup> - Mayasi, **Ibid.**, pp. 129-131.

<sup>100</sup> - **Omar Racim (1884/1959 CE)**: He received his education at the Tha'alibiyya School. He worked for Al-Mubshir "The Missionary" Newspaper (1898 CE) and also wrote for several Newspapers. He joined Al-Haq "The Right" Newspaper in (1912 CE), and a year later he founded Dhu Al-Fiqar Newspaper. After (1923 CE), he turned to the Art of Miniatures and is considered the Founder of the Algerian School in this field. Among his works is the Manuscript of the Algerian Scholars. For more, see: Sa'iduni and Bouamran, **Op. Cit.**, pp. 231-233.

<sup>101</sup> - Mayasi, **Ibid.**, pp. 143-144.

<sup>102</sup> - **Abu Al-Qasim Al-Hafnawi (1852-1943 CE)**: The Maliki Mufti of Algeria. He was born in Al-Dis, where he studied. He then moved to the Zawiya of Tolga, and from there to the Zawiya of El-Hamel, and then moved to the City of Algiers the Capital in (1883 CE).

<sup>103</sup> - He worked as a writer for Al-Mubshir "The Missionary" Newspaper and taught at the Grand Mosque. He was appointed Mufti of Algeria in (1927 CE). He has written several Books, including (Introducing the Successors to the Men of the Predecessors). For more, see: Mariouch, **Circumstances and Features of the Algerian Awakening**, p. 27.

<sup>104</sup> - **Muhammad ibn Abi Shanab**: A writer and researcher known for his numerous linguistic and literary studies. He was born in (1869 CE) in Medea, where he studied. He was also appointed a professor at the Tha'alibiyya School, then a professor at the University of Algiers. He obtained his Doctorate in (1922 CE). He died in (1929 CE). For more, see: Sa'iduni and Bouamran, **Op. Cit.**, p. 307.

<sup>105</sup> - Mayasi, **Op. Cit.**, pp. 141-142.

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<sup>106</sup> - Mariouch, **Circumstances and Features of the Algerian Awakening**, p. 27.

<sup>107</sup> - **Abdelkader El-Majaoui (1848-1914 CE)**: Born in Tlemcen, he studied in Tangier, Tetouan, and then at Al-Qarawiyyin Mosque. He returned to Algeria in (1876 CE). He was appointed a teacher and then a preacher at Sidi Ramadan Mosque. Among his works are Literary, Educational, and Social Articles published in Planet Africa Newspaper, in addition to a Collection of School Books. He died of Poisoning in Constantine. For more, see: Sa'iduni and Bouamran, **Op. Cit.**, pp. 473-475.

<sup>108</sup> - **Abdul Halim bin Samaya (1866/1933 CE)**: Born in Algeria to Turkish Parents, he was raised in Egypt. In (1896 CE), he began teaching and became a professor at the Tha'alibiyya School. He was a writer associated with Sheikh Muhammad Abduh. Among his works: The Philosophy of Islam, and he had articles published in Planet Africa Newspaper and Al-Iqdam Newspapers. For more, see: Sa'iduni and Bouamran, **Op. Cit.**, pp. 283-285.

<sup>109</sup> - **El-Mouloud Ben El-Mouhoub (1866/1935 CE)**: He was born in Constantine. Among his most notable works is the Saleh Bey Club. The French Administration appointed him as a professor of Islamic studies at Sidi Al-Kettani School. He was also appointed Mufti of the Maliki School in (1908 CE). He published articles in Planet Africa Newspaper, Al-Siddiq, and Al-Iqdam Newspaper.

<sup>110</sup> - Mayasi, **Ibid.**, pp. 134-138.

<sup>111</sup> - Mariouch, **The Circumstances of the Algerian Awakening**, pp. 32-33.

<sup>112</sup> - Mayasi, **Ibid.**, p. 139.

- <sup>113</sup> - Mariouch, **The Circumstances of the Algerian Awakening**, p. 34.
- <sup>114</sup> - Ageron, **Op. Cit.**, p. 103.
- <sup>115</sup> - Ahmed Sari, **Personalities and Issues from the History of Contemporary Algeria**, Arab Press, Ghardaia, Algeria, 2004 CE, pp. 108-109.
- <sup>116</sup> - Turki, **National Education**, p. 39.
- <sup>117</sup> - Saadallah, **The Algerian National Movement**, Vol. 2, p. 162.
- <sup>118</sup> - Sari, **Ibid.**, p. 109.
- <sup>119</sup> - Saadallah, **The Algerian National Movement**, Vol. 2, p. 162.
- <sup>120</sup> - Sari, **Ibid.**, p. 111.
- <sup>121</sup> - **Archives of the State of Algiers**, File No. (231).
- <sup>122</sup> - **Ibid.**, No. (231).
- <sup>123</sup> - Khamri, **Op. Cit.**, p. 104.
- <sup>124</sup> - Ageron, **Op. Cit.**, p. 1034
- <sup>125</sup> - Mahfouz Kaddache, **History of Nationalism**, Vol. 2, National Publishing House, Algeria, 1981 CE, p. 75.
- <sup>126</sup> - **Belkacem Habiles**: One of the most prominent figures in the Algerian Youth Movement, he assumed a judicial position after obtaining a Doctorate in Law. He is one of the Few Intellectuals who emerged from this Movement.
- <sup>127</sup> - **Archives of the State of Algiers**, File No. (231).
- <sup>128</sup> - Mahfouz Kaddache, **Political Life in Algeria from 1919 to 1939 CE**, National Publishing House, Algiers, 1970 CE, p. 58
- <sup>129</sup> - **Op. Cit.**
- <sup>130</sup> - Sari, **Ibid.**, pp. 115-116.
- <sup>131</sup> - **North African Star Party**: This Party was established in (March 1926 CE) in Paris. It included Representatives from the

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Three Maghreb Countries. Prince Khaled was appointed its Honorary President, while its Actual President was “Hajj Ali Abdelkader”. This Association aimed to help North African Muslims live in France. It was a Trade Union Association that focused its efforts on the Working Class. It soon became an Algerian Political Party led by “Messali Hadj”. For more, see: Ahmed Mariouch, **A Study on: The Independence Tendency in the Algerian National Movement (The North African Star as a Model) 1926/1937 CE**, Ecole Normale Supérieure, (Unpublished), Algiers, 2007 CE, p. 20.

<sup>132</sup> - Sari, **Ibid.**, p. 116.

<sup>133</sup> - **Ibid.**, p. 117.