

The Role of Algerian Journalism in the Cultural Resistance to French Colonialism: *The Martyred Writer Mohamed El-Amin Al-Amoudi as a Model (1920–1957)*

Fateh Bahi, Ridha Mimouni

bahi-fateh@univ-eloued.dz

University of El Oued

mimouni-ridha@univ-eloued.dz

University of El Oued

Laboratory for Research on Algeria's Economic and Social History

Received: Aug 14th, 2024

Accepted: Dec 07th, 2024

Published: Dec 20nd, 2024

Abstract:

This study aims to highlight the figure of Mohamed El-Amin Al-Amoudi, one of the most prominent intellectuals from the Oued Souf region during the colonial period. He was among the few Algerian scholars who gained prominence at a time when illiteracy was widespread across colonized Algeria. Fluent in both Arabic and French, El-Amin Al-Amoudi acquired a dual cultural background that enabled him to play a leading role in the reformist movement of his time. He actively resisted French colonialism through cultural and journalistic means, using his prolific pen as an effective tool against the colonialist attempts to erase the Arab-Islamic identity of Algeria.

Despite the hardships he faced from birth, he overcame most of them, achieving an advanced level of education that empowered him to advocate for the rights of his fellow Southerners and, later, the broader Algerian population. His contributions left a lasting impact, attesting to his reformist struggle to this day. At a time when media outlets were largely controlled by the French colonial administration, El-Amin Al-Amoudi made a strong entry into journalism, establishing several newspapers in both Arabic and French. He used these platforms to counter colonial propaganda and to enlighten and reform Algerian society. This activism led to repeated persecution by the colonial authorities, who recognized the threat he posed. Consequently, they

tightened their grip on him and ultimately eliminated him in a brutal manner, despite his old age and fragile health.

Keywords:

Mohamed El-Amin Al-Amoudi; Oued Souf; cultural resistance; Al-Jaheem newspaper.

Introduction

Each region of Algeria possesses unique characteristics that distinguish it from others, whether in terms of its geographical formation, natural resources, or human composition, including ethnicity, lineage, activities, and qualifications. The Oued Souf region embodies these distinctive features, setting it apart from the rest of the country.

At the beginning of the 20th century, Oued Souf witnessed the emergence of several prominent figures who made significant contributions to the region and beyond, leaving their mark on the entire nation.

Among these historical figures is Mohamed El-Amin Al-Amoudi, a revolutionary from Souf, a journalist, legal expert, politician, and prolific writer. He tirelessly defended the Algerian people with his pen, a commitment that ultimately led to his assassination and martyrdom in 1957.

El-Amin Al-Amoudi was one of the most influential national figures fluent in both Arabic and French at a time when education was scarce, and ignorance prevailed under colonial rule. The French occupation systematically enforced policies of cultural erasure and identity suppression. Throughout decades of struggle, El-Omari used journalism as a means of resistance, playing a crucial role in shaping Algeria's reformist movement. He opposed the colonial administration's tactics and exposed its efforts to submerge Algerian society in French culture, distancing it from its Arab-Islamic identity. His remarkable reformist efforts and courageous stance distinguished him from his contemporaries, making him a formidable figure in the eyes of the French authorities. Consequently, he was closely monitored, persecuted, and heavily restricted. Despite these challenges, he remained unwavering in his devotion to Algeria, sacrificing everything for its liberation.

This study seeks to address the following central question:

Who was the reformist journalist Mohamed El-Amin Al-Amoudi, and what were his most significant contributions to reform through his journalistic activities, particularly in southeastern Algeria?

Objectives of the Study:

- To explore the personality of Mohamed El-Amin Al-Amoudi as a symbol of reform in Oued Souf, southeastern Algeria, and the country as a whole.
- To highlight his role within the movement of reformists who culturally resisted French colonial rule.

- To examine how reformist journalism, through El-Omari's writings, exposed colonial policies designed to tighten control over Algerians and erase their identity.

Chronological Scope of the Study: 1920–1957

Research Methodology:

To examine El-Amin Al-Amoudi's contributions to cultural and journalistic resistance against French colonialism, this study relies on historical sources found in books, newspaper articles, and magazines. Additionally, works authored by scholars from the Oued Souf region, particularly those familiar with El-Amoudi's family, will be consulted. The collected materials will be systematically arranged using a **descriptive historical methodology** appropriate for this topic. Some sections will also incorporate **analysis and interpretation** to clarify certain unresolved aspects of El-Amin El-Amoudi's reformist journey.

Study Structure:

- **Introduction**
- **Main Body:**
 - His upbringing in the Souf region
 - His educational and academic formation
 - His involvement in journalism
 - Samples of his journalistic writings and reformist contributions
- **Conclusion and Findings**
- **Appendix**

2. His Upbringing in the Oued Souf Region

2.1. Birth

Mohamed El-Amin Ben Youssef El-Amoudi was born in the Al-Masa'iba neighborhood of Oued Souf, in southeastern Algeria, in 1892 (1). This date is based on the school registration records from the institution where he studied, as well as the original civil registry records of the municipality of El Oued, which document his birth in 1892 under registration number 1751.

However, some researchers have reported different birth dates. For instance, Hamza Boukousha stated that El-Amin Al-Amoudi was born in 1891 (2), whereas Professor Tahar Ben Aïcha,

referencing the French registration records, confirmed that his birth year was 1892, under registration number 1751 in the municipality of El Oued.

His father's name was El-Amin Ben Youssef Ben Omar Ben Abdallah Ben Belkacem El-Amoudi, and his mother was Mabrouka Bint Ali Abidi (3).

The El-Amoudi family traces its origins back to Yemen, with deep historical roots. The family has produced many prominent scholars in both the East and the West. Some of its members migrated to Africa following the Islamic expansion. Among the distinguished scholars of this lineage is Sheikh Abu Al-Qasim El-Amoudi, whose tomb remains in Tozeur, southern Tunisia. His biography was recorded by Abu Al-Abbas Al-Darjini in his book *Tabaqat Mashayikh Al-Maghrib (The Classes of Maghrebian Scholars)* (4).

Some sources indicate that the first ancestor of the El-Omari family was a pious saint buried in the Old Mosque of Nefta, Tunisia. The El-Omari family originally came from Nefta in southern Tunisia, a region not far from Oued Souf. The family is classified as part of the Shababta Amira Al-Souakriya tribe, as mentioned by Sheikh Al-Awamer in his book *Al-Sourouf* (5).

El-Amin El-Omari was raised as an orphan, as his father passed away when he was still a child (6). His mother raised him, and his uncle took him under his care. Orphans, when provided with adequate support and care, often develop strong self-reliance and the ability to showcase their full potential (7).

2.2. Death

El-Amin Al-Amoudi's life came to an end after nearly a quarter-century of relentless struggle against the deteriorating conditions caused by French colonial rule in Algeria. He was assassinated by the criminal organization La Main Rouge (The Red Hand), which showed no regard for his old age or fragile health. He was tortured and brutally mistreated before his body was discarded near the village of El-Ajiba in the Bouira region on October 10, 1957. His remains were later transferred to Algiers, where he was laid to rest in Bologhine Cemetery (8).

Regarding the circumstances of his death, he was arrested in October 1957 by La Main Rouge (9), which subjected him to interrogation and torture. Despite his ailing health, he endured harsh treatment during this critical period.

3. His Educational and Academic Formation

3.1. Quranic Education

Families in the Algerian Sahara, like those in many other regions, traditionally ensured that their children learned the Arabic language and memorized portions of the Quran, considering it an essential part of education. Fully memorizing the Quran was regarded as a mark of good upbringing and moral excellence, as encouraged by Islamic teachings.

El-Amin Al-Amoudi studied at *katatib* (Quranic schools), where he memorized the Quran and learned the basics of Arabic language and Islamic jurisprudence under the guidance of his uncle, Sheikh Abdelrahman, a pious scholar who served as a judge in El Oued. At the time, Quranic education was widespread due to the presence of *zawiyas* (Islamic schools), religious scholars, and mosques, which played a crucial role in spreading knowledge and raising awareness. The Oued Souf region, in particular, was known for producing a large number of Quran memorizers, thanks to its numerous teachers, scholars, and Islamic institutions (10).

3.2. Formal Education in Public Schools

El-Amin Al-Amoudi enrolled in formal schooling in 1902 at *École des Indigènes* (The Indigenous School) (11). According to Professor Hefnawi, when he visited the school and examined its enrollment records, he found in registration record No. 01 that El-Amin Al-Amoudi was listed under student number 370, having enrolled on October 1, 1902. He obtained his primary school certificate in May 1905 (12).

Thanks to his circumstances, El-Amin was able to attend the French primary school established by colonial authorities in the region. After excelling in this stage, he moved on to Biskra High School. However, his time there was short-lived, as he was expelled for his satirical jokes about the French and the state of the country under their rule (13).

At the age of 16, he moved to Constantine to attend a dual-education school, which trained legal agents, translators, and judges. In one of his letters, he described his experience:

"At the age of sixteen, I entered the school in Constantine, where I studied alongside more than forty students. Whatever I and my classmates achieved was purely by the grace of God and sheer coincidence—no one from the descendants of Eve deserves credit for my success."

Graduates from this school often went on to become judges, translators, legal clerks, and officials in indigenous administration offices (14).

El-Amin Al-Amoudi remained in Constantine for four years and was unable to enroll in the Algiers School to study in the higher division (where he would have obtained a higher education degree after two years of study) due to several obstacles. Consequently, he settled for primary studies in the city of Constantine (15).

The Multifaceted Talents of El-Amin Al-Amoudi

El-Amin Al-Amoudi distinguished himself from other intellectuals of his time through his diverse creative and literary pursuits. He did not specialize in a single field; rather, he was a powerful orator who captivated crowds with his speeches. He was also an accomplished translator, well-versed in the intricacies and meanings of terminology. Ibn Badis even praised him, saying, "I am not satisfied with anyone but Al-Amoudi as a translator (16)." Additionally, he was a distinguished writer and poet who composed classical Arabic poetry. He was a staunch

advocate for combating superstitions and innovations that had corroded Algerian society. His pen was prolific, generous, and rich with advice. He possessed great intellectual abilities that enabled him to understand the complexities of reality, propose solutions to various societal issues, and engage in reformist endeavors while resisting colonialism through cultural and media efforts.

His Involvement in Journalism

El-Amin Al-Amoudi studied law, mastered literary writing, and had extensive knowledge. He excelled in journalistic writing and used it as a means to defend the nation's fundamental values against the colonizer's attempts to distort its identity.

His Contributions to Newspapers

Professor Mohammed Al-Saleh Ramadan stated:

"...We used to perceive Al-Amoudi as a prominent legal figure with the power to either benefit or harm. Beyond his legal expertise, he was also a distinguished literary figure whose poetry, writings, and speeches gained widespread recognition. His works covered literary, political, and social issues. At the time, Biskra was a cultural beacon and a cradle of literary revival, rivaling the activities of Constantine and Algiers. Three weekly Arabic newspapers were published in Biskra during that early period: *Sada Al-Sahra* (Echo of the Desert) by Ahmed bin Al-Abed Al-Oqbi, *Al-Islah* (Reform) by Al-Tayyib Al-Oqbi, and *Al-Haq* (Truth) by Ali bin Musa. At a time when national newspapers were scarce and limited to Algiers and Constantine, Biskra emerged as an influential cultural hub (17)."

El-Amin Al-Amoudi was a skilled journalist who wrote for Algerian newspapers in both Arabic and French from a young age. He began his journalistic career while still a student at the official school in Constantine, which he joined at the age of 16. His writings covered a wide range of topics, including literature, social issues, and political matters that concerned Algerian society. Al-Amoudi contributed to *Al-Najah* in its early days before it shifted its editorial approach, and he also wrote for *Al-Iqdam*, founded by Emir Khaled, in both Arabic and French (18).

Al-Amoudi entered the field of journalism early and wrote for most of the reformist newspapers that emerged in the first half of the 20th century (19). His journalistic career began in 1925 with the early *Al-Nahda* newspapers, where he contributed to *Al-Najah* and *Al-Iqdam*, both established by Emir Khaled. In Biskra, he wrote for *Al-Islah* and *Sada Al-Sahra*, while in Constantine, he contributed to *Al-Muntaqid* and *Al-Shihab*. He also wrote for the early newspapers of the Association of Muslim Scholars before *Al-Basa'ir* was launched. In Algiers, he wrote for *Alger Républicain*, a French-language newspaper. His journalistic contributions extended beyond Algeria to Tunisian newspapers as well (20). In 1925, he co-founded *Sada Al-Sahra* alongside Al-Tayyib Al-Oqbi and Mohammed Al-Aid Al-Khalifa, with Ahmed bin Al-Abed Al-Oqbi serving as its director and editor-in-chief (21).

4.2 His Role in Founding Newspapers

In 1933, Al-Amoudi co-founded the weekly newspaper *Al-Jaheem* (Hell) alongside the reformist scholar and martyr Sheikh Mohammed Al-Saeed Al-Zahiri and the poet Mohammed Abbassa Al-Akhdari. The newspaper specialized in confronting superstitions and myths propagated by certain Sufi orders among Algerians. It adopted a sharp and satirical tone, with the slogan "*The stick for those who disobey.*" Despite its strong reformist stance, *Al-Jaheem* did not receive the approval of the Association of Muslim Scholars' leadership, including Sheikh Ibn Badis (22).

His writings in *Al-Jaheem* newspaper were a direct response to *Al-Mi'yar*, which had attacked the Association of Muslim Scholars (23). The intense rivalry between the two newspapers stirred controversy within both cultural and reformist circles. As a result, the seventh issue of *Al-Jaheem* was confiscated, and its publication was suspended by a decision from the Ministry of the Interior.

Professor Mohammed Al-Saleh Ramadan noted in his article:

"I must point out that Al-Jaheem did not speak on behalf of the Association of Muslim Scholars as Al-Mi'yar did. Rather, it represented those who were passionate about defending the association. Ibn Badis, Al-Oqbi, Al-Mili, and Al-Tebessi did not approve of it. The newspaper was led by El-Amin Al-Amoudi and Al-Saeed Al-Zahiri." (24)

Founding *Al-Difa'* Newspaper

In 1934, El-Amin Al-Amoudi founded *Al-Difa'* (The Defense), a French-language newspaper published every Friday. It lasted for five years and was dedicated to defending the reformist movement while exposing the occupation's practices and the colonial administration's policies toward the Algerian people. The first issue was published on January 26, 1934, and the newspaper continued until issue No. 222 on August 10, 1939. The fact that it was published every Friday carried deep national and symbolic significance (25).

Al-Difa' was not merely a news outlet reporting reformist activities; Al-Amoudi envisioned it as a free platform for public discourse. The newspaper featured contributions from various journalists, and he encouraged French-educated intellectuals to write for it. It also published translated articles from scholars of the Association of Muslim Scholars, shedding light on the reformist movement and its key figures. Al-Amoudi himself wrote an average of one article per week (26).

Over time, Al-Amoudi became one of the most prominent journalists of his era. His mastery of French journalism was exceptional—rivalling or even surpassing the skills of seasoned Western journalists. His powerful and impactful writings in *Al-Difa'* made the newspaper a true reflection of Algerian public opinion. Even his adversaries read it and acknowledged his brilliance and journalistic prowess (27).

Examples of His Journalistic Writings and Contributions to Reform

El-Amin Al-Amoudi's articles, published in various newspapers in both Arabic and French, covered a wide range of topics, including religion, politics, reform, society, and literature. He began by diagnosing the reality of Algerian society during the period of French colonial oppression and sought to make *Al-Difa* ' a true platform for free expression. His newspaper became a forum for the opinions of the Muslim elite, hosting numerous reformist voices—both religious and political—ultimately serving as a political expression of the Algerian reformist movement (28).

Through his various writings, Al-Amoudi demonstrated a strong ability to navigate the world of journalism. He tackled all issues concerning Algerians with remarkable courage, depth, and clarity (29). His articles consistently defended the lives of Muslims, presented well-founded arguments for the legitimacy of their demands, commented on French administrative policies, responded to political and social figures, supported the reformist movement, and refuted the ideas of the *Turuqiyya* establishment. He also opposed the assimilationist movement, which distanced itself from national identity (30).

Al-Amoudi wrote weekly articles, often in the form of editorials, emphasizing the necessity of reform. His writing reflected a profound understanding of French culture, skillfully combining legal, political, and social perspectives. He addressed the concerns of Algerians, carefully dissecting their struggles and advocating for their recognition as full-fledged citizens.

One of the key social issues Al-Amoudi focused on was the role of women in Algerian society, which he saw as the cornerstone of societal reform. His views on women's education slightly diverged from mainstream reformist thought. While he aligned himself with the Salafi reformist spirit, he supported the idea that Muslim girls could receive a portion of French education, provided they were of an appropriate age and under wise supervision. On this matter, he wrote:

"I do not wish to see Muslim girls obtaining a baccalaureate or becoming distinguished doctors. Rather, it is enough for me that they know the fundamentals of their religion, understand their rights and duties, and learn the essential qualities of a dutiful daughter, a righteous wife, and an exemplary mother. Therefore, their education must first and foremost be Arab-Islamic."

While agreeing with other reformists, Al-Amoudi allowed for a degree of educational freedom, believing that learning a foreign culture could benefit women in their personal and intellectual lives. He clarified:

"I do not oppose sending our daughters to French schools, provided they have reached an appropriate age, and under strict supervision that aligns with our customs and moral values."

Like many reformists, Al-Amoudi used his pen to counter French narratives that sought to distort the image and role of women in Algerian society. He emphasized the need to educate and instill

strong moral values in girls, asserting that their education was not the responsibility of the government but rather a duty entrusted to fathers and legal guardians, who would be held accountable before their religion, nation, and conscience (31).

In addition to his French-language writings in *Al-Difa'*, El-Amin Al-Amoudi also wrote in Arabic for various newspapers. In the field of social reform, he published an article in *Al-Barq*, Issue 3, on March 21, 1927, titled *Dangers of the City*. He also wrote *The Muslim Woman in Algeria* in *Al-Islah*, Issue 8, on November 28, 1929. In the same newspaper, Issue 6, dated October 3, 1929, he published *Naturalization and Frenchification*, and in Issue 10, on February 2, 1930, he wrote *Clarification and Explanation*.

Al-Amoudi sometimes signed his articles using his real name and, at other times, under pseudonyms such as *Al-Samhari*, *Diq Al-Jinn*, and *Jassas*. Through his writings, he aimed to expand the scope of reform in Algerian society by defending the foundations of Arab-Islamic identity. He actively opposed all attempts to distort this identity and positioned himself as a spokesperson for the cultural doctrine of the Islamic reformist movement.

He was one of the few Muslim journalists, deeply versed in French culture, who used his mastery of the colonial language to combat foreign policies that threatened Algerian Arab-Islamic society. His writings tackled critical issues related to the impact of colonial rule, including cultural and educational conditions, the spread of Sufi orders and the colonial administration's stance toward them, and the role of women in societal reform (32).

Al-Amoudi's journalistic style was characterized by originality, depth, objectivity, and a focus on pressing issues that resonated with the struggles of Algerian society. His knowledge of both Arabic and French greatly contributed to the maturity of his reformist thought. Additionally, his engagement with young intellectuals, who were full of energy and embraced renewal, further shaped his approach to reformist writing (33).

Al-Amoudi succeeded in establishing a platform through which he could defend the interests of the Muslim Algerian society, especially after the banning of newspapers such as *Al-Sirat*, *Al-Shari'a*, and *Al-Sunna*. This was a clear indication that the reformist press movement remained alive, albeit with a shift in the language of communication. Al-Amoudi envisioned *Al-Difa'* as the foundation of his reformist mission and guidance for Muslim Algerian society. The newspaper also exposed the injustices carried out by the French occupiers and the abuses of the French administration.

An example of this can be found in one of his articles published in *Al-Difa'*, where he wrote:

"The newspaper aims to contribute to the material and moral advancement of the Algerian people, and this will not be an easy task. We must endure great hardships, especially knowing that the French administrative apparatus has personally set itself against Muslim reform advocates. Every individual deprived of a voice will find in this newspaper a free platform to

express their ideas in a journalistic format—even if we do not necessarily endorse them. We are advocates of mutual understanding and hold no preconceived notions. We will do our utmost to foster good neighborly relations with others on this good land, without discrimination based on race or religion." (34)

Among Al-Amoudi's journalistic writings that highlight his reformist approach and resistance to the French colonialist Westernization agenda was his work concerning Algerian women. The French occupiers sought to place women at the heart of a cultural storm, eroding their Islamic values and, in turn, dismantling the strongest bonds of Muslim Algerian society. Al-Amoudi wrote extensively on the role of Algerian women, emphasizing their fundamental responsibility in preserving educational and moral values rooted in Islam.

Excerpt from the Article: *The Algerian Muslim Woman*

(...I do not wish to see the Muslim girl among the holders of the baccalaureate or among the ranks of prominent doctors. Rather, I am content to find her knowledgeable in the essentials of her religion, well-versed in utilizing her rights, and equally proficient in fulfilling her various duties. She should also understand the necessary qualities of a dutiful daughter, a virtuous wife, and an exemplary mother. Her education, therefore, must first and foremost be rooted in Arabic and Islamic principles.

...However, I do not advocate for the outright prohibition of sending our daughters to French schools, provided they have reached the appropriate age, and with full caution and proper safeguards that align with our customs and moral values...)

Published in *Al-Islah* newspaper, Issue No. 08, dated 28/10/1926.

Conclusion

At the conclusion of this brief study, we have arrived at the following findings:

- Al-Amin Al-Amoudi is regarded as one of the prominent figures of the national reformist movement in Algeria at the beginning of the 20th century. His influence was evident through his engagement in journalism, where he contributed extensively to newspapers such as *Al-Muntaqid*, *Al-Shihab*, *Al-Islah*, *Al-Difa'*, and *Al-Jahim*. Al-Amoudi firmly linked Algeria's destiny and its people to Islam and Arab identity. He introduced new themes to reformist journalism that had not been previously addressed, responding to the socio-political developments of the early 20th century.
- His education in the French system enabled him to deeply understand French culture and its implications, which allowed him to expose and counter colonial administrative schemes aimed at altering Algerian society.

- Al-Amoudi was a polymath who excelled in literature, translation, law, politics, journalism, and social reform. He used his prolific writing skills to combat the social ailments that afflicted Algerian society, advocating for the rejection of misguided religious practices and doctrinal deviations. He consistently called for a return to the true teachings of Islam, the preservation of Arab-Islamic identity, and the protection of women from the destructive Westernization efforts imposed by French colonial culture.
- His reformist role was particularly evident in the first half of the 20th century, where he used journalistic articles as a weapon against the dire conditions endured by Algerians under colonial rule. Written media became an effective tool for promoting and disseminating his reformist ideas on a wide scale.
- The subjects he tackled in his writings were presented with strong arguments and evidence, emphasizing that the demands of Algerians were legitimate and inevitable. He took a firm stand in defending the pillars of Algerian identity, advocating for the preservation of personal status laws derived from Islam, and exposing the injustices of colonial legislation.

Recommendations

- Developing historical identity cards for this remarkable figure, who emerged from the heart of the southeastern desert, bearing the heavy and dangerous responsibility of resisting colonial imperialism. He opposed and fought the colonizer with his pen, safeguarding his authentic culture from Westernization and the erasure attempts imposed by the French administration on the Algerian people.
- Introducing an educational curriculum at primary, secondary, and high school levels that highlights the contributions of cultural resistance figures like Al-Amin Al-Amoudi. This would educate young generations on his reformist role and his struggle against colonial influence.
- Rehabilitating and recognizing Al-Amoudi's legacy by focusing on the intellectual heritage he left behind, particularly in literature, poetry, and journalistic writings that addressed crucial aspects of social reform.

References:

1. Some call him Mohamed El-Amin, but his real name is El-Amin. See: Hafnawi Kacir, *Professor El-Amin El-Omari: His Life and Various Activities*, "Silsilat A'lam Souf," Nile Printing House, El Oued, 2008, p. 8.
2. Mohamed Bek, *Mohamed El-Amin El-Omari and His Role in Reform through the Newspaper *Al-Difa'**, Master's Thesis in History, University of Batna, 2008/2009, p. 48.
3. Hafnawi Kacir, *Previously Cited Reference*, p. 12.
4. Tahar Ben Aïcha, *Mouqaar Symposium*, Algiers, November 1972.
5. Ibrahim Al-Aouamer, *Al-Sourouf fi Tarikh Al-Sahra' wa Souf*, commentary by Djilani Al-Aouamer, 2nd edition, Tunisian Publishing House, Tunisia, National Publishing and Distribution Company, Algeria, 1977, pp. 307-308.
6. Mohamed Bek, *Previously Cited Reference*, p. 49.
7. Ahmed Ben Tahar Mansouri and Saad Al-Amamra, *Notable Figures from Souf in Jurisprudence, Culture, and Literature*, Mazouar Printing House, El Oued, 2007, p. 51.
8. Lazhar Bedida, *Men from Algeria's Memory*, Vol. 20, Al-Riyahin Publications, supported by the Ministry of Culture, Algeria, 2013, p. 14.
9. The Red Hand: A mysterious French military terrorist organization that began carrying out its crimes in 1950 through acts of sabotage, assassinations, and various immoral operations. The actual executor was the *Service d'Action* (Action Service), which included a significant number of extremist settlers originally affiliated with another service called the *Service de Documentation Extérieure et de Contre-Espionnage* (SDECE). These departments were all part of the French intelligence agency, which operated across Europe and North Africa. These "dirty operations" were renewed in 1956, targeting nationalist figures advocating for independence within the Maghreb region before extending its criminal activities beyond, particularly against German arms dealers due to their commercial dealings with the Algerian revolution. According to French researchers Roger Faligot and Jean Guisnel, it was the socialist government of Guy Mollet (February 1956 – June 1957) that gave the green light for this terrorist organization to commence its operations. See: Rima Dridi, *The Role of the Red Hand Organization in Assassinating Friends of the Algerian Revolution*, *Journal of Military Historical Studies*, Vol. 1, Issue 2, 01/07/2019, p. 171.
10. Ben Moussa Moussa, *The Beginnings of the Reform Movement in Oued Souf at the Beginning of the 20th Century: Guemar as a Model*, Mazouar Printing House, El Oued, 2006, p. 41.
11. It was the only official school in El Oued during that period.
12. See: Hafnawi Kacir, *Previously Cited Reference*, p. 9.

13. Lazhar Bedida, *Previously Cited Reference*, p. 5.
14. Hamza Boukoucha, "Forgotten Figures", *Thaqafa Magazine*, Issue 6, Algiers, Dhu al-Qi'dah 1391 AH / January 1972, p. 47.
15. Mohamed Bek, (*Previously Cited Reference*), p. 51.
16. Mohamed El-Akhdar Saïhi, *Mohamed El-Amin El-Omari: A Multifaceted Personality*, 2nd edition, Houma Publishing House, Algiers, 2001, p. 72.
17. Hafnaoui Kassir, (*Previously Cited Reference*), p. 51.
18. Hamza Boukoucha, (*Previously Cited Reference*), p. 55.
19. Djamel Zouari Ahmed, *The Contribution of Oued Souf Scholars to the Establishment of Reformist Journalism in Algeria (1925–1940)*, *Al-Ma'arif Journal for Research and Historical Studies*, University of El Oued, Vol. 3, Issue 1, 24/01/2017, p. 175.
20. Lectures by Professor Tahar Fadla, 1990.
21. Lazhar Bedida, (*Previously Cited Reference*), p. 7.
22. *Idem*, p. 7.
23. Ali Ghanabzia, "The Contributions of Souf Scholars to the National Press Movement Between 1920–1938", p. 133.
24. Mohamed Bek, (*Previously Cited Reference*), p. 60.
25. See: Hafnaoui Kassir, (*Previously Cited Reference*), p. 59.
26. El-Amin El-Omari's article was presented as an editorial, expressing various Algerian issues in a clear style that reflected great knowledge and sharp insight. Through it, he addressed sensitive issues concerning Algerians, whose conditions were dire due to the practices of the French occupier.
27. Ahmed Toufik El-Madani, *Memoirs of a Life of Struggle in Algeria 1925–1954*, Vol. 2, 1st ed., National Book Publishing, Algiers, 1977.
28. Hafnaoui Kassir, (*Previously Cited Reference*), p. 60.
29. Lazhar Bedida, (*Previously Cited Reference*), p. 7.
30. Mohamed Bek, (*Previously Cited Reference*), p. 65.
31. Mohamed Nacer, "Algerian Poetry Before 1925", *Thaqafa Magazine*, Issue 48, Year 8, Dhu al-Hijjah – Muharram 1398-1399 AH / December 1978, pp. 243-244.
32. Mohamed Nacer, *Algerian Arabic Newspapers from 1847 to 1954*, Aalam Al-Ma'arifa, Algiers, 2013, p. 142.
33. Mohamed Nacer, *The Press Article*, Aalam Al-Ma'arifa, Algiers, 2013, p. 100.
34. Mohamed Tayeb Rezoug, *Al-Omari's Reformist Tendency Through Al-Difa' Newspaper*, paper presented at the Study Day: *The National Reformist Elites and Their Contributions to Awakening Algerian Collective Awareness from the Late 19th Century to the Outbreak of the Liberation Revolution*, 01/03/2016, Faculty of Social and Human Sciences, University of El Oued, p. 8.