

The Literature of Muhammad al-Bashir al-Ibrahimi: Between Resistance and Reformist Vision.

Dr. Noura Haddi

Tahrir Mohammed Bechar University (Algeria) , haddi.noura@univ-bechar.dz

Received: 11/2023, Published: 12/2023

Abstract:

Al-Ibrahimi is considered one of the scholars of the nation whose scholarly, cultural, and literary efforts are not to be underestimated, not only in Algeria but throughout the Arab world. His multifaceted personality earned him recognition beyond borders, with colonial powers acknowledging his intellectual jihad as a formidable force, revitalizing aspirations and awakening the revolutionary spirit among Arabs. His resistance to the French colonization of Algeria contributed to the creation of an enlightened and responsible nation, confidently outlining his national objectives.

Keywords: Resistance, Reform, Al-Ibrahimi, Arabic Language, Colonization.

Article:

Scientists are the inheritors of the prophets, as they have been distinguished by the knowledge that God favored the prophets with and chose them over others. This is because knowledge is the most noble of virtues, the most honorable of qualities, and the most esteemed attribute that a person can possess. It serves as the foundation of civilization and the wellspring of nations' glory. The scholars, following the prophets, have been the bearers and custodians of this knowledge.

That is why verses and hadiths were revealed honoring scholars and scholars, praising their high status, and glorifying their pursuit of knowledge. Their dedication to preserving and promoting the principles of nations and their commitment to reforming and guiding society is commendable. God Almighty said: *“God bears witness that there is no god but Him, and the angels and those with knowledge, standing up for justice. There is no god but He, the Mighty, the Wise.”*

The President of the Association, Ibn Badis, delivered an impactful sermon in which he praised Ibrahim, stating, I am amazed that a people who produced a scholar like

Sheikh Ibrahim could go astray in religion, face disgrace in this world, or submit to colonialism (1).

Algerian literature played a pivotal role in mobilizing and inspiring the masses to sympathize with the revolution and embrace resistance as a means to achieve a better life.

Mohammed Al-Bachir Al-Ibrahimi is considered one of the prominent figures of the nation who rejected all forms of westernization. He sought to establish the foundations and constants of the nation by addressing the Algerian identity, reminding it of its ancient history, and connecting it to the richness of its cultural, historical, and heritage depth.

Before being an imam, reformer, Islamic jurist, wise educator, and astute politician, Al-Ibrahimi was a literary figure—a poet and eloquent orator. He had the ability to captivate hearts with enchanting expressions, reviving the significance and authority that Arabic rhetoric held in its golden ages. He was a skilled and gentle communicator, enriching his gatherings with wisdom, embellishing them with humor, and perfuming them with the fragrance of kindness that invigorated souls and comforted them with a ray of thought that guided minds.

His writing style varied according to topics, audience circumstances, and occasions, truly a marvel of Arab-Islamic culture and Arabic eloquence in the twentieth century.

He is also considered the most prominent and influential reformist figure, playing a significant role in establishing the Islamic and Arab identity of Algeria. Born on July 19, 1889, in the region of Ras El Oued in the Setif region, which witnessed the infamous French massacre following France's victory over Nazi Germany. The residents of Guelma, Setif, and Kherrata were expecting to see the Algerian flag fluttering on the buildings of sovereignty. However, French tanks harvested the heads of the free people who had demanded that France fulfill its promise of granting independence to Algerians if they helped France defeat the Nazis.

He passed away while under house arrest on Thursday, May 20, 1965. His son, Dr. Ahmed Taleb Al-Ibrahimi, collected and presented all his works in five parts titled *The Works of Imam Mohammed Al-Bachir Al-Ibrahimi*.

Resisting, whether at the individual or collective level, is an explicit and implicit expression simultaneously of the will to existence, life, and the desire to achieve a free, active, and independent presence.

Taking a pioneering form in cultural work and political mobilization (2), these two interrelated factors, each complementing the other, constitute a fertile ground that gives rise to armed resistance, embraces it, and ensures its continued progress while surrounding it with guarantees. (3) This is because the fundamental framework of the comprehensive resistance project is primarily a cultural framework. The success of the latter depends on its ability to attract and persuade the largest possible segments of the population and in formulating a new understanding of patriotism and nationalism.

On this basis, armed resistance, in its true essence and deeper meaning, is not a superficial phenomenon; rather, it is the fruit of cultivation deeply rooted in the ground. If liberation springs from the barrel of a gun, the gun itself emanates from the will for liberation. The will for liberation is nothing but the natural, logical, and inevitable outcome of resistance in its broad sense: resistance at the level of rejection and steadfast adherence to roots and positions. (4)

The literature of resistance and its culture were not particularly unique and incidental phenomena in the literary, intellectual, and militant life of Algeria. According to scholars, this phenomenon is an extension of an authentic and contemporary Arab struggle. The history of Algeria during the French occupation, especially the period following World War II until the declaration of independence, was marked by severe repression, cultural assassination, intellectual tyranny, and material and moral oppression. Despite these harsh conditions, it produced pioneering historical examples of resistance culture, embodying elements of awareness, resilience, and steadfastness, with continuity, escalation, and depth.

The intense battles that spread across Algeria gave rise to heroes like Ahmed Zabana, Jamila Bouhired, Si El Haoues, and Colonel Lotfi. In turn, the literature of resistance produced names of a similar caliber, still proudly remembered by the Arab world, such as Mefdi Zakaria, Mohammed Al-Eid Al-Khalifa, Ahmed Sahnoun, Mohammed Al-Shabouki, Rabie Bouchema, Abdelrahman Al-Aqoun, Abdelhamid Ben Badis, and Mohammed Al-Bachir Al-Ibrahimi. These writers, affiliated with the Association of Algerian Muslim Scholars, defied the harsh conditions of colonialism and the flames of revolution, using their artistic output as a weapon. They defined their role as conscious resistance, emphasizing that their competence was measured by their commitment to this informed resistance role (5). This makes it imperative to observe, investigate, and uncover the depths of this resistance. Understanding the nature of the land that nurtured it, the climate that nourished it, and the people who blessed and

embraced it becomes essential. The cultural aspect of resistance holds an utmost significance, not at all less important than the armed resistance itself (6).

All means of expressing resistance, beyond being a human expression that is indispensable, play a role in affirming positive human identity. It serves as an inciting and motivating action, maintaining a link between ancestors and descendants a guiding act and a symbol of enduring heritage.

It is, therefore, a call for salvation, not only for individual salvation but also a call for collective salvation, involving both individuals and groups, playing its necessary role in emphasizing the principle of defending the right to a dignified or virtuous life.

Thus, the literature of resistance is purely human literature, a document that can be referred to, summarizing the journey of a nation for a better life. It encompasses all meanings of oppression, whether moral (corruption, ignorance, poverty, etc.) or colonial (war).

In its simplest definitions, it is literature that expresses the self-aware identity, aspiring to freedom, facing the aggressive other while preserving higher values for collective salvation.

It is, therefore, literature expressing the desire to confront the aggressive other, highlighting self-empowerment and nurturing the elements of belonging and the desire for redemption for the community and the nation.

Resistance literature generally features characteristics that we can summarize as follows (7):

- Belief in the people and confidence in their ability to uproot injustice, with absolute certainty in their imminent victory.
- Tinged with a blend of rebellion and the pursuit of freedom for the nation and the individual, intertwining the collective with the personal.
- Honoring martyrdom and highlighting the significance of the sacrifices made by martyrs to serve as beacons illuminating the path, guiding a generation, the generation of resistance.

Before delving into the discussion of resistance and its manifestations in the thoughts of Mohammed Al-Bachir Al-Ibrahimi, it is necessary to first consider the circumstances and factors that contributed to the emergence of this political and national awareness in Algeria. This awareness had a significant impact on the

development of the cultural resistance sentiment in the writings of many of our poets and writers.

The Algerian people, known for their long history of struggle, their love for freedom, and their rejection of any foreign imposition, faced attacks of distortion and manipulation. In the face of such assaults, the only option available was resistance. Initially, the Algerian people engaged in armed resistance that lasted for over seventy years, taking the form of armed revolutions scattered throughout Algeria and occurring in different periods. During these revolutions, thousands of Algerians sacrificed their lives.

This prolonged war exhausted the people without achieving their aspirations. Faced with the brutal laws of colonization and the Algerians being suffocated, unable to openly resist, the Algerian people decided to temporarily lay down their arms to rest and gather their strength. They aimed to study past experiences and gather the energy needed for the future, stating, Because the laws of colonization are terrible and the Algerians are catching their breath, and they are discouraged from taking any explicit hostile action against the colonizer. The Algerian people decided to put down their weapons to take a break, gather their strength, and study past experiences (8).

This relative calm in the late 19th century gave rise to cultural and educational activities. Some schools, mosques, and Sufi lodges resumed their functions, and some Algerians engaged with French schools. A generation of intellectuals with an Arab-Islamic cultural orientation emerged during this period, known as the conservative generation. They sought to express the reality of the Algerian people and defend their rights through peaceful means such as newspapers, clubs, and associations (9).

The political national movement in Algeria crystallized into three main directions, with the reformist trend being one of the most prominent. Sheikh Mohamed El-Bachir El-Ibrahimi is considered one of its key representatives and advocates.

This trend emerged in the 20th century, gaining significant prominence in the mid-1920s with the emergence of prominent figures like Ibn Badis, El-Ibrahimi, Tayeb Al-Aqbi, Arabi Tebessi, and others. The initial expressions of this trend were in journalism, through the newspaper Al-Muntaqid founded by Ibn Badis, which was later replaced by Al-Chihab (11). Around six years later, the Association of Muslim Scholars of Algeria was established in 1931, with the leadership of Imam Abdelhamid Ben Badis. Sheikh Mohamed El-Bachir El-Ibrahimi was a member of this association, and his writings played a significant role in the ideological struggle against French colonialism.

Returning to the thought of Sheikh Mohamed El-Bachir El-Ibrahimi, we find that resistance was one of the defining features of his literary output. In his *Eyes of Insight*, considered a crucial reference for the history of cultural and political resistance in Algeria and the Arab-Islamic world, El-Ibrahimi consistently reminded readers of events in various Arab and Islamic regions (12). His words carried a profound resonance, reflecting deep sorrow and pain for the injustices suffered by Arabs and Muslims. His writings often expressed intense resentment towards colonialism. Through legitimate and peaceful means, El-Ibrahimi sought to mobilize Muslims against colonialism, urging them to protect their homelands and purify them from its evils. He stated, my time was not sufficient for writing with these tremendous efforts that consume lives. Still, I take solace in having produced men for the people, worked towards liberating their minds as a prelude to liberating their bodies, corrected their religion and language, making them Arab Muslims. I corrected their perception scales, turning them into noble human beings. This, I believe, brings me close to the satisfaction of God and the people (13).

This orientation in El-Ibrahimi's thought, as noted by Abdelrahman Cheban, portrays him as more of a man of action than a man of writing, given the reality of his nation's struggle, which compelled him to engage in various battlefronts. He dedicated himself to cultivating men rather than creating books.

The Sheikh Al-Bashir Al-Ibrahimi was also a defender of the Arabic language. In *Al-Basa'ir*, he states: The Arabic language in the Algerian context is not foreign or alien; rather, it is in its homeland, among its supporters, with deep roots in the past, strong ties with the present, and far-reaching branches into the future. *Al-Basa'ir* was concerned with advocating for the Palestinian cause, and Al-Ibrahimi wrote numerous articles on the topic.

Sheikh Al-Bashir Al-Ibrahimi played a significant role in the field of education, considering it an effective means to reform Algeria's conditions. He believed in educating and raising awareness among the people about their religion and language to prepare them for defending their culture against colonization. Alongside Ibn Badis, he contributed to the establishment of the Association of Muslim Scholars in 1931 and was appointed its vice president. He was chosen to represent the association in Western Algeria, managing the Dar al-Hadith school in Telemcen.

Due to his anti-colonial activities, he was arrested by the French administration and exiled to Aflou in the Sahara. Despite his exile, he was selected as the president of the Association of Muslim Scholars after Ibn Badis's death. Although released in 1943, he was re-arrested after condemning the massacres of May 8, 1945. After his

second release, he continued his advocacy work, following Ibn Badis's approach. He wrote the editorial for the Al-Basa'ir newspaper, expressing the stance of the Association of Muslim Scholars. Additionally, he published the Al-Shabab Al-Muslim newspaper in French.

In 1952, he moved to the Arab East, settling in Cairo. He remained there until the outbreak of the Liberation Revolution. During this period, he issued a statement on behalf of the Association of Muslim Scholars, calling for the people to rally behind the Liberation Revolution. While in Egypt, he actively supported the Algerian cause until the country gained independence.

The resistant vision and its manifestations in the articles of Mohammed Al-Bashir Al-Ibrahimi:

Sheikh Mohammed Al-Bashir Al-Ibrahimi's pen took up the defense of the glorious past of the Algerian people, shedding light on its historical and cultural depth. He defined the people by reminding them of their ancestors, heritage, and authentic culture. He turned his literature into a tool of resistance, fostering a cultural resistance that must be ingrained among his people. He mobilized their energies to defend their identity, armed with the power of words carrying a myriad of meanings and values cherished by Arabs in general, and fiercely upheld by Algerians under all circumstances, especially during that challenging period in Algeria's history and the Arab world's history.

The writings of Sheikh Al-Ibrahimi constituted a culture that led to the truth, foretelling victory, defending Algerian identity, rejecting all forms of westernization and domination. These are the same issues that poets and writers of resistance in the Arab world believe in and defend. A careful examination of Sheikh Mohammed Al-Bashir Al-Ibrahimi's articles reveals a liberated and enlightened free thought based on a unique philosophy that occupies a significant place in his writings. It is the philosophy of revolution, jihad, mass mobilization, and the fight against all forms of distortion, defamation, and colonialism.

This philosophy revolves around two fundamental aspects that form the foundation of his resistant thinking. They are the defense of Arab identity, support for Islam, and empowerment of both in the land of Algeria. Al-Ibrahimi realized the true nature of the war that must be waged against the occupier, turning his conscious writing and artistic commitment into tools to deter the invading enemy. He utilized his position as an intellectual, writer, and reformer to confront any attempts to distort and defame Arab-Islamic culture and its distinct characteristics.

Some individuals levied various accusations and false claims against Sheikh Al-Ibrahimi, including racial bias and religious extremism, distorting his noble intentions. In defense of his vision and the concept of a robust, structurally sound religious society, Al-Ibrahimi sought to build a community grounded in its Islamic roots and deep-rooted Arab traditions. He aimed to create a society capable of resisting the foreign occupier's-imposed reality, standing against distortion, westernization, facing the other, and ultimately triumphing over it.

Based on all of this, Al-Ibrahimi's resistance had a political and reformist-social nature. In the political realm, he wrote numerous articles on issues such as the separation of religion from the state, the Arab educational system, and the government. He composed over twenty interconnected articles on the first issue and more than ten on the second, in addition to various other articles and speeches discussing the truth about colonization, its tricks, and crimes. (14)

With boldness, he spoke out against the colonizers who sought to make Algeria a piece of France. He declared, If the Mediterranean were to dry up and its shores were to merge until Algeria became a part of Marseille, this statement would have no place in the mind as long as those differences persist. If the Algerians renounced the One and believed in the Three, this statement would have no place in the soul as long as God's laws in His dominion prevail... If the colonizer recited it in the cradle of the night and made the competence of its hearing a reward for the righteous, we would be guided by our innate nature to the goodness of speech: that Algeria is not French, will not be French. These words were uttered by our predecessors, echoed by our contemporaries, died upon by our ancestors, and will be upheld by our successors. (15).

It's the conscious and responsible artistic commitment revolving around a central axis: the courageous confrontation with the harsh battle against the occupying enemy that imposes all its burdens on the chest of the Arab existence in the occupied land of Algeria.

The resistant dimension in Sheikh Al-Ibrahimi's experience doesn't stop at the borders of Algeria alone. He recognizes the significance of the Arab depth of his country, understanding that its cause is inseparable from the issues of the Arab nation, if not the cornerstone of its causes. Therefore, we find the clear and evident Arab sentiment in his writings when he mourns his great nation and the humiliations, weaknesses, and degradation it has suffered. He addresses not only the local situations in Algeria but also the political and social conditions of the Arab and Islamic world. His pen directs towards the Maghreb, Libya, Egypt, Palestine, and

other Arab and Islamic countries. In his book *Ayun Al-Basa'ir*, he dedicated three extensive sets of articles discussing the Association of Scholars and Morocco, Palestine, and the East and Islam. (16)

In the realm of reform, Al-Ibrahimi undertook a weighty task of correcting creed and educating the members of society. He called them to adhere to the Book of Allah and the Sunnah of His Prophet, spreading awareness among the people and providing them with beneficial knowledge and insight, along with strategies to confront the challenges that awaited them. He devoted significant efforts and long hours to these endeavors.

He left behind a literary and reformatory legacy, a vibrant and enlightening production that paved the way for reformers. His writings outlined a philosophy of religious reform, blocking the paths of those who deviate and revealing the innovations of the misguided. He exposed the reality of the innovators, putting them to shame and subjecting them to the bitterness of defeat and disgrace. He saved the nation from many of their evils, restoring the radiant image of Islam and clarifying its pristine truth for the people to see. (17).

The writings of Al-Bashir Al-Ibrahimi did not stop at this point in the reformatory field; they went beyond to encompass various aspects of life. This included issues related to education, the future of the nation, and preparing the youth to bear the responsibility of elevating and preserving its principles, customs, and traditions.

Al-Ibrahimi combined political, reformatory, and social aspects, especially during the tumultuous period in Algerian history. Thus, we find Sheikh Al-Ibrahimi addressing these intertwined issues in his writings as a cohesive matter, serving the cause of resistance. He expressed his resistant stance by refusing to submit, emphasizing the right of his people to freedom, independence, and a dignified life. His reformatory vision aimed to achieve his resistance project, to which he dedicated his pen, thoughts, and literature. At the forefront of his goals was the defense of his religion, homeland, and identity, addressing the Algerian self. He stood against the treacherous colonial policy by developing a resistance project, encircling the intellectual, cultural, and educational discourse in Algeria, safeguarding it with a set of principles that significantly contributed to the crystallization and construction of a vigilant political, national, religious, and social awareness, resistant to the campaigns of westernization and distortion. This resistance project manifested in the following ways:

1. Correcting the creed and establishing the foundations of Islamic culture: Al-Ibrahimi was deeply concerned about the Arabic language, considering it the

language of the Quran and the symbol of the nation's identity. He understood the significance of preserving and developing the language for the nation's progress. He realized that the nation's neglect of its language would lead to subservience and vulnerability. Thus, he advocated for resistance through maintaining linguistic integrity, resisting foreign influences, and combating cultural domination.

2. Language and education: Al-Ibrahimi's passion for the Arabic language was intense, acknowledging it as the language of the Quran and a symbol of the nation's historical and cultural existence. He understood that the nation's advancement relies on preserving and enhancing its language. He realized that when a nation neglects its language, it becomes subordinate, easily controlled by others. Therefore, he resisted the dominance of the colonial language, challenging its ideologies that infiltrated weak minds. He engaged in journalistic writing to counter the destructive colonial plans, urging people to cling to the national language, master its methods, and work diligently to preserve and promote it. This was a confirmation of Algeria's Arab identity and a rejection of the colonial project that sought to replace Arabic with Berber as the official language, opposing the efforts of the colonizers who aimed to establish their influence by adopting their language, combating the advancement of Arabic, and subjugating the nation to their will.

Al-Ibrahimi's writings went beyond the reformative field to include various aspects of life. He combined political, reformative, and social elements, particularly during Algeria's challenging historical period. His resistance project aimed to safeguard the nation's identity and counter the colonial policies. His commitment to linguistic and educational matters demonstrated his understanding of the pivotal role of language in preserving cultural and national heritage. Al-Ibrahimi's resistance project sought to correct the nation's course, urging the people to uphold their language, cultural values, and religious principles as a means of resistance against foreign domination.

The Sheikh emphasizes the intrinsic connection of the Arabic language to Algeria, stating, The Arabic language in Algeria is not foreign or alien; it is in its home, among its supporters, and extends its roots into the past. It forms strong bonds with the present and reaches far into the future. It is intertwined with the past because it entered this land with Islam through the tongues of the conquerors. It travels with their departure and resides with their settlement. This statement reflects the Sheikh's conviction in the deep-rooted presence of Arabic in Algeria, tracing back to the arrival of Islam and maintaining its significance throughout the nation's history and into the future. (18)

The Sheikh strongly opposes the colonial attempts to undermine the unity of Algeria by promoting divisions based on various ethnicities and languages. He exposes the deceitful maneuvers of the colonizer who, with cunning and deception, tries to silence the Amazigh language, disrespect its people, and distort the authenticity of its roots in the country. This sinister agenda aims to create division among the unified people of the nation, eliminate the official language, and replace it with the Berber language.

The Sheikh asserts that the Arab conquerors brought Islam and justice to Algeria, and the Arabic language came with knowledge. Justice, in this context, refers to the fair subjugation of the Berber people to the Arabs, not through force but through brotherhood, respect, and the acceptance of knowledge. The Sheikh emphasizes that the Arab-Islamic influence is not about domination but about mutual respect and the sharing of knowledge, and it should not be exploited to create divisions among the people of the nation (19).

In light of all this, Sheikh Ibrahim sought to spread beneficial knowledge and encourage its application. The Algerian nation had endured a long period of colonization, ignorance, and illiteracy, leading to a weakening of its foundations. The Sheikh observed the rise of misguided ideologies, taking advantage of the vulnerable minds with the approval of the colonizer, who aimed to subjugate the troubled nation and plant seeds of submission to its bitter reality, all to ensure the longevity of its presence in Algeria.

To counteract these schemes, Sheikh Ibrahim dedicated tremendous efforts. In 1952, the Algerian Muslim Scholars Association sent him on a mission to the Arab and Islamic countries. His goal was to seek support from their governments for receiving Algerian students, facilitating their education in schools, universities, and institutes. Subsequently, these students would be entrusted with the mission of promoting education in Algeria. All these efforts were within the framework of preserving the Arab-Islamic identity of the Algerian people, which the colonizer sought to erase.

Sheikh Ibrahim recognized the pivotal role of knowledge in the renaissance of nations and their progress toward safety. He placed great hopes on Algerian students and entrusted them with significant responsibilities, preparing them to carry the banner of change and the torch of liberation. He directed them towards sound guidance and provided them with the necessary preparation for profound acquisition of knowledge. Addressing the students, he emphasized that their fulfillment of these duties depended on their pursuit of knowledge through diligent study, seeking it from

the mouths of knowledgeable individuals and the depths of books, engaging in research, reading, debate, and review.

He reminded them of their duty to their homeland and how they could benefit it: You, our sons, are the repositories of our hopes. We entrust you with a heavy responsibility, the right to the legacy, which comes with consequences and costs. We expect from you what the one groping in the dark anticipates from the heralds of dawn. (20)

It can be said that what distinguishes the writings of Mohammed al-Bashir al-Ibrahimi most is their preservation of the culture of resistance, pulsating in every word or phrase carefully chosen to express his thoughts. Through his writings, he conveyed and revealed his avant-garde rejuvenation and liberation project. Sheikh al-Ibrahimi actively worked to thwart the deceitful colonial plan. He sought to reshape the Algerian individual and educate them comprehensively, preparing them to be an impervious barrier against the colonizer, a guardian of the nation's history, and a protector of its rights.

Al-Ibrahimi left behind a rich legacy that deserves attention, summarizing his entire journey of struggle, including:

- Ayun al-Basair: A collection of his articles written in the second series of the Basair magazine.
- Baqaya Fusih al-Arabiyya fi al-Lahja al-Aammiyya bil Jazair.
- Al-Nuqayat wal-Nafayat fi Lughat al-Arabi: A compilation on the measure of the effectiveness of selected or rejected items.
- Asrar al-Dama'ir fi al-Arabiyya.
- Al-Tasmim b al-Musdar.
- Al-Sifat allati Ja'at ala Wazn Fa'al.
- Nizam al-Arabiyya fi Mawazin Kalimatiha.
- Al-Itrada wal-Shadhudh fi al-Arabiyya: A treatise on the distinction between the original and the abundant according to Ibn Malik.
- Ma Akhlitat bihi Kutub al-Amthal min al-Amthal al-Sayyira.
- Risala fi Tarjih An al-Asl fi Bina' al-Kalimat al-Arabiyya Thalatha Ahrafa la Ithnan.
- Rawaya Kahumat al-Awrass: An innovative narrative blending truth and fiction.
- Risala fi Makharij al-Huruf wa Sifatih baina al-Arabiyya al-Fus-ha wal-Aammiyya.
- Hikma Mashru'iyya al-Zakat fi al-Islam.

- Sha'b al-Iman: A compilation of Islamic morals and virtues.
- **Conclusion:**

Bashir Ibrahim was indeed a pivotal figure in the leadership of the reformist movement, serving as a key associate of Sheikh Abdelhamid Ben Badis and as his deputy in the leadership of the Scholars' Association. Together, they worked to liberate the Muslim mind from superstitions and innovations. He is recognized as one of the pioneers and leaders who ignited the spark in the hearts of their people, contributing to the raising of the banner of jihad against colonialism in their homelands. They played a significant role in awakening awareness among their fellow countrymen, ultimately achieving victory and liberation from the shackles of the oppressive colonial rule.

REFERENCES :

1. Ahmed Taleb Al-Ibrahimi: "The Effects of Imam Muhammad Al-Bashir Al-Ibrahimi," Vol. 1, compiled and presented by Ahmed Taleb Al-Ibrahimi, 1st edition, Dar Al-Gharb Al-Islami, Beirut: 1997, p. 281.
2. Ghassan Kanafani, "Palestinian Resistant Literature under Occupation, 1968-1948," Palestinian Studies Foundation, 1st edition, 1968, p. 09.
3. Same reference, same page.
4. Same reference, p. 54.
5. Same reference, p. 09.
6. Fadia Belmilihi, "Manifestations of Resistance Culture in Contemporary Arabic Poetry," Humanities Journal, University of Biskra, Issue 03.
7. Saeed Bouranan, "Prominent Figures in the Algerian Struggle, 1962-1830," Dar Al-Amal, 2nd edition, 2004, p. 15.
8. Same reference, p. 7.1.
9. Same reference, p. 24.
10. Abdelrazak Qasum, "Muhammad Al-Bashir Al-Ibrahimi: Engineer of Expression and Philosopher of Meaning," Al-Mawafiq Journal, Issue Four, Fourth Year, June 1995, p. 4.

11. Muhammad Al-Bashir Al-Ibrahimi, "Ana," Culture Magazine, Issue 87, National Arts Printing House, Algeria, p. 32.
12. Sheikhban Abdul Rahman, "Imam Muhammad Al-Bashir Al-Ibrahimi and the Arabic Language," Culture Magazine, Issue 87, p. 73.
13. Abdelmalek Boumangal, "Artistic Prose in the Writings of Al-Bashir Al-Ibrahimi," Beit Al-Hikmah for Publishing and Distribution, Algeria, 2009, p. 4:8.
14. Muhammad Al-Bashir Al-Ibrahimi, "Ayun Al-Basair," p. 381, 379.
15. Abdelmalek Bou Mangal, "Artistic Prose in the Writings of Al-Bashir Al-Ibrahimi," p. 69.
16. Same reference, p. 76.
17. Muhammad Al-Bashir Al-Ibrahimi, "Ayun Al-Basair," p. 213.
18. Same source, p. 214.
19. Muhammad Al-Bashir Al-Ibrahimi, "Ayun Al-Basair," p. 208.
20. Same source, p. 207.