

RESEARCH ARTICLE

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The Renewal Discourse in the Thought of Imam Abdelhamid Ibn Badis

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Abstract:

This research examines aspects of the thought of Imam Abdelhamid Ibn Badis, the founder of the Association of Algerian Muslim Scholars and a pioneer of the Algerian renaissance. It traces the renewalist discourse in his thought from two perspectives: the intellectual dimension (creed, jurisprudence, and Qur'anic exegesis) and the means of discourse (education, the press, clubs, and journeys). The study employs the descriptive, inductive, and analytical methods in order to identify the most significant features of this renewal. The research concludes that Imam Abdelhamid Ibn Badis successfully combined authenticity and modernity, as well as constants and variables. He benefited from the intellectual heritage without remaining confined to it, and sought to address people through the means of his time, using them in the service of his call and ideas. This approach enabled the Association of Algerian Muslim Scholars to achieve its objectives and extend its influence to the entire Algerian people.

Key words: Abdelhamid Ibn Badis, the Association of Algerian Muslim Scholars, renewalist discourse, reformation, Algeria

Introduction:

At the beginning of the twentieth century, the Islamic world was groaning under the weight of colonialism and experiencing various forms of enslavement, exploitation, and tyranny. Algeria, in particular, was afflicted

by the most ruthless form of colonialism and the most brutal occupation, one that was not content with plunder and looting, and that knew no rest nor peace of mind until it left its colonies with their identity erased, their cultural and intellectual foundations destroyed, and their people rendered ignorant, so that they might never rise again nor find the path of guidance. It was during such a period; marked by a cultural and reformist movement in the Islamic world imposed by the reality of occupation; that Ibn Badis emerged. This reality necessitated a shift in dealing with colonialism from the stage of military confrontation to that of cultural and intellectual struggle, in preparation for a people whose homeland would be liberated once their minds were liberated. The thought brought forth by Ibn Badis sought renewal in several fields. In the realm of knowledge, it renewed approaches and perspectives; in the field of religious outreach, it renewed methods and means. His project thus corresponded to that critical stage in Algeria's history. In what follows, we will examine the renewalist discourse in Ibn Badis' thought.

Research Objectives:

- Serving Algerian heritage by introducing its scholars and reformers.
- Presenting the thought of Imam Abdelhamid Ben Badis.
- Highlighting the aspects of renewal in the intellectual discourse of Imam Abdelhamid Ibn Badis.

-Benefiting from the efforts and ideas of reformers through the study of their reformist methodology.

Research Problem:

This research raises the following main problem:

What are the features of the renewalist discourse in the thought of Imam Abdelhamid Ibn Badis? Under this main problem fall several subquestions: What was Ibn Badis' view on the teaching of Islamic sciences? Were Ben Badis' efforts limited to the renewal of religious education, or did they extend to broader fields? How did Ben Badis make use of the means and tools of his time?

Research Approach:

To answer the previous questions, a number of research approaches were used to identify the reformist discourse in Imam Ibn Badis' thought, namely the descriptive, historical, inductive, and analytical methods, focusing on his writings as the core of his intellectual legacy.

1. Renewing the Intellectual Discourse

The intellectual discourse of Imam Abdelhamid Ibn Badis was characterized by renewal and by a revolt against old and traditional methodologies. It also sought to modernize methods of education and teaching, and to offer a view of Islamic sciences that corresponds to the changes of the age and the conditions of lived reality. In this section, we will highlight three aspects of this renewal as prominent examples of the Imam's reformist thought.

1.1 Renewing the Doctrine Discourse

Imam Abdelhamid Ibn Badis paid great attention to creed and accorded it a special status in view of the circumstances in which the Algerian people were living at the time. Colonialism sought to weaken the Algerians' beliefs and to allow superstitious and fraudulent doctrines to spread doctrines that rendered the people resigned to reality, despairing of change, and deprived of hope in their Lord. The Imam believed that the aspect most deserving of care and priority was the doctrinal one. He said: "Our first orientation in religious criticism was toward beliefs. Our foremost concern was to purify the creed of

monotheism from the impurities of verbal, practical, and doctrinal polytheism. For monotheism is the foundation of conduct; hence He began with 'You alone we worship' before 'Guide us' in Surat Al-Fatiha in the Holy Qur'an."¹

Imam Ibn Badis wanted to steer people, in matters of creed, away from speech science and from philosophical approaches overloaded with terminology that the general public cannot comprehend and that have no real impact on their behavior. He therefore believed that the easiest and most effective discourse in influencing hearts is the Quranic discourse, which does not weary its listener and poses no difficulty for its recipient. Accordingly, in his exegesis Majalis Al-Tadkir, he states: "Turning away from the proofs of the Quran and resorting instead to the difficult proofs of the theologians, with their technical expressions, is a form of abandoning the Book of God and making the path of knowledge harder for His servants, at a time when they are in the greatest need of it." He then says: "The Quran has set forth all the doctrines of faith with clear, decisive, and accessible rational proofs, yet we abandoned them and said: 'These are merely transmitted proofs that do not yield certainty.' So we adopted complex theological methods, with their multiple problems and newly coined terminologies, which make them difficult even for students, let alone for the general public."²

Ibn Badis' inclination toward this method of presenting creed was not something that emerged only when he rose to the presidency of the Association, led people in prayer, and taught them. Rather, it was an idea that occupied his mind during his years as a student in Tunisia. This was mentioned by Imam Al-Bachir Al-Ibrahimi, who said: "The Imam—may Allah be pleased with him since his pursuit of knowledge in Tunisia before that, while he was still in the prime of his youth, instinctively disapproved of the way his teachers trained their students in Islamic creed according to the method of the theologians. He longed, when he would one day become a teacher, to educate them

according to the Quranic Salafi method in matters of creed. Allah granted him his wish: he brought forth for the Algerian nation generations raised upon this Salafi method, who carried the sincerity after him, and behind them other generations from the general public who were blessed by attending his lessons and scholarly gatherings.”³

Therefore, Ibn Badis’ methodology was based on linking creed to his interpretation of the Qur'an. He would cite Quranic verses and Prophetic hadiths before deriving doctrines from them, thus making it easier for people to understand the Book of their Lord. The scholars of the Association followed the Imam’s example in his methodology and adopted his approach to presenting creed, and it bore fruit, producing a change among the people that became evident over time. Sheikh Al-Bachir Al-Ibrahimi highlights this methodology within the Association, saying: “Among its principles, which it actively worked to realize, is the necessity of returning to the Quran in everything, especially in matters related to the oneness of Allah. For the optimal method of proving the existence of Allah, His attributes, and matters pertaining to the unseen can only be through the Quran. For when a believer bases the oneness of Allah, affirms what is affirmed of Him, and negates what is negated of Him, he does so only by means of a definitive Quranic verse. Thus, if a believer is tempted to deviate in any matter concerning the Hereafter or the attributes of Allah, such temptation will not lead him to contradict the Quran.” The scholars of the Association adopted Ibn Badis’ method in all their religious lessons and their Friday sermons, and thus the authority of the Quran returned to rule over people’s hearts.⁴

1.2 Renewing the Jurisprudential Discourse

Sheikh Abdelhamid Ibn Badis was not only dissatisfied with the traditional way of presenting creed; he went further by seeking to renew the presentation of jurisprudence as well. He did so by changing teaching curricula and their content, and by linking them to the evidences upon which they were

originally built, so that legal rulings would possess real strength and fatwas would have a solid foundation on which to rely. Accordingly, the Imam criticized the method of instruction at the Zaytuna Mosque, where he himself had been a student, expressing his disapproval that a student would have no awareness of the status of the Quran in jurisprudence, nor of the status of the Sunnah in it. He said: “...We today; and even before today, for centuries and centuries; have obtained the international certificate from the Zaytuna Mosque, yet we did not study a single verse from the Book of Allah, nor did we have any longing or even the slightest desire to do so. And how could we, when we never heard from our teachers, even once, about the position of the Quran in learning the religion and understanding it, nor about the position of the Sunnah in that regard. This is the Zaytuna Mosque; so refrain from speaking about others that are far below it by many stages.”⁵

For this reason, Ibn Badis sought to transfer his ideas and his vision for renewing the teaching of jurisprudence to the schools of the Association of Muslim Scholars. Their curricula therefore included a wide range of subjects, incorporating even the modern sciences and comparative jurisprudence. The prescribed subjects were as follows: “(Quranic exegesis, Hadith, jurisprudence, laws of inheritance, creed, sermons and admonitions, tajwid, usul, logic, grammar, morphology, rhetoric, literature, memorization and readings, composition studies, arithmetic, geography, and history). In the juristic field: (al-Muwatta, Aqrab al-Masalik, al-Risalah, Ibn Ashir, al-Bazdawi, al-Miftah, al-Tanqih, al-Makkudi, Al-Qatr, al-Ajurumiyyah ...).”⁶ What is noticeable about these subjects is their reliance on the Maliki school as a primary reference, in keeping with the prevailing school in the Arab Maghreb. The Imam preserved the Maliki reference framework, yet he did not confine himself rigidly to it. Accordingly, among his recommendations regarding what specialists in issuing legal opinions (fatwa) and in Islamic judiciary should study was that the

specialist broaden his knowledge of the jurisprudence of other schools, so that his intellectual horizon would be wider and his disposition more open. He said: "... They should be given extensive training in the jurisprudence of the school, then in general jurisprudence; *Bidayat Al-Mujtahid* should be among the books they study; they should study the verses of legal rulings and the hadiths of legal rulings; they should study the science of documentation; they should broaden their study of inheritance law and arithmetic; and they should acquaint themselves with the evidential bases of the schools, so that they become Islamic jurists who view the world through the wide mirror of Islam, not through the narrow lens of a single school."⁷ Likewise, Ibn Badis advised muftis to ground their statements in the Quran and the Sunnah, so that people would remain connected to the words of their Lord and the Sunnah of their Prophet, and so that legal opinions would have an impact on the soul of the questioner. He said: "Among what is also incumbent upon people of knowledge; when they issue fatwas or give guidance; is that they mention the evidences from the Quran and the Sunnah for their rulings and admonitions, in order to bring Muslims closer to the foundations of their religion, let them taste its sweetness, make them aware of its rank, keep it constantly in their remembrance, grant them knowledge and wisdom at close hand, and ensure that their fatwas and admonitions take firm root in hearts and leave a lasting effect on souls."⁸

1.3 Renewing the Interpretation:

Anyone observing Ibn Badis' method in the realm of intellectual discourse finds that he connected all his thought to the Holy Qur'an and the Prophetic Sunnah. He aimed to help people understand creed according to the texts of the two revelations so that it would be firmly established in their hearts, and he wanted people to understand Islamic jurisprudence guided by the two revelations so that it would be more reliable and stronger as an argument. For this reason, Ibn Badis devoted great attention to Quranic exegesis and concluded it in his lessons over a period

of twenty-five years. However, only a part of it has reached us through one of his students, in the book "Majalis Al-Tadkir min Kalam Al-Hakim Al-Khabir", in which he highlighted his method of renewing the understanding of the Holy Quran according to the demands of the era and reality. This was a wish of the Sheikh since he was a student at the Zaytuna Mosque, which he shared with his teacher Mohamed Al-Nakhli, who supported and encouraged him. The Imam narrates this after mentioning the merit of Sheikh Hamdan Lounisi: "...I also recall, for the second ; Sheikh Mohamed Al-Nakhli ; a word whose impact on my scholarly development was no less significant, namely that I was once frustrated with the methods of the Quranic commentators, their inclusion of speculative interpretations, and their doctrinal amendments in Allah's Word, which made me narrow-minded about their disagreements on matters in which there should be no disagreement in the Qur'an. My mind was clouded by imitation and respect for the opinions of men, even in Allah's religion and His Book. One day, I discussed with Sheikh Al-Nakhli what I felt of frustration and anxiety, and he said to me: 'Make your mind a sieve for these complicated methods, these differing statements, and these unstable opinions: let the false fall and keep the correct, and you will find rest...'"⁹

"He followed in teaching the Book of God a methodology that is traditional in content and substance, yet modern in style and purpose, drawing more from the verses of the Quran and their inner meanings than from the commentaries and their volumes."¹⁰

Ibn Badis did not immerse himself in grammar and linguistic studies except to the extent necessary to clarify the intended meaning. He adopted grammar only as much as was needed, so that his treatment of it served the meaning he wished to convey, without exceeding what was required.¹¹

Ibn Badis, in explaining his method of Quranic interpretation, highlights his comprehensive view of the Quran as a book of life that encompasses solutions to all the universe's dilemmas and life's problems. He

says: "The Quran is the book of eternity, and its miracle is everlasting; only time itself can fully interpret it, and similarly the words of our Prophet, peace be upon him..."¹² As an example of this interpretive approach, we can present a passage that illustrates his understanding of the Holy Quran and his style of exegesis. When he came to the verse: "Do you build every high place with mischief and make factories so that you may remain immortal? And when you exert power, you exert it tyrannically. So fear Allah and obey Him" he said: "But I wonder, what led the literalist commentators to ignore the literal, etymological meaning of 'factory'?! What I understand, and I will not depart from, is that 'factories' is the plural of 'factory' derived from 'craft', just as 'workshops' is the plural of 'workshop' derived from 'work'. And these are real factories for the tools required by civilization and demanded by development... Nothing is stranger than the interpretation of some commentators of 'factories,' except perhaps their interpretation of 'tourists' as 'fasting men and women!' The truth is that tourists are travelers and explorers, seeking knowledge, discovery, and reflection. And the Quran, which encourages travel across the earth and contemplation of the remains of past nations, rightly counts tourists among the ranks of worshippers, praise-givers, those who bow, and those who prostrate. Perhaps the benefit of travel is more complete and broader than the benefit of some acts of bowing and prostration..." Then he adds: "And let no one say: If factories are as you understand them... why are they condemned and rejected? The answer: They were not condemned for their existence, but rather for their purposes and consequences. Factories built on oppression are not commendable in principle or in purpose."¹³

The picture of Ibn Badis' exegetical methodology is completed by his call to purify interpretations from narratives of Jewish origin and from historical distortions that are sometimes introduced without critical examination or filtration through reason and truth. For instance, when addressing the issue of the exaggeration of Sulaiman's kingdom;

that he ruled the east and west of the earth; he said under the heading "Historical Verification": "Many narratives have been reported about the greatness of Sulaiman's kingdom that have no basis in truth, most of which are false Jewish origin narratives that have filled the books of exegesis, transmitted without verification or scrutiny from the reports of Kaab Al-Ahbar and Wahb Ibn Munabbih. Al-Hakim narrated some of this in his Mustadrak, and Al-Dhahabi explicitly declared it invalid. Among these false exaggerations is the claim that he ruled the entire earth, from east to west. Indeed, this was a great kingdom, but Saba was independent of him and unknown to him, despite the proximity between its capital in Yemen and his capital in Syria."¹⁴

These are the main features of the intellectual renewal of Imam Abdelhamid Ibn Badis, characterized by renewing the understanding of the Quran and the Sunnah, while preserving fundamental principles and certainties, respecting the jurisprudential traditions upheld by the Ummah, and innovating in areas of conjecture and changeable matters that must keep pace with the times, especially in terms of presentation methods, teaching approaches, and perspectives on heritage. As for the means and methods of religious guidance, the Imam demonstrated insightful thinking, keen vision, and a unique reformist outlook, which will be elaborated in the second section.

2. Renewing the Means

The renewal in Ibn Badis' thought was not limited to renewing intellectual approaches and understanding the Quran and Sunnah in a way that aligns with the requirements of the era and its circumstances. Rather, Ibn Badis was "a child of his time," as he himself said, making use of newly developed means to serve his mission and reach the farthest corners of Algeria, and to extend ideas as far as they could go. The West had already developed new forms of cultural activity and new means that were more effective, such as cultural associations, clubs, formal schools, newspapers, and magazines... Ibn Badis wanted the association to have these tools to

keep pace with the times and to avoid being frozen in old methods. His means of advocacy and reform can be summarized as follows:

- 1-Education and schooling, and the establishment of schools.
- 2-Religious sermons, lessons, and exhortations, and the establishment of independent mosques.
- 3-Scientific missions to the East, especially to Al-Zaytuna and Al-Qarawiyin.
- 4-Writing and the establishment of newspapers and magazines.
- 5-Founding national and local associations.
- 6-Holding conferences, seminars, and specialized and general gatherings.
- 7-Making truces with the colonial administration and establishing conciliatory relations with them to overlook his religious activities.
- 8-Exploiting the influence, wealth, and prestige of his family, especially his father, to serve the cause of religious work.
- 9-Relying on a group of distinguished, sincere, and active scholars.
- 10- Encouraging charitable initiatives, regardless of their source.
- 11-Maintaining ties with the Arab East, both linguistically and spiritually.
- 12-Establishing cultural, intellectual, literary, sports, artistic, and theatrical clubs with purposeful objectives.
- 13- Individual, group, and mass religious advocacy.
- 14-Advocacy through speech, behavior, and advice.¹⁵

In this part, we will talk about three ways that had the biggest effect on helping the association reach a lot of Algerians and have an impact on them: education, journalism, and clubs and journeys.

2.1 Education:

Ibn Badis devoted unparalleled attention to education and made it the highest priority in his reformist work, due to the importance of education in eradicating illiteracy from society and the role of spreading knowledge in liberating minds, so that nations may be liberated through the liberation of thought. May Allah have mercy on him, he believed that the most important reason for progress is

to adopt the means of education. The Imam says: “Nothing is more indicative of the presence of the spirit of life within a nation, of its awareness of itself and its desire for progress, than its adoption of the means of education, which spreads life within it, urges it to action, elevates its personality on the ladder of human advancement, and manifests its entity among nations.”¹⁶ Once, one of his students asked him, “By what do you fight colonialism?” He replied: “I fight colonialism because I teach and cultivate character. Whenever education and moral refinement spread in a land, it becomes barren for colonialism, which in the end senses the evil of its fate.”¹⁷

Ibn Badis urged the pursuit of education and the establishment of schools, and the nation hastened to answer the call. It built about 170 free Arabic schools, attended by more than fifty thousand male and female students. He neither possessed nor saw a weapon more powerful than educating the defeated and oppressed, a force that would lead them to a clear victory.¹⁸ In these schools, may Allah have mercy on him, he implemented the methodology he had previously adopted in teaching the sciences, designing curricula and subjects according to the vision he had become convinced of. It bore fruit, its harvest ripened, and the Association’s schools spread throughout the nation, fighting ignorance, resisting colonialism and its agents, and bringing the spirit of reform into every home. Their success even prompted him to think of establishing an Islamic university. “Indeed, the students studying in Constantine represent all regions of Algeria, and in the year 1353 AH (1934 CE) some students came from the Oran district, thus completing the representation of the whole of Algeria. Ibn Badis considered these students the nucleus of the great goal he aspired to, namely the establishment of an Islamic university or a faculty of Islamic sciences.”¹⁹

Ibn Badis gave as much attention to the education of women as he did to the education of men, and he believed that women have an important role in civilization and in the revival of the nation. The Imam

said: “Following what has been well established in the history of the nation, with its many learned women scholars and writers, it is incumbent upon us to spread knowledge through the pen among our sons and daughters, among our men and women, on the basis of our religion and our national identity, to the furthest extent we can reach of knowledge which is the shared heritage of all humanity and the fruit of its struggle across the long ages of history. By doing so, we will deserve to occupy the position befitting us, the position we once held among the nations.”²⁰ Nothing better demonstrates the Association’s concern for women’s education than the inclusion of this issue in the educational conferences that the Imam organized to evaluate curricula and improve the means of achieving the desired objectives. He was extremely keen on developing education and on involving specialists in the sciences of education in these conferences. Thus, he called for the convening of the Conference of Free Teachers in September 1356 AH (1937 CE), among whose agenda items was the issue of educating the Muslim girl and the means of achieving it. He also convened another conference in 1354 AH (1935 CE), during which he assigned some members of the Association to write reports on the problems of education in various regions of Algeria. These reports were presented and recorded in the “Register of the Conference of Algerian Muslim Scholars.” He himself delivered a report on mosque-based education, in which he called for the establishment of an Islamic college.”²¹

Ibn Badis practiced another form of public education aimed at the general populace and the masses at large, namely preaching and guidance in mosques. Imam Al-Bashir Al-Ibrahimi draws attention to the importance of this means, saying: “Religious preaching is the path by which the Association of Scholars reaches the hearts of the nation. It made it the foremost of its activities; through it the ground was prepared, stability was achieved, obstacles were smoothed out, and stubborn tendencies were softened. Upon it were built these enduring works, such as the reform of

beliefs and the spread of education... Religious preaching was the means by which the Association of Scholars stirred dormant aspirations, strengthened weak resolve, and uprooted destructive vices. Thus it was its support in planting religious reform, establishing its roots, and extending its foundations and branches.”²²

“The Imam-teacher taught at the Grand Mosque, at Sidi Qamoush, Sidi ‘Abd al-Moumin, Sidi Boumaaza, the School of the Association of Education and Instruction, The Green Mosque, and Sidi Fateh Allah. All of these institutions still exist to this day. Education in the mosques of Constantine was limited to adults, whereas children learned only the Quran in the kuttab schools, following the Maghrebi method mentioned by Ibn Khaldun in his Introduction. The first educational activity recorded for Ibn Badis in Constantine dates back to the year 1332 AH, when he taught the children of the Quranic schools after they left in the morning and in the evening. After a few years, he founded; together with a group of virtuous individuals associated with him; an elementary school in the Mosque of Sidi Boumaaza. It was later moved to the building of the Islamic Charitable Association, which was established in 1917 CE. In the year 1349 AH / 1930 CE, the group’s elementary school developed into the School of the Islamic Association of Education and Instruction. Ibn Badis drafted its basic statute and submitted it in the name of the association to the government, which approved it without yet seeing its results, in Ramadan 1349 AH / March 1931 CE. The association was officially recognized in the Official Journal. This association consisted of ten members under the presidency of Sheikh Abdelhamid Ibn Badis. The statute stated that the purpose of the association was to spread virtuous morals, religious and Arabic knowledge, and manual crafts among the sons and daughters of Muslims.”²³ Thus, the Imam worked to educate people; young and old; in a manner suited to each group and in a way that fulfilled the highest goal: eradicating ignorance among the people.

2.2 Press:

This demonstrates that Ibn Badis was in step with the requirements of his time, innovative in his methods of preaching, and keen to make use of every means that would achieve his objectives. This is evident in his early entry into the field of journalism through magazines and newspapers. He possessed a fluent and powerful pen, through which he produced numerous articles that outlined the features of the Badis methodology, introduced people to the Association and its aims, and contributed to communication between the Association's leadership and its followers and readers. Ibn Badis early involvement in journalism was one of the primary foundations upon which Algerian journalism was built. Mohamed Nasser says about him: "Ibn Badis is considered one of the founders of modern Arabic journalism in Algeria, and one of the few men who laid for it solid foundations based on faith in principle, true patriotism, sincere struggle, and steadfast perseverance, despite the various forms of harm and kinds of oppression that its course endured at the hands of French colonialism."²⁴

The first newspaper of the Association was founded under the name "Al-Muntaqid" (The Critic), and the Imam inaugurated it with these words: "In the name of Allah, and then in the name of truth and the country, we enter the great world of journalism, fully conscious of the magnitude of the responsibility we bear within it, ready to face every difficulty in pursuit of the goal toward which we strive and the principle by which we act. Here we present to the public its principles, which we have resolved to follow without negligence or hesitation, hoping to attain something of the aim we seek, with Allah's help, and then through our diligence, perseverance, sincerity, and the support of our sincere brothers in the service of the homeland."²⁵

After the publication of eighteen issues of Al-Muntaqid, the colonial authorities shut it down because of its sharp tone against them and its attacks on their policies. However, in the same year another newspaper was launched, Al-Shihab, under the slogan: "Circumstances may shape us, but by Allah's

will they cannot destroy us."²⁶ Thus, the Association came to be known through Al-Muntaqid, Al-Sunnah, Al-Sirat, Al-Shihab, and Al-Basair... all of which were magazines and newspapers that served as a means of communication with the people and of spreading public awareness.

2.3 Clubs and journeys:

The Imam was concerned, from the outset, with organized collective action and with creating means that would ensure the unification of efforts and ideas and fuse energies into a single crucible. He said while interpreting verses 62 and 63 of Surat al-Nour: "Muslims can rise to fulfill the requirements of their faith in Allah only if they possess strength, and they can possess strength only if they have an organized community that thinks and plans, consults and cooperates, and rises to secure benefit and ward off harm standing together in action with thought and determination. For this reason, Allah Almighty, in this verse, has linked faith in Allah and His Messenger with mention of the community and matters related to collective life. This guides us to the seriousness of the matter of unity and its organization, and to the necessity of being keen to preserve and safeguard it as an essential foundation for fulfilling the requirements of faith and preserving the pillar of Islam."²⁷

Ibn Badis adopted a unique and new means, inspired by what was prevalent in Western circles, namely cultural clubs. These clubs served as meeting places for youth for training, education, recreation, the showcasing of talents, and the development of skills. "The club consisted of a hall for celebrations, a hall for prayer, and a place for selling halal beverages, where people would meet, exchange ideas, and discuss their issues and concerns. Lectures and meetings were organized there in open dialogues with some figures from the worlds of thought and politics. These clubs played an important role in raising religious and political awareness through the cultural and artistic activities they offered: social lectures for students and youth, as well as plays and theatrical performances

on the occasion of Islamic religious holidays. They also played a supportive role for the free schools by providing them with financial assistance from the profits earned through the sale of halal beverages.”²⁸ Thus, we find that the Imam was open to everything new and keen to make use of any means that would spread culture and knowledge and eliminate ignorance among the children of this people, in preparation for a stage in which a conscious elite would have a role in liberating Algeria from occupation.

Ibn Badis devoted his life to this nation, dedicating all his time to it to the extent that he could not find time to treat the illness that afflicted him. He did not limit his efforts to lecture halls, mosques, or schools; he also traveled to the provinces of the country, adopting the method of journeys for preaching and spreading his ideas, in order to be close to his admirers, to bring the distant near, to unite the scattered, and to earn the trust of the nation’s people, regardless of their backgrounds. “On every journey, he made it a point to give a public lesson in preaching and guidance at the mosque of the city he visited, explaining the principles of his mission, clarifying them, and supporting them with references from the Qur'an and Sunnah, so as to dispel the doubts raised by his opponents about his cause, preventing them from distancing it from the general populace. He also made it a priority to meet the city's notables, visiting them in their homes, urging them to support the reformist cause, care for the people, and work on their development and refinement. Likewise, he was keen on visiting men of knowledge and thought, as well as the sheikhs of the zawiyyas, striving with them to reconcile differences, remove causes of conflict wherever possible, and cooperate on matters where consensus existed among everyone, and so on.”²⁹

Conclusion:

From the above, we can see the enlightened thinking carried by Ibn Badis, may Allah have mercy on him. He preserved the constants of the Algerian people, their authenticity, and their religious reference, while not remaining fixed on the methods of the past, nor

imprisoned by earlier eras or old ways of thinking. Among the outcomes reached are:

- Ibn Badis paid great attention to Islamic creed and its influence on the soul; he sought to connect it directly to the Quran and to distance it from the terminology of theologians.
- The Imam aimed to renew the teaching of jurisprudence by linking it to the texts of the Quran and Sunnah, while incorporating contemporary sciences for broader understanding and keeping pace with modern developments, all the while maintaining the Maliki school and its sources.
- His method in Quranic exegesis sought to free it from false Jewish narratives and historical distortions, connecting it to reality and benefiting from modern sciences.
- He gave great importance to education, dedicating all his time to it and employing every available means of his era to disseminate knowledge, renewing curricula and teaching materials. He also paid attention to women's education and enlightenment, seeing them as fundamental to the upbringing of society.
- Ibn Badis also innovated in the means of preaching; he established cultural clubs that provided youth with useful activities, served as spaces for political awareness and religious activity, and founded newspapers that represented the voice of the Association and a means of spreading reformist thought.

Ibn Badis rightly appreciated the constants and variables, mastered the understanding of reality, and dealt with surrounding circumstances with great flexibility. His efforts bore fruit: the Association flourished, Algeria resisted attempts at erasure and Westernization, emerged victorious in the battles of identity, and ultimately achieved independence and liberation because it believed in “liberating minds before liberating

fields” a saying by Al Bachir Al Ibrahim. This would not have been possible without the efforts of all the virtuous sons of Algeria, from diverse backgrounds—some of whom passed away before seeing their homeland freed, and others who waited and did not waver.

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- 3- ‘Abd al-Ḥamīd ibn Bādīs, *al-‘aqā’id al-Islāmīyah min al-āyāt al-Qur’ānīyah wa-al-ahādīth al-Nabawīyah*, narration and commentary by: Muhammad al-Ṣāliḥ Ramaḍān, Dār al-Fatḥ, al-Shāriqah, 1st edition, 1416 AH, 1995 CE.
- 4- ‘Abd al-Ḥamīd Ibn Bādīs, *Āthār Ibn Bādīs, taḥqīq* : ‘Ammār Ṭālibī, Dār wa-Maktabat al-Sharikah al-Jazā’irīyah, 1st edition, 1388 AH, 1968 CE.
- 5- Muhammad Darrājī, *al-Imām ‘Abd al-Ḥamīd Ibn Bādīs al-Salafīyah wa-al-tajdīd*, Dār Qurṭubah, Algeria, 1st edition, 1428 AH / 2007 CE.
- 6- Aḥmad ‘Isāwī, *A‘lām al-islāḥ al-Islāmī fī al-Jazā’ir*, Dār al-Kitāb al-ḥadīth, 1st Edition, Cairo, 1433 AH 2012 CE.
- 7- *al-Baṣā’ir*, Issue 34, 03/05/1948.

MARGINS:

¹ *Āthār al-Imām Ibn Bādīs, Wizārat al-Shu’ūn al-dīnīyah* Vol. 5/75. Quoted from Muhammad Zarmān, *Jam‘iyat al-‘ulamā’ al-khiṭāb wa-al-qirā’ah*, Dār al-A‘lām, Amman, Jordan, 1st edition, 1427 AH / 2006 CE., p. 36. (we did not find this text in the works in the copy we consulted, so we quoted it from this reference.)

² ‘Abd al-Ḥamīd Ibn Bādīs, *fī Majālis al-tadhkīr min kalām al-Ḥakīm al-khabīr*, compiled and arranged by Toufik Tawfiq Muhammad Shāhīn, Muhammad al-Ṣāliḥ Ramaḍān, commented on and its hadiths authenticated by Aḥmad Shams al-Dīn, Dār al-Kutub al-‘Ilmīyah, Beirut, Lebanon, 2nd edition, 1424 AH, 2003 CE., p. 105, 173.

³ *Taqrīz Kitāb al-‘aqā’id al-Islāmīyah min al-āyāt al-Qur’ānīyah wa-al-ahādīth al-Nabawīyah*, Ibn Bādīs narration and commentary by : Muhammad al-Ṣāliḥ Ramaḍān, Dār al-Fatḥ, al-Shāriqah,, 1st edition, 1416 AH, 1995 CE, p. 15.

⁴ Ibid p.19.

⁵ ‘Abd al-Ḥamīd Ibn Bādīs, *Āthār Ibn Bādīs, taḥqīq* : ‘Ammār Ṭālibī, Dār wa-Maktabat al-Sharikah al-Jazā’irīyah, 1st edition, 1388 AH, 1968 CE., Vol. 3/219.

⁶ Ibid, Vol. 3/229.

⁷ Ibid, Vol. 3/183.

⁸ ‘Abd al-Ḥamīd Ibn Bādīs, *fī Majālis al-tadhkīr*, p. 105.

⁹ *Tafsīr Ibn Bādīs*, p. 475, quoted from Muhammad Darrājī, *al-Imām ‘Abd al-Ḥamīd Ibn Bādīs al-Salafīyah wa-al-tajdīd*, Dār Qurṭubah, Algeria, 1st edition, 1428 AH / 2007 CE. p. 55. (we did not find this text in Ibn Badis' interpretation in the copy we consulted, so we copied it from this reference.)

¹⁰ *Āthār Ibn Bādīs*, Vol. 2/104.

¹¹ ‘Abd al-Raḥmān Salwādī, *Ibn Bādīs mfīṣrā*, p. 280, quoted from Muhammad Darrājī, *al-Imām ‘Abd al-Ḥamīd Ibn Bādīs al-Salafīyah wa-al-tajdīd*, p. 40.

¹² *Āthār Ibn Bādīs*, Vol. 2/117.

¹³ ‘Abd al-Ḥamīd Ibn Bādīs, *fī Majālis al-tadhkīr*, p. 114-115.

¹⁴ Ibid p. 172.

¹⁵ Ahmad ‘Isāwī, *A‘lām al-islāh al-Islāmī fī al-Jazā’ir*, Dār al-Kitāb al-hadīth, 1st Edition, Cairo, 1433 AH 2012 CE., p. 144-145.

¹⁶ Majallat al-Shihāb, Vol. 1, No. 12, April 1936, p. 1-4, Editorial, quoted from Muḥammad Zarmān, *Jam‘iyat al-‘ulamā’ al-khiṭāb wa-al-qirā’ah*, p. 69.

¹⁷ al-Baṣā’ir, Issue 34, 03/05/1948, Vol. 1/265.

¹⁸ ‘Abd al-Ḥamīd Ibn Bādīs, *fī Majālis al-tadhkīr*, p. 11

¹⁹ Āthār Ibn Bādīs, Vol. 4/117.

²⁰ Ibid, Vol. 2/203.

²¹ Ibid, Vol. 1/113.

²² al-Ibrāhīmī, *‘Uyūn al-Baṣā’ir*, p. 314, quoted from Muḥammad Zarmān, *Jam‘iyat al-‘ulamā’ al-khiṭāb wa-al-qirā’ah*, p. 74.

²³ Āthār Ibn Bādīs, Vol. 1/114.

²⁴ Muḥammad Nāṣir, *al-maqālah al-Ṣuhufiyah al-Jazā’iriyah* p. 41, quoted from Muḥammad Zarmān, *Jam‘iyat al-‘ulamā’ al-khiṭāb wa-al-qirā’ah* p. 75.

²⁵ Almuntqid, Issue 1/2 July 1925, Editorial, quoted from Muḥammad Zarmān, *Jam‘iyat al-‘ulamā’ al-khiṭāb wa-al-qirā’ah*, p. 75.

²⁶ Muḥammad Zarmān, *Jam‘iyat al-‘ulamā’ al-khiṭāb wa-al-qirā’ah* p. 76.

²⁷ ‘Abd al-Ḥamīd Ibn Bādīs, *fī Majālis al-tadhkīr*, p. 335.

²⁸ Muḥammad Darrājī, *al-Imām ‘Abd al-Ḥamīd Ibn Bādīs al-Salafiyah wa-al-tajdīd*, p. 240.

²⁹ Ibid, p. 241.