

The Educational Experience among the Scholars of M'zab and the Association of Algerian Muslim Scholars: A Comparative Study Between Secondary Education at Al-Hayat Institute and Abdul Hamid Ben Badis Institute

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Abstract---This Research Paper Examines the Educational Experience of Scholars from the M'zab Region and the Association of Algerian Muslim Scholars, by Comparing Al-Hayat Institute and the Abdul Hamid Ben Badis Institute at the Secondary Education Level. It also Aims to Analyze the Similarities and Differences between the Two Reform Experiences, and to Highlight the Role of Education in Preserving the Cultural and Religious Identity of the Algerian People. The Research Focuses on the Curriculum of Each Institute, showing that the Institute of Al-Hayat Balanced Religious Education with Modern Education. Meanwhile; The Abdul Hamid Ben Badis Institute Focused on Religious Sciences, alongside Rational and Social Sciences, in a More Organized Manner. It also addresses the Pedagogical Methods Used in Both Institutes, such as Direct Instruction, Group Discussions, and Cultural Activities, and How they Contributed to Developing Students' Intellectual and Moral Skills. The Organization of School Life and the Values derived from Religion and Culture are also analyzed. Each Institution had its Own Internal Regulations that reflected its Reformist Vision and Promoted Discipline and Responsibility among the Students. The Research also highlights the Impact of these Institutions on the Local Community, as they Played a Prominent Role in Preparing Educated and Nationally Conscious Generations Capable of Facing Cultural and Political Challenges during the Colonial Period. By Comparing the Two Institutions; It becomes Clear that there is a Similarity in the General Reformist Objective, but they Differ in Methodology and Educational Tools, which reflects the Diversity of Reformist Visions within the Algerian Cultural and Religious Movement. The Research also highlights the

How to Cite:

Ferhat, A. (2025). The educational experience among the scholars of M'zab and the association of Algerian Muslim Scholars: A comparative study between secondary education at Al-Hayat Institute and Abdul Hamid Ben Badis Institute. *The International Tax Journal*, 52(6), 3324–3339. Retrieved from <https://internationaltaxjournal.online/index.php/itj/article/view/326>

The International tax journal ISSN: 0097-7314 E-ISSN: 3066-2370 © 2025

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Submitted: 29 May 2025 | Revised: 25 August 2025 | Accepted: 04 November 2025

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Role of Teachers and Founders in Transmitting the Values of Education and Reform, and assesses the Extent to which the Two Experiences Succeeded in Achieving their Educational and Social Objectives. In Conclusion; This Research Paper Confirms that these Educational Experiences have contributed Effectively to the Advancement of Education and Culture in Algeria. It also Served as a Model for Combining National Identity, Religious Values, and Modern Knowledge. Furthermore; It makes a Significant Contribution to Understanding the Mechanisms of Educational Reform in the Algerian Context.

Keywords---Al-Hayat Institute, Abdul Hamid Ben Badis Institute, Educational Reform, Cultural Identity.

Introduction

The Education has Long been Considered a Pivotal Tool in Building the Cultural and Religious Awareness of Nations. In Algeria; Reformist Initiatives during the Colonial Era Played a Crucial Role in Preserving National Identity and Disseminating Modern Culture and Sound Religious Principles. Among the Most Prominent of these Initiatives were Al-Hayat Institute in the M'zab Region and the Abdul Hamid Ben Badis Institute, both of which Served as Exemplary Models in the Field of Educational Reform. Al-Hayat Institute Focused on Integrating Religious Education with Modern Sciences, Enabling Students to Adapt to the Demands of the times. The Abdul Hamid Ben Badis Institute, on the other hand, Aimed to Establish a Comprehensive Educational System that Reinforced National Religious and Cultural Values, alongside Developing Intellectual and Social Knowledge.

The Study of these Experiences reveals how the Algerian Reform Movement Managed to Balance the Preservation of Religious and Cultural Identity with the Adoption of Modern Education, and Highlights the Significant Role of Teachers and Founders in Guiding Generations towards National and Intellectual Awareness. These Experiences also Reflect the Diversity of Reformist Visions within Algerian Society and their Desire to Provide a Comprehensive Educational Model that Keeps Pace with the Challenges of the Era.

Therefore; We Pose the Following Issues:

How did the Educational Experiences of the Scholars of M'zab and the Association of Algerian Muslim Scholars—represented by Al-Hayat Institute and the Abdul Hamid Ben Badis Institute—manage to Balance Religious and Modern Education? What are the Similarities and Differences in their Objectives, Curricula, and Pedagogical Methods? And to What Extent did these Experiences Contribute to Developing the Cultural and Religious Awareness of Students and Strengthening National Identity Under the Colonial Rule?

❖ The Plan being Followed:

First: The Status of Education in the Thought of the Scholars of M'zab and the Scholars of the Association of Algerian Muslim Scholars.

Second: The Experience of Secondary Education at Al-Hayat Institute as a Model for the M'zab Reformist Experience.

1. Institute Administration.
2. Study Programs at the Institute.
3. Admission Requirements.

Third: The Secondary Education Experience at the Abdul Hamid Ben Badis Institute as a Model for the National Reform Experience.

1. Establishment of the Institute.
2. Duration of Study.
3. Conditions for Students Admission.

4. Study Places.
5. The Teachers (Sheikhs).
6. The Institute's Finances.
7. The Mental Sciences at the Institute.
8. Accommodation (Students Residence).

❖ **The Presentation:**

First: The Status of Education in the Thought of the Scholars of M'zab and the Scholars of the Association of Algerian Muslim Scholars:

In the Context of the Reform Movement; The Education refers to the Systematic Effort Undertaken to Educate Society and Disseminate Science and Knowledge among all its Segments, enabling its members to Understand their Religious Duties and Fulfill their National Responsibilities. The Education is Not Merely a Traditional Teaching Process, but rather a Reformative Tool that Aims to Develop a Well-Rounded Individual, Capable of Contributing to Building a Strong Society, upright in their Religion, Work, and Knowledge. Scholars from the M'zab Region and Scholars from the Algerian Association of Muslim Scholars emphasized that Education and Upbringing are the Best Way to Spread Moral Values, Strengthen National Identity, and Develop the Social and Cultural Awareness of Future Generations, thus Ensuring the Sustainability of Societal and Cultural Progress in Algeria.¹

The History of Education in the M'zab Valley and in Algeria in general Spans Many Centuries and has Never been Interrupted or Halted, despite the Vicissitudes of the Times and the Difficulties Faced by Society. Knowledge has always remained a Sacred Value, held in High Esteem and Respect, despite the Marginalization and Exclusion Suffered by its Proponents. In the 20th Century; The Reformist Scholars and Religious Leaders took the Lead in Promoting Education once again, investing their Efforts, Money, and Time in Developing and Expanding it, and Raising its Status among the People with the Aim of Eradicating Illiteracy and Enabling all Members of Society to Receive their Share of Religious and Secular Knowledge. In this Context; Sheikh Sa'eed Adoun emphasized the Purpose of Focusing on Education, saying: "It is about Developing Intellectual Abilities in Various Disciplines, Cultivating the Mind, Enlightening Intellects, Properly Nurturing the Soul, and Preparing it to Bear a Share of the Burden of Religious and National Reform. For Religion, the Community, and the Nation Require from us Competent Men in Matters of Religious Leadership (The Azaba System), Jurisprudence and Justice, Representation, Issuing Religious Rulings, Teaching, Writing, Public Speaking, Poetry, and other such Noble Endeavors, Great Projects, and Public Reforms".²

The Reformers also Focused on Spreading Culture among the People and Disseminating Knowledge related to Various Life Sciences, enabling Individuals to Perform their Work, assume their Responsibilities, and Master Professions and Crafts in accordance with the Advancements of the Modern Science. This Aspect; Which was Absent in the M'zab Valley and Other Regions of the Country for Social and Intellectual Reasons, has become the Focus of the Efforts of Scholars and Sheikhs who have sought to Provide it to the Younger Generations, realizing that Keeping Pace with the Times, addressing its Issues, and Bearing its Responsibilities Can Only be Achieved by Equipping Future Generations with the Necessary Knowledge. They affirmed that Enabling the Nation's Progress requires Combining Religious Sciences with Secular Sciences, so that the Learner becomes Capable of Keeping Pace with Modern Developments without Compromising Religious Principles. This Shift towards Embracing Modern Sciences Constituted a New and Distinctive Turning Point for the Reform Movement, differing from the Prevailing Thought that viewed these Sciences with Disdain and was Hostile to those who sought to Introduce them into Schools or Institutions, considering them Sciences that threatened Religion, Doctrine, and the Identity of the Muslim.³

Sheikh Bakir bin Hajj Suleiman discusses the Importance of the Family and the School in the Process of Upbringing and Education, noting that "Morals grow like Plants if watered with the Water of

Virtues”, indicating that Education is about Refining Souls and accustoming them to Virtuous Values and Morals, and nurturing them with Guidance and Advice Until they become a Firmly Established Trait, especially in Young Children. The Sheikh believes that Raising Young People depends heavily on the Joint Role of Parents and Teachers. He divided this Role into Three Main Areas: The Home Role, which Parents Play in Instilling Values and Principles; The School Role, in which the school is Responsible for Teaching Skills and Knowledge and Shaping Character; and finally, the Institutional Role, which includes Activities and Programs within the Educational Institution to Enhance Educational Guidance and Social Development for Future Generations.⁴

As for Education; Mubarak El-Mili points out that the Islamic Legislative Purpose behind Initiating Education lies in Achieving Good and Positive Results for Humanity and the Happiness of Muslims. From this Perspective; It was Necessary to Focus on Education by Opening Free Schools to Teach Boys the Arabic Alphabet, the Holy Qur'an, and the Principles of Islam and its Language, with the Aim of Reforming the Children and raising them in a Comprehensive Religious Manner. El-Mili argues that the Deprivation of Muslims from Education, whether through Mosques, Clubs, or Schools, was a Result of the Actions of Some Religious Leaders (Shiekhs of Religious Angles) who Hindered Education, in addition to the Educational Policies of the French Administration. Therefore; El-Mili emphasizes that the Muslim People, who are Zealous about their Religion and Language, must Legally demand their Right to Education, in order to Ensure that Future Generations are raised with Knowledge, Religion, and Cultural Identity.⁵

The Pioneer of the Educational Renaissance, Sheikh Abdul Hamid bin Badis, also states that “Knowledge is a Common Right for all Humanity, and that Learning is the Right of Every Human being”, citing the Words of Allah Almighty: ﴿Taught the Human that which he knew not﴾, and the Hadith of the Prophet (Peace and Blessings be Upon Him): “Knowledge is acquired through Learning”, and “I was Sent as a Teacher”. All Islamic Kingdoms were Built upon this Belief, and they did not resist other Languages, nor did they Oppose Education and Learning; rather; They Considered the Dissemination of Knowledge a Fundamental Duty. Based on this Vision; The Association of Algerian Muslim Scholars sought to Educate, Refine, and Enlighten the Algerian Nation on the Principles of Islam and its Arabic Language, within the Framework of French State Laws, so that Schools and Cultural Renaissance would be the Cornerstone in Preserving the Religious and Linguistic Identity of the Nation and Enhancing its Social and Cultural Awareness.⁶

Sheikh Mubarak El-Mili also addresses the Status of Education in Society and the Importance of the Teacher, citing the Words of the Egyptian Poet and Writer Ahmed Shawqi (1868–1932 CE):

Stand up for the Teacher and Show him Due Respect
The Teacher is almost Like a Messenger of Allah

According to El-Mili; The Teacher Follows a Plan for Refining Society that Represents the Path of the Prophet (Peace and Blessings be Upon Him), where Educating Future Generations and Cultivating Souls are Fundamental Goals of his Existence. It is Said that Everything Diminishes with Spending Except Knowledge, which requires Continuous Investment. The Modern Systems also require Teachers to have a Sound Physical Constitution and the Ability to Work Diligently, but the Teacher's Impact on Society is Far Greater and More Significant. Therefore; The Reform Movement Focused on Instilling these Civilized Values in People's Minds and Embodying them in Reality, by Establishing Schools, Opening Institutes, Launching Educational Programs, Educating Future Generations, and Expanding their Scientific and Cultural Horizons. This Approach also Included Sending Academic Delegations to Neighboring Islamic Countries, Supporting Qualified Scholars after their Training, and Providing them with Opportunities for Teaching, Preaching, and Public Speaking, in order to Ensure the Continuity of the Educational Process and the Transmission of Civilized Values to Future Generations.⁷ This was Confirmed by the Pioneer of the Reform Movement in the M'zab Valley, Sheikh Bayoudh, who said: “We have Known for a long time that there is No Reform for the Nation Except through Sound Knowledge, so we have Followed this Path and Sacrificed Everything Dear to us for it”. This Statement

reflects the Belief of the Reformist Scholars in Beni M'zab that Education is the Cornerstone of Social Reform and Nation-Building, and that Knowledge and Learning are the Means to Ensure the Progress of the Nation and Preserve its Religious and Cultural Identity. From this Perspective; Scholars Dedicated their Efforts and Resources to Establishing Schools and Educational Institutions, Guiding the Younger Generations towards Academic Discipline and Acquiring the Necessary Skills and Knowledge to Keep Pace with the Challenges of the Age, emphasizing that the True Reform is Not Limited to the Religious Aspect Only, but also Includes Balanced Scientific and Cultural Education.⁸

The Approach to Education within the Reformist Movement in the M'zab Valley and Algeria in general was Based on Several Fundamental Areas, Most Notably; Raising People's Awareness of the Importance of Education, ensuring that their Children attend School, and Preventing them from Dropping out of their Studies. Furthermore; There was a Call to Invest in Education by Building Schools and Shelters and Paying Teachers' Salaries.⁹ The Scholars and Reformers took the Initiative to Lift Algerian Society in general, and the M'zab Community in particular, out of its Difficult Cultural Situation by Preparing a Rising Generation to Carry the Torch of Reform and Continue the Struggle against Illiteracy, Ignorance, Intellectual Stagnation, and Fanaticism. The Educational Process in the Thought of the Mozabite Reformist Movement Embodied the Doctrinal Dimension in all Subjects. The Teacher was Keen to Highlight the Connection between the Lesson's Topic and the Aspect of Faith, so that the Student Could Practically Understand Religious and Moral Concepts, and this would influence the Formation of their Personality and Refine their Mind, in accordance with the Values of Religion and the Nation.¹⁰

The Education Leaders in Algeria also Believed that Improving Education Requires addressing the Prevalent Weaknesses in the Training of Professors and Teachers, particularly with Regard to their Traditional and Unstructured Methods of Delivering Lessons, and their Flawed Educational Perspective that Restricts the Student's Freedom. In addition to their Lack of Knowledge of Some of the Arts and Sciences Necessary for Teaching the Various Subjects.¹¹ They also pointed out the Dangerous Role Played by the French Teacher, who Instills in Students Westernized Ideas that Glorify European Civilization and Disregard Everything related to Islamic Identity. This has made Educational Reform an Urgent Necessity to Strengthen National Curricula and to Train Competent Teachers Capable of Educating Future Generations in accordance with the Values of Religion and National Culture, and to Ensure the Continued Educational Advancement in Algeria.¹²

After the Scholars of M'zab and the Scholars of the Association of Algerian Muslim Scholars Laid the Foundations of Education, focusing on Instilling Religious and Moral Values and Paying Attention to Both Religious and Secular Sciences; The Secondary Education became the Crucial Stage that Completes the Desired Educational Process. This Stage represented an Opportunity to Apply Reformist Principles in practice, in terms of Nurturing Young People and Refining their Intellectual and Social Skills, and Linking Knowledge with Religion and Values, thus Preparing them to Assume their National and Social Responsibilities.

This Path began after the Scholars of the Reform Movement Established the Primary Schools, which Provided the Basic Education for Young Children, and was Later Crowned by the Secondary Education Stage, which represents the Convergence Point between the Local experience in the M'zab Valley and the Experience of the Association of Algerian Muslim Scholars at the National Level. This Stage was Characterized by the Development of Curricula, the Training of Teachers, and the Opening of Institutes and Schools, in order to Ensure the Transmission of Knowledge and Prepare a Generation Capable of Continuing the Reform Process, combating Illiteracy and Ignorance, and Confronting Foreign Cultural Influences. From this Perspective; The Secondary Education represents a Clear Model for Embodying the Reformist Thought and the Civilizational Project Pursued by the Scholars of the Reform Movement, Both at the Level of the M'zab Community and within the Framework of the National Efforts of the Association of Muslim Scholars.

Second: The Experience of Secondary Education at Al-Hayat Institute as a Model for the M'zab Reformist Experience:

The Main Concern of the Reformers in the M'zab Valley after the First World War was to Prepare a Virtuous Younger Generation by Providing them with a Sound Religious Upbringing and a Sophisticated Modern Education that would Enable them to Achieve the Aspirations of the Builders of the Renaissance in M'zab Region. Therefore; The Magnificent Al-Hayat Institute was Established¹³ after a Period of Conflict between Reformists and Conservatives within the Sheikh Omar bin Yahya Institute. The Reformist Group took the Initiative to Establish a New Institute, and the Decision was Made to do so on Friday, (the 28th of Shawwal, 1343 AH), Corresponding to (May 21, 1925 CE). This took Place at the Home of Sheikh Bayoudh, where he Hosted a Banquet attended by Members of the Azaba Council, the Town's Dignitaries, and Supporters of the Reform Movement in the City of El-Guerrara. Sheikh Bayoudh addressed them alongside his Colleague, Hajj Bakir Al-Anq, marking the First Step towards Establishing an Institute Specializing in the Secondary Education in the M'zab Region.¹⁴ The Institute was Established Based on the Approach of the Association of Algerian Muslim Scholars, which was Founded on the Principle of Investing the Energies of Muslims in Educating Young People and Providing them with Knowledge and Understanding, in order to Enable them to Assert their Presence against the Colonial Administration. In addition to their Conviction that it would be Successful; The Prominent Figures in the association belonged to the Field of Education, and not to the Parties Competing for Power in the Elected Councils.¹⁵

1. Institute Administration:

Sheikh Sa'eed Cherifi Adoun bore the Brunt of Managing Al-Hayat Institute at all Administrative, Academic, and Educational Levels. This was due to Several Factors, Most Notably; The Large Number of Students and Teachers, in addition to Sheikh Bayoudh's External Commitments. Thanks to this Effort, Sheikh Sa'eed Adoun Combined the Roles of Director and Supervisor, and Performed them to the Fullest, which Contributed to the Success and Continuity of the Institute. This was Confirmed by Sheikh Muhammad Ali Debbouz, who witnessed the Stages of the Institute's Establishment and Development as Both a Student and a Teacher, and who Said: "Sharing these Qualities with Sheikh Bayoudh was the Head of the Institute in its Early Stages and Later its Director, Our Esteemed Teacher Sheikh Adoun bin Al-Hajj, Sheikh Bayoudh's Right-Hand Man in his Scholarly Endeavors and in Building and Managing the Institute. He was One of the Major Reasons for the Institute's Success in Education. Were it not for him; Sheikh Bayoudh would not have Persevered, and the Institute's Achievements would have been Less Significant, its Lifespan Shorter, and its Resilience Far Less than it is Now".¹⁶

2. Study Programs at the Institute:

The Primary Objective of Establishing Al-Hayat Institute was to Cultivate Virtuous Men Capable of Assuming Religious, Social, and National Responsibilities. In order to Achieve this Goal; Sheikh Bayoudh, Sheikh Sa'eed Adoun, Sheikh Abu Al-Yaqzan, and Other Scholars Imbued with Reformist Thinking, took the Initiative to Develop Modern Educational Programs that went beyond Previous Traditional Methods. In this Context; Sheikh Abu Al-Yaqzan wrote in (1925 CE): "Furthermore; While the Education in all Nations was Progressively Developing and Advancing, in the M'zab Region, and particularly in the Town of El-Guerrara, it remained Stuck in its Old, Ineffective Methods. Therefore; Some of its Dedicated Youth thought about Establishing a New Educational System, a Blend of the Old and Modern Approaches, serving as a Transitional Phase to Something More Comprehensive and Suitable for the Times. In Developing this System; They Considered the Importance of Knowledge for the People, the Mentality of the Town's Inhabitants, and their Literary and Material Circumstances". This Approach highlights the Scholars' Commitment to Aligning Education with the Needs of Society, as well as Combining the Preservation of Traditional Values with Openness to Modern Scientific and Intellectual Advancements. This is to Produce Well-Rounded Generations Capable of Serving their Religion, their Country, and their community.¹⁷

From this; It becomes Clear that Al-Hayat Institute Followed Modern Theories in Developing its Educational Programs, which the Scholars Considered the Fundamental Building Blocks Upon which the Programs are Based, with the Aim of Ensuring the Independence of Education from Stagnation and Moving towards Authenticity and Innovation. In this Context; Sheikh Bayoudh Combined Theory and Practice in his Educational Approach, to Ensure that the Information was Firmly Established in the Student's Mind and tested in a Practical Way. The Institute Established a System of Literary Societies Affiliated with the Academic Programs, allowing Students the Opportunity to Apply their Knowledge and Ideas in Essays, Speeches, Poems, Literary Recordings, and Cultural Magazines, as well as Participating in Radio Broadcasts. The Aim of this approach was to Prepare Students to Assume Responsibility, hone their Intellectual and Cultural Abilities, and Enable them to Advance to Leading Positions within Society, becoming Active Elements in the Reform and Renewal Movement Advocated by the Reformist Movement in the M'zab Valley.¹⁸

These Educational Programs were Accompanied by the Efforts to Develop the Teaching Methods at Al-Hayat Institute. The Educational Process was not Limited to the Traditional Method of Memorization and Recitation that was Prevalent at the time, but rather witnessed Renewal and Innovation in Teaching Methods. Sheikh Muhammad Ali Debbouz described his Learning Experiences with Sheikh Bayoudh; Saying: "Sheikh Bayoudh was not Content with the Apparent Meaning of the Text, but rather Extracted its Deeper Meanings, explaining the Reasons for its Strengths or Weaknesses. He taught his students how to Analyze Literature Effectively and how to Critically Evaluate Texts. He involved the Students in Understanding the Texts, encouraging them to Use their Intellect to Progress, and in his Lessons, he Strived to Employ Methods of Discussion and Deduction, connecting the Old with the New, and Concluding with a Summary and Questions".

Sheikh Bayoudh added; Explaining his Purpose in Teaching Literature, Rhetoric, and other Arabic Sciences: "My Ultimate Goal in Teaching Literature, Rhetoric, and other Arabic Sciences is to Cultivate Minds that Understand the Eloquence of the Holy Qur'an and the Prophetic Sunnah, and Pens that Allah Will Use to Support His Religion". This Educational Approach reflects a Commitment to Honing Students' Critical Thinking Skills, enabling them to Deeply Understand Knowledge and Connect it with Religious and National Values, thereby Enhancing their Ability to Innovate and Participate Effectively in Society.¹⁹

Sheikh Bayoudh also Frequently read Books and Newspapers from the Middle East to Enrich his Lessons with Knowledge. He Encouraged his students to Engage in Independent Reading and to Utilize Diverse Sources, emphasizing the Student's Role in Activating the Learning Process. He Used to say: "My Purpose in these Lessons is to Cultivate Minds that Understand the Eloquence of the Holy Qur'an, and Souls Fortified with Fluency and Eloquence. Our Struggle requires this Preparation, and this Can Only be Achieved through your Efforts. So, work hard, review your Lessons before Class and revise them repeatedly afterward, and rely on yourselves". This Guidance reflects the Sheikh's Keenness to Cultivate a Spirit of Intellectual Independence among Students, enhance their Critical Thinking Skills, and Connect Theoretical Knowledge with Practical Experience, thereby Preparing them to Assume Responsibility and Participate Effectively in the Reform and Renewal Process adopted by Al-Hayat Institute.²⁰

Sheikh Bayoudh Paid Great Attention to the Modern Sources of Knowledge, Carefully Selecting the Egyptian and National Magazines and Newspapers that he received weekly to Read their Content and Explain them to his students, reviewing the Most Important Articles and Literary and Intellectual Opinions. He also Expressed his admiration for the Books and Poets Featured in these Magazines, and Encouraged his students to Consult and Read them themselves. This Approach reflects his Keenness to Broaden the Students' Horizons, Connect Education with the Intellectual and Cultural Developments, and Develop their Analytical and Critical Abilities, thereby Fostering their Intellectual Independence

and Preparing them to Contribute Effectively to Society and to the Reform Movement that was the Foundation of Al-Hayat Institute Project.²¹

Initially; Sheikh Bayoudh relied on the Programs and Materials that were taught at his Teacher's Institute without Making any Changes to them. However; Three Months after the Start of the Educational Program at Al-Hayat Institute, the Reformist Scholars met in the City of El-Guerrara to Consider Developing and Modernizing the Institute's Education System. This Meeting included a Group of Scholars who were among the Founders of the Institute's Administration, including: Sheikh Ibrahim Bayoudh, Sheikh Abu Al-Yaqzan, Sheikh Sa'eed Adoun, Qasim bin Sheikh, Omar Bouhjam, Saleh bin Youssef, and Abdullah bin Ibrahim Al-Dalal. The Meeting Concluded with an Agreement that the Process of Modifying and Developing Educational Programs would be Carried out in Carefully Planned Stages, taking into account the General Conditions of Society and the Students' Ability to Comprehend. This is Done in a way that Ensures a Balance between Authenticity and Innovation, and Provides a Comprehensive Secondary Education Capable of Preparing the Younger Generations to Continue the Path of Reform and Renewal adopted by Al-Hayat Institute.²²

This Meeting Resulted in the Following Adjustments to the Educational Process at the Institute:

- The Programs are Divided into Two Sections: One Section Dealing with Science, and the other Dealing with the Holy Qur'an.
- Students are Divided into Three Categories: The Upper Category - The Middle Category - The Lower Category. Consideration is given to Age and Academic Level, as well as Specifying the Approved Textbooks and Subjects for each category, as Shown in the Following Table:²³

The Upper Category		The Middle Category		The Lower Category	
The Subject	Books	The Subject	Books	The Subject	Books
Jurisprudence	Nile Book	Monotheism and Jurisprudence	Summary of Qualities	Monotheism and Jurisprudence	Indoctrination the Boys
Principles of Jurisprudence	Sunrise Book	Grammar	Drops Book	Grammar	Al-Ajrummyah
Rhetoric	Hidden Essence	Morphology	Lamiyyat Al-Afal	General Lessons	Bridges of Good Deeds
Grammar	Ibn Aqil				
Morphology	Fragrance of Perfume				
Logic	The Ladder				

They also devised a Special Program for the Month of Ramadan, in which Additional Subjects were taught, such as History, Arithmetic, and Inheritance Laws. This was aimed at Developing Intellectual Skills in Various Disciplines, as well as Cultivating the Mind, Enlightening the Intellect, and Nurturing the Soul in a Sound Manner, in addition to Preparing Individuals to Bear the Burden of Religious and National Reform.²⁴ In addition; They Studied History and Geography, Engineering and Natural Sciences, Botany and Mathematics, Rhetoric and Public Speaking, as well as Foreign Languages. This was Done with the Aim of, on the one hand, learning the Language of the Dominant Foreign Power, and on the other hand, being able to Spread Islam among Foreign Peoples.²⁵

The Institute Operated according to these Programs for a Number of Years. Sheikh Bayoudh was Primarily Responsible for Teaching Religious and Arabic Subjects, while Sheikh Adoun taught Some Language Subjects and was also Responsible for Monitoring the Students' Behavior and Following up on their Studies. Teaching Hours at the Institute Extended throughout the Day, between the Maghrib and Isha Prayers, and for One Hour after the Isha Prayer.²⁶

3. Admission Requirements:

Admission to Al-Hayat Institute was Subject to a Set of Conditions Designed to Ensure Adequate Preparation for Secondary Education and the Success of the Educational Process. Foremost among these Conditions was Memorizing the Holy Qur'an, which Students were required to Recite to the Mosque's Imam before Beginning their Studies. The Institute Initially Established a Special Department for Qur'an Memorization, overseen by a Specialized Teacher. Memorizing the Holy Qur'an was Considered an Indispensable Requirement because it Prepares the Student's Mind and Tongue for the Secondary Education, strengthens their Resolve, and provides them with Eloquence and Mastery of Classical Arabic, given that the Holy Qur'an is the Source of all knowledge, the Foundation of all Sciences, and the Constitution for Muslims in their Lives.

The Institute also Stipulated that Applicants must be Free from Serious Illnesses and Congenital Defects, that the student must be a Muslim Committed to his Faith, performing all his Religious Duties, and Free from Social Vices, especially Smoking and Moral Transgressions. These Conditions highlight the Reformist Scholars' Keenness to Prepare Well-Rounded Students, capable of Continuing their Education and Cultural Development, and Mastering Both Religious and Secular Sciences.²⁷

Over time; Al-Hayat Institute has Undergone Several Developments and Modifications in its Study Materials, Programs, and Curricula. Its Name was also Officially Changed to Al-Hayat "the Life" Institute after the Establishment of the Supervising Al-Hayat Charitable Reform Society in (1356 AH/1937 CE). During the 1940s; Sheikh Ibrahim Bayouth introduced Social and Political Lessons at the Institute, addressing the Patriotism and Nationalism Issues in the Form of Academic, Cultural, and Literary Seminars Open to Discussion and Exchange of Opinions on Current Events in the Islamic World. The Sheikh obtained his Intellectual Material from Egyptian and Tunisian Magazines and Newspapers that were regularly Delivered to him in the City of El-Guerrara, allowing him to Follow the News of the Islamic Nation and the Latest Intellectual and Political Developments. Among the Most Important of these Magazines that he relied on in his Educational Programs were: Al-Fath Magazine, Al-Risala Periodical, and The Egyptian Scream Journal. These Initiatives have Contributed to Broadening Students' Horizons, connecting them with National Issues, and Enhancing their National, Religious, and Social Awareness, in Line with the Objectives of the Reform Movement in the M'zab Valley.²⁸

In this Context; Sheikh Adoun Explains the Impact of these Lessons, saying: "The Institute did not Limit itself to the System Established at its Opening, but rather Followed the Path of Development, making Continuous Progress over time. Sheikh Bayouth introduced Social, National, and Political Lessons, which Ignited National Fervor in the Students and had a Profound Impact on their General Culture, as well as their Psychological, Social, and Political Development". He also introduced Advanced Literature Classes in his Institute, relying on Several Books, such as: (The Book of Dictations by Abu Ali Al-Qali, and the Book of the Era of Al-Ma'mun by Ahmed Farid Al-Rifa'i), in order to Develop the Literary and Rhetorical Skills of the Students. He also Established a Daily Lesson Every Morning to Explain the Noble Prophetic Hadith, starting with the Explanation of Musnad Al-Rabi' ibn Habib and Progressing to the Explanation of Sahih Al-Bukhari, relying on the Book Fath Al-Bari by Al-Hafiz Ibn Hajar. These Lessons Continued for Approximately Twenty Years, from (1345 AH/1926 CE) Until he Concluded them in (1363 AH/1945 CE). Sheikh Muhammad Ali Debbouz, One of the Attendees of these Lessons, describes how Sheikh Bayouth taught Sahih Al-Bukhari, saying: "After the Student would read the Text; Sheikh Bayouth would Explain it and Deduce the Rulings Contained within it. He would Compare the Different Opinions of the Various Schools of Thought, mentioning them all, and then he would Favor the Opinion he Deemed Strongest, supporting it with Evidence and Proof. He was Not Biased towards his Own School of Thought, nor did he Blindly Follow anyone in his Choices".²⁹

As One of the Institute's Graduates says: "This Institute has Contributed to Enlightening Islamic Thought, fostering Religious Sentiment, and Igniting the Sense of National Identity in the Hearts of Youth who were either Aimless and Disillusioned with Life, rejecting it and Renouncing it, believing that it was Created for others, and that their Reward in the Hereafter would be Greater the More they abstained from Worldly Pleasures, or whose Morals had Deteriorated through their Contact with the Foreigners who Invaded their Country and Deprived them of the Light of Knowledge and Learning".³⁰

From this; It becomes Clear that the Scholars of Al-Hayat Institute initiated a Change in the Youth's Perspective, shifting them from a State of Despair and Resignation to the Reality of Accepting the Status Quo and the Inevitable Fate Under the Colonial Rule, to a Sound Awareness that the Abnormal Conditions in Algeria do not Constitute a Divine Decree, and that the Duration of the Colonial Control, whether Long or Short, depends on the Efforts of the People of the Nation. The Institute has Contributed to Promoting Feelings of Enlightenment and Reform in Society, relying on the Advice and Guidance of Scholars and the Principles of the Reform Movement.

Due to the Increasing Number of Students and Delegations; The Institute's Administration reviewed its Structure and Programs to Accommodate the Large Number of Students Seeking Knowledge. A New System was Implemented that Involved Re-Dividing the Students into Four Categories instead of Three, based on Similar Ages and Academic Levels. A Fifth Year was added a Year after this Division. The Old Books were also Replaced with Modern Books Suitable for the Students' Levels. The Institute was also Strengthened with Qualified Professors from Universities and Higher Institutes Inside and Outside Algeria. New Subjects were added, such as: (Psychology, Mathematics, Algebra, Geometry, and Physics). A General Scientific Council was also Established in (1375 AH/1955 CE), comprising Leading Scientific and Reformist Figures in the Region, to Review the Institute's Programs and Monitor its Academic Progress, ensuring the Continuation of the Educational Renaissance and the Development of the Secondary Education according to a Comprehensive Reformist Vision.³¹

It was also Decided that the Institute's Students would take their End-of-Year Exams in Late July in all the Subjects they are Studying. An Examination Committee was also Established, consisting of Professors from the Institute and some Former Students. The First Annual General Examination was held in (1940 CE). The Mid-Year Examinations were added the Following Year.³²

It is worth noting that the Institute had Several Institutions and Resources Supporting its Scientific and Cultural Activities, including; The Youth Association, which was Founded in (1345 AH/1926 CE) Secretly by Sheikh Adoun Cherifi, before being Officially and Publicly Established in (1937 CE). This Association is a Literary Club that Brings Students together outside of their Study Hours to Train them in Delivering Speeches and Lectures, developing Fluency and Eloquence, practicing Writing Poetry, Stories, and Novels, and Honing their Skills in Presenting and Discussing Ideas, exchanging Opinions, and Learning Criticism and Analysis.³³

This Association was Established with its Own Laws and Regulations, and its Meetings were held Weekly. It also Developed and Expanded, acquiring Branches and its Own Magazine Called "The Youth Newspaper", which Documented and Chronicled many of the Events Witnessed by the Reform Movement in the Region. It was the Starting Point for Many Prominent Figures, leading to their Emergence in Literature, Oratory, Poetry, Preaching, and Religion.³⁴

The Institute also had a Library Full of Books, the Core of which Consisted of the Books of Sheikh Bayouth, who made them Available to his students. The library then grew over time through Gifts he Received from Scholars. In addition to the students who were traveling to Cities in the North. It also Contained the Legacies of Some Scholars, including books they had Endowed for the Sake of Knowledge, thus Becoming a Comprehensive Library for Islamic and Arabic Sciences. The Institute's Administration took the Initiative to Catalog them and Dedicate a Separate Hall for them.³⁵

Third: The Secondary Education Experience at the Abdul Hamid Ben Badis Institute as a Model for the National Reform Experience:

Sheikh Al-Arabi Al-Tebessi mentions in One of his Articles, entitled “A Debt of Religion to be Paid by the Nation”, That; The Purpose of Establishing the Institute was to Bring together the Sons of the Nation who Used to Travel and Endure Separation from their Homeland in order to Seek Basic Islamic Knowledge Outside of Algeria. All of this was Done in response to the Wishes of the Algerian People, who demanded that the Association Provide Education in a Broader Field than just School Education. This was Achieved with the Establishment of this Institute, which brought together the Sons of the Algerian Nation in the Country's Scientific Capital (Constantine).³⁶

1. Establishment of the Institute:

After the End of World War II; The Leaders of the Reform Movement intensified their Activities and Continued Teaching at the Abdul Hamid Ben Badis School, which Led to the Idea of Establishing the Ibn Badis Institute in Constantine, especially after the Inability of the Members of the Association, including El-Bachir El-Ibrahimi and Muhammad Khair Al-Din, to Teach at the Green Mosque. This was Because they did not Possess a Teaching License Like the One Sheikh Abdul Hamid bin Badis had. Donations were Collected, and a Large House Belonging to a Member of the Well-Known Fakkūn Family in Constantine was Purchased. Sheikh Al-Arabi Al-Tebessi was appointed to Manage this Institute, assisted by a Committee of Professors for a Period of Four Years. However; His Health Condition Prevented him from Continuing his work. Muhammad Khair Al-Din was appointed as the Director of the Institute, making it One of the Platforms for the Reformist Movement in the Educational and Cultural Fields.³⁷

Sheikh El-Bachir El-Ibrahimi says that the Abdul Hamid Ben Badis Institute is Based on Three Essential Elements: The Location, the Administration, and the Education. The Location is a House Belonging to a Family of Ancient and Noble Lineage, the Family of ibn Al-Sheikh Al-Fakkūn. As for the Administration; It was and still is More Difficult than Securing Funds, due to the Scarcity of a Complete Model of Sound Management in the Local Context. As for the Education; It is the Purpose and Goal of the Institute, which Focuses on Instilling Correct Beliefs in the Minds of the Students and Accustoming them to Practical Acts of Worship, so that they may grow up as Believers and Doers of Good Deeds. The Sheikhs are Selected Based on the Experience and Proven Knowledge and Level of Achievement, and Not Solely on University Degrees. Among the Most Prominent of them are: Sheikh Ahmed Hammani and Sheikh Ahmed Hussein; Both of whom hold the Higher Degree from Ez-Zitouna University. In addition to Sheikhs Abdul Majid Hiraish and Al-Mouloud Al-Najjar, who also Obtained their Degrees from Ez-Zitouna.

It is worth noting that the Quality of the Education Provided at the Institute is Based on the Curriculum of Ez-Zitouna University, but it goes beyond the Traditional Curriculum. The Members of the Association worked to Expand the Principles of Mental Sciences and to Guide Gifted Individuals to Complete their knowledge in other Fields. This was Done with the Aim of Gaining Knowledge in Applied Sciences, for the Benefit of the Nation, and to Serve the Process of Reform and Renewal adopted by the Association of Algerian Muslim Scholars.³⁸

The General Administration of the Institute Consists of **Three Interconnected Committees**, each Responsible for its Respective Duties to the Administrative Council of the Association of Scholars: (1/ **The Scientific Committee** - 2/ **The Financial Committee** - 3/ **The Monitoring and Discipline Committee**). The Director General heads all Committees, and the Administrative Council has Supreme Oversight over all of them, and it is the Ultimate Authority in all Matters, and it is the One that resolves Disputes between the Committees or between Individuals within the Same Committee.

- ✓ **The Scientific Committee:** It Consists of the Sheikhs and Teachers. Its Function is to Develop and Implement the Curriculum, Select the Books, Examine the Students, and Assign them to Different Years according to their Qualifications and Merit.
- ✓ **The Financial Committee:** Its Role is to Collect, Manage, and Disburse Funds for the Benefit of the Institute, as decided by the Three Committees Collectively. The First Step in Achieving its Purpose is to Reopen the Student Fund Under the Name "Education Fund", and a Current Account will be Opened for it at the Post Office, to Make it Easier for Charitable Donors.
- ✓ **The Monitoring and Discipline Committee:** This Committee is Responsible for Registering Students' Names and Closely Monitoring them Outside the Institute. It also Observes their Behavior, noting Both Good and Bad Conduct, and Enforces the Institute's Internal Regulations. Furthermore; It is tasked with Overseeing Cleanliness, Health, and Medical Care, as well as Resolving Disputes and Conflicts between Students.

2. Duration of Study:

The Duration of Study is Estimated at Four Academic Years. It begins with the First Academic Year, and the Student Progresses to the Second and then the Third Year by Examination. The Four Academic Years Conclude with a Certificate Equivalent in standing to that of Ez-Zitouna University. This Certificate entitles its Holder to Enter the Secondary Section of the Aforementioned University.³⁹ In this Regard; The Association's Newspapers were Monitoring the Activities of its Students in Tunisia. Saadallah wrote in El-Basa'ir Newspaper in (1953 CE), for Example, about the Celebration Held by the Ez-Zitouna Mission Society for the Algerian students who Succeeded in the Achievement and Eligibility Examinations. Among the Names of the Successful Students were:

- **In Academic Achievement:** Amamrah Maamar - Makhlouf Al-Sadiq - Abu Talib Al-Majnouli.
- **In Eligibility:** Yahya Bouaziz "with an award" - Muhammad Ajandali - Antar Muhammad - Ait Omar Suleiman.⁴⁰

As for the Daily Lessons; There are Six of them: Three in the Morning and Three in the Evening. Each Lesson lasts for One Hour minus ten minutes. As for the Curriculum and Textbooks; It is the Same as the Primary Education Program at Ez-Zitouna University, differing only in Minor Details. Students, Study Areas, and Accommodation are inspected by a Group of Doctors for a Full Day each week. A Special Room equipped with the Necessary Supplies is Allocated for Checking on the students.⁴¹

3. Conditions for Students Admission:

A Set of Conditions have been Established for Admission to the Institute, which are as Follows:

- 1) The applicant must be at Least 16 Years Old.
- 2) The applicant must not be Suffering from an Infectious Disease, as Certified by the Doctor from the Institute.
- 3) The applicant must be Presented by his father or Guardian as Long as he is a Minor. This must be Done through a Written Statement that includes their Knowledge and Consent, and in which they Pledge to Provide for the Student's Needs and Necessities.
- 4) The applicant must have Memorized a Significant Portion of the Holy Qur'an, such as the Quarter of it, and those who have Memorized Less than that will not be accepted. As for those who have Memorized the Entire Holy Qur'an, they will be Given Priority in Admission and in all Privileges.
- 5) The Ability to Cover Food and Accommodation Expenses depend on the Student's Circumstances. The Institute is Not Obligated to Provide any of these, due to its Limited Financial Resources.
- 6) Winter Clothing as Needed by the Student, as well as Bedding and Blankets.⁴²

Note: Students who Obtain their Primary Education Certificate from the Association's Schools will be admitted to the Second Academic Year without an Entrance Exam.⁴³

4. Study Places:

Two Classes from the First Academic Year were Held in the Free “Sidi Boumaza Mosque”, and One Class from the First Year was Held in Sidi Qamouch, as well as the Second and Third Academic Years. There was also One Class from the First Academic Year in Sections of the Large House that had been Purchased.

5. The Teachers (Sheikhs):

Many Scholars taught at the Institute, including: the President of the Association, Muhammad El-Bachir El-Ibrahimi - The Director of the Institute, Al-Arabi Al-Tebessi - The Secretary-General of the Association, Professor Muhammad Khair Al-Din. In addition to a Group of Professors, such as: Abbas bin Al-Sheikh Al-Hussein - Nacem Al-Nuaimi - Abdul Majeed Hiraish - Ahmed Yassin - Ahmed Haimani. (The First is a Graduate of Al-Qarawiyyin University, while the Rest are Graduates of Ez-Zitouna University).⁴⁴

6. The Institute's Finances:

The Abdul Hamid Ben Badis Institute welcomed Students from all over Algeria to Continue their Secondary Education there and prepare them to Enroll in Ez-Zitouna University. In an Article Published in El-Basa'ir Newspaper in (1950 CE), entitled “The Institute's Finances”, Sheikh Khair Al-Din pointed out that the Institute's Funding relies on Donations and Subscriptions. The Subscribers are Called “Protectors of the Institute”, and they are Divided into **Three Categories**:

- **First Category:** (1000 Francs) per month. Paid in One Lump Sum for the Academic Year, amounting to (12,000 Francs).
- **Second Category:** (500 Francs) per month. Paid in One Lump Sum for the Academic Year, amounting to (6,000 Francs).
- **Third Category:** (250 Francs) per month. Paid in One Lump Sum for the Academic Year, amounting to (3,000 Francs).

The Membership Year begins in October and ends in September of the Following Year. While there is No Minimum or Maximum Limit for Donations, they are determined according to the Donor's Ability. It is Permissible to Pay for it from Zakat Funds, as ruled by Prominent Scholars, such as; Sheikh Al-Arabi Al-Tebessi and the Scholars of Al-Azhar, reflecting the Religious and Social Interest in Ensuring the Continuity of the Institute and the Sustainability of the Secondary Education.⁴⁵

The Number of Students at the Abdul Hamid Ben Badis Institute reached approximately (700 Students) in (1949 CE). The Success Rate was as High as (90%), which reflects the Quality of the Education and the Great Emphasis placed on Academic Achievement. With the Increasing Number of Students Year after Year; The Institute's Costs have risen, which necessitated the Combined Efforts of the Community and Reform Institutions to Support it Financially.

A Prominent Example of this Support was the Significant Financial Contribution of (700,000 Francs) Provided by the Mozabite Reformist Group, led by their Representative Sheikh Ibrahim Bayoudh in the Ghardaia Region, through Hajj Youssef Ben Issa, and directed to Both the Democratic Union of the Algerian Manifesto and the Association of Muslim Scholars. This Amount was Divided as follows: (500,000 Francs) for the Association of Muslim Scholars, of which (250,000 Francs) were allocated to the Ben Badis Institute in Constantine. In addition, (250,000 Francs) were given to El-Basa'ir Newspaper, reflecting the Vital Role of Local and Reformist Solidarity in Supporting the National Secondary Education.⁴⁶

7. The Mental Sciences at the Institute:

In his article entitled “Our Institutes and the Life Sciences”; Sheikh Ahmed Hammani points out that the Abdul Hamid Ben Badis Institute is a True Branch of Ez-Zitouna Curriculum, as it mirrors the Arts and Sciences taught at Ez-Zitouna Mosque. In addition to the Religious Sciences; The Institute was also

interested in Teaching the Life Sciences, which included Arithmetic, with a Focus on Greatest Common Divisors, least Common Multiples, and Fractions with all their operations. In addition to Geography; The Institute's Students are Now able to Correctly Identify the Capitals of Countries; Unlike what Used to happen in Some Higher Institutes in the Orient, such as; Identifying Kairouan as the Capital of Tunisia, and Marrakech as the Location of Al-Qarawiyin University.

The Institute's Programs Also Covered the Principles of Engineering, following a Curriculum Similar to that taught in the Secondary Schools (Lycée). The History was also Studied, based on Textbooks prescribed by the Egyptian Ministry of Education. As for the Field of Health Preservation; The Institute relied on Simple and Easy-to-Understand Egyptian Books, such as "First Aid Measures" by Dr. Muhammad Saleh Helmy and Dr. Muhammad Shafi'. Also included were "Health Lessons" by Dr. Muhammad Abdul Hamid Bey, and "Principles of Science and Health Management" by Muhammad Sami Kamal. In addition, there were Practical Lectures given by Dr. Abdul Qadir ibn Charif on Infectious Diseases and Methods of Preventing them. This Educational Approach reflects the Diversity of Disciplines at the Ben Badis Institute and its Commitment to Providing Students with Both Religious and Secular Knowledge, in Preparation for Creating a Well-Rounded Generation Capable of Serving the Nation and Society.⁴⁷

8. Accommodation (Students Residence):

Due to the Increasing Number of Students Enrolling at the Ibn Badis Institute; The Institute's Administration proposed Establishing a Student Residence that would Accommodate the Students and Provide them with all the Necessary Conditions to Pursue their Studies.⁴⁸ Sheikh Al-Arabi Al-Tebessi defines it, saying: "The Students' Residence; It is a Massive Building, Spacious in its Dimensions, where all the Students affiliated with the Abdul Hamid Ben Badis Institute Reside",⁴⁹ and it Consists of Five Floors, each Floor Accommodating Hundreds of Students.⁵⁰

- **Admission Conditions for Students at the Student Dormitory:**

The Student Dormitory affiliated with the Abdul Hamid Ben Badis Institute is Equipped with Complete Modern Facilities, including; Beds, Mattresses, Bathrooms, and a Large Restaurant that accommodates Students for a Nominal Fee. The Accommodation System has been Set up according to

Three Options:

- 1) **Full Boarding (Accommodation and Meals):** Students receive Accommodation and Food. The Fee for the Academic Year (45,000 Francs) is Paid in Installments.
- 2) **Half Boarding (Meals):** Students receive Breakfast, Lunch, and Dinner but No Accommodation. The Fee (36,000 Francs) is Paid in Installments.
- 3) **Half Boarding (Accommodation):** Students receive Accommodation Only. A Deposit of (10,000 Francs) is Paid Upon Entry.

This Well-Structured Organization Has Contributed to Raising the Level of Training of Algerian Students, as Evidenced by the Performance of the Institute's Delegations to Tunisia and Egypt. The Level of Education Provided was Similar to or Comparable with what was taught at Al-Azhar and Ez-Zitouna Universities. In an Article Published in El-Basa'ir Newspaper, "Rabeh Turki Amamrah" pointed to the Success of the Association's Student Delegation in Cairo in (1953 CE). The students achieved Outstanding Results, and the Success Rate in Some Institutes reached (97%), which attracted the Attention of Officials in Egypt and was met with Much Praise. Among the Outstanding Students in the Delegation are:

- ✓ **Al-Turki Rabeh Amamrah (Setif):** Faculty of Dar Al-Ulum, Cairo University, with a Grade of Good.
- ✓ **Yahya Khalifa (Laghout):** Faculty of Science, Cairo, with a Grade of Good.
- ✓ **Saadi Othman (Tebessa):** Faculty of Arts, Department of Arabic Language, Cairo University, with a Grade of Good.
- ✓ **El-Manouar Merrouche (Bordj Ghedir):** Passed the first part of the Baccalaureate.⁵¹

According to Statistics; The Number of Students Sent on Scholarships by the Institute in (1954 CE) reached approximately (1000 Students) to Ez-Zitouna University. Likewise, (120 Students) went to Al-Qarawiyyin University. And also (150 Students) went to Al-Azhar. In addition to (25 Students) who went to Iraq and Kuwait. This reflects the Extent of the Reformist and the Educational Efforts exerted by the Association of Algerian Muslim Scholars in Preparing an Intellectual Elite Capable of Serving the Nation.⁵²

Conclusion

The Comparison between the Experience of Al-Hayat Institute in M'zab, and the Experience of the Abdul Hamid Ben Badis Institute Shows that the Algerian Reform Movement was able to Strike a Balance between Preserving Religious and Cultural Values and Keeping Pace with the Modern Education, albeit with Differences in Methods and Priorities between the Two Experiences. Al-Hayat Institute Focused on Integrating Religious Sciences and Modern Sciences in a way that allows the student to Benefit from the Modern Knowledge without Abandoning their Religious Identity. Meanwhile; The Abdul Hamid Ben Badis Institute was Keen to Establish a Modern National and Religious Education System that enhances Students' Awareness of their National Identity and Strengthens their Cultural and Social Ties.

These Experiences also reveal the Important Role of Teachers and Reformers in Guiding Future Generations and Developing their National and Intellectual Awareness. Both Institutions worked on Developing Students' Skills and Cultivating their Intellectual and Moral Personalities, despite the Differences in Methodologies and Approaches. **Therefore;** It Can be said that the Educational Reform Experiences in Algeria were Not Merely a Transfer of Knowledge, but rather a Comprehensive Strategy to Build an Educated and Cohesive Society in the Face of Colonialism, combining Authenticity with Openness to Modernity.

In Conclusion; This Comparison Confirms that the Reform Experiences, despite their Diversity, were Complementary to one another in Achieving the Greater Goal: Preserving National Identity, Promoting Education, and Preparing Conscious Generations Capable of Facing the Challenges of the Era.

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⁶ - Abdul Hamid Ben Badis, "We want Cooperation, not Opposition", *El-Basa'ir Newspaper*, Year 3, Issue: 115, 27 Rabi' Al-Awwal 1357 AH / May 27, 1938 CE, p. 04.

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