UNIVERSITY OF GHARDAÏA

ELWAHAT

VOLUME 19 N° 01 01 / 06 / 2026

JOURNAL FOR RESEARCH AND STUDIES

PISSN: 1112-7163
EISSN: 2588-1892

الجمهورية الجزائرية الديمقراطية الشعبية

وزارة التعليم العالي والبحث العلمي

جامعة غرداية

مجلة الواحات

للبحوث والدراسات

مجلة دولية أكاديمية محكمة نصف سنوية

تصدر عن جامعة

غرداية ـ الجزائر

المجلد 19 العدد 1

ذو الحجة 1447 هـ / جـوان 2026م

مجلة الواحات
للبحوث والدراسات

الإيداع القانوني رقم: 2006/2763
ردمد P-ISSN:1112 – 7163
ردمد E-ISSN: 2588 – 1892
DOI Prefix : 10.54246

كل الحقوق محفوظة

ISSN: 1112- 7163
E-ISSN:2588 – 1892
DOI Prefix : 10.54246

ELWAHAT Journal for
Research and Studies
University of Ghardaïa

مجلة الواحـــــــــات للبحوث والدراسات

https://www.asjp.cerist.dz/en/PresentationRevue/2

ردمد-P 1112 – 7163

ردمد-E 2588 – 1892

DOI Prefix : 10.54246

هي مجلة علمية ذات لجنة قراءة متعددة الاختصاصات من جامعيين وخبراء دوليين. تنشر مجلة الواحات للبحوث والدراسات أبحاث في جميع الميادين. تعنى بنشر البحوث والدراسات الأصيلة والتي لم تنشر بأي شكل، و ذلك باللغات: العربية، الانجليزية و الفرنسية.

النـــــــــــــاشر: جامعـــة غردايـــــة

مدير المجلة: أ.د.إلياس بن الساسي

رئيس التحرير: أ.د.أحلام بوعبدلي

امانـة المجلـة: قربـوز عمـورة

elwahat@univ-ghardaia.dz

حقـوق النشـــر محفوظـــة

عند قبول مقال للنشر في مجلة الواحات للبحوث والدراسات، يصرح المؤلفون بنقل حقوق النشر للناشر.

للإتصـــــــــــــــال

ترسل جميع المراسلات عن طريق البريد إلى رئيسة التحرير:

العنوان: مجلة الواحات للبحوث والدراسات– جامعة غرداية ص ب 455 طريق المطار غرداية 47000 الجزائر.

أو عن طريق البريد الإلكتروني: pr.bouabdelli@gmail.com

الهاتف: 14 81 25 029 213+ **الفاكس:** 12 81 25 029 213+

ISSN: 1112- 7163
E-ISSN:2588 – 1892
DOI Prefix : 10.54246

ELWAHAT Journal for
Research and Studies
University of Ghardaïa

ASJP

UNIVERSITY OF GHARDAÏA
ELWAHAT
JOURNAL FOR RESEARCH AND STUDIES

Table of contents

Vol 19	Issue n° 1	Year 2026
01	***The Crime Of Incest In Islamic Jurisprudence And The Algerian Penal Code*** *Khennouche Said*	19-1
02	***The Role Of Custom In Establishing Family Security*** *Abdelbaki Sedika*	20-36
03	***Cross-Disciplinary Approach In The Field Of Sharī'ah: Roots, Significance And Manifestations*** *Rostom Boukermouche*	37-56
04	***The Contributions Of Ibadi Scholars In The 6th Century Ah/12th Century Ad In Warjalan, Algeria To The Maturity Of Islamic Theology*** *Babaouamer Khodir*	57-76
05	***Critique Of The Historical-Critical Method In The Study Of The Qur'an: An Analytical Reading Of The Works Of Guillaume Dye And The Contemporary Orientalist School*** *Abbou Fatiha, Sebai Elboukhari*	77-107
06	***Proofs Of Monotheism In Sura: Al-Faatihah - A Rhetorical Study-*** *Samir Rabouzi*	108-139
07	***A Modern Reading Of Edgar Allan Poe's The Fall Of The House Of Usher: From Madness In Gothic Fiction To Psychological Decline In The Digital Age*** *Rachida Belounis*	140-157
08	***Cognitive Dissonance And Persuasive Reasoning: A Psychological Study Of Argument Construction In Essay Writing*** *Achouak Bader*	158-175
09	***The Human Values In Algerian Novels*** *Benaidja Noureddine*	188-176

10	***The Correlation Between Students' Knowledge Of Learning Styles And Success In Using Writing Strategies: A Study At Batna 2 University*** *Oussama Ahmed Gaid*	189-211
11	***The Similarities Between Reality And Myth In Mahmoud Darwish's Poetry*** *Atmani Karima, Lakhdar Ben Sayah*	212-228
12	***Assessment Of Scholarly Discourse In An Esp Context:Case Of Research-Based Biology Articles At The University Of Tlemcen*** *Feryal Choukria Hamidou, Nawal Benmostefa*	229-240
13	***The Effectiveness Of Teacher's Written Direct And Indirect Corrective Feedback On The Acquisition Of Tenses And Subject Verb -Agreement For Efl L2 Students At M'hamed Bougara University Of Boumerdes.*** *Boughelamallah Hanane*	241-253
14	***Empowering Twenty-First Century Students' Narrative Writing And Communication Skills Through Digital Storytelling*** *Zohra Ghani*	254-290
15	***Identity Written By Code: Representations Of The Self In Literature Under The Light Of Cybersecurity*** *Elaguab Fatiha*	291-306
16	***Consensual Concession As A Mechanism For Alienating Economic Real Estate*** *Nouacer Tahar*	307-325
17	***The Civil Protection Of Well-Known Trademarks: In Algerian Law And International Texts An Action For The Cancellation Of Trademark Registration As A Model*** *Saidi Salah*	326-338
18	***Chat Gpt Technology Use In Scientific Research Between Advantages And Risks*** *Meguimi Rima*	339-351

19	***The Role Of Emir Abdelkader In Establishing The Principles Of International Humanitarian Law*** *Machouche Mourad*	352-371
20	***Electronic Arbitration Agreement In Disputes Of E-Commerce Contracts*** *Oulad Naoui Mourad*	390-372
21	***Economic And Social Impacts Of The Maritime Jihad Movement On Western Algeria During The 16th Century*** *Rahima Bichi, Rabia Griza*	418-391
22	***Circumstances Of The Fourth-Century Ad Reforms In North Africa*** *Mosbah Aicha, Aitamara Ouiza*	433-419
23	***Illegal Immigration Of Africans Through Algeria: Between The Choice Of Stability And The Dream Of Crossing To Europe*** *Karima Ben Koumar*	448-434
24	***Dialogic Failure And Decolonial Resistance: A Bakhtinian Reading Of Things Fall Apart*** *Larbi Aissa Fatma, Benmezal Farid*	449-467
25	***The Role Of Al-Hisba In Monitoring Weights And Measures*** *Amina Hamidia, Bakdad Sahiri*	468-476
26	***The France's Interest In Southern Algeria And Attempts To Separate The Sahara: A Critical Study*** *Nassira Nouacer*	477-487
27	***French Colonialism And Demonstrations In Algeria History Of Lions Demonstrations The December 11, 1960 Ce As A Model(Flood Of National Consciousness)*** *Dahma Bekkar*	488-513

28	***Arms Convoys And Border Crossings On The Algerian- Moroccan Frontier 1954-1962 -A Study Of Infiltration And Confrontation Strategies-*** *Abderrahmane Benbouziane*	514-529
29	***The Social And Cultural Roles Of Algerian Women During The Ottoman Era Through American Writings*** *Hamidia Khadija, Al-Daraji Belkhous*	530-548
30	***Exploring Needs And Challenges In Learning English For Students Of Economic Purposes: A Case Of 2nd Year Master Economic Students Of The Djilali Bounaama Khemis Mililana University*** *Ouzaa Mohamed*	549-568
31	***Algeria's Fintech Landscape: Challenges, Opportunities, And Current Reality*** *Hadjer Labadi, Ikram Hadjab*	569-588
32	***Effectiveness Of Audit Quality In Combating Financial Fraud: An Analytical Study In The Algerian Corporate Environment*** *Amrouche Nabila*	589-610
33	***Algerian Leaders In The Hotel Industry In Times Of Transition: An Exploratory Study On The Mariott And El Djazair Groups*** *Belhocine Hamid, Ould Taleb Ouramdane*	611-631
34	***The Impact Of Electronic Transformation On The Expression Of Will*** *Abdulmohsin Kareem Shaghati*	632-658
35	***Emotional Intelligence And Academic Success In Higher Education: Insights From An Algerian Case Study At Mohamed Boudief University, M'sila*** *Bouakaz Amel*	659-681
36	***The Impact Of Artificial Intelligence (Ai) Powered Electronic Advertising And Social Influencers On Consumer Behavior In The Digital Environment*** *Sofiane Faci, Abida Sobti*	682-702

37	***The Ttraining Needs Of Teaching Members At The Algerian University And Their Role In Improving Distance Teaching Skills A Field Study Of A Sample Of Professors From Setif 02 University*** *Ahmed Bouaoune*	703-722
38	***Academic Identity Of University Students A Field Study At The Faculty Of Psychology And Educational Sciences, University Of Constantine (02)*** ***Soufi Naima***	723-739
39	***The Psychology Of Criminal Behavior: A Psychological Analysis Of Criminal Motives And Personality Types*** *Fatiha Benkherara, Imane Azzi*	738-759
40	***Emojis In Digital Communication: A Semiological Study Following Roland Barthes' Framework*** *Cheurfa Asma*	760-772
41	***The Role Of Serotonin In Regulating Depression In Ptsd Patients (Clinical Study)*** *Boucherit Saci*	773-789

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):1-19

The Crime Of Incest In Islamic Jurisprudence And The Algerian Penal Code

Khennouche Said

Algiers1 University, Faculty of Islamic Sciences, Laboratory of Sharia,
s.khennouche@univ-alger.dz

Received: 30-08-2025 Accepted: 25-05-2026 Published**:** 01-06-2026

Abstract:

The article explores the crime of incest in both Islamic Jurisprudence and the Algerian Penal Code, highlighting it as one of the gravest threats to family cohesion and social values. While marriage in Islam was ordained to preserve lineage and build families, weak religious commitment and moral decline have contributed to the spread of incest. The study questions the adequacy of existing legal texts in preventing this crime, defining incest as consensual sexual relations between relatives prohibited from marriage. Its main causes include weak faith, exposure to pornography, drug abuse, and poor upbringing. Article 337 bis of the Algerian Penal Code establishes varying penalties depending on kinship, with harsher punishments for closer relations and the possibility of withdrawing parental authority. In Islamic law, incest is regarded as even more heinous than adultery, with punishments ranging from flogging and exile to stoning or even execution according to some jurists. The article concludes that effective prevention requires not only legal deterrence but also strong religious and moral education to protect the family and society.

Keywords: Incest crime, Algerian Penal Code, Severing kinship ties, Incestuous adultery, family protection.

1. Introduction:

One of the primary objectives of marriage is to protect spouses, preserve lineage, and establish a family founded on affection and mercy. However, the absence of a strong religious deterrent, which leads to the violation of moral values, together with the lack of proper ethical upbringing, can destroy the very structure of the family, sever kinship ties among its members, and contribute to the erosion of society's moral values. For this reason, the Algerian Penal Code has sought to criminalize acts that undermine the

Corresponding Author: Khennouche Said: s.khennouche@univ-alger.dz

family unit, such as the crime of incest (*fahisha* between relatives), which is explicitly provided for and punished under Article 337 bis.

Research Problem:

To what extent are the existing legal provisions sufficient to prevent the crime of incest and to ensure the protection of family bonds in Algerian society, as expressed by the legislator in Article 03 of the Algerian Family Code, which states that family life is based on solidarity, cohesion, good companionship, proper upbringing, sound morals, and the rejection of social vices? What are the causes behind the emergence of such moral crimes? And what is the position of Islamic jurisprudence on the crime of adultery in general, and on incest in particular?

Previous Studies:

Through a review of the relevant sources and references, the following studies were identified:

1. **Mazran Farida and Massoun Naima,** *Incest in Algerian Families,* Master's Thesis, Djilali Bounaama University, Khemis Miliana, Faculty of Social Sciences, 2014–2015. This study addressed some of the social causes that contributed to the emergence of this moral crime and presented field statistics on the reality of incest in Algerian families.

2. **El-Messaoud Yekhlef, Mohamed Amine Mouda, and Jamila Fchar,** *Incest under the Amendment of the Algerian Penal Code,* Afaq Journal of Sciences, Issue 11, March 2018.

3. **Kachour Iman and Dech Moussa,** *Crimes of Incest in Families under Algerian Legislation: A Comparative Study,* Ijtihad Journal of Legal and Economic Studies, Vol. 12, Issue 2, 2024.

The latter two studies mainly examined the legal dimension of the crime in light of the principle "no crime and no punishment without a legal text," clarifying its constitutive elements and the types of penalties imposed on perpetrators.

This present study differs by expanding the legal analysis with another type of discussion, focusing on the constitutive elements of the crime, the

prosecutorial procedures followed by the Public Prosecutor to prove and punish perpetrators, the causes of its spread within families, and the preventive stance of Islamic Jurisprudence against this moral crime.

Research Structure:

This study is divided into an introduction, four sections, and a conclusion:

- **Section One:** Incest between relatives and its real-life causes, defining the concept linguistically and terminologically, and discussing the main causes of its spread within families.
- **Section Two:** The constitutive elements of the crime of incest, focusing on the principle of legality in criminalization and punishment, and the three elements of the crime: the legal element, the material element, and the moral element.
- **Section Three:** Prosecution and penalties for incest between relatives, addressing judicial procedures, methods of proof, and the sanctions prescribed for perpetrators.
- **Section Four:** Incest between relatives in Islamic Jurisprudence, outlining the position of Jurisprudence on adultery in general and incest in particular.
- **Conclusion:** Summarizing the main findings related to the subject.

Section One: The Crime of Incest Between Relatives and Its Real-Life Causes

Subsection One: Definition of Incest

1. Linguistic Definition:

Ibn Faris, in *Mu'jam Maqayis al-Lughah*, stated that the root (faḥasha) denotes ugliness and repulsiveness in something; hence the words *fuḥsh*, *faḥshā'*, and *fāḥisha* (Ibn Faris, 1392H, 4/478). It is said: "Everything that exceeds its limit is described as *fāḥish*; to speak obscenely is to commit *fuḥsh*; and fornication (*zinā*) is referred to as *fāḥisha*." The Qur'an states: *"Do not approach adultery. Indeed, it is an abomination and an evil way"* (Qur'an, Al-Isra, 17:32). Ibn Kathir interpreted this verse by saying that adultery is "a grave sin" (Ibn Kathir, 1431H, 5/72).

2. Terminological Definition:

Jurists noted that the term *fāḥisha* in the Qur'an carries various meanings. For example, in *"When they commit a shameful deed (fāḥisha)"* (Qur'an, Al-Araf, 7:28), it refers to acts severely condemned among sins. In another verse: *"Those [women] who commit adultery (fāḥisha)"* (Qur'an, Al-Nisa, 4:15), it means *zinā*. In *"My Lord has forbidden immoralities (al-fawāḥish)"* (Qur'an, Al-Araf, 7:33), the word denotes all disgraceful deeds. According to Arab linguists, *fawāḥish* refers to abominations, and Ibn 'Arafah defined it as "everything prohibited by God" (Al-Harawi, 1419H, 5/1415).

From these definitions, it can be concluded that *fāḥisha* refers to reprehensible and detestable acts rejected by sound minds, acts that plunge the perpetrator into grave sin.

3. Legal Definition:

'Abd al-'Aziz Saad defined incest between relatives as: *"Any act of direct sexual contact occurring between a person, male or female, and one of their relatives prohibited in Sharia, whether through blood ties, in-laws, or otherwise, with their mutual consent"* (Saad, 2002, p. 45).

The definition provided by 'Abd al-'Aziz Saad focuses on **direct physical contact**, which involves various acts of bodily intimacy and interaction, rather than mere intentions, sexual suggestions, or non-physical forms of inappropriate behavior. The definition also emphasizes the element of **mutual consent** between individuals prohibited from marrying under the rules of Islamic Jurisprudence. This implies that if one of the parties is subjected to coercion, or is unable to give valid consent (such as in the case of a minor or a legally incapacitated person), the act would fall under a different category of crimes, such as **sexual assault or rape.**

Subsection Two: Real-Life Causes of the Crime of Incest

Incest is strictly prohibited both in Sharia and in law. While in the past it was extremely rare to hear of such incidents, today cases are increasingly reported to the extent that many families have been broken apart as a result (Mazran & Massoun, 2015, pp. 131–134).

The Prophet Muhammad (peace be upon him) illustrated the enormity of this act by comparing it to one of the gravest sins, namely usury (*ribā*). He said:

"Usury has seventy-two doors; the least of them is like a man having intercourse with his mother. And the worst form of usury is violating the honor of one's brother" (Al-Tabarani, 1995, Hadith, No 7151).

This abnormal phenomenon, which is foreign to our Islamic society, has led to the fragmentation of many families and the violation of their sanctity. The spread of this crime can be traced back to several causes, including:

1. **Weak religious commitment and shifting social values:** The decline of spiritual deterrence, coupled with exposure to non-conservative societies with different moral standards, has contributed to the normalization of immoral behaviors (Hadid & Bouamousha, 2018, p. 241). The diminishing fear of divine punishment makes individuals more susceptible to urges that might otherwise be restrained by strong ethical and spiritual convictions. This can result in a loss of moral awareness, particularly regarding actions that violate family and social norms. The absence of spiritual guidance as a strong religious framework leads to the erosion of one's moral compass in resisting temptations.

2. **Easy access to pornographic material:** Whether through the Internet or satellite channels, unrestricted exposure to pornography normalizes deviant sexual behaviors and blurs the boundaries between what is acceptable and unacceptable within family relations. It further fuels compulsive sexual desires, driving individuals to seek increasingly illicit or prohibited acts.

3. **Drug use:** Narcotics impair consciousness and plunge individuals into an altered state of mind. Under the influence, a person loses sound judgment and rational decision-making, becoming driven by instincts and immediate impulses, without moral or social restraint. Moreover, drug use may render individuals or their relatives vulnerable to exploitation, as they lose awareness and the ability to resist, creating opportunities for perpetrators to commit incest.

4. **Immodesty and indecent clothing within the family:** This phenomenon creates an environment conducive to immorality and forbidden acts, particularly among relatives. Although the home is supposed to be a safe and secure space, the absence of modesty in dress can have dire consequences. When nudity and provocative

clothing become normalized, individuals begin to accept what is religiously forbidden and socially unacceptable, weakening the moral and spiritual barriers against incestuous acts. It is also observed that some women neglect modest dress in front of their male relatives, assuming there are no limits. However, Islamic teachings establish that a woman's private parts (awrah) before her male relatives include the entire body except what is ordinarily exposed, such as the face, hair, arms, and feet. The use of short, transparent, or tight clothing further entices weak-willed individuals to commit zina (Hadid & Bouamousha, 2018, p. 242).

5. **Failure to separate boys and girls in sleeping arrangements:** Not distinguishing between boys and girls in beds after a certain age poses a significant risk to both individuals and families. This practice contradicts the explicit guidance of the Prophet Muhammad (peace be upon him), who instructed: *"Teach your children to pray at the age of seven, discipline them for it at ten, and separate them in their beds"* (Al-Bayhaqi, 2011, 2/229, Hadith No. 3361). In another hadith, he said: *"A man must not look at the private parts of another man, and a woman must not look at the private parts of another woman. Two men must not lie under one cover, nor two women under one cover"* (Al-Bayhaqi, 2000, 4/374, Hadith No. 5456). These prophetic guidelines are not merely recommendations but preventive educational principles intended to safeguard natural disposition (*fitrah*) and protect honor.

Section Two: Constitutive Elements of the Crime of Incest Between Relatives

Subsection One: The Legal Element

Article 337 bis of the Algerian Penal Code stipulates the following:

Incest is considered to include sexual relations committed between:

1. Ascendants and descendants.
2. Brothers and sisters, whether full siblings or from the father's or mother's side.

3. An individual and the son or daughter of his/her brother or sister, or with one of their descendants.

4. A mother or father with the spouse, widow, or widower of their child, or with any of their descendants.

5. The father or mother of a spouse, the stepfather, the stepmother, or the descendants of the other spouse.

6. Persons where one is the spouse of a brother or a sister.

The punishment shall be imprisonment from ten (10) to twenty (20) years in cases (1) and (2); imprisonment from five (5) to ten (10) years in cases (3), (4), and (5); and imprisonment from two (2) to five (5) years in case (6). The same penalty applies to sexual relations between a guardian (kafil) and the child under guardianship (makfoul) as in the case of ascendants and descendants. Any judgment against the father, mother, or guardian entails the forfeiture of parental authority and/or guardianship. (Algerian Penal Code, art. 337 bis).

From this provision, it is clear that the Algerian legislator explicitly defined the relatives whose sexual relations constitute incest (*faḥisha bayna dhawi al-maḥārim*). They are classified into six distinct categories, with each category carrying a specific penalty. The severity of the punishment is directly proportional to the degree of kinship: the closer the familial relation, the harsher the punishment.

Subsection Two: The Material Element

For the crime of incest (*faḥisha bayna al-aqribā'*), the material element requires the existence of two components:

1. The commission of consensual sexual relations:

This refers to the occurrence of a complete sexual act between a man and a woman, or between two men (sodomy), or between two women (lesbianism), based on their explicit mutual consent, without the use of violence, fraud, threat, or physical or moral coercion by one party against the other.

If the act is accompanied by threats or coercion, the crime is reclassified as rape rather than incest, and in such cases, Article 336(1) of the Penal Code applies instead of Article 337 bis (Algerian Penal Code, art. 336).

Consent is deemed absent if the victim is a minor under the age of sixteen and lacking discernment; in such cases, the act constitutes rape of a minor or an indecent assault with aggravating circumstances.

It is also assumed that incest involves direct physical contact with the victim's body. Thus, acts performed by the perpetrator on his or her own body in the presence of the victim, regardless of their obscenity or psychological effect, do not constitute incest. Such acts may instead be classified as public indecency, which falls under Article 333 of the Penal Code (Algerian Penal Code, art. 333).

Moreover, the material element does not require vaginal intercourse in the strict sense (i.e., penile-vaginal penetration). It extends to any sexual penetration, whether anal or oral, regardless of whether the perpetrator is male or female. Consequently, sodomy and lesbianism are also included within the scope of incest.

2. Familial relationship:

For incest to exist under the law, there must be a family tie, whether by blood (*nasab*), marriage (*muṣāharah*), or affinity, between the offenders, or the existence of one of the prohibitions listed in Articles 24–30 of the Algerian Family Code (Algerian Family Code, arts. 24–30).

The question arises regarding foster kinship (*raḍāʿa*): does the rule "breastfeeding creates the same prohibitions as blood relations" apply by analogy, as in marriage? The answer is generally yes, (Bouskia, 2012, p. 143) though the prohibition is limited to the breastfed child alone, not his or her siblings. Article 28 of the Family Code specifies: *"Only the breastfed child, and not his or her siblings, is considered the child of the nursing woman and her husband, and the sibling of all their children; the prohibition applies to the child and his or her descendants"* (Algerian Family Code, art. 28).

However, under Article 1 of the Penal Code, *"No crime, penalty, or security measure exists without a law"* (Algerian Penal Code, art. 1). This means the principle of foster kinship (*raḍāʿa*) does not apply in criminal matters, since the law has not explicitly provided for it. Criminal law does not allow

analogy (*qiyās*). The principle of legality requires that acts be punishable only when expressly stipulated by law. This ensures that individuals are not punished for actions unless they are clearly defined as crimes, thereby protecting them from judicial arbitrariness and guaranteeing that no penalty is imposed except on acts known to be criminal under explicit legal provisions.

Subsection Three: The Moral (Mental) Element

The law requires the presence of **general criminal intent** for the crime of incest to be established. This intent is fulfilled once both defendants are aware that the other party with whom they engage in the act is one of their prohibited relatives (*maḥārim*).

If neither of the perpetrators is aware, or if it is not possible for one or both of them to know of the kinship, then the criminal intent is absent, and the crime is not established. Conversely, if one party is unaware while the other is aware, punishment is imposed only on the one who had knowledge of the familial relationship (Bouskia, 2012, p. 144).

The issue of **criminal intent** becomes particularly complex in cases involving foster kinship (*raḍāʿa*). In such situations, knowledge of the familial bond is presumed unless proven otherwise. Thus, the burden of proof lies with the defendant, who must provide evidence that he was unaware of the foster kinship relation with his partner in the act. This presumption applies if foster kinship is analogically treated like blood kinship in matters of incest.

Additionally, general criminal intent requires the exercise of **free and voluntary will**, without coercion, to commit the act of incest with a relative (Algerian Penal Code, art. 1).

Section Three: Prosecution and Penalties for the Crime of Incest Between Relatives

Subsection One: Judicial Prosecution

The prosecution of this crime is subject to the **general rules governing the Public Prosecutor's initiation of criminal proceedings** on behalf of society. This differs from the crime of adultery, where the legislator requires initiation by the aggrieved spouse, as an exception to the general principle.

Incest, by contrast, is a crime so grave that it is said to "shake the Throne of the Almighty." It threatens the very structure of society, undermining public order, the family unit, and social stability far more than it harms the individual victim.

Thus, the Algerian legislator was correct in assigning prosecution authority to the Public Prosecutor, who retains discretion in whether to proceed. It is incumbent upon the Prosecution to establish the crime of incest by all available means and methods of proof (Algerian Penal Code, art. 337 bis).

The crime of incest may be proven through **witness testimony** or **oral evidence**, unlike the crime of adultery, where proof is strictly limited by Article 341 of the Penal Code to a closed set of evidentiary methods (Algerian Penal Code, art. 341).

Subsection Two: Prescribed Penalties

A close reading of Article 337 bis of the Algerian Penal Code reveals that it provides for **two categories of penalties depending on the degree of kinship**:

1. **Felony punishment:**

When the act qualifies as a felony, the prescribed penalty is imprisonment from ten (10) to twenty (20) years. This applies to incest committed between ascendants and descendants, as well as between siblings, whether full or half (Algerian Penal Code, art. 337 bis, paras. 1–2).

In addition to the principal penalties, the convicted offender is also subject to both **mandatory and optional supplementary penalties** as set out in Articles 9 bis and 9 bis 1 of the Penal Code (Algerian Penal Code, arts. 9 bis, 9 bis 1).

2. **Misdemeanor punishment:**

Where the act qualifies as a misdemeanor, the punishment varies according to the category of kinship.

- For uncles, aunts, and their descendants, as well as in-laws such as the father-in-law or mother-in-law, the penalty is imprisonment from five (5) to ten (10) years (Algerian Penal Code, art. 337 bis, paras. 3–5).

- For affinal relatives (sons- and daughters-in-law of siblings), the legislator prescribed imprisonment from two (2) to five (5) years (Algerian Penal Code, art. 337 bis, para. 6).

In all cases, if the crime is committed by an **adult against a minor under 18 years of age**, the penalty imposed on the adult must necessarily exceed that imposed on the minor.

This crime is prosecutable even if one of the parties has not reached the age of criminal responsibility, since Article 337 bis does not specify any minimum age. This differs from the crimes of indecent assault or acts of public indecency, in which the legislator explicitly distinguishes between adult and minor victims. This interpretation has been confirmed in rulings of the Algerian Supreme Court.

Furthermore, a judgment rendered against a father or mother entails **forfeiture of parental authority or guardianship**, pursuant to the final paragraph of Article 337 bis. The judge must impose this consequence ex officio, at the request of the Public Prosecutor, or upon request of the person responsible for the minor.

3. **The security period:**

Article 341 bis 1 provides for the application of the **security period** stipulated in Article 60 bis to any person convicted under Article 337 bis, regardless of the classification of the offense (Algerian Penal Code, arts. 341 bis 1, 60 bis).

Accordingly, when a custodial sentence equal to or exceeding ten (10) years is imposed, the convicted person is automatically subject to a security period equal to **half of the imposed sentence**. In cases of life imprisonment, the security period is fixed at twenty (20) years (Algerian Penal Code, art. 60 bis).

Section Four: Incest in the Perspective of Islamic Jurisprudence

Subsection One: The Prohibition of Adultery in Islamic Law

Allah Almighty warns His servants against committing adultery (*zinā*) or approaching its causes and temptations:

{وَلَا تَقْرَبُوا الزِّنَا إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا} (الإسراء: 32)
"And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way." (Qur'an 17:32).

Al-Zuḥaylī, in his commentary, explains: "It is a shameful deed, manifestly evil. *{وَسَاءَ سَبِيلًا}*—an evil path it is, for it constitutes an assault on honor and chastity, leading to the mixing of lineages and severing kinship ties" (Al-Zuḥaylī, 1991, 15/65).

It is also established in the authentic Hadith that adultery is among the gravest sins that incur the wrath of Allah. ʿAbdullāh ibn Masʿūd reported:

"I said: O Messenger of Allah, which sin is the greatest? He said: To set up a rival unto Allah though He created you. I said: Then which? He said: To kill your child out of fear that he may share food with you. I said: Then which? He said: To commit adultery with the wife of your neighbor." (Al-Bukhari, 2012, 5/250, Hadith No. 6001)

Ibn Baṭṭāl reported consensus (*ijmāʿ*) among scholars that adultery is a **major sin (kabīrah)** (Ibn Battal, 2003, 8/429).

And while adultery itself is heinous, adultery with one's close kin (incest) is considered even more reprehensible. Therefore, the Sharia came with explicit texts forbidding marriage to certain categories of women on a permanent basis. Allah says:

{حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَائِبُكُمُ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا} (النساء: 23)

"Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your paternal aunts, your maternal aunts, your brothers' daughters, your sisters' daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your loins, and that you take two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful." (Qur'an, Al-Nisa, 4:23)

Imam al-Kāsānī explains: "If a woman is permanently prohibited, her marriage is unlawful, because marriage is meant to permit sexual relations, and it is impossible to permit what has been made permanently unlawful. Such permanent prohibitions fall into three categories: by blood, by marriage, or by fosterage. Marrying these women leads to the severance of kinship ties, since marital relations entail intimacy and, at times, conflict, which results in cutting off family bonds. Since severing kinship is forbidden, anything leading to it is likewise forbidden" (Al-Kasani, 1982, 2/257).

Imam al-Kāsānī presents a comprehensive analysis of the prohibition of incestuous marriage, combining both the strict legal dimension and the higher objectives (*maqāṣid*) of Islamic law.

1. **The Legal Dimension (The impossibility of legalizing what is permanently forbidden):**

He emphasizes that the prohibition is absolute and eternal, incapable of alteration. The very purpose of marriage is to render lawful what is otherwise prohibited, and what Allah has permanently forbidden cannot be rendered lawful under any circumstance.

2. **The Maqāṣid Dimension (The wisdom behind the prohibition – preventing the severance of kinship ties):**

Al-Kāsānī highlights the profound wisdom underlying this prohibition: the preservation of family bonds and the safeguarding of kinship ties. Marital relationships, with their inherent intimacy, emotional exposure, and occasional disputes, if introduced into kinship relations that are meant to be based on unconditional respect and natural affection, would corrupt these sacred bonds. Such interference could lead to conflicts and even animosity, ultimately resulting in the severance of kinship ties. Since Islamic Jurisprudence seeks to strengthen and protect family relations, the prohibition of incestuous marriage serves as a vital means to achieving this higher objective.

Subsection Two: The Punishment of Adultery in Islamic Law

The punishment for adultery (*zinā*) in Islamic Jurisprudence differs according to the marital status of the offender, specifically whether the individual is *muḥṣan* (previously married under a valid contract) or *non-muḥṣan*. The

condition of *iḥṣān* requires that the person be free, adult, sane, and has consummated a lawful marriage (Ibn Qudāmah, *al-Mughnī*).

1. The Punishment of the Non-Muḥṣan Adulterer (al-Bikr)

The majority of jurists (*jumhūr al-fuqahāʾ*) hold that the punishment for an unmarried adulterer, male or female, is **one hundred lashes and exile for one year**.

They support this position with the following evidence:

- The Qur'anic verse:

{ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجْلِدُوا كُلَّ وَٰحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ} (النور: 2) *"The woman and the man guilty of fornication—flog each one of them with a hundred stripes."* (Qur'an, Al-Nur, 24:2)

- The authentic hadith reported in *Sahih al-Bukhari* and *Sahih Muslim*:
  Abu Hurayrah and Zayd ibn Khalid al-Juhani narrated that two Bedouins came to the Messenger of Allah □. One of them said: *"O Messenger of Allah, my son was a hired servant for this man and he committed fornication with his wife. I ransomed my son with one hundred sheep and a servant girl. I asked the people of knowledge, and they informed me that upon my son is one hundred lashes and exile for a year, and upon this man's wife is stoning."*

  The Prophet □ said: *"By Him in Whose Hand is my soul, I will judge between you according to the Book of Allah. The servant girl and the sheep are to be returned, your son will receive one hundred lashes and be exiled for a year. O Unays (a man from the tribe of Aslam), go to this man's wife; if she confesses, then stone her."* He went to her, and she confessed, and the Prophet □ ordered that she be stoned (Al-Bukhari, 2012, Hadith No. 2696; Muslim, 1955, Hadith No. 1698).

- Abū Ḥanīfah differed, holding that exile (*taghrīb*) is not obligatory but rather left to the discretion of the ruler. If he chooses, he may enforce it as a discretionary punishment (*taʿzīr*), but it is not a fixed *ḥadd* penalty (Al-Kasani, 1982, 7/39).

2. The Punishment of the Muḥṣan Adulterer (who has a wife)

The majority of jurists state that the punishment for an adulterer who is *muḥṣan* (previously married and consummated) is **stoning to death (rajm)**.

They differed, however, on whether stoning should be combined with flogging: the majority held that stoning alone suffices, while Imam Aḥmad ibn Ḥanbal, in one narration, maintained that both flogging and stoning should be applied together.

The majority of scholars (*jumhūr al-ʿulamāʾ*) based their opinion regarding the punishment of stoning (*rajm*) for the *muḥṣan* adulterer on the following evidences:

1. **The Verse of Stoning (Naskẖ al-Tilāwah, Baqāʾ al-Ḥukm):** They argued that the verse of stoning was abrogated in recitation but remains binding in legal ruling. It was once part of the Qur'anic text, as authentically reported from Zayd ibn Thābit: *"We used to recite: 'The old man and the old woman, if they commit adultery, stone them both to death.'"* (Ibn Kathir, 1431H, 5/487).
2. **The Statement of ʿUmar ibn al-Khaṭṭāb (RA):** Ibn Masʿūd reported that Ibn ʿAbbās informed him that ʿUmar once stood up, praised Allah, and said: *"Indeed Allah sent Muhammad with the truth and revealed to him the Book. Among that which was revealed to him was the verse of stoning. We recited it, memorized it, and the Messenger of Allah stoned [the adulterer], and we also stoned after him. I fear that with the passing of time, people may say: 'We do not find the verse of stoning in the Book of Allah,' and thus they will go astray by abandoning an obligation which Allah has revealed. Stoning is therefore a right in the Book of Allah upon anyone who commits adultery if he or she is muḥṣan, whether male or female."* (Al-Bukhari, 2012, Hadith No. 6829; Muslim, 1955, Hadith No. 1691)
3. **The Prophetic Practice (Sunnah al-Nabawiyyah):** The Messenger of Allah ordered the stoning of the wife of the man whose servant had committed fornication with her, as well as the stoning of Māʿiz al-Aslamī and the Ghamīdiyyah woman. In all of these cases, the Prophet applied stoning only, without combining it with flogging. The authentic reports transmitted through multiple chains and wordings indicate the sufficiency of stoning alone, and do not mention flogging. This became the established position of the majority of scholars, including Abū Ḥanīfah, Mālik, and al-Shāfiʿī.(Ibn Kathir, 1431H, 5/488).

4. **The Opinion of Imām Aḥmad ibn Ḥanbal (One Narration):** In one narration, Imām Aḥmad held that the punishment of the *muḥṣan* adulterer combines both flogging and stoning, reconciling the Qur'anic verse with the Sunnah. His evidence was the hadith of ʿUbādah ibn al-Ṣāmit, who reported that the Messenger of Allah said:

"Take from me, take from me. Allah has made for them a way: the virgin with the virgin—one hundred lashes and exile for a year; the married with the married—one hundred lashes and stoning." (Muslim, 1955, Hadith No. 1690)

Ibn Mufliḥ commented: *"This hadith is explicit; it should not be abandoned except by evidence of equal clarity."* (Ibn Muflih, 1997, 7/381).

Section Three: The Punishment of Incest (*Zinā al-Maḥārim*) in Islamic Law

Incest is regarded as one of the most heinous of the major sins (*kabāʾir*) and among the gravest of transgressions in Islam. This is because it combines two enormities: the crime of *zinā* (fornication/adultery) and the severing of family ties (*qaṭʿ al-raḥim*). This dual violation intensifies its reprehensibility and seriousness. The punishment prescribed for incest differs according to the views of the various Islamic legal schools; however, it is generally treated more severely than ordinary *zinā*.

First: The Legal Characterization (Adjustment) of Incest.

- **As Zinā:** It falls under the general ruling of fornication/adultery, which necessitates the implementation of the *ḥadd* punishment under its known conditions.
- **As Severing Kinship Ties:** In addition to being *zinā*, it also constitutes *qaṭʿ al-raḥim*, which is among the gravest sins in Islam, thereby compounding the sin.
- **As Indecency and Transgression:** It is considered a gross violation of sanctities and prohibitions clearly defined in the Qur'an and Sunnah.

Second: The Prescribed Punishments (*al-Ḥudūd al-Sharʿiyyah*)

1. **The Majority View (Abū Ḥanīfah, Mālik, al-Shāfiʿī, and one narration from Aḥmad):**

According to these jurists, incest carries the same punishment as ordinary *zinā* (stoning to death for the *muḥṣan*, flogging for the non-*muḥṣan*). (Al-Kasani, 1328H, 7/39; Ibn Rushd, 2004, 4/218; Al-Mawardi, 1999, 13/217; Ibn Qudama, 1969, 9/38). They relied on the generality of the Qur'anic verse:

{ٱلزَّانِيَةُ وَٱلزَّانِي فَٱجْلِدُواْ كُلَّ وَٰحِدٍ مِّنْهُمَا مِاْئَةَ جَلْدَةٍ}

"The woman and the man guilty of fornication—flog each one of them with a hundred stripes." (Qur'an, Al-Nur, 24:2)

Since the verse is general, it applies both to fornication with a stranger and fornication with a relative. They also cited the hadith of ʿUbādah ibn al-Ṣāmit (RA), which prescribes the punishments of flogging for the unmarried and stoning for the married.

2. **The Alternate View (Imām Aḥmad – Second Narration, and preferred by Ibn al-Qayyim):**

According to this view, incest is treated more severely than ordinary *zinā*. They held that the perpetrator should be executed in all cases, regardless of marital status (*muḥṣan* or not) (Ibn al-Qayyim, 1991, 2/249). Their evidence included:

- The hadith of al-Barāʾ: *"I met my uncle Abū Burdah while he was carrying a banner. He said: 'The Messenger of Allah ﷺ sent me to a man who had married his father's wife, to execute him and confiscate his property.'"* (Al-Nasa'i, 2001, 5/210, Hadith No. 5464).
- The narration from Ibn ʿAbbās (RA): *"The Messenger of Allah ﷺ said: 'Whoever commits intercourse with a maḥram relative, kill him.'"* (Ibn Majah, 2009, 3/996, Hadith No. 2564)

This position reflects the gravity of incest in Islamic law, as it entails not only illicit sexual conduct but also the desecration of sacred kinship bonds.

Conclusion

At the end of this study, the following key findings can be highlighted:

1. **Criminalization of the Act:** The Algerian Penal Code classifies actions that undermine the family structure as criminal offenses, including incest, as stipulated in Article 337 *bis*.
2. **Graduated Punishment:** The severity of the punishment for incest in Algerian law varies according to the degree of kinship; the closer the kinship, the harsher the penalty imposed.
3. **Material Element of the Crime:** The material element (*al-rukn al-mādī*) of the crime requires the existence of a consensual sexual relationship between two individuals bound by kinship or affinity, without the requirement of natural intercourse (*waṭʾ*). It is also required that the act involves direct physical contact with the victim's body.
4. **Absence of Consent:** If coercion or threats are present, the act is classified as rape (*ightiṣāb*) rather than incest. Consent is also deemed absent when one of the parties is a minor under the age of sixteen, in which case the act is categorized as rape of a minor.
5. **Mental Element of the Crime:** The law requires the general criminal intent (*al-qaṣd al-jināʾī al-ʿāmm*), meaning that both parties are aware that the relationship involves one of their *maḥārim*.

6. **Main Causes:** The primary causes contributing to the spread of this phenomenon include weak religious commitment, exposure to pornographic material, drug abuse, lack of modesty in dress within the family, and failure to separate boys and girls in sleeping arrangements.
7. **Position of Islamic Law:** Islamic law (*al-sharīʿah al-islāmiyyah*) strictly prohibits fornication/adultery (*zinā*) in general, and considers incest one of the most heinous of major sins, as it combines the crime of fornication with the grave sin of severing kinship ties (*qaṭʿ al-raḥim*).
8. **Punishments in Islamic Law:** The punishment for fornication under *sharīʿah* varies depending on the offender's marital status:

- **Unmarried (*non-muḥṣan*):** One hundred lashes and exile for one year, according to the majority of jurists.
- **Married (*muḥṣan*):** Stoning to death, as upheld by the majority view.
- **Incest:** According to the majority of jurists, it falls under the prescribed punishment for *zinā* (stoning for the married, flogging for the unmarried). Another opinion holds that the offender should be executed in all cases, whether married or unmarried.

References:

1. Al-Bayhaqi, Abu Bakr Ahmad ibn al-Husayn. *Al-Sunan al-Kubra*. Markaz Hajr lil-Buhuth wa al-Dirasat al-'Arabiyya wa al-Islamiyya, Cairo, 2011.
2. Al-Bayhaqi, Abu Bakr Ahmad ibn al-Husayn. *Shu'ab al-Iman*. Dar al-Kutub al-'Ilmiyya, Beirut, Lebanon, 2000.
3. Al-Bukhari, Abu 'Abd Allah Muhammad ibn Isma'il. *Al-Jami' al-Musnad al-Sahih al-Mukhtasar min Umur Rasul Allah (Sahih al-Bukhari)*. Dar al-Ta'sil, Cairo, 2012.
4. Al-Harawi, Abu 'Ubayd Ahmad ibn Muhammad. *Al-Gharibayn fi al-Qur'an wa al-Hadith*. Maktabat Nizar Mustafa al-Baz, Saudi Arabia, 1419 AH.
5. Al-Jawhari, Abu Nasr Isma'il ibn Hammad. *Al-Sihah Taj al-Lughah wa Sihah al-'Arabiyya*. Dar al-'Ilm lil-Malayin, Beirut, 1407 AH.
6. Al-Kasani, 'Ala' al-Din. *Bada'i' al-Sana'i' fi Tartib al-Shara'i'*. Dar al-Kitab al-'Arabi, Beirut, 1982.
7. Al-Mawardi, Abu al-Hasan. *Al-Hawi al-Kabir fi Fiqh Madhhab al-Imam al-Shafi'i*. Dar al-Kutub al-'Ilmiyya, Beirut, Lebanon, 1999.
8. Al-Nasa'i, Ahmad ibn Shu'ayb. *Al-Sunan al-Kubra*. Mu'assasat al-Risala, Beirut, 2001.
9. Al-Tabarani, Abu al-Qasim Sulayman ibn Ahmad. *Al-Mu'jam al-Awsat*. Dar al-Haramayn, Cairo, 1995.
10. Al-Zuhaili, Wahbah. *Al-Tafsir al-Munir fi al-'Aqida wa al-Shari'a wa al-Manhaj*. Dar al-Fikr, Damascus / Dar al-Fikr al-Mu'asir, Beirut, 1991.
11. Bouskia, Ahsan. *Al-Wajiz fi al-Qanun al-Jina'i al-Khass*. Dar Houma, Algiers, 2012.

12. Hadid, Youssef and Bouamousha, Naïm. "Incest Phenomenon in Algerian Society: Causes and Consequences, A Study of Some Cases Published in Al-Nahar Newspaper between 2010–2016." *Takamul Journal, Scientific Journal Issued by the Laboratory of Work Analysis and Ergonomics Studies*, Annaba, No. 4, 2018.
13. Ibn Battal, Abu al-Hasan. *Sharh Sahih al-Bukhari*. Maktabat al-Rushd, Saudi Arabia, 2003.
14. Ibn Faris, Ahmad. *Mu'jam Maqayis al-Lughah*. Matba'at Mustafa al-Babi al-Halabi wa Awladuhu, Egypt, 1392 AH.
15. Ibn Kathir, Muhammad ibn Isma'il. *Tafsir al-Qur'an al-'Azim*. Dar Ibn al-Jawzi, Saudi Arabia, 1431 AH.
16. Ibn Majah al-Qazwini, Muhammad. *Sunan Ibn Majah*. Dar al-Risalah al-'Alamiyya, Beirut, 2009.
17. Ibn Muflih, Burhan al-Din. *Al-Mubdi' fi Sharh al-Muqni'*. Dar al-Kutub al-'Ilmiyya, Beirut, 1997.
18. Ibn Qudama, Muwaffaq al-Din. *Al-Mughni*. Maktabat al-Qahira, Cairo, 1969.
19. Ibn Rushd, Abu al-Walid. *Bidayat al-Mujtahid wa Nihayat al-Muqtasid*. Dar al-Hadith, Cairo, 2004.
20. Ibn al-Qayyim, Shams al-Din. *I'lam al-Muwaqqi'in 'an Rabb al-'Alamin*. Dar al-Kutub al-'Ilmiyya, Beirut, Lebanon, 1991.
21. Mezran, Farida and Messoun, Naïma. *Incest in the Algerian Family*. Master's Thesis, Djilali Bounaama University, Khemis Miliana, Department of Social Sciences, 2014–2015.
22. Muslim ibn al-Hajjaj, Abu al-Husayn. *Sahih Muslim*. Isa al-Babi al-Halabi Press, Cairo, 1955.
23. Saad, Abdelaziz. *Al-Jara'im al-Waqi'a 'ala Nizam al-Usra*. National Office for Educational Works, Algiers, 2002.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):20-36

The role of custom in establishing family security

Abdelbaki sedika

Amar Telidji University of Laghouat, Laboratory of Islamic and Linguistic Studies, a.sedika.si@lagh-univ.dz

Received: 18-07-2025 Accepted: 15-05-2026 Published**:** 01-06-2026

Abstract:

This research explores the concept of custom as one of the influential factors in family life, highlighting its impact on achieving family security, especially in light of the social and cultural transformations occurring in contemporary societies. Family security is considered one of the most essential pillars of social stability, as it is closely linked to the stability of the marital relationship, child care, and the regulation of family interactions based on specific values and norms. The study includes a definition of custom and its conditions, as well as an explanation of the concept and importance of family security. It then analyzes the role of custom in reinforcing the economic, psychological, social, and intellectual foundations of family security. The research concludes that custom is a significant factor in strengthening family security—provided it aligns with the spirit and objectives of Islamic legislation. Furthermore, family security is regarded as one of the key components of overall social security.

Keywords: Custom, Security, Family, Impact.

Corresponding Author: Abdelbaki sedika: a.sedika.si@lagh-univ.dz

1. Introduction :

Custom is regarded as one of the most important sources of social regulation due to its effective role in guiding individual behavior and shaping relationships within both the family and the broader society. It represents a mixture of traditions and practices passed down through generations, often acquiring a binding force that grants it a significant role in organizing daily life—particularly in the family sphere, which constitutes the foundational unit of society.

In light of the rapid social and cultural transformations witnessed today in the Arab and Islamic world, families are facing increasing challenges that threaten their stability and security. These challenges stem both from internal dynamics—such as strained relationships between family members—and from external pressures resulting from the collapse of values and the shift in certain customary norms. Given the pivotal role that custom plays in shaping and preserving family security, this research raises the following key question: To what extent does Custom influence the achievement of family security? Can custom be considered a contributing factor to family stability, or does it sometimes act as a threat to the family's structure and function? Furthermore, what is the concept of family security, and where does its importance lie?

Research Objectives: This study aims to achieve several key objectives, including:

- Clarifying the concept of Custom and its necessary conditions.

- Defining the concept of family security and highlighting its importance.
- Analyzing the relationship between Custom and family security, by demonstrating its role in either reinforcing or weakening family stability.

Methodology: This research adopts an inductive approach, by tracing the dimensions of the topic across available sources and references, and a descriptive-analytical approach, through identifying the key aspects of the subject, illustrating their significance, and analyzing the ways in which Custom influences family security.

Research Structure: The study begins with an introduction that provides a general overview of the topic, presents the research problem, and outlines the objectives and adopted methodology. Chapter One defines Custom and outlines its conditions, along with clarifying the concept and significance of family security. Chapter Two examines the role of Custom in reinforcing the key dimensions of family security: economic, psychological, social, and intellectual. Finally, the conclusion presents the main findings of the study.

2. Defining Key Terms of the Study:

2.1. Definition of Custom and the Conditions for Its Validity:

2.1.1. Definition of Custom:

Linguistically: The Arabic root letters ʿAyn ,(ع) Rāʾ ,(ر) and Fāʾ (ف) have two authentic meanings. The first refers to the succession and continuity of things, while the second relates to calmness and

reassurance. An example of the first is the word Custom (mane of a horse), named so due to the consecutive layers of hair. The second root meaning is knowledge and recognition. One might say, "So-and-so knew so-and-so (ʿirfānan and maʿrifa)," and Custom is that which is known and accepted, as it brings comfort to the soul. (Ibn Fāris, 1979, p. 281). This usage appears in the Qur'anic verse (وَٱلۡمُرۡسَلَٰتِ عُرۡفا) : (al-Mursalāt: 1) Some interpret this as referring to angels sent one after another, or to winds following each other in succession. (Markaz, 2017, p. 561)

From the above linguistic meanings, Custom conveys continuity, calmness, and refers to things familiar and commonly accepted by people.

In Terminology: There are various definitions of Custom, among them:

Aḥmad al-Nasafī defined it as: "That which settles in the hearts through intellect and is accepted by sound nature, and upon which the majority of people consistently act, so long as it is not rejected by the Sharīʿa." (Fahmī, 1947, p. 8)

Imām Abū Zahrah stated: "Custom is what people are accustomed to in their transactions and what their affairs are based on." (Abū Zahrah, p. 273)

Dr. Muḥammad Maḥaddah defined it as: "The custom of the majority of a group—whether in speech or action—on which people have become accustomed and by which their affairs are managed." (Maḥaddah, p. 298)

From these definitions, Custom can be understood as: That which people agree upon in word or deed and has become a stable practice, provided it does not contradict the fundamental principles and objectives of Islamic law (Sharīʿa).

2.1.2. Conditions for the Validity of Custom:

Islamic jurists have outlined several conditions for Custom to be considered and relied upon, including the following: (ʿUnqurī, 2001, pp. 100–102; Fahmī, 1947, pp. 56–68)

Generality: The custom must be widespread among the public, not specific to a certain individual or group.

Consistency: The custom should be continuous and free from disruption.

Sharīʿa Compliance: It must not contradict explicit religious texts or the overarching objectives of Sharīʿa; otherwise, it is deemed invalid.

Not a Temporary Habit: The custom must not be newly emergent or unfamiliar to the people.

2.2. The Concept and Importance of Family Security:

2.2.1. Definition of Family Security:

Definition of Security (Al-Amn):

Linguistically: The Arabic root letters Hamza ,(ء) Mīm ,(م) and Nūn (ن)point to two closely related meanings: Amāna, meaning trust or safety, which implies a state of tranquility. Īmān, meaning belief or

affirmation. (Ibn Fāris, p. 133) The words amān and amāna refer to safety and security, while amn is the opposite of fear. (Al-Jawharī, 1987, p. 2071)

In Terminology: Security is defined as: "The feeling of reassurance due to the absence of tangible threats to one's person or rights, along with the removal of restrictions that prevent one from fulfilling spiritual and emotional needs, all while enjoying social and economic justice." (Al-Shaqqah, 2004, p. 14)

Definition of Family:

Linguistically: The word usra (family) derives from asr, meaning to bind or tie. It is said: asara-hu (he bound him) with isār (a cord or bond), and the plural is usar. The term usra refers to one's close kin or group, signifying a collective bound by shared ties. (Al-Jawharī, p. 579)

In Terminology: A family is: "A man and woman united by a lawful marital bond and the children resulting from this union, governed by a set of ethical and moral standards established by Islamic law." (Maḥmūd, 1992, p. 18)

Definition of Family Security: The term family security is relatively modern and has emerged as a response to the growing threats facing the family unit from various directions. It aims to highlight the aspects necessary to preserve the integrity of the family. Notable definitions include:

Dāliyāh al-Hawwārī: “Providing protection for family members in all forms—whether physical safety or the safeguarding of property—against internal or external threats, enabling each member to fulfill their duties and enjoy their rights.” (Hawwārī, 2022, p. 365)

ʿAzīz al-Ḥasanī: “Comprehensive security encompassing all aspects of family life—material and emotional, psychological, economic, health-related, cultural, etc.—so that families can enjoy their rights in peace. These areas form an integrated system of family security, which is a continuous, dynamic process.” (Al-Ḥasanī, 2016, p. 171)

Ḥamzah Naṣrāt: “Family security is a comprehensive and collaborative process involving the provision of protection and care through all means and available resources, whether by the family members themselves or through society and the state, allowing families to live stable, peaceful, and dignified lives free from fear or harm.” (Naṣrāt, 2025, p. 32)

From the above, we can formulate a definition of family security as follows: Achieving comprehensive protection for family members in all areas of life to ensure stability, through the combined efforts of both the family and the surrounding community.

2.2.2. Importance of Family Security: The significance of family security is highlighted in the following points:

It is essential to human life, allowing individuals to thrive, contribute to development, and feel safe in terms of personal well-being, faith, property, and dignity.

Providing security within the home is vital for nurturing children's personalities and guiding their moral and emotional growth. Family security fosters individuals who are emotionally stable, psychologically balanced, successful in education, behavior, and career, while also protecting the family from disintegration. (Al-Ḥasanī, p. 169)

Family security is a cornerstone of social stability. Attention to family security is inherently attention to social harmony. A stable family leads to a stable society, and since the family represents both the present and future of the nation, investing in it means securing the nation's future. The state of the younger generation determines the nation's future, and a righteous, upright youth signals a hopeful future. (Al-Jahḍamī, 2003, p. 252)

A secure family produces righteous, patriotic individuals who are ready to sacrifice for their country and defend its interests. Many successful leaders throughout history came from families known for piety, integrity, and faith, and this success is undoubtedly the result of their family's security and stability. (Naṣrāt, p. 36)

3. The Role of Custom in Establishing the Pillars of Family Security:

3.1. Economic Security:

Achieving economic security for the family and its members is one of the major challenges that directly affects its stability and safety. Overcoming this challenge depends on the family's ability to respond effectively.

Custom in Determining the Dowry (Ṣadāq): The dowry (ṣadāq), which is synonymous with "mahr", is an obligatory payment required of the husband upon the marriage contract, in return for the marital benefits, whether it is specified or left undefined. Islamic law has left the determination of its amount to customary practices and mutual agreement between the spouses, in order to ease the burden on people and remove hardship. At the same time, Islam encourages modesty in the dowry amount. The Prophet Muhammad (peace be upon him) said: "Among the signs of a woman's blessing is the ease of her engagement, the ease of her dowry, and the ease of her womb (childbirth)." (Ibn Ḥanbal, 2001, p. 27) In Algerian society, dowry customs vary. In some southern and eastern regions, dowries reach unreasonably high amounts, while in the Kabyle region, customs tend toward simplicity and moderation—an approach consistent with the spirit of Islamic legislation that advocates leniency.

Furthermore, it is customary in Algeria for the entire dowry to be paid in advance. A woman is not typically married or cohabitated with until she has received her dowry, which often returns to the marital home in the form of household furnishings and appliances. This custom aligns with the Mālikī school of thought, which considers the delay of dowry payment as discouraged (makrūh). (Ibn ʿArafah, p. 309)

Custom in Financial Maintenance (Nafaqah): Nafaqah is defined as providing the necessary means of living—food, clothing, housing, and their necessities. In Algerian society, it is customary that the husband is not obligated to financially support his wife until consummation of the marriage. Prior to that, even if the contract is finalized and she

remains in her father's house for an extended period, her father remains responsible for her support. Islamic law entrusts the estimation of nafaqah to the customs of the local community and the financial capability of the husband. Allah says:

(لِيُنفِقۡ ذُو سَعَةٖ مِّن سَعَتِهِۦۖ وَمَن قُدِرَ عَلَيۡهِ رِزۡقُهُۥ فَلۡيُنفِقۡ مِمَّآ ءَاتَىٰهُ ٱللَّهُۚ لَا يُكَلِّفُ ٱللَّهُ نَفۡسًا إِلَّا مَآ ءَاتَىٰهَاۚ)(Al-Ṭalāq: 7) And : (وَعَلَى ٱلۡمَوۡلُودِ لَهُۥ رِزۡقُهُنَّ وَكِسۡوَتُهُنَّ بِٱلۡمَعۡرُوفِۚ لَا تُكَلَّفُ نَفۡسٌ إِلَّا وُسۡعَهَاۚ)(Al-Baqarah: 233) The father of the newborn is obligated to provide for the mother's maintenance and clothing in a reasonable manner, that is, according to what is customary in her country, without extravagance or stinginess.

Also, in the ḥadīth of ʿĀʾishah (may Allah be pleased with her), Hind bint ʿUtbah complained to the Prophet that her husband Abū Sufyān was miserly and did not provide sufficiently for her and her children. The Prophet said: "Take what is sufficient for you and your child, according to what is customary (bi-l-maʿrūf)." (Al-Bukhārī, 1993, p. 2052) This demonstrates that Islamic law leaves the amount of nafaqah open to custom, contributing to economic security by meeting the family's daily living needs—such as food, clothing, and shelter.

3.2. Psychological Security:

Psychological security within the family is rooted in affection and love among its members. It promotes emotional stability and a sense of safety.

Custom in Marital Selection: The first step toward achieving family psychological security lies in the appropriate selection of a spouse. Islamic law considers sound customary practices in choosing a

partner. Abū Hurayrah narrated that the Prophet (peace be upon him) said: "A woman is married for four reasons: her wealth, her lineage, her beauty, and her religion. Choose the one who is religious." (Al-Bukhārī, p. 1958) The ḥadīth acknowledges all common, customary criteria for marital selection—wealth, lineage, status, and appearance—while emphasizing the importance of religion. Likewise, the Prophet said: "If a man whose religion and character you approve proposes marriage, then marry him. If you do not, there will be fitnah (temptation) and widespread corruption on earth." (Al-Tirmidhī, 1975, p. 387) Islam does not reject other selection factors like beauty and wealth, as they also foster affection and harmony. These criteria—when aligned with sound custom—promote psychological stability. However, modernity has corrupted some of these customs, leading families to prioritize wealth and appearance over religion and character, resulting in increased divorce and marital infidelity, and ultimately undermining psychological security. Additionally, proper spouse selection contributes to the family's physical health by preventing hereditary diseases and fostering moral, religious upbringing of children, producing a values-oriented generation.

Custom also requires the husband to work and provide for the family. Islam urges the pursuit of lawful sustenance:

(فَإِذَا قُضِيَتِ ٱلصَّلَوٰةُ فَٱنتَشِرُواْ فِي ٱلۡأَرۡضِ وَٱبۡتَغُواْ مِن فَضۡلِ ٱللَّهِ) (Al-Jumuʿah: 10)
The Prophet also said: "No one has ever eaten better food than what he earned with his own hands." (Al-Bukhārī, p. 730) Earning a living through halal work maintains economic and psychological security,

whereas anxiety over financial insufficiency breeds emotional distress. Islam also teaches that sustenance comes from Allah:

(وَفِي ٱلسَّمَآءِ رِزۡقُكُمۡ وَمَا تُوعَدُونَ) (Al-Dhāriyāt: 22) This liberates the believer from fear of people's control and reinforces reliance on Allah.

3.3. Social Security:

The family, being the basic unit of society, forms the foundation of all human relationships. It is built on a web of ethical values and customs that strengthen family ties, ensure personal stability, and protect individual rights, freedom, wealth, honor, and safety.

Islam affirms these values through obligatory principles, such as good marital companionship (وَعَاشِرُوهُنَّ بِٱلۡمَعۡرُوفِۚ) :(Al-Nisāʾ: 19) Custom dictates that husbands treat their wives kindly with good words and behavior. In the parent-child relationship, Islam commands respectful treatment of parents

(وَقَضَىٰ رَبُّكَ أَلَّا تَعۡبُدُوٓاْ إِلَّآ إِيَّاهُ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنًاۚ إِمَّا يَبۡلُغَنَّ عِندَكَ ٱلۡكِبَرَ أَحَدُهُمَآ أَوۡ كِلَاهُمَا فَلَا تَقُل لَّهُمَآ أُفّ وَلَا تَنۡهَرۡهُمَا وَقُل لَّهُمَا قَوۡلٗا كَرِيمٗا وَٱخۡفِضۡ لَهُمَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحۡمَةِ وَقُل رَّبِّ ٱرۡحَمۡهُمَا كَمَا رَبَّيَانِي صَغِيرٗا) (Al-Isrāʾ: 23–24) Cultural norms require children to show kindness and gratitude to their parents, which sets a pattern for how they will be treated by their own children—ensuring social continuity and cohesion.

Providing food, clothing, and adequate housing for each family member ensures social security. Islam grants people the natural right to consume lawful food and drinks and enjoy standard clothing and housing appropriate to local customs. (Sharīfī, 2015, pp. 169–170) A

spacious home that provides peace and accommodates guests is also essential. Allah says: (وَٱللَّهُ جَعَلَ لَكُم مِّنۢ بُيُوتِكُمۡ سَكَنا) (Al-Naḥl: 80) one that offers enough space to ensure the comfort of family members and can also accommodate guests.The Prophet said: "From a man's happiness are: a spacious home, a good neighbor, and a comfortable mount." (Al-Bukhārī, 1998, p. 62) It is customary in Algeria that the husband provides a separate, furnished home for his wife and children, in accordance with his financial capacity.

Education is also a critical social necessity. It contributes to social stability and personal development. It is customary for Algerian fathers to enroll their children in school at age six, covering fees and monitoring academic progress.

Health security is similarly important. The husband is expected to cover medical expenses for his wife and children, maintaining the affection and mercy Islam commands. Today, healthcare has become as essential as food and shelter. (Sharīfī, p. 168)

3.4. Intellectual Security:

Islam places great emphasis on intellectual security, as it is a pillar of societal stability. It protects the religious, cultural, and moral framework of individuals and families from deviant or extremist ideologies. (Ḥassānī, 2017, pp. 16–17)

Intellectual security starts with preserving religion—one of the five essential objectives of Islamic law. It requires learning religious knowledge, avoiding innovations, and steering clear of extremism. Children typically follow their parents' beliefs and values. It is

customary to enroll them early in Qurʾānic schools and accompany them to the mosque to instill Islamic practices.

Parents also monitor their children's use of television, smartphones, and the internet, shielding them from inappropriate or extremist content. Such parental involvement ensures the family is raised in line with Islamic teachings and protected from intellectual and cultural invasion, thus maintaining its intellectual security

4. Conclusion:

Through this study on the role of custom in establishing family security, several key findings can be drawn:

- Custom refers to the practice or statement commonly agreed upon by people and consistently applied, as long as it does not contradict the general principles and objectives of Islamic law. Scholars have defined it with specific conditions to regulate its application.
- Family security refers to the comprehensive protection of all family members across various areas of life, in order to achieve family stability. This can only be accomplished through the combined efforts of family members and the surrounding community.
- Islamic law has left certain family-related matters to custom, to facilitate ease and remove hardship from people's lives.
- Family security holds immense importance both for the individual members of the family and for the society they live in.

- Custom a significant role in strengthening the pillars of family security—whether economic, psychological, social, or intellectual.

References:

- *Al-Adab al-Mufrad*, Muḥammad ibn Ismāʿīl al-Bukhārī, Maktabat al-Maʿārif li-l-Nashr wa-l-Tawzīʿ, al-Riyāḍ, ṭ.1, 1419 H / 1998 M.
- *Is'hām Manāhij al-Lugha al-ʿArabiyya fī Taʿzīz al-Amn al-Fikrī,* Ḥassānī ʿUmar, al-Qarnī Dakhīl, al-Majalla al-ʿIlmiyya li-Kulliyat al-Tarbiyya, mujallad 33, ʿadad 5, 2017.
- *Uṣūl al-Fiqh*, Muḥammad Abū Zahra, Dār al-Fikr al-ʿArabī, Bayrūt, d-ṭ, d-t.
- *Iʿtibār al-ʿUrf fī Masāʾil al-Zawāj wa-Āthārih fī Qānūn al-Usra al-Jazāʾirī — Dirāsa Muqārana bi-l-Fiqh al-Islāmī*, ʿImād Sharīfī, Madhkira Mājistīr, Kulliyat al-Ḥuqūq, Jāmiʿat al-Masīla, 2014/2015.
- *Al-Iqnāʿ fī Fiqh al-Imām Aḥmad ibn Ḥanbal*, Abū al-Najā Sharaf al-Dīn Mūsā al-Ḥajjāwī al-Maqdisī, Dār al-Maʿrifa, Bayrūt – Lubnān, d-ṭ, d-t.
- *Al-Amn al-Usarī: al-Mafāhīm – al-Muqawwimāt – al-Muʿawwiqāt (maʿa Dirāsa Maydāniyya fī Madīnat Ṣanʿāʾ)*, ʿAzīz Aḥmad Ṣāliḥ al-Ḥasanī, Majallat al-Andalus li-l-ʿUlūm al-Insāniyya wa-l-Ijtimāʿiyya, mujallad 3, ʿadad 12, 2016.
- *Al-Amn al-Usarī wa-Āliyāt Taḥqīqihi fī al-Fiqh al-Islāmī wa-l-Tashrīʿ al-Jazāʾirī — Dirāsa Muqārina*, Uṭrūḥat Duktūrāh al-Ṭawr al-Thālith fī al-ʿUlūm al-Islāmiyya, Takhaṣṣuṣ al-Sharīʿa wa-l-Qānūn, Kulliyat al-ʿUlūm al-Islāmiyya, Jāmiʿat al-Wādī, 1447 H / 2025 M.

- *Al-Amn al-Waṭanī Taṣawwur Shāmil*, Fahd al-Shaqḥāʾ, Jāmiʿat Nāyif al-ʿArabiyya li-l-ʿUlūm al-Amniyya, al-Saʿūdiyya, 1425 H / 2004 M.
- *Tarbiyat al-Nāshiʾ al-Muslim*, ʿAlī ʿAbd al-Ḥamīd Maḥmūd, Dār al-Wafāʾ, al-Manṣūra, ṭ.2, 1413 H / 1992 M.
- *Ḥāshiyat al-Dusūqī ʿalā al-Sharḥ al-Kabīr*, Muḥammad ibn Aḥmad ibn ʿArafa al-Dusūqī al-Mālikī, Dār al-Fikr, d-ṭ, d-t.
- *Dawr Ajhizat al-Amn fī Taʿzīz al-Amn al-Usarī wa-l-Taḥaddiyāt allatī Tuwājihuhā*, Dāliyā Muḥammad Hawārī, al-Muʾtamar al-Duwalī al-Thālith "al-Amn al-Usarī: al-Wāqiʿ wa-l-Taḥaddiyāt", Istanbūl – Turkiyā, 2022.
- *Sunan al-Tirmidhī*, Muḥammad ibn ʿĪsā al-Tirmidhī, Sharikat Maktabat wa-Maṭbaʿat Muṣṭafā al-Bābī al-Ḥalabī – Miṣr, ṭ.2, 1395 H / 1975 M.
- *Sharḥ al-Qawāʿid al-Saʿdiyya*, ʿAbd al-Muḥsin ibn ʿAbd Allāh al-Zāmel, taḥqīq: ʿAbd al-Raḥmān ibn Sulaymān al-ʿUbayd, Ayman ibn Suʿūd al-ʿUnqarī, Dār Aṭlas al-Khaḍrāʾ li-l-Nashr wa-l-Tawzīʿ, al-Riyāḍ – al-Mamlaka al-ʿArabiyya al-Saʿūdiyya, ṭ.1, 1422 H / 2001 M.
- *Al-Ṣiḥāḥ Tāj al-Lugha wa-Ṣiḥāḥ al-ʿArabiyya*, Abū Naṣr Ismāʿīl ibn Ḥammād al-Jawharī al-Fārābī, Dār al-ʿIlm li-l-Malāyīn – Bayrūt, ṭ.4, 1407 H / 1987 M.
- *Ṣaḥīḥ al-Bukhārī*, Abū ʿAbd Allāh Muḥammad ibn Ismāʿīl al-Bukhārī, Dār Ibn Kathīr, Dār al-Yamāma – Dimashq, ṭ.5, 1414 H / 1993 M.
- *Al-ʿUrf wa-l-ʿĀda fī Raʾy al-Fuqahāʾ*, Aḥmad Fahmī Abū Sanna, Maṭbaʿat al-Azhar, 1947.
- *Al-ʿInāya Sharḥ al-Hidāya*, Muḥammad ibn Muḥammad ibn Maḥmūd, Akmal al-Dīn Abū ʿAbd Allāh ibn al-Shaykh Shams al-

Dīn ibn al-Shaykh Jamāl al-Dīn al-Rūmī al-Bābartī, Sharikat Maktabat wa-Maṭbaʿat Muṣṭafā al-Bābī al-Ḥalabī wa-Awlāduh bi-Miṣr, ṭ.1, 1389 H / 1970 M.

- *Mukhtaṣar Uṣūl al-Fiqh*, Muḥammad Muḥaddah, Dār al-Shihāb, Bātnah, d-ṭ, d-t.
- *Musnad al-Imām Aḥmad ibn Ḥanbal*, al-Imām Aḥmad ibn Ḥanbal, Muʾassasat al-Risāla, ṭ.1, 1421 H / 2001 M.
- *Muʿjam Maqāyīs al-Lugha*, Ibn Fāris, Dār al-Fikr, Bayrūt, 1979.
- *Min Maʿālim al-Fikr al-Tarbawī ʿinda al-Shaykh Aḥmad ibn Ḥamad al-Khalīlī*, Zāyid ibn Salmān al-Jahẓamī, (dūn dār nashr), ṭ.2, 2003.
- *Mawsūʿat al-Tafsīr al-Maʾthūr*, Markaz al-Dirāsāt wa-l-Maʿlūmāt al-Qurʾāniyya, Maʿhad al-Shāṭibī – Dār Ibn Ḥazm – Bayrūt, ṭ.1, 1439 H / 2017 M.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):37-56

Cross-disciplinary Approach in the Field of Sharī'ah: Roots, Significance and Manifestations

Rostom Boukermouche

University of Ghardaia, Faculty of Social and Human Sciences,
boukermouche.rostom@univ-ghardaia.edu.dz

Received: 20-06-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

The field of Islamic studies aims at the conception of working scholars, influential thinkers, ambitious reformers, and great leaders. These outputs are not attainable without a cross-disciplinary approach within the sharī'ah sphere on the one hand, and between sharī'ah and the fields of study needed by its specialist, on the other hand, for a better understanding of the complexity of reality in the aim of a successful guidance of it.
That being said, this article tries to answer the following question:
How important is the cross-disciplinary approach in the sharī'ah field? What is the reality of this complementarity? What are its manifestations and effects?
The aim of the article is to investigate the concept of cross-disciplinary approach, its importance and its roots back to the dawn of the Islamic era. Also, it aims at discussing the reality of such complementarity and its implications for the sharī'ah field and its specialists as well.
Keywords: Cross-disciplinary approach, Sharī'ah, fiqh, ḥadīth, uṣūl al-fiqh.

1. Introduction:

The cross-disciplinary approach in different fields has been one of the most interesting and investigated topics in the academic arena in recent years. This debate concerns many fields, as the aim is the opening of fields of study on each other for the sake of mutual collaboration. Inquiring about the complementarity between the different fields of study and the sharī'ah disciplines in particular by sharī'ah specialists is of great importance from a methodological stand point .

Corresponding Author: Rostom Boukermouche: boukermouche.rostom@univ-ghardaia.edu.dz

The objective is to conceive a viable and productive approach for the sharī'ah field as the ultimate objective of its disciplines -irrespective of their branches- is to reach or -at least- approach the right judgment dictated by Allah, the almighty, and this to achieve the highest purpose of the sharī'ah, which is Muslims' slavery to Allah, the almighty. Indeed, this cannot be realized without deploying the efforts necessary to conceive the best approaches for the proper Islamic scientific research. The field of Islamic studies aims at the conception of working scholars, influential thinkers, ambitious reformers, and great leaders. These outputs are not attainable without a cross-disciplinary approach both within sharī'ah sphere, and between sharī'ah and the fields of study needed by the specialist for a better understanding of the complexity of reality in the aim of a successful guidance of it.

Sharī'ah scholars were at the time interested in mental and empirical fields of study too, deeming them complementary to their training, such as logic, astronomy and medicine . . . Those fields assisted them in understanding the sacred text and the reality around them. Over time, the sharī'ah disciplines gradually broke away from each other, and the need for specialization emerged. Moreover, the ties with some mental and experimental fields were weakened, leading to them being an attack target.

That being said, this article tries to answer the following question:

How important is the cross-disciplinary approach within the sharī'ah field? What is the reality of this integration? What are its manifestations and effects?

The question above can be broken down into the questions below:

- What is the cross-disciplinary approach?
- What is the legitimacy of the approach in question?
- What is the reality of interdisciplinary collaboration between sharī'ah disciplines? What are its impacts?

This article aims at studying the concept of interdisciplinary collaboration and its importance, tracking back its roots to the dawn of legislation era. We also inquire about the reasons behind the necessity of such approach, as well as finally discussing the reality of such integration, and its implications for the field of sharī'ah and its specialists as well.

Many contributions to approach this problem have taken place, including the international scientific conference on the epistemological complementarity and its role in enabling university education to contribute to the efforts of promoting renaissance in the Islamic world, organized by the World's Institute of Islamic Thought in cooperation with Abubakr Belgaid University

in Tlemcen, Algeria, and the Association of Algerian Muslim Scholars on April 14-16, 2010. It is noteworthy that the conference focused on the interdisciplinary collaboration of religious and cosmic knowledge spheres, including the human and social sciences, and thus excluding the complementarity within the sharī'ah field, which is a different research problem.

2. Cross-disciplinary approach in the Islamic studies and the rationale behind:

2.1. cross-disciplinary approach in the different fields of study:

Cross-disciplinary approach is a modern term with its concept being as old as centuries ago, as we will see later. A number of definitions are given in the following :

a) It is the cooperation and exchange of scientific benefits between disciplines. In other words, it is the inter-exchange of insights between disciplines through taking and giving for the best interest of man and the universe (Shahid, 2013).

b) It is an intellectual trend aiming at removing the boundaries between fields of study and reorganizing the fields of knowledge through the synthesis of disciplines. (Al-'Āmirī, 2018, p.985)

c) It is the gathering of multiple and distinct elements, in research or education, taken from two or more disciplines to achieve new intellectual performance that cannot be obtained otherwise. (Al-'Āmirī, 2018, p.985)

These definitions are close to each other with regard to the concept in question, indicating that epistemological integration is the mutual benefit between disciplines. After being distinct and far apart from one another, the need arose to reconnect the fields of study, with the aim of achieving novel knowledge and a beneficial outcome that could not be achieved without that integration.

2.2. reasons for complementarity among Islamic disciplines

One of the intellectual phenomena evident in the history of the Islamic heritage is the complementarity between various sharī'ah disciplines. This complementarity (integration, interdisciplinary collaboration, cross-disciplinary approach) was a dominant feature, leading many scholars to

explore the reasons and motives behind it, as well as its impact. The main reasons for this integration can be summarized as follows:

2.2.1. Integration is an inherent characteristic of Islam as a whole:
Islam is a comprehensive religion that addresses all aspects of human life—both religious and worldly, including beliefs, ethics, and behavior. Islam does not accept a selective approach to religion, where some aspects are embraced while others are neglected; rather, it urges adherence to all aspects in a balanced and holistic manner. The integration between Islamic disciplines is a manifestation of this principle.

2.2.2. The simplicity of the disciplines at their inception and the lack of clear distinctions between them:
At the early ages of their formation, the disciplines had not yet been separated or become distinctly defined. For example, the term fiqh (jurisprudence) originally referred to understanding religion in general, rather than being limited to legal rulings; it encompassed practical, ethical, and doctrinal aspects.

2.2.3. The centrality of the Quranic text:
which is the primary reference for Muslims. The Quran is a comprehensive book of guidance that includes theology, jurisprudence, ethics, legal rulings, methodology, and even references to natural sciences. This necessitated that scholars engage with various fields of knowledge to achieve a deeper understanding of the Quran. Since the Quran is a complete and perfect book, fragmenting its study can lead to misunderstandings. This explains why such integration is particularly evident in tefsīr (Quranic exegesis). (Al-ʿĀmirī, 2018, p.985; Benaomar, 2016)

Additionally, the Quranic verses addressing the areas of worship, beliefs, spirituality, and humans' purification are interconnected and not isolated from social, political, or cosmic references. The Quran aims to shape a balanced and holistic human being and a cooperative, ethical society. Without this integration, the Quran's intended impact on individuals and communities alike would be diminished, potentially leading to unintended negative effects.

2.2.4. The uniqueness of the reference for Muslims:
The Muslim's life is founded on the divine law (Sharī'ah), which is primarily based on the Quran. The Quran serves as the ultimate source from

which Muslims derive their goals, regulate their actions, and develop their knowledge. It is the foundational text of the Islamic civilization and the central reference for intellectual and scientific efforts. As a result, all fields of Islamic knowledge, despite their diversity, ultimately trace their intellectual framework back to the Quran and serve its objectives (Benaomar, 2016). Ibn Juzayy states: "Know that discussing the Quran requires knowledge of twelve disciplines: tefsīr, qira'at (recitations), aḥkam (legal rulings), naskh (abrogation), ḥadīth (prophet's speeches), qasas (historical narratives), tasawwuf (spirituality), uṣūl al-dīn (theology), uṣūl al-fiqh (jurisprudential principles), language, grammar, and rhetoric. Tafsīr is the primary focus, while the other disciplines serve as tools to aid its understanding or are related to it or derived from it". (Ibn Juzayy, 1995, vol.1, p.15)

2.2.5. The contributions of polymath scholars who mastered multiple sciences:

Many scholars accumulated knowledge in various Islamic disciplines, such as tefsīr, ḥadīth, uṣūl al-fiqh, fiqh, maqasid (higher objectives of sharī'ah), linguistics, and kalam (Islamic theology). Some specialized in one field while excelling in others, such as Ibn Ḥazm, Ibn Taymiyyah, Ibn Ḥajar, Ibn al-'Arabi al-Maliki, Al-Ghazali, Al-Warjalani, Al-Nawawi, Al-Suyūti, and Muhammad Atfiyyash. Others bridged the gap between Islamic disciplines and logic or empirical sciences, such as medicine, engineering, astronomy, and philosophy, for example, Abu Ya'qub Al-Warjalani, Al-Ghazali, Ibn Rushd (Averroes), Abu Bakr Al-Razi, and Al-Kindi. Their intellectual synthesis led to cross-effect between different sciences. One manifestation of this was the tradition of encyclopedic scholarship, where Islamic scholars - irrespective of their school affiliation- produced comprehensive works covering multiple disciplines. (Al-'Āmirī, 2018, p.986; Benaomar, 2016; Aqilah Hussein, 2012, p.159)

3. Manifestations of integration among Islamic disciplines:

Despite the diversity of disciplines in Islamic civilization, they completed each other. One of the clearest manifestations of this integration is their interdependence—rarely does a discipline exist without relying on one or more other disciplines. (Haider, 2018, p.1331) Among the fields that best exemplify this interconnection are the Islamic disciplines in all their branches and forms, including fiqh, uṣūl al-fiqh, theology (kalam), tafsir, and others. These disciplines are among the most prominent in reflecting the

principle of interrelation that exists between the various fields of knowledge developed in the Islamic civilization. In the following, we will attempt to highlight some of the manifestations of this integration, focusing on selected examples.

3.1. the concept of sharī'ah and fiqh

Sharī'ah has two meanings: a general one and a specific one. The specific meaning refers to practical legal rulings (aḥkam sharʿiyyah ʿamaliyyah), while the general meaning encompasses both creed (ʿaqidah) and jurisprudence (Al-Bashir, 2018, p. 1077). Ibn al-Athir states: "The term sharʿ and sharī'ah were mentioned repeatedly in ḥadiths in different contexts. They refer to what Allah has legislated for His servants in religion, meaning what He has prescribed and made obligatory. It is said: He legislated for them (sharaʿa lahum), and thus He is a legislator (shariʿ). When Allah legislates a religion, it means He manifests and clarifies it". (Ibn Al-Athir, 1979, p.2/460) Ibn Taymiyyah also says: "The terms sharī'ah, sharʿ, and shirʿah encompass everything Allah has legislated, whether in beliefs or deeds". This latter meaning is the original one for the term sharī'ah, as it refers to everything revealed in the religion of Allah through divine revelation, covering creed, jurisprudence, and ethics.

The term fiqh was also initially used to refer to all religious rulings. This is evident in the early definition by Imam Abu Ḥanifah, where he says: "Fiqh is knowing oneself, what it owes, and what is owed to it". (Al-Mahbubi, 1996, p.1/16) According to this definition, fiqh broadly refers to the understanding of the religion as a whole, including aspects of belief, practical rulings, interpretation, and more. In fact, ʿaqidah was originally referred to as "al-fiqh al-akbar" (the greater jurisprudence), confirming that it was considered part of fiqh in its wider sense. Later on, the term fiqh became restricted to practical legal rulings, while creed evolved into an independent field under the name of ʿilm al-kalam (Islamic theology) or uṣūl al-din. One of the well-known definitions that limited fiqh to legal matters is: "Fiqh is the knowledge of practical legal rulings derived from detailed evidence". (Al-Isnawī, 1999, p.11)

If both terms—sharī'ah and fiqh—originally referred to the comprehensive understanding of the religion, it means there was no separation between the various disciplines of the sharī'ah—they were all seen as parts of one unified science, for every religious ruling is part of the sharī'ah and every understanding of the religion is fiqh.

The Ibadis, for example, across different eras, have preserved this comprehensive understanding of fiqh in their writings. Al-Tiwajani remarks: "What is noticeable to whoever studies Omani fiqh is the preservation of Omani scholars of the correct view of Islamic sharī'ah, which is characterized by unity and comprehensiveness. For them, as for the prophet's companions, their successors, and those who followed them, fiqh is knowing what the oneself owes and what is owed to it, without separating creed, ethics, acts of worship, or interactions from each other. Discussions on monotheism were part of fiqh, referred to as al-fiqh al-akbar before becoming independent under the label of science of kalam. In general, Ibadi works, particularly those from Oman, did not recognize this separation. Their books typically begin with chapters on monotheism or al-fiqh al-akbar, followed by knowledge and etiquette for the sharī'ah learner, then rulings on worship and interactions". (Al-Tiwajni, 1996, Vol.3, p.123)

This concept was also summarized by Al-'Awtabi in his book Al-Ḍiya' when describing his approach to authorship: "I have made this book one of principles and etiquettes, with chapters and sections. I did not exclude from it wondrous wisdom, rare sayings, notable proverbs, exquisite verses, traditions and reports, exhortations and poetry, since sciences intertwine in following one another, meanings overlap in their breadth, and disciplines call upon other disciplines. Every topic brings along further sub-topics". (Al-Awtabi, 2015. Vol.1, p.198)

3.2. uṣūl al-fiqh, jurisprudence, and creed

The relationship between uṣūl al-fiqh and fiqh is well known and widely acknowledged. The primary objective of uṣūl al-fiqh is to establish the foundations and tools that assist the mujtahid (independent jurist) in deriving legal rulings.

Moreover, uṣūl al-fiqh has a strong connection with theological discussions and certain creedal concepts. Servitude and submission to Allah Almighty is one concept, among others, serving as the foundational pillar upon which the principles of uṣūl al-fiqh are built. Once this belief is affirmed, it naturally leads to accepting the authority of the Qur'an and the obligation to adhere to its commands and guidance.

Another example is the belief in the prophethood of Muhammad and faith in his attributes such as truthfulness and trustworthiness—this is a theological matter upon which the authority of the Sunnah in uṣūl al-fiqh is

built. Imam al-Shafi'i states: "The perfection of faith—upon which everything else depends—is belief in Allah and His Messenger". (Al-Shafi'i, 1940, p.73) These foundational beliefs affirm the authority of the Qur'an and the Sunnah, which are the two primary sources of Islamic legislation.

Furthermore, maqasid al-sharī'ah (the meta-objectives of Islamic law), which are part of the broader scope of uṣūl al-fiqh and jurisprudential research, provide a valuable framework for correctly deriving legal rulings and ensuring the continuity and relevance of the divine law. However, excessive reliance on maqasid can lead to deviation from the divine law, as some may exploit these objectives to fulfill personal desires and whims. (Al-Khadimi, 1998, vol.2, p.109) The primary cause of such deviation is the neglect of the devotional aspect of legal rulings. Worship and servitude to Allah should always take precedence over all meta-objectives and interests. Indeed, there are legal rulings whose wisdom or objective may not be apparent to the Muslim or the mujtahid, and this obscurity itself has a divine purpose: to fulfill the ultimate meta-objective of all meta-objectives, being servitude to Allah.

Likewise, the jurist is in need of correcting his understanding and in being well-grounded in the fundamentals of creed, for it is this very creed that guides his behavior in the process of ijtihad and the derivation of legal rulings. If there is a flaw in his belief, it becomes a potential source of deviation and error in his jurisprudential efforts. Among the key elements he must internalize are an awareness of the worshiping aspect of legal rulings, and a constant consciousness of his accountability before Allah for the rulings he issues, as he attributes them to Allah Almighty. These two perspectives act as safeguards, preventing the jurist from taking his task lightly or rushing through his reasoning. Instead, they instill in him caution and diligence, steering him away from fanaticism and blind imitation, and encouraging him to continuously purify his intentions and refine his character.

Doctrinal concepts and theological understandings also play a vital role in breathing life and spirit into legal rulings. Without them, these rulings would become hollow shells—lifeless and inert—failing to impact those who are legally responsible, and contributing nothing to their spiritual or moral growth. In fact, this is the method of the Qur'an itself, which unites faith and belief on the one hand, with practical legal rulings on the other, never separating the two.

This integrated approach is clearly reflected in the Ibadi scholarly tradition. Many of their works combine various disciplines, especially theology and jurisprudence. Often, these works begin with a discussion on creed and its foundational principles before transitioning to jurisprudential topics. One example is Kitab al-Wad‘ by Abu Zakariyya al-Jannawni, which opens with Kitab al-Tawhid (The Book of Monotheism), followed by Kitab al-Taharat (The Book of Purifications) and other chapters on the various forms of worship. Similarly, Talqin al-Subyan ma Yalzam al-Insan by Imam al-Salimi begins with a section on what one must believe in the heart, then moves on to the required physical acts of worship.

3.3. Fiqh and Tafsir:

Tafsir plays a significant role in many legal rulings (ahkam fiqhiyyah), since the primary source of Islamic legislation is the Qur’an; the function of tafsir is to understand the text and derive meanings and rulings from it. Thus, it is essential to rely on the science of tafsir in the process of conceiving legal judgments. A flaw in understanding the Qur’anic text can lead to errors in legal deduction—for example, by failing to consider the overall objective of a surah, overlooking the broader aims of the Qur’an (maqasid al-Qur’an), or neglecting the verse’s context—what comes before and after it.

3.4. ḥadith and fiqh

Hadith also has a significant impact on fiqh. A jurist must possess knowledge of the principles and terminology of ḥadith—its classifications such as saḥiḥ (authentic), ḥasan (good), ḍa‘if (weak), and mawḍu‘ (fabricated). Based on this knowledge, the jurist judges whether or not a prophet’s speech can be relied upon. Any deficiency in this regard may lead to reliance on weak or even fabricated ḥadiths, which in turn results in attributing rulings to Islamic law without a sound and authentic basis—an encroachment upon the integrity of the sharī’ah.

Moreover, the various sciences of ḥadith play a vital role in attaining correct understanding and deduction. These include gharib al-ḥadith (interpretation of rare or obscure terms), nasikh wa mansukh (abrogating and abrogated ḥadiths), mushkil al-ḥadith (problematic narrations), and mukhtalif al-ḥadith (apparently conflicting narrations). All these disciplines emerged to serve the ḥadith of the Prophet and, consequently, to support Fiqh, which relies heavily on Prophetic traditions.

4. Separation between the Islamic disciplines and its negative effects:

After being interwoven during the early stages of codification, the need for separating the Islamic disciplines has gradually emerged over time. This differentiation between various disciplines became necessary due to methodological requirements and the inevitability of specialization, especially in light of the expansion and increasing complexity of knowledge. In fact, distinguishing between different disciplines sometimes plays an important role in highlighting a particular field, drawing attention to it, and enabling deeper research—just as occurred when Imam al-Shāfiʿī authored works on usūl al-fiqh, and Imam al-Shāṭibī wrote about maqāṣid al-sharīʿah. Prior to their contributions, usūl consisted of scattered principles within fiqh discussions, and maqāṣid were embedded and somewhat obscured within usūl. By authoring dedicated works, these scholars helped clarify the importance of these fields, making them easier to grasp, explore, and apply.

Nevertheless, these disciplines do not function in isolation from one another. There must be integration and bridges built between them in order to produce sound knowledge. Without such cross-disciplinary engagement, numerous negative consequences can arise—consequences that can only be avoided through renewed efforts to interconnect these disciplines.

4.1. the separation between ḥadith and fiqh:

A separation between ḥadīth and fiqh occurred at an early stage, despite the fact that each discipline is inherently dependent on the other and cannot function in isolation. As a result, there emerged a group of scholars primarily engaged in fiqh with insufficient attention to ḥadīth and its topics, and another group focused on ḥadīth with limited engagement in fiqh. A valuable and lengthy testimony to this dichotomy is found in the words of al-Khaṭṭābī (d. 388 AH), who expressed his regret over this divide: “I observed that the scholars of our time have split into two factions: those of ḥadīth and tradition, and those of fiqh and reasoning. Yet neither group can dispense with the other in achieving their respective goals. Ḥadīth is like the foundation, while fiqh is like the structure that grows from it. A building without a foundation is destined to collapse, and a foundation without a building remains barren and desolate. Despite the proximity between these two groups in rank and location, and their mutual need for one another (...), I found them behaving like estranged brothers, failing to support or cooperate with each other. As for the ḥadīth scholars, most of them are overly preoccupied with narrations, collecting transmission routes, and pursuing

rare or odd ḥadiths—many of which are fabricated or distorted. They neglect the content, fail to comprehend meanings, derive rulings, or extract deeper wisdom. Some even criticize jurists, accusing them of opposing the Sunnah (...). On the other hand, the jurists and rationalists often pay attention to only a few ḥadīths, rarely distinguishing between sound and weak ones. They do not assess the quality of narrations and give little concern to using them as proof against opponents—unless those narrations support their favored schools or preconceived views "...(Al-Khattabi, 1932, vol.1, p.03)

This separation has given rise to many issues, as highlighted by the quote above—such as jurists relying on ḥadīths of questionable authenticity due to their weak grounding in ḥadīth science.

Conversely, problems have also arisen among ḥadīth scholars who neglect fiqh al-ḥadīth—the jurisprudential understanding of prophetic traditions. They may overlook the need to interpret a ḥadīth in light of the Qur'an, other ḥadīths, or established legal principles. Even if a ḥadīth is classified as authentic, its authenticity is probabilistic, as it is based on scholarly judgment, which is often correct but still open to error. Thus, among the conditions for accepting a ḥadīth is assessing it in light of the fundamental principles of Islam, the Qur'an, and sound reason.

Abū Isḥāq al-Shīrāzī said in al-Lumaʿ: "If a trustworthy person transmits a hadith, it can be rejected for several reasons: the first being if it contradicts rational necessity, for revelation only comes with what reason can accept—not with what contradicts it. The second is if it contradicts the definitive text of the Qur'an or a widely-transmitted Sunnah, in which case it is deemed baseless or abrogated..." (Al-Shirazi, 2003, p.82) .Al-Khaṭīb al-Baghdādī similarly states in al-Kifāyah: "A solitary hadith (khabar al-wāḥid) is not accepted if it contradicts the dictates of reason, the definitive rulings of the Qur'an, well-established Sunnah, actions that carry the weight of Sunnah, or any decisive proof ". (Al-Khatib al-Baghdadi, p.432)

4.2. the separation between uṣūl al-fiqh and fiqh

Among the disciplines that have undergone separation is uṣūl al-fiqh and fiqh, despite the fact that their original nature is one of cohesion and integration. Uṣūl al-Fiqh was systematized and documented precisely to regulate the process of ijtihād and assist the jurist in deriving legal rulings. However, in practice, we observe a detachment of uṣūl al-fiqh from fiqh and a lack of its direct influence on legal rulings. Imam al-Shāṭibī set a criterion

for determining what belongs to uṣūl al-fiqh and what falls outside its scope. This criterion is directly linked to the purpose of uṣūl al-fiqh. He states, "Any issue recorded in uṣūl al-fiqh that does not lead to practical legal rulings or ethical guidelines, nor serves as an aid in deriving them, is misplaced within uṣūl al-fiqh". (Al-Shatibi, 1997, Vol.1, p.37)

The main reason for this separation is the excessive theorization in uṣūl al-fiqh, distancing it from practical jurisprudential ijtihād and the absence of concrete procedures that clarify how uṣūlī principles can be applied to practical legal issues. This is one of the clearest manifestations of the separation and lack of integration among the Islamic disciplines. Over time, an old gap has continued to grow, widening and deepening, between the theoretical approach of the uṣūlīs (legal theorists) and the practical approach of the fuqahāʾ (jurists). (Al-Bashir, 2018, p.1080)

Despite the fact that uṣūl al-fiqh is intended to provide principles that assist the jurist in deriving rulings, it is found that uṣūlīs focus on matters unrelated—or only weakly related—to this goal, instead of concentrating on issues that directly or indirectly impact legal ijtihād. As a result, jurists tend to disregard such theoretical discussions and classifications, perceiving them as distant from their realities and practical needs.

Ibn Khaldūn, in his Muqaddimah, points out that the deviation of sciences—particularly the instrumental sciences—occurs when they transition from being auxiliary disciplines meant to serve other fields to becoming independent ends in themselves. This deviation leads them away from their intended function and purpose. A prime example of this is logic (manṭiq). Originally, logic was meant to aid various sciences by distinguishing between sound and flawed definitions, among other applications. However, it became corrupted when it was treated as an independent discipline rather than an auxiliary tool. The same phenomenon occurred with uṣūl al-fiqh as well.

Ibn Khaldūn states: "As for the sciences that serve as tools for other disciplines, such as Arabic grammar, logic, and similar fields, they should only be studied insofar as they serve their intended purpose. Expanding discussions and multiplying subtopics within these fields deviates them from their function, as their true objective is to be instruments for other sciences, not ends in themselves. The further they stray from this role, the more they deviate from their purpose, and studying them becomes futile. Additionally,

their excessive complexity and numerous branches make mastery difficult. This is precisely what later scholars did with the disciplines of grammar, logic, and uṣūl al-fiqh. They expanded discussions, introduced excessive subtopics and arguments, and, in doing so, transformed these disciplines from being instrumental sciences into independent ends. As a result, they included analyses and issues that are unnecessary for the sciences they were meant to serve, making such discussions superfluous. This, in turn, has been detrimental to learners in general". (Ibn Khaldun, 1988, p.739)

Among the theoretical issues that uṣūl al-fiqh has focused on—without apparent impact on practical reality—are topics such as whether the Prophet (□)engaged in ijtihad before his prophethood and whether it is possible to be burdened with obligations beyond one's capacity. Other issues include theological debates and the imposition of unrealistic or overly strict conditions for ijtihad that are detached from practical reality, such as the question of whether ijtihad can be partial, despite the fact that reality has already settled this matter beyond doubt. (Al-Bashir, 2018, p.1080) In this regard, Al-Raysuni states: "One of the prevalent flaws among uṣūl al-fiqh scholars—especially those influenced by theological discourse—is their tendency toward excessive theoretical abstraction and adherence to logical sequences and necessities, regardless of practical legal application. Thus, we often find that theoretical uṣūl al-fiqh studies are in one realm, while practical jurisprudence—in the very same issue—is in another. Specifically, uṣūl al-fiqh discourse tends to be characterized by rigidity and restriction, whereas actual jurisprudential practice is marked by flexibility and ease". (Al-Raysuni and others, p.409)

All of this reveals the uṣūl al-fiqh scholars' obliviousness to the fact that the purpose of uṣūl al-fiqh is to serve legal ijtihad by providing guidance for the jurist and protecting them from errors in their legal reasoning. The aim of uṣūl al-fiqh cannot be to follow abstract theoretical reasoning or intellectual principles that distort the essence of uṣūl al-fiqh and confuse the reader's understanding of its discussions and rules. (Al-Bashir, 2018, p.1080)

Imam Al-Ghazali complained about the inclusion of non-usul (principles) in uṣūl al-fiqh when he said: "It was the theologians among the uṣūl al-fiqh scholars who most indulged in this, as the predominance of rhetoric in their character led them to blend it with their craft. Similarly, the love for language and grammar led some uṣūl al-fiqh scholars to mix a portion of grammar into uṣūl al-fiqh, mentioning the meanings of conjunctions and

grammatical interpretations, which are purely part of the science of grammar. Likewise, the love of jurisprudence led a group of jurists to mix many detailed issues of fiqh into the principles". (Al-Ghazali, Vol.1, p.09)

It is certain that learning the principles of uṣūl al-fiqh has its role, importance, and impact on ijtihad, but this alone is not enough. It is essential to be trained on how to use these uṣūl al-fiqh principles in deriving legal rulings. This is perhaps what motivated Imam Al-Zanjani to write his book "Takhreej al-Furoo' 'ala al-Usul", and others who wrote in the same direction with the same goal. In the introduction to his book, he says: "The evidence from which these rulings are derived is what we call uṣūl al-fiqh. It is clear to you that the branches are built upon the usul, and one who does not understand how to deduce them and does not grasp the connection between the rulings of the branches and their foundation, which is uṣūl al-fiqh, will not have the ability to deal successfully with the branches. The issues in the branches, despite their vastness and distant objectives, have known foundations and established rules; whoever does not know their principles will not have knowledge of them. Since I have not seen any of the scholars of the past or early jurists addressing this goal directly- but rather uṣūl al-fiqh scholars focused on the abstract principles- and the scholars of the branches transmitted the scattered issues without pointing out how they are linked to these principles, I wanted to offer a treatise to the researchers and scholars. Thus, I wrote this book, revealing the definite truth, clarifying the concerns of the inquiry, starting with the uṣūl al-fiqh issue to which the branches are referred in every rule, incorporating the uṣūl al-fiqh evidence from both sides, and then linking the branches that arise from them back to the usul… And I titled it Takhreej al-Furoo' 'ala al-usul to reflect its meaning". (Al-Zanjani, 1977, pp.35-34)

According to the text, one of the negative consequences of the separation between these two disciplines is the sterility of the method, as the learner is unable to produce and discuss legal rulings. The branches are studied independently of the usul, and the usul are studied separately from the branches, making it difficult to connect them. In the same context, Al-Isnawi wrote his book "Al-Tamhid fi Takhreej al-Furoo' 'ala al-Usul", and Al-Sharif al-Tilmassani also wrote a book titled "Miftah al-Wusool ila Binaa' al-Furoo' 'ala al-Usul."

4.3. separation between maqāṣid and fiqh

Closely linked to the separation between fiqh and uṣūl is also the separation between fiqh and maqāṣid. Originally, maqāṣid were part of uṣūl al-fiqh. However, some jurists tend to focus excessively on the literal wording of texts in their pursuit of legal rulings, neglecting the objectives behind those rulings—a tendency typical of the traditionalist (atharī) approach. On the other hand, some overly emphasize the maqāṣid to the point of partially neglecting the textual sources themselves. In fact, both approaches suffer from imbalance. The correct methodology necessitates considering the objectives and benefits, but within the boundaries of the textual wording and its linguistic possibilities.

Applying texts without regard to their intended objectives will inevitably lead to problems. Language is open to multiple interpretations, and it is not possible to narrow down the scope of disagreement in understanding a text, nor to arrive at the soundest opinion, without considering the maqāṣid-based context and the meanings that the text originally emerged within, whether from the Qur'an or the Sunnah. Ijtihād is not a purely mechanical or automatic process that relies solely on strict logical and linguistic rules to yield necessarily correct outcomes. Rather, it is a complex, integrated process that draws on a wide array of sciences and disciplines, while taking into account various contextual factors and variables in order to approach the truth as closely as possible.

One reason for this separation lies in the lack of early scholarly writing specifically dedicated to maqāṣid. This field was not systematically developed during the early centuries of Islamic scholarship, and only began to receive focused attention in the 8th century AH with the compilation of al-Muwāfaqāt by Imam al-Shāṭibī (d. 790 AH), who devoted a significant section of his work to the discussion of maqāṣid. Moreover, the nature of authorship in this field, and its tendency toward theoretical expansion and detailed abstraction, has limited its practical impact. This has led to calls for the activation and development of this discipline, and for linking it more closely to the practice of legal reasoning and ijtihād.

4.4. negative consequences of the separation between the Islamic disciplines:

The separation that has occurred between the various Islamic disciplines—including those previously mentioned and others not addressed—has led to several significant issues and negative consequences, including:

-The call to close the door of ijtihād: This arose due to the inability to find scholars proficient in the various interconnected disciplines of sharī'ah .

-Excessiveness, fanaticism, and division among scholars of different disciplines: For instance, scholars of ḥadith often criticized jurists (fuqahā') and those inclined to rational opinion (ra'y), while jurists criticized ḥadith scholars in return. This is despite the fact that sound ijtihād requires proficiency in both fields. As Muḥammad ibn al-Ḥasan al-Shaybānī stated: "The application of ḥadith is not sound without opinion (ra'y), and the application of opinion is not sound without ḥadith." (Al-Sarakhsi, 1993, Vol.2, p.113) Furthermore, as Imam al-Ghazālī observed: "A learner of knowledge should not abandon any discipline or branch of knowledge without at least exploring its purpose and methodology. And if life permits and circumstances allow, he should strive for depth in it, for all sciences are interconnected and mutually supportive. Even basic familiarity prevents one from becoming hostile toward a field due to ignorance—since people tend to oppose what they do not understand. Allah says: 'And since they did not accept guidance from it, they will say: This is an ancient falsehood' [Qur'an, 46:11] ". (Al-Ghazali, 1964, p.348)

- Missed opportunities for intellectual and civilizational progress: In the early centuries of Islamic history, the integration of disciplines contributed to creativity and scholarly productivity across various fields. However, as each science became isolated from the others, scholars became overly preoccupied with theorizing within their own respective disciplines. This led to compartmentalization and stagnation, with knowledge confined to increasingly narrow areas, and scholars became distracted from the true purposes of their fields by excessive theorization and branching into unnecessary details.

- Imbalance and distortion in presenting Islamic legal rulings: For example, there is often a disproportionate focus on the punishment for theft—though it is mentioned in only one Qur'anic verse and a handful of ḥadiths—while ignoring the broader system of teachings related to wealth. These include methods of lawful acquisition and growth of wealth, its role and impact on life, channels for its spending, mechanisms for social solidarity, cooperation and integration, and the obligations of justice and aiding the needy. . . The legal ruling on theft was intended to protect this broader system, not to be the starting point for its establishment—as might be mistakenly assumed from an isolated and narrow emphasis on the punishment alone.

5. Conclusion

Several key findings can be deduced from the discussion above:

- Integration between sciences in general—and among Islamic disciplines in particular—holds great importance, especially considering that legal and religious issues are inherently complex and cannot be resolved from a single perspective. Rather, achieving the most accurate understanding requires the convergence of multiple viewpoints through the incorporation of various disciplines and fields.

- Among all fields of knowledge, Islamic disciplines are the most naturally suited to such integration, due to several inherent factors. These include their shared service to the Islamic faith—whose core characteristics include harmony and interconnectedness—the unity of source and reference (foremost among them the Qur'an), and the common objective of all these disciplines: to serve the Qur'an, a comprehensive guide for all aspects of human life.

- This integration among Islamic disciplines has taken on various forms and manifestations. It was a lived reality in the early Islamic era but gradually gave way to increasing specialization and separation over time.

- Separation between various Islamic disciplines, such as ḥadith, fiqh, uṣūl, and maqāṣid dates back to an early age—something that should not have happened. This disconnection has led to a number of negative consequences.

- Educational and training institutions have played a role in reinforcing this divide. At the same time, however, they are also in a position to play a pivotal role in restoring integration. These institutions are entrusted with shaping future scholars in the field of sharī'ah, but doing so requires serious efforts and possibly a departure from the conventional educational models used in other fields and specializations.

References

- Abd al-ʻAli al-Muttaqi, ***Linking Fiqh and Social Sciences: A Methodological Perspective,*** **1st International Conference: Islamic Sciences – Current Challenges and Future Prospects**, December 2018, College of Shari'ah Sciences, Oman, pp. 1370–1388.
- Abu Shahbah, Muhammad ibn Muhammad, ***Al-Isra'iliyyat wal-Mawduʻat fi Kutub al-Tafsir***, Maktabat al-Sunnah, Cairo – Egypt, 4th ed., 1408 AH.
- Al-ʻAmiri, Ahmad ibn Saʻid, ***Overlap between ʻAqidah and Rational Sciences***, 1st International Conference: Islamic Sciences – Current Challenges and Future Prospects, December 2018, College of Shari'ah Sciences, Oman.
- Al-Ansari, Muhammad ibn Hussein, ***The Problem of Interdisciplinary Overlap in Islamic Heritage (Presentation and Analysis)***, 1st International Conference: Islamic Sciences – Current Challenges and Future Prospects, December 2018, College of Shari'ah Sciences, Oman, pp. 1147–1171.
- Al-Awtabi, Abu al-Mundhir Salamah ibn Muslim, ***Kitab al-Dhiyā'***, ed. Suleiman Ibrahim Babaziz and Dawud ʻUmar Babaziz, 1st ed., Ministry of Endowments and Religious Affairs, Oman, 2015.
- Al-Ghazali, ***Mizan al-ʻAmal***, ed. Suleiman Dunya, Dar al-Maʻarif, Egypt, 1st ed., 1964.
- Al-Isnawi, Abd al-Rahim ibn al-Hasan ibn Ali al-Shafiʻi, ***Nihayat al-Sul Sharh Minhaj al-Usul,*** **Dar al-Kutub al-ʻIlmiyyah**, Beirut – Lebanon, 1st ed., 1999, p. 11.
- Al-Khadimi, Nour al-Din ibn Mukhtar, ***Al-Ijtihad al-Maqasidi: Its Authority, Conditions, and Fields***, Ministry of Endowments and Islamic Affairs, Doha – Qatar, 2nd ed., 1998.
- Al-Khatib al-Baghdadi, Abu Bakr Ahmad ibn Ali, ***Al-Kifayah fi 'Ilm al-Riwayah***, ed. Abu Abdullah al-Surqi and Ibrahim Hamdi al-Madani, Al-Maktabah al-ʻIlmiyyah, Al-Madinah al-Munawwarah.
- Al-Khattabi, Abu Sulayman Hamad ibn Muhammad ibn Ibrahim, ***Maʻalim al-Sunan (Commentary on Sunan Abi Dawud)***, Al-Matbaʻah al-ʻIlmiyyah, Aleppo – Syria, 1st ed., 1932.
- Al-Raysuni et al., ***Al-Tajdid al-Usuli****: Towards a Renewed Formulation of Usul al-Fiqh*, International Institute of Islamic Thought.
- Al-Sarakhsi, Muhammad ibn Ahmad, ***Usul al-Sarakhsi***, Dar al-Kutub al-ʻIlmiyyah, Beirut – Lebanon, 1st ed., 1993.
- Al-Shafiʻi, Abu Abdullah Muhammad ibn Idris, ***Al-Risalah***, ed. Ahmad Shakir, Maktabat al-Halabi, Egypt, 1st ed., 1940.

- Al-Shatibi, Ibrahim ibn Musa ibn Muhammad al-Lakhmi al-Gharnati, ***Al-Muwafaqat***, ed. Abu ‘Ubaydah Mashhur ibn Hasan Al Salman, Dar Ibn ‘Affan, 1st ed., 1997.
- Al-Shirazi, Abu Ishaq Ibrahim ibn Ali ibn Yusuf, ***Al-Luma‘ fi Usul al-Fiqh***, Dar al-Kutub al-‘Ilmiyyah, 2nd ed., 2003.
- Al-Tiwajni, Mahni ibn ‘Umar, ***Ashi‘ah min al-Fiqh al-Islami***, 1st ed., 1996.
- Al-Zanjani, Mahmoud ibn Ahmad ibn Mahmoud (d. 656 AH), ***Takhrij al-Furu‘ ‘ala al-Usul***, ed. Muhammad Adib Salih, Mu’assasat al-Risalah, Beirut – Lebanon, 2nd ed., 1398 AH.
- Aqilah Husayn, ***Knowledge Integration in University Educational Systems: A Foundational Approach in Light of Shari‘ah Texts and Maqasid***, *Journal of Scientific Research and Islamic Studies*, University of Ben Youssef Ben Khadda, Algeria, Issue 4, 2012.
- Haidar Hasan Diwan al-Asadi & Aqilah Dubayshi, ***Knowledge Overlap between Usul al-Fiqh and Moral Philosophy (A Study in Formation and Reception)***, 1st International Conference: Islamic Sciences – Current Challenges and Future Prospects, December 2018, College of Shari'ah Sciences, Oman, pp. 1329–1355.
- Hassan Abdullah, ***Review of the Book: Knowledge Integration – Its Impact on University Education and its Civilizational Necessity***, edited by Ra’id ‘Ukasha, *Contemporary Islamic Thought Journal*, Issue 91, Winter 2018, pp. 141–162.
- Hassan Shahid, ***Epistemological Integration between Divine and Cosmological Sciences: A Methodological and Epistemological Approach***, Muslim Contemporary Journal, Issue 150, October 17, 2013.
- Ibn al-Athir, al-Mubarak ibn Muhammad, ***Al-Nihayah fi Gharib al-Hadith wal-Athar***, Al-Maktabah al-‘Ilmiyyah, Beirut – Lebanon, 1979, ed. Tahir Ahmad al-Zawi and Mahmoud Muhammad al-Tanahi.
- Ibn Juzayy, Muhammad ibn Ahmad al-Kalbi al-Gharnati, ***Al-Tashil li-Ulum al-Tanzil***, ed. Abdullah al-Khalidi, Dar al-Arqam ibn Abi al-Arqam, Beirut – Lebanon, 1st ed., 1416 AH.
- Ibn Khaldun, Abd al-Rahman ibn Muhammad ibn Muhammad, ***Kitab al-‘Ibar wa Diwan al-Mubtada’ wal-Khabar fi Tarikh al-‘Arab wal-Barbar***, ed. Khalil Shahada, Dar al-Fikr, Beirut – Lebanon, 2nd ed., 1988.
- Muhammad al-Bashir, ***Fiqh of Integration in the System of Islamic Sciences and its Impact on Key Concepts and Usuli Themes***, 1st International Conference: Islamic Sciences – Current Challenges and

Future Prospects, December 2018, College of Shari'ah Sciences, Oman, pp. 1075–1100.

- Muhammad bin ‘Amr, ***Interdisciplinarity in Islamic Sciences in the Thought of Ibn Khaldun***, *Muslim Contemporary Journal*, Issue 159, January 21, 2016.
- Ubayd Allah ibn Mas‘ud al-Mahbubi al-Bukhari al-Hanafi, ***Sharh al-Talwih ‘ala al-Tawdih li-Matn al-Tanqih***, ed. Zakariyya ‘Umayrat, Dar al-Kutub al-‘Ilmiyyah, 1996.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):57-76

The Contributions of Ibadi scholars in the 6th century AH/12th century AD in Warjalan, Algeria to the maturity of Islamic theology

Babaouamer Khodir

Faculty of Islamic Sciences and Civilization, University of Laghouat
Laboratory of Islamic and Linguistic Studies
kh.babaouamer@lagh-univ.dz

Received: 15-08-2025 Accepted: 22-05-2026 Published**:** 01-06-2026

Abstract:

The 6th century AH/12th century AD saw a vibrant scientific movement in doctrinal research by Ibadi scholars in Warjalan, southern Algeria. They produced distinctive works outlining their scholastic vision in a coherent format, focusing on three main areas: explaining the fundamentals of true Islam, defending its principles and rejecting doubts from false religions and ancient philosophies; discussing the views of various Islamic schools on major and subtle theological issues, showing the Ibadi approach in addressing them; and formulating concise doctrinal systems stating Ibadi positions on all disputed matters. Their methods in the science of belief were diverse, including the educational, critical, argumentative, questioning, comparative and dialogical, cumulative, and analytical-explanatory approaches, all aimed at clarification and persuasion.

Keywords: Kalam - Ibadism - Warjalan - 6th century AH – Aqeedah

Introduction

The system of Islamic sciences has undergone a systematic progression in its construction, formation, and development over the centuries, and then reached its full maturity in the sixth century AH, twelfth century AD, thus clarifying its approaches, topics, and goals and distinguishing it from other sciences.

The science of kalam is an Islamic science that derives its origins from the Holy Quran and the authentic Sunnah, with an honorable purpose that aims

Corresponding Author: Babaouamer Khodir: kh.babaouamer@lagh-univ.dz

to prove religious beliefs and reject doubts about them, and its topics have kept pace with the development of Islamic society by addressing the issues raised by cultural, social and political realities from a doctrinal perspective. It aims at proving religious beliefs and rejecting doubts about them, and its topics have kept pace with the development of Islamic society by addressing the issues raised by the cultural, social and political realities from a doctrinal perspective.

This research comes to present a descriptive and analytical study of the Ibadi speech production in Warjalan in southern Algeria in the sixth century AH and then attempt to evaluate it in terms of content and methodology of writing style. As for the evaluation in terms of content, it was based on two criteria, namely: the relationship of the speech contents to the mission of the science of speech, and the relationship of the speech contents to the reality of that period: The relationship of the verbal contents to the mission of the science of speech, and the relationship of the verbal contents to the reality in that period. The evaluation in terms of the methodology of the writing style was based on the language of the authors and the types of methods used in presenting the issues of the science of belief.

1. Research I: A descriptive and analytical study of speech production in the 6th century AH/12th century AD

The sixth century AH witnessed an important movement in doctrinal research and the emergence of distinctive scholastic works among the Ibadis and Warjalan in southern Algeria , which drew an integrated vision of their doctrinal views and a clear scholastic system, formulated by scholastic scholars, including the following:

1- Abu Suleiman Ayyub ibn Ismail al-Yazmati (d. 524 AD / 1129 AD)

He is one of the scholars of Warjalan and the initiator of its cultural movement , described by the historian al-Darjini as: "a sea on which ships are tossed, and a light that follows the example of those who follow the intellectuals, if asked in science, he answered convincingly" (al-Darjini, (BDT), page C2/459) . He graduated many scholars who contributed to the enrichment of doctrinal thought and the Islamic library by leaving valuable works that became a pillar of the Ibadi school in the sixth century AH and beyond, including: Abu Ammar Abdul Kafi , Abu Ya'qub Yusuf ibn Ibrahim al-Warjalani , Abu 'Amr 'Uthman ibn Khalifa al-Sufi , and Yakhlif al-Tamjari , grandfather of al-Darjini .

He has questions, fatwas, and commandments for his students, narrated from him in the Book of Commentaries under the title "Questions of Ayyub ibn Ismail " (Book of Commentaries (manuscript), pages 34-35) .

2- Abu al-Rabi' Sulayman ibn Ali ibn Yakhlif (Q6D/12 AD)

His family originated from the village of "Timjar " in the center of Mount Nafusa in Libya , then settled in Kanouma from the villages of Taqiyos in Wadi Areg in Algeria , and he landed in Nafata , he took knowledge in Ouarjalan from Abu Sulayman Ayoub Ayoub bin Ismail al-Yazmati al-Mazati , and accompanied Abu Ya'qub al-Warjalani , Abu Ammar Abd al-Kafi , and Abu Amr Othman al-Suf.He taught and had students from Wadi Suf , Warjalan , El Zab in Algeria , and Tozeur in the Tunisian Jurid . He left a book on the science of speech in two volumes, and a book on jurisprudence in two parts (al-Darjini, (B.D.T.), pages C2/519-522) .

3- Abu Ammar Abd al-Kafi al-Warjalani (d. before: 570 e/1174 AD)

He was a famous scholar and speaker from the Algerian scientific boom during the Hamadid era (Bouriba, 1984, pp. C3/263-264). He was born in the village of "Tanawuti" He was educated by Abi Zakariya Yahya ibn Abi Zakariya and Abi Suleiman Ayoub ibn Ismail Al-Yazmati al-Mazati .

When he completed the study of the arts of sharia and language at the hands of the scholars of Warjalan , he traveled to Tunis and studied in its flourishing institutes during the Almohad era. Abu Ammar was endowed with a desire for learning, a conscious memory and a brilliance in science and understanding, which made his masters in Tunis and Warjalan testify to his high scientific standing and moral commitment and authorize him to make a fatwa, teach and write (Babaemi, 1420 AH / 1999 AD) .

Among his students: Abu Yahya Ismail bin Yahya , Sulayman bin Muhammad bin Ishaq , (Abu Ammar A., 1978, page C2/291) .and Sulayman bin Yomer As for his works, Abu Ammar is considered one of the most prominent authors in the science of speech among the Ibadis , who had a great intellectual ability to classify, argue, debate, and familiarize himself with the opinions of speakers from various schools. His works include the following:

It is a specialized work on the science of kalam, both small and large, in which he explained the fundamentals of the religion and the most important issues, which was edited by Dr. Ammar Talibi in a valuable university thesis, and it is located in two parts (Abu Ammar A., 1978).In the first part, he dealt with the views of religions that are contrary to Islam, such as Dahiriya , astrologers , sophists , paganism , Brahmins , and the People of

the Book , and responded to their perceptions in the field of divinity and prophecy. He also criticized the current of anthropomorphism and similitude of all kinds within the Islamic nation, and concluded his book by talking about the attributes of Allah and the meanings of His good names. As for the second part, he began with introductions to the theory of the Mutakallim ( ) and its seven laws, and defined a set of Kalamite terms , then touched on doctrinal chapters such as Qadr, the truth of faith, names and judgments, the establishment of God's argument on creation, and sub-issues of guardianship and innocence, and the promise and promise. and innocence, the promise and promise, the Imamate, its rule and conditions, the response to the Jahmiyyah on the issue of the annihilation of heaven and hell, and a chapter dedicated to refuting the views of Zaidi and Mu'tazila on the events of the Great Fitna, and the views of the Nakkar on the Imamate and explaining the ruling of those who are wrong in interpretation and the ruling of the perpetrator of the big one.

- Sharh al-Jahalat (manuscript): The origin of the Book of Jahalat is attributed to Tabghurin Isa al-Malashuti ( ), a book on the fundamentals of religion, which was extensively explained by Abu Ammar in a 252-page commentary (Abu Ammar A., 570 AH) ,

4- Abu Ya'qub Yusuf ibn Ibrahim al-Warjalani (500-550 AH)

Abu Ya'qub Yusuf al-Warjalani is considered one of the most prominent Ibadi scholars in Morocco , and one of the innovators in Ibadi thought , born around the year 500H in the city of Sidratah , one of the villages of Warjalan , and received his education in his home by Abu Suleiman Ayoub bin Ismail , Abu Zakariya Yahya bin Abi Zakariya , and among his companions in collecting Abu Ammar Abdul Kafi.

He traveled to Andalusia and stayed in Cordoba for a number of years, acquiring from its flourishing institutes the mental and transmitted sciences of his time, and he was a good example of brilliance, morality and wide knowledge until his Andalusian comrades nicknamed him "Al-Jahiz " (Al-Darjini, (B.D.T.), pp.D.T., pages C2/460, 491-495) (Jahlan, no date, page 86,225) .

Abu Ya'qub - after his scientific and exploratory journeys - settled in Warjalan to engage in writing and teaching, and al-Darjini drew us his scientific and moral character in a comprehensive card, saying: "He is the abounding sea of knowledge, harnessed for benefit, in which you see the ark moorings, the high caliber and importance, the collector of the virtues of every nation, containing many sciences... This Sheikh has a hand in the science of the Qur'an, in the science of language, in the science of language, in hadith and news, in the narration of biographies and relics, in the science

of theory and speech, and in the sciences of Sharia, worship and rulings, the science of inheritance and knowledge of the men of hadiths, and he was not without knowledge of the sciences of the ancients, and even obtained a piece of the science of the wise astrologers ... The Sheikh had the ability to write and compose, and he had a large and thick chest, and he was not interested in the great tasks except serving science from the time he grew up until he died" (Al-Darjini, (B.D.T.), pages C2/491-492).Among his students were his son Abu Ishaq Ibrahim ibn Yusuf, and Abu Sulayman ibn Ayyub ibn Nuh .As for his writings on fundamentals and doctrines, the most important of them are the following:

- Tafsir al-Qur'an al-Karim, which al-Baradi saw in some of the countries of Arig huge books of it (Abu Ammar A., 1978, pages C2/292-293).
- Arrangement of the Musnad al-Rabi' ibn Habib (d. 175E)

Abu Ya'qub al-Warjalani arranged it according to the names of the narrators and made it into four parts. The first and second parts, which are the origin of the book, contain the rulings of Islamic law in all its chapters with high authority, and the number of hadiths contained in them is fifty and seven hundred (750) hadiths

As for the third and fourth parts, Al-Warjalani added them to the original Musnad, (Habib, 1985, page 4c).

- Justice and Equity in the Fundamentals of Jurisprudence and Difference, the book is located in three parts, it is considered one of the most important fundamentalist works among the Moroccans, it received great attention from the jurists of the Ibadi school after the 6th century e, so it received the development of footnotes, explanation, abridgement, systematization, investigation and study (Al-Abbas, 2012).
- The full title of this book is "The Guide and Proof for the People of the Minds of the Wayfarer by the Light of the Guide and the Realization of the Doctrine of Truth by Proof and Truthfulness." It is in three parts, beginning with an introduction to the concept of the nation, the virtues of the Nation of Islam, and the plagues that afflict it in its religion, then dealing with various kalamiyya issues in divinity, prophecy, audiology, names, judgments, and legal policy. The third part also included correspondence and answers to some legal opinions, mostly in doctrine and fundamentals, and summarized the contents of the philosophical letters of the Ikhwan al-Safa, and the book is not without other topics in mysticism, jurisprudence, history and geography, so the contents of

the book reflect the encyclopedic culture that Abu Ya'qub al-Warajlani was characterized by. He wrote the guide and proof after justice and equity, as he referred to it in some matters (Al-Warajlani, 1983, page C3/123) .

- Al-Marj al-Bahrain on Logic, an important treatise on logic and mathematics, small in size, attached to the end of the book Al-Dalil wa al-Barhan, the book deals with three necessary sciences: Abu Yaqoub al-Warjalani is considered one of the first Moroccan authors who classified in the science of logic,. Abu Ishaq Ettafish and Abu al-Yaqzaan mention that Marj al-Bahrain has been translated into European languages (Ettafish, undated, p. 29)

5- Tabghurin ibn Aissa ibn Dawud al-Malchuti (500-550 AH)

He was a prominent scholar and speaker who made a distinguished effort in the science of speech in Morocco. He traveled frequently in southern Algeria between Warjalan and Wad Suf , and Darjin in Nafta in Tunisia , he took knowledge from Abu al-Rabie Sulayman bin Yakhlif al-Mizati (d. 471 H/1078 AD) and Abu Muhammad Abdullah al-Linti . He was a contemporary of many scholars, including: Abu al-Abbas Ahmad ibn Muhammad ibn Bakr al-Farasta'i (d. 505H), Abu al-Khair Maksin ibn al-Khair (d. 491H), Abu Zakariya Yahya ibn Bakr , and Abu Amr Uthman ibn Khalifa al-Suf , he was engaged in the task of teaching and had a scientific circle Many students graduated from his hands, including Abu Ammar Abd al-Kafi and Aisha bint Mu'adh (Shamakhi, 2009, p. C2/89)Zakariya Yahya :96), and Abu ibn Bakr (Muammar, 1384 AH / 1964 AD, page H4/124) Shamakhi described him as: "One of the greatest people, the most knowledgeable, and the most hardworking, who learned and taught the sciences, benefited and benefited, and sought the highest corruption" (Al-Shammakhi, 2009, pages C2/432-440) He was well versed in the science of Kalam and the fundamentals of jurisprudence, and among his valuable works are the following:

- This book is better known as "Tabghurin's Doctrine " in which the author deals with the ten doctrinal fundamentals that the Islamic schools differ in understanding their meanings and parts, namely: Tawhid, Qadr, Justice, Promise and Promise, the position between the two positions, the non-position between the two positions, the names and attributes, the command and prohibition, guardianship and innocence, names and judgments, then he touched on seven issues around which the debate between the speakers from different schools took place, namely: Al-Hujjah, Istiqa"Awn(al-Malashuti T., Q6 AHa, al-, infallibility, the Qur'an, vision, intercession, the grave and its torment) . It was edited by Dr. Amr Khalifa Al-Nami and made it an

appendix to his thesis on "Studies on Ibadi ", which he presented at Cambridge University in Britain in 1971 (Ennami, 1986) .

- The Book of Evidence and Statement is a book on the fundamentals of Islamic jurisprudence. The book was studied and investigated by the researcher Sulaiman bin Ibrahim Babaziz and printed a first edition in the Sultanate of Oman in 1430 A.H. 2009 (Al-Malshuti T., 2009) .-

6- Abu 'Amr 'Uthman ibn Khalifa al-Suf al-Marghani (500-550e)

Al-Darjini described him as one of the flags in the madhhab, revealing with his good statement and the light of the logic of his tongue the darkness, the mufti in the sciences, especially the science of speech, and the defender of the word of Islam (Al-Darjini, (B.D.). (Baba'imi, 1420 AH / 1999 AD) Originally from the city of Oued Souf in southern Algeria , he learned from Sheikh Abu al-Abbas Ahmad ibn Muhammad ibn Bakr (d. 504H/1111 AD), Abu al-Rabi' Sulayman ibn Yakhlaf al-Mazati (d. 471H/1078 AD) and Abu Sulayman Ayyub ibn Ismail (d. 571H/1171 AD): (Baba'imi, 1420 AH/1999 AD)Before 571 AH/1175) . The student of al-Suf's thought through his monuments realizes his great ability in the legal and linguistic sciences and the sciences of reasoning and logic, and his familiarity with the history of the doctrines and schools of speech and their views, and he was distinguished by his polemical ability in defending the doctrine of Islam and the views of speech in his Ibadi sect , Shamakhi said about him: "He was an imam in the sciences, especially in Kalam" (Al-Shamakhi, 2009, page C2/103). He grew up in an era when the scientific movement flourished in Warjalan , so he drank from its gifts and produced valuable monuments, and graduated students who spread science after him, including his students: Al-Mu'izz ibn Janaw ibn al-Futuh , Abu Musa Issa ibn Issa , and Memon al-Tanqisi al-Warghami . His writings include the following:

- The Book of Questions: Al-Baradi attributed it to him in his statement: "It is a large book with a total of 519 pages. and a lithographic edition was printed by the Jamous Agency in Egypt in 1273 H, without investigation. The content of the book is structured in the form of questions and answers of more than a hundred questions, most of which revolve around verbal discussions of divinity, prophecy, and hearing, with an expansion in linguistic explanations and citing evidence, and the book is not devoid of various fundamentalist and jurisprudential issues..

The importance of the Book of Questions is evident in its collection of many of the verbal opinions of the Ibadi scholars in Morocco , especially those whose writings have been lost or whose opinions have been transmitted through narration, such as the book of Zarqan (Q4 e), and its inclusion of the

opinions of Abu Abdullah Muhammad bin Bakr al-Farasta'i ,and the questions of Abu al-Qasim Yunus , Abu al-Rabi'a Sulayman bin Yakhlaf , and other sheikhs, which is closer to an encyclopedia in the science of Moroccan speech.

- A Treatise on Teams: Al-Suf outlined the views of the Islamic schools, and began his talk by mentioning the views of the teams that split from the Ibadis which are six teams: Al-Nakkar , Al-Nafathiyyah , Al-Khalifiyyah , Al-Umariyyah , Al-Sakkiyah , and Al-Farthiyyah , and then went on to present the views of the famous schools of Islamic

7- Aisha bint Mu'adh ibn Abi 'Ali (first half: Q6. AH)

She lived at the end of the 5th century and the beginning of the 6th century H. She received the sciences of religion, the Qur'an, and language in her town at an early age, and studied the arts of science from many sheikhs, each according to his specialty, and among the most prominent of them: Sheikh Abu al-Abbas Ahmad bin Muhammad bin Bakr (d. 504), an encyclopedic scholar Aisha said: "I saw many of the people of knowledge and goodness, and I sat with them, but if it were not for Ahmad ibn Abi Abdullah, I would have died in ignorance." Sheikh Tabghurin ibn Isa al-Malashuti, from whom she learned the science of Kalam, and she was proud to learn from him and considered his statements to be an authority in science.Aisha recorded her active presence in the councils of knowledge, learning and debating, and she used to discuss the smartest students and senior scholars such as Abu Muhammad Abdullah bin Muhammad al-Linti , Abu Zakariya Yahya bin Abu Bakr , and Abu Harun Musa bin Ali on the most delicate issues of the science of speech, and some of her opinions tended to emphasize them, all of which happened without shedding her garment of modesty She was a good example of an educated Muslim woman whose high culture did not hinder her from performing her sacred mission as a mother, wife, educator and caretaker of her family's affairs. Abu Ammar Abdul Kafi described her as "the best of the women of Ajlo " (Al-Wasiani, 1430 AH, pages C2/592-593)593.) (Baba'imi, 1420 AH/1999 AD, pages C3/498-499) .Among her works: (Al-Wasiani, 1430 AH, pages C2/190-192)Matters in the Fundamentals of Religion, Scientific Conversations, and Aphorisms, which Al-Wasiani mentioned in his biography .

8- Abu Sahl Yahya ibn Ibrahim al-Warjalani (550-600 AH).

Abu Sahl comes from a family famous for their knowledge and virtue in the Warjalan community , as his father Ibrahim, his grandfather Suleiman, and their great-grandfather Wijman were all great sheikhs. Abu Sahl grew up in Warjalan at the time of its prosperity and took knowledge from his father,

and one of his students was Abu al-Abbas Ahmad bin Said al-Darjini , (al-Darjini, (BDT), page C1/10) .the owner of the Tabaqat

- His works: Abu Sahl left valuable writings and useful answers in doctrine, jurisprudence and ethics in Arabic and Amazigh, the most important of which are his writings on the fundamentals of religion: Kitab al-'Aqeedah on the knowledge of monotheism and obligatory duties.

These are the most famous scholars of the Ibadi school in the 6th century AH/12 AD who left important works in the science of speech, many of which are still preserved, and the work of scholars in the following centuries revolved around this doctrinal production, commentary, footnote, systematization and summarization.

2. Research II : Evaluating the Kalam production in terms of content and writing methodology

2.1. The first requirement : Evaluating the verbal production in terms of content

I chose two criteria to evaluate the contents of the doctrinal thought in the research period:

The first: The relationship of the contents of the speech to the mission of the science of speech.

The second: The relationship of the contents of the speech to the cultural, political and social realities of that period.

The first criterion: **The relationship of the verbal contents to the mission of the science of speech**

The verbal contents emphasized that the main task of Ibadi Kalamology in the period of study was limited to three circles, namely:

The first circle: Explaining the fundamentals of the true Islamic religion, defending its truths and faculties, and rejecting all doubts and illusions that come from false religions and ancient philosophies1978., pp. C1/255-351) (al-Warjalani, 1983, pp. C1/23-26)ÓÇ In the forefront of which is the Book of Summary by Abu Ammar 'Abd al-Kafi al-Warjalani a rebuttal to the views of the dahiris on the world and that it is infinite and unlimited, and proving the occurrence of the world and that its creator is one and the same, and a response to the astrologers who claim that this world with all that is in it is connected to the stars and that the stars compel it to whatever happens in it and from it, and to the owners of natures from the philosophers of the past

The answer to the companions of Aristotle who claimed that the body is old, and that it was asymptomatic and then became symptomatic, and to the sophists who claimed that there is no science that proves, and no knowledge that is right, so they claimed that nothing exists on one of the realities, or is described by an attribute without an attribute, and a rebuttal to the opinions of those who believe in dualism such as Manichaeanism. who claimed that things were formed from two ancient origins of light and darkness, and the response to the Magi who claimed that this world has a modern director, whom they called Hermesa , who is the director of all good and the creator of all good, and that Satan is the creator of all evil and every ugly act, thus lying to the messengers, and refuting the claims of those who deny prophecy and message, led by the Brahmins. As for the People of the Book, with their different sects, they were unanimous in denying the prophethood of the Prophet Muhammad (peace be upon him) and denying his message, which prompted the speakers to present evidence and miracles that prove the prophethood of the Prophet Muhammad (peace be upon him) , as well as the claim of the Jews who deny the copying of laws and believe that the Torah is not copied because it is not copied, that the Torah is not copied, because in their view it leads to the beginning, and the refutation of the doctrine of triteness among the Christians , and the idea of hypostasis among their three sects of Melkite , Jacobite and Nestorian and their differences among themselves, and proving that Christ is a messenger of Allah, one of His prophets, and a slave of His servants, no more and no less.

The interest of doctrinal thought in this circle shows us the ability of Islamic thought to interact with foreign philosophical thought and present a clear vision of Islamic solutions to the human and intellectual issues raised, which calls for consideration of this aspect in our contemporary culture, providing the possibility for Islamic thought to interact with contemporary Western thought and enter into a real and productive dialog with it. Because the cultural self usually does not realize itself except by dialoguing with the other and confronting it with what is best.

The second circle: seeking to prove the views of the Ibadhi school in understanding the issues of doctrine that are controversial among Islamic schools, and showing its approach and excellence in addressing them. This is through the formulation of brief doctrinal systems that focus on stating the opinion of the Ibadis on all controversial issues, often in a didactic style directed to students to make it easier for them to learn and understand. Examples of such works include: The doctrine of Tabghurin , the doctrine of Nafusa by al-Janawi , the doctrine of Abu Sahl , and the doctrine of al-Azaba, which was translated from Amazigh to Arabic by Amr ibn Jamal.

The third circle: Responding to the opposing viewpoints of the Ibadi school on doctrinal issues, both great and small, from within the Islamic faith from various sects and doctrines such as the Mu'tazila , the Ash'arites , the Shi'a , the Marjah , the Jabariya , and the Khawarij or from the splinter groups of the Ibadis such as the Nakkariya , the Husayniya , and the Sakakiyya by presenting and discussing arguments.

The tendency of defending and responding was evident in the contents of the writings of the sixth century AH, for example: Abu Ammar Abdul Kafi and Abu Ya'qub Yusuf al-Warjalani and Abu 'Uthman 'Amr ibn Khalifa al-Sufi

These works include a discussion of the scholastic views of the various schools and defending the views of the Ibadis in a variety of rational, relational, and linguistic methods of reasoning that are not devoid of severity and sometimes violence.

Criticism and commentary: We appreciate the mission of the ancient science of Kalam, which aims to prove religious beliefs with their transmitted and rational evidence and to defend them by rejecting the doubts coming from philosophies and religions contrary to the religion of Islam. However, his responses to the views of Muslims who disagree with the doctrine need to be criticized, reviewed, and reformulated in terms of premise and style. In terms of premise, most of the responses issued by the sects defend their verbal opinions from the standpoint of the righteous group that revolves with the truth and possesses religious truth alone, and transmit the opinions that contradict them as falsehoods, fabrications, and suspicions. The author becomes a judge who judges the survival or destruction of each group and determines their fate to heaven or hell - taking his chosen doctrine as a criterion for judgment - without being required to do so by law or reason.

The result is that these mutual responses between the Ummah's schools and sects, formulated in this manner, did not achieve their desired goal of achieving conviction in the opinion they advocate, but rather had negative effects on social relations, as confirmed by the historical reality of this nation. They empowered sectarianism, inherited hatred and enmity between the followers of one religion and one nation, and nurtured a kind of intellectual terrorism against those who disagree with one's opinion or sect, which may turn into real and deadly terrorism at the moment when the power of force supports it.

All of this led to the inability of the old science of kalam to build a cohesive unity among the people of the Ummah from the various Islamic schools and sects, despite the fact that the purpose of unity of the Ummah is the first legitimate purpose and a good fruit of the doctrine of true monotheism, as

Almighty God said: "And that this is your nation is one nation and I am your Lord, so I am your Lord."[Surat al-Muminoon, verse 52 .The task of the science of speech at the present time requires two basic things:

The first is to build a common ground between all Islamic sects and sects based on the major doctrines of Islam, which are contained in the Qur'anic texts, supported by sound minds and pure instincts, and attested to by the validity of the sciences of the universe. It is necessary to distinguish between matters of religion that indicate certainty and matters of opinion and ijtihad that indicate doubt and do not excuse the violator.

Second: Defending the doctrines and faculties of Islam, updating the tools of approach and theorizing, and raising their procedural level and persuasive power for the Muslim thinker to be able to evaluate new intellectual doctrines, reject similarities, and clarify the Islamic vision based on standards and values inspired by the Qur'an and Sunnah.

The second criterion: The relationship of the verbal system to the cultural, social and political milieu

While the pillars of the Islamic faith - or the so-called pillars of belief - are limited and fixed by categorical texts, the issues of the social, political and cultural realities of the nation are renewed according to the environments and eras, and these growing issues and problems each time require the jurisprudence of Islamic scholars from different schools to clarify the position of religion on them, whether in the field of beliefs or operations

This constant movement between reality and its issues and the texts of revelation and their interpretations makes the doctrinal and jurisprudential religious system in each school continuously growing, adding to its contents a set of issues, perceptions, opinions, and concepts that were raised in one era but not another, or in one environment but not in another. The diversity of schools of thought in the Moroccan environment was an important factor in the development and perpetuation of doctrinal thought, as debate and convergence of opinions is a natural and healthy situation in the process of any human thought because it contributes to its maturation, brings closer access to the truth, and emphasizes the relativity of owning it and knowing it.

Therefore, we find in the doctrinal system of the Ibadiyya scholars in the sixth century AH a clear reflection of the verbal opinions that have appeared in the intellectual scene in Morocco , or in the history of Islamic thought, every item decided in this system is a statement of a position on a doctrinal issue raised from within the Moroccan environment or from outside it, and showing the opinion of the Ibadiyya on it. We will present the most

prominent verbal issues raised in the 6th century and their relationship to the cultural, social and political reality in Morocco, which can be categorized into:

a- Issues raised by the Nakkar Band

The presence of the Nakkar sect , a splinter group of the Ibadiyyah , and its coexistence in Moroccan circles , especially on the island of Djerba in Tunisia and Mount Nafusa in Libya , and its belief in a number of issues of speech , politics and jurisprudence in which it disagreed with the general orientation of the Ibadiyyah was a major reason The interest of Ibadi scholars in all the issues they raised, and their keenness to criticize and refute them in order to preserve the original Ibadi doctrine and protect it from questioning, because internal disagreement has a greater impact on thought, behavior and the social environment than external disagreement. These issues have occupied a large part of the doctrinal system, as follows:

- The issue of God's beautiful names and attributes and its subsidiary issues: Are God's names created or old? What is the relationship of the name to the name? What are the meanings of the subjective and actual attributes?

The Nakkars believe that the names of God are created, and that the name is not the name, but the Ibadis believe that the names of God are old and that the name is the same as the name (Abu Khazar, 1428 AH/2008, pages 13-26) They considered the Nakkars atheists in the names of God Almighty, and called them the atheist group in the names (Al-Sufi, no date, page 53) These judgments had their negative implications and effects on social stability, Al-Jaabiri said describing some of these implications: "This led to a clear rift at the time, especially on the island of Djerba , where everyone was closed to his opinion, and this had a clear impact on the shrinking number of Ibadis on the island, as the section that was accused of atheism gradually abandoned his Ibadism, and it was easy to convert him to another sect after some time We refer to the eastern side of the island of Djerba whose inhabitants abandoned their Ibadism permanently" (Al-Jabiri, 1425 AH / 2004, page C1/266) and the difference in this case is verbal and not moral as stated by Abu Ya'qub Al-Warjalani (Al-Warjalani, 1983, page C1/35) .

b- Issues raised by the Husayniyyah , the Umariyyah and the Sakkakiyyah

- Al-Husseiniya are the followers of Ahmad ibn al-Hussein al-Atrabulsi ibn Abi Ziyad, and al-Umariyya are the followers of Isa ibn Umayr , two sects that have nothing to do with Ibadism (Al-Souf, no date, page 58) , but their followers coexisted in the Moroccan environment

alongside the Ibadis . According to Al-Souf , they are close in their verbal views , with little difference between them, as Al-Husseiniya is closer to the Ibadis , and Al-Omariyya is closer to the Mu'tazilite (Al-Souf, no date, page 58).

- As for al-Sakakiyya , it is a splinter group from the Ibadis attributed to Abdullah ibn al-Sakak who lived in the 4th century E. He created a number of strange jurisprudential and fundamentalist views (al-Darjini, (B.D.T.), pp. C1/118-119), pages C1/118/119). (Al-Darjini (Al-Souf, no date, pp. 59-60)). in which he disagreed with the Ibadis , including the issue of denying the Sunnah and opinion and being satisfied with the Qur'an, claiming that God Almighty has enriched His Book for the people of the mind, so there is no Sunnah or opinion, and the scholars addressed and refuted all his opinions, and this sect did not exceed Qantara in southern Tunisia until his followers became extinct (Abu Zakaria, 1405 H / 1985 AD, pages192-193)

c- Issues raised by famous Islamic sects.

The presence of famous Islamic sects such as the Mu'tazilites , the Shiites , the Ash'arites , the Marjahites , and the Kharijites in the Moroccan environment and the emergence of their political and intellectual activity was a reason for raising verbal issues and fueling the fire of debates and correspondence between the followers of the followers of these sects We find in its contents responses to the Mu'tazilites on the issues of the creation of actions, free will and ability, naming the perpetrator of the great crime, and the issue of improvement and taqbih (Abu Khazar, 1428 AH/2008, pp. 46- 69)69), which occupied an important part of the heritage of this period. (Al-Muzati, Q5 AH, page 53)) , responses to the Ash'arites on the issue of the divine attributes, their interpretation and their relation to the Self, the creation of the Qur'an, the vision of the Almighty, and the promise and promise (Al-Warjalani, 1983, page C1/28)'iyah , and responses to the Marja and the Kharijites Safariyah on determining the truth of faith, the naming of the big offender and his judgment (Abu Khazr, 1428 AH/2008, pages 69-6082). , and responses to the Qarmatians and the Gallic Shiites on the issue of Imamate and the sanctification of the Imams, and the issues of interpretation and esotericism in understanding legal texts (Warjalani, 1983, page C1/18) (Warjalani, Q6H, pages C1/141-148) (Warjalani, Q1/141-148).

d- Special cases from the Moroccan environment :

I will only mention two issues, one cultural and the other political, that had a presence in the belief system.

- As for the cultural issue, it is the issue of the Amazigh language and the courses of belief, since the majority of Moroccan societies are Amazigh-speaking, issues related to the language have been raised in the doctrinal research, such as for example: What language is the word tawhid performed in? Is it permissible to perform it in a language other than Arabic? Are His names in Ajami the same as His names in Arabic? Is the person who recognizes God in Ajami the same as the person who recognizes Him in Arabic? Is the person who recognizes God in Ajami the same as the person who recognizes Him in Arabic? If the languages differ in reporting, the speaker will differ in himself (Abu Khazar, 1428 AH 2008, pages 14-15) (Al-Warjalani, 1983, page C1/35) (Al-Soufi A.Q6 AH, page 102) (al-Darjini, BDT, pages C2/488-489) (al-Jaytali, Sharh al-Nunya (manuscript), 750 AH, page C1/26)

These issues have been researched, and works on faith have been written in the Amazigh language to make their meanings accessible to the people.

- The political issue related to religious fundamentals is the study of the principle of enjoining good and forbidding evil, and its offshoot, the contract of the Imamate that the nation must uphold, and how to realize it (Al-Malashuti, T., Q6 AH, pp. 35-38)Q6 AH, pp. 35-38)).((Jahlan, undated, pp. 149-152 , and the diligence in applying it in all situations that Muslim society goes through, according to the theory of the paths of religion created by the Ibadis , and the legal rulings for each path .The scholars of the sixth century AH, including Abu Ya'qub al-Warjalani (, Q6 AH, pages C2/313-323)al-Warjalani , made distinct opinions on the subject of political jurisprudence concerning the ruler and subjects that may be used to reform the conditions of Islamic societies without falling into violence or accepting general corruption and remaining silent about it.

In short, all these kalamiyya issues raised in the Moroccan environment cast a shadow on the Ibadi belief system in the sixth century AH and added to its vocabulary, and chapters were devoted to studying and criticizing them and stating the Ibadi viewpoint on them.

The Ibadi belief system was highly interactive with the cultural, social and political environment in Morocco and contributed to solving some of its

philosophical, religious, social and political issues from a doctrinal perspective according to their chosen approach to the search for truth.

2.2. The second requirement: Evaluating the speech production in terms of the methodology of the writing style.

The reader of the works will notice that the language of the authors is dominated by eloquence, clarity and control in clarifying the verbal opinions and approximating their meanings, and employing the direct method away from cost and complexity, taking into account the cultural level in the social environment with the Amazigh language, the historian Al-Darjini says: "What was composed by the elders came according to the approval of the beginners of the Berber tongue, and that is the effort of their energy" (Al-Darjini, (B.D.T.), page C2/496).

Abu Ammar Abdul Kafi, one of the goals of his travel to Tunisia to study there for years was to strengthen his command of the Arabic language sciences and reform his tongue by moving away from the language of the people of his environment (Al-Darjini, (B.D..)C2/J2/J2)D.T., page C2/486)T, page . , and he really achieved his goal, and the best evidence of this is his concise book, which testifies to him by the quality of style, strength of phrase, clarity of words, and accuracy of their indication of the meaning.

Abu Ya'qub al-Warjalani emphasizes that whoever wants to awaken the truth in the souls of the listeners must have in his speech representation, similes, metaphors, and metaphors because they have a strong impact on the addressees and win them over, while retaining the intended meaning, because those who are concerned with words without meanings are satisfied and content with the husk without the core (al-Warjalani, 1983, page C3/4) .

Types of writing style in the science of doctrine:

The style of writing in the field of doctrine among the scholars of the 6th century AH/12 CE took different styles, which we will review below:

- **a- The educational style**: It is characterized by simplifying the doctrinal knowledge for the students of science and facilitating it for them in the easiest ways for them to grasp it, such as the style of al-Januni , Tabghurin , and Abu Sahl in their doctrinal writings (Ibrahim, Q6 AH)AH (al-Malshuti T., Q6) (al-Januni, no date, pages 1-37) .
- **b- Critical style**: This was manifested in criticizing deviant religious currents and ancient philosophies, criticizing the opinions issued

from the periphery of the Islamic nation contrary to the Ibadhi viewpoint , and sometimes internal criticism among members of the same school or dissidents, and relied on this method both Abu Ammar Abdul Kafi in Al-Mujiz (Abu Ammar A., 1978) , and Abu Ya'qub Al-Warjalani in Al-Dalil wal-Burhan (Al-Warjalani, 1983, pages C2/3-61) .

The origins of the critical method among the Mutakallimin go back to the Holy Qur'an when it directed a strong intellectual criticism to the various doctrinal currents existing in the Arab environment of the Magi , the Dhariyyin , and the People of the Book from the Jews and the Christians and refuted their opinions with argument and proof.

C- Argumentative method: Argumentation is defined as the use of a set of arguments to prove or disprove an opinion. Or it is following the sequence of issues in order to persuade from certain premises to reach specific results (Al-Sufi A., Q6H, page 249) (Al-Warahlani, Q6H, page C1/34) . The sixth century speakers employed arguments of various kinds (transmitted, rational, linguistic, etc.) to prove their views and to refute the views of others. This method of argumentation was adopted by most of the authors in their writings, such as Abu Ammar in al-Mujazir, al-Warjalani in al-Dalil wa al-Burhan, and Abu al-Rabi'a in al-Tahfuf.

D- The questioning style: Where the author presents the doctrinal material in the form of a question in order to show its parts and all its aspects, and we find this method evident in Abu Amr Khalifa al-Suf in the book "Questions" where he distributed his material into ninety-four questions (al-Suf A., Q6 AH) .

E. The interview and dialogic method: The author takes advantage of this juxtaposition to conduct a dialogue between them, which he supervises and directs, in a lively scene that gives it a movement of objection, response, realization, comment and correction, so that the reader thinks that he is in a debating council. An example of this is Abu Ammar Abdul Kafi 's extensive objections in the chapter of Qadr to the different trends in understanding this doctrinal basis (Abu Ammar A., 1978) .

F. Cumulative synthesis method: Some authors may choose a cumulative method in presenting the different opinions that is not based on a relationship between the opinions, characterized by a state of stillness, devoid of rebuttal, objection and discussion, as appears in the writings of Abu Zakariya al-Januni, such as his statement, for example: "Most of the Ummah's disagreement came from the names, because they differed in obedience, faith, disobedience and disbelief, and some of them said: 'Obedience and faith are both monotheism: Obedience and faith are both

tawhid, and disobedience and disbelief are both shirk, and some of them said: All faith is tawhid, all obedience is tawhid and non-tawhid, all disbelief is shirk, and all disobedience is shirk and non-shirk, and some of them said: Obedience is whatever is accompanied by reward, whether monotheistic or otherwise, faith is whatever is accompanied by reward, whether monotheistic or otherwise, disobedience is whatever is accompanied by prohibition, whether polytheistic or otherwise, and disbelief is whatever is accompanied by punishment, whether polytheistic or otherwise, and this last saying is our saying, with which the people of our madhhab condemn, and upon which we rely" (Januni, no date, page 25) He merely presented the statements without discussion or opposition.

G. Analytical and explanatory method: It is based on analyzing, explaining and interpreting the kalamiyya issues and explaining their details and explaining their evidence and terminology, and this method was adopted by Abu Ammar Abdul Kafi in his two books: Sharh al-Jahalat (Abu Ammar A.A., 570 .H.)'i, A(al-Farasta503 A.H.) . and al-Mujaz, and Abu al-Abbas Ahmad ibn Muhammad ibn Bakr in his book Tabyan al-Abbad

These methods may overlap and be used in the same place, or one method may prevail over another, depending on the author's choice and the nature of the subject matter.

- At the end of this evaluation, we should point out that these authors did not write their works in safe environments that take care of their rights and provide them with the necessary atmosphere for sober intellectual production, but rather they wrote them under social, political, cultural, and economic conditions that are often characterized by turmoil and insecurity, prevailing ignorance, and lack of material support.

The efforts exerted in the scientific field of teaching and writing in the sixth century AH in the Ibadi school in Warjlan did not have a strong ruling authority behind it to assume the role of supervision, guidance, support, and care for the rights of authors, but were the result of individual and collective projects and initiatives created by scholars, sheikhs, and azaba ring who believed in the mission of science in the renaissance of nations and sacrificed their lives for the sake of it.

3. Conclusion

Through the above, I draw the following conclusions

1- The emergence of the Warjalan school in Algeria and its neighboring villages as a scientific metropolis in the Islamic

Maghreb in the 6th century AH/12 AD, and its distinguished scientific production in the Islamic sciences, especially in the science of Islamic speech in particular, through its prominent scholars Abu Ammar Abdul Kafi al-Warjalani , Abu Ya'qub Yusuf al-Warjalani , Abu Amr Othman bin Khalifa al-Suf , Tabghurin Isa al-Malchuti, Abu Abdullah Muhammad bin Bakr al-Farastai , Abu al-Abbas Ahmad , and Abu Sahl al-Laluti ....

2- The contents of Kalam emphasized that the main task of Ibadi Kalam in the period of study was limited to three circles:

A- Explaining the origins of the true Islamic religion, defending its truths and faculties, and rejecting the doubts and illusions that come from false religions and ancient philosophies.

B. Discussing the views of various Islamic schools on the great and subtle issues of Kalamiyyah, and showing the approach of the Ibadis in dealing with them.

c. Formulating brief doctrinal systems in which he focuses on stating the opinion of the Ibadis on all controversial issues, and it was in an educational and report style directed to students to make it easier for them to teach them

3- The researcher concluded that the scholastic system in the 6th century AH/12 AD was highly interactive with the cultural, social and political environment in Morocco and contributed to solving some of its philosophical, religious, social and political issues from a doctrinal perspective according to their chosen methodology for research. Each item decided in this system was a statement of a position on a doctrinal issue raised from within the Moroccan environment or from outside it, and showing the opinion of the Ibadis on it.

4- We concluded that the role of the ancient science of kalam should be valued in its task of explaining religious doctrines, explaining their transmitted and rational evidence, and defending them by rejecting doubts coming from philosophies and religions contrary to the religion of Islam. It should also be criticized and its approach to dealing with the views of Muslims who disagree with the doctrine should be reviewed in terms of its premise, method, and judgment.

5- The diversity of writing styles in the science of doctrine, as it took different styles, namely: The educational style, the critical style, the argumentative style, the questioning style, the comparative and dialogic style,

List of references

Ibrahim Abu Ishaq Atfish (no date). *Propaganda to the Way of the Believers.*

Abu al-Rabia, Sulayman bin Abd al-Salam al-Wasiani (1430 AH). *The Book of the Seer* (Version 1). Amman: Ministry of Heritage and Culture.

Abul Qasim ibn Ibrahim al-Baradi. (No date). *The Selected Jewels in Completing What the Book of Tabaqaqat Failed to Include.* Cairo, Egypt: Barony.

Abu Amr, 'Uthman ibn Khalifa al-Sufi. (Q6 AH). *The Questions (Manuscript)* (Edition 1273 AH). Bani Yazqan Ghardaia, Ghardaia.

Abu Yaqoub Yusuf Ibn Ibrahim al-Warjalani. (1983 AD). *Evidence and proof.* (1, editor) Oman, Sultanate of Oman: Ministry of National Heritage and Culture.

Abu Yaqoub Yusuf Ibn Ibrahim al-Warjalani. (Q6 AH). *Justice and Equity (Murgoon).*

Ahmad al-Shamakhi, Abu al-Abbas. 2015). *Mukhtasir al-Adl wa al-Insaf.* Ghardaia, Algeria: Al-Islah Society.

Ahmad ibn Abi Othman ibn Said, Abu al-Abbas al-Shamakhi. (2009). *Al-Sir* (Version 1). Beirut: Dar al-Madar al-Islami.

Ahmad ibn Said Abu al-Abbas al-Darghini. ((B.D.T.)). *The Layers of the Sheikhs of Morocco.* Constantine: Al-Baath Press.

Ahmad ibn Muhammad ibn Bakr Abu al-Abbas al-Farasta'i. (503 AH). *Tabyin al-Abbad's Actions (manuscript).*

Ismail ibn Musa al-Jaytali. (750 AH). *Commentary on Nunya (manuscript).* .

Al-Rabi' ibn Habib. (1985 AD). *Al-Jami al-Sahih Musnad al-Imam al-Rabi*' (Vol. 4c). (1, Editor) Ghardaia, Algeria: Arabic Press.

Baba'ami. (1420 AH/1999 AD). *Dictionary of Ibadi Scholars, Morocco Section* (Volume 1). (Others and Bahaz, editors) Ghardaia, Algeria: Heritage Society.

Tabghorin bin Issa al-Malchuti. (2009). *Evidence and Statement* (1st ed.). Amman: Ministry of National Heritage and Culture.

Tabghurin Isa al-Malashuti. (Q6 AH). *Usul al-Din (Muraqoon).*

Abdul Kafi Abu Ammar. (1978). *Al-Mujiz* (v. 1). Algeria: National Publishing and Distribution Company.

Abdelkafi, Abouamar. (570 AH). *Explanation of Jahalat (Makh).* Ghardaia: Al-Yadr Bani Yazqan Library, Ghardaia.

Adoun, Jahlan. (no date). *Political Thought of the Ibadis* (1st ed.). Ghardaia, Algeria: Heritage Society.

Ali Yahya Muammar. (1384 AH / 1964 AD). *Ibadism in the Parade of History.* (1, editor) Egypt: Dar al-Kitab al-Arabi.

Farhat bin Ali al-Jaabiri. (1425 AH / 2004 AD). *The Civilizational Dimension of the Ibadi Faith* (2nd ed.). Amman, Sultanate of Oman: Al-Istiqama Library.

The Book of the Commentaries (manuscript). (No date).

Yahya ibn Abi Bakr, Abu Zakariya (1405 AH / 1985 AD). *The Book of Biography* (Version 1). Tunis, Tunisia: Tunisian Publishing House.

Yahya ibn al-Khayr, Abu Zakariya al-Januni. (No date). *Kitab al-muqtasir fi al-usul wa al-fiqh* (1st ed.). Cairo, Egypt: Al-Fujala Al-Jadida Press.

Cuperly, P. (1984). *Introduction à l'étude De L ibadhisme Et SaThéologie* (éd. 1). (O.P.U., Éd.) Alger: O.P.U. Alger.

Ennami, 3. A. (1986). *Studies In Ibadism.*

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):77-107

Critique of the Historical-Critical Method in the Study of the Qur'an: An Analytical Reading of the Works of Guillaume Dye and the Contemporary Orientalist School

Abbou Fatiha [1], Sebai Elboukhari [2]

[1]University of Amar Telidji, Laghouat (Algeria), Faculty of Islamic Sciences and Civilization, Department of Fundamentals of Religion, Laboratory of Islamic and Linguistic Studies, f.abbou@lagh-univ.dz

[2]University of Amar Telidji, Laghouat (Algeria), Faculty of Islamic Sciences and Civilization, Department of Fundamentals of Religion, Laboratory of Islamic and Linguistic Studies, e.sebai@lagh-univ.dz

Received: 13-03-2026 Accepted: 21-05-2026 Published**:** 01-06-2026

Abstract:

This study provides a thorough critical analysis of the historical-critical method as applied to the Qur'an. It focuses specifically on the works of the Belgian researcher Guillaume Dye, published in the Qur'an of Historians, which is presented as a prime example of contemporary Orientalist trends. The study aims to examine the methodological foundations and preconceived assumptions underlying this approach and evaluate the validity of its main hypotheses regarding the origin and formation of the Qur'anic text.

It concludes that Dye's application of the historical-critical method suffers from structural imbalances stemming from prior philosophical assumptions (e.g. the rejection of divine revelation), the systematic marginalisation of Islamic sources and the imposition of interpretative models derived from textual studies without considering the fundamental differences between the Qur'an and the Bible. Furthermore, the study emphasises that the available material evidence (manuscripts and archaeological inscriptions) corroborates the traditional Islamic narrative concerning the early compilation of the Qur'an and its textual stability. The Qur'an is not subjected to scientific scrutiny that respects its methodological uniqueness, nor are all sources dealt with according to equal critical standards.

Corresponding Author: Abbou Fatiha: f.abbou@lagh-univ.dz

Keywords: historical-critical method, Guillaume Dye, contemporary Orientalism, Qur'an of Historians, Islamic sources.

Introduction:

Contemporary Western Qur'anic studies constitute a highly complex intellectual field where various methodologies intersect. These range from linguistic analysis and historical criticis

to comparative religious studies (Dye, 2019, p. 735). Since the 19th century, these studies have undergone radical methodological shifts, moving from traditional Orientalist approaches, which were often characterised by ideological tendencies and religious bias (Said, 1978, pp. 1-28), towards more scientific methods that claim objectivity and academic neutrality under the banner of the 'historical-critical method' (Crone, 1987, pp. 203-230).

Within this context, the work of Belgian scholar Guillaume Dye emerges as a prominent model for a new generation of Western Qur'anic researchers. In his articles published in the encyclopaedia Le Coran des historiens, Dye presents a 'historical' reading of the Qur'an that is supposedly free from 'traditional religious narratives', whether Islamic or Christian (Reynolds, 2010, pp. 3-22). In his two primary articles, 'The Quranic Corpus: Context and Composition' (Le corpus coranique: contexte et composition) and 'The Quranic Corpus: Questions concerning its Canonisation', Dye puts forward bold hypotheses about the origins and formation of the Holy Quran. He employs a multidisciplinary methodology integrating textual criticism, source criticism, form criticism, and redaction criticism (Dye, 2019, pp. 847-1001).

However, despite its apparent scientific rigour, this methodology raises profound epistemological and methodological issues upon closer examination. It is based on preconceived ideas about the nature of the Qur'anic text and its history of codification, while systematically ignoring or marginalising traditional Islamic sources.

Furthermore, it relies on interpretive models imported from Biblical Studies without giving sufficient consideration to the specificities of the Qur'anic text and its historical, linguistic and cultural contexts (Shoemaker, 2011, pp. 257-265). Additionally, this approach handles archaeological and manuscript evidence with noticeable selectivity, favouring hypotheses that align with its preconceived theoretical framework even when they conflict with the available material evidence (Déroche, 2014, pp. 7-14).

The significance of a critical study of Dye's work is heightened by the fact that it does not merely represent individual scholarly efforts; rather, it reflects a broader trend in contemporary Western Qur'anic studies. This trend is often referred to as the 'Revisionist School', seeking to rewrite early Islamic history based on methodologies that radically question Islamic sources and propose alternative scenarios regarding the origins of the Qur'an and the development of the early Muslim community (Donner, 2008, pp. 34-38) This school's origins can be traced back to the works of John Wansbrough, Patricia Crone, and Michael Cook in the 1970s and 1980s, although more recent works, including those of Dye, attempt to present themselves in a more moderate and balanced manner (Wansbrough, 2004).

This study aims to provide a comprehensive critical analysis of Guillaume Dye's aforementioned two articles (Crone P. a., 1977).

- **Methodological Examination:** Analyzing the foundational methodologies of Dye's work and uncovering the underlying assumptions and inherent biases within them.
- **Evidence Evaluation:** Conducting a rigorous review of the evidence cited by Dye—whether textual, archaeological, or manuscript-based—and assessing its validity and sufficiency in supporting his conclusions.
- **Comparison with Islamic sources:** Highlighting contradictions between Dye's propositions and accounts established by authoritative traditional Islamic sources, and demonstrating the scholarly value of these sources, which Dye systematically ignores or undermines.

- **Proposing alternatives:** Suggesting alternative methodological approaches that integrate academic rigour with respect for the unique nature of the Qur'anic text and Islamic heritage.
- **Rebutting Assertions:** Refuting Dye's primary claims concerning external influences on the Qur'an, late canonisation, multiple authorship and other related issues.

Research Structure:

The research is organised into six sections. The first section addresses the theoretical and methodological framework. The second section examines Dye's primary hypotheses. The third section reviews Islamic sources and their role. The fourth section presents archaeological and manuscript evidence. The fifth section analyses methodological problematics. The sixth section proposes an alternative, balanced methodology.

This study does not stem from a position of blind defensiveness or a categorical rejection of Western methodologies. Rather, it originates from a profound belief in the necessity of serious scholarly dialogue and objective methodological critique. It is grounded in the robust academic conviction that the Holy Quran can withstand any impartial scientific scrutiny and that, despite certain problematic details, traditional Islamic sources provide a coherent historical framework supported by increasing material evidence Furthermore, we argue that rigorous academic critique of Orientalist methodologies is not an intellectual luxury, but a scientific necessity to rectify methodological errors and expose the ideological biases that may be concealed behind the veil of scientific objectivity

And God is the Granter of success and the Guide to the straight path.

Section One: The Theoretical and Methodological Framework

1.1 The Historical-Critical Method: Roots and Hypotheses

The historical-critical method is one of the most prominent tools used in contemporary Western religious studies. It has its roots in Biblical Studies and has evolved since the 18^(th) century. This method is based on a set of fundamental assumptions:

a) **The human nature of religious texts:** The method assumes that, regardless of their sanctity to believers, religious texts are ultimately human products subject to specific historical, linguistic and cultural conditions (Barton, 2007, pp. 13-27).
b) **Historical Development:** It presupposes that religious texts did not emerge instantaneously in their final form, but rather underwent multiple stages of formation, redaction and revision (Steck, 1998, pp. 47-59) .
c) **External influences:** The method seeks to identify external sources, such as pre-existing texts, oral traditions and cultural influences, that contributed to the shaping of the religious text (Reynolds, 2010, pp. 3-22).
d) **Critical Vulnerability (Critique-ability):** It posits that all sources, whether sacred or secular, are subject to critical examination and are not infallible (Dye, 2019, pp. 738-741) .

While this method has proven effective in biblical studies, facilitating an understanding of the historical formation of biblical texts and identifying various redactional layers and diverse cultural influences (Barton, 2007, pp. 50-75), attempting to apply it directly to the Holy Quran raises fundamental methodological issues.

1.1.1. Substantial Divergence in the Nature of the Two Texts

The Holy Quran and the Bible differ radically in several key aspects:

- **Temporal unity:** The Qur'an was revealed over a limited period of time (23 years), whereas the Bible was formed over several centuries. (Al-A'zami, 2003, pp. 52-55)
- **Linguistic homogeneity:** the Qur'an is written in a single language (Arabic), whereas the Bible was written in multiple languages (Hebrew, Aramaic and Greek). (Al-A'zami, 2003, pp. 58-60)**Oral Preservation:** From its inception, the Qur'an relied on a highly rigorous system of oral transmission (ḥifẓ), a phenomenon unparalleled in the biblical tradition. (Donner F. M., 1998, pp. 35-50)
- **Early Codification:** The Qur'an was documented during the Prophet's lifetime and officially compiled during the caliphate of ʿUthmān ibn ʿAffān (644–656 CE), less than a quarter-century after the start of the revelation. (Al-A'zami, 2003, pp. 98-110)
- **Incompatibility of the Historical-Critical Method:** This method was developed specifically to analyse texts with distinct redactional histories (i.e. the Bible). When applied to the Quran, it often leads to the systematic neglect of its unique characteristics, such as concurrent oral transmission (tawātur). (Dye, 2019, p. 760)
- **Conflicting results:** The application of this method has produced contradictory findings among scholars, suggesting inherent weaknesses in its methodological principles. (Motzki, 2006, p. 15) .

1.1.2. Problems with Preconceived Assumptions

When Dye and other Western scholars apply the historical-critical method to the Qur'an, they make several unjustified assumptions, including: (Dye, 2019, pp. 748-753)

Rejection of Divine Revelation: The a priori assumption that the Qur'an is a purely human text, no different from any other religious

scripture, without providing any empirical evidence to support this claim (Shoemaker S. J., 2012, pp. 138-146). This constitutes a philosophical bias that conflicts with the principles of scientific neutrality.

a) **Scepticism towards Islamic sources:** Rejecting traditional Islamic sources (hadith, sira and tafsir) on the grounds that they are 'biased' or 'late-dated', while accepting non-Islamic sources that may be even more biased and less familiar with the Islamic context. (Harald, 2001, pp. 1-34)
b) **Generalisation of the Biblical Model:** Assuming that findings in Biblical Studies necessarily apply to the Quran without accounting for the fundamental differences between the two texts. (Dye, 2019, pp. 750-755)
c) **Source criticism:** Attempting to reconstruct the history of the Qur'anic text by relying on external (non-Islamic) sources or archaeological and manuscript evidence while applying methodologies such as source criticism and redaction criticism. (Dye, 2019, p. 740)

1.1.3. A Methodological Critique of Dye's Approach

Dye explicitly acknowledges that his methodology is based on the "suspension" of the traditional Islamic interpretive framework. He calls for studying the Quran "from within" (internally), without relying on external Islamic sources (Dye, 2019, pp. 743-748). However, this stance suffers from a fundamental contradiction: it claims to study the Quran objectively and free from "religious biases," yet it relies on interpretive models imported from external contexts, such as Biblical studies, Syriac literature, and Jewish traditions, and imposes them onto the Quranic text. (Dye, 2019, pp. 743-748)

The assertion that Islamic sources are "biased" while non-Islamic sources are "objective" is itself a biased position lacking

methodological justification. All historical sources carry a degree of bias. Therefore, all sources should be examined using equal critical standards rather than preemptively excluding some merely because they belong to the Islamic tradition. (Patricia, 1980, pp. 3-17)

1.2. The "Nöldekean Paradigm" and Its Limitations

Dye uses the term "Nöldekean paradigm" to refer to the dominant interpretive model in Western Quranic studies since the nineteenth century. This model is associated with the German Orientalist Theodor Nöldeke (1836–1930) and is based on:

a) **Unity of Authorship:** The claim that the Quran was authored by Muhammad alone.
b) **Chronological Ordering:** The possibility of arranging Quranic surahs chronologically into Meccan and Medinan periods. (Nöldeke, 1909, pp. 58-234)
c) **Early Codification:** Early Codification: The idea that the Quran was compiled during the reign of Caliph Uthman ibn Affan. (Nöldeke, 1909, pp. 91-112)
d) **Textual stability:** The assertion that the Quranic text remained stable and underwent no substantial changes following the Uthmanic compilation. (Nöldeke, 1909, p. 120)

However, Dye argues that this paradigm was "imported" from the traditional Islamic narrative and lacks a solid methodological basis (Dye, 2019, pp. 743-748). Instead, he proposes an alternative model based on multiple authorship.

a) **Multiple Authorship:** The Quran is a collective product of several authors over multiple decades. (Dye, 2019, pp. 785-826)

b) **Late Canonization/Codification:** The hypothesis that the Quranic text was only finalized during the Umayyad era (685–750 CE). (Dye, 2019, pp. 828-831)
c) **External Influences:** The assertion that the Quran was heavily influenced by Jewish and Christian texts. (Dye, 2019, pp. 760-785)
d) **Redaction and Revision:** The theory that the Quran underwent numerous editing and refinement processes. (Dye, 2019, pp. 806-826)

However, this alternative model has far greater methodological and historical problems than the Nöldekean paradigm, including:

1.2.1. Absence of Physical Evidence:

There is no manuscript or archaeological evidence supporting the hypothesis of late codification or continuous collective redaction extending into the Umayyad period (Déroche, 2014, pp. 35-67). In fact, all early Quranic manuscripts discovered thus far—including the Sana'a palimpsests, the Birmingham manuscripts, and the Codex Parisino-Petropolitanus—are highly concordant with the Uthmanic text. These manuscripts date back to the second half of the seventh century CE. (Sadeghi, 2012, pp. 1-29)

1.2.2. Disregard for Epigraphic Evidence

Early Quranic inscriptions, such as the Jebel Usayd inscription (c. 640 CE) and the Dome of the Rock inscriptions (691–692 CE), contain Quranic verses nearly identical to the current text. This indicates that the Quranic text was stabilized at an early stage (Dutton, 2001, pp. 71-89). However, Dye approaches these inscriptions with noticeable selectivity, focusing on minor variations while disregarding the fundamental textual correspondence. (Dye, 2019, pp. 829-831)

1.2.3 Internal Inconsistency

If the Quran underwent continuous redaction until the Umayyad era ,how can the early consensus among all Islamic sects (Sunni, Shia, and Kharijite) on a single, unified text be explained, despite their profound disagreements on other pivotal matters? (Moezzi, 2011, pp. 25-50)Additionally, how can the rapid and unopposed dissemination of the Uthmanic codices across various provinces be explained? The uninterrupted tradition of oral transmission (tawātur) makes it nearly impossible to introduce substantive changes without detection. (Al-A'zami, 2003, pp. 115-120)

1.3. Key Figures and Applications of the Method

Theodor Nöldeke is considered the pioneer of this method in Quranic studies, as evidenced by his seminal work, Geschichte des Qorāns (History of the Quran). Nöldeke applied source criticism to establish the chronology of the surahs based on internal stylistic criteria (Nöldeke, 1909, p. 105.110). In the modern era, Guillaume Dye is a leading figure in this field, notably through his contributions to the encyclopedia Le Coran des historiens (Dye, 2019, p. 745). Dye focuses on:

- **External influences:** Seeking Christian and Syriac origins for Quranic narratives and concepts.
- **Late Composition:** He advances the hypothesis that the Quranic text underwent formation and editing processes during the Umayyad period. (Dye, 2019, pp. 760-785)

Section 2: A Critique of Guillaume Dye's Primary Hypotheses

2.1 Critique of the "Syriac-Christian Background" Hypothesis

Dye identifies Syriac-Christian origins of Quranic stories and argues that the Quran emerged in a Syriac-influenced environment ,He bases this argument on lexical similarities.

a) **Lexical Similarities:** The presence of terms and expressions in the Quran that resemble those in Syriac texts. (Jeffery, 2007, pp. 45-78).
b) **Shared narratives:** The occurrence of stories common to Christian texts (e.g., the story of Mary and the People of the Cave). (Reynolds, 2010, pp. 125-180)
c) **Literary style:** Stylistic parallels between certain Quranic surahs and Syriac-Christian literature. (Mingana, 1927, pp. 77-98)

2.1.1. Methodological Rebuttal

- **First :Similarity Does Not Imply Borrowing:** The existence of parallels between the Quran and Christian texts does not necessarily mean that the Quran "borrowed" from them. There are several more logical alternative explanations. (Al-A'zami, 2003, pp. 12-28)

a) **Common Source:** Both the Quran and Christian texts draw from a common source—the original divine revelation bestowed upon previous prophets (Al-A'zami, 2003, pp. 15-20).
b) **Quranic Correction:** The Quran corrects deviations introduced into prior messages, so similarity in core events is

natural. Yet, the Quran provides the rectified account (Al-A'zami, 2003, pp. 22-25).

c) **Shared Cultural Context:** Arabs in the Arabian Peninsula were familiar with Jewish and Christian traditions due to trade and cultural contact. This does not imply direct literary borrowing (Donner F. M., 1998, pp. 35-50).

- **Second,** Dye exhibits methodological selectivity, focusing on points of similarity while disregarding fundamental differences. For example:
    - The Story of Mary: While he points out similarities with the Protoevangelium of James, Dye ignores the fundamental theological differences. The Quran categorically denies the divinity of Christ and his crucifixion, which are positions that contradict core Christian dogma (Reynolds, 2010, pp. 147-155)
    - Rhymed prose (sajʿ): The presence of sajʿ in the Quran does not necessarily indicate Syriac influence because sajʿ was a well-established literary style in pre-Islamic Arabic poetry (Jahiliyya) (Al-Zarqani, 2003, pp. 67-89).
- **Third,** there is an absence of evidence for a dense Christian presence in the Hejaz. Dye himself admits the lack of sufficient archaeological evidence for significant Christian communities in Mecca or Medina (Dye, 2019, pp. 770-776). This raises the question: How can one explain a pervasive Christian influence in the absence of an influential Christian presence in the region? **(Hainthaler, 2007, pp. 137-140)**

Dye attempts to resolve this contradiction through several hypotheses:

a) **Oral Dissemination**: He suggests that Christian ideas spread orally via traders (Dye, 2019, pp. 777-780). However, this is insufficient to explain the profound influence claimed and the

precise familiarity with complex Christian texts (Al-A'zami, 2003, pp. 45-67).

b) **Extra-Hejazi Authorship**: He suggests that parts of the Quran may have been written outside the Hejaz, in regions with larger Christian populationsHowever (Dye, 2019, pp. 780-782).

c) , this remains pure speculation, devoid of historical or archaeological support. The mutawātir Islamic narrative and historical facts confirm that the Quran was revealed only in Mecca and Medina (Al-Bukhari, 1997).

d) **Multiple Authorship**: Despite a lack of evidence, he proposes that some authors of the Quran were of Christian (Dye, 2019, pp. 785-782) backgroundFurthermore, the Quranic text exhibits stylistic and theological unity, which contradicts the idea of collective authorship from diverse backgrounds. (Sadeghi B. , 2011, pp. 210-299)

2.1.2. Case Study: The Narrative of Mary in Surah 19 Dye uses the story of Mary in Surah 19 (Maryam) as an example of Christian influence, focusing on the similarities in the accounts of the birth of Jesus (peace be upon him). However, a rigorous analysis of the Quranic text (19:16–33) reveals essential differences. (Qur'an)Mary withdraws to a "place in the East" (v. 16).

- God's spirit appears to her in the form of a well-proportioned man (verse 17).
- She conceives and gives birth under a palm tree (verse 23).
- Jesus speaks in the cradle in defense of his mother (vv. 30–33).

Dye claims that the "place in the East" refers to the Temple in Jerusalem, reflecting the influence of Jerusalem's Christian liturgy (Dye, 2019, pp. 762-763). However, this interpretation is problematic in the Quranic context. The text describes Mary's seclusion from her people, not her entering a temple for worship.

1. **Parsimonious Interpretation:** "A place in the East" could simply be a geographical description without specific theological significance. (Al-Zarqani, 2003, pp. 243-250)
2. **Fundamental Divergences:** The Quran does not mention temple details or Jewish rituals. It focuses on the miracle of birth and the cradle speech, elements absent from the Canonical Gospels. (Qattan, 2000, pp. 156-178)
3. **Explicit Theological Negation:** Verses 34–40 of the same sura categorically deny the divinity of Christ, contradicting the theory of "borrowing" from Christian sources. (Reynolds, 2010, pp. 125-135)
4. **Explicit Theological Negation:** Verses 34-40 of the same Surah categorically deny the divinity of Christ, a fact that contradicts the theory of "borrowing" from Christian sources. (The Holy Qur'an)

Methodological Summary

The presence of shared narrative elements between the Holy Quran and Christian texts is more easily explained within the Islamic framework. This framework asserts that the Quran supplements and refines earlier revelations rather than "borrowing" from them (Al-A'zami, 2003, pp. 78-95). While similarities in the general framework of a story are expected given that they address the same historical events, the fundamental differences in details and theology point toward the Quran's independence and distinct divine origin (Al-A'zami, 2003, p. 88)

2.1.3. The Problem of the "Parallel Story"

Dye uses the "parallel story" approach to interpret Quranic narratives, such as the story of Adam and Iblis. He claims that the Quranic narrative is a compilation and modification of earlier Syriac-Christian

stories (Reynolds, 2010, p. 20) However, the existence of parallel stories does not necessarily imply direct literary borrowing rather, it may indicate that these narratives originate from a single divine source but underwent distortion (tahrif) in prior traditions (Al-A'zami, 2003, p. 60); Despite contact with surrounding cultures, the Quran provides a distinct and unique treatment of these accounts.

2.1.4. Case Study: The Narrative of Adam and Iblis

The narrative of Adam and Iblis clearly illustrates the fundamental differences between the Quranic and Christian accounts. (Al-A'zami, 2003, p. 70);

Feature	Quranic Narrative	Christian (Syriac) Narrative
Origin	Purely Islamic ; emphasizes the Absolute Oneness of God (*Tawḥīd*) and rejects polytheism (*Shirk*). (Qattan, 2000, p. 55)	Influenced by the doctrine of Incarnation and carries specific Christological and theological connotations. (Al-Zarqani, 2003, pp. 1-55)
Scope of Focus	Multifaceted ; covers diverse aspects (the creation of Adam, the prostration, the expulsion from Paradise) (Al-A'zami, 2003, p. 80);	Often restricted to a single dimension (such as the specific act of Iblis's disobedience) (Qattan, 2000, p. 60)
Thematic Unity	All accounts serve a unified objective: affirming human dignity and the perils of arrogance (*Kibr*) (Al-Zarqani, 2003, pp. 1-60)	May exhibit discrepancies in theological details and doctrinal nuances (Al-A'zami, 2003, p. 90)

The variations between Quranic narrations do not constitute contradictions; rather, they provide supplementary details that complement one another. These variations serve as evidence of the Quran's rhetorical inimitability, or i'jāz (Qattan, 2000, p. 65)

2.2. Critique of the "Late Composition" Hypothesis

Dye posits that the Quranic text did not stabilize until the Umayyad era (late seventh century CE) after undergoing extensive editing and canonization (Dye, 2019, p. 775)

2.2.1 .Weakness of Historical Evidence

This hypothesis relies on weak and questionable historical accounts, such as the role of Al-Hajjaj ibn Yusuf al-Thaqafi in canonizing the Mushaf. (Motzki, 2006, p. 20). Conversely, it disregards the mutawātir (mass-transmitted) and robust accounts of Uthman ibn Affan's (RA) early compilation of the Mushaf in the mid-7th century CE (Al-A'zami, 2003, p. 100)

2.2.2. Opposing Manuscript Evidence

Early Quranic manuscripts, such as the Birmingham manuscript, date back to the early Islamic period and fundamentally align with the current Uthmanic text (Keith, 2015, p. 30). This effectively refutes the "Late Composition" hypothesis. (Motzki, 2006, p. 25)

Section 3: Islamic Sources and Their Role in Understanding the Quran

3.1 Methodological Value of Traditional Islamic Sources

The systematic marginalization of traditional Islamic sources is one of the most critical flaws in Guillaume Dye's approach. Dye dismisses these sources (hadith, sira, tafsir, and early Islamic history) as "late," "biased," and "unreliable," preferring non-Islamic sources or

what he terms an "internal reading" of the Quranic text (Dye, 2019, p. 840). This stance is problematic for several reasons.

3.1.1. Methodological Dualism in Criticism: Dye applies rigorous critical standards to Islamic sources while taking a more lenient approach to non-Islamic ones (Motzki, 2006, p. 50). Despite their subjection to the strict critical methodology of Hadith sciences, he rejects Hadiths from Sahih al-Bukhari and Muslim on the pretext of being "late" (9th century CE) (Al-A'zami, 2003, p. 170). Conversely, he considers Syriac texts from the sixth or seventh centuries to be "reliable sources" for understanding the Quran without subjecting them to the same level of scrutiny (Motzki, 2006, p. 55).

3.1.2. Historical Value of the Prophetic Biography (Sira): Works such as Ibn Hisham's Sira provide invaluable historical context regarding the Asbab al-Nuzul (occasions of revelation) (Al-A'zami, 2003, p. 180). Though written generations later, many accounts have connected chains of transmission reaching the Sahaba (Qattan, 2000, p. 115).

3.1.3. The Role of Occasions of Revelation (Asbab al-Nuzul): Dye rejects this field as a "late invention." (Dye, 2019, p. 845). However, this ignores the fact that many verses implicitly refer to specific contexts that cannot be fully understood without these narrations (Al-A'zami, 2003, p. 190). For example, the verse: "God has certainly heard the statement of the woman who argued with you concerning her husband" (Al-Mujadilah: 1), which cannot be fully understood without knowing the story of Khawlah bint Tha'labah and zihar, a form of divorce (Al-Zarqani, 2003, pp. 1-115)

3.2. Oral Tradition and Tawātur: Guarantees of Textual Stability

Unlike other religious texts, the distinguishing feature of the Quran is its tradition of mass-transmitted oral preservation (tawatur), which

began during the lifetime of the Prophet ﷺ and continues to this day (Al-A'zami, 2003, p. 195)

3.2.1. The Strength of the Arabic Oral Tradition

Pre-Islamic Arabian society was characterized by a robust oral culture that manifested in several key areas:

- **Preservation of Pre-Islamic Poetry:** Arabs memorized and transmitted thousands of poetic verses with meticulous precision. (Al-Zarqani, 2003, pp. 1-120)
- **Preservation of Genealogies and Historical Lore:** They maintained intricate records of their lineages and tribal histories (Ayyām al-ʿArab). (Al-A'zami, 2003, p. 200)

This formidable oral tradition transitioned into the Islamic era. Evidence of this culture is seen in the memorization of the Quran during the Prophet's lifetime. The Companions memorized the text either in its entirety or in substantial portions. The Quran was transmitted via tawātur, meaning it was narrated by a large number of companions to an equally large number of successors, and so on, making collusion in fabrication a logical impossibility. (Al-A'zami, 2003, p. 205)

3.2.2. *Tawatur as a Safeguard Against Alteration*

Oral tawatur makes it impossible to introduce fundamental changes to the Quranic text without immediate detection. Should any individual—even a caliph—attempt to alter a single verse, they would be challenged by thousands of huffaz (memorizers) who know the Quran by heart. This explains why the Quranic text has remained stable for over fourteen centuries and why there is a consensus among Muslims—Sunni, Shia, and others—on the same text, despite their profound disagreements on other matters (Al-A'zami, 2003, p. 210).

Section 4: Manuscript and Archaeological Evidence

4.1 Early Quranic Manuscripts

Early Quranic manuscripts are decisive physical evidence in the debate about the history of the Quran's codification and textual stability. Contrary to the claims of Guillaume Dye and other proponents of the revisionist school, these manuscripts strongly support the traditional Islamic narrative of early codification. (Keith, 2015, p. 45)

4.1.1. The Birmingham Manuscript

Discovered at the University of Birmingham in 2015, this manuscript was radiocarbon-dated to the period between 568 and 645 CE with 95.4% probability (Keith, 2015, p. 50). This indicates that the manuscript is contemporaneous with the life of the Prophet ﷺ or the period immediately following it. Its significance lies in the fact that its text is identical to that of the current Quran, thereby refuting the hypothesis of late codification and radical redaction during the Umayyad era (Al-A'zami, 2003, p. 220).

4.1.2. The Topkapi Manuscript

Preserved at the Topkapi Palace Museum in Istanbul, this manuscript is traditionally attributed to Uthman ibn Affan (RA).While its precise dating remains a subject of academic discussion, it undoubtedly dates back to the first Hijri century (Déroche, 2014, p. 40.45). It is important because it contains most of the Quranic text and is nearly identical to the modern Mushaf, with only minor orthographic

variations (Keith, 2015, p. 60)

4.1.3. The Sana'a Palimpsest

The Sana'a manuscript (DAM 01-27.1) is considered one of the most controversial manuscripts and is frequently cited by Dye to support the "multiple texts" hypothesis. This manuscript is a palimpsest, meaning an original text was erased and a new text was written over it (Sadeghi B. a., 2012, pp. 35-40) . Dye claims that the original text contains "substantial variations" from the Uthmanic text. (Dye, 2019, pp. 847-918)

The reality of the manuscript: The facts regarding the Sana'a manuscript that Dye and his peers overlook are as follows:

> **Limited variations:** The alleged differences in the scriptio inferior are minor and pertain to the arrangement of short surahs and slight spelling variations that do not alter the core meaning. **Identical Upper Text:** The scriptio superior is identical to the Uthmanic text (Sadeghi B. a., 2012, p. 45.50)

The most plausible explanation is that the original text was a personal mushaf, or unofficial copy. The official standardization process (i.e., canonization), which occurred early on (before the end of the seventh century CE), led to its replacement by the standardized text. This demonstrates the success of the Uthmanic canonization rather than the existence of "competing texts." (Sadeghi B. a., 2012, p. 55)

4.2. Early Quranic Inscriptions

Epigraphic evidence found on rocks and buildings provides additional physical proof of the early stability and fixity of the Quranic text. (Déroche, 2014, p. 50).

4.2.1. Inscriptions of the Dome of the Rock (691–692 CE)

The inscriptions on the Dome of the Rock in Jerusalem are the longest known early Quranic inscriptions. The vast majority of the verses are identical to the current text. Minor variations can be interpreted as "free quotations" or adaptations to suit the architectural context (Déroche, 2014, p. 55), similar to homilies or sermons, rather than evidence of a divergent text (Keith, 2015, p. 65). These findings confirm that the Quranic text was stable and standardized by the end of the seventh century CE (Motzki, 2006, p. 75)

4.2.2. Rock Inscriptions in the Desert

Hundreds of rock inscriptions have been discovered in the deserts of the Arabian Peninsula and the Levant. Most date back to the seventh and eighth centuries CE (Déroche, 2014, p. 65). They demonstrate the rapid dissemination of the Quran and confirm its textual stability in its early stages (Keith, 2015, p. 70). Furthermore, they refute the notion that the Quran was a "hidden text" unknown to the general public (Al-A'zami, 2003, p. 230).

4.3. Absence of Evidence for Alteration (Tahrif)

If the Holy Qur'an had undergone radical editing in the Umayyad era, as Day claims, we would expect to find diverse manuscripts showing significant differences (Keith, 2015, p. 75). We would also expect to find reliable historical accounts of opposition to this editing or differences between Qur'ans in different regions (Al-Zarqani, 2003, pp. 1-135). However, none of this is the case. There is not a single piece of evidence for the alleged distortion.

The Material Reality:

The physical evidence of both long-held and recently discovered manuscripts proves beyond a doubt that:

- **Fundamental Correspondence:** All early manuscripts show a fundamental alignment with the Uthmanic text. (Keith, 2015, p. 80)
- **Absence of Opposition:** No credible narrations exist regarding opposition to the Uthmanic compilation (Al-A'zami, 2003, p. 250).
- **Uniformity of Text:** The text remains consistent throughout the Islamic world (Al-Zarqani, 2003, pp. 1-140).

Section 5: A Comprehensive Methodological Critique of Guillaume Dye's Approach

5.1 The Problems of "Redaction Criticism"

Guillaume Dye relies heavily on "redaction criticism," a methodology imported from biblical studies (Dye, 2019, p. 850). This approach presupposes that sacred texts underwent multiple stages of editing by various redactors (Dye, 2019, p. 855) . Applying this framework to the Quran presents several methodological challenges:

5.1.1. Incompatibility of the Method with the Quranic Context

This methodology was originally developed to analyze scriptures composed over several centuries in multiple languages and diverse cultural contexts, lacking a continuous, mass-transmitted oral tradition. The Quranic text differs fundamentally in all these respects, making the application of "redaction criticism" fundamentally flawed (Al-A'zami, 2003, p. 270).

5.1.2. Overinterpretation of repetitions: Dye interprets every repetition or parallel text as "evidence" of multiple editorial layers (Dye, 2019, p. 860). However, repetition is a well-known rhetorical device in Arabic utilized for emphasis and pedagogical purposes. Repetition with varying focus enriches meaning rather than indicating compositional instability (Al-A'zami, 2003, p. 280).

5.1.3. Example: Surah Al-Rahman (55): Dye claims that verses 8–9 are "interpolated" because they mention the "balance" in the context of creation. He argues that this pertains to a commercial context. (Dye, 2019, p. 865) However, the word "balance" in verse 7 can signify cosmic equilibrium and justice rather than a commercial scale (Qattan, 2000, p. 155). Verses 8–9 complete the meaning: "That you may not transgress within the balance (Al-Zarqani, 2003, pp. 1-155). Establish weight in justice, and do not make the balance deficient." Concluding that a "later editor misunderstood the original meaning" is a highly contrived interpretation; a simpler and more logical explanation is that the text is consistent and possesses clear thematic unity (Harald, 2001, p. 90)

5.2. The problem of the 'literary standard' in Dye's critique

Dye judges the 'quality' of the Qur'anic text according to Western literary standards, viewing certain transitions as 'sudden' or 'illogical', and thus as evidence of redaction. (Dye, 2019, p. 870) The fallacy here lies in applying literary criteria from a different cultural milieu. (Reynolds, 2010, p. 80) Arabic literature has its own distinct rules for instance, iltifāt (the sudden transition in pronouns from third to second person or from singular to plural) is a sophisticated rhetorical style in Arabic (Al-Zarqani, 2003, pp. 1-160) However, Dye perceives it as 'disorder' indicating redaction (Dye, 2019, p. 875).

5.3. Bias in the Selection of Examples

Dye's methodology is characterised by a selective approach that compromises scientific objectivity. Examples of this bias include:

- **Focus on the Sana'a Manuscript:** He focuses his argument on the Sana'a palimpsest, exaggerating the variations found in the scriptio inferior (Sadeghi B. a., 2012, p. 60).
- **Ignoring correspondence:** He disregards hundreds of other manuscripts that perfectly match the Uthmanic text (Keith, 2015, p. 85).
- **Amplifying al-Hajjaj narrations:** Amplifying al-Hajjaj narrations: He highlights weak accounts regarding the role of Al-Hajjaj ibn Yusuf (Al-A'zami, 2003, p. 300).
- **Dismissing Uthmanic accounts:** He disregards the robust narrations concerning the compilation by Uthman ibn Affan (RA) (Al-Zarqani, 2003, pp. 1-165) .

This methodological selectivity does not serve impartial scholarship, but rather a predetermined hypothesis (Motzki, 2006, p. 100).

Section 6: The Methodological Alternative and Conclusion

6.1 Towards a Balanced Research Methodology

A rigorous academic critique of Guillaume Dye's approach does not imply a categorical rejection of Western methodologies. Rather, it calls for the development of a balanced research framework that combines the rigour of historical criticism with a deep respect for the distinctive nature of the Qur'anic text (Motzki, 2006, p. 105). Consequently, we advocate a methodology based on the following principles:

- **Respecting the specificity of the Quranic text:** Faith in the sanctity of the text does not preclude serious scientific inquiry (Al-A'zami, 2003, p. 310). Researchers should avoid the a priori assumption that the Qur'an is a purely human construct, identical in nature to any other historical text.
- **Appreciating Islamic sources:** This involves drawing upon the immense wealth of Islamic tradition, including tafsir (exegesis), hadith, sira (biography) and linguistics, as an essential interpretative and historical framework (Qattan, 2000, p. 165).
- **Prudent engagement with modern methodologies:** This involves applying contemporary research tools such as codicology (manuscript studies), archaeology and computational linguistics in a way that aligns with the Quranic text's inherent nature. (Keith, 2015, p. 90)
- **Balanced criticism:** Implementing uniform critical standards across all sources, whether Islamic or non-Islamic, to ensure objectivity and academic integrity . (Motzki, 2006, p. 110)

6.2. Criteria for Source Evaluation

Criterion	Description	Significance
Primacy of Early Sources	The chronological proximity of a source to the events increases its evidentiary value (Al-A'zami, 2003, p. 320).	Facilitates the construction of a reliable historical timeline.
Recurrence (*Tawātur*)	Mass-transmitted information (narrated by a vast number of reporters) is superior to isolated reports (*Āḥād*) (Al-Zarqani, 2003, pp. 1-170).	Serves as a safeguard against alteration and individual error.
Alignment with	Narratives that correspond with	Bridges the gap

Criterion	Description	Significance
Physical Evidence	extant manuscripts and archaeological findings are prioritized over those that contradict them (Déroche, 2014, p. 70).	between historical narrative and empirical data.
Internal Consistency	Sources that exhibit internal coherence are deemed more reliable than those characterized by internal contradictions . (Sadeghi B. a., 2012, p. 65)	Identifies and exposes potential redactions or fabrications.

6.3. Research proposals

- **Comprehensive study of early manuscripts:** Rather than focusing selectively on the Sana'a palimpsest, a holistic examination of all surviving early manuscripts is required to demonstrate fundamental textual correspondences across the entire corpus. (Keith, 2015, p. 65)
- **Exhaustive Computational Linguistic Analysis:** A comprehensive computational linguistic analysis of the Qur'an is essential to substantiate its stylistic unity, moving beyond reliance on superficial textual variances. (Sadeghi B. a., 2012, p. 70)
- **Systematic comparison with contemporaneous texts:** A systematic comparison is needed between the Qur'anic text and its contemporaneous Arabic linguistic environment, including pre-Islamic poetry and epigraphic inscriptions, to better understand its true linguistic and cultural context. (Reynolds, 2010, p. 90)
- **Future research should adopt an integrative approach** that synthesises manuscript data, epigraphy and traditional historical sources within a unified interpretive framework. (Motzki, 2006, p. 115)

Conclusion :

The findings of this research, which are based on a thorough methodological analysis of Guillaume Dye's work, show that the contemporary Orientalist approach he belongs to has profound structural imbalances. These issues arise not merely from a lack of data, but from a priori assumptions that govern the research trajectory from its inception. Most notably, the Quran is treated as a presumed human construct, and the possibility of Divine Revelation is systematically excluded without scientific or historical justification. This directly influences the nature of the questions posed and the results obtained.

This study has shown that these methodological issues cannot withstand critical analysis when considered alongside the available physical evidence. Early Qur'anic manuscripts and inscriptions do not attest to radical textual transformations; rather, they confirm the fixity of the Qur'anic text at an early historical stage, contradicting hypotheses of 'gradual formation' or 'late redaction'. This is further reinforced by the clear alignment between these physical artefacts and the traditional Islamic narrative. Despite some scholarly debate over details, this narrative provides a coherent historical framework for the reception, transmission and compilation of the Quran.

In this context, it becomes clear that a serious scientific critique of Orientalist methodologies is not an adversarial approach to academic enquiry, but rather a legitimate and necessary practice that ensures methodological integrity. Rather than marginalising specific sources under the pretext of bias while uncritically accepting others, objectivity is achieved by adopting unified critical standards applied to all evidence and reports, regardless of their cultural or religious affiliation.

Furthermore, this research highlights that traditional Islamic sources are an indispensable epistemic asset in the study of Qur'anic history. Characterised by a continuous system of transmission and rigorous scholarly traditions of scrutiny, these sources should be treated as valuable historical data, not dismissed as faith-based accounts. This underscores the urgent need to develop a balanced methodology in Quranic studies that respects the specificity of the Quranic text, while benefiting from modern analytical tools and avoiding the uncritical transplantation of research models from vastly different textual and historical contexts.

Ultimately, the Qur'an, as the preserved Word of God, is not threatened by any impartial scientific examination. On the contrary, in-depth, impartial study only further reveals the facets of its preservation and inimitability throughout history. Thus, the rigorous methodological critique of contemporary Orientalist approaches does not seek to provide an apologetic defence, but rather aims to consolidate objective scholarship and contribute to making the field of Quranic Studies more balanced and precise, and capable of engaging in serious academic dialogue within the global scientific arena.

Sources and references:

- The Holy Qur'an.

- Al-A'zami, M. M. (2003). *The History of the Qur'anic Text from Revelation to Compilation: A Comparative Study with the Old and New Testaments.* Amman: Royal Institute for Islamic Civilisation Research.

- Al-Bukhari, Muhammad b.isma'il. (1997). s*ahih al-Bukhari, Book of the Virtues of the Qur'an, Chapter on the Compilation of the Qur'an Hadith no. 4986.* Damascus: Dar Ibn Kathir.

- Al-Zarqani, M. A.-A. (2003). *manahil al-irfan in the Sciences of the Qur'an.* Damascus: Dar al-Qalam.

- Barton, J. (2007). *The Nature of Biblical Criticism.* Louisville/London: Westminster John Knox Press.
- Becker, M. (1995). *Muslims, Jews and Pagans: Studies on Early Islamic Medina.* Leiden: Brill.
- Crone, P. (1987). *Meccan Trade and the Rise of Islam.* Princeton: Princeton University Press.
- Crone, P. a. (1977). *Hagarism: The Making of the Islamic.* Cambridge: Cambridge University Press.
- Déroche, F. (2014). *Qur'ans of the Umayyads: A First Overview. Studies in the History and Culture of the Middle East, 17.* Leiden: Brill.
- Donner, F. M. (1998). *Narratives of Islamic Origins: The Beginnings of Islamic Historical Writing.* Princeton: Darwin Press.
- Donner, F. M. (2008). *The Qur'ān in Recent Scholarship: Challenges and Desiderata'. In The Qur'an in its Historical Context.* London: Routledge.
- Dutton, Y. (2001). An Early Mushaf According to the Reading of Ibn Amir. *Journal of Qur'anic Studies 3, no. 1*, 71-89.
- Dye, G. (2019). *'The Qur'anic Corpus: Context and Composition'. In The Qur'an of Historians, Vol. 1.* Paris: Les Éditions du Cerf.
- Hainthaler, T. (2007). *Christian Arabs Before Islam: Distribution and Confessional Belonging.* An Introduction. Louvain: Peeters.
- Harald, M. (2001). *The Collection of the Qur'ān: A Reconsideration of Western Views in Light of Recent Methodological Developments.* Der Islam.

- Jeffery, A. (2007). *The Foreign Vocabulary of the Qur'ān.* Leiden: Brill.
- Keith, S. (2015). *Textual Criticism and Qur'an Manuscripts.* Lanham: Lexington Books.
- Mingana, A. (1927). *Syriac Influence on the Style of the Qur'ān.* Bulletin of the John Rylands Library 11.
- Moezzi, A. (2011). *M. A. Le Coran silencieux et le Coran parlant: Sources scripturaires de l'Islam entre histoire et ferveur.* Paris: CNRS Éditions.
- Motzki, H. (2006). *Alternative Accounts of the Qur'ān's Formation.' In The Cambridge Companion to the Qur'an.* Cambridge: Cambridge University Press.
- Nöldeke, T. a. (1909). *Die Geschichte des Korans, vol. 1.* Leipzig: T. Weicher.
- Patricia, C. (1980). *Slaves on Horses: The Evolution of the Islamic Polity.* Cambridge: Cambridge University Press.
- Qattan, M. (2000). *The Qur'an Sciences.* Beirut: Al-Maktabah Al-Risalah.
- Reynolds, G. S. (2010). *The Qur'an and its Biblical Subtext.* London: Routledge.
- Sadeghi, B. (2011). *The Chronology of the Qur'an: A Stylometric Research Programme.*
- Sadeghi, B. a. (2012). *Ṣanʿāʾ 1 and the Origins of the Qur'ān.* Der Islam.
- Said, E. (1978). *Orientalism.* New York: Pantheon Books.

- Shoemaker, S. J. (2011). In Search of "Urwa's Sīra: Some Methodological Issues in the Quest for 'Authenticity' in the Life of Muḥammad'. *Der Islam 85, no. 2*, 257- 344-260-265.
- Shoemaker, S. J. (2012). *The Death of a Prophet: The End of Muhammad's Life and the Beginnings of Islam.* Philadelphia: University of Pennsylvania Press.
- Steck, O. H. (1998). *Old Testament Exegesis: A Guide to the Methodology.* Atlanta: Scholars Press.
- Wansbrough, J. (2004). *Quranic Studies: Sources and Methods of Scriptural Interpretation.* Amherst, NY: Prometheus Books.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):108-139

Proofs of monotheism in Sura: Al-Faatihah

- A Rhetorical Study-

Samir Rabouzi

Laboratory of Pedagogical Issues and Related Matters
École normale supérieure de Bousaâda,rabouzi.samir@ens-bousaada.dz

Received: 29-03-2026 Accepted: 21-05-2026 Published**:** 01-06-2026

Abstract:

This article examines a pivotal question concerning the ultimate purpose of creation, as articulated in the greatest Surah revealed in the Quran : the concept of Monotheism (Tawhid) in Surah Al-Fatiha. Muslim scholars have consistently devoted profound attention to this noble Surah and its central theme, giving them precedence over all others. This attention stems from the abundant evidences reflecting Divine love for both the Surah and its core message, as well as the unique virtues granted to them—virtues that remain unparalleled.

But who checks what was written for this purpose, he would find out either excessively concise to the point of insufficiency or unduly prolix and tedious. Many are further marked by fragmented discussions and scattered insights. Consequently, a systematic dual-aspect study: legal and creedal aspect represented in the study of monotheism (Tawhid), which is ALLAH's right over his servants; and linguistic rhetorical aspect invoking the rules of Arabic Rhetoric and mechanism of discourse analysis laid down by the scholars of Semantics that were found to study this unique inclusive Surah.

Keywords: proofs, monotheism (Tawhid), Srah ELFATIHA, Holy Quran, Arabic rhetoric

1. Introduction

All praise is due to ALLAH, Lord of all worlds, the All-Merciful, the Ever-Merciful, Master of the Day of Judgement. Complete and perfect blessings and peace be upon the one whom ALLAH sent as a mercy to all worlds, our Prophet Muḥammad, and upon his family, companions, and brethren until the Day of Judgement. To proceed:

Corresponding Author: Samir Rabouzi: rabouzi.samir@ens-bousaada.dz

Indeed, ALLAH Almighty made the nation (ummah) of Muḥammad ﷺ the best nation brought forth for mankind, and He revealed to it the noblest of His Books — containing the truest of reports and the most decisive of commands and legislations — which is replete with wisdom. And despite the fact that this magnificent Book contains a number of lengthy sūrahs, each exceeding two hundred verses, and is filled with rulings, narratives, reports, subtleties, and secrets, ALLAH (Glorified be He) made the greatest sūrah of this noble, glorious Quran a concise surah of only seven verses, wherein is summarised all that is elaborated throughout theentire Quran — indeed, all other Divine Books as well — in terms of the fundamentals and branches of religion (Ibn al-Qayyim, 2019, vol. 1, p. 15). This is among the greatest signs of the miraculous nature of the Quran and the most unparalleled majestic styles of its clarity and conciseness , not in Arabic nor in any other language Surah Al-Faatihah. ALLAH named the 'Al-Faatihah' (the Opening) *'because it initiates the Muṣḥaf, prayers; for it is the opening of the* Quran *'s surahs in writing and recitation, and everything that follows of its surahs comes after it'***(al-Ṭabarī, 2001, vol. 1, p. 105)**. *'It has also been said that it was named so because praise (ḥamd) is the opening of all speech '* ***El RAZI 1420, 1/156***— and it may be added as a specification of the first reason, an elaboration of its meaning. It should also be noted that four other surahs in the Quran open with praise (ḥamd),[1] so Surah Al-Faatihah must possess a virtue or virtues beyond this, arising from the fact that it is Al-Faatihah — the very opening — and that it is the greatest of the Quran's Surah, as authentically reported from the Prophet ﷺ, as the many and varied proofs demonstrate. Indeed, even if the only indication of the surah 's nobility were the selection of this surah to open the noble Muṣḥaf — which is the greatest of the revealed Books — and that ALLAH made it a pillar (rukn) of ṣalāh (prayer), which is the greatest of deeds before ALLAH after Tawheed, to berecited in every rakʿah (unit of prayer), that alone would suffice to demonstrate its honour and its lofty station before ALLAH, Blessed and Exalted — not to mention the unique stylistic features and wondrous thematic distinctions that set it apart from all other Quranic surahs and indeed from all speech ever uttered.‘**The proofs Of Tawheed - monotheisme- in surah EL-FATIHA‘** is our title, we achieved as below:

- Introduction

(1) Sūrat al-Anʿām, Sūrat al-Kahf, Sūrat Sabaʾ, and Sūrat Fāṭir.

- Definition of Tawheed and an Exposition of Its Categories
- Definition of EL-FATIHA and Most nam/es and Merits,
- The proofs Of Tawheed -monotheisme- in surah EL-FATIHA
- external indicators
- ✓ external Conceptual indicators
- ✓ external Verbal indicators
- internal indicators
- ✓ indicators in the words
- ✓ indicators in syntactic structure
- conclusion

2. Definition of Tawheed and an Exposition of Its Categories

2.1. Definition of Tawheed

The word Tawheed is derived from the root w-ḥ-d, signifying singularity and individuality. The verb waḥḥadahu (to declare something one) means to make it singular, i.e. to render it one (wāḥid) — and its meaning is '*uniqueness and individual singleness'* **(Ibn Fāris, 1972, 6, p. 90; al-Fīrūzābādī, 2005, p. 324)**.As for its technical definition, it is: *'the singling out of ALLAH, Glorified be He, with what is exclusively His — of Lordship (Rubūbiyyah), Divinity (Ulūhiyyah), Names, and Attributes*' **(Ibn ʿUthaymīn, 1424 AH, vol. 1, p. 11).**

2.2.Categories of monotheism

As for the tripartite division, chosen by the scholars, contains 3 categories of Tawheed:

2.2.1.Tawheed al-Rubūbiyyah(:Oneness of Lordship): *'Singling out ALLAH, Mighty and Majestic, in creation, sovereignty, and governance'* (**Ibn ʿUthaymīn, 1424 AH, vol. 1, p. 12).** It is derived from the word Rabb (Lord), which in Arabic conveys the meaning of *'nurturing and attending to a thing*' (**Ibn Fāris, 1972, vol. 2, p. 381**). Al-Rāghib said: *'In origin, al-Tarbiyah: bringing a thing from one state to another until it reaches its full completion*' **(al-Rāghib, 1412 AH, p. 336).**

2.2.2.Tawheed al-Ulūhiyyah(Oneness of Worship): *Also called Tawheed al-ʿIbādah (worship) from two perspectives — when attributed to ALLAH, it is called Tawheed al-Ulūhiyyah; when attributed to creation, it is called Tawheed al-ʿIbādah. It is 'singling out ALLAH, Mighty and Majestic, in worship*' **(Ibn ʿUthaymīn, 1424 AH, vol. 1, p. 14).**

2.2.3. **Tawheed al-Asmāʾwa-l-Ṣifāt** (Names and Attributes): Its meaning and the position of Islamic scholars on it are made clear by the words of Shaykh al-Islām Ibn Taymiyyah, may ALLAH have mercy upon him:*'The way agreed upon by the Salaf of the community and its imāms is to describe ALLAH with what His Prophet ﷺ described Him with and with what He described Himself with — in negation and affirmation: affirming for Him what He affirmed for Himself and negating from Him what He negated from Himself. Without takyīf (asking how), without tamthīl (likening to creation), without taḥrīf (distortion), and without taʿṭīl (denial)*' (**al-Safārīnī, 1982, vol. 1, p. 221).**

3. An Introduction to Surah Al-Faatihah: Its Most Famous Names and Merits

Surah Al-Faatihah is a Makkansūrah according to the majority of scholars, and they have cited proofs to that effect. One proof related to this sūrah's identification is:

— That it consists of seven verses by unanimous scholarly consensus. This proof is drawn from ALLAH's words: ['And We have certainly given you seven of the often-repeated (verses) and the great Quran'] [al-Ḥijr: 87]. The Prophet ﷺ interpreted the 'seven al-mathānī' in this verse as Surah Al-Faatihah. The connection between this verse of Surah al-Ḥijr — itself unanimously a Makkansūrah — and something that preceded its revelation proves that Surah Al-Faatihah is Makkan, since it speaks of an earlier matter, which must therefore be Makkan a fortiori.

3.1 The Names of Surah Al-Faatihah

The multiplenames of Surah Al-Faatihah, reflecting its honour and the abundance of its virtues.

— **Fātiḥat al-Kitāb** (The Opening of the Book): The two Shaykhs (Bukhārī and Muslim) reported in their Ṣaḥīḥs from ʿUbādah ibn al-Ṣāmit, may ALLAH be pleased with him, that the Messenger of ALLAH ﷺ said:'There is no prayer for one who does not recite the Opening of the Book (Fātiḥat al-Kitāb).' (al-Bukhārī, 1993, vol. 1, p. 263; Muslim, 1955, vol. 1, p. 295).

— **Umm al-Kitāb** (The Mother of the Book): Bukhārī reported from Umm al-Muʾminīnʿ Āʾishah, may ALLAH be pleased with her, who said:'The Prophet ﷺ would not perform a ṣalāh before the time of Ṣubḥ (dawn prayer) without reciting Umm al-Kitāb.' (al-Bukhārī, 1993, vol. 1, p. 393).

— **Umm al-Quran** (The Mother of the Quran): Al-Bukhārī reported in his Ṣaḥīḥ that the Messenger of ALLAH ﷺ said:'[It is] the Mother of the Quran,

the seven oft-repeated (verses), and the great Quran.' (al-Bukhārī, 1993, vol. 4, p. 1738).

— **Al-Quran al-ʿAẓīm** (The Great Quran) and al-Sabʿ al-Mathānī (The Seven Often-Repeated): Their proof is the foregoing ḥadīth and the ḥadīth of AbūSaʿīd ibn al-Muʿallā mentioned earlier.

— **Al-Ṣalāh** (The Prayer): In the ḥadīth reported by Muslim and others, the Messenger of ALLAH ﷺ said:'IndeedALLAH Almighty says: I have divided the prayer (al-ṣalāh) between Myself and My servant into two halves, and My servant shall have what he asks.' (Muslim, 1955, vol. 1, p. 297).

3.2 The Merits of Surah Al-Faatihah

Surah Al-Faatihah possesses numerous merits, the most important of which are the following five:

1. It is the greatest sūrah in the Quran.

2. It is the opening of the Quran and its first surah.

3. It encompasses all of the knowledge of the Quran and of other Divine Books. Al-Qurṭubī, may ALLAH have mercy upon him, said: *'It was called Umm al-Quran because it is the beginning of the Quran and it contains a compendium of all its knowledge*' (al-**Qurṭubī, 1964, vol. 1, p. 112).**

4. Muslim reported in his Ṣaḥīḥ from Ibn ʿAbbās, may ALLAH be pleased with both of them, who said: 'While Jibrīl was sitting with the Prophet ﷺ, he heard a sound from above. Jibrīl raised his gaze and said: This is a gate of heaven that has been opened today; it had never been opened before. An angel descended through it and came to the Prophet ﷺ and said: ***Rejoice in two lights given to you that were not given to any prophet before you: the Opening of the Book and the concluding verses of Surah al-Baqarah. You will not recite a single letter of them without being given what they contain***.' **(Muslim, 1955, vol. 1, p. 554).**

5. There is no ṣalāh for one who does not recite it, as was narrated in the ḥadīth of ʿUbādah mentioned above.

4. The proofs of Tawḥid in Surah Al-Faatihah

4.1 External proofs

It is meant what lies outside the wording of Surah Al-Faatihah yet is intimately connected with it. As mentioned in the introduction to this article, they are of two types: conceptual and verbal.

4.1.1 External Conceptual proofs

These are non-verbal proofs, the most important of which have already been mentioned — including the fact that Surah Al-Faatihah is the greatest of the Quran's surahs, its opening and mother, encompassing all the knowledge and wisdom it contains, all its subtleties and secrets. A gate of heaven was opened, never opened before, on the occasion of its revelation, and ALLAH made it a ruqyah (healing invocation), a cure from physical and spiritual ailments, and the prayer (ṣalāh) is not valid without it... All of these noble virtues and distinguished qualities point to the singular status of this surah — that nothing resembles it. This is entirely consistent

with the question of Tawheed, which is the most important and greatest secret of existence and creation. Some of the Salaf said aptly: *'Al-Faatihah is the secret of the Quran, and its secret is this word:* ***(You alone we worship, and You alone we ask for help***) [Al-Faatihah: 5].' **(Ibn Kathīr, 1999, vol. 1, p. 134).**

4.1.2 External Verbal Proofs

By these is meant what is not part of the wording of the noble surah itself, but is connected to its verbal dimension — such as the names of this surah for example. They point to the question of Divine Unity from several angles:

— Most of its names come in the singular form, except for the name 'al-Sabʿ al-Mathānī' (The Seven Often-Repeated), which contains the blessed number seven — a number that ALLAH has made an exalted secret:*'C is odd (witr) and He loves what is odd*.' **(al-Bukhārī, 1993, vol. 5, p. 2354; Muslim, 1955, vol. 4, p. 2062).**

This number is counted among the great secrets of Lordship and Divinity: the heavens are seven, the earths are seven, the gates of Hell are seven, the days of the week are seven, the circuits of ṭawāf (circumambulation) are seven, and likewise the circuits of saʿy (walking between al-Ṣafā and al-Marwah) — and other matters that ALLAH has set at seven, containing within them challenges to creation and an exclusivity of knowledge and power and wisdom that is plain; for how many matters has the Almighty, Glorified and Exalted, kept to Himself — which are signs of the perfection of His attributes from every angle — and the dependence of everything upon Him from every angle as well.

Among what may be counted as proofs of Divine Unity through the names of Surah Al-Faatihah is what the most famous and widely used of these names

— Al-Faatihah — guides toward in its fullness. It is derived from al-fatḥ (opening), and is one of the attributes of the perfect Lordship of our Lord, Blessed and Exalted — among His Beautiful Names being 'al-Fattāḥ' (the Opener). The fact that the opening here is unrestricted by a specific object conveys the generality of all that is fitting to be opened by the Lord of Might and Majesty — whether opening of lands, or opening of the blessings of heaven and earth, or other matters — and this is confirmed by the Lord, Mighty and Majestic, with several emphatic expressions in His saying: **(Whatever of mercy, Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the Allwise.) Fatir :2**

Also counted among these external verbal proofs is the prescribed seeking of refuge (istiʿādhah) before reciting the entire Quran, including Surah Al-Faatihah — even if this is not among its particular features. For the istiʿādhah embodies a pure act of Tawheed, in which the servant seeks refuge with his Lord and Master to protect him from the whisperings of the accursed Shayṭān and his evils.

Similarly, the Basmalah (بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ — '**In the name of ALLAH, the All-Merciful, the Ever-Merciful')**[2]is among these proofs, and its testimonies to Tawheed are even more numerous and more manifest:

— In it is the bāʾ of seeking aid (istiʿānah): {بِسْمِ ٱللَّهِ}{***In the name of ALLAH*** } — which is the secret of the Quran, as was mentioned earlier, corresponding to {إِيَّاكَ نَسْتَعِينُ}{***We ask You for help*** }. This bāʾ also conveys accompaniment (muṣāḥabah), which guides toward sincerity of worship for ALLAH — indicating the necessity of the servant's disassociation from all power and strength save ALLAH's, in all of his acts from beginning to end, not only at the start of an action.

— In it is the greatest of ALLAH's names in signifying the reality of Divine Unity: 'ALLAH' — which is agreed upon by many scholars to be the Greatest Name (al-Ism al-Aʿẓam), the Name by which if ALLAH is asked, He gives, and if supplicated, He responds. Its indication of Divine Unity is too manifest to require elaboration.

[2]Whether the Basmalah is a verse of Sūrat Al-Faatihah is a matter of scholarly disagreement; the correct view is that it is not. However, if it is considered a verse thereof, it becomes a direct indicator of Tawheed, making it all the more deserving of treatment in the second type of indicators (internal indicators), which will be discussed in the following section.

— In the Basmalah is the Name 'al-Raḥmān' (the All-Merciful), which may not be applied to other than Him, Glorified be He, whether used definitively or indefinitely.

— As for the Name 'al-Raḥīm' (the Ever-Merciful), its indication of Tawheed is also clear, even though it is permissible to apply it to others. For it is a proper name denoting the One possessing special mercy, and the most exclusive of its types — guiding creation, nurturing them in faith — belongs to none other than ALLAH Almighty, as indicated in the texts of guidance that are negated of others, including His saying: ***{Virely!You(O Muhammad SAW guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided}*KASSAS :56**

of guidance that are negated of others, including His saying: ***{Virely!You(O Muhammad SAW guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided}*** KASSAS :56

(***and you (O MuhammadSAW) cannot guide the blind from their straying***) **EL RUM:53**

4.2. Now I turn to the core of the subject: the proofs of Tawheed embedded in the wording of the Opening of the Glorious Book. I have chosen to divide them into two categories:

— Proofs at the level of individual words (mufradāt) of the surah.

— Proofs at the level of its syntactic structures (tarākīb).

Before presenting these proofs, let me cite a valuable observation by the eminent scholar Ibn al-Qayyim, may ALLAH have mercy upon him, showing how abundant the testimonies of Tawheed are in the Book of ALLAH — to the point that he counted every verse of the Quran as a proof of Tawheed. He said: *The majority of the Quran's sūrahs — indeed every sūrah therein — contains Tawheed, bears witness to it, and calls to it. Indeed we say comprehensively: every verse in the Quran is Tawheed. For the Quran is either a report about ALLAH, His names, attributes, and acts — which is the knowledge-based, informational Tawheed (al-Tawheed al-ʿIlmī al-Khabarī); or a call to His worship alone without partner — which is the volitional, purposive Tawheed (al-Tawheed al-Irādī al-Ṭalabī); or commands and prohibitions and obligations of obedience — which are the rights and perfections of Tawheed; or information about the honouring of those who affirm Tawheed in this world and the Hereafter — which is the reward of Tawheed; or information about those who commit shirk and their fate in this*

*world and their punishment in the Hereafter — which is the fate of those who depart from Tawheed.So all of the Quran is Tawheed: {**All the praises and thanks be to Allah**} is Tawheed; {**the Lord of the mankindjinns and all that exists**}is Tawheed; {**the Most beneficent the Most Meciful**} is Tawheed; {مThe Only Ruling judge of the Day of Ressurection} is Tawheed; {إِيَّاكَ نَعۡبُدُ} is Tawheed; {وَإِيَّاكَ نَسۡتَعِينُ} is Tawheed; {ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ} is Tawheed — containing the invocation of guidance to the path of the people of Tawheed; {صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ} is those of Tawheed; {غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ} are those who departed from Tawheed.*' **(Ibn al-Qayyim, 2019, vol. 4, p. 449).**

The purpose of citing this valuable passage is to clarify that in this research we did not intend to gather every single indicator in Surah Al-Faatihah related to Tawheed; rather, we confined ourselves to gathering the explicit indicators on one hand, and those with a particular relationship to the rhetorical study on the other — restricting ourselves to what is well-established from the statements of scholars of rhetoric and language, and setting aside disputed matters and opinions contrary to the established norm.

4.2.1 Indicators of Tawheed at the Level of Individual Words of Surah Al-Faatihah

Ibn Fāris said: *'The letters fāʾ, rāʾ, and dāl form a sound root pointing to a concept of oneness; from it is al-fard, meaning the odd-one (witr)*' **(Ibn Fāris, 1972, vol. 4, p. 500)**. In technical terminology, a mufrad (individual word) is *'that whose pronunciation does not indicate part of its meaning*' **(al-Jurjānī, 1983, p. 223)**. It may be a noun, a verb, or a particle used for a meaning. These three categories of individual words all occur in Surah Al-Faatihah, and we shall present them in the following lines, restricting ourselves to what has a bearing on the topic of this article — that is, indicating the Oneness of ALLAH Almighty and His singularity in the meanings of Lordship, Divinity, Names, and Attributes.

A. Particles in Surah Al-Faatihah and Their Indication of Tawheed

First: The Definite Article (lām al-taʿrīf)

Second: Prepositions (ḥurūf al-jarr) — specifically the lām and ʿalā (the latter occurring twice)

Third and Fourth: The conjunction wāw (and) and the particle of address kāf — discussion of these is deferred to the end of this research in the section on structural indicators.

B. Nouns in Surah Al-Faatihah and Their Indication of Tawheed

Surah Al-Faatihah contains approximately twenty nouns,[3(1)] and this large number of nouns — as opposed to only four verbs and a small number of particles — makes it unmistakably clear through the surah's content that the indicative function of these nouns points to the question of Tawheed. This is because nominal sentences and repeated nouns convey meanings of constancy and continuity — unlike verbal sentences which indicate the occurrence or renewal of an action — and so this surah affirms the constancy, continuity, and eternalness of: *'the Divinity of ALLAH, Blessed and Exalted, His Lordship, His mercy, and His sovereignty; these four being the foremost and most important matters, and the most perfect [attributes] necessarily entailing all the attributes of His perfection*' **(Ibn al-Qayyim, 2019, vol. 1, p. 50).** Reflect on that.

To avoid repetition that would lengthen the article, we defer discussion of some nouns to the section on structural indicators, and restrict ourselves here to the following nouns:

Al-Ḥamd (Praise): The nominal character of this word in this context conveys — as was stated earlier — that ALLAH, Mighty and Majestic, has never ceased to be praised and is worthy of praise in every time and place and in every circumstance, even at the moment of the descent of His wrath and punishment upon His enemies. ALLAH Almighty said: ***{so the people who did wrong were cut off,and all the praises and thanks be to Allah.the Lord of the mankind. Jinns and all that exists}El ENAAM 45***And He praised Himself for creating creation: ***{All the praises and thanks be to Allah Who creates heavens and earth} El ENAAM 1***And He praised Himself repeatedly for the revelation of Books and legislations: : ***{All the praises and thanks be to Allah Who revealed the Curan}*****EL KAHF 1** And He praised Himself and commanded His servants to praise Him for His Oneness and absolute independence, and the perfection of His freedom from need of all creation: ***{All the praises and thanks be to Allah, Who has not begotten a son and Who as no partner in His dominion, nor he islow to have a Wali, And magnify Him with all the magnificence, Allah is the Most Great}***EL **ISRAA111**And the praise of ALLAH, Exalted in Might and Majesty, shall persist perpetually and eternally — and the last of the events of the Day of

[3]Including nouns of the doer (ism al-fā ʿil) and the noun of the one acted upon (ism al-mafʿ ūl), even though these are not purely nouns in the pure sense.

Judgement will be that the Lord of Might and Majesty is praised for the perfection of His Lordship over all creation, where He says in the last verse of Surah al-Zumar 75 : *{**It will be judged between them with truth ,and they will not be wronged** }*.

ALLAH (الله): Its indication of Tawheed is the greatest and clearest. It is a proper name for the Magnificent Lord, Majestic and Exalted — and the scholars, foremost among them ʿAbdullāh ibn ʿAbbās, said about it: *'the One possessing Divinity (Ulūhiyyah) and Lordship over all creation*' **(al-Ṭabarī, 2001, vol. 1, p. 121)**. Most scholars hold that this is the Greatest Name (al-Ism al-Aʿẓam) of ALLAH. Therefore, its indication of Divine Unity is too clear to require elaboration.

The Lord of mankind, jinns and all what exists: Both words in this genitive construction (iḍāfah) carry an additional indication of Tawheed beyond what the construction itself conveys. Al-Rabb (the Lord) is *'the Master who has no like, to Whom alone* belongs *the management of the affair and dominion, and who rectifies the matter of His creation through what He bestows upon them of His graces*' **(al-Ṭabarī, 2001, vol. 1, p. 143).**

As for (الْعَالَمِينَ) (all worlds), its indication of the Oneness of ALLAH Almighty comes from two angles:

The first and most evident is that ALLAH is the Lord of all worlds — and 'al-ʿālamūn' is the plural of ʿālam, meaning everything other than ALLAH, Blessed and Exalted.

The second angle is an answer to the question: why were they called by this name? The answer is that they are a sign (ʿalāmah) indicating ALLAH — one infers His existence from His creation, as He said:

*{**and from among His signs are the night and the day,and the sun and the moon**}*. **FUSIILAT 37**

*{**and from among His signs are the night and the day,and the sun and the moon**}* **EL ROM 22 IBN OTHEIMIN 2003 196**

(This word was read in two ways: Mālik (possessor) and Malik (king) — both are Beautiful Names of ALLAH. Together they convey a third, additional meaning: the perfection of both sovereignty and ownership — an absolute perfection that none other than ALLAH, Mighty and Majestic, deserves. For if a person were a king yet owned nothing in his kingdom, this would not be a virtue but a deficiency and a sign of weakness — as is the case with weak or dominated kings. Likewise, many people possess considerable wealth,

servants, and vehicles, but seek sovereignty over others without being able to attain it.

It should be noted that this dual reading of the noble word contains the indicators of all three categories of Tawheed: Tawheed al-Rubūbiyyah is indicated by the name Mālik; Tawheed al-Ulūhiyyah is indicated by Malik, since the king commands and prohibits, and the nature of kingship demands obedience in commands and prohibitions; Tawheed al-Asmāʾwa-l-Ṣifāt is indicated by both names together, as well as by the other four Beautiful Names mentioned: ALLAH, al-Rabb, al-Raḥmān, and al-Raḥīm.

(**the Straight Path)**Its indication of Tawheed comes from several angles, perhaps the most important of which are the following five:

The first: that al-ṣirāṭ is a path; and a path must by necessity have a destination, and the path whose guidance the servant seeks is one leading to ALLAH, Blessed and Exalted, and to His pleasure.

The second: that this ṣirāṭ is mentioned in the singular form — and this style is consistent throughout the Book and the Sunnah: the path of truth is mentioned in the singular to indicate its unity and oneness, while the paths of falsehood are mentioned in the plural to indicate their multiplicity and the dispersion of their people: *{**He brings them out from darkness into light**}***EL BAKARA 257**

{And virely,this is My straight Path , so follow it, and follow not other paths, for they will separate you away from His path }. **EL ANAAM 153**

Ibn al-Qayyim said: *'The straight path is singular, mentioned with two forms of definite article — with al- and defined by the genitive construction — which conveys its specification and exclusivity and that it is one path... As for the paths of those incurring wrath and the misguided, ALLAH gathers them in the plural and never mentions them in the singular*.' **(Ibn al-Qayyim, 2019, vol. 1, p. 21).**

(مَالِكِ يَوْمِ الدِّينِ) This word was read in two ways: Mālik (possessor) and Malik (king) — both are Beautiful Names of ALLAH. Together they convey a third, additional meaning: the perfection of both sovereignty and ownership — an absolute perfection that none other than ALLAH, Mighty and Majestic, deserves. For if a person were a king yet owned nothing in his kingdom, this would not be a virtue but a deficiency and a sign of weakness — as is the case with weak or dominated kings. Likewise, many people possess considerable

wealth, servants, and vehicles, but seek sovereignty over others without being able to attain it.

It should be noted that this dual reading of the noble word contains the indicators of all three categories of Tawheed: Tawheed al-Rubūbiyyah is indicated by the name Mālik; Tawheed al-Ulūhiyyah is indicated by Malik, since the king commands and prohibits, and the nature of kingship demands obedience in commands and prohibitions; Tawheed al-Asmāʾwa-l-Ṣifāt is indicated by both names together, as well as by the other four Beautiful Names mentioned: ALLAH, al-Rabb, al-Raḥmān, and al-Raḥīm.

(**the Straight Path)**Its indication of Tawheed comes from several angles, perhaps the most important of which are the following five:

The first: that al-ṣirāṭ is a path; and a path must by necessity have a destination, and the path whose guidance the servant seeks is one leading to ALLAH, Blessed and Exalted, and to His pleasure.

The second: that this ṣirāṭ is mentioned in the singular form — and this style is consistent throughout the Book and the Sunnah: the path of truth is mentioned in the singular to indicate its unity and oneness, while the paths of falsehood are mentioned in the plural to indicate their multiplicity and the dispersion of their people: *{**He brings them out from darkness into light**}* **EL BAKARA 257**

*{**And virely,this is My straight Path , so follow it, and follow not other paths, for they will separate you away from His path** }*. **EL ANAAM 153**

Ibn al-Qayyim said: *'The straight path is singular, mentioned with two forms of definite article — with al- and defined by the genitive construction — which conveys its* specification *and exclusivity and that it is one path... As for the paths of those incurring wrath and the misguided, ALLAH gathers them in the plural and never mentions them in the singular*.' **(Ibn al-Qayyim, 2019, vol. 1, p. 21).**

The third: the description of the ṣirāṭ as straight (mustaqīm); 'the entire community of scholars of interpretation is agreed that the straight path is the clear way that has no crookedness' (al-Ṭabarī, 2001, vol. 1, p. 170). The straightness of this path contains in its very essence an indication of the reality of Tawheed — for the mustaqīm path must by necessity lead to one destination, as stated above; and its being straight and close instils in the servant a sense of urgency, making him seek it, aspire to know it, and draw close to it. Likewise, it produces a fear and awe of deviating from the path and thereby missing the destination and suffering a manifest loss.

The fourth: that this ṣirāṭ must by necessity be wide and spacious. Ibn al-Qayyim said: *'Its capacity for all who pass through it necessitates its spaciousnes*s' **(Ibn al-Qayyim, 2019, vol. 1, p. 15)**. This spaciousness fills the servant's heart with hope for salvation and eagerness to reach it — befitting his knowledge and faith in ALLAH's first words in the surah: (الرَّحْمَٰنِ الرَّحِيمِ) (الفاتحة: 3)

The fifth: the designation of the path of truth and guidance as 'ṣirāṭ' rather than other synonymous names — which many scholars note alludes to the ṣirāṭ (bridge) laid over Hellfire on the Day of Judgement. Whoever was not guided to the straight path of Surah Al-Faatihah in this life and did not find guidance therein shall not be able to cross the ṣirāṭ stretched over Hell — and refuge is sought in ALLAH from it.

The way this matter indicates the reality of Tawheed is that on that grievous Day, the causes and lineages of people are severed and avail nothing — none shall benefit the servant on that day except his Lord, and the righteous deeds he performed in this life drawing him close to ALLAH.

The way this matter indicates the reality of Tawheed is that on that grievous Day, the causes and lineages of people are severed and avail nothing — none shall benefit the servant on that day except his Lord, and the righteous deeds he performed in this life drawing him close to ALLAH.

C. Verbs in Surah Al-Faatihah and Their Indication of Tawheed

The verbs mentioned in Sūrah Al-Faatihah are these

four: naʿbudu (we worship), nastaʿīnu (we seek help), ihdinā (guide us), and anʿamta (You blessed). All of them testify to the station of Tawheed. However, we shall attempt briefly to explore aspects of their indication of this great station beyond what relates to their root meanings:

The first question to address concerning the form of these verbs is: why do the first three come in the plural form, and the fourth in the singular?

The answer is that the singular form in {***You have bestowed Your Grace***} is clearly and manifestly indicative of the reality of Tawheed and of the Lord's exclusive possession of all forms of blessing — general and specific — over all creation. ALLAH said: {***and whatever of blessings and good things you have it is from ALLAH*** } **EL NAHL 53**

As for the other three verbs, they are in the plural for rhetorical purposes all of which relate to sincerity of Tawheed for ALLAH, Lord of all worlds. Ibn al-

Qayyim said: *'The use of the plural pronoun in both places — referring to* {***You alone we worship, and You Alone we ask for help***} *and* {***Guide us to the Straight Path*** }*— is most excellent and most majestic. For this is a station of servitude and dependence upon the Lord, an acknowledgement of need for His worship, help, and guidance. So it comes in the plural form — meaning: we, the community of Your servants, acknowledge servitude to You — just as a servant would say to an exalted king: we are your servants, your possessions, and under your obedience, and we do not disobey your command This is better and weightier before the king than if he said: I alone am your servant and possession*' **(Ibn al-Qayyim, 1440 AH, vol. 2, p. 451).**

The second question about the form of the verbs is: regarding the tenses used:

The verb 'anʿama' (You blessed) came in the past tense — containing an affirmation of the doctrine of resurrection (Baʿth), a refutation of the doctrine of the Qadariyyah who deny divine foreknowledge, and an exposition of the perfection of ALLAH's knowledge and the perfection of His wisdom and mercy — that His foreknowledge, Glorified be He, encompasses the measures of all creation, and that whatever good befalls the servant is a bounty from Him, while whatever evil befalls him is from himself and from Shayṭān, and ALLAH is exalted above wrongdoing and futility: {***He cannot be quesionned as to what He does, while they will be questionned***} **EL ANBIYA 23**

As for the verbs **{نَعْبُدُ} (we worship) and {نَسْتَعِينُ} (we ask for help)**, the imperfect tense (muḍāriʿ) in each conveys the meaning of renewal and continuity in performing these two acts — which are in reality one single act, the very secret of creation and the purpose of existence: the worship of the True One (al-Ḥaqq), Glorified be He. This form, beyond its declaration of servitude to ALLAH and its stripping away of all forms of shirk, also contains guidance toward guarding Tawheed and protecting its sanctum from deficiencies and contradictions. The intimate friend of the All-Merciful (Khalīl al-Raḥmān — Prophet Ibrāhīm) sensed this meaning and supplicated his Lord saying: {***O my Lord, make thius city *MAKKAH* one of peace and security, and keep me and my sons away from worshippinhidols***} **ABRAHAM 35**

The verb ***{ٱهْدِنَا} (guide us)*** remains — and we have chosen to defer discussion of it to the section on structural indicators, where it is more appropriate and fitting. We shall address two aspects of its form: one relating to the style of this sentence — the only inshāʾī (expressive, non-declarative) sentence in Surah Al-Faatihah — and the other relating to the ellipsis of the second

complement of this verb, since ellipsis (ḥadhf) properly belongs to structures rather than individual words.

4.2.2 Indicators of Tawheed in the Syntactic Structures of Surah Al-Faatihah and the Eloquence of Its Composition Surah Al-Faatihah contains numerous rhetorical styles, the most important of which are those that serve the question of Tawheed, establish it with Sharʿī proofs and rational arguments, and use elevated expository structures. Among the most important of these styles, we shall present seven, arranging them not according to priority — since many of these are of equal eminence and it is impossible to determine which should precede the other — but according to their sequence in books of rhetoric, given that these themes are closely aligned in importance.

The seven themes are: declarative and expressive speech (khabar wa-inshāʾ); mention and ellipsis (dhikr wa-ḥadhf); fronting and deferral (taqdīmwa-taʾkhīr); definiteness and indefiniteness (taʿrīfwa-tankīr); shift of address (iltifāt); conjunction and disjunction (faṣlwa-waṣl); and amplification (iṭnāb).

First Theme: Declarative and Expressive Speech (al-Khabar wa-l-Inshāʾ)

It should be noted that all the sentences in Surah Al-Faatihah are declarative (khabariyyah), with the exception of ALLAH's command to His servants to say: {***Guide us to the Straight Path 6*** }

This is the greatest supplication a servant can direct to his Lord — containing his happiness in religion and in this life and the Hereafter. Therefore, from ALLAH's gentleness with His servants, His instruction of them, and His mercy upon them, He commanded them to preface this great supplication with praise as a means of seeking acceptance thereof and a response thereto. The indication of this on Tawheed is evident. We may add that all the declarative speech in Surah Al-Faatihah is exposition of the sovereignty of the Lord, Mighty and Majestic, and His singularity in His creation and command (His qadar and His sharīʿah) — for He, Glorified be He, is the commander and prohibitor, the one who brings forward and defers, the one who raises and lowers, the giver and withholder.As for His servants — they are in submission to His decree, their forelocks in His hand, having no control over their affairs; hence, when they wished to be a means of causing something, their mode was the expressive supplication addressed from a gathered collective to the Singular Self-Sufficient: {***Guide us to the Straight Path*** }**ELFATIHA 6**

This contains: the singularity of the one asking, the singularity of what is asked, and the singularity of what guidance is sought toward. Ibn al-Qayyim

said in his poem (al-Nūniyyah):*Be one in one, at a single time, on a single path / Until faith and truth and the clear way become plain to you*.

Second Theme: Mention and Ellipsis (al-Dhikr wa-l-Ḥadhf)

The surface meaning of this heading — and wherever it appears in books of rhetoric — is that a speaker is eloquent through mentioning the words of his speech just as he can be eloquent through omitting what there is good cause to omit. Mention is indeed the original norm, since *'every word in speech is naturally accompanied by mention to convey the intended meaning; otherwise the speech would be opaque and obscure, and the intention would not be apparent*.' **(al-Hāshimī, n.d., p. 101).**

However, one who reflects upon the states of people and the sayings of the eloquent among them, and who looks carefully at the words of the rhetoricians on this mode of expression, will find that they value ellipsis more than mention. Ellipsis demands greater linguistic skill, stimulates the recipient's mind more, and is that which — as ʿAbd al-Qāhir al-Jurjānī, may ALLAH have mercy upon him, said — is '*a subtle device, delicate in its reach, wondrous in its nature, resembling magic; for you see in it that leaving mention is more eloquent than mention, and silence more productive of benefit than speech, and you find yourself most articulate when you do not speak and most illuminating when you do not explain — and this is a matter you may deny until you reflect upon it and reject it until you examine it*.' **(al-Jurjānī, 1992, vol. 1, p. 146).**

The purposes of ellipsis in Arabic rhetoric are many, but the most famous and most frequent is conveying generality. This purpose is most commonly achieved through the ellipsis of the complements of a verb. We have identified approximately ten instances thereof, all of which indicate the reality of Divine Unity clearly and explicitly:

1. In ALLAH's saying: {***All praises and thaks due to ALLAH, the Lord of mankind, jinns and all that exists***} — there are three ellipses, two of which are the ellipsis of the complements of the verbal noun acting as a verb ('al-ḥamd'): praise for what? For His acts? For His names and attributes? For His commands and prohibitions? For His blessings and favours? The ellipsis of the complement of this word conveys its generality, encompassing all that is fitting to be its complement.

2. Praise is due to ALLAH — at night or by day? In ease or in hardship? At home or travelling? In all of that — in all of that. And none is praised in that except the Lord of Might and Majesty.

3. The ellipsis in ALLAH's saying 'Lord of all worlds' (Rabb al-ʿĀlamīn) is the ellipsis of the type of Lordship — is it general or particular Lordship? This ellipsis indicates both: that He possesses both the general and the particular Lordship. The general is 'His creation of all creatures, provision for them, and guidance of them toward what serves their interests and keeps them in existence in this world. The particular is His nurturing of His allies (awliyāʾ) through faith, granting them success therein, perfecting it for them, and repelling from them all that diverts and hinders them from Him.' (al-Saʿdī, 2000, p. 39).

4. Al-Raḥmān al-Raḥīm — He is merciful to whom?And when is He merciful? And in what is He merciful? These are general matters — though they are specifically conditioned by Sharʿī texts which collectively indicate that the names al-Raḥmān and al-Raḥīm and their like — such as al-Ghafūr (the Forgiving) and al-ʿAfuww (the Pardoner) — when used with the ellipsis of their complement, convey generality indicating the perfection of the Lord's will and His perfect wisdom and perfect mercy — placing His mercy where it is fitting, without diminishing His treasuries of sovereignty through the mercy He extends to whomever He wills of His creation.

Among the texts that particularise these generalities is ALLAH's saying: {***and my mercy embraces all things, that I shall ordain for those who are Muttqun and give Zakat; and those who believe in Our proofs, those who follow the Prophet who can neither read nor write***} **EL AARAF 156-157 also He says:** {***He punishes whom He will, and shows mercu to whom He will, and to Him you will be returned***} **EL ANKABOUT 21**

The generality of His mercy is a proof of His Oneness and Greatness, that He has no partner in that and no equal, and none other than ALLAH, Mighty and Majestic, deserves it. And the withholding of His mercy from those who are unworthy of it is another proof of this meaning to whoever reflects.

5.The fifth position of ellipsis is in ALLAH's saying: 'we seek help' (nastaʿīnu) — the verb of seeking help (istiʿānah) is normally transitivised with a preposition indicating: in what? — in obeying Him, in refraining from His disobedience, in riding, in alighting, in sitting, in standing — we seek ALLAH's help in everything and at every moment. What further confirms the indication of this style on the question of Tawheed is what we shall discuss: the fronting of the first object of both acts of worship and help-seeking — the word 'iyyāka' — and its function as the strongest device of restriction (qaṣr) in Arabic.

6. In ALLAH's saying {ٱهۡدِنَا}: the ellipsis of the second complement — either the preposition 'ilā' (to) or 'fī' (in) — and the non-mention of either of them, conveys the generality of the word's signification encompassing both: *'guidance to the path: adherence to the religion of Islam and the abandonment of all other religions. And guidance in the path: encompassing guidance to all religious details in knowledge and practice. This supplication is among the most comprehensive and beneficial supplications for the servant; hence it is obligatory for a person to make this supplication in every rakʿah of his prayer, due to his pressing need for it*.' (al-Saʿdī, 2000, p. 39).

7. 'You blessed them' (anʿamtaʿalayhim) — blessed them with what? With manifest and concealed blessings:{***If you count the blessings of ALLAH, you will never count them***}

As for the style of ellipsis in {***those who eearned Your anger***} and {***nor of those who went astray***}, its proper discussion is in the fifth theme — the shift of address (iltifāt) — so we defer it there.

Third Theme: Fronting and Deferral (al-Taqdīm wa-l-Taʾkhīr)

Perhaps the most famous indicator of the reality of Tawheed in Surah Al-Faatihah — indeed one of the most famous proofs of Divine Unity in the entire Quran — is the fronting of the object before its governing verb twice in ALLAH's saying:{***You alone we worship and You alone we ask for help***} Fronting what should be deferred is one of the strongest devices of restriction (qaṣr) in Arabic. There are also other positions in Surah Al-Faatihah where the device of fronting and deferral indicates the reality of Tawheed, and the perfection of the Lord's attributes, Mighty and Majestic, and the perfection of His Greatness and Majesty — the most important of which are the following three:

— The fronting of Divinity before Lordship in {***All praises and thanks due to ALLAH, the Lord of mankind, jinns and all that exists***}. Beyond observing the order of composition and achieving appropriate rhyme endings, this conveys additional meanings, the most important being:

* An exposition of the tremendous status of Divinity (Ulūhiyyah) for ALLAH — that it is the purpose for which creation was created, Messengers were sent, Books were revealed, legislations were enacted, and jihad against the disbelievers was prescribed, and other matters.

* An exposition of the station of the name 'ALLAH' before our Lord, Mighty and Majestic — this structure may be evidence cited by those who

hold that it is the Greatest Name of ALLAH, derived from the fact that it is the first of all ALLAH's names in the first and greatest surah of the Quran. Moreover, advocates of this view commonly note that it is the name followed by all other names, while it itself follows none — as in: 'ALLAH, Lord of all worlds, the All-Merciful, the Ever-Merciful, Master/King of the Day of Judgement.' Similar sequences appear in many instances throughout the Quran, including the ends of Surah al-Ḥashr.

* The reason for the Lord's exclusive right to Divinity being His exclusive Lordship — and this argument, i.e. inferring Divine Unity (Ulūhiyyah) from Lordship (Rubūbiyyah), is the greatest and most frequently occurring type of proof in the Quran.

— The fronting of al-Raḥmān before al-Raḥīm in {***the most Beneficent, the Most Merciful***}. Among what follows from this fronting is evidencing the right of the Noble Lord to be fronted over all others, and nurturing us through this fronting. The witness to the fact that al-Raḥmān takes precedence over al-Raḥīm despite both being Beautiful Names of the Lord is that '*al-Raḥmān and al-Raḥīm convey the connection of mercy to its recipient: the first [al-Raḥmān] indicates the attribute subsisting in Him (Glorified be He), and the second [al-Raḥīm] indicates that He has mercy upon His creation through His mercy. Hence the first is for description, and the second for action; the first indicates that mercy is His attribute, and the second that He is merciful to His creation through His mercy*.' **(Ibn al-Qayyim, 1440 AH, vol. 1, p. 42).**

— The fronting of worship before seeking help in :{***You alone we worship and You alone we ask for help***}. There are many purposes therein mentioned by the scholars of exegesis and rhetoric, the most important of which is the indication of the station of worship before ALLAH and that it is the end purpose of creation and the foremost matter above all else.

— The fronting of those who have been blessed (al-munʿamʿalayhim) before those who incurred wrath and the misguided at the end of the surah — many purposes lie therein, among them: the fronting of His favour over His justice, corresponding to the fronting of {***the most Beneficent, the Most Merciful***}before {***The lord Of the day of judgment***}; and the fronting of hope over fear. A textual evidence for this style is: {***who prostrates himself oor standing in prayer during the hours of the night, fearing the hereafter and hoping for the Mercy of his Lord***} **EL ZUMUR 9** , Note how when the speech is about the believer — as guidance to act with the utmost caution and avoid self-regard — fear is mentioned before hope, while mercy is attributed

to the Lord (Glorified be He), and caution is attributed to the Hereafter; an expression of gentleness toward the believing servant, and an abundant pouring of compassion and mercy upon him.

— Among the fronting conveying the priority of ALLAH's right over the right of all others, and beginning with His right before the servant's right: the divine qudusīḥadīth — which is among the greatest virtues of Surah Al-Faatihah — in which ALLAH says: 'I have divided the prayer (al-ṣalāh) between Myself and My servant into two halves, and My servant shall have what he asks. When the servant says: in {***All praises and thaks due to ALLAH, the Lord of mankind, jinns and all that exists***}, ALLAH Almighty says: My servant has praised Me. When he says:{***the most Beneficent, the Most Merciful***}, ALLAH says: My servant has extolled Me. When he says: {***The lord Of the day of judgment***}, ALLAH says: My servant has glorified Me. When he says: :{***You alone we worship and You alone we ask for help***}, ALLAH says: This is between Me and My servant, and My servant shall have what he asks. When he says: {***Guide us to the Straight Way, the Way of those on whom You have bestowed Your grace, not the Way of those who earned Your anger nor of those who went astray***}, ALLAH says: This is for My servant, and My servant shall have what he asks.' **(Muslim, 1955, vol. 1, p. 296).**

Reflect upon how three and a half verses at the beginning are entirely praise and glorification of ALLAH, and proclamation of the singularity of servitude to Him —Then come three and a half verses for the servant, entirely supplication and petition to ALLAH. In this ḥadīth among the indicators of Tawheed: that all of Surah Al-Faatihah is Tawheed, and ALLAH taught His servants to give precedence to His right over the right of anyone else, whoever they may be.

On the subject of the verses of praise and glorification of ALLAH, Blessed and Exalted, we should note what scholars have mentioned about Surah Al-Faatihah's encompassing all three categories of Tawheed together — saying that they are gathered in: {***All praises and thaks due to ALLAH, the Lord of mankind, jinns and all that exists, the most Beneficent, the Most Merciful***} ALLAH is the proper name of Divinity; Rabb al-ʿĀlamīn is Lordship; and al-Raḥmān al-Raḥīm are Names and Attributes. Indeed, it may be said that every verse of this noble surah is a guidance toward all three categories of Tawheed without the need for the second verse. For in the first verse are mentioned two proofs — ALLAH and al-Rabb — explicitly indicating Divinity and Lordship, and in it are the most beautiful names of Divinity and Lordship.

It could be said that every single verse of this surah englobes the three Tawheed categories:

As for {مَٰلِكِ يَوۡمِٱلدِّينِ}{***The lord Of the day of judgment***} — in both readings it contains the names al-Mālik and al-Malik, the first pointing to Divinity and the other to Lordship.

And {إِيَّاكَ نَعۡبُدُ}:{***You alone we worship*** is Divinity; {وَإِيَّاكَ نَسۡتَعِينُ} }{***and You alone we ask for help***}is Lordship; and the style of address is a higher station and a more glorious proximity than the style of third-person narration, even with the mention of some Beautiful Names.

As for {ٱهۡدِنَاٱلصِّرَٰطَٱلۡمُسۡتَقِيمَ}{***Guide us to the Straight Way*** }and what follows: general guidance is a proof of Lordship, and special guidance is a proof of Divinity, and they contain many attributes of guidance, inspiration, wrath, and the attributes of perfection to which the straight path points — such as knowledge, wisdom, mercy, power, will, and others.

Fourth Theme: Definiteness and Indefiniteness (al-Taʿrīfwa-l-Tankīr)

There is no indefinite word in Surah Al-Faatihah; all are definite — either with the definite article al- or through the genitive construction (iḍāfah). And ALLAH Almighty is the most definitively recognised (aʿrafu al-maʿārif), the Singular One (Glorified be He), in the inclination of hearts and souls toward Him — though among these hearts there are those who recognise and act upon their recognition, and those who recognise yet turn away, and so ALLAH turns away from them.

In the definiteness of the name ALLAH, Mālik, and Malik through their genitive construction with 'the Day of Judgement' is an allusion to the passing away of all other ownerships and sovereignties, and His singularity in sovereignty on that awesome Day. Aḥmad reported in his Musnad with a ḥasan chain from Jābir who said:'***ALLAH shall gather all servants, and a caller will call out: Who is the King today? And no one responds. Then He will say: It is ALLAH, the One, the Subjugator***.' **(al-Bukhārī, 1993, vol. 6, p. 2719).**

In the definiteness of al-Ṣirāṭ there is also a definiteness with the definite article, signifying the uniqueness of this path and the One to whom it leads, and the One who showed this path to His servants and commanded them to walk it.

Likewise, in its definiteness through the genitive construction in { صِرَٰطَ ٱلَّذِينَأَنۡعَمۡتَعَلَيۡهِمۡ}{ ***The Way of those on whom You have bestowed Your grace*** }is

a clear indication of Tawheed through the magnanimity of the One who blessed those on it through guiding them to it and making them steadfast upon it. This meaning becomes clearer in the discussion of the Fifth Theme: the Shift of Address (al-Iltifāt).

Fifth Theme: The Shift of Address (al-Iltifāt)

This style is perhaps the most eloquent of the rhetorical devices appearing in this magnificent surah and the most indicative of the reality of Divine Unity — and this expectation is built upon the following two proofs:

— First: the grandeur of the style of iltifāt in general, and in this surah in particular. The rhetoricians and exegetes have engaged with this style since antiquity, some calling it 'the courage of Arabic' (shajāʿat al-ʿarabiyyah) —for employing this art requires a courageous speaker who commands the language fully, shifting between third person to second person or the reverse, from address to presence or the reverse, from third person to presence or the reverse, and other forms.

— The second proof is derived from the fact that one style of iltifāt in Surah Al-Faatihah is related to the highest level of al-Iḥsān (excellence in worship), corresponding to the highest station of excellence: the station of witnessing (al-mushāhadah), known to ALLAH.

Two cases of iltifāt appear in Surah Al-Faatihah, among the most eloquent in the Quran:

The first is in {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}:{***You alone we worship and You alone we ask for help***}: the speech shifts from the style of third person to the style of direct address. Al-Saʿd al-Taftāzānī said*: 'The original mode of address is to a present witness; and it may shift to other modes to render the absent as if present for a purpose, such as in the statement: {إِيَّاكَ نَعْبُدُ}:{**You alone we worship**}...*' Consider — and this is the position of the majority of rhetoricians — how the Prophet ﷺ commanded: ***'El IHSAAN: Worship ALLAH as if you see Him; and if you do not see Him, then He sees you.'*** **(al-Bukhārī,1993, 1, p. 27; Muslim, 1955, vol. 1, p. 36).**

Then return with me to the three verses that preceded this noble verse, which scholars say encompassed the three pillars of servitude: love (maḥabbah), hope (rajāʾ), and fear (khawf): {ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ}{***All praises and thaks due to ALLAH, the Lord of mankind, jinns and all that exists***} stirs love in the heart; {ٱلرَّحْمَٰنِ ٱلرَّحِيمِ}:{***the most Beneficent, the Most Merciful***} fills the heart

with yearning and hope in ALLAH's pardon and generosity and His acceptance of their deeds; and {مَٰلِكِ يَوۡمِٱلدِّينِ}***{the Lord of the day of judgment***}

instils awe and fear of non-acceptance of deeds or inability to persist in them. Love motivates compliance with commands; fear yields avoidance of prohibitions; and hope sustains the servant's journey without cutting off hope of the generosity of the All-Merciful, the Forgiving.

The mention of these three stations first is like the pillars upon which a house is built — begun and strengthened and fixed. Once the servant has laid these foundations in his heart, and their fruits begin to appear upon his tongue and limbs, and their lights burn away all the impurities dwelling in his heart, his tongue, or some of his limbs — he becomes worthy of entering upon his Lord and Master, addressing Him with the second-person pronoun, turning toward Him with complete-heartedness. Whoever is deficient in love, fear, or hope — let alone all three — finds himself barred from the purity of this intimate conversation and its sweetness in proportion to his deficiency in these great stations.

So upon you — O Muslim — especially when standing before your Lord in prayer, particularly the obligatory prayers: strive to internalise the meanings of these three verses — all of which are praise and glorification of ALLAH and exaltation and veneration — and ascend from the station of Islam and faith to the station of Iḥsān, from distance to closeness. Otherwise you will have missed the greatest thing in prayer — you will have missed its spirit and its sweetest element.

The second iltifāt in Surah Al-Faatihah is in:

{ the Way of those on whom You have bestowed Your grace, not the Way of those who earned Your anger nor of those who went astray} **ELFATIHA 7** reflect on how our Lord nurtures us and teaches us how to address Him intimately and how to speak about Him — when He mentioned blessing (niʿmah), He attributed it to Himself, and when the speech is about wrath (ghaḍab) and misguidance (ḍalāl), the verb is not attributed to a subject. This is the established pattern of the Quran and the Prophet's Sunnah in this domain, the prophet said: ***{All the goodness is on Your Hands, and the evil is not attributed to You***} **Muslim 1955, 1/534** . Ibn al-Qayyim said: *'The established pattern in the Quran is that acts of goodness, mercy, and generosity are attributed to ALLAH, Glorified and Exalted... And when He comes to acts of justice, requital, and punishment: the doer (fāʿil) is omitted in the address, and the verb is built for the object of the action (mafʿūl), as an*

*expression of etiquette... From this is our verse: for when He mentioned blessing, He attributed it to Himself and said: {أَنْعَمْتَ عَلَيْهِمْ} {**those on whom You have bestowed Your Grace }**, and when He mentioned wrath, He omitted the doer and built the verb for the object: {ٱلْمَغْضُوبِ عَلَيْهِمْ}{**those who earned Your anger**} A similar case is the saying of Ibrāhīm, the Intimate Friend of ALLAH (Khalīl al-Raḥmān)* ﷺ *{ٱلَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ} {**Who created me and then guided me**} and {وَٱلَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ} {**And it is He who feeds me and gives me drink**} and {وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ} {**And when I am ill, it is He who cures me**}: he attributed creation, guidance, and the goodness of feeding and giving to drink to ALLAH, and when it came to mention illness: {وَإِذَا مَرِضْتُ} (And when I am ill) he did not say {**He made me ill**} and said: {فَهُوَ يَشْفِينِ} {**it is He who cures me**}***(Ibn al-Qayyim, 1440 A-420).***

Furthermore—and Allah Knows Best—we may discern another semantic dimension of the rhetorical device of shift (iltifat) in this noble verse, which bears an explicit connection to a core tenet of Monotheism (tawhid): the principle of loyalty and disavowal (al-wala' wa-al-bara'). This principle is predicated upon the love of Allah the Almighty, and the love, alliance, and support of His allies (awliya'), as well as the hatred of the enemies of Allah the Almighty, and the total disavowal (bara'ah) of them, their polytheism (shirk), and their falsehood. The correlation between this stylistic device and this momentous principle is manifested in the omission of the agent (hadhf al-fa'il) in the statement of the Almighty: «ghayri al-maghdūbi ‘alayhim» (not of those who have evoked [Your] anger). While the Prophet clarified that "those who have evoked anger" refers to the Jews, scholars have interpreted this clarification as non-exclusive; rather, anyone who resembles the Jews in the effective cause (‘illah) of acquiring this description receives a share of this wrath. However, what may remain obscure to many who read this noble verse is that the entity to whom the act of anger is attributed is not Allah—Blessed and Exalted be He—alone; rather, it encompasses Him alongside everyone who possesses a protective zeal (ghayrah) for the sanctity of Monotheism (janāb al-tawḥīd) among the people of true Islam. They all express wrath toward whomever Allah the Almighty is angry with, detest whom Allah detests, and love and ally with those whom He, Glory be to Him, has proclaimed to be the locus of His love and alliance (wilāyah). This semantic expansion (al-ittisā‘) within the verse is precisely generated by the omission of the agent (hadhf al-fa'il) in the Almighty’s words: «ghayri al-maghdūbi ‘alayhim». And Allah Knows Best.

Sixth Theme: Conjunction and Disjunction (al-Faṣlwa-l-Waṣl)

'*Knowledge of this — that is, knowing where sentences belong and where conjunction (ʿaṭf) and disjunction (istiʾnāf) should rightly occur — is difficult in its path, not attained by the correct answer except by one who has received an abundant share of rhetoric, is endowed with the perception of the beauties of speech, has been granted a portion of knowledge of the taste of language.Hence the rhetoricians made it the definition of rhetoric; one of them said when asked about it: it is the knowledge of conjunction and disjunction.*' **(al-Hāshimī, n.d., p. 179).**

In Surah Al-Faatihah there are two conjunctions, both with the particle wāw (and), and in both cases the reason for conjunction is the complete unity of the two conjoined sentences: {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}{***You alone we worship and You alone we ask for help***}: and {غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ}{***not the Way of those who earned Your anger nor of those who went astray***}.

The first conjunction between **'You alone we worship'** and **'You alone we seek help from'** conveys this complete union between the two acts — as was noted earlier — indicating the complete dependence of the servant upon his Lord in all circumstances, and that the achievement of any sought objective — whether religious or worldly — is not possible without ALLAH's assistance.

As for the conjunction at the end of the last verse between those who incurred wrath and the misguided: beyond indicating that the Jews and those like them are worse in state and more wretched in outcome than the Christians and their likes — except those whom ALLAH guides to the straight path — it also affirms the sincere believer's eagerness that ALLAH guide him aright and that whoever departs from this straight path will be all the more eager to separate from him; knowing that all paths to ALLAH are closed except His straight path — which is the path of the Book and the Sunnah as established by the mutawātir texts and the converging proofs.

As for the rest of the sentences in this surah, all are disjoined from one another — either because each later sentence is a confirmation of the preceding one, or a substitute for it, or an explanation of it (what rhetorical convention terms 'kamāl al-ittiṣāl' — complete connection); as is the case with the first five verses and the seventh verse as well.

Or they are disjoined because there is complete disconnection (kamāl al-inqiṭāʿ) between the two sentences — one being declarative and the other expressive (inshāʾiyyah); as in {إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ}{***You alone we worship***

and You alone we ask for help} followed by {ٱهۡدِنَاٱلصِّرَٰطَٱلۡمُسۡتَقِيمَ}{***Guide us to the Straight Way}***.

Perhaps the style of disjunction between the first five verses of Surah Al-Faatihah establishes — or at least reinforces — the reality of Tawheed; for if it were said (outside the Quran): 'praise belongs to ALLAH, Lord of all worlds, the All-Merciful, the Ever-Merciful...' the marvellous composition and the lofty connection between these noble verses would not have been achieved, nor would the reality of Divine Unity have been made manifest.And the most important objective and the most noble sought matter would have been lost — which is the praise of ALLAH for the perfection of His Essence and the perfection of His Attributes.

Similarly, we discern an allusion to the question of Tawheed in the disjunction between {إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ} and {ٱهۡدِنَاٱلصِّرَٰطَٱلۡمُسۡتَقِيمَ}. The reason for disjunction in terms of language and grammar is the complete disconnection and structural contrast between the two verses — one being declarative and the other expressive. But do you not see that this disjunction conveys the sense that the servant's worship and help-seeking, however great his effort in them and however much he possesses of knowledge and apparent means of success — if ALLAH does not grant him guidance from His own presence and take him by the hand to His straight path — his worship will come to naught. He will be among those whose striving in this worldly life is lost while they thought they were doing well in deeds, surely ALLAH possesses the absolute knowledge.

Seventh Theme: Amplification (al-Iṭnāb)

Amplification (al-iṭnāb) is *'the augmentation of the wording beyond the meaning for a benefit — or: conveying a meaning with an expression exceeding the customary standard of eloquent speakers, for the benefit of reinforcing and confirming it*.' (al-Hāshimī, n.d., p. 201). Amplification has many forms in Arabic rhetoric; we select three forms appearing in Surah Al-Faatihah, all of which testify to the station of Tawheed: The First Form: The Specific Following the General (ʿaṭf al-khāṣṣʿalā al-ʿāmm): In { إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِينُ}{***You alone we worship and You alone we ask for help***} — seeking help (istiʿānah) is an act of worship, and its conjunction upon worship is of the type: the specific following the general; as in: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى) {***Guard strictly the five prayers especially the middle prayer} ELBAKARA 238***

The middle prayer is among the prayers commanded to be maintained in the first part of the verse, yet ALLAH singles it out after the general

command. When the Arabs wish to emphasise the importance of something, or the honour of its station, or the severity of its danger, or other such qualities, they single it out with explicit mention after the general. Al-Qazwīnī said in al-Īḍāḥ: *'As for the mention of the specific after the general — to alert to its virtue... as in ALLAH's saying:* ***مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ*** *{whoever is an enemy to ALLAH, His angels, His Mesengers, JIBrael and Mikael} EL-BAKARA 98 and His saying:* ***وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ*** *{Let arise out of you a group of people inviting to all that is good, enjoining AL-Maruf and forbidden El Monkar}* **EL IMRAN 104 '(al-Qazwīnī, n.d., vol. 3, p. 200).**

In truth, the mention of seeking help after worship — though it contains the exposition of the virtue of seeking help and the emphasis on its importance — also and more so exposes the honour of servitude and the complete dependence of the servant upon his Lord, and the freedom of ALLAH from all His creation. It is as if it says: strive in My worship and do well in My service, and do not rely upon your own strength nor seek independence from My help; for I am the One who commands you to worship Me, and I am the One who helps you in that, so seek My help.

The Second Form: Repetition (al-Tikrār): There are two witnesses to this in Surah Al-Faatihah — or rather the same verse just mentioned — where the Lord, Blessed and Exalted, repeats the detached pronoun: 'iyyāka' twice. This is among the most eloquent and most magnificent forms of amplification, containing an emphasis on the meaning and an acknowledgement after acknowledgement that ALLAH is the sole object of worship and the One solely sought, Exalted and Majestic, upon Whom all trust is placed. In it also, alongside acknowledgement and emphasis, is the realisation of the pleasure of intimate conversation (munājāh) and the sweetness of addressing the Lord of Generosity. For it is known that when a lover mentions his beloved, the very remembrance brings him sweetness and intimacy — so imagine the repetition of the pronoun of address to the King of kings, Exalted in His heights.

The second witness: the repetition of the word 'al-ṣirāṭ' (the path), and in it the emphasis on its importance and uniqueness and other qualities mentioned above.

The Third Form: Clarification after Ambiguity (al-Īḍāḥbaʿda al-Ibhām), as the rhetoricians call it. Its occasion in Surah Al-Faatihah is: (اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّين)6 ***{Guide us to the***

StaightWay.not the Way of those who earned Your anger nor of those who went astray}.**EL-FATIHA 7**

The seventh verse clarified what was meant by the straight path. It would have sufficed for the basic meaning to say: 'Guide us to the path of those upon whom You bestowed favour...' But He (Glorified be He) — to magnify and dignify this path and stimulate the souls of His servants toward knowing it — presented the straight path in a summary and ambiguous manner, then clarified it in detail and exposition in the second verse — as He clarified it in summary in Al-Faatihah and in detail in Surah al-Nisāʾ where He said: (وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُوْلَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِم مِّنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُوْلَٰئِكَ رَفِيقًا) (النساء: 69) ***{and who obeys ALLAH and the Messenger, they will be in the company of those on whome ALLAH has bestowed His Grace, of the prophets, the SIDDIKINS * who believe the prophet*, the Martyrsand the righteous, and how excellent these companions are,}*** **El NISSA 69**

The author of al-Īḍāḥ said: '*...for when the meaning is presented in a general and ambiguous manner, the soul yearns to know it in detail; when cast in that way, the soul of the listener turns toward what comes after with anticipation — enabling it to settle in the soul more fully, for the pleasure of knowing it... or to strengthen the meaning and give it its due weight... or to magnify and exalt the matter*.' **(al-Qazwīnī, n.d., vol. 3, p. 196).** These three purposes all serve the fundamental question for which this noble surah — and all Quranic surahs, and all the Divine Books — was revealed: namely, the Tawheed of ALLAH as due from His servants.

5. Conclusion:

In conclusion to our study of the **Proofs of Tawheed** in Surah Al-Faatihah, we summarise the most important findings we believe we have reached:

— Surah Al-Faatihah contains numerous and varied proofs of the Oneness of ALLAH Almighty and His exclusive right to be singled out in Lordship (Rubūbiyyah), Divinity (Ulūhiyyah), Names, and Attributes. These proofs number in the dozens at minimum. In this study, we restricted ourselves to those with a particular connection to the rhetorical study.

— After thorough examination, the collected proofs could be classified into two categories: external proofs — i.e., those outside Surah Al-Faatihah yet intimately connected to it; and internal proofs — i.e., derived from the wording and structures of this noble surah itself.

— The external proofs are divided into two types: external conceptual indicators, the most important of which are that Surah Al-Faatihah is the greatest and foremost surah of the Quran and its mother; that a gate of heaven that had never been opened before was opened for its revelation; that ṣalāh is invalid without it; that it is a ruqyah and a cure from physical and spiritual ailments; and others.

And external verbal indicators, the most important of which are its numerous names pointing to Tawheed — especially the most famous of them, 'Al-Faatihah,' which clearly alludes to the fact that all keys of good are in His hand alone. Among these indicators is also that its verses are seven — hence it is named al-Sabʿ al-Mathānī — and in this number are cosmic and legislative secrets that ALLAH has kept exclusively to Himself.

— The internal proofs are likewise divided into two categories: those pertaining to the individual words (mufradāt) of Surah Al-Faatihah, and those pertaining to its syntactic structures (tarākīb).

— The proofs at the level of individual words were subdivided into those pertaining to particles, those pertaining to nouns, and those pertaining to the verbs mentioned in the surah.

— The most prominent rhetorical areas for which we found textual evidence in Surah Al-Faatihah are the following seven: declarative and expressive speech; mention and ellipsis; fronting and deferral; definiteness and indefiniteness; shift of address (iltifāt); conjunction and disjunction; and amplification (iṭnāb).

— We endeavoured — seeking ALLAH's help — to derive as many indicators as possible falling within these themes and to demonstrate for the reader their manner of indicating the greatest question of Tawheed, guided by the statements of the imāms of exegesis and scholars of rhetoric accessible to us who served this glorious surah — the greatest surah of the Quran.

Whatever is correct in this work is by the success and aid of ALLAH Almighty; whatever is erroneous or mistaken is from myself and from Shayṭān. I ask ALLAH to pardon it, to make this work purely for His noble countenance, to benefit us through the Quran, and to raise us by it — for He, Glorified be He, is the Generous, the Munificent. May ALLAH send blessings upon our Prophet Muḥammad and upon his family and all his companions. And our final call is that all praise is due to ALLAH, Lord of all worlds.

6. References

* The Noble Qurʾān.

— Ibn al-Qayyim, Muḥammad ibn Abī Bakr: Badāʾiʿ al-Fawāʾid, ed. ʿAlī ibn Muḥammad al-ʿImrān, ʿAṭāʾāt al-ʿIlm (Riyadh) – Dār Ibn Ḥazm (Beirut), 5th ed., 1440 AH / 2019 CE.

— Ibn al-Qayyim: Madārij al-SālikīnfīManāzil al-Sāʾirīn, DārʿAṭāʾāt al-ʿIlm (Riyadh) – Dār Ibn Ḥazm (Beirut).

— Ibn Fāris, Aḥmad ibn Fāris: MuʿjamMaqāyīs al-Lughah, ed. ʿAbd al-SalāmMuḥammadHārūn, Muṣṭafā al-Bābī al-Ḥalabī and Sons, Egypt, 2nd ed., (1389–1392 AH) / (1969–1972 CE), Dār al-Jīl and Dār al-Fikr, Beirut.

— Ibn Kathīr, Ismāʿīl ibn ʿUmar: Tafsīr al-Qurʾān al-ʿAẓīm, ed. Sāmī ibn Muḥammad al-Salāmah, DārṬaybah li-l-Nashr wa-l-Tawzīʿ, Riyadh, Saudi Arabia, 2nd ed., 1420 AH / 1999 CE.

—Abū Zayd, Bakr ibn ʿAbdullāh: al-Taḥdhīr min MukhtaṣarātMuḥammadʿAlī al-Ṣābūnī, Dār al-Funūn li-l-Ṭibāʿahwa-l-Nashr wa-l-Tawzīʿ, 2nd ed., Jeddah, Kingdom of Saudi Arabia.

— Al-Bukhārī, Muḥammad ibn Ismāʿīl: Ṣaḥīḥ al-Bukhārī, ed. MuṣṭafāDīb al-Bughā, Dār Ibn Kathīr -Yamāmah, Damascus, 5th ed, 1414 AH / 1993 CE.

— Al-Badr, ʿAbd al-Razzāq ibn ʿAbd al-Muḥsin: al-Qawl al-Sadīd fī al-Radd ʿalā Man Ankara Taqsīm al-Tawḥīd, Dār Ibn al-Qayyim, Dammam, Saudi Arabia, and Dār Ibn ʿAffān, Cairo, Egypt, 3rd ed., 1422 AH / 2001 CE.

— Al-Jurjānī, ʿAbd al-Qāhir ibn ʿAbd al-Raḥmān: Dalāʾil al-IʿjāzfīʿIlm al-Maʿānī, ed. MaḥmūdMuḥammadShākir, al-Maṭbaʿah al-Madanī bi-l-Qāhirah – Dār al-Madanī bi-Jeddah, 3rd ed., 1413 AH / 1992 CE.

— Al-Jurjānī, ʿAlī ibn Muḥammad: Kitāb al-Taʿrīfāt, Dār al-Kutub al-ʿIlmiyyah, Beirut, Lebanon, 1st ed., 1403 AH / 1983 CE.

— Al-Rāzī, Muḥammad ibn ʿUmar: al-Tafsīr al-Kabīr, DārIḥyāʾ al-Turāth al-ʿArabī, Beirut, 3rd ed., 1420 AH.

— Al-Rāghib al-Aṣfahānī, al-Ḥusayn ibn Muḥammad: al-MufradātfīGharīb al-Qurʾān, ed. ṢafwānʿAdnān al-Dāwūdī, Dār al-Qalam – al-Dār al-Shāmiyyah, Damascus–Beirut, 1st ed., 1412 AH.

— Al-Saʿdī, ʿAbd al-Raḥmān ibn Nāṣir: Taysīr al-Karīm al-Raḥmānfī Tafsīr Kalām al-Mannān, ed. ʿAbd al-Raḥmān ibn Muʿallā al-Luwayḥiq, Muʾassasat al-Risālah, 1st ed., 1420 AH / 2000 CE.

— Al-Safārīnī, Muḥammad ibn Aḥmad: Lawāmiʿ al-Anwār al-Bahiyyah, Muʾassasat al-Khāfiqīnwa-Maktabatuha, Damascus, 2nd ed., 1402 AH / 1982 CE.

— Al-Shinqīṭī, Muḥammad al-Amīn: Aḍwāʾ al-Bayānfī Īḍāḥ al-Qurʾān bi-l-Qurʾān, DārʿAṭāʾāt al-ʿIlm (Riyadh) – Dār Ibn Ḥazm (Beirut), 5th ed., 1441 AH / 2019 CE.

— Al-Shawkānī, Muḥammad ibn ʿAlī: al-Fatḥ al-Rabbānī min Fatāwā al-Imām al-Shawkānī, ed. and arranged by MuḥammadṢubḥī ibn ḤasanḤallāq, Maktabat al-Jīl al-Jadīd, Sanaa, Yemen, 2nd ed., 1441 AH / 2019 CE.

— Al-Ṭabarī, Muḥammad ibn Jarīr: Jāmiʿ al-BayānʿanTaʾwīlĀy al-Qurʾān, ed. Dr. ʿAbdullāh al-Turkī, Dār Hajar li-l-Ṭibāʿahwa-l-Nashr wa-l-Tawzīʿwa-l-Iʿlān, Cairo, Egypt, 1st ed., 1422 AH / 2001 CE.

— Ibn ʿUthaymīn, Muḥammad ibn Ṣāliḥ: al-Qawl al-MufīdʿalāKitāb al-Tawḥīd, Dār Ibn al-Jawzī, Saudi Arabia, 2nd ed., 1424 AH.

— Ibn ʿUthaymīn: Tafsīr al-Qurʾān al-Karīm 'Sūrat al-Ṣāffāt', Dār al-Tharāyā li-l-Nashr wa-l-Tawzīʿ, Riyadh, Saudi Arabia, 1st ed., 1424 AH / 2003 CE.

— Al-Fīrūzābādī, Muḥammad ibn Yaʿqūb: al-Qāmūs al-Muḥīṭ, ed. Maktab Taḥqīq al-Turāthfī Muʾassasat al-Risālah, Muʾassasat al-Risālah li-l-Ṭibāʿahwa-l-Nashr wa-l-Tawzīʿ, 8th ed., Beirut, Lebanon.

— Al-Qurṭubī, Muḥammad ibn Aḥmad: al-Jāmiʿ li-Aḥkām al-Qurʾān, ed. Aḥmad al-Bardūnī and IbrāhīmAṭfīsh, Dār al-Kutub al-Miṣriyyah, 2nd ed., Cairo, Egypt, 1384 AH / 1964 CE.

— Al-Qazwīnī, Muḥammad ibn ʿAbd al-Raḥmān: al-Īḍāḥfīʿ Ulūm al-Balāghah, ed. MuḥammadʿAbd al-MunʿimKhafājī, Dār al-Jīl, Beirut, n.d.

— Muslim ibn al-Ḥajjāj: Ṣaḥīḥ Muslim, ed. MuḥammadFuʾādʿAbd al-Bāqī, MaṭbaʿatʿĪsā al-Bābī al-Ḥalabīwa-Shurakāh, 1374 AH / 1955 CE, Cairo, Egypt.

— Al-Hāshimī, Aḥmad ibn Ibrāhīm: Jawāhir al-Balāghahfī al-Maʿānīwa-l-Bayānwa-l-Badīʿ, ed. and verified by Dr. Yūsuf al-Ṣumayli, al-Maktabah al-ʿAṣriyyah, Beirut, Lebanon, n.d.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):140-157

A Modern Reading of Edgar Allan Poe's The Fall of the House of Usher: From Madness in Gothic Fiction to Psychological Decline in the Digital Age

Rachida Belounis

University of Algiers 2 (Algeria), Faculty of Foreign Languages,
belounis.1@outlook.fr

Received: 21-07-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

Edgar Allan Poe's *The Fall of the House of Usher* (1839) has always fascinated audiences for its gothic qualities. Yet, Poe's exploration of psychological issues such as madness, social anxiety and phobia makes his story as relevant in modern times as ever. Therefore, the present article proposes to study Edgar Allan Poe's *The Fall of the House of Usher* in a modern context, highlighting the interplay between setting and mental condition. More accurately, it attempts to draw connections between madness in nineteenth century gothic fiction and psychological deterioration in the age of social media. It essentially aims to explore the effects of loneliness in the decayed house of Usher on Roderick's and Madeline's mental health and seeks to show how social media platforms contribute to a comparable sense of solitude. Moreover, it attempts to examine the drawbacks of loneliness on both Poe's fictional characters and social media users.

Findings showed that both in Poe's work of fiction and in reality, extreme forms of solitude deeply affect physical health and psychological wellbeing, causing behavioral change which may culminate in depression. Most importantly, loneliness may eventually distort self-perception, resulting in self-alienation and identity loss. Therefore, it can be said that this research study contributes to understanding how nineteenth century literature serves as a lens through which to explore contemporary issues and challenges, particularly in the age of social media, providing foundations for future research on digital culture.

Corresponding Author: Rachida Belounis: belounis.1@outlook.fr

Kywords: Edgar Allan Poe, identity loss, loneliness, psychological decline, social media.

1. Introduction

Solitude is a recurrent theme in literature, often pictured as a deep psychological force that can have a significant impact on the characters' mental health. Writers, across different time periods, such as Emily Dickinson, Virginia Woolf, Samuel Beckett and Edgar Allan Poe often explored characters struggling with extreme isolation, depression and despair. *The Fall of the House of Usher* is one of Edgar Allan Poe's most critically examined gothic stories which expose the consequences of loneliness on mental wellbeing. A survey of the critical evaluation of *The Fall of the House of Usher* reveals that the story has most been regarded as a reflection of the fragility of the human mind, exemplified by Roderick Usher's descent into madness.

In his critical analysis of the *The Fall of the House of Usher*, Eiss (2011) sheds light on the complexities of the human psyche. According to him, what is noteworthy about Poe's story is that it is less about a madman than it is about a seemingly normal person who experiences insanity. Zaini (2020) has offered a slightly different critique. In her article, Zaini focuses more on the narrator's psychological state than that of Roderick. She interprets the story as an allegory of the narrator's anxiety and fear. From her perspective, all the gothic elements in the story can be viewed as projections of the narrator's disturbed mind. Other critics have drawn connections between the story and the author's personal experiences. In his biography of Poe, Morgan (2023) views the story as a self-critical analysis. He posits that Roderick's mental instability echoes Poe's internal struggles and experiences of alienation and despair. It is worth pointing; however, that if the story has been approached through different critical lenses, most interpretations have carefully highlighted the impact of the environment on the characters' psychological conditions. Newell's (2020) examination of the story intertwines the characters' unstable state of mind and the environment, revealing how the decaying house and the surrounding landscape create experiences of alienation and inner turmoil. In the same context, Girgus (1979) argues that the deteriorating state of the

house can be seen as a physical representation of the psychological tension experienced by the narrator and Roderick Usher, suggesting that the setting exerts control over its inhabitants. Taken together, the various interpretations of *The Fall of the House of Usher* demonstrate how already in the mid-nineteenth century Poe examined the complexities of the human mind, though psychology, at that time, was not a fully developed field of thought.

Given the complexity of the characters' psychological condition, *The Fall of the House of Usher* can be reinterpreted in contemporary contexts. It could be said that Poe's narrative has given a framework through which current concerns about mental health can be examined. When environmental psychology grew into prominence in the 1960s, there has been an increased focus on the relationship between the external environment and behavior. Barker (1968, cited in Heft 2001), the founder of environmental psychology and a leading figure in the field, has found out that individual behavior and environment are related by cause and effect relationship. According to him, the environment surrounding people governs to a large degree their behavior. One of the main issues that environmental psychology addresses is the impact of loneliness or social isolation on mental wellbeing. Current research in psychology has demonstrated that loneliness is positively related to mental disorders, anxiety and premature death (Holt-Lunstad et al., 2015). As concerns about social isolation have escalated in the context of social media, it would be interesting to examine how *The Fall of the House of Usher* resonates with contemporary discussions regarding mental issues and digital landscapes.

In the present article, I will attempt to study the extent to which loneliness, mental decline and self-deception experienced by the fictional Usher family echo modern experiences of digital addiction, psychological turmoil and self-alienation. Considering the researchers' findings mentioned earlier, I can hypothesize that there is a deep connection between excessive social media usage and mental health decline, highlighting the eventual impact of the online environment. More precisely, I assume that the deterioration of the Ushers' psychological condition and the decaying surrounding landscape in *The Fall of the House of Usher* serve as reminders of the harmful effects of digital landscapes on the individual's mental

condition. In order to prove this hypothesis, there is a need to address the following questions. The first is to know whether the setting in Poe's short story has isolating effects which can be paralleled to those of social media platforms. The second is to try to find similarities between cognitive decline in the fictional story and modern experiences of psychological deterioration. The third is to find evidence that both in fiction and reality, entrapment and mental breakdown may lead to the distortion of one's personal identity.

2. The Ushers' House as a Symbol of Social Media Entrapment

Poe opens the narrative in *The Fall of the House of Usher*, with a detailed description of the Ushers' mansion and its surrounding atmosphere, revealing the significant role that the setting plays in the story. This is a significant detail to consider since in my study I will explore the impact of the environment on the characters. It seems that Roderick Usher and his sister Lady Madeline are both entrapped in their ancestral mansion for a long time. In fact, the desolate house and the decaying atmosphere clearly evoke a sense of utter isolation. Upon the first glimpse of the edifice, the narrator is careful to point out that his friend Roderick dwells in a lonely house in a remote place, which makes the former feel a sense of discomfort and uneasiness. The climax of the scene occurs when the narrator approaches the dwelling, and notices the presence of "a black and lurid tarn" separating the house from the external world (Poe, 1839/1994, p.77) The lake in this scene not only emphasizes the remoteness of the location, but it also serves to heighten the feeling that there is no escape from it, conveying a sense of utter confinement.

Entrapment evoked by the house location in Poe's story widely echoes social media isolation. Platforms such as Facebook, Instagram and Snapchat can be compared to the Ushers' mansion in terms of their alienating power. Both stand as a potent symbol of physical isolation. That is, excessive use of social media may lead people to spend more time engaging in online interactions than in the real life; so much so, the virtual world can just feel as real as the physical world. Yet, physical access in the virtual space is not foreseeable, revealing how detached excessive users are from the external world. The sense of isolation is further stressed if we consider the fragility of social media networks. Owing to the slightest network connection issue, the virtual

world would crumble leaving its users in a state of deep loneliness. Interestingly, the fissure that runs through the Ushers' mansion foreshadows the instability of the building, paralleling the vulnerability of the virtual world. The argument seems to run if we consider the last scene when the crack in the walls widens and the dwelling collapses.

The physical isolation of the dwelling seems to mirror the characters' sense of loneliness, which backs up the argument that the environment might have isolating effects on people. To illustrate this argument, I would like to refer to the scene when the narrator finally ventures into the Ushers' mansion and meets his friend. To his great surprise, the narrator learns that Roderick has not left the house in many years, suggesting how socially isolated his friend is. Moreover, the narrator discovers that Roderick apparently lives with his sister Madeline, which may imply that he has a companion. Yet, the narrator catches a glimpse of the woman only once, in a state of utter depression: "Lady Madeline…passed through a remote portion of the apartment, and without having noticed [the narrator's] presence, disappeared." (p.82) In reference to this scene, the thought that Roderick has ever engaged in any form of effective communication with his sister becomes far less likely. Thus, it could be safely assumed that Madeline's presence in the story is physical rather than emotional, implying that the sister does not offer any psychological relief to her brother.

The idea that Roderick has a sister but still feels lonely is highly evocative of the paradox of social media platforms. Cornwell and Waite (2009) define social isolation not as lack of contact but rather as absence of meaningful interactions and supportive ties. This definition is interesting in the context of my study as it sheds light on how an individual can technically connect with others and still experience loneliness. This is exactly the type of connectedness that social media seems to provide for its users. Similar to Roderick's and Madeline's relationship, online interactions offer an illusion of communication, resulting in emotional detachment.

As the story continues, we learn that Madeline is not just Roderick's sister but she is also his twin. This detail may point to the deep connection between Roderick and Madeline. The twins are so similar that they become interdependent. However, considering the previous

argument in regard to Madeline's ghostly appearance, it can be inferred that what connects the twins is not interaction but rather solitude. Although it might seem paradoxical, being isolated from the external world, each of the twins needs to validate himself/herself through the other. Madeline, who remains silent throughout the story, can be viewed as a symbol of mutism which is an extreme form of loneliness. As such, Madeline is not only the physical expression of Roderick's isolation but she is also a manifestation of his existence as a lonesome man. That is, Roderick needs to validate Madeline's extreme solitude as a natural part of human experience in order to affirm his own existence, and so does his twin. Therefore, both rely on their "strong connection" as twins to maintain a seemingly normal life. Yet, if validation offers the twins an apparent sense of connection, it will limit their worldview and sink them into further solitude.

A parallel can be drawn between the twin's interdependent relationship in the story and interconnection in echo chambers on social media platforms. Ertuğrul and Elçi (2025) explain that echo-chambers create an environment where people are exposed to viewpoints which reinforce exiting perspectives, which may offer them an illusory sense of satisfaction and unity. Much like the twins, users in echo-chambers mirror and validate each others' beliefs and thus become interdependent and strongly connected to each other. However, the more people engage with perspectives that align with their own beliefs, the less willing they become to interact with people who do not share their viewpoints. Consequently, users become deeply isolated in those echo-chambers. Yet, similar to Roderick's and Madeline's interdependence, the users' interconnectedness makes loneliness feel more natural and bearable, which deepens their sense of alienation; so much so, they become entrapped in big virtual prison cells.

Feelings of imprisonment are further stressed by the descriptive details of the interior of the house. Upon his entrance, the narrator presents the reader with the image of the mansion as a huge prison. The black floor, the narrow windows and the darkness that envelops the rooms are literal and figurative manifestations of the emotional prison where Roderick and Madeline dwell (Poe, 1839/1994, p 79/80) The narrator makes another significant observation when he points to

the "dark draperies hang[ing] on the walls." (p.80) The heavy curtains not only intensify the claustrophobic atmosphere but they also serve to create a sense of concealment, as if Roderick and his twin sister were hidden from the outside world. Throughout the story, it is hinted that their isolation could be related to a family curse which has caused them to withdraw from social interaction: "For many years, [Roderick]had never ventured forth- in regard to an influence whose suppositious force was conveyed in terms too shadowy here to be re-stated." (p.82) Yet, Poe does not offer any further details, leaving the nature of the curse open to interpretation.

The invisible and unnamed evil force behind the twin's isolation can be metaphorically associated with the anonymity behind the screen which may cause emotional solitude. In the digital world, people often use false identities which may enhance cyber-bullying. Indeed, when interacting behind a screen, users may engage in harmful conversations which may create emotional detachment from both sides. The abused may feel unappreciated and unwelcome, which makes them emotionally withdraw from online interactions for fear of more rejection. On the other hand, the abusers keep their identities hidden for safety reasons, which results in superficial interactions. Therefore, both experiences of emotional disconnection sink social media users into deep loneliness (Sahin, 2012) As online cyber-bullying happens behind a screen, its isolating effects on people remain unseen and unspoken, deepening their sense of entrapment. Because bullied users cannot share their experiences with other people, they will often withdraw from social interaction.

Paradoxically, while people today embrace social media for socialization and interaction, much time spent on social platforms often fosters a deep sense of loneliness. As discussed so far, Poe, in the *Fall of the House of Usher*, provides many details about the exterior and interior of the house which can be metaphorically interpreted in ways that offer insight into the isolating effects of digital addiction on social media users. To take the connection between Poe's story and social media addiction a step further, it has to be examined whether there is further evidence that entrapment experienced in the virtual world may result in psychological deterioration similar to Roderick's and Madeline's mental decline in the fictional story. In order to reach the said objective, a close study of

particular scenes in the story and examination of specific interactions between the characters are necessary.

3. The Impact of Digital Addiction on Mental Health: A Modern Parallel to the Ushers' Psychological Decline

In *The Fall of the House of Usher*, when the narrator first meets Roderick, he is shocked by how much his old friend has changed over the years. The narrator describes an image of a man in his worst physical state. Indeed, Roderick's pale complexion, his silken hair and pallid lips are all signs of physical deterioration. (Poe, 1839/1994, p.80) Similarly, prolonged exposure to social media content may lead to health issues that can be likened to Roderick's physical fatigue. On this point, research has shown that excessive social media use may weaken the users' immune system, resulting in an alteration of their physical state (Anshari et al., 2025) Equally significant to observe is Roderick's sensitivity to light (Poe, 1839/1994: 81) which evokes the harmful effects of digital addiction on eye health. In relation to this, studies have confirmed that excessive exposure to blue light emitted from the screen may cause eye strain (Moreno & Hoopes, 2020) Most interestingly, research has emphasized the interaction between biological health and cognitive functioning; revealing that physical weakness experienced by social media users is often the result of psychological strain. In other words, digital addiction causes cognitive fatigue which, over time, will manifest in physical health issues.

This idea is heavily echoed in Poe's story. In fact, it can be assumed that Roderick's physical alteration is a manifestation of his mental decline which has slowly weakened his body. The deep connection between physical fatigue and mental decline can be noticed in the narrator's detailed description of his friend. Indeed, when the narrator notes that Roderick has a cadaverous appearance, he hastens to add that his friend also suffers from intense agitation and insufferable fear (Poe, 1839/1994, p. 83), as if the physical and psychological states seem inseparable. To put it differently, Roderick's body seems to deteriorate along with his mental well being.

Equally important is the striking parallel between Roderick's mental decline and the literal decay of the house which underscores the impact of the environment on Roderick's psychological state. This argument is reinforced by the fact that Roderick admits to his friend

that there is a connection between the dwelling and his mental fatigue: "[Roderick] was enchained by certain superstitious impressions in regard to the dwelling which…brought about upon the morale of his existence." (p.82) Drawing from this argument, we can infer that Roderick's overwhelming nervousness is the result of his entrapment in the decaying mansion. In the realm of social networks, Roderick's agitation can be likened to social media anxiety.

Just as the crumbling house has triggered Roderick's psychological fragility, the fragmented relationships in the digital world may have a similar impact on mental health. Recent studies in psychology have shown that one of the main reasons behind high levels of social anxiety is the fear of negative evaluation and social rejection (Reichenberger et al., 2019) In view of my study, platforms such as Facebook, Instagram and Twitter may result in low levels of self esteem. Indeed, compulsive platform users who are entrapped in the virtual world are constantly comparing their lives to other people's lives which they mistakenly perceive as perfect and authentic. Repeated comparison may cause users to feel anxious about how others perceive them (Sandua, 2024) The more anxiety people experience online, the more they avoid engaging in social situations.

In Poe's story, it is clear that Roderick avoids social interaction, which explains why many years had elapsed before he decided to invite his only friend to visit him. Roderick's avoidant attitude can be interpreted as a fear of social judgment; as if he was afraid that people would witness his physical alteration and psychological decline. This argument is further stressed by Roderick's obsession with his family's curse. The Usher family's doomed fate is perceived by Roderick as a sign of weakness which makes him feel unworthy and causes him restlessness. A similar sense of doom can be experienced online. Seen in a metaphorical sense, the Usher family's curse may stand for feelings of insecurity that screen addicts may experience when they fail to live up to the seemingly idealized version of life shared on platforms,. They may feel as if they were doomed to remain invaluable. Over time, the sense of doom turns into fear and social anxiety.

Various studies have provided evidence for the association between sleep disturbance and digital addiction (Kim et al., 2010 cited in

Bozoglan, 2018) In fact, high levels of stress, mainly the fear of social rejection, may lead to a constant cognitive process. The latter not only amplifies anxiety but it may also result in a range of sleep disorders. Interestingly, in Poe's story, Roderick seems to present signs of insomnia which worsens his psychological condition. While there is no explicit mention of sleep deprivation in the story, Roderick's irritability, his exhausted appearance and nocturnal awakening paint a picture of a man who might be experiencing insomnia. Roderick's restlessness reaches its peak in the last scene, during the stormy night, when the narrator depicts his friend in a state of intense agitation: "He roamed form chamber to chamber…There was a species of mad hilarity in his eyes-an evidently restrained hysteria in his whole demeanor." (Poe, 1839/1994, p. 89/90) At this point in the story, even the narrator experiences a growing sense of unease which prevents him from falling asleep: "Sleep came not near my couch…An irrepressible tremor gradually pervaded my frame, and at length sat upon my very heart an incubus of utterly causeless alarm." This is an important detail to point out as it hints at the possibility that the narrator might have been affected by the claustrophobic environment. Confined in the Ushers' decaying mansion since his arrival, the narrator is gradually pulled into a state of emotional isolation and agitation comparable to that of his friend. The contagious effect of emotional imprisonment on the narrator can be interpreted to mean that Roderick's psychological condition is closely related to the desolate family mansion. Based on this, the experience of sleep disturbance shared between Roderick and his friend can be viewed as a metaphor for how platform enthusiasts may share their struggles with insomnia in the digital space. Paradoxically, though online shared experiences may create a sense of community, each user experiences sleeplessness and uneasiness alone. Similarly, Roderick and the narrator fail to comfort each other during the stormy night, which reflects their emotional isolation despite being in the same room.

Roderick's psychological deterioration culminates in a delusional state. During the stormy night, Roderick confides to his friend that, for days, he has been hearing strange noises which seem to come from the vault where Lady Madeline was sealed. As it is not clearly stated whether Madeline was buried dead or alive, if she ever even existed, we may wonder if it is not Roderick's disturbed mind that has caused

him hallucinations. More ambiguity is created when Madeline finally appears as a ghostly figure who has escaped from the coffin to seek revenge. If Madeline was entombed alive, then she might have escaped from her tomb. Yet, it is still confusing how the dying Madeline could break a door of massive iron (88) and free herself from the vault. In consideration of this, it is possible that the return of the twin sister might be just a product of Roderick's hallucinations. As Zaini (2020) argues in his article, Madeline could be the manifestation of the narrator's fears and solitude experienced in the gothic mansion.

Roderick's delusional state resonates with the illusory truth effect experienced on social media platforms. In this respect, Chapman (2024) elucidates that repeated exposure to manipulated images, videos and posts on Facebook, Instagram and Twitter may create confusion about what is authentic and what is not. The illusory truth effect is amplified by the echo-chambers which further isolate excessive users and often result in the acceptance of false narratives that align with the users' preexisting beliefs and assumptions, leading to a more distorted sense of reality. In the same context, it can be assumed that Roderick's preexisting belief that his family is doomed to perish plays a significant role in the development of his hallucinations about the inevitable return of his twin sister to take him. In other words, his overwhelming belief in the family's curse might have caused him to confuse imagination with reality.

Digital deception is further echoed through the narrator who, like Roderick, seems to be deluded about some of the mysterious events he witnesses in his friend's mansion. Gruesser (2004) argues that Poe depicts a narrator who is neither wholly reliable, nor totally untrustworthy, which casts doubts on some of his perceptions of the events surrounding him. In this regard, I would like to refer back to the first scene when the narrator arrives at his friend's dwelling and notices an upside-down reflection of the mansion in the tarn (Poe, 1839/1994, p.77) The inverted image of the house can be interpreted metaphorically, suggesting not only the Usher family's psychological disintegration but also foreshadowing the narrator's eventual mental alteration over the course of events. To illustrate this argument, I would like to compare the narrator's mental state at the beginning and the end of the story. On the first day of his arrival, the narrator seems to be struck by the decaying atmosphere surrounding the house,

Roderick's physical alteration as well as Madeline's ghostly appearance. However, towards the end, the narrator seems to become more emotionally involved in the events of the story. One example of this would be his acceptance to help his friend burry Madeline despite the possibility that the woman might still be alive, which makes him his accomplice. Most importantly, during the stormy night and right before the eventual resurrection of Lady Madeline, the narrator starts hearing mysterious noises which can be paralleled to the woman's movements in the vault. In the same scene, the narrator even admits that Roderick's deteriorating mental condition has affected him: "I felt creeping upon me, by slow yet certain degrees, the wild influences of his own fantastic yet impressive superstitions." (p.89) If the narrator has become delusional like his friend, then his assumptions about the revengeful lady Madeline are highly questionable. Just as the narrator's unreliability creates confusion, constant social media engagement may blur the line between true and manufactured experiences. In fact, made-up events in the digital world may seem true to the point of gaining the users' trust. And the more users become involved in the virtual world, the less likely they are to raise doubts about what is true and what is wrong, resulting in utter confusion.

As pointed out earlier in the second part of the present article, social media entrapment may indeed result in serious psychological issues such as insomnia, depression and hallucination. The latter are strongly reflected in Poe's *The Fall of the House of Usher* through the characters Roderick, Madeline as well as the narrator. Therefore, at this point in my analysis, there remains to supply evidence that both in the Poe's story and the virtual world, cognitive distress may culminate in identity loss. To shed light on this argument, I would particularly explore Roderick's and Madeline's collapse in the last scene and attempt to draw parallels between the characters' experiences of psychological decline and online engagement of social media users.

4. The Twins' Death as a Metaphor for Identity Collapse in a Hyper connected World

In *Poe's story*, it seems that Roderick is not the only character who suffers from physical and psychological distress. Just like her twin brother, Lady Madeline has also been affected by the Usher family's

curse. However, it is worth pointing out that the twin sister, in comparison with her brother, presents decline in its extreme form. As already observed in the previous parts of the present article, Madeline has a ghostly appearance which can be interpreted as an advanced stage of Roderick's physical deterioration. Although Madeline's physical condition which "baffled the skill of her physicians" remains ambiguous (p.83), the rigidity of her body and deathlike sleep strongly align with the symptoms of catalepsy, a state where a person experiences a sudden paralysis with loss of consciousness (Berrios, 1994) In view of this, the deathlike episodes can be seen as symbols of identity loss where the sick woman temporarily loses her sense of self. The more cataleptic states Madeline experiences, the more alienated she becomes from her authentic self. Madeline's cataleptic condition culminates in her premature entombment which further suggests identity loss, as if her true self were buried in the vault along with her actual body. What adds weight the image of self- burial is the existence of dark draperies placed on all the interior walls of the dwelling. This significant detail not only suggests entrapment as noted earlier, but it also vividly evokes identity disguise.

In the framework of my study, Madeline's disassociation from self strongly resonates with identity confusion experienced on social media platforms. As it pertains to this, Rodriguez (2021) explains that the construction of identity in social media requires recognition from the other which often manifests in the form of positive comments, shares and *likes*. That is, people tend to measure their self-worth based on the approval of the online community. Consequently, digital addicts may feel pressured to reshape their identities in a way that they can get validation and acceptance. In a similar way to Madeline, users become disconnected from their authentic selves each time they engage in digital interactions. Therefore, Madeline's cataleptic episodes in Poe's story might be symbolic of online interactions as users transiently lose their true selves in the digital space.

Self-distortion in Poe's story is further reflected through Roderick. Given that the twins share the same inescapable fate, it can be argued that Roderick might as well be experiencing an identity crisis. To the point, Roderick's gradual downfall throughout the story, both physically and mentally, parallels the fading of his identity. This may account for why the narrator hardly recognizes his friend when he first

arrives at the Ushers' mansion. More to the point, Roderick's inability to maintain a sense of self can be perceived during the stormy night when he desperately attempts to alleviate his inner turmoil through art (Poe, 1839/1994, p. 85) As an artist, Roderick's poetry and music should normally serve as means for self-expression. However, as the narrator observes, his friend's artworks have an unsettling quality, suggesting that his artistry mirrors his troubled mind rather than his individuality. It seems that the house of Usher and the ancestral curse have fixed the limits of Roderick's self-expression. (Garmon, 1972) Thus, Roderick must break all ties with the family as well as the dwelling. This is probably the reason why Roderick might have hastened to bury Madeline, the only remaining member of the Usher family. For the same reason, Roderick might have sent for the narrator in an attempt to help him escape from the cursed house and eventually find relief. Only in defeating the limiting forces of the house and the Usher family's curse can Roderick regain a sense of self.

The Usher family's inherited fate can be seen as a form of homogenization which highly evokes conformity in social media. Just as Roderick and Madeline cannot form a true sense of self outside the Usher family, obsessive users fail to construct a personal identity beyond the digital realm. If we approach it metaphorically, the Usher family's curse, which allows for multiple interpretations as already pointed in the present paper, may also stand for digital addiction. As a curse, screen addiction can be perceived as an overpowering force, tying the users together in a homogeneous virtual world. Users who engage excessively may inherit behaviors, standards and values that limit their self-expression. The more time spent on the screen, the harder it becomes for the users to escape the "digital curse," resulting in self confusion much like Roderick's and Madeline's bewilderment.

To take self-distortion a step further, I would like to explore Madeline's act of revenge in the last scene. As Madeline's death remains ambiguous, her eventual horrifying resurrection at the end of the story evokes mystery and confusion as to whether the buried woman has returned as a living person or a ghostly figure. If we consider Madeline's entombment as the longest cataleptic episode she might have gone through, then her reincarnation further suggests self alteration, as if her true self were reduced to a mere shadow. With regard to this, Madeline's final return can be interpreted as a last

attempt to reconnect with her authentic self. However, Madeline's efforts are futile as the agonizing woman finally falls on her brother and literally dies. (Poe, 1839/1994, p.95) Lady Madeline's death in the final scene is highly symbolic; revealing a complete loss of identity, where Madeline's real self is lost forever.

Madeline's agonizing moments appeal to the challenge of forming a personal identity in a hyper connected world. In fact, in the early stages on social media platforms, users might experience an inner conflict about their real selves and virtual selves. Eventually, they might experience multiple shifts between their offline and online selves, as suggested by Madeline's cataleptic states. Over time, users can become deeply absorbed into the offline world to the point of totally losing their authentic identities. This idea is highly evoked by Medline's passage to death which parallels the social media users' complete withdrawal into the virtual world.

Madeline's revengeful act can only be fully explored when considering Roderick's final moments. In this respect, Poe ends the story with the twins falling to the ground in death. As already highlighted, Roderick might have sealed his sister in the vault in order to cut any remaining ties with his family. Building on this argument, it can be inferred that Madeline's revenge against her twin brother points out the difficulty to stand against the Usher family's doomed fate. In accordance with my study, Roderick's succumbing to his own fate alongside his twin sister further suggests conformity and loss of individuality in the digital world. The twins' interconnected fate is reinforced by the literal collapse of the Ushers' mansion. If we consider it in symbolic terms, the burial of the twins' bodies beneath the debris of the house parallels the repression of the users' genuine identity which seems to be shattering under the weight of digital addiction.

5. Conclusion

The fundamental concern of the present article was to provide a fresh reading of Edgar Allan Poe's nineteenth century gothic short story *The Fall of the House of Usher*. More precisely, this paper aimed to draw a parallel between madness in Poe's gothic story and psychological decline in the digital world, underscoring the significant impact of the environment on mental health and behavior. On that account, the

primary hypothesis arising from the chief interest of this article was to provide evidence that both in reality and fiction; experiences of extreme forms of loneliness may result in mental deterioration, culminating in identity loss self-detachment.

My study has revealed how the environment in narrative and in social media may result in profound solitude. In Poe's story, the remoteness of the Ushers' mansion, the claustrophobic atmosphere surrounding it and the darkness that envelopes the interior of the dwelling strongly evoke isolation. Indeed, it has been noted that Roderick and his twin sister Madeline are totally withdrawn from the exterior world and have not ventured outside or hosted any guests for years. Moreover, Roderick's avoidant attitude and Madeline's ghostly appearance widens the communication gap between the twins. Similarly, my analysis has demonstrated that social media, through echo-chambers, anonymity and cyber-bullying, entrap social media addicts in a huge virtual prison, resulting in shallow interaction and complete detachment from real life. Based on these findings, it has been inferred that absence of effective communication in Poe's story deeply resonates with the superficial connectedness that social media platforms offer for their users.

My research findings have equally shed light on the effect of extreme loneliness on physical health and mental wellbeing. In fact, the notable parallel between the actual decay of the house and Roderick's psychological deterioration has underscored the harmful consequences of deep solitude on mental condition. In this context, my examination has indicated that Roderick's mental decline manifests in agitation, insomnia and hallucinations which essentially stem from his feelings of insecurity caused by the Usher family's curse. Correspondingly, my investigation has disclosed that constant comparison on social media platforms may cause users to feel socially inadequate, leading to high levels of stress and sleep disturbances. In addition, Roderick's auditory and visual hallucinations are highly evocative of the illusory truth effect in social media which is further echoed in Poe's story through the unreliable narrator.

Most importantly, a contemporary reading of Poe's story has highlighted loss of personal identity in the digital space. Indeed, the Usher family's doomed fate strongly mirrors conformity in a hyper

connected world where digital addicts feel pressured to conform to the standards of the digital community and shape their identities accordingly. Moreover, Madeline's and Roderick's death in the last scene further alludes to identity collapse on social media platforms. Actually, the twins' burial beneath the Ushers' crumbled mansion serves as a strong reminder of self-withdrawal into the virtual world of appearances. While social media seems to provide freedom of self-expression away from societal standards in real life, it entraps its users and drives them to form identities that align with the values of the virtual space, leading to self-alienation.

References

Anshari, M., & Emunawar, N. (2025). *Impacts of Digital Technologies across Generations*.Pennsylvania: IGI Global Scientific Publishing

Berrios, G. E. (1994). *The History of Mental Symptoms: Descriptive psychopathology since the Nineteenth Century*. Cambridge: Cambridge University Press

Bozoglan, B. (2018). *Psychological, Social and Cultural Aspect of Internet Addiction*. Pennsylvania: IGI Global

Chapman, R. W. (2024). *Truth and Persuasion in the Digital Revolution*. Michigan: AEVI Books

Cornwel, E. Y., & Waite, L. J. (2009). "Measuring Social Isolation among Older Adults Using Multiple Indicators from the NSHAP Study." *The Journals of Gerontology Series B Psychological Sciences and Social Sciences*, 64 (1): 38-46. https://www.researchgate.net

Eiss, E. (2011). *Divine Madness*. Newcastle: Cambridge Scholars Publishing

Ertugrul, D. C., & Elci, A. (2024). (Eds). *Multifaceted Uses of Cutting-edge Technologies and Social Concerns*. New York: IGL Global Scientific Publishing

Garmon, G. M. (1972). "Roderick Usher: Portrait of the Madman as an Artist." *Poe Studies*, 5(1), 11-14. https://www.eapoe.org/pstudies/ps1970/p1972104.htm

Girgus, S. B. (1979). *The law of the Heat: Individualism and the Modern Self in American Literature*. Texas: University of Texas Press

Gruesser, J. C, (2004). "Madmen and Moonbeams: The Narrator in the Fall of the House of Usher." *The Edgar Allan Poe Revue*, 5(1): 80-90. https://www. jstor.org /stable/ 41497873

Halt, L. J., & Timothy, B. S. (2015). "Loneliness and Social Isolation as Risk Factors for Mortality: a Meta- analytic Review." *Perspectives on Psychological science*, 10(2), 227-237: https :/ /www.researchgate.net

Heft, H. (2011). *Ecological Psychology in Context: Games Gibson, Roger Barker and the Legacy of William James's Radical Empiricism*. New York: Routledge

Moreno, M., & Hoopes, A. J. (2020). *Technology and Adolescent Health*, San Diego: Elsevier Inc

Morgan, R. (2023). *The Life of Edgar Allan Poe*, Louisiana: Louisiana State University

Press Munoz, R. J. M. (2021). (Ed). *Identity in a Hyper Connected Society*. Cham: Springer

Newell, J. A. (2020). *Century of Weird Fiction 1832-1937: Disgust, Metaphysics and the Aesthetics of Cosmic Horr*or. Wales: University of Wales Press

Poe, E. A. (1994). *The Fall of the House of Usher, Selected Tales*. London: Penguin Books, originally published in 1839

Reichenberger, J., & Joshua, M.S. (2018). "Fear of Evaluation Unpacked: Day-to-day Correlates of Fear and Positive Evaluation." *Anxiety, Stress & Coping: An International Journal*, 31(2): 159-174. https: // psycnet.apa.org/record/2018-04664- 004.

Sahin, M. (2012). "The Relationship between the Cyberbullying/Cybervictmization and Loneliness among Adolescents." Children and Youth Services Review, 34(4): 834- 837. https ://eclass.uoa.gr/modules/document/file.php/PPP357

Sandua, D. (2024). *The Psychological Impact of Social Networks on Youth*. https :// www. books.google.dz

Zaini, I. (2020). "The Horror of Madness: a Psychoanalytical Study of Edgar Allan Poe's The Fall of the House of Usher" *Journal of English Language and Literature*, 7 (4): 1-6. https://www.academia.edu

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):158-175

Cognitive Dissonance and Persuasive Reasoning: A Psychological Study of Argument Construction in Essay Writing

Achouak Bader

Faculty of Letters and Languages,Department of Letters and the English Language, University of Frères Mentouri (Constantine1, Algeria)
achouakbader@gmail.com

Received: 26-08-2025 Accepted: 25-09-2025 Published**:** 01-06-2026

Abstract:

This study is a mixed-methods empirical research that explores how cognitive dissonance shapes the argumentative writing of third-year English language learners at the University of Frères Mentouri (Constantine1, Algeria). Anchored in the theoretical frameworks of persuasive reasoning and cognitive dissonance, the research investigates whether intentional exposure to conflicting evidence enables the students to construct persuasive essays. The quantitative analysis of the persuasive essays written by sixty (60) undergraduate EFL learners disclosed significant improvements in the participants' awareness, counterargument integration and overall reasoning capacity when instruction incorporated dissonance-based tasks. The qualitative insights that were obtained from the students' reflective journals corroborated these patterns; they revealed that the learners were, metacognitively, more engaged with their writing, managed emotional discomfort of contradicting reflections, and developed more effective reasoning strategies through complex issues. Together, these findings underscore the cognitive operations that support dissonance and improve argumentative competence. Extending beyond its data-driven contributions, the paper highlights the pedagogical value of integrating dissonance-orientated tasks in writing instruction to bring about critical literacy, intellectual flexibility, and second-order thinking in applied education contexts.

KEYWORDS: Cognitive Dissonance, Persuasive Reasoning, Emotional Discomfort, Persuasive Writing, Counterargument Construction, and Applied education.

1. Introduction

Argumentative writing, which demands evidence collection, logic application, and argument adaptation for a target audience, is

corresponding author : achouak bader : achouakbader@gmail.com

an important element of academic literacy. In EFL settings, in which language learners- all students and particularly advanced EFL ones- who are dealing with the constraints of linguistic resources are involved in cognitively demanding work, this becomes even more difficult (Hyland, 2022). Argument-building is not simply a language activity- at least not an isolated one- but a cognitive act swayed by motivation, prior assumptions and beliefs, in which the speaker deliberately organises what he or she has to say, i.e., the (relevant) data, support and reasoning.

One well-regarded theoretical foundation for improving persuasive reasoning is Festinger's cognitive dissonance theory (Festinger, 1957). It advances that when an individual is confronted with information that is discordant with his convictions or attitudes, he experiences a psychological discomfort. They are, then, motivated to think in ways that reduce this discomfort, which may consist of re-evaluating evidence, rethinking assumptions, or bolstering justifications (Harmon-Jones & Mills, 2019). It was found that purposeful dissonance in writing instruction through the presentation of opposing views or conflicting data supports deeper levels of thinking and development of stronger arguments (Chan & Nussbaum, 2011).

Persuasive writing and cognitive dissonance intersect in an interesting area of study; however, there is not a lot of research that combines these two concepts to study even further, especially in the context of education and second language learners. Educational psychology contends that structured cognitive conflict may increase critical thinking and have substantial changes regarding understanding (Muis et. al., 2020). Thus, more research is needed specific to EFL persuasive writing before we can have certainty in transferring this aspect of development in English. Furthermore, while there are models for writing persuasive arguments, for example, Toulmin's (1958) model for writing persuasive arguments and Walton's (2013) argumentation schemes, as models help scaffold the structure of persuasive writing, they mainly focus on the

structural aspect of writing while less on the emotional and motivation forces, including cognitive dissonance.

This study attempts to address the gaps in practical knowledge of EFL convincing reasoning in essay writing and to assess how cognitive dissonance inducement tasks affect persuasive reasoning skills. A mixed-methods model is utilised to analyse how the students' written arguments can improve and to unpack qualitatively to demonstrate the shifts in their cognitive processes.

2. Review of Related Literature

2.1. Cognitive Dissonance: Conceptual Foundations

Although Festinger's (1957) theory of cognitive dissonance is not the only way to make sense of competing cognitions, it is certainly one of the most significant. Cognitive dissonance theory posits that holding two or more contradictory beliefs, or being discordant in beliefs and behaviour, creates a state of psychological discomfort. This unease is a form of motivation that directs individuals to achieve consonance, which is achieved through changing beliefs, learning new information, or reducing the importance of the inconsistent cognition (Harmon-Jones & Harmon-Jones, 2007). Most educational uses of dissonance theory have focused on cognitive conflict as a trigger for conceptual change (Muis *et al.*, 2020). In writing settings, dissonance can surface when the students are presented with information that clearly opposes their preexisting knowledge or attitudes. Efficacious instruction, in such situations, does not ignore the conflict; it channels this discomfort into a deeper involvement with the input and a more refined argument development.

2.2. Persuasive Reasoning in Academic Writing

In academic essay writing, good reasoning involves weaving together claims, evidence, and warrants into cohesive arguments (Toulmin, 1958; and Toulmin, 2003). This is further complicated in L2 context by the necessity to juggle between linguistic accuracy and critical thinking (Hyland, 2022). Studies carried out in the field of

Applied Linguistics have consistently found that inexperienced writers are reluctant to counterargue (Lau and Chan, 2003) because they see it as being complicated to incorporate the other side's perspective (Nussbaum & Kardash, 2005). Yet, exposure to structured opposition can lead to better-quality arguments, especially when learners are prepared to anticipate and counterargue opposing positions (Stapleton & Wu, 2015). This is consistent with the definition of Walton (2013) argumentation schemes and the importance of critical reasoning with competing viewpoints that he considers to be a characteristic of good persuasive reasoning.

2.3. Connecting Cognitive Dissonance and Persuasive Writing

Despite the ubiquitous research on cognitive dissonance in social psychology, its role in academic writing, particularly in L2 persuasive writing, remains under-researched. Chan and Nussbaum (2011) found that when university students are forced to argue for a side they disagree, they produced a more nuanced essay. This may be because dissonance reflection can bring in a richer reasoning pattern. The process is unambiguous: when learners find evidence that contradicts their belief, they experience dissonance; and to minimize it, they must then reconcile contrary claims, typically by thinking more critically about the evidence and reasoning more deeply. In that sense, cognitive dissonance is not only a motivator, but also a cognitive organizer, in the sense that it helps include counterarguments and develops more balanced argumentative structures.

2.4. Applied Education Perspectives

Educational settings need careful planning to incorporate dissonance during writing instruction. Vygotsky's (1978) sociocultural theory explains that learning happens through the zone of proximal development (ZPD) which describes the difference between student abilities without assistance and their abilities with guidance. The implementation of dissonance-based learning activities through collaborative environments with feedback enables

the learners to develop their reasoning skills without causing cognitive overload. Research from educational psychology demonstrates that the students become more motivated and better at self-regulation when they experience moderate dissonance through proper instructional support (Muis *et al.*, 2020). The EFL classroom setting could use controversial topics along with structured debates and evidence sets that purposefully show opposing viewpoints.

2.5. Gaps in the Literature

The review identifies three main gaps in the research:

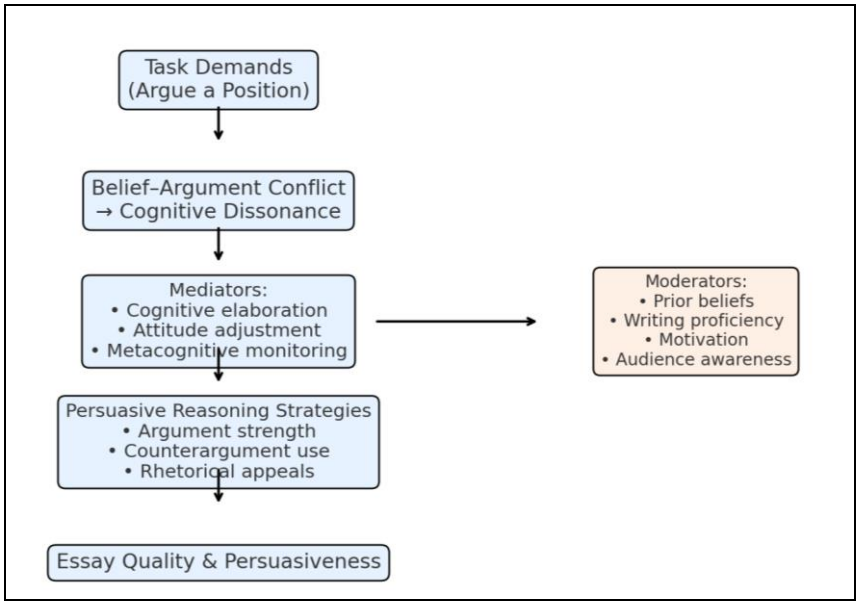
-The amalgamation of cognitive dissonance initiation with L2 argumentative writing instruction has limited empirical studies.
-There is a shortage of research which uses mixed-methods to study both quantitative improvements in writing quality alongside qualitative observations of cognitive processes.
-The educational field has received inadequate attention regarding how structural argumentation frameworks interact with affective-motivational factors in practical educational contexts.

The current study, therefore, attemps to bridge the gap by:

(a) conceiving writing tasks that are based on dissonance;
(b) assessing quantitatively their influence on persuasive reasoning; and
(c) investigating students' thoughts qualitatively to better grasp the cognitive and emotional perspectives of argument development.

The conceptual framework for cognitive dissonance effects on persuasive reasoning in essay writing appears in figure 1.

Fig 1. The conceptual framework for cognitive dissonance effects on persuasive reasoning in essay writing



Source: Harmon-Jones & Mills (2019), Cognitive Dissonance: Reexamining a Pivotal Theory in Psychology, American Psychological Association, 52.

3. Methodology

3.1. Research Design

The present study employed a converged mixed-methods design as introduced by Creswell & Plano Clark (2018) who are widely known for developing and popularizing systematic frameworks and practical guidance for mixed-methods designs. In this paper, quantitative and qualitative data were integrated to analyse the influence of cognitive dissonance on persuasive reasoning in academic essay composition. Therefore, the this research seeks to address the following questions:

Main research question

-How does cognitive dissonance influence the construction of persuasive arguments in essay writing?

Research sub-questions

-How does dissonance affect the inclusion of counterarguments and rebuttals?

-What epistemic emotions emerge and how do they shape resoning?

To answer these questions, the quantitative strand employed standardised rubrics to assess enhancements in argument quality, whilst the qualitative strand examined participants' emotional and cognitive reactions to dissonance-inducing writing activities. In this paper, the two strands are analysed separately and then combined for data interpretation.

3.2. Participants

The research participants were sixty (60) undergraduate EFL students (41 females, 19 males) that have been selected from a population of 315 third-year English language students using a probability sampling. They were enrolled in an Academic Writing course at the Department of the English Language, University of Frères Mentouri (Constantine1, Algeria). Their ages ranged from 19 to 24 years (M = 21.2 SD = 1.3). All participants have completed at least one prior course in argumentative writing but have not received explicit training in handling counterarguments or cognitive conflict in writing since the study was conducted by the beginning of the second semester (February, 2025).

Table 1. Demographic Characteristics of Participants

Characteristic	n	?
Female	41	68.3
Male	19	31.7
Age 19-20	17	28.3
Age 21-22	33	55
Age 23-24	10	16.7
Years of EFL Study	M=12.1, SD=1.9	/

3.3. Instruments

3.3.1. Persuasive Essay Rubric

Adapted from Nussbaum and Kardash (2005), this rubric rated essays on:

(a) Claim clarity (0–5)

(b) Evidence integration (0–5)

(c) Counterargument use (0–5)
(d) Overall coherence (0–5)

The essays were anonymised and evaluated thrice by the researcher who has been teaching written expression for twenty (20) years at the same department. The reliability was significantly high (.89).

3.3.2. Dissonance Induction Materials

A set of three controversial topics (use of AI in education, mandatory environmental policies and cultural globalization) was prepared; each one was accompanied by balanced evidence sets including both supporting and opposing viewpoints. Evidence was designed to create a cognitive conflict for students whose pre-task survey responses indicated an initial stance.

3.3.3. Cognitive-Affective Reflection Protocol (CARP)

It is a semi-structured reflection journal that guided participants to articulate emotional reactions to contradictory evidence, reasoning strategies for reconciling differences and perceived changes in stance.

3.4. Procedure

The investigation ran for five weeks by incorporating writing activities in the regular curriculum.

(a) Week 1- Pre-intervention Assessment

Students developed a persuasive essay on an unbiased topic without counterargument prompts (baseline/pre-test)

(b) Weeks 2-4- Implementation Phase

Students received topics that, according to stance surveys, were more likely to trigger cognitive dissonance. Additionally, they were given evidence packets and were instructed to incorporate at least two pieces of conflicting evidence into their work. After

finishing each essay task, students immediately completed their reflection journals.

(c) Week 5 – Post-intervention Assessment

Participants wrote a final persuasive essay on a new topic with embedded conflicting evidence (post-test). Final reflection journals were collected.

Table 2. Study Timeline and Activities

Week	Activity	Data Collected
1	Baseline essay, stance survey	Essay (pre), stance data
2	Topic 1- Dissonance task	Essay, CARP journal
3	Topic 2- Dissonance task	Essay, CARP journal
4	Topic 3- Dissonance task	Essay, CARP journal
5	Post-test essay	Essay (post), final CARP journal

4. Data Analysis

4.1. Quantitative Analysis

Pre- and post-treatment essay scores were compared using paired-sample t-tests to assess improvements in each rubric category. Cohen's d was calculated to measure the magnitude of the intervention's effect. Statistical analyses were conducted in SPSS v29, with $\alpha = .05$. Qualitative Analysis Reflection journal responses were analyzed thematically using Braun and Clarke's (2021) six-phase approach. Initial codes were inductively generated from the data, then organised into themes related to emotional regulation, reasoning adaptation, and stance modification.

Table 3. Pre- and Post-Test Essay Scores by Rubric Category

Rubric Category	Pre-Test M (SD)	Post-Test M (SD)	t(59)	α
Claim clarity	3.12 (0.81)	4.01 (0.64)	-8.41	?.001
Evidence integration	2.85 (0.93)	3.89 (0.71)	-9.13	?.001
Counterargument use	1.92 (0.88)	3.67 (0.74)	-14.27	?.001
Overall coherence	3.05 (0.77)	4.10 (0.65)	-10.12	?.001

As Table 3 indicates it, all rubric categories improved significantly from pre- to post-test, with large effect sizes (Cohen's d ranging from 1.08 to 1.84). The largest gain is clearly observed in "counterargument use" (d=1.84). As for the statistical significance of the results, and since a standard alpha level of .05 was used to determine it and given that the calculated value of α (?.001) is inferior to the predetermined one (.05), the deviations are not attributable to chance.

4.2. Qualitative Analysis

Cognitive-affective Reflection Protocol (CARP) Thematic Analysis revealed that participants' journals were scrutinized, and this revealed the following principal themes:

(a) Emotional Discomfort

Catalyst participants, when confronted with contradictory evidence, described their emotional discomfort as "mental pressure," "confusion" or "irritation." Nevertheless, they expressed how these emotions made them more engaged with the topic ("Initially, I experienced frustration; however, I subsequently began to read more attentively to comprehend the reasons behind an opposing viewpoint" Participant 24).

(b) Adaptation of Strategic Reasoning

The respondents indicated a transition from a "one-sided defense" to a more equitable strategy, proactively exploring methods to incorporate counterarguments without undermining their own assertions (“Previously, I refrained from addressing the opposing viewpoint, but now I endeavour to incorporate it to demonstrate the robustness of my argument” Participant 11).

(c) Adjustment of Position and Receptiveness

Although not all participants altered their final positions, numerous individuals reported heightened receptiveness to divergent viewpoints (“I have not altered my stance, yet I now recognise the validity of arguments from both perspectives” Participant 37).

Table 4. Themes and Supporting Evidence from CARP Journals

Theme	Example Quote	?
Emotional Discomfort	“I felt mental pressure to rethink my ideas.”	83.3
Adaptation of Strategic Reasoning	“I tried to integrate the other view.”	76.7
Adjustment of Position and Receptiveness	“I now see valid points on both sides”	63.3

4.3. Mixed-Methods Integration

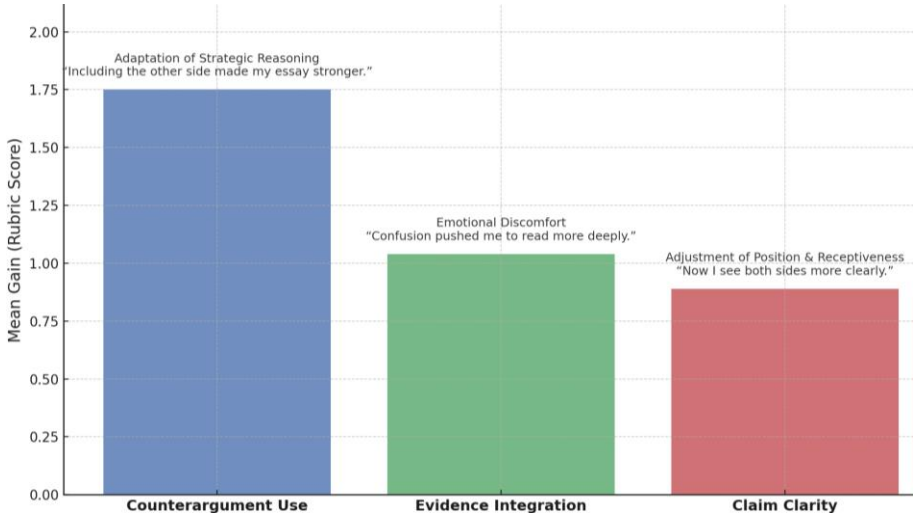
An integration display (Table 5) lines up quantitative rubric enhancements (mean gain scores) with qualitative themes and illustrative respondents’ quotes. This combination reflects a mixed-methods joint display (Creswell & Plano Clarck, 2018), using which score improvements are explained and supported by students' reflections. This matrix shows that participants with the largest gains in counterargument use also expressed a more considerable frequency of using strategic reasoning adaptation in their journals.

Table 5. Integration Display of Quantitative and Qualitative Findings

Rubric Improvement	Mean Gain	Related Theme	Illustrative Quote
Counterargument use	+1.75	Adaptation of Strategic Reasoning	"Including the other side made my essay stronger."
Evidence integration	+1.04	Emotional Discomfort	"Confusion pushed me to read more deeply."
Claim clarity	+0.89	Adjustment of Position and Receptiveness	"Now I see both sides more clearly."

The joint display analysis (Figure 2) demonstrates a convergence between quantitative and qualitative findings: the largest quantitative improvements in counterargument use are observed among students who most frequently described strategic adaptation in their journals. This triangulation strengthens the argument for a causal relationship between dissonance-induced reflection and persuasive reasoning gains.

Figure 2. Integration of Rubric Improvements with Cognitive-Affective Themes



(a) Counterargument Use (Mean Gain=+1.75)

Quantitatively, the highest mean gain implies that learners enhanced their capacity to address counterarguments in writing significantly. Qualitatively, the theme "Adaptation of Strategic Reasoning" indicates participants became more tactical and more aware about the importance of opposing views in enhancing one's persuasiveness.

(b) Evidence Integration (Mean Gain=+1.04)

Quantitatively, a middling growth indicates that students are more capable of entwining evidence into their reasoning. Qualitatively, one driver emerged: emotional discomfort. Learners were propelled to think more critically when struggling with conflicting/confusing evidence.

(c) **Claim Clarity (Mean Gain=+0.89)**

Quantitatively, the gain is smaller, still it is meaningful; it indicates more intelligible thesis statements and stands over time. Qualitatively, the theme "Adjustment of Position and Receptiveness" shows that learners polished up their claims as they became more receptive and flexible towards opposing thoughts.

5. Discussion and Analysis of the Results

The current study aims at investigating the role of cognitive dissonance in improving the quality of argument construction in persuasive essay writing among EFL third year university students. A mixed-methods design was used by combining pre- and post-quantitative measures and qualitative journal analysis. The findings strongly support the central proposition that exposure to cognitive dissonance in persuasive writing tasks results in significant improvements in argument construction, especially in the learners' ability to amalgamate counterarguments. Qualitative data propose that emotional discomfort plays a pivotal role by initiating deeper cognitive involvement, and that strategic adaptation in reasoning brings about these gains.

Quantitative analyses unfolded statistically significant growth across all rubric dimensions- claim clarity, evidence integration, counterargument use, and overall coherence- with considerable effect sizes (Cohen's d>1.0). The most significant gain was made in leaners' counterargument use. This lines up with Festinger's assumption that dissonance paves the way for active cognitive work to reconcile conflicting ideas (the learners' reflections and the opposing ideas they encounter while accomplishing the writing task). For this particular instance, the psychological/emotional discomfort of facing opposing opinions seems to have triggered more refined rhetorical strategies for introducing counterarguments into persuasive essays.

Qualitative findings elucidate the mechanism underlying these enhancements. Students experienced primary emotional unease- like frustration, confusion, and mental tension- which, instead of resulting in disinvolvement, functioned as a catalyst for an improved engagement. This aligns with Elliot and Devine's (1994) motivational model of dissonance, which asserts that individuals endeavour to alleviate discomfort by enhancing cognitive effort. This endeavour resulted in more compelling argumentation in academic writing. The correlation between emotional states and reasoning adaption identified here aligns with Pekrun's (2006) control-value hypothesis of achievement emotions, indicating that unpleasant emotions in educational settings may be beneficial if students view the task as manageable and worthwhile.

A central qualitative theme- adaptation of strategic reasoning- mirrors a shift from shielding, one-sided argumentation to combinative, deeper reasoning where counterarguments are addressed and refutes constructively. This is consistent with Kuhn's (1991) developmental work on argumentation, which underscores the transition from absolutist to evaluative epistemologies. The data indicate that cognitive dissonance serves as a scaffold for this epistemological transition in EFL learners.

6. Cross-Cutting Insights

-Cognitive Dissonance as a mechanism: Students' emotional unease and stance modification and openness demonstrate that dissonance experiences like confusion and confronting opposition instigates deeper level reasoning.

-Strategic Growth: Participants have shown a clear mechanical improvement by getting better rubric scores and strategic development by showing a greater capacity to adapt reasoning and balance perspectives.

-Hierarchy of Gains: The most noticeable gains came from the use of counterarguments, implying this was the most onerous yet transmuting skill. The least considerable gain that was linked to claim clarity may reflect that learners already possessed a touchstone of clarity, with a little room for some improvement.

7. Implications for EFL Writing Pedagody

These findings have several implications from an applied perspective:

-Dissonance as an Instructional Tool: subsuming structured dissonance, like presenting the learners with credible opposing arguments, can be an effective strategy to initiate and improve deeper involvement in argumentative writing tasks.

-Emotionally Supportive Instruction:Echoing Bandura's (1997) self-efficacy framework, teachers should create a supportive environment where such emotions are normalized as part of the learning process.

-Metacognitive Reflection: using tools like the Cognitive-Affective Reflection Protocol (CARP) can assist students in processing their dissonance experiences unambiguously, promoting reasoning strategies transfer to future writing tasks.

-Language and Cultural Considerations: In EFL contexts, language ability interacts with emotional and cognitive elements. Structured verbal assistance during dissonance-based tasks may be essential to

ensure that linguistic inadequacy does not impede cognitive enhancements.

8. Conclusion

The Results of the current study underline the pivotal role of cognitive dissonance in improving persuasive reasoning and argument construction skills among EFL third year students at the University of Frères Mentouri (Constantine1, Algeria). By intentionally presenting the learners with credible counterpositions and asking them to integrate and respond to these when writing their essays, the research showed quantitative gains in the participants' writing quality and their qualitative shifts in their reasoning strategies. Conceptually, the findings extend Festinger's (1957) cornerstone work on dissonance, line up with Kuhn's (1991) Model of Epistemological development, and significantly engage with Pekrun's (2006) Achievement Emotion Theory. Didactically, the findings suggest that emotional discomfort, if coupled with a supportive environment, can drive cognitive engagement when writing a persuasive essay. The research mixed-methods design suggests a model for integrating psychological theory into applied education research by providing insights that are explanatory and actionable. By bridging linguistic, emotional and cognitive dimensions, the study offers a framework for argumentative writing instruction that is rested on empirical evidence yet sensitive to the challenges of EFL contexts. Future research works should explore longitudinal impacts, cross-cultural variations, and the interaction between individual student traits and dissonance responsiveness. Eventually, leveraging cognitive dissonance in writing instruction offers a promising bypath toward preparing not only more persuasive writers, but also more adaptive, reflective and critical thinkers.

References

Bandura, A. (1997). *Self-efficacy: The exercise of control*. W. H. Freeman.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77–101. https://doi.org/10.1191/1478088706qp063oa

Braun, V., & Clarke, V. (2021). One size fits all? What counts as quality practice in (reflexive) thematic analysis? *Qualitative Research in Psychology, 18*(3), 328–352. https://doi.org/10.1080/14780887.2020.1769238

Chan, C., & Nussbaum, E. M. (2011). The effects of collaboration and argumentation on learning from divergent texts. *Learning and Instruction, 21*(4), 442–458. https://doi.org/10.1016/j.learninstruc.2010.07.001

Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and conducting mixed methods research* (3rd ed.). SAGE.

Elliot, A. J., & Devine, P. G. (1994). On the motivational nature of cognitive dissonance: Dissonance as psychological discomfort. *Journal of Personality and Social Psychology, 67*(3), 382–394. https://doi.org/10.1037/0022-3514.67.3.382

Festinger, L. (1957). *A theory of cognitive dissonance*. Stanford University Press.

Harmon-Jones, E., & Harmon-Jones, C. (2007). Cognitive dissonance theory after 50 years of development. *Zeitschrift für Sozialpsychologie, 38*(1), 7–16. https://doi.org/10.1024/0044-3514.38.1.7

Harmon-Jones, E., & Mills, J. (Eds.). (2019). *Cognitive dissonance: Reexamining a pivotal theory in psychology* (2nd ed.). American Psychological Association. https://doi.org/10.1037/0000135-000

Hyland, K. (2022). *Teaching and researching writing* (4th ed.). Routledge.

Kuhn, D. (1991). *The skills of argument*. Cambridge University Press.

Lau, J. Y. F., & Chan, J. (2003). *Teaching critical thinking: Some lessons from cognitive science*. Centre for Enhanced Learning and Teaching, Hong Kong University of Science and Technology.

Muis, K. R., Psaradellis, C., Lajoie, S. P., Di Leo, I., Chevrier, M., & Denton, C. A. (2020). The role of epistemic emotions in personal epistemology and self- regulated learning. *Educational Psychologist, 55*(3), 168–184. https://doi.org/10.1080/00461520.2020.1788471

Nussbaum, E. M., & Kardash, C. M. (2005). The effects of goal instructions and text on the generation of counterarguments during writing. *Journal of Educational Psychology, 97*(2), 157–169. https://doi.org/10.1037/0022-0663.97.2.157

Pekrun, R. (2006). The control-value theory of achievement emotions: Assumptions, corollaries, and implications for educational research and practice. *Educational Psychology Review, 18*(4), 315–341. https://doi.org/10.1007/s10648-006-9029-9

Stapleton, P., & Wu, Y. (2015). Assessing the quality of arguments in students' persuasive writing: A case study analyzing the relationship between surface structure and substance. *Journal of English for Academic Purposes, 17*, 12–23. https://doi.org/10.1016/j.jeap.2014.11.006

Toulmin, S. E. (1958). *The uses of argument*. Cambridge University Press.

Toulmin, S. E. (2003). *The uses of argument* (Updated ed.). Cambridge University Press.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes* (M. Cole, V. John-Steiner, S. Scribner, & E. Souberman, Eds. & Trans.). Harvard University Press.

Walton, D. (2013). Argumentation schemes for presumptive reasoning. *Argument & Computation, 4*(1), 1–22. https://doi.org/10.1080/19462166.2012.722632

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):176-188

The Human Values in Algerian Novels

Benaidja Noureddine

Research Center in Islamic Sciences and Civilization, (Algeria)
n.benaidja@crsic.dz

Received: 26-02-2026 Accepted: 19-03-2026 Published**:** 01-06-2026

Abstract:

The novel is often understood as a form of writing that explores the self, society, and the relationships linking peoples and cultures across the world. In doing so, it foregrounds the notion of humanity and its values, seeking to embody them in social consciousness through narrative discourse that writes about the human being and searches for meaning in the dark labyrinths of existence. Because the Algerian novel is part of world literature in its aims and functions, its narrative discourse is rarely devoid of such values. This paper examines the human values carried by Algerian fiction and argues that they are frequently articulated through the author's ideological positioning, cultural horizon, and worldview; therefore, values appear in the text as both ethical aspirations and narrative choices. Methodologically, the paper combines a conceptual discussion of values with a thematic-narratological reading that follows how values are 'performed' through character construction, plot conflict, and the distribution of voice.

Keywords: Algerian novel; human values; values; intellectual; narrative discourse; freedom; dignity; solidarity; identity; secularism.

Introduction

Like other novels worldwide, the Algerian novel writes the self and society. Within its narrative fabric, it stages the human being's

Corresponding Author: Benaidja Noureddine: n.benaidja@crsic.dz

continuous struggle with life and the persistent search for meaning amid social, cultural, political, and economic difficulties. In this sense, the novel becomes a space for questioning identity and existence within a world marked by ambiguity, and for seeking an interpretive vision capable of making reality intelligible. It also becomes a field for revealing the fractures of everyday life, as the narrative voice often moves between the personal and the collective, between the intimate wound and the public crisis.

Because the novel has succeeded in accessing the depths of subjectivity—especially as it has developed alongside major social, intellectual, and scientific transformations in the contemporary world—it has become a carrier of diverse visions that seek to influence readers' consciousness and to occupy a central place within it. Among the most prominent of these visions are the human values that contemporary fiction strives to disseminate as shared horizons among peoples. Accordingly, the Algerian novel frequently appears as a discourse that educates without preaching, persuades without direct sermon, and invites reflection through the pleasures of storytelling.

From this perspective, this paper asks: What do "human values" mean? How do Algerian novels represent them—explicitly or implicitly—through characters, events, and narrative techniques? And, to what extent is value-discourse in the Algerian novel inseparable from ideology, especially when the narrative foregrounds the intellectual as an agent of critique and resistance?

Methodological Note (Close to the Original Orientation)

This study proceeds in two complementary steps. First, it clarifies the concept of values and the concept of humanity by drawing on sociological and ethical discussions in order to establish an operational definition of 'human values' suitable for narrative analysis. Second, it offers a thematic reading of selected motifs and character types in Algerian fiction—especially the intellectual figure—because such motifs provide a clear entry into how values are dramatized. The paper does not claim to exhaust the Algerian novel;

rather, it proposes an interpretive map of recurrent human values and illustrates how each value tends to appear in narrative situations (conflict, choice, humiliation, solidarity, hope, and the struggle for justice).

1. The Concept of Human Values

1.1. Values

"Values" are among the most debated concepts because they are closely tied to culture, belief systems, and the social life of individuals and communities. Accordingly, values may differ from one person to another and from one society to another, since they are learned through upbringing, education, and collective experience. A common definition describes values as social standards with strong affective force that individuals acquire from their environment and use to evaluate behavior and guide choices (Al‑Zyoud, 2006). This definition highlights two crucial dimensions: the emotional power of values (their capacity to motivate) and their regulatory function (their capacity to judge and direct conduct).

Some writers connect values directly to ethics. Ethics concern individual conduct and activity and one's relationships—with God, with oneself, with other people, and with the surrounding world. Ethics are commonly divided into good morals (e.g., honesty, courage, generosity) and bad morals (e.g., lying, miserliness, cowardice). From this angle, values can be seen as the broader framework that gives ethical behavior its meaning and legitimacy, while ethics are the concrete behavioral manifestations of those values.

From a sociological perspective, Durkheim argues that value is not an intrinsic property of the object, nor is it granted by the individual subject; rather, the collective mind is what crystallizes values and judges objects, individuals, and issues positively or negatively according to their benefit or harm to society. Since values form systems, there is necessarily a shared collective origin for value-systems (Qansuwa, 1980). In other words, values are not isolated rules but interconnected hierarchies that produce social consensus, shape

expectations, and determine what a community praises or condemns. Thus, although definitions vary across disciplines, most converge on the idea that values are social regulators that guide individuals and enable them to function ethically within their communities.

For narrative analysis, this implies that values are best approached not as abstract words (freedom, dignity, justice) but as practices and evaluations that the novel assigns to characters and institutions. A value becomes visible when it is violated (humiliation exposes dignity), when it is desired (privation exposes justice), or when it is defended (resistance exposes freedom).

1.2. The Importance of Values

It is difficult to fully enumerate the importance of values in individual and social life, given their foundational role in building both the person and society. It is nearly impossible to imagine any human society living without values, because values provide the criteria by which people judge actions and define the meaning of 'good life'. Values shape not only behavior but also expectations, aspirations, and the very language with which individuals interpret their experiences. In this sense, they are both a moral compass and a cultural memory.

- help produce individuals characterized by positive traits such as perseverance, excellence, and success, rather than negative traits.
- prepare individuals to make certain choices that shape their behavior and responses, and thus play an important role in personality formation.
- arouse admiration and affection in others, encouraging constructive imitation and healthy competition toward lofty morals.
- enable the individual to fulfill what is required, to adapt positively, and to feel self-satisfaction through harmonious integration with the community's principles and beliefs.

- strengthen the life of nations and peoples by providing shared criteria for words, actions, stances, and decisions.
- help societies face change by clarifying sound options that make life easier for people and reduce confusion in moments of transition.
- preserve continuity, cohesion, and identity by defining stable goals, ideals, and principles; they also integrate scattered cultural elements into a coherent whole.
- contribute to building cohesive, strong societies able to confront external threats through shared moral bonds.
- provide social systems with a faith- and reason-based foundation that is difficult to uproot, because it is anchored in collective legitimacy.
- protect society from excessive selfishness, conflicts, and reckless desires that strike at the heart of unity.

When Algerian fiction foregrounds values, it is therefore engaging in a double operation: it registers society's moral capital (what it claims to honor) and it exposes society's moral failures (what it actually practices). This dialectic is often intensified in periods of crisis—colonial domination, post-independence tensions, and the 1990s conflict—when the gap between proclaimed values and lived reality becomes narratively dramatic.

1.3. Humanity

Humanity is closely associated with the values and principles that govern relationships among people, often expressing unity, shared belonging to the human family, and a sense of common feeling regardless of differences in race, color, religion, or creed. It aims to embody compassion and empathy toward others, and to treat the other as a full moral subject rather than an object of exclusion.

In contemporary discourse, "humanity" is often presented as a desire to serve others and pursue the common good under various banners and for various purposes. While the term can appear noble and uplifting, it is also frequently mobilized within broader ideological frameworks—such as secularism and globalization—depending on intellectual and political contexts. In some definitions, it is described as a philosophical and literary, materialist, non-religious doctrine that emphasizes human individuality against religion and privileges a worldly viewpoint (World Assembly of Muslim Youth, 1999).

Taken together, human values can be defined as the noble principles and elevated morals that unite human beings and allow them to cooperate and coexist despite ethnic, religious, sectarian, or political differences. From the perspective of narrative analysis, these values become visible when the novel dramatizes recognition, empathy, justice, and respect for dignity in concrete scenes and relationships.

2. The Intellectual in the Algerian Novel and the Consolidation of Human Values

The Algerian novel is part of a rich Arabic literary heritage that reflects the joys and sorrows of Arab societies while searching, within its narrative fabric, for what might transform collective consciousness and open horizons toward a better future. In doing so, it often embodies the author's ideas and ideology by selecting themes that express a particular vision of society and the world. Many Algerian narratives thus carry an implicit 'human project' that seeks to plant human values in their broad sense—values that can be read as a response to historical suffering and social instability.

Frequently, the protagonist in the Algerian novel belongs to the educated class and attempts to diagnose and critique Algerian reality—a reality often marked by bloodshed, violence, misery, and hardship, all of which stand in tension with human values that promote tolerance, love, peace, and social tranquility. The intellectual character therefore becomes a narrative device through which the text

articulates criticism, rethinks history, and proposes alternative moral horizons.

By foregrounding social reality, the novel seeks to disturb complacent consciousness and to guide the reader through engaging fictional discourse that contains signals, lessons, and warnings. The Algerian intellectual—both in reality and in fiction—often maintains a conflictual relationship with the past and with a memory scarred by blood, repression, and marginalization, with reconciliation possible only through interrogation and critique. The novel provides a fertile space for voicing these concerns under the protective cover of imagination, making confession and frank speech possible without direct confrontation.

In this sense, intellectuals play a vital role in producing and sustaining ideologies and in building consent and acceptance; social cohesion is not only a function of institutions but also of cultural mediators who interpret reality and legitimize meanings. Thus, the intellectual character often embodies what may be called 'possible consciousness,' seeking to reshape social views of life and the universe through whatever expressive means are available. This resonates with the idea that the intellectual's vocation includes confronting power and resisting conformity (Said, 1994).

2.1. Zaydan in al-Ṭāhir Waṭṭār's al-Lāz

A clear example appears in the writings of al-Ṭāhir Waṭṭār, a major figure of the Algerian Arabic-language novel, who portrayed both the liberation struggle and post-independence contradictions. Waṭṭār's narrative corpus is rich in characters entrusted with central roles because the author carries a social concern and a human civilizational vision that he seeks to embody through fiction.

The character 'Zaydan' is a pivotal figure in al-Lāz. Although fictional, Waṭṭār constructed him using major elements from the biography of the communist activist al-ʿĪd al-ʿUmrānī, a member of the Central Committee of the Algerian Communist Party who joined the liberation revolution and was ultimately slaughtered (Dīk, 2013).

This interweaving of history and fiction enables the novel to explore a value-problem: how ideological plurality is treated in moments that claim national unity.

Zaydan carries an explicitly humanistic vision: despite his significant role in the Communist Party, he joins the revolution without hesitation. He declares that he did not consult anyone when he joined, and that he would not renounce his party even under pressure; he would continue to struggle for national independence (Waṭṭār, 2013). Here, the novel translates 'human values' into a narrative ethic of consistency: the refusal to betray one's convictions for safety or convenience.

At the same time, Zaydan's assassination dramatizes the fragility of human values under violence and internal exclusion. The plot therefore becomes an ethical diagnosis: liberation can be compromised when difference is not tolerated. Such a diagnosis is supported by scholarship that reads al-Lāz as a text deeply concerned with everyday hardship and the moral stakes of struggle (Al‑Sa'āfīn, 1997).

3. Forms of Human Values in Algerian Novels

The Algerian novel addresses human values in depth, shaped by the injustice and oppression experienced under French colonialism and later by the violence of the 1990s conflict. In this context, the novel is not merely an account of events but a means of exploring major human questions lived by individuals and communities. Values in the Algerian novel are often presented through lived contradictions: the value appears as an aspiration, while the narrative reveals the forces that threaten it. The following values frequently emerge in Algerian fiction:

3.1. Freedom

Freedom is a central value in Algerian fiction, appearing as a major axis of struggle. Algerian novels depict the people's fight to break free

from colonial rule and represent characters who pursue both individual and collective freedom. Early Algerian fiction often revolved around the theme of the revolution until the early 1990s, after which it gradually moved beyond the revolution as the sole thematic center. Freedom then became associated with questions of speech, conscience, and everyday life under pressure.

Narratively, freedom is staged in several registers: (a) freedom as national liberation, (b) freedom as the right to speak and narrate, and (c) freedom as bodily safety and the absence of fear. In women's narratives, freedom frequently intersects with identity and gendered constraints, as studies of women's Algerian writing show (Nouarī, 2024).

3.2. Dignity

Algerian novels highlight the importance of human dignity in both social and political contexts. Characters often struggle to preserve dignity in the face of oppression and coercion. Dignity is threatened not only by direct violence, but also by poverty, humiliation, and symbolic exclusion. In narrative terms, dignity becomes visible when a character refuses humiliation, resists being reduced to a number, or insists on recognition as a full subject.

The 1990s conflict literature often intensifies this theme: trauma narratives show how violence injures both body and social meaning, and how the struggle to retain dignity becomes a form of survival (Daoudi, 2011).

3.3. Solidarity

Solidarity and mutual support appear clearly in Algerian novels, especially in times of crisis. Fiction represents the importance of family and community in supporting individuals through adversity, and it often turns everyday acts of care into moral scenes: sharing food, sheltering the threatened, or sustaining the memory of the dead.

In narratives related to the 'Black Decade,' solidarity is tested under fear and suspicion; yet many texts insist that community bonds remain

an ethical resource against fragmentation. Research on women's narratives of the 1990s underscores how storytelling itself can function as solidarity—bearing witness and refusing silence (Boutheina, 2021).

3.4. Identity

Algerian fiction examines identity in depth, as individuals seek to explore cultural and social identity under difficult circumstances. Algerian identity is frequently represented as a negotiation between tradition and modernity, and between inherited memory and lived contradictions. In Memory in the Flesh, identity is closely linked to the body and to national belonging, which makes the question of identity inseparable from pain and desire (Nuha, 2016).

In such narratives, identity can appear as a value (belonging, loyalty, continuity), but also as a site of conflict when identity is weaponized into exclusion. Therefore, the human value at stake is often inclusive belonging—the capacity to recognize difference without denying common humanity.

3.5. Hope

Despite suffering and harsh conditions, Algerian novels carry messages of hope. Characters strive to overcome adversity and build a better future, creating a light of optimism even in the darkest circumstances. Hope in these narratives is not a mere emotional state; it often appears as an ethical choice to continue, to educate, to love, and to rebuild.

Hope also appears as a narrative rhythm: even when the plot is tragic, moments of tenderness, humor, or moral steadfastness resist total despair. In this sense, hope is a practice that keeps open the horizon of meaning and prevents violence from monopolizing the story.

3.6. Resistance and Steadfastness

Resistance and steadfastness are deeply associated with national identity in Algerian fiction. Narratives depict the ability of characters

to confront risks and challenges, reflecting a strong collective will to defend rights. Resistance is represented both as a historical necessity and as an internal struggle requiring courage and perseverance. Steadfastness (ṣumūd) becomes the ethical side of resistance: the capacity to bear pain without surrendering to humiliation or becoming an agent of injustice.

Many novels thus distinguish between legitimate resistance and destructive violence. This distinction becomes crucial in narratives of the 1990s, where the moral question is how to resist terror without reproducing terror. Scholarly work on trauma representations in Algerian literature points to these ethical tensions and to the role of literature in negotiating them (Daoudi, 2011).

3.7. Social Justice

Algerian novels also address social justice by reflecting economic and social gaps and their effects on people's lives. Characters depict how social injustice harms their conditions and pushes them to seek fairness. In narratives of poverty and deprivation, the question of justice appears as a daily reality: access to work, education, health, and recognition.

Social justice is often intertwined with dignity: poverty becomes a moral injury when it humiliates the person and restricts life possibilities. In this context, fiction does not only expose inequality; it also asks who benefits from it and how it is legitimized. The value of justice therefore appears as both an ethical demand and a political critique embedded in narrative form.

Conclusion

Human values are among the noble values extensively represented in Algerian fiction, largely because of the Algerian people's suffering under colonialism and, later, the violence of the 1990s conflict. Algerian novels have been creative in portraying a wide range of

human values such as freedom, dignity, family and social solidarity, cultural identity, hope, resistance and steadfastness, and social justice.

At the same time, although these writings appear to advocate noble values, they may also be framed by non-neutral intellectual visions—such as secular, communist, or Marxist perspectives—depending on the author's ideology. Because the novel has a strong capacity to penetrate social consciousness, it can disseminate such values through narrative discourse; yet in many cases this remains inseparable from the author's ideological project. Accordingly, Algerian novels—especially those that foreground the intellectual figure—often convey implicit messages under the banner of civilization, culture, and social progress, while leaving the reader to evaluate the ethical stakes of those messages.

References :

Al‑Sa'āfīn, I. (1997). Modern Arabic novel and tradition. (Discussion of al‑Lāz). JSTOR.

Al‑Zyoud, M. (2006). Al‑shabāb wa al‑qiyam fī ʿālam mutaghayyir [Youth and values in a changing world]. Dār al‑Shurūq.

Boutheina, B. (2021). Reading trauma and cultural hybridity in Algerian women's narratives of the Black Decade. Journal of El‑Nas. https://asjp.cerist.dz/en/downArticle/500/7/2/173682

Daoudi, A. (2011). Algerian Women and the Traumatic Decade: Literary Interventions. Journal of Literature and Trauma. https://pure-oai.bham.ac.uk/ws/files/40133023/Anissa_Daoudi_Journal_of_Literature_and_Trauma.pdf

Dīk, Z. (2013). Al‑Ṭāhir Waṭṭār: Hākadhā takallama… hākadhā kataba [Al‑Ṭāhir Waṭṭār: Thus he spoke… thus he wrote]. Dār al‑Hudā.

Nouarī, W. (2024). Freedom and identity in contemporary Algerian women's writing (with reference to Ahlam Mosteghanemi). https://asjp.cerist.dz/en/downArticle/474/9/2/249002

Nuha, B. (2016). Gendered memory in Ahlam Mosteghanemi's Memory in the Flesh. International Journal of English and Literature. https://academicjournals.org/journal/IJEL/article-full-text/CE5ACD458712

Qansuwa, Ṣ. (1980). Al-mawḍūʿiyya fī al-ʿulūm al-insāniyya: ʿArḍ naqdī limanāhij al-baḥth [Objectivity in the human sciences]. Dār al-Thaqāfa.

Said, E. W. (1994). Representations of the intellectual: The 1993 Reith lectures. Pantheon Books.

Schwartz, S. H. (1992). Universals in the content and structure of values: Theoretical advances and empirical tests in 20 countries. Advances in Experimental Social Psychology, 25, 1–65.

World Assembly of Muslim Youth. (1999). Al-mawsūʿa al-muyassara fī al-adyān wa al-madhāhib wa al-aḥzāb al-muʿāṣira (4th ed.; M. B. H. al-Juhani, Sup.). Dār al-Nadwa al-ʿĀlamiyya.

Waṭṭār, A. (2013). Al-Lāz. Al-Muʾassasa al-Waṭaniyya lil-Funūn al-Maṭbaʿiyya (ENAG/ANEP).

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):189-211

The Correlation Between Students' Knowledge Of Learning Styles And Success In Using Writing Strategies: A Study At Batna 2 University

Oussama Ahmed Gaid

Department of English, Laboratory for Theoretical and Applied Linguistic Studies, M'sila University, oussama.ahmedgaid@univ-msila.dz

Received: 24-08-2025 Accepted: 10-10-2025 Published: 01-06-2026

Abstract:

This study investigates the correlation between students' awareness of their learning styles and their success in implementing appropriate writing strategies for paragraph composition. Conducted at Batna 2 University, the research involved 41 undergraduate students (18 males and 23 females) enrolled in an English writing course. Participants completed the VARK (Visual, Auditory, Read/Write, Kinesthetic) learning styles questionnaire and received targeted instruction on writing strategies aligned with different learning preferences. Pre- and post-intervention assessments measured students' ability to effectively apply learned strategies in paragraph writing tasks. Statistical analysis revealed a significant positive correlation ($r = 0.743$, $p < 0.001$) between learning style awareness and strategy implementation success. Students who demonstrated higher metacognitive awareness of their learning preferences showed substantially greater improvement in writing performance, with effect sizes ranging from moderate to large across different learning style categories. These findings suggest that explicit instruction in learning style identification enhances students' strategic approach to writing tasks and contributes to improved academic outcomes in composition courses.

Keywords: Learning styles, Writing strategies, VARK model, Metacognitive awareness, Academic writing, Paragraph composition, Strategy instruction

Corresponding Author: Oussama Ahmed Gaid: oussama.ahmedgaid@univ-msila.dz

1. Introduction

The relationship between learning styles and academic achievement has been a subject of considerable scholarly interest and debate within educational psychology and applied linguistics for several decades. As higher education institutions increasingly recognise the importance of personalised learning approaches, understanding how students' awareness of their own learning preferences influences their academic success has become paramount. This recognition is particularly relevant in the context of writing instruction, where the complexity of cognitive processes involved in composition requires sophisticated metacognitive awareness and strategic thinking.

Writing, as a multifaceted cognitive activity, demands the integration of various skills including planning, organising, drafting, revising, and editing. The effectiveness with which students approach these processes often depends on their ability to select and implement appropriate strategies that align with their individual learning preferences. However, many students enter university-level writing courses without explicit knowledge of their learning styles or understanding of how this knowledge can be leveraged to enhance their writing performance.

The present study addresses this gap by investigating the correlation between students' knowledge of their learning styles, as measured by the VARK (Visual, Auditory, Read/Write, Kinesthetic) inventory, and their subsequent success in implementing targeted writing strategies. Conducted within the context of Batna 2 University's English language programme, this research seeks to provide empirical evidence for the practical value of learning style awareness in academic writing instruction.

The theoretical foundation of this investigation rests upon constructivist learning theory, which emphasises the active role of learners in constructing their own understanding through interaction with their environment. When students possess explicit knowledge of how they best process and retain information, they are better equipped

to select strategies that maximise their learning potential. In the context of writing instruction, this translates to more effective use of pre-writing activities, organisational techniques, and revision strategies that align with individual learning preferences.

Furthermore, this study contributes to the ongoing discourse surrounding the practical application of learning style theory in educational settings. While critics have questioned the empirical support for matching instruction to learning styles, recent research suggests that the value may lie not in instructional matching per se, but in developing students' metacognitive awareness of their own learning processes. This perspective aligns with the current study's focus on knowledge of learning styles rather than instructional accommodation alone.

2. Literature Review and Theoretical Framework

2.1. Learning Styles Theory: Evolution and Contemporary Perspectives

The conceptualisation of learning styles has evolved significantly since its early formulations in the mid-twentieth century. Dunn and Dunn (1978) pioneered systematic approaches to identifying individual differences in learning preferences, establishing foundational principles that continue to influence contemporary educational practice. Their work emphasised that individuals possess distinct preferences for how they receive, process, and retain information, leading to the development of various taxonomies and assessment instruments.

Fleming and Mills (1992) introduced the VARK model, which categorises learners into four primary modalities: Visual (preference for charts, graphs, and diagrams), Auditory (preference for spoken information), Read/Write (preference for text-based information), and Kinesthetic (preference for hands-on, experiential learning). This model has gained widespread acceptance in educational settings due to its practical applicability and straightforward assessment procedures.

However, the learning styles literature has not been without controversy. Pashler et al. (2009) conducted a comprehensive review of learning styles research and concluded that while learning style preferences clearly exist, there is insufficient evidence to support the effectiveness of matching instructional methods to individual learning styles. This critique sparked considerable debate within the educational community and prompted researchers to reconsider the theoretical foundations and practical implications of learning style theory.

More recent perspectives have shifted focus from instructional matching to metacognitive awareness and strategic flexibility. Curry (2022) argues that the primary value of learning style assessment lies in developing students' understanding of their own cognitive processes, thereby enabling them to make more informed choices about learning strategies. This metacognitive approach aligns with contemporary theories of self-regulated learning and academic self-efficacy.

2.2. Writing Strategy Instruction and Metacognitive Awareness

The field of writing instruction has increasingly embraced strategy-based approaches that emphasise explicit teaching of cognitive and metacognitive processes involved in composition. Graham and Harris (2017) demonstrated that students who receive systematic instruction in writing strategies show significant improvements in both writing quality and motivation. Their Self-Regulated Strategy Development (SRSD) model emphasises the importance of teaching students not only what strategies to use, but when and how to apply them effectively.

Flower and Hayes (1981) established the foundational understanding of writing as a recursive, problem-solving process involving planning, translating, and reviewing. This cognitive process model highlighted the importance of metacognitive awareness in successful writing, as effective writers must constantly monitor their progress and adjust their strategies accordingly. Contemporary research has built upon this

foundation to explore how individual differences in cognitive processing influence strategy selection and implementation.

MacArthur et al. (2016) found that students' awareness of their own learning preferences significantly predicted their success in implementing taught writing strategies. Students who could articulate their processing preferences were more likely to adapt general strategy instruction to their individual needs, resulting in greater improvements in writing performance. This finding suggests that learning style awareness may serve as a mediating factor between strategy instruction and writing achievement.

The relationship between learning styles and writing strategy effectiveness has been explored in various contexts. Peacock (2001) investigated the learning style preferences of ESL students and found that matching writing activities to preferred learning modalities resulted in increased engagement and improved performance. However, Reid (1995) cautioned against oversimplification, noting that effective writing instruction should expose students to multiple modalities while helping them develop awareness of their preferences.

2.3. Empirical Studies on Learning Styles and Writing Performance

Several empirical studies have examined the relationship between learning styles and writing achievement with varying results. Zamel (1983) conducted one of the earliest investigations into this relationship, finding that ESL students who received instruction tailored to their learning style preferences showed greater improvement in writing fluency and accuracy compared to control groups. However, the study's limited sample size and lack of rigorous controls limit the generalisability of findings.

More recent research has employed sophisticated methodological approaches to examine these relationships. Hawk and Shah (2007) conducted a longitudinal study with 156 undergraduate students, investigating the relationship between VARK learning style preferences and academic achievement across multiple disciplines.

While they found significant correlations between certain learning style combinations and overall academic performance, the relationship with writing-specific outcomes was less pronounced.

Peterson et al. (2009) specifically examined the effectiveness of learning style-based writing instruction in a controlled experimental design. Their study involved 89 first-year composition students randomly assigned to either traditional instruction or learning style-informed instruction. Results indicated that students in the experimental condition showed significantly greater improvements in organisation and coherence measures, though effects on mechanical accuracy were minimal.

Contradictory findings have also emerged in the literature. Thompson (2018) conducted a meta-analysis of 23 studies examining learning styles and writing performance, concluding that effect sizes were generally small and inconsistent across studies. The author attributed these inconsistencies to methodological variations, differences in learning style instruments, and varying definitions of writing success.

2.4. Metacognitive Awareness and Self-Regulated Learning

The theoretical framework underlying the current study draws heavily from metacognitive theory and self-regulated learning models. Flavell (1979) defined metacognition as "knowledge and cognition about cognitive phenomena," encompassing both knowledge about one's own cognitive processes and the regulation of those processes. In the context of writing instruction, metacognitive awareness enables students to monitor their comprehension, evaluate their progress, and adjust their strategies as needed.

Zimmerman (2002) extended metacognitive theory to develop comprehensive models of self-regulated learning, emphasising the cyclical nature of self-monitoring, self-evaluation, and self-reaction in academic tasks. Students who demonstrate high levels of self-regulation are more likely to set appropriate goals, select effective strategies, and persist through challenges. The connection to learning style awareness becomes apparent when considering that knowledge

of one's cognitive preferences can inform strategic choices and enhance self-monitoring accuracy.

Schraw and Dennison (1994) developed instruments to measure metacognitive awareness and found strong correlations between metacognitive knowledge and academic performance across various domains. Their work suggests that students who possess explicit knowledge about their own thinking processes are better equipped to engage in effective learning behaviours.

In writing contexts specifically, Sitko (1998) demonstrated that students' metacognitive awareness of their writing processes predicted both the quality of their compositions and their ability to transfer learned strategies to new writing tasks. Students who could articulate their writing preferences and monitor their strategy use showed greater improvement over time compared to those with limited metacognitive awareness.

3. Methodology

3.1. Research Design

This study employed a correlational research design to examine the relationship between students' knowledge of their learning styles and their success in implementing writing strategies. The research utilised a mixed-methods approach, combining quantitative measures of learning style preferences and writing performance with qualitative insights from student reflections and instructor observations.

The study was conducted over a 12-week period during the spring semester of 2024 at Batna 2 University. The research design incorporated pre- and post-intervention measurements to assess changes in students' strategic writing behaviour following explicit instruction in both learning style awareness and writing strategy implementation.

3.2. Participants

Participants comprised 41 undergraduate students enrolled in an intermediate English writing course at the Department of English

Language, Faculty of Letters and Languages, Batna 2 University. The sample included 18 male students (43.9%) and 23 female students (56.1%), with ages ranging from 19 to 24 years (M = 20.8, SD = 1.4). All participants were native Arabic speakers with intermediate to upper-intermediate English proficiency levels as determined by placement testing.

Inclusion criteria required students to be enrolled in the target course, have completed at least one prior university-level writing course, and provide informed consent for participation. Exclusion criteria included diagnosed learning disabilities that might confound the relationship between learning styles and strategy implementation, and previous exposure to formal learning style assessment.

Participants were recruited through course announcements and voluntary participation incentives. The sample size was determined through power analysis using GPower 3.1.9.7, with target power of 0.80, alpha level of 0.05, and expected medium effect size of 0.30, resulting in a minimum required sample of 38 participants.

3.3. Instruments

3.3.1. VARK Learning Styles Questionnaire

Learning style preferences were assessed using Fleming's (2001) VARK questionnaire, version 8.01. This instrument consists of 13 multiple-choice questions that assess preferences across four modalities: Visual (V), Auditory (A), Read/Write (R), and Kinesthetic (K). Each question presents a learning scenario with four response options corresponding to the different modalities.

Scoring follows Fleming's established protocols, with responses coded according to modality preferences and summed to create preference scores for each dimension. Students can demonstrate single-modal preferences (strong preference for one modality) or multi-modal preferences (relatively balanced preferences across modalities).

The VARK questionnaire has demonstrated acceptable reliability in various educational contexts, with test-retest reliability coefficients

ranging from 0.82 to 0.89 across modalities (Leite et al., 2010). Construct validity has been supported through factor analysis and convergent validity studies with other learning style instruments.

3.3.2. Writing Strategy Implementation Assessment

Students' success in implementing writing strategies was measured using a purpose-designed assessment rubric based on established writing strategy taxonomies. The instrument evaluated five key areas of strategic writing behaviour: planning strategies, organisational strategies, revision strategies, metacognitive awareness, and strategy flexibility.

Each dimension was assessed on a 5-point Likert scale (1 = very poor implementation, 5 = excellent implementation) based on analysis of students' writing products and process documentation. Inter-rater reliability was established through independent scoring by two trained assessors, achieving Cohen's kappa values ranging from 0.84 to 0.91 across dimensions.

3.3.3. Learning Style Awareness Inventory

Students' explicit knowledge of their learning preferences was assessed using an adapted version of the Learning Style Awareness Scale developed by Martinez-Pons (2000). This 24-item instrument measures students' understanding of their own cognitive preferences, strategic thinking patterns, and awareness of effective learning behaviours.

Items are rated on a 7-point Likert scale ranging from "strongly disagree" to "strongly agree," with higher scores indicating greater metacognitive awareness of learning preferences. The instrument demonstrated strong internal consistency in the current sample (α = 0.89).

3.4. Procedure

Data collection followed a structured protocol implemented across three phases: pre-intervention assessment, intervention

implementation, and post-intervention assessment. All procedures received approval from the University Ethics Committee, and participants provided written informed consent prior to participation.

3.4.1. Pre-intervention Phase (Weeks 1-2)

During the first two weeks, participants completed baseline assessments including the VARK questionnaire, Learning Style Awareness Inventory, and an initial writing strategy implementation task. The writing task required students to compose a 300-word argumentative paragraph on a standardised topic, with process documentation through think-aloud protocols and strategy checklists.

Baseline writing samples were analysed using the Writing Strategy Implementation Assessment rubric to establish pre-intervention levels of strategic behaviour. Students also completed demographic questionnaires and provided information about prior writing instruction experiences.

3.4.2. Intervention Phase (Weeks 3-10)

The intervention consisted of explicit instruction in both learning style awareness and writing strategy implementation. Week 3 involved presentation of VARK results to students with detailed explanation of learning style theory and implications for academic learning. Students engaged in reflective activities to increase metacognitive awareness of their learning preferences.

Weeks 4-9 focused on systematic instruction in writing strategies aligned with different learning modalities. Visual learners received training in graphic organisers, concept mapping, and visual planning techniques. Auditory learners practiced verbal rehearsal, peer discussion, and oral composition strategies. Read/Write learners focused on traditional outlining, list-making, and text-based revision techniques. Kinesthetic learners engaged with hands-on organisational activities, physical movement during planning, and tactile revision methods.

All students received instruction in all strategy types to promote strategic flexibility while developing awareness of which approaches aligned best with their learning preferences. Weekly practice sessions provided opportunities to implement learned strategies with instructor feedback and peer collaboration.

3.4.3. Post-intervention Phase (Weeks 11-12)

Following intervention completion, participants repeated the writing strategy implementation assessment using equivalent forms of the initial measures. Post-intervention writing tasks maintained similar complexity and requirements while addressing different topics to minimise practice effects.

Students completed follow-up surveys regarding their perceived usefulness of learning style awareness and strategy instruction. Semi-structured interviews were conducted with a stratified random sample of 12 participants to gather qualitative insights into their experiences and perceived benefits of the intervention.

3.5. Data Analysis

Quantitative data analysis employed descriptive statistics, correlation analysis, and regression modelling using SPSS version 28.0. Preliminary analyses examined data distribution, outliers, and assumptions for parametric testing. Pearson correlation coefficients were calculated to examine relationships between learning style awareness, VARK preference strengths, and writing strategy implementation success.

Multiple regression analysis investigated the relative contributions of different learning style dimensions to strategy implementation outcomes, controlling for potential confounding variables including prior writing experience, English proficiency level, and academic achievement.

Effect sizes were calculated using Cohen's conventions, with values of 0.20, 0.50, and 0.80 representing small, medium, and large effects

respectively. Statistical significance was evaluated at $\alpha = 0.05$ with Bonferroni corrections applied for multiple comparisons.

Qualitative data from interviews and reflective responses were analysed using thematic analysis procedures outlined by Braun and Clarke (2006). Transcripts were coded independently by two researchers, with themes developed through iterative discussion and consensus-building processes.

4. Results

4.1. Descriptive Statistics and Preliminary Analyses

Preliminary analysis of VARK learning style distributions revealed diverse preferences among participants. Table 1 presents the distribution of learning style preferences across the sample, with kinesthetic preferences being most common (36.6%), followed by visual (29.3%), read/write (22.0%), and auditory (12.2%) preferences.

Table 1. Distribution of VARK Learning Style Preferences (N = 41)

Learning Style	Frequency	Percentage	Mean Score	Standard Deviation
Visual	12	29.3%	8.4	2.1
Auditory	5	12.2%	6.8	1.9
Read/Write	9	22.0%	7.9	2.3
Kinesthetic	15	36.6%	9.2	2.4

Learning Style Awareness Inventory scores ranged from 89 to 162 (M = 127.4, SD = 18.7), indicating considerable variation in students' explicit knowledge of their learning preferences. Pre-intervention Writing Strategy Implementation Assessment scores showed a normal distribution with mean scores of 2.8 (SD = 0.9) on the 5-point scale.

Gender differences were examined through independent samples t-tests. Female students demonstrated significantly higher Learning Style Awareness scores (M = 132.1, SD = 17.2) compared to male students (M = 121.3, SD = 19.4), t(39) = 2.12, p = 0.041. No significant gender differences emerged for VARK preference strengths or pre-intervention writing strategy implementation scores.

4.2. Correlation Analysis

Pearson correlation analysis revealed significant positive relationships between learning style awareness and multiple outcome measures. Table 2 presents the correlation matrix for key study variables.

Table 2. Correlation Matrix for Study Variables (N = 41)

Variable	1	2	3	4	5
1. Learning Style Awareness	--	.743	.621	.589	.512
2. Strategy Implementation (Post)		--	.834	.692	.456
3. Planning Strategy Use			--	.778	.398
4. Metacognitive Awareness				--	.342
5. VARK Preference Strength					--

Note: $p < .05$, $p < .01$

The strongest correlation emerged between Learning Style Awareness and post-intervention Strategy Implementation scores (r = 0.743, p < 0.001), indicating that students with greater explicit knowledge of their learning preferences demonstrated superior ability to implement

taught writing strategies. This large effect size suggests practically significant relationships that extend beyond statistical significance.

Moderate to strong correlations were observed between Learning Style Awareness and specific strategy domains, including Planning Strategy Use ($r = 0.621$, $p < 0.001$) and Metacognitive Awareness ($r = 0.589$, $p < 0.001$). These findings support the theoretical proposition that explicit knowledge of learning preferences enhances strategic thinking and self-regulation in writing tasks.

4.3. Pre-Post Intervention Comparisons

Paired samples t-tests examined changes in writing strategy implementation from pre- to post-intervention. Significant improvements were observed across all measured domains, with effect sizes ranging from moderate to large.

Overall Strategy Implementation scores increased significantly from pre-intervention ($M = 2.8$, $SD = 0.9$) to post-intervention ($M = 4.1$, $SD = 0.7$), $t(40) = 9.84$, $p < 0.001$, Cohen's $d = 1.62$. This large effect size indicates substantial practical significance of the intervention.

Planning Strategy Use showed the largest improvement, increasing from $M = 2.6$ ($SD = 1.0$) to $M = 4.3$ ($SD = 0.6$), $t(40) = 11.2$, $p < 0.001$, Cohen's $d = 2.01$. Organisational Strategy Use improved from $M = 2.9$ ($SD = 0.8$) to $M = 4.0$ ($SD = 0.8$), $t(40) = 7.45$, $p < 0.001$, Cohen's $d = 1.38$.

Metacognitive Awareness scores increased from $M = 3.1$ ($SD = 0.9$) to $M = 4.2$ ($SD = 0.7$), $t(40) = 8.67$, $p < 0.001$, Cohen's $d = 1.35$. These findings demonstrate that the intervention successfully enhanced students' strategic writing behaviours across multiple domains.

4.4. Learning Style-Specific Analyses

Analysis of variance (ANOVA) examined differences in intervention effectiveness across learning style groups. Significant group

differences emerged for several outcome measures, suggesting that learning style preferences moderated intervention effects.

Kinesthetic learners demonstrated the largest gains in overall Strategy Implementation, $F(3, 37) = 4.82$, $p = 0.007$, $\eta^2 = 0.28$. Post hoc analysis using Tukey's HSD revealed that kinesthetic learners' post-intervention scores ($M = 4.6$, $SD = 0.5$) were significantly higher than those of auditory learners ($M = 3.7$, $SD = 0.8$, $p = 0.012$) and read/write learners ($M = 3.9$, $SD = 0.7$, $p = 0.034$).

Visual learners showed particular strength in Planning Strategy Use, achieving significantly higher scores ($M = 4.7$, $SD = 0.4$) compared to other groups, $F(3, 37) = 6.14$, $p = 0.002$, $\eta^2 = 0.33$. This finding aligns with theoretical expectations that visual learners would benefit most from graphic organising and visual planning techniques.

4.5. Regression Analysis

Multiple regression analysis investigated the relative contributions of learning style awareness, preference strength, and demographic variables to post-intervention strategy implementation success. The full model accounted for 67.8% of variance in strategy implementation outcomes, $F(5, 35) = 14.67$, $p < 0.001$.

Learning Style Awareness emerged as the strongest predictor ($\beta = 0.521$, $p < 0.001$), followed by VARK preference strength ($\beta = 0.298$, $p = 0.006$) and gender ($\beta = 0.187$, $p = 0.041$). Pre-intervention strategy implementation scores and English proficiency level did not contribute significantly to the model when other predictors were included.

The standardised regression equation indicates that a one standard deviation increase in Learning Style Awareness corresponds to a 0.521 standard deviation increase in Strategy Implementation success, holding other variables constant. This substantial effect supports the primary hypothesis that explicit knowledge of learning preferences enhances strategic writing behaviour.

4.6. Qualitative Findings

Thematic analysis of semi-structured interviews revealed four primary themes related to students' experiences with learning style awareness and strategy instruction: (1) enhanced self-understanding, (2) strategic flexibility development, (3) increased motivation and engagement, and (4) improved self-regulation.

Students frequently reported that learning about their VARK preferences provided valuable insights into their learning processes. One participant noted: "Understanding that I'm a kinesthetic learner helped me realise why I struggle with traditional outlining. Now I use physical note cards that I can move around, and my writing is much more organised."

Several students emphasised the importance of developing strategic flexibility rather than rigid adherence to single approaches. A visual learner explained: "Even though I prefer graphic organisers, I learned that sometimes I need to use auditory strategies too. The key is knowing when to use which approach."

Increased motivation emerged as an unexpected benefit, with students reporting greater confidence in their writing abilities following the intervention. Enhanced self-regulation was evident in students' descriptions of more systematic approaches to writing tasks and improved ability to monitor their progress.

5. Discussion

5.1. Interpretation of Major Findings

The results of this study provide strong empirical support for the hypothesis that students' knowledge of their learning styles correlates significantly with their success in implementing appropriate writing strategies. The observed correlation of $r = 0.743$ between learning style awareness and strategy implementation success represents a large effect size that suggests meaningful practical implications for writing instruction.

These findings align with contemporary metacognitive theory, which emphasises the importance of explicit knowledge about one's own cognitive processes in academic learning. Students who possessed clear understanding of their learning preferences were better equipped to select and implement strategies that maximised their effectiveness in writing tasks. This supports Flavell's (1979) assertion that metacognitive knowledge serves as a foundation for strategic behaviour.

The differential effects observed across learning style groups provide additional insight into the mechanisms underlying these relationships. Kinesthetic learners showed the largest overall gains, possibly reflecting the traditional emphasis on sedentary, text-based approaches in conventional writing instruction. When provided with movement-based and tactile strategies, these students demonstrated remarkable improvement, suggesting that previous instructional methods may have systematically disadvantaged this group.

Visual learners' particular strength in planning strategies aligns with theoretical expectations and empirical findings from previous research. The ability to represent information spatially through graphic organisers and concept maps appears to provide these students with cognitive advantages in the complex task of writing organisation.

5.2. Theoretical Implications

The current findings contribute to ongoing theoretical debates about the value and application of learning style theory in educational contexts. Rather than supporting simplistic matching of instruction to learning styles, the results suggest that the primary benefit lies in developing students' metacognitive awareness of their own learning processes.

This perspective reconciles apparent contradictions in the learning styles literature by shifting focus from instructional accommodation to learner empowerment. Students who understand their preferences can make informed decisions about strategy selection while maintaining

flexibility to adapt their approaches based on task demands and contextual factors.

The substantial effect sizes observed in this study suggest that learning style awareness functions as a mediating variable between strategy instruction and academic outcomes. This mediation model provides a theoretical framework for understanding when and why learning style interventions prove effective, addressing criticisms about inconsistent findings in previous research.

5.3. Practical Implications for Writing Instruction

The practical implications of these findings are significant for writing instructors and curriculum designers. The results suggest that explicit instruction in learning style awareness should be integrated into writing courses as a foundation for strategy development rather than treated as an ancillary topic.

The intervention model employed in this study provides a framework for implementation. Beginning with VARK assessment and explicit discussion of learning preferences, instructors can help students develop metacognitive awareness before introducing specific strategies. The key appears to be teaching multiple strategies while helping students understand which approaches align best with their preferences.

The finding that all learning style groups benefited from the intervention, albeit to different degrees, supports inclusive approaches that expose students to diverse strategies while fostering self-awareness. This approach avoids the potential limitation of rigid matching while maximising individual learning potential.

5.4. Limitations and Future Research

Several limitations must be acknowledged when interpreting these results. The sample size, while adequate for statistical power, limits generalisation to broader populations. The single-site design and focus on intermediate-level English students further restrict external validity.

The correlational nature of the primary research question precludes definitive causal conclusions, despite the pre-post intervention design. Future research should employ randomised controlled trials with larger samples to establish causal relationships more definitively.

The reliance on self-report measures for learning style assessment introduces potential bias, as students may not accurately perceive their own preferences or may respond in socially desirable ways. Future studies should incorporate objective measures of learning preferences and strategy effectiveness.

Longitudinal follow-up is needed to determine whether observed improvements persist over time and transfer to other academic contexts. The current study's 12-week timeframe provides evidence of short-term effectiveness but cannot address sustainability concerns.

6. Conclusion

This investigation has provided compelling evidence for a significant positive correlation between students' knowledge of their learning styles and their success in implementing appropriate writing strategies. The study demonstrates that when students possess explicit awareness of their learning preferences, they are substantially more effective at selecting and implementing strategies that enhance their writing performance.

The findings contribute to both theoretical understanding and practical application in several important ways. Theoretically, the results support metacognitive approaches to learning style theory, emphasising learner awareness and strategic flexibility over rigid instructional matching. The substantial effect sizes observed suggest that learning style awareness functions as a meaningful mediator between strategy instruction and academic outcomes.

From a practical perspective, the study provides evidence for integrating learning style awareness into writing instruction as a foundation for strategy development. The intervention model successfully enhanced students' strategic writing behaviours across

multiple domains, with particularly pronounced benefits for kinesthetic and visual learners who may be underserved by traditional instructional approaches.

The differential effects observed across learning style groups highlight the importance of diverse instructional methods in writing courses. While all students benefited from the intervention, the varying effect sizes suggest that different learners derive maximum benefit from different strategic approaches. This supports inclusive pedagogical models that expose students to multiple strategies while fostering self-awareness and strategic flexibility.

Several important implications emerge for writing instructors and curriculum designers. First, explicit instruction in learning style awareness should precede strategy instruction to provide students with frameworks for understanding their own learning processes. Second, strategy instruction should encompass multiple modalities rather than focusing exclusively on traditional text-based approaches. Third, ongoing reflection and metacognitive development should be integrated throughout writing courses to sustain strategic awareness.

The study's limitations suggest important directions for future research. Larger-scale randomised controlled trials are needed to establish definitive causal relationships and enhance generalisability. Longitudinal investigations should examine the persistence of observed effects and transfer to other academic contexts. Cross-cultural research could illuminate the role of cultural factors in learning style preferences and intervention effectiveness.

Future research might also explore the mechanisms underlying the observed relationships through process-focused methodologies. Understanding how learning style awareness influences strategic decision-making in real-time writing tasks could provide insights for optimising instructional approaches.

The implications extend beyond writing instruction to broader questions about personalised learning and metacognitive development

in higher education. As institutions increasingly recognise the importance of individual differences in learning, understanding how to effectively leverage students' self-knowledge becomes paramount.

In conclusion, this study demonstrates that fostering students' awareness of their learning styles represents a valuable approach to enhancing writing instruction effectiveness. Rather than constraining learners within narrow categories, learning style awareness appears to empower students with knowledge and flexibility to navigate complex academic tasks more successfully. The substantial improvements observed across diverse outcome measures suggest that this approach merits serious consideration in writing pedagogy and broader educational practice.

The research contributes to our understanding of how individual differences in learning preferences interact with strategic instruction to influence academic outcomes. By demonstrating the practical value of learning style awareness in authentic educational contexts, the study provides evidence for educational approaches that honour individual differences while maintaining rigorous academic standards.

As higher education continues to evolve toward more personalised and learner-centered approaches, research such as this provides empirical foundation for evidence-based practice. The findings suggest that investing in students' metacognitive development and self-awareness represents a promising pathway for enhancing educational effectiveness and student success.

References

Bensalem, E. (2021). Learning styles and their relationship to academic achievement among Algerian EFL students. *Journal of Language and Education*, 7(2), 45-62. https://doi.org/10.17323/jle.2021.11678

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101. https://doi.org/10.1191/1478088706qp063oa

Curry, L. (2022). Learning style preferences and metacognitive awareness in higher education. *Educational Psychology Review*, 34(3), 1287-1312. https://doi.org/10.1007/s10648-022-09685-2

Dunn, R., & Dunn, K. (1978). *Teaching students through their individual learning styles*. Reston Publishing Company.

Flavell, J. H. (1979). Metacognition and cognitive monitoring: A new area of cognitive-developmental inquiry. *American Psychologist*, 34(10), 906-911. https://doi.org/10.1037/0003-066X.34.10.906

Fleming, N. D. (2001). *Teaching and learning styles: VARK strategies*. N.D. Fleming.

Fleming, N. D., & Mills, C. (1992). Not another inventory, rather a catalyst for reflection. *To Improve the Academy*, 11(1), 137-155. https://doi.org/10.1002/j.2334-4822.1992.tb00213.x

Flower, L., & Hayes, J. R. (1981). A cognitive process theory of writing. *College Composition and Communication*, 32(4), 365-387. https://doi.org/10.2307/356600

Graham, S., & Harris, K. R. (2017). Evidence-based writing practices: A meta-analysis of existing meta-analyses. *Design Principles for Teaching Effective Writing*, 13-37. https://doi.org/10.1163/9789004270480_003

Hawk, T. F., & Shah, A. J. (2007). Using learning style instruments to enhance student learning. *Decision Sciences Journal of Innovative Education*, 5(1), 1-19. https://doi.org/10.1111/j.1540-4609.2007.00125.x

Joy, S., & Kolb, D. A. (2009). Are there cultural differences in learning style? *International Journal of Intercultural Relations*, 33(1), 69-85. https://doi.org/10.1016/j.ijintrel.2008.11.002

Leite, W. L., Svinicki, M., & Shi, Y. (2010). Attempted validation of the scores of the VARK: Learning styles inventory with multitrait-multimethod confirmatory factor analysis models. *Educational and Psychological Measurement*, 70(2), 323-339. https://doi.org/10.1177/0013164409344507

MacArthur, C. A., Jennings, A., & Philippakos, Z. A. (2016). Which linguistic features predict quality of argumentative writing for college basic writers, and how do those features change with instruction? *Reading and Writing*, 29(7), 1421-1449. https://doi.org/10.1007/s11145-016-9644-3

Martinez-Pons, M. (2000). Next steps: Confronting the practical and ethical issues. In P. R. Pintrich, M. Boekaerts, & M. Zeidner (Eds.), *Handbook of self-regulation* (pp. 454-470). Academic Press.

Pashler, H., McDaniel, M., Rohrer, D., & Bjork, R. (2009). Learning styles: Concepts and evidence. *Psychological Science in the Public Interest*, 9(3), 105-119. https://doi.org/10.1111/j.1539-6053.2009.01038.x

Peacock, M. (2001). Match or mismatch? Learning styles and teaching styles in EFL. *International Journal of Applied Linguistics*, 11(1), 1-20. https://doi.org/10.1111/1473-4192.00001

Peterson, E. R., Rayner, S. G., & Armstrong, S. J. (2009). Researching the psychology of cognitive style and learning style: Is there really a

future? *Learning and Individual Differences*, 19(4), 518-523. https://doi.org/10.1016/j.lindif.2009.06.003

Reid, J. M. (1995). *Learning styles in the ESL/EFL classroom*. Heinle & Heinle Publishers.

Schraw, G., & Dennison, R. S. (1994). Assessing metacognitive awareness. *Contemporary Educational Psychology*, 19(4), 460-475. https://doi.org/10.1006/ceps.1994.1033

Sitko, B. M. (1998). Knowing how to write: Metacognition and writing instruction. In D. J. Hacker, J. Dunlosky, & A. C. Graesser (Eds.), *Metacognition in educational theory and practice* (pp. 93-115). Lawrence Erlbaum Associates.

Thompson, R. (2018). Learning styles and academic achievement: A meta-analytic review. *Educational Research Review*, 25, 142-158. https://doi.org/10.1016/j.edurev.2018.08.003

Zamel, V. (1983). The composing processes of advanced ESL students: Six case studies. *TESOL Quarterly*, 17(2), 165-187. https://doi.org/10.2307/3586647

Zimmerman, B. J. (2002). Becoming a self-regulated learner: An overview. *Theory Into Practice*, 41(2), 64-70. https://doi.org/10.1207/s15430421tip4102_2

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):212-228

The Similarities Between Reality and Myth in Mahmoud Darwish's Poetry

Atmani karima [1], lakhdar ben sayah [2]

[1] Université Amar Telidji Laghouat, Department of Arabic Language and Literature, Laboratory of Linguistics, atmanikarima294@gmail.com
[2] Université Amar Telidji Laghouat, Department of Arabic Language and Literature, Laboratory of Linguistics, lakhdarbensayah@gmail.com

Received: 30-09-2025 Accepted: 10-10-2025 Published: 01-06-2026

Abstract:

This article addresses the dialectical relationship between reality and myth in the poetry of Mahmoud Darwish, considering it as both an artistic and visionary tool that enabled the poet to transcend the limitations of the historical moment toward a universal human horizon. Darwish employed myth not as a static heritage, but rather as a symbolic energy that he reshaped according to the requirements of his poetic and political experience, thus endowing it with meanings of resistance, resurrection, and immortality. He utilized multiple mythological symbols such as the Phoenix, Tammuz, and the Odyssey to embody the Palestinian existential struggle between loss and rebirth. Through this mythic employment, Darwish succeeded in establishing a poetics in which myth intersects with reality, expressing a collective consciousness that seeks redemption and the restoration of the human meaning of life.

Keywords:

Myth – Mahmoud Darwish – Symbols – Resurrection – Collective Consciousness

Corresponding Author: Atmani karima: atmanikarima294@gmail.com

Introduction:

Since the dawn of his existence on this earth, man has been inhabited by existential questions that stir within him a sharp ontological anxiety—questions that do not touch upon the partial, but rather strike at the very essence of human existence itself. Here, myth comes to the fore as a means of interpretation, supported by its attempts to understand the world. And because true poetry carries within it the desire to comprehend the world and to elicit the prophecy of words and ideas, we see that the poet always carries with him a vision—he is, to a great extent, searching for the immortality of that vision through his employment of myth in poetry.

The contemporary Arab poet, with deep awareness, has grasped the nature of myth. He resorted to it and sought to revive it whenever possible, in order to express his tormented reality. As a result, parallels emerged between the narrative of reality and the mythical narrative. Therefore, in this research paper, we attempt to uncover this interrelation, taking the works of the poet Mahmoud Darwish as a model. Yet our task does not depend merely on tracing the use of myths in Darwish's poetry; rather, it extends to clarifying the relationship between this mythic employment and reality itself. Hence arise the following questions:

What are the real-life circumstances that led the poet to employ one particular myth over another? How did the poet project primitive myths onto his contemporary reality? Did he preserve their historical form, or did he alter them to align with new civilizational values?

Before primitive man thought of composing poetry, he first thought of interpreting the phenomena around him. His urgent need to organize the sensible world and make use of it on the one hand, and to find solutions to the conflict of existential knowledge on the other, led him to rely on his primordial experience. Here came the decisive emergence of myth as a vital and insistent force of life and immortality:

"It reaches back to the earliest beginnings of human history, where there was no boundary between the mind and emotions of man; thus, it emerged as a mixture of both. This is what granted it a kind of immortality in human memory—an immortality that expresses the constant recurrence of the same existential question, where resorting to myth becomes, in itself, the present solution to that question" (Al-Jazzar, 2002, p. 26).

The previous paragraph explains the secret behind the endurance of myth throughout the ages, supported by its ability to reveal different human dimensions, for "it gives man—and this is of utmost importance—the illusion that he can understand the world, and that he indeed does understand it" (Lévi-Strauss, 1986, p. 37).

And since true poetry carries within it the desire to understand the world through vision, it will—in large part—seek the immortality of its vision in the immortality of myth, and its broader human orientation in the universality and humanity of myth. This is confirmed by Muhammad Fikri Al-Jazzar, who states:
"The use of myth (meaning in poetry) represents an attempt to elevate the poem from its personal individuality to its broader and more universal humanity (…) for myth unites the particular with the universal; within its being, the subjective and the objective merge, transcending individual consciousness to connect with collective consciousness" (Al-Jazzar, 2002, p. 261).

When the contemporary Arab poet became deeply aware of the nature of myth, he turned to it and sought to revive it whenever the opportunity arose—not merely for its immortal nature, but because there are numerous reasons for such inclination, foremost among them being that ordinary language is incapable of matching the winged imagination of poetry, its emotional intensity, and its interaction with the external world, as well as its desire to penetrate the essence of the present and foresee the future. "Ordinary language—with its strict rules bound to reason and logic—will undoubtedly stand powerless before the torrent and rush of emotions crowding within the poet's soul (…) Undoubtedly, necessity calls for an imaginative style, far from directness (…) capable of shaping these poetic meanings in their totality and complexity" (Aloui, 2017, p. 87).

Samia Aloui continues, revealing this language that stands opposite to ordinary language—the mythic language, the only one that "assists the poet in connecting the dreams of the subconscious mind with the activity of the conscious mind, in linking the past and the present, unifying the personal and collective experience, and rescuing the poem from pure lyricism" (Ihsan, 1978, p. 129).

The collective and the individual may converge within myth, yet it serves, in one of its aspects, as a means for the self to articulate its position within this crisis-laden world. Since his appearance upon the earth, man has never ceased to face crises no less grave than those encountered in his primitive existence. Civilization and progress have placed him before a complex world, compelling him to revive myth but in a renewed form. ʿAbd al-Riḍā ʿAlī clarifies this further, stating that "the contemporary poet's use of myths aims to fulfill multiple purposes: he seeks through them to realize his repressed self, to voice his discontent with the most perilous issues, and to offer an alternative to today's contradictory world — rejecting laws of oppression and conflict, aided by artistic symbols that render the poetic experience alive, affecting the recipient and pulling him out of the coercion of conviction toward a renewed contemplation." (Ali, 1978, p. 25)

The foregoing leads us to affirm the existence of correspondences between the narrated real and the narrated mythical, correspondences born from contents that lend themselves to reinterpretation in order to suit new civilizational values. We would not exaggerate to say that myth continues to offer *miraculous solutions* to the problematic reality: "for it possesses the ability to transcend time, to dwell in the future; and the search for myths and symbols requires an extraordinary ability to discover elements that correspond to one's personal experience and to the experience of one's nation and era. (...) The poet releases myth from its eternal imprisonment into the realms of life — from death and oblivion to its resurrection and manifestation in a new vision." (Al-Rabaihat, 2009, pp. 32–33)

Creativity truly takes form when the poet knows how to elevate the ordinary daily event to the level of the mythical one — when he casts on real, ordinary figures shadows and traits of mythical extraordinariness, or when he brings mythical heroes and events down to earth, making them live the present moment and interact with its occurrences. Here lies the power of artistic and visionary innovation, when the poet "can elevate the individual contemporary incident to the level of the universal human event of mythical nature, just as he can raise the ordinary, familiar word to the level of the symbolic one. He draws the mythical into the real and the real into the mythical." (Shaker, 2010, p. 108)

This is what Ḥātim al-Ṣakkar attests to in praise of Darwish, noting "his skill in mythicizing the daily event and elevating it to an epic level at once, and the fervor of his linguistic lexicon." (Al-Sakkar, 2008, p. 24)

Such is what most contemporary poets have attempted to do — those who bore the banner of writing a *human poem* with a comprehensive, global outlook and vision, benefiting from the density and dramatic tension inherent in myth. This quality has made myth play a highly significant role in "transferring the Arabic poem into the realm of drama, for the poet endowed myth with a human meaning in the present — he clothed it in the suffering of man with contemporary issues. Thus, myth began to soar on two wings: bearing the burden of experience and serving as a bridge between past and present, and consequently a means to foresee the future. Our poets have not used myth in its historical sense but in its civilizational one, giving it the features of the present age — and this constitutes the *artistic use of myth*." (Hannoun, 2014, p. 192; Sahlawi, 1994, pp. 345–346)

The struggle with death has been the most recurrent existential dilemma throughout the ages, and the mythical solution was embodied in the idea of *resurrection*. This notion was expressed through many myths, yet Mahmoud Darwish preferred to render it artistically, projecting it onto the contemporary age — most often through the myth of the Phoenix. But did Darwish's Phoenix, as it spoke of reality, preserve the primitive essence of its mythical presence?

At times, the poet draws a parallel between reality and myth, evoking it as it is — in its familiar sense of *being reborn anew*. In *Madiḥ al-Ẓill al-ʿĀlī* (*In Praise of the High Shadow*), Darwish equates the resisting Palestinian with the Phoenix. Before invoking the Phoenix, he prepares the ground by describing an extraordinary, almost mythical person: one who "gives the sea its shape, makes his body applaud the autumn, tears his naked heart apart — yet triumphs, uniting banners and sorrowful nations through a Palestinian miracle." (Darwish, 2005, pp. 333–336)

It is, therefore, unsurprising that the poet later parallels this miraculous hero with the Phoenix, urging him *not to surrender but to rise again, to resurrect and reappear anew*. (Darwish, 2005, p. 336)

Beirut Is Our Story

Beirut is our bitterness,
And Beirut is God's test.
We tried You — we tried You.
Who gave You this riddle? Who named You?
Who raised You above our wounds so You could see Yourself?
So rise, like the Phoenix of ashes, from the ruin!

In another poem, the poet employs the myth of the Phoenix, preserving its essential meaning yet activating it through his poetic experience, shaping it within an *innovative artistic form* that intensifies the myth's dramatic density and tension. He addresses his enemies, saying: (Darwish, 2005, p. 28)

We do not come to stay, nor do we leave to return. But the winds
Threw us, by mistake, into your neighborhood.
So slay them with your rusty swords,
And guard your wives from the Phoenix bird in our bodies.

Here, the poet reassures the *new dwellers* of the land of Palestine that the land, once belonging to its *original inhabitant*, has now become the property of the *stranger*. This original inhabitant will not disturb the new residents — yet, at the same time, he warns them of the possible *rebirth* of the owner's body, suddenly, from within the wombs of their wives. The poet's deliberate use of the word "your wives" reinforces and confirms the *symbolism of resurrection*: just as the Phoenix's ashes contain another life, so does a woman's womb contain another life. This life, however, becomes a *threat* to the settler — especially if it is linked to the body of the land's original owner, a body akin to the Phoenix in its dormancy and renewal — no sooner does it fade than it bursts aflame again.

Darwish remains insistent on life, nurturing the Phoenix in his poems as a creature rich in *revolutionary energy and constant renewal*. Yet, in moments of despair, the Phoenix betrays his expectations — it burns without hope of rising anew. The myth, then, becomes colored by the *harsh hue of reality*; its mythical radiance dims, its miraculous power weakens, and *death's manifestations* dominate the landscape: (Darwish, 1995, p. 46)

The war had ended,
And the ashes of our village vanished in a black cloud
Upon which the Phoenix has not yet been born…

The poet's anxiety about his *crisis-ridden reality* surfaces in the poem *Sarḥān Drinks Coffee at the Cafeteria*, where the Phoenix reappears in a *tragic, deformed* state — unlike its majestic appearance in ancient myth. This is what Peyrebrunel called *"the profanation of myth for the sake of its transformation into literature"*, saying: "Myth becomes literature only when it is desecrated — that is, after its first distortion. At that point, myths lose their esoteric nature and sacred function, turning into literature." (Filali, 2013, p. 21; Peyrebrunel et al., 2005, p. 212)

We discern this *distortion of the Phoenix myth* in the poet's words: (Darwish, 2005, p. 109)

Every day we die,
The steps burn and a crippled Phoenix is born,
Then we live to be killed again.
O my country, we come to you as prisoners and the slain…

In the previous excerpt, the poet distorts the myth, *reversing its essence* in harmony with the tragic reality — "they were peoples and became stones; they had homelands and became smoke." The words *stones* and *smoke* intensify the drama's tension. Thus, even myth becomes powerless to offer solutions when it leans upon a *crippled, deformed Phoenix*. Indeed, the poet even *reverses* the myth's core logic: if the Phoenix dies to live, *they live only to die*.

Darwish's Phoenix never adhered to a single state: sometimes it rose perfectly renewed from its ashes; at other times, it emerged *incomplete and distorted*. At times, the poet would take only a *part* of the Phoenix's aura — choosing, for instance, its bone to build meaning, turning that fragment into an active element in *reviving the linguistic backdrop* expressive of reality. The poet's aim is not merely to cite the myth, but to *draw inspiration from it* — even by employing only part of it. Here lies the *genius of his creativity*: reshaping myth to serve his intent and contemporary experience. He writes: (Darwish, 2005, p. 126)

They sleep farther
than the horizon narrows — upon a slope where speech turned to stone.
They sleep in a rock carved
from the bone of their Phoenix...

The poet borrows from the Phoenix its bone to transform it into a stone on which this subdued people sleep. In this way, the poet makes a transformation to the myth: the bone does not burn and does not turn into ash — if that were the case, it could be reborn again. But this bone turns into stone — and there is no life in stone, that is, no hope of rebirth and new life. Thus, the poet employs the myth in a partial way, altering its contents according to what corresponds with the data of the monotonous and submissive reality.

The poet is also captivated in other poems by the partial reliance on myth, abandoning the whole Phoenix and contenting himself with a feather of it. We infer this from two places; the first is in the poem *The Tragedy of Narcissus, the Comedy of the Story* where he says: (Darwish, 2005, p. 223)

… O hero, stay away from us so that we may walk in you
toward another ending. So, damn the beginning. O hero
drenched in long beginnings, tell us: how many times will our journey be the beginning? O hero
laid out on loaves of barley and on almond wool, we will embalm
the wound that absorbs your soul with dew: with the milk of a sleepless night;
with a lemon blossom, with the bloodied stone; with the hymn — our hymn;
and with a plucked feather
from the Phoenix.

He speaks about a people who walk but never arrive, "for whenever they said: we arrived … their first one collapsed on the arch of the beginning." Therefore they curse the beginning and yearn for the end in search of another life. Not every ending is annihilation, and the lesson of the Phoenix is in its ending — another rebirth and new life. But the poet, in this case, needs only a feather of it, because the Phoenix rises from its ashes after burning, whereas the hero he addresses has not burned but has only been wounded. Here the poet sees that a feather from the Phoenix suffices to embalm the wound and breathe into it healing.

The second place where the poet mentions the feather of the Phoenix is a passage from the poem *In My Mother's House* where his old image looks at him and asks him: (Darwish, 1995, p. 24)

Are you me? Do you remember your heart pierced
by the old flute and the Phoenix's feather?
Or did you change your heart when you changed your path?

Darwish borrows from the Phoenix its feather and links it with the flute. Did this linking come by chance and arbitrarily? If we go back to the formation of the flute and the Phoenix, we find that both have been subjected to burning to take their ideal form throbbing with life. In the same way the Phoenix burned to be reborn, likewise the flute is transformed by fire from a rigid reed with no soul into an instrument pulsating with music, emotions, and feelings — and this is what his image tells the poet. It remembers his youth when he pulsed with hope, life, and even longing and the desire to change destiny. "Am I and you the same person?" The poet's image answers that the days of youth have gone, and with them went the flute, the Phoenix, and the desire to renew life. Rather, he is now in his old age and awaits only his end: (Darwish, 1995, p. 24)

And I leapt over this wall to see
what cannot be seen
and measure the depth of the abyss.

In the shadow of the great existential crises experienced by the Arab nation, the turn toward myths of resurrection became a pressing matter. Alongside the Phoenix, the myth of the god of fertility, Tammuz, represented the most favorable orientation for most poets; for at a time when the manifestations of death were hovering over the Arab homeland, the poets turned toward "creating a mythical world in which resurrection overcomes death" (Al-Jabbar, 2012, p. 1144).

But in Darwish's use of the myth of Tammuz, did resurrection overcome death? We can gather from the passages we shall cite that the Tammuz of reality is not the Tammuz of myth: iron has triumphed over vegetation, and Tammuz — who descended into the underworld — was defeated by the serpent, betrayed his covenant, and never returned. All these are circumstances indicating that the poet does not fall into the seduction of

myth, but rather prefers, at times, to subjugate the myth to the intuitive and revelatory power of poetry. He says in the poem *Tammuz and the Serpent*: (Darwish, 1987, pp. 170–172)

Tammuz passed by our ruins
and awakened the serpent's lust …
Tammuz returned, to stone the memory
thirsting … and stones of fire …
And the children in exile wondered:
our fathers filled our nights here … descriptions
of our golden glory —
they spoke much of the vineyards of figs and grapes.
Tammuz returned, and we did not see them …
Tammuz leaves our threshing floors,
Tammuz takes the cloak of flame,
but he remains in our ruin —
a serpent.

The poet wrote his poem in the 1960s, "when the Israeli enemy was attempting to occupy the peasants' lands, preventing them from planting and harvesting, and removing them from their true land by various means such as imprisonment, exile, plundering their wealth, and confiscating their resources" (Zare' Zardini, n.d., p. 89).

Hence, Tammuz exists, but there is no trace of the stories the ancestors told their descendants about the signs of life that spread with him. Even the myths betray the Palestinians, and the serpent's lust prevails — leaving ruins, thirst, stones of fire, longing, and rage!

Tammuz appears elsewhere as a traitor to the poet when he becomes colored by the tone of the period marking the poet's departure from Beirut — one of the hardest stages he went through. Tammuz abandoned him just as Beirut abandoned him: (Darwish, 2005, p. 368)

Beirut, at dawn:
the poet's poem was completely exposed,
and three betrayed him:
Tammuz,
a woman,

and rhythm …
and they slept.

Betrayal in the poem appears in a triadic form: Tammuz as a symbol of fertility and resurrection, the woman also as a symbol of life and fertility, and rhythm as that feature which grants life to the poem. Thus, once again, the manifestations of death prevail over life — contrary to what the myth tells.

Darwish continues to invest in myths of rebirth, transforming them. In *Do Not Apologize for What You Have Done*, he turns to the Canaanite myth (*Adonis*). He preserves the beginning of the myth but chooses for it a purely realistic ending. Here, the poet pulls the mythical into the real, yet once more the myths of resurrection appear powerless before the weapons of war and unable to find solutions to stop the machine of death. The poem begins carrying with it the mythical signs of rebirth: (Darwish, 1995, pp. 45–46)

The beloved bled poppies,
the land of purple gleamed with his wounds,
its first songs: the blood of love spilled by a goddess,
and its last: blood …
O people of Canaan, celebrate
the spring of your land, and burn !

Yet, the manifestations of life soon fade away when the gods of iron replace the gods of love, and the decisive word belongs to reality at the expense of myth: (Darwish, 1995, p. 76)

The beloved bled poppies,
the rocks of the slope turned yellow
from the pain of hard labor,
then reddened,
and the red water flowed
in the veins of our spring …
the first of our songs was the blood of love
spilled by a goddess,
and the last — blood spilled by the gods of iron …

Myth thus remains an inexhaustible source from which the poet draws new dimensions to express lived reality, yet he does not always adhere to its details. Muhammad Fikri al-Jazzar quotes Rathven as saying to the creator: *"You reveal your originality by employing your skill in discovering many ways to write about ancient myths. By engaging yourself within a web of imaginary images in which cultured readers participate, you can transcend clarity to reach the implicit."* (Al-Jazzar, 2002, pp. 260–261).

Darwish continues in his poems to manipulate myths according to what suits his present. Unlike Telemachus, the son of Ulysses, who traveled in search of his father, here stands the Palestinian Telemachus refusing to travel, preferring instead to remain steadfast upon his father's rock. He says: (Darwish, 1987, p. 182)

I am the son of Ulysses who waited for the mail from the north.
A sailor called him, but he did not travel.
He bridled the ships and withdrew to the highest mountains.
— O rock where my father prayed to protect a rebel,
I shall not sell you for pearls.

The poet identifies with the myth yet "imposes upon it contemporary connotations opposed to the inherited meanings of Telemachus" (Zare' Zardini, n.d., p. 92). Darwish goes on to construct some of his poems upon fragments of the *Odyssey*; but just as he made Ulysses' son refuse to travel, he now transforms Penelope — no longer weaving out of loyalty to her absent husband and deferral of her suitors, but out of helplessness as she watches her children die of hunger. She will sell the garment she has woven to buy a cup of milk for her children. He writes: (Darwish, 2005, p. 145)

… Do not believe, then,
in the patience of our wives.
They will weave two robes, then sell the lover's clothes
to buy a cup of milk
for our children.

In the previous passage, Penelope chooses her children over her husband; yet in another poem, she reaches the utmost degree of selfishness when she chooses to weave the garment not out of fidelity to the long-awaited absentee, but to wear it herself. He does not mention her name

explicitly — as in the previous excerpt — but we infer it implicitly when he depicts her refusing to complete Homer's story. He says: (Darwish, 2009, p. 64)

I am a woman — no less and no more —
I live my life as it is,
thread by thread,
and I spin my wool to wear it,
not to complete Homer's story, or his sun.

The implicit use of myths recurs when the poet prefers not to state outright the names of his mythic figures. For instance, when he employs the myth of Narcissus — the handsome youth enamored of his own reflection in water — he never names him explicitly; yet we discern his presence in the poem where the poet himself takes Narcissus' place by the stream. He does not, however, inherit his overwhelming narcissism; rather, he beholds in the water the reflection of his beloved's face, thereby elevating her to mythic realms. He writes: (Darwish, 2005, p. 57)

Upon the water — your face,
the shadow of evening
quarrels with my shadow,
and the windows of my kin
forbid me to stand beside this evening.
When will the rose in memory wither?
When shall the strangers rejoice?
To describe the floating moment
upon the water — a myth, or a sky …

We move from mythological characters to a mythical river known in ancient Greek mythology as *Lethe*, "one of the five rivers of the underworld (...) from which the souls of the dead drink in order to forget all earthly memories" (Gouin, 2016).

In the poem "The Narrator Writes: He Dies", the poet partially employs the myth of *Lethe*, saying: (Darwish, 2005, p. 83)

I have no face upon this time's mirror
My face is like the houses of the poor

"Forgets drinks" from the memory of wheat
And from the dream of prophets.

If, in the myth, only the dead drink from this river, the poet — from the title itself *"The Narrator Writes: He Dies"* — already evokes death. Yet he is a living dead, confined within a cell where light and shadow coexist. The paradox lies in that the poet does not drink forgetfulness from the river, but rather from *memory itself* — the memory of wheat, and hence, the memory of the earth to which he surrenders himself and the martyrs. In this way, *forgetfulness* becomes the desire of the living, not of the dead.

From myths of rebirth, fidelity, selfishness, and forgetfulness, we move to creation myths. The earth has always been an obsession for Darwish — he, the eternal exile, a suitcase wearied by airports but never tired himself. In his poem "My Father, Lord of the Deer... Raise Them", he mentions that he learned *the book of the earth* from his father, from *A to Z*. Yet this same earth turns into *exile* for the son, after it has become "a ball tossed about by invaders."

In a desperate attempt to assert his belonging, he returns to the first myth of creation, when the earth was still in its primordial and pure state — virgin, untouched by the corruption of human hands. He writes: (Darwish, 2005, pp. 199–200)

The earth breaks the shell of her egg and swims among us,
Green beneath the clouds. She takes from the sky her color's ornament
To enchant us. She is blue and green, born from her own fable
And from our offering on her wheat feast, teaching us the art of searching
For the myth of creation.
A lady upon her watery throne,
The lady of praise. Small — no age scratches her face, no bull
Bears her upon its horns; she carries herself within herself
And sleeps in her own embrace.

The darkness and tension of reality compel the poet to return to the *primordial manifestations of earth*, portraying her as a *charming bride* clinging to her people, refusing to welcome strangers, enthroned upon her watery dais. In doing so, he evokes the myth of creation, which belongs to the "category of aquatic birth myths, where the pre-cosmic state in our

cosmogonic legends is a condition of watery chaos — motionless, undifferentiated, and unformed" (Al-Sawwah, 1996, p. 28).

This mythical, virgin earth is the *longed-for land*; thus, the poet beseeches his father — in one last plea — to rise and *write the Chronicle of Forgetfulness*: to forget all the invaders that have trampled it and inscribe his name upon its seal.

Conclusion:

At the end of this study, we arrive at a set of findings summarized in the following points:

1. Darwish sought the immortality of his poetic vision and its universal orientation through the eternity and inclusiveness of myth.
2. Darwish did not preserve the myth in its literal form; rather, he transformed and reshaped it to suit his contemporary reality.
3. The myths employed by the poet varied between resurrection myths, represented by *the Phoenix* and *Tammuz*, and creation myths, while he also drew upon mythological events from the Odyssey.

References and Sources

First: Primary Sources

1. Darwish, Mahmoud. *Al-Diwan* (Vol. 1). Beirut, Lebanon: Dar Al-Awda, 6th ed., 1987.
2. Darwish, Mahmoud. *Al-A'mal Al-Ula* (Vol. 2). Beirut, Lebanon: Riyad El-Rayyes Books and Publishing, 1st ed., 2005.
3. Darwish, Mahmoud. *Al-A'mal Al-Ula* (Vol. 3). Beirut, Lebanon: Riyad El-Rayyes Books and Publishing, 1st ed., 2005.
4. Darwish, Mahmoud. *Al-A'mal Al-Jadida Al-Kamila* (Vol. 2). Beirut, Lebanon: Riyad El-Rayyes Books and Publishing, 1st ed., 2009.
5. Darwish, Mahmoud. *Al-A'mal Al-Jadida Al-Kamila* (Vol. 3). Beirut, Lebanon: Riyad El-Rayyes Books and Publishing, 1st ed., 2009.
6. Darwish, Mahmoud. *Why Did You Leave the Horse Alone?* Beirut, Lebanon: Riyad El-Rayyes Books and Publishing, 1st ed., 1995.
7. Darwish, Mahmoud. *Do Not Apologize for What You Have Done.* Beirut, Lebanon: Riyad El-Rayyes Books and Publishing.

Second: References

8. Abbas, Ihsan. *Trends of Contemporary Arabic Poetry*. Kuwait: ʻAalam Al-Maʻrifa Series, 1987.
9. Ali, Abdul-Ridha. *Myth in the Poetry of Al-Sayyab*. Baghdad, Iraq: Publications of the Ministry of Culture and Arts, 1987.
10. Al-Rubaihat, Omar Ahmad. *The Biblical Influence in Mahmoud Darwish's Poetry*. Amman, Jordan: Al-Yazouri Scientific Publishing, 2009.
11. Al-Sawah, Firas. *The Adventure of the Other Mind*. Damascus, Syria: Dar Alaaddin, 11th ed., 1996.
12. Al-Jazzar, Mohamed Fikry. *The Poetic Discourse of Mahmoud Darwish*. Cairo, Egypt: Etrak for Publishing and Distribution, 2nd ed., 2002.

Third: Translated Books

13. Lévi-Strauss, Claude. *Myth and Meaning*. Translated by Shaker Abdul-Hamid. Baghdad, Iraq: Dar Al-Shu'un Al-Thaqafiyyah Al-ʻAmmah, 1st ed., 1986.

Fourth: Academic Theses

14. Filali, Anis. *Manifestations of Myth in Mahmoud Darwish's Poetry Collection "I See What I Want."* Master's Thesis, Major: Contemporary Critical Schools and Issues, Faculty of Arts and Languages, Ferhat Abbas University, Setif, Algeria, 2012–2013.

Fifth: Journals and Magazines

15. Shaker, Tahani Abdul-Fattah. "Manifestations of the Resurrection Myth in *Do Not Apologize for What You Have Done* and *Almond Blossoms*." *University of Damascus Journal*, Vol. 26, Nos. 1–2, 2010.
16. Al-Saqqar, Hatem. "The Formulation of Pain: Stylistic Conclusions from *As the Almond Blossom or Farther*." *Al-Quds Al-Arabi Newspaper* (Special Summary on Mahmoud Darwish), Saturday–Sunday, September 20–21, 2008.
17. Al-Jabbar, Khaled Abdul-Raouf. "The Symbol of the Phoenix in Mahmoud Darwish's Poetry." *Journal of the Union of Arab Universities for Arts*, Vol. 9, No. 2, 2012.
18. Alioui, Samia. "The Mythical Heritage in Mahmoud Darwish's *Mural*." *Ishkalat Journal*, Institute of Arts and Languages, University Center of Tamanrasset, Algeria, Issue 11, February 2017.
19. Hanoun, Abdel-Majid. "The Mythical Heritage in Modern Arabic Literature and Comparative Literature." *Ishkalat in Language and Literature Journal*, Institute of Arts and Languages, University Center of Tamanrasset, Algeria, Issue 6, December 2014.

20.Zardini, Mardhiyyah Zare‘. “The Phenomenon of Intertextuality in the Poetic Language of Mahmoud Darwish.” *Journal of Literary Heritage*, Issue 3, Year 1.

Sixth: Electronic Newspapers

21.Gouin, Marc. “We All Drink from the River of Forgetfulness.” *Iraqi Cultural Forum for Authenticity*, Issue 352, March 9, 2019. Retrieved from iraqmuntada.com

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):229-240

Assessment Of Scholarly Discourse In An Esp Context:Case Of Research-Based Biology Articles At The University Of Tlemcen

Feryal Choukria Hamidou[1], Nawal Benmostefa[2]

[1]Abou Bekr Belkaid University, Tlemcen, (Algeria),SILAD Lab,choukria.hamidou@yahoo.fr

[2]Abou Bekr Belkaid University, Tlemcen, (Algeria), SILAD Lab,nawelmdz@yahoo.fr

Received: 16-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

This study investigates the assessment of scientific discourse within the framework of English for Specific Purposes (ESP), focusing on biology teachers at the University of Tlemcen. It identifies the challenges they face in meeting international publication requirements and demonstrates that writing assessment is an effective tool for determining linguistic and rhetorical needs. Using a mixed-method approach that combines quantitative and qualitative data, the findings highlight the importance of precise analyses to address these needs. The study proposes context-sensitive strategies and explicit criteria aimed at enhancing clarity, coherence, and overall quality in academic writing related to biology.

Keywords: Assessment, Scholarly Discourse, English for Specific Purposes (ESP), Teachers'Needs.

1.Introduction

Assessment is a key instructional instrument that provides relevant measures of important learning outcomes and determines whether the goals of education are being achieved. It can also be viewed as a tool for gathering richer information about the effects of teaching approaches on learners (Feryal Hamidou, 2016, p.8). According to Chapelle and Brindley (2002, p.267), assessment in language teaching and learning refers to the "act of collecting

Corresponding Author: Feryal Choukria Hamidou: choukria.hamidou@yahoo.fr

information and making judgments about the learner's knowledge of a language and ability to use it." In other words, assessment is a process of collecting information about how learners are learning in order to help teachers better understand and describe their learners' needs and identify future instructional directions.

Among the four language skills, writing is considered one of the most difficult skills in English as a Foreign Language, since even native speakers may experience difficulties in mastering it. According to Badger and White (2000), "Writing involves knowledge about language, knowledge of the context in which writing happens and especially the purpose and skills in using language" (pp.157–158). Therefore, writing requires not only linguistic mastery but also the ability to use language effectively in context, which makes the assessment of writing an essential process for measuring learners' knowledge and writing skills.

The world has become very reliant on English as a global language, prompting the need for courses specifically designed to help individuals develop their English skills based on their academic and career objectives (Feryal Hamidou, 2016, p.11). One example of this type of course is called English for Specific Purposes (ESP), which focuses on teaching and learning English pertaining to specific subject areas and intended for certain work-related or educational goals (Feryal Hamidou, 2016, p.12). ESP courses have a definitive (in relation to an individual's work, education, or academic requirements) utilitarian purpose when teaching students the English language (Mackay & Mountford, 1978).

Various universities across the world are offering a number of ESP courses nowadays. ESP includes specialized branches designed to meet the particular needs of learners in different academic and professional fields. For instance, ESP may take the form of English for Biologists, English for Economists, English for Business People, English for Educators, or English for Engineers. Each branch focuses on the specific terminology, communicative practices, and language skills required in a given discipline or profession. Therefore, ESP can

be defined as a learner-centred approach to language teaching that is based primarily on the learners' needs, objectives, and reasons for learning English. It includes not only knowledge of a specific area of the English language, but also the capacity and competency to use language skills effectively in academic and professional contexts.

2.Statement of the Problem

In the realm of scientific communication, the ability to produce well-crafted research articles is an essential prerequisite for disseminating new knowledge and contributing to the advancement of one's field. Within the discipline of biology, this requirement is particularly pronounced, as peer-reviewed publications remain the primary channel for validating and sharing scientific findings.

However, many biology teachers face persistent obstacles when attempting to publish their work in reputable academic journals. Regardless of the originality or potential impact of their research, poorly structured or linguistically inadequate manuscripts are frequently rejected at the initial review stage. This situation reflects a broader issue observed across many non-native English-speaking academic communities, where linguistic competence significantly influences scholarly visibility and recognition.

One of the key challenges lies in the mastery of academic English, which demands more than just general language proficiency. Effective research writing requires precise vocabulary, logical organisation, coherent argumentation, and adherence to disciplinary conventions of style and format.

For many researchers in Algeria and similar contexts, limited exposure to academic writing training in English has resulted in restricted lexical range, frequent grammatical errors, and inaccuracies in spelling and punctuation. Such limitations often lead to ambiguity, weaken the clarity of argumentation, and diminish the overall persuasive power of the article.

Moreover, in scientific writing, even minor linguistic flaws can obscure key findings, making it more difficult for reviewers and readers to fully engage with the research (Flowerdew, 2013 ; Hyland, 2009). As a consequence, these deficiencies often lead to repeated

article rejections, which not only delay the publication process but also negatively affect researchers' motivation and professional development.

Furthermore, this barrier to publication limits the international visibility of valuable local research, thereby restricting its contribution to global scientific discourse. In many cases, high-quality research remains confined to institutional reports, local conferences, or non-indexed publications, reducing its potential to influence scientific debates and policy-making.

Addressing this problem requires targeted interventions. These initiatives include specialised English for Specific Purposes (ESP) courses, writing workshops, and collaborative mentoring programmes designed to enhance both the linguistic and rhetorical competence of biology teachers, thereby enabling researchers to meet the rigorous standards of international journals and participate more effectively in the global academic community.

3. Purpose of the Study

The present study aims to address difficulties in academic writing through the assessment of ESP articles written by Biology teachers. Like any language-teaching programme, ESP requires assessment instruments that reflect the teacher's methodology and the learners' specific academic and professional needs. Since researchers writing in English often face linguistic and rhetorical challenges, they need to develop the competencies required to function effectively in a specific discipline, profession, or workplace.

Moreover, researchers are expected to produce coherent and well-structured articles because scientific research and technical exchange at international conferences cannot be achieved without acceptable academic work written in English. Hence, assessing their written production becomes an essential task in helping them improve their writing skills and meet the conventions of international scholarly communication.

Therefore, this study will primarily focus on assessing ESP articles written by Biology teachers that will help scholars writing performance in academic journals.

4. Methodology

In order to address the research objectives comprehensively, a multi-method data collection strategy is adopted. The study employs a combination of quantitative and qualitative research tools to ensure a rich and triangulated understanding of ESP context within the Biology Department.

The rationale for using multiple instruments is to capture different dimensions of the problem: the explicit needs and perceptions of biology teachers, the pedagogical perspectives of ESP instructors, and the tangible linguistic features present in published and unpublished scholarly work. Such a mixed-method approach is widely recommended in applied linguistics research, as it facilitates the corroboration of findings across different data sources (Creswell & Plano Clark, 2018).

The first research tool consists of a structured questionnaire distributed to biology teachers. This instrument was designed to elicit detailed information about the respondents'perceived language needs, writing challenges, and professional expectations regarding ESP support.

The questionnaire includes both closed-ended items such as Likert-scale ratings of perceived difficulty in key language skills and open-ended prompts to allow participants to elaborate on specific obstacles they encounter in their academic writing. Particular attention was paid to identifying recurrent linguistic and rhetorical challenges, including vocabulary range, grammatical accuracy, logical structuring of arguments, and familiarity with the conventions of scientific discourse. The design of the questionnaire drew inspiration from established needs analysis frameworks in ESP research (Basturkmen, 2010; Hutchinson & Waters, 1987).

The second instrument is a series of semi-structured interviews conducted with ESP teachers and subject-matter specialists. This method was chosen for its flexibility, allowing the researcher to follow a set of guiding questions while also probing into further details based on participants' responses. The interviews aimed to gather qualitative insights into the current state of ESP provision in

the Biology Department, the adequacy of teaching materials, and the extent of collaboration between language instructors and biology faculty members.

Moreover, interviewees were invited to reflect on their own professional development needs and to suggest strategies for enhancing ESP instruction in scientific contexts. Following best practices in qualitative research, interviews were audio-recorded with participants' consent and later transcribed verbatim for thematic analysis (Braun & Clarke, 2006).

The third source of data is the collection and linguistic analysis of research articles authored by biology teachers. These articles, whether published or intended for publication, provided concrete evidence of the authors' current writing abilities and highlighted specific linguistic and rhetorical issues.

The analysis focused on aspects such as overall text organisation, clarity and coherence of arguments, use of discipline-specific terminology, grammatical accuracy, and adherence to international formatting and citation standards. This textual analysis was guided by established models of genre analysis in academic writing, particularly Swales' (1990) Create a Research Space (CARS) model for structuring research article introductions and Hyland's (2004) work on disciplinary discourse.

By examining authentic texts, the study was able to identify gaps between intended meaning and actual expression, thereby offering a more nuanced understanding of the challenges faced by biology scholars when writing in English.

By integrating the results from these three complementary data sources questionnaires, interviews, and text analysis the research aims to produce a holistic picture of the current ESP environment in the Biology Department. This methodological triangulation not only enhanced the validity of the findings but also ensured that both the learners' and the instructors' perspectives were represented.

Ultimately, the insights gained from this multi-faceted methodology will serve as the basis for making informed

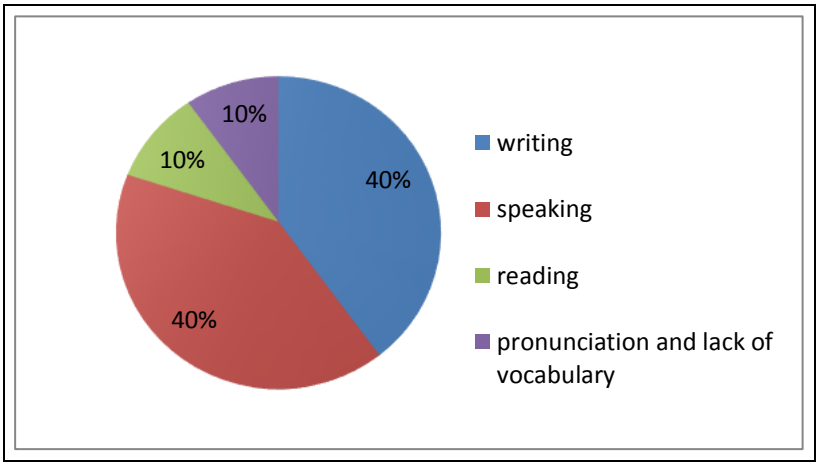
recommendations for curriculum reform, targeted professional development, and institutional support mechanisms.

5. Results and Discussion of Findings

After data was collected, it was analized either qualitatively or quantitatively. This work has argued that Biology researchers face difficulties in English language.

These results are summarized in Figure 1:

Fig1.Pie Chart: Difficulties Encountered by Biology Researchers in English language



5.1 Quantitative Findings from Biology Teachers' Questionnaires

The results obtained from the teachers' responses revealed that they experienced difficulties in several language skills. Speaking represented the most common difficulty, with an average percentage of 40%. In addition, 40% of the respondents considered writing to be a very difficult skill, while others reported problems related to reading, pronunciation, and lack of vocabulary.

Participants frequently reported challenges related to vocabulary selection, the effective use of cohesive devices, logical organisation of ideas, and grammatical accuracy. Notably, 72% disclosed that they had never received formal training in academic writing specifically tailored to scientific contexts, corroborating findings by Dudley-Evans and St John (1998) regarding the inadequacy of ESP provision in

certain domains. Only 18% had attended a writing-focused workshop or seminar, suggesting limited institutional support in this area.

Moreover, several participants expressed low confidence in deploying precise scientific terminology, constructing research-based arguments, and adhering to international publication conventions skills essential for integration into global scholarly discourse (Swales, 1990).

5.2 Qualitative Insights from ESP Teachers' Interviews

The qualitative evidence obtained from semi-structured interviews with ESP instructors and disciplinary specialists both confirmed and enriched the quantitative results. Many ESP practitioners voiced concerns over the scarcity of pedagogical resources explicitly designed for scientific writing in English, a problem also noted in Basturkmen (2010). The reliance on generic English language textbooks and outdated syllabi often resulted in a mismatch between course content and the rhetorical demands of biology research articles.

Furthermore, interviewees pointed to a lack of professional development opportunities and insufficient collaboration between language instructors and subject specialists. As one instructor commented: "We often feel isolated. There is no real communication between the English department and the science faculty." This disciplinary disconnection echoes Hyland's (2002) argument that effective ESP instruction requires close cooperation between language and content experts.

Another recurrent observation was the instructors' limited familiarity with genre-based approaches to teaching, which are fundamental for equipping researchers with the skills to produce coherent, rhetorically sound, and publishable scientific work (Bhatia, 1993; Swales, 1990).

5.3 Observations from the Analysis of Biology Research Articles

An examination of selected biology research articles authored by faculty members revealed consistent weaknesses in rhetorical organisation, particularly within the introduction, methodology, and discussion sections. In several cases, the absence of a clearly defined research gap and a lack of logical argument progression diminished the clarity and overall persuasiveness of the articles.

These patterns are consistent with Swales' (1990) analysis of research article introductions and the necessity of the 'Create a Research Space' (CARS) model for establishing relevance and contribution. Lexical inaccuracies were prevalent, often resulting from literal translation from French or Arabic, which led to awkward phrasing and occasional ambiguity. Grammatical issues, including inappropriate use of the passive voice and unclear sentence structure, further obscured the communication of key findings. In terms of referencing, many articles demonstrated inconsistency in citation style and insufficient engagement with current literature, reflecting a limited integration into ongoing scholarly debates. Such shortcomings reduce the impact and credibility of scientific work, as emphasised by Flowerdew (2001) in his studies on academic discourse.

6. Recommendations

The final section of the paper focuses on effective ways to assess ESP articles written by biology teachers and provides recommendations for various assessment methods.

However, the findings from these three data sources underscore the urgent need for targeted reforms in ESP provision for the Biology Department. Priority should be given to developing interdisciplinary ESP modules co-designed by language specialists and biology faculty members, ensuring alignment between linguistic training and disciplinary practices (Hyland, 2009). Professional

development initiatives should be established to enhance ESP instructors' expertise in genre-based and task-based instruction, equipping them to address the specific conventions of scientific discourse.

Moreover, integrating authentic tasks such as writing laboratory reports, journal articles, and conference abstracts into the curriculum can bridge the gap between classroom instruction and real-world communicative needs (Basturkmen, 2010). Institutional support mechanisms, including writing centres, peer review workshops, and mentoring programs, are essential for fostering sustained improvement in research writing proficiency (Murray & Moore, 2006).

By adopting these measures, the Faculty of Sciences can strengthen its capacity to produce internationally competitive research and enhance its visibility in global academic networks.

7. Conclusion

In conclusion, this research was undertaken with the conviction that proficiency in English plays a pivotal role in enabling researchers, particularly within the field of biology, to participate fully in the global academic community. The investigator's motivation stemmed from an awareness of the linguistic and rhetorical challenges faced by non-native English-speaking scholars, as well as from a recognition of the transformative potential that targeted English for Specific Purposes (ESP) instruction can have on research productivity and visibility. Through the analysis of the current situation at the Department of Biology, the study has sought to provide a detailed account of the factors influencing writing quality, including institutional practices, instructional methods, and individual competencies.

The suggestions and recommendations put forward in this work are intended to respond to the varied needs of ESP researchers. These proposals encompass both pedagogical and institutional

measures, from the development of genre-based writing courses and discipline-specific resources to the enhancement of professional collaboration between language specialists and subject experts. The ultimate aim is to establish a coherent and supportive framework that equips scholars with the linguistic accuracy, rhetorical sophistication, and disciplinary awareness required to produce high-quality research articles.

It is anticipated that, if implemented, these strategies will contribute to strengthening the overall standard of academic writing at the Department of Biology, thereby increasing the likelihood of publication in reputable, peer-reviewed journals. Beyond improving individual writing skills, such reforms hold the potential to enhance the department's international research profile, promote greater engagement in cross-border scientific collaborations, and ensure that locally generated knowledge makes a meaningful contribution to global scholarly discourse. This research therefore not only diagnoses current challenges but also offers practical pathways for sustainable improvement in ESP writing assessment and instruction.

Bibliography List

1. Badger, R, & G, White.(2000): ''A process Genre Approach toTeaching Writing''.ELT Journal Volume 54, Issue 1.2. Pages 153-160; Oxford University Press.
2. Basturkmen, H. (2010). Developing courses in English for specific purposes. Palgrave Macmillan.
3. Bhatia, V. K. (1993). Analysing genre: Language use in professional settings. Longman.
4. Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. Qualitative Research in Psychology, 3(2), 77–101.
5. Chapelle,C.A & Bindley, G.(2002).Assessment. In N. Schmitt (Ed). ''An Introduction to Applied Linguistics''pp.267-288.Oxford University Press.
6. Creswell, J. W., & Plano Clark, V. L. (2018). Designing and conducting mixed methods research (3rd ed.). Sage.

7. Dudley-Evans, T., & St John, M. J. (1998). Developments in English for specific purposes: A multi-disciplinary approach. Cambridge University Press.
8. Flowerdew, J. (2001). Attitudes of journal editors to nonnative speaker contributions. TESOL Quarterly, 35(1), 121-150.
9. Flowerdew, J. (2013). Discourse in English language education. Routledge.
10. Hamidou.F.C. (2016) '' Assessing the Writing Skill in an ESP Context:The Case of 1st Year Master Students at the Department of Biology"Unpublished Magister. University of Tlemcen
11. Hutchinson, T., & Waters, A. (1987). English for specific purposes: A learning-centred approach. Cambridge University Press.
12. Hyland, K. (2002). Authority and invisibility: Authorial identity in academic writing. Journal of Pragmatics, 34(8), 1091-1112.
13. Hyland, K. (2004). Disciplinary discourses: Social interactions in academic writing. University of Michigan Press.
14. Hyland, K. (2009). Academic discourse: English in a global context. Continuum.
15. MackaY. R &Mountford. A.(1978). ''English for Specific Purposes A CaseStudy Approach''. London:Longman Group Ltd
16. Murray, R., & Moore, S. (2006). The handbook of academic writing: A fresh approach. Open University Press.
17. Swales, J. M. (1990). Genre analysis: English in academic and research settings. Cambridge University Press.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):241-253

The Effectiveness of Teacher's Written Direct and Indirect Corrective Feedback on the Acquisition of Tenses and Subject Verb -Agreement for EFL L2 Students at M'hamed Bougara University of Boumerdes

Boughelamallah Hanane

University of Mhammed Bougara. Boumerdes, Faculty of Letters and Foreign Languages, Department of English
hanane.boughelamallah@gmail.com

Received: 10-08-2025 Accepted: 18-09-2025 Published**:** 01-06-2026

Abstract:

Written corrective feedback is mainly defined as the return of information about a result of a process or an activity. And this research aims at exploring the effect of teacher's written direct and indirect corrective feedback on the acquisition of two main grammatical structures which are tenses and subject-verb agreement, and mastering these crucial aspects in grammar will definitely lead by the end to writing and accuracy. The general focus of this study is going to be on two central types of WCF, which are direct and indirect. And according to theories of SLA and sociocultural learning, many studies assumed that the type of written corrective feedback might plays a pivotal role in helping learners recognizing their errors and correct themselves .This research will involve the use of questionnaire that follows the quantitative method design and will include students from English department from M'hamed Bougara University across all levels as participants .The data will be collected through a well-structured questionnaire over a period of ten days. The findings are expected to add insight to the pedagogical strategies applied in classes and to help students during their process of mastering the use of tenses and subject- verb

Corresponding Author: Boughelamallah Hanane: hanane.boughelamallah@gmail.com

agreement and might also help teachers in selecting the appropriate type of written corrective feedback.

Keywords: Written direct corrective feedback, written indirect corrective feedback , subject verb agreement, EFL L2 students, EFL teachers; feedback .

Introduction

Teacher's written corrective feedback in class plays a crucial role in enhancing and developing student grammatical accuracy. Particularly in the context of English as a foreign language (EFL), Corrective feedback may play a key role in helping learners noticing the gap between the inter language and the target language. Therefore, corrective feedback is considered as a guide for students to find out the points of strength and areas that needs improvement, as it is an important element in forming a competent learner.

Therefore, written corrective feedback here, important element in forming a competent learner.

Therefore, written corrective feedback refers to the process by which teachers provide guidance or corrections to students, where they address grammatical errors through WCF.

However, mastering grammar for a learner is very important, especially in terms of overall linguistic growth and written communication, where students want to be more brilliant in presenting coherent passages and synthesizing complex information. But, they frequently

Struggle with it, especially with the two main fundamental aspects of grammar which are tenses and subject-verb agreement. And here where the focus of this research goes , precisely on how teacher's written corrective feedback helps in the acquisition of tenses use and subject-verb agreement.

- **Statement of the Problem**

DespitethefactthatmanyEFLteachersprovidewrittenCFfortheirstudentstoenhance the grammar acquisition, many learners are still having

difficulties when dealing with the basic grammatical structures, specifically with the use of tenses and with subject verb agreement even after receiving WCF, this what led many researchers to shed light on the corrective feedback trying to find out responses and answer the questions that surround the written direct and indirect corrective feedback, in terms of efficiency, student perception, and internalization of the written corrective feedback provided.

This research tries to address this concerns through focusing on how Learners

experience internalizing and evaluating the WCF precisely the direct and indirect WCF in relation to tenses and SVA learning, by analyzingEFLL2students and teachers responses to the

distributed questionnaires. This study aims to explore how the nature of the provided WCT may help the acquisition of T and SVA, and how each type might enhance a superficial correction level only or support a meaningful grammatical improvement.

- **Research Questions and Hypotheses**

This research tries to explore the effectiveness of teachers' written direct and indirect correct feedback on the acquisition of tenses and subject verb agreement. Therefore, four main questions were raised to conduct this study:

- Q1: do learners understand and the errors better through written direct or indirect corrective feedback?
- Q2:which type of written corrective feedback among direct and indirect is more effective in helping students acquiring the correct tense usage and subject verb

  agreement?
- Q3:do learners 'preferences align with what is pedagogically effective during the acquisition of tenses and subject verb agreement?

- Q4:what is the type of written corrective feedback that EFL teachers find more effective for improving students' use of tenses and subject verb agreement?

And accordingly we hypothesize the following:

- H1: Students who receive WDCF are more likely to improve better in the use of T and SVA, while those who receive WICF have a chance to internalize those grammatical structures better and for a long term improvement. But , it might show low efficiency in the acquisition of T and SVA in comparing to written direct corrective feedback.

H2:The majority of participants will prefer to receive written direct corrective feedback and think that it would be more helpful for a better performance.

- H3: Most EFL teachers will select WDC the most suitable type for the acquisition of tenses and subject verb agreement.

1-Definition of Corrective Feedback

This research is founded on the concept of corrective feedback since it is an essential mean for analyzing the acquisition of grammatical structures. Specifically, tenses and subject-verb agreement. First, we will introduce the main key terms in relation with corrective feedback, and then explore the differences between written direct and indirect feedback. We will also Investigate the influence of the types of feedback on the acquisition of grammatical structures. Then, we are going to concentrate on the contributions of WCF to learning tenses use and subject-verb agreement.

Corrective feedback (CF) generally refers to the information given by the teacher to the learner in order to correct the mistakes made by the student during the process of enhancing the language.

1-1Types of Written Corrective Feedback

Overtime. Researchers introduced various types of the written corrective feedback, with mentioning each one advantages and drawbacks, based on the context of learning and the level of student's competence. The followings

are considered as the primary types of feedback used in the instruction of writing in SL.

1-1-1Written Direct Corrective Feedback

First, the written direct corrective feedback WDCF, refers to the direct written feedbacktothestudent,meansthattheteacherpointsattheerrorexplicitly.Andthet eachercan provide a corrected form as well, so hear, learners do not need to guess their mistakes. The written direct corrective feedback aim to enhance the student's writing ability and may be very effective for beginners and intermediate learners who may not be able to correct themselves yet (Bitchner&Knoch,2008).And according to Sheen(2007)the direct corrective feedback can be very helpful in improving the grammatical accuracy especially in terms of subject-verb agreement and tenses.

1-1-2 Written Indirect Corrective Feedback

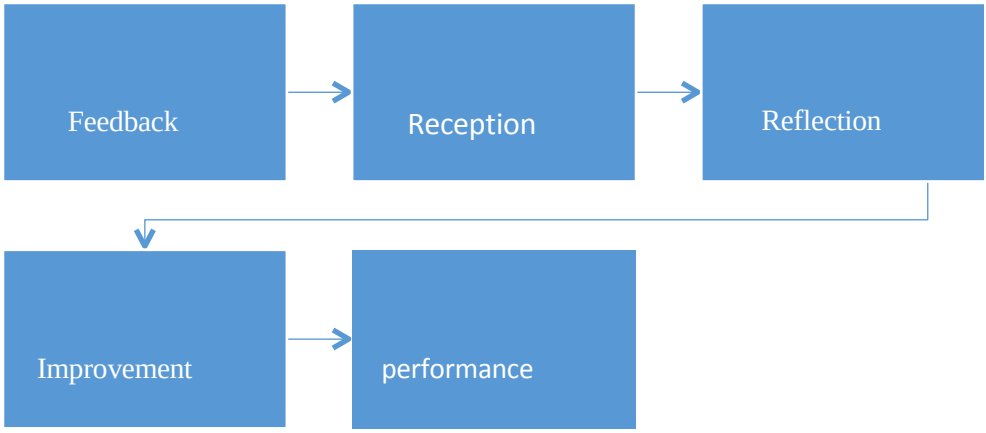
Unlike the direct corrective feedback that includes the direct and explicit correction of the teacher to the learner, the indirect one involves the indication of the teacher that a mistake has been made, but without correcting it directly. Instead, the teacher only indicates the error by circling or underlining it or even giving abbreviated correction for example: SVA for subject verb agreement and T for tense P for punctuation for vocabulary S for spelling…etc. Leaving the learner to correct him. Comparing to the direct corrective feedback the indirect one may not be effective for low level students but its long-term advantages cannot be neglected as well, the indirect written corrective feedback requires the participation of learners in the correction (Ellis, 2009). This last arrange in line with Vygotsky's theory (1972), "The Zone of Proximal Development"**,** which suggests that this type of instructive assistance can enhance better their problem-solving abilities and strategies.

1-1-3 The Role of Corrective Feedback in Language Learning

The written corrective feedback with its reinforcement, motivating and

directing features is considered one of the most important strategies that aim to enhance writing skills, especially for

ESL , more precisely in grammatical accuracy. Correcting errors is not only the main purpose of the corrective feedback, but also it tries to enable



students to identify their weaknesses and aspects that they haven't mastered yet such as grammatical structures, which can lead them later towards an accurate writing skills with minimum repeated mistakes.

Figure1.1: How Written Corrective Feedback Function

Many studies have addressed this aspect and pointed at the high effectiveness of these educational interactions. According to Ferris (2006), written corrective feedback can help in improving the writing performance in the long term, and is an important tool that aims to drive the attention of the learners to their errors, and promotes a chance to think about language differently and not superficially, which can help in improving their writing performance in the long term. Bitchener and Knoch (2008), in their experimental study, ensured that giving feedback, especially when focusing on specific grammatical aspects such as tenses and subject- verb agreement, leads to an obvious improvement, in comparison to learners who do not get any feedback

1-1-4 The Impact of Written Direct Corrective Feedback on the Acquisition of Tenses and Subject-Verb Agreement.

In grammar focused instruction, the written direct corrective feedback, which involves the explicit correction of learner's errors and mistakes, is usually used with the purpose of

Guaranteeing that the learner had the appropriate needed correction. The written direct corrective feedback is considered as the most clear and easy form of written corrective feedback that does not leave a large space for random, wrong, biased self-corrections.

Researchers such as Bitchener et al. (2005) in their study titled "the effect of different types of corrective feedback on ESL student writing". Suggested that direct corrective feedback can be very efficient in acquiring grammatical features that are ruled by clear rule-based structures. They found out also that when the teacher provides a written direct corrective feedback on grammatical errors precisely past tense errors, the learners showed a significant long-term progress.

Chandler (2003),in her study «The Efficiency of Various Kinds of Error Feedback for the Improvement of Accuracy and Fluency of L2 Students Writing" suggested that a large

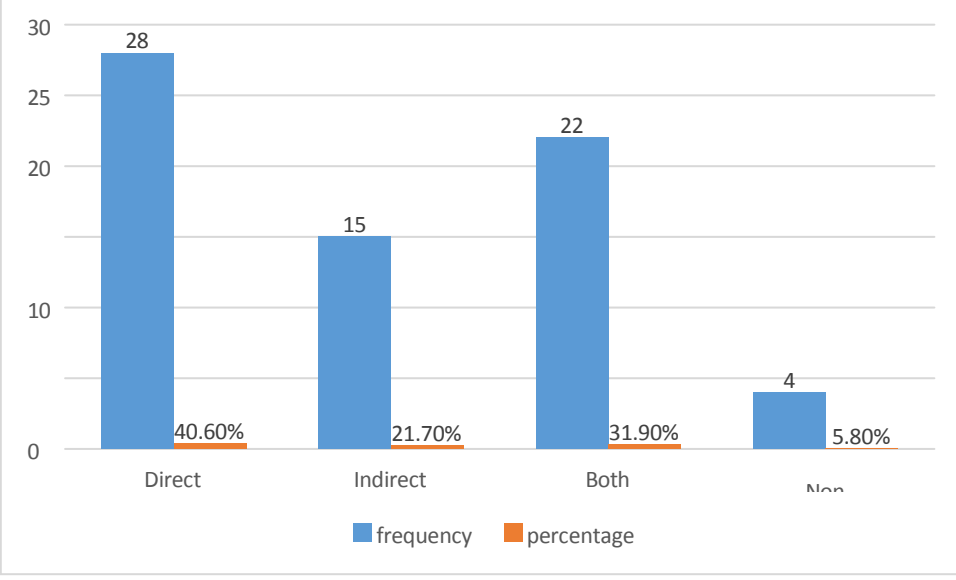
Number of learners prefers to receive a written direct corrective feedback, because it enables a clear and simplified correction, allowing them to understand their errors especially with grammatical

Structures that they had mot mastered yet. So concerning tenses and subject-verb agreement, written direct corrective feedback, offers a practical samples during the process of correction.

However, many other scholars claimed that (WDCF) might not promote profound revisions, but a superficial one. Truscott (1996), argued in his study titled "The Case against Grammar Correction in L2 Writing Classes", that such a feedback, without internalizing grammatical rules, may only fix the learners assignments, which means that a learner will get a corrected form, but this last will not ensure that the learner will retain corrected forms in his writing.

2- Data collection and analysis

Question01: What type of feedback do you receive most often?



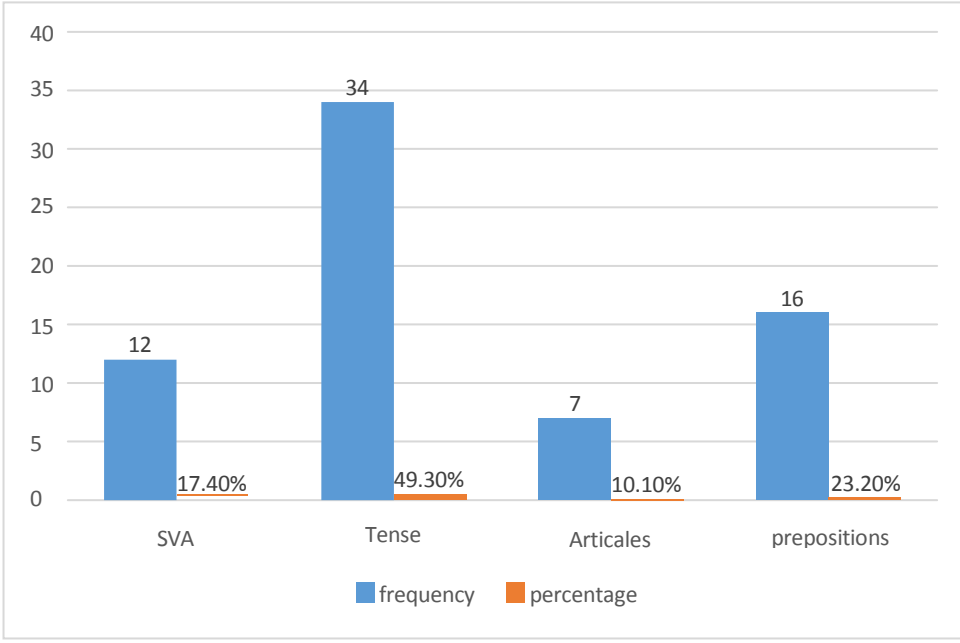
Bar-graph3.1: The Type of WCF received by students.

Among the sample of 69 respondents, (40, 6%) claimed receiving direct feedback where teacher pointedly correct errors. (31, 9%) reported receiving both written direct and indirect feedback, while (21, 7%)

received only written indirect feedback and a very minor percentage indicated receiving no feedback at all. The prevalence of direct feedback may

Indicate that teachers prioritize clarity and immediate correction perhaps due to time constraints or learner expectations. However, the notable percentage of receiving both types of feedback indicates an effort to balance correction with learner autonomy.

- Question 02: During your journey of learning English grammar, what is the type of mistakes that you often make?

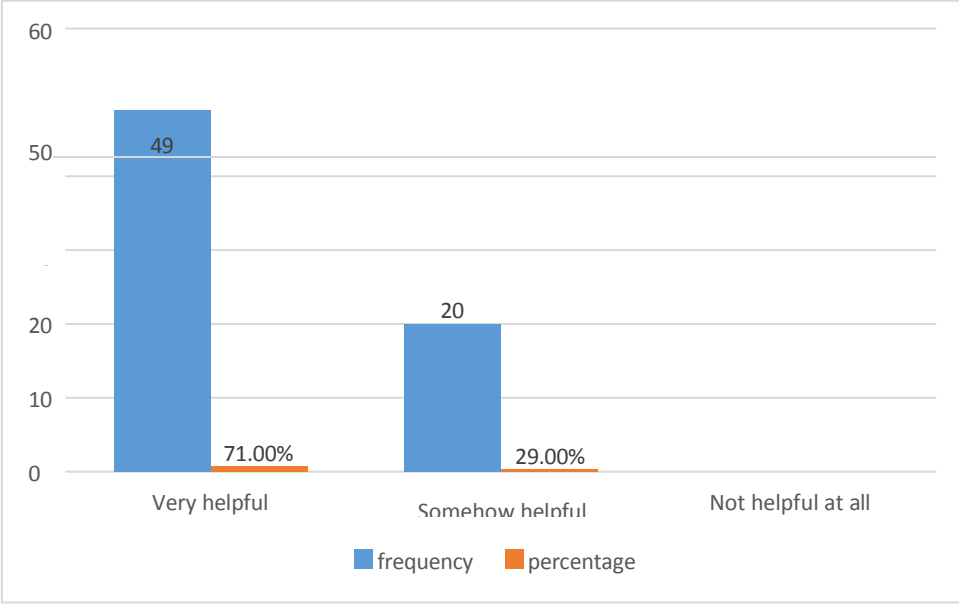


Bar-graph3.2: The Type of Grammatical Mistakes that Students often make

Out of 69 responses, (49,3%) which is almost the half of participants identified tense- related errors as the most frequent grammatical challenge they face, followed by the percentage of(25,2%)with prepositions errors, whiles struggled with subject verb agreement and article usage were

reported by(17,4%) and(10,1%) of responses. These results emphasis the importance of targeted grammar instructions, teachers could prioritize tenses and prepositions usage in both classroom activities and written feedback making sure students receive sufficient clarification in these areas.

- Question 03: When your teacher provides written corrected form for you (direct corrective feedback), how helpful is it for learning tenses and subject-verb agreement?



Bar-graph3.3: the importance of WCF.

According to the responses a significant majority of participants (71%) claimed that written direct feedback as very helpful for learning tense and subject-verb agreement, in addition to (29%) who considered it somewhat helpful, meanwhile none of the respondents found it unhelpful. The overwhelming positive response shows the benefits of written corrective feedback on student's writing skills and in improving their grammatical accuracy and perceived necessity of this feedback type in grammar instruction.

The results indicate a strong preference for direct feedback among EFL L2 students who found it as a more helpful and clearer method, a significant portion supported the mixed feedback addressing that their combination offers a remarkable opportunities for learner's reflection and engagement offering a balanced effective corrective feedback. Also, it shows that

The effectiveness of a feedback depends on the type and also on how it is delivered and supported by teachers. So in general, the results indicate that a strong preference from EFLL2students and EFL teachers for direct and mixed feedback.

Conclusion :

Learning any new language requires the main skills, listening, speaking, reading and writing. Remarkably writing is a major challenge among EFL learners, particularly on the acquisition of grammatical features specifically tenses usage and subject-verb agreement. The strategy suggested in classrooms to limit this issue and find a way to enhance

Student's acquisition of grammatical features is to give written corrective feedback , this last could be delivered in a direct form or indirect form and also could be perceived differently aligning with students' preferences, responses and challenges. So teachers should be informed and aware of how to deliver an appropriate feedback for their students to achieve the goal of writing enhancement. Many studies agreed that both types of corrective feedback direct/indirect are effective in enhancing EFL learners' acquisition of grammatical features, more precisely tenses and subject-verb agreement aspects. The present study is conducted or highlight answer to the problem of the research, which is exploring the effectiveness of written direct / indirect corrective feedback on EFL learners regarding what learners prefer and find more benefits with and that may occur during the process of receiving written corrective feedback.

Through the study it is revealed a clear preference for direct written

corrective feedback among the majority of learners, who claimed that, the importance of clarity and specificity during correcting their grammatical instructions. The current research has conducted a quantitative method to collect data, which is leading to answer the research questions effectively. For data analysis the study relied on responses of a structured questionnaires that were distributed among EFL L2

Students and EFL teachers, and chosen to gather preferences, reception and challenges related to written corrective feedback.

References:

1.Bitchener,J.(2008).Evidenceinsupportofwrittencorrectivefeedback.JournalofSecond Language Writing, 17(2), 102–118. https://doi.org/10.1016/j.jslw.2007.11.004

2.Bitchener,J.,&Knoch,U.(2009).Thecontributionofwrittencorrectivefeedbacktolanguage development: A ten-month investigation. Applied Linguistics, *31*(2), 193–214.
https://doi.org/10.1093/applin/amp016

3.Bitchener,J,&Knoch,U.(2010).RaisingthelinguisticaccuracylevelofadvancedL2writers with written corrective feedback. Journal of Second Language Writing, 19(4), 207–217.
https://doi.org/10.1016/j.jslw.2010.10.002.

4- Bitchener, J., Young, S., & Cameron, D. (2005). The effect of different types of corrective feedback on ESL student writing. Journal of Second Language Writing, *14*(3), 191–205. https://doi.org/10.1016/j.jslw.2005.08.001

5- Chandler, J. (2003). The efficacy of various kinds of error feedback for improvement in the accuracy and fluency of L2 student writing. Journal of Second Language Writing, 12(3), 267–296. https://doi.org/10.1016/S1060-3743(03)00038-9.

6- Ellis, R. (2009). A typology of written corrective feedback types. *ELT Journal*, *63*(2), 97–107.
https://doi.org/10.1093/elt/ccn023

7- Ellis, R., Sheen, Y., Murakami, M., & Takashima, H. (2008). The effects of

focused and unfocused written corrective feedback in an English as a foreign language context. System, *36*(3), 353–371. https://doi.org/10.1016/j.system.2008.02.001.

8- Ferris, D. R. (2006). Does error feedback help student writers? New evidence on the short- and long-term effects of written error correction. InK . Hyland &F. Hyland (Eds.*)*, Feedback in second language writing: Contexts and issues (pp. 81–104). Cambridge University Press.

9-FerrisD.R.(2010). Second language writing research and written corrective feedback in SLA: Inter sections and practical applications. Studies in Second Language Acquisition, *32*(2), 181–201. https://doi.org/10.1017/S0272263109990490.

erris,D.R.,&Roberts,B.(2001).ErrorfeedbackinL2writingclasses:Howexplicitdoesit need to be? Journal of Second Language Writing, 10(3), 161–184.
https://doi.org/10.1016/S1060-3743(01)00039-X.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):254-290

Empowering Twenty-First Century Students' Narrative Writing and Communication Skills through Digital Storytelling

Zohra Ghani

University of Ghardaia, Department of English, Faculty of Letters and Languages, Laboratory of Cultural, Linguistic, and Literary Heritage in Southern Algeria, ghani.zohra@univ-ghardaia.edu.dz

Received: 21-02-2026 Accepted: 21-05-2026 Published**:** 01-06-2026

Abstract:

The study investigates students' attitudes toward the integration of a digital storytelling project into a foreign language classroom with a particular interest in improving writing narrative paragraphs and in promoting 21st century communication skills. The research was conducted with 36 students at the University of Ghardaia, Algeria, who volunteered to participate in a four week DST project. The study used both quantitative and qualitative research methods. An online survey was conducted for the quantitative method, and a semi structured interview for the qualitative method to get in depth insights about students' perceptions of the project. The results of the survey were received from 32 students out of 36 while 18 students with low proficiency and confidence in English were selected to take part in the interview. The findings reveal that digital storytelling project in a technological learning environment has great potential to foster

Corresponding Author: Zohra Ghani: ghani.zohra@univ-ghardaia.edu.dz

students' communication skills and improve their writing skill when collaborating with peers as opposed to traditional classes.

KEYWORDS: Digital storytelling, Engagement, Learner autonomy, Motivation, 21st Century Skills

1. Introduction

With the rapid expansion of technology and the way students learn, more studies have been conducted on individuals' life skills such as communication, problem solving, critical thinking, and digital literacy (İspir & Yıldız, 2021). One way to make learning meaningul, motivating and engaging, is the use of digital storytelling (DST), a tool that enables the use of technology in education. In this context, storytelling, a natural way of human communication used to understand complex ideas, concepts or information (Chung, 2006), has emerged as an effective tool to make students active participants in the teaching learning process and exhibit their own work (Robin, 2008).

As an instructional tool, DST enables students to combine digital images and verbal expressions to tell their own stories (Kajder & Swenson, 2004) and interact with the content (Gils, 2005). McLellan (2006) stated that DST is in full alignment with the modern education's requirements since it is built upon visual literacy, collaboration, creativity and problem solving. Kulla-Abbott (2006) stated that through DST, which includes many of the 21st century literacy skills, students learn about narrative writing components better than in a traditional way.

2. Background

Storytelling is one of the most ancient methods of human communication that serves the purpose of entertaining, educating, informing and instructing. It offers the advantage of establishing a direct relationship between the teller and the listener with ideal learning conditions through comprehensible input (Krashen, 1981).

As an educational tool, it is considered as highly effective for enhancing language skills, regardless of the students' age or background (Koyuncu et al., 2023). Being engaging, captivating, and contextual, storytelling makes it one of the best way to acquire the language if compared to traditional textbook-based teaching (Darling-Hammond et al., 2020; Nadeem et al., 2023). It enables students to heighten their listening and communication skills in a relaxed atmosphere, exhibit increased enthusiasm for speaking, writing, and reading (Brewster, Ellis and Girard, 2003) and acquire a vast repertoire of vocabulary and grammatical patterns. However, with the advent of technology, storytelling, once oral, has evolved with technological developments and taken on a new form to become "digital" incorporating digital media like videos, audio files, as well as images (Balko et al., 2011).

Previous studies have proven DST as an effective tool to improve students' language competence. McElfresh (2011), for example, emphasized the implementation of DST to adddress storytelling to express the need for language students to share their stories and suggested that this process can help students acquire new vocabulary words, grow as writers, and improve their productive skills.

In other studies conducted by Alismail (2015) and McElFresh (2011) it was found that DST develop students' ability to synthesize, analyze, evaluate, and present content in an organized way. In another study, Somdee and Suppasetseree (2013) assert that DST in narrative writing increases students' motivation to write, makes them merge computer technologies with art creation and production, and encourages them to communicate, collaborate and think critically (Alismail, 2015).

3. Statement of the Problem

Writing can be a challenging task for many EFL students when it comes to producing a piece of writing. One common challenge students face is that they are not aware that there are specific structures and conventions to follow while writing different types of discourse. As a result, they struggle to produce well organised pieces that meet their teacher's requirements. Another difficulty students can meet is limited vocabulary knowledge that can hinder students' ability to write. Translation is another challenge as students may be tempted to think first in their own language and then write in the target language. In addition to this, non-native students might be less familiar with specific writing formats.

In order to boost students' writing skill, educators are turning to technology to make students write digital stories. Its integration into language classrooms can offer various benefits : Engagement, colloboration, interaction... Consequently, it is anticipated that the current study will offer a more positive and engaging teaching environment for instructing writing to EFL students through DST.

4. Significance of the Study:

Because, writing plays a crucial role in the academic and lifelong learning of students, educators are continuously in search of new approaches to enhance writing abilities amongst EFL students. This research intends to explore the impact of DST on creative writing skills of first-year students at Ghardaia University. This method, representing a transition from conventional narrative writing instruction to a digital format, can be regarded as an effective teaching strategy for enhancing narrative writing abilities and fostering self-confidence. Unlike traditional writing stories, DST involves integrating different multimedia elements (graphics, audio, text, video clips…), enabling students to be creative, engaged and critical thinkers. By incorporating these elements, students become not only active in the writing process but learn to construct their own learning like: collaborative writing (Rubino et al., 2018), presentation skills (Niemi et al., 2018), reflective writing (Kim, 2021, and digital literacy (Hovious et al., 2021).

5. Objective of the Study

The general objective of this study was to examine the impact of the DST on writing narrative paragraphs by EFL students at Ghardaia University, Algeria. It is hoped that the findings from this study will provide detailed, in-depth insights and information on how DST can be used in higher education to improve students' writing and motivate them to be more creative while using technology.

6. Purpose of the Study

The purpose of this study is to

- examine the extent to which technology-supported instruction in narrative production can assist students in enhancing their storytelling writing skills, and investigate the possible role of DST in boosting students' motivation to compose narrative paragraphs.
- assist educators in enhancing the essence of teaching and learning by employing specific digital technologies in their classrooms.
- highlight the connection between the implementation of DST in educational settings and the enhancement of 21st century skills.

7. Research Questions:

The study aims to understand the impact of DST on students' writing skill. Therefore, it seeks to answer the following three research questions:

RQ1. To what extent can digital storytelling promote 21st century skills?

RQ2. To what extent did the creation of digital stories enhance students' communicative competence in writing?

RQ3. To what extent did the digital stories approach facilitate the understanding of structural elements of a story as opposed to the traditional approach?

8. Literature Review

8.1. Brief History of DST

Although DST stresses the importance of using computer technology with 21st century students, it is not a recent method (Sylvester & Greenidge, 2011). DST has been used by Ken Burns, in the documentary *The Civil War*, cited as one of the first models of this genre (Sylvester & Greenidge, 2011). In his documentary, Burns used first-person accounts that served to reveal the heart and emotions of

this tragic event in American history, as well as narration, archival images, modern cinematography, and music (Sylvester & Greenidge, 2009). As for DST, known formerly as "short narrated films", it comes from a production workshop conducted by Dana Atchley, Joe Lambert, and his wife Nina Mullen at the *American Film Institute* in 1993 under the name of Digital Media Center in San Francisco. After that, they changed this center as Center for Digital Storytelling in 1998 in Berkeley (Lambert, 2003). The center was responsible for assisting both children and adults in sharing personal narratives through creative writing and digital media technology.

Daniel Meadow, another pioneer in DST and a distinguished author and educator, saw digital stories as concise personal multimedia narratives that emanate from an individual's emotions (Woletz, 2008). He believed that the fundamental worth of these stories, crafted by individuals, resides in their visual representation and the capacity to disseminate stories across electronic platforms worldwide (Lambert, 2013).

8.1.1. Definition

Several definitions of DST have been made, but all of them revolve around a specified kind of theme or even a topic and usually contains a point of view. Reinders (2011) defined DST as a modern way of storytelling.

In a similar vein, Shin and Park (2008, p. 418) characterized DST as "a method of narrative creation utilizing digital technology as a means of expression." The majority of narratives within a DST setting, which have gained popularity in the educational sector, are

typically delivered in a digital format accessible via a computer (Mirza, 2020).

In the realm of education, Robin (2016) asserted that by creating personal or informative narratives, students shift from being passive consumers of media to active creators, thereby enhancing their ability to communicate effectively. Robin (2016) defined DST as the art of crafting a short narrative through a blend of various digital media, which includes images, written text, audio, and videos. These narratives focus on a specific topic and often reflect the author's viewpoint, typically lasting between two to ten minutes. They are stored in a format that can be uploaded to the internet and accessed on any device capable of playing video files.

8.2. Types of Digital Stories

Although there are many different types of DST in the literature (Emert, 2013), most of the studies divided it into three categories as far as content is concerned: personal, historical and instructional stories.

- Personal stories: Personal narratives focus on important events in people's lives, carry emotional weight, and are meaningful to both the author and the audience. They illustrate particular characters or places, while delving into themes of exploration, success, and life's obstacles.
- Historical stories: This category encompasses significant historical events. Narratives and story scenarios may incorporate historical speeches, images, and articles from newspapers and magazines related to past occurrences.
- Instructional stories: Instructional narratives are designed to inform or direct the audience about a particular concept or procedure. They can

be employed to convey information in diverse areas, such as mathematics, science, the arts, technology, and medical education.

8.3. Characteristics and Elements of Digital Storytelling

8.3.1. Characteristics of DST:

Handler-Miller (2008) contends that DST is rooted in traditional storytelling, blending fiction with reality by incorporating modern communication methods and various devices to enhance the narrative. Handler-Miller (2008) further argues that it engages the audience through immersive experiences, thereby making the stories seem authentic. Consequently, the primary distinction between traditional storytelling and DST is found in the medium utilized. "While traditional narratives are conveyed through a singular medium—either oral or written—DST employs a variety of media, including digital platforms such as websites, videos, social media, podcasts, and applications, all interconnected to support the central narrative (Rodriguez, 2007). Another significant feature of DST is its interactivity. This interactivity distinguishes DST as a unique genre, allowing users to click, select, comment, or affect outcomes, in contrast to traditional storytelling, which typically follows a one-way communication model (from storyteller to audience). In conclusion, engaging with DST involves navigating both discourse and technology, which can foster numerous activities that engage and motivate students in language learning.

8.4.2. Elements of Effective Digital Stories

Lambert (2007) identifies seven elements of effective digital stories. They include:

8.4.2.1. Point of View

The aim of DST is to empower students to leverage the power of personal expression. As a result, the narratives crafted by students ought to reflect their individual experiences and perspectives. It is essential to employ the first-person pronoun "I" instead of the third-person viewpoint. This approach allows the narrative to highlight the author, rather than simply conveying information about a topic.

8.4.2.2. Dramatic Question

A story that holds the attention of the audience has a problem or question that is resolved by the end of the story.

8.4.2.3. Emotional Content

The most effective digital stories evoke an emotion and pleasure from the audience.

8.4.2.4. Economy

DST consists of a two to seven minute vignette limiting the script to a single double-spaced page. Limiting the digital story to one single page makes it manageable in an educational setting as far the construction process is concerned and practical to be viewed in one session. However, the curricular objective in the language arts classroom is to en courage writing and storytelling.

8.4.2.5. Pacing

Effective digital narratives are distinguished by the use of pauses and the modulation of pace to maintain the audience's engagement. Consequently, it is crucial to find a balance between brevity and pacing, as students might be inclined to compress an extensive script into a two-minute digital story by delivering it as quickly as possible, thereby sacrificing pacing.

8.4.2.6. The Gift of one's voice

The practice of DST enables students to capture recordings of themselves narrating their personal scripts. The pitch, inflection, and the voice of the storyteller are crucial components that enhance the impact of a digital narrative.

8.4.2.7. Soundtrack

Lambert (2007) contends that the integration of music into narratives is a crucial component, as it can enhance and emphasize the accompanying storyline, thereby adding complexity and depth to the tale. Nevertheless, it is vital to take copyright issues into account when music is utilized. Therefore, students must verify that the musical pieces they intend to incorporate can be legally downloaded and utilized for educational purposes.

8.4. Digital Storytelling in the Educational Setting

As an educational tool, DST provides students with the opportunity to improve their digital literacy, write scripts, perform research, enhance their communication skills, and collaborate with their peers (Robin, 2016). Research conducted by Wu and Chen (2020) has shown that various studies on DST as a teaching method reveal that students achieve a more profound comprehension of the subject matter through the creation of a digital story. By incorporating technology into their narratives, students not only enrich their stories but also cultivate their creative thinking and communication abilities (Kim & Li, 2021), while learning to experiment with sequencing, pacing, and multimedia components in a nurturing and interactive setting (Miller, 2019; Symrnaiou et al., 2020).

Consequently, the application of DST in education transcends conventional literacy. It prepares students with the essential 21st-century skills required to thrive in a technology-oriented society (Yang et al., 2022; Tabieh et al., 2021).

8.5. Benefits of Digital Storytelling in Education

Educators have identified a number of educational benefits of DST listed below:

Increases students' engagement

Digital storytelling can totally hook students in several ways. It makes them share personal experiences, get feedback and use all types of multimedia, allowing them in this way to be creative and learn tech skills useful for their future. According to Davies (2004) students exhibit significant motivation, engagement, and interest in DST in contrast to conventional teaching methods because they feel involved in the learning process and seem to regard the novel approach as fun, and captivating (Kajder 2004). Additionally, numerous studies consistently demonstrate the strong correlation between students' engagement and favorable educational outcomes, including improved academic achievement (e.g., Sadik, 2008).

Allows online sharing

Students are excited when it comes to sharing their work with a larger audience (Robin, 2008) which results in a feeling of ownership, autonomy and achievement.

Fosters deep learning and digital literacy

Several studies on the use of DST in higher education conducted by Porter (2004) revealed that DST project enhances not only students' mastery of various forms of literacy but promotes deep-

learning, motivates students to learn more deeply as well because they see the task as interesting and realistic.

Improves creative thinking

Prior to creating a digital story, students have to go through the process of evaluating and selecting information for their story, organise their ideas in a logical thinking to create a coherent narrative, and overcome any arising technological or creative challenges, all of which are effective to foster creative thinking skills as found out Yang, Chen and Hung's study (2022).

Enhances motivation

DST can boost motivation in many ways. Firstly, students find that learning with technology can be fun, engaging and enjoyable. Secondly, working independently provides them with a sense of autonomy and pride since their work will be shared with classmates. According to Shelton, Archambault, and Hale (2016), DST creates a positive atmosphere in language learning and increases motivation for learning unlike lecture based lessons. In the same vein, Suwardy, Pan, & Seow (2013) found out in a study that digital narratives allow students to engage actively in language learning tasks, foster motivation for learning, and cultivate favorable attitudes towards the course (Suwardy, Pan, & Seow, 2013).

8.6. Impact of Digital Storytelling on Students' Digital Literacy

A wide body of studies revealed that DST bears a positive impact on students' digital literacy. Robin (2016) claimed that students' technology literacy was enhanced as students texts, images, audio, and video into their digital stories. Thang et al. (2014) found

out that DST enhanced not only students' digital literacy but also on language literacy, communication literacy, and media literacy. As a result, DST can be used as a pedagogical tool to promote writing narratives, enhance technological, visual and media literacies (Churchill, 2020) and develop students 21st century skills, such as collaboration, critical and creative thinking, and problem-solving (Niemi and Multisilta, 2016).

8.9. The Seven Steps for Digital Storytelling

The process of DST can be broken into seven steps.

Step one:

Teacher divides the class into small groups and asks each group to brainstorm the story, topic, event, or problem they would like to work on.

Step two:

Each group is asked to bring pictures using a digital camera or the Net.

Step three:

Students develop scripts by writing descriptions and arranging the pictures in a chronological order. The script should tell the story in the author's own voice with the purpose of making it memorable through various media. It needs to tap the viewer's emotion or life. In this step, students are encouraged to work together thoughout the whole process, share knowledge and improve design skills, review and discuss ways to improve the quality of their work.

Step four:

After creating a written narrative, students starts recording with an emotional tone rather than reading the written words.

Step five:

Students gather, create, or edit images to facilitate the understanding and empower the message they want to convey. To extend students' technical and communication skills, Adobe Photoshop Elements, a photo editing software, can be used to edit photos.

Step six:

Students view the story sequence before recording and the recording can be done via a camera, a microphone, smartphone, or tablet.

Step seven:

After checking the quality of images, tone of voice, and recording, students submit their work for assessment.

8.10. Assessing Digital Storytelling

After creating digital stories, it is essential to assess students' work more effectively and objectively and determine whether the goal has been achieved. One way to assess student's work is to use a rubric, a form of assessment that includes a set of criteria (Boase, 2013) and provides the teacher with a consistent tool to measure many different facets of the DST like: narration, technical proficiency, creativity, multimedia tools (pictures, sound, and video), grammar, voice, tone and theme (Morra, 2013). Since learning is best experienced when shared with others as asserted by Vygotsky's (1978), any assessment rubric should be constructed in terms of reflection and feedback through discussion on the part of both teachers and students.

9. Research Methodology Design

In this study two methods research design were used to collect data: quantitative and qualitative. Two instruments: questionnaire, semi-structured interview were used to answer the following questions:

RQ1. To what extent can digital storytelling promote 21st century skills?

RQ2. To what extent did the creation of digital stories enhance students' communicative competence in writing?

RQ3. To what extent did the digital stories approach facilitate the understanding of structural elements of a story as opposed to the traditional approach?

9.1. Data Collection Instruments

This study adopted mixed-methods design: a survey (quantitative method) and a semi structured interview (qualitative method). The survey was designed to investigate and understand the impact of DST on students' learning and academic writing while the semi structured interview provided deeper insights about students' experience and perception of the DST project as far as writing enhancement is concerned.

9.1.1. Survey:

When collecting the data, the researcher used an online survey (Appendix A) as the primary tool to gather information among first year students of English at the University of Ghardaia regarding their perceptions in using DST in class with a focus on the acquisition of 21st skills and narrative writing as a result of their involvement in the DST project.

The questionnaire encompassed a number of 36 participants who were informed that all information obtained from the survey would be anonymous. The questionnaire was made of 5 sections and employed a five-point Likert scale ranging from "Strongly Agree," to "Strongly Disagree."

Through the survey, the researcher was to elucidate the students' educational experiences through five aspects: engagement, knowledge transfer, collaboration, autonomy, writing enhancement.

9.1.2. Interview:

In addition to the questionnaire, the researcher used a qualitative study technique by conducting a semi-structured interview (Appendix B) as it provides an opportunity for an in-depth exploration of participants' experiences, perceptions, and challenges and allows for a flexible conversation whereby participants are encouraged to express their views candidly.

The semi- structured interviews were conducted through virtual meetings via Zoom. The participants (n= 18) who participated in the interviews were struggling writers. All the participants were informed about the objectives of the study and provided consent to be recorded.

The interview, which lasted between 25 and 35 minutes for each participant, was conducted in a stress free atmosphere allowing the participants to express their thoughts and insights freely with 5 open- ended questions. All the questions in the interviews focused on the students' overall experience with DST, their level of engagement, their perceived improvement in writing skills, and their perception of the impact of the task on their commnication skills.

9.2. Site and participants

The study was conducted in the department of English at Ghardaia University, Algeria with 36 students. All the participants were enrolled in the 2nd year. The students who participated in this study are aged between 17 and 20 and had been studying English for 8 years. The research was implemented by mid- October, 2025 after dividing the class into small groups (ranging from three to four members). Prior to launching the study, all the participants were informed about the project, its significance, its importance and implications in providing effective instruction.

9.3. Results:

Table 1. Students' Perception of Engagement

Statements	SA	A	N	D	SD
1. I was willing to work through challenges and persevere when facing a problem.	55. 11%	43%	1. 89%	0%	0%
2. The DST project made the subject matter relevant.	46. 57 %	44. 85%	8.58%	0%	0%
3. During the whole process, I have applied, created and demonstrated my understanding.	30. 42%	43. 87%	25.71%	0%	0%
4. Through the DST project, I managed to make meaning of what I was studying.	46. 65%	38.57%	14.78%	0%	0%

According to Table 1, the first statement received a favourable response from students, with 51.11% strongly agreeing, 43% agreeing, and 1.89% remaining neutral. This indicates that students learnt how to overcome the challenges when facing a problem during the teaching learning process through DST. For the second question, the responses were 46.57 % strongly agree, 44. 8% agree, and 8.58% neutral. This suggests that students felt the tool relevant to the content of a writing course through the use of DST. In response to question three, the results were 30.49% strongly agree, 43.87% agree, and 8.51% neutral,

indicating that some students neither agreed nor disagreed. This low percentage reveals that very few students believed they were able to apply what they learnt. Question four garnered responses of 45.71% strongly agree, 40% agree, 8.57% neutral, and 5.71% disagree. The results show that the majority of students are aware of what they are doing in class while very few felt less confident in their understanding of English when using DST.

Table 2. Students' Perception of Knowledge Transfer

Statements	SA	A	N	D	SD
1. Creating DST helped me apply what I have learned in class.	57.59%	33.41%	9%	0%	0%
2. Creating DST enabled me identifying real-world problems and solve them.	51.25%	39.75%	9%	0%	0%
3. Through the creation of DST, I managed to use knowledge of more than one discipline.	56.55%	34. 45%	9%	0%	0%
4. By creating a DST, I managed to test my understanding of all the elements needed to write a narrative piece of writing.	61.55%	28. 45%	10%	0%	0%
5. I found the DST project an interesting tool to bridge the gap between academic skills to real world contexts.	54.12%	37.25%	8%	2%	0%

According to the data presented in table two, question one revealed that 54.59% of respondents strongly agreed, 33.41% agreed, 9% remained neutral. This indicates that only very few students felt they could not apply what they have learnt in class while the majority of students believed that DST enhanced their knowledge transfer and learnt how to put in practice what they learnt in class. Moving on to question two, the responses indicated that 51.25% strongly agreed, 39.75% agreed, and 9% remained neutral, suggesting that DST resulted in making students face real life problems and solving them. Additionally, question three garnered responses of 56.55% strongly agreeing, 34.45% agreeing, and 10% neutral. This implies that while few students did not feel that DST enabled them to surf from one

discipline to another, while most of them felt that creating a video made them use ICT, technology, images, social media,…. For question four, the responses were 61.55% strongly agreeing, 28.45% agreeing, and 10% neutral. The majority of students believe that DST assisted them in grasping the elements of writing necessary to write an effective paragraph such as coherence, unity although few students indicated that the DST tool did not clarify them about writing or improve their writing style. Subsequently, question five received responses of 54.12% strongly agreeing, 37.25% agreeing, 8% neutral, and 2% disagreeing. This result shows that 2% believed that DST bridged the gap between academic skills and real life situations while most students felt that it was an out of the box activity that made them see the connection between the class and real life situation.

Table 3. Students' Perception of Collaboration

Statements	SA	A	N	D	SD
1. From beginning to end I was engaged in discusssion and group work.	59.75%	33.25%	7%	0%	0%
2. I learnt to be an active communicator and interdependent and developed my communiation skills.	52.47%	37.12%	9%	0%	0%
3. Working in small groups made me build essential social and critical thinking skills beyond just individual effort.	60.01%	37.15%	3%	0%	0%
4. I became an active listener by accepting peers' views and sharing diverse perspectives..	61.25%	27.56%	11.19%	0%	0%
5. Individual accountability was promoted through the division of tasks.	54.31%	35.69%	10%	0%	0%

From table 3 above, question one garnered a response of 59.75% strongly agree, 33.25% agree, and 7% neutral. This indicates that students perceive DST as an excellent tool to promote collaboration. As for question two, students responded with 52.47% strongly agree, 37.12% agree, and 9% neutral, asserting that DST constitutes an appropriate pedagogical method to enhance

communication skills and interdependence. Furthermore, question three elicited responses of 60.01% strongly agree, 37.15% agree, and 3% neutral. A majority of students articulated that DST resulted in the empowerment of social bond and enhancement of critical thinking as opposed to individual work. Question four received, 61.25% strongly agree, 27.56% agree, and 11.19% This suggests that the use of DST enabled students to acquire skills like active listening, getting feedback, and sharing others'views. They stated that they acquired skills that are not taught in a traditional class. Lastly, 54.31% of students strongly agreed, 35.69% agreed, and 10% were neutral in their responses to the last question. According to the findings, students developed a sense of belonging to a group or community through individual contribution and investment.

Table 4. Students' Perceptions of Autonomy

Statements	SA	A	N	D	SD
1. I became aware of my own strengths and weaknesses.	32.28%	31.77%	30.24%	5,71%	0%
2. I was aware of how to tackle the assigned task throughout the whole process.	51. 37%	31.55%	14.21%	2.87%	0%
3. I learnt how to retrieve information from various sources on my own.	42.96%	36.23%	19.23%	1.58	0%
4. Because the method was novel, I developed a positive attitude towards independent.	38%	47.72%	13.25%	1.58	0%
5. I developed strategies to overcome challenges and tried new ones when needed.	40%	36.27%	20.88%	2.85	0%

Regarding students' perceptions of autonomy dimension, 32.28 %) strongly agreed and 31.77% agreed that when working on the project they became more aware of their weaknesses and strengths while 30.24% could not decide yet. The results revealed that a small proportion of 5.71% disagreed. In terms of cognitive involvement (statement two), 51.37% strongly agreed and 31.55 % agreed that working on the made them aware of the importance of achieving an outcome through a process. Conversely, a smaller percentage (14.21 %) were neutral. Of the remaining students,

2.87 % disagreed about statement two. As for retrieving information from different sources, the findings suggest that the majority of students learnt how to do research, how to use and distil information with 42.96 % strongly agreeing and 36.23% agreeing while 19.23% remained neutral. The low percentage of students who disagreed (1.58 %) suggests that only a small minority of students did not feel they acquired the skill of researching, analysing and retrieving information. The findings regarding students' views about the novelty of the tool, 38% stronlgy agreed and 47.72% agreed that they developed a positive attitude towards independent learning while 13.25% remained neutral, and 1.58% strongly disagreed that DST promoted their independent learning. Results on overcoming challenges and being persistent in overcoming them (statement five), 40% of respondents strongly agreed and 36.27% agreed that DST was an effective method in helping students overcome all the challenges encountered during the process. Furthermore, they affirmd that they were able to manage to find a strategy to solve any issue related to the creation of the video. Still, 20.88% could not express their views regarding developing strategies to overcome any challenges. However, 2.85% disagreed with the claim stated in statement five.

Table 5. Students' Perception of Writing through Digital Tool

Statements	SA	A	N	D	SD
1. The DST project digital storytelling is a powerful tool to boost revision and editing.	71.73%	24.27%	2%	2%	
2. I felt my writing fluency enhanced.	56.27%	40.95%	2.78%	3%	
3. The project developed my organizational skills	46.97%	43.19%	6.84%	3%	
4. Creativity and self expression were fostered throughout the process of video creation.	54..12%	39.87%	6.01.%	0%	
5. I became more aware of the importance of audience	45.48%	49.43%	3%	2%	

Based on Table 5, 71.73% of respondents strongly agreed that the DST activity was a powerful educational tool to enhance the writing skill with 24.27% who agreed that it compelled them to consider all the elements of narrative writing. A low proportion of students (2%) were undecided, and the percentage of those who did not think it was powerful tool was 2% as well. On writing fluency enhancement, 56.27% strongly agreed and 40.95% agreed that the use of technology, images,… enabled them to express themselves freely and be creatively as opposed to traditional classes, rendering the writing experience more enjoyable and engaging. Only 2.78% of the respondents could not decide while 3% disagreed. For statement three, 46.97% students strongly agreed and 43.19% agreed that through the DST activity they learnt to organise their thoughts, structure their writing, revise it, edit it, use images with the audience in mind while 6.84% were unsure whether they strenghtened some of the organizational skills required in such a type of actvity. Only 3% of students disagreed with statement two. To statement four, a great majority of students 54.12% strongly agreed that DST contributed effectively to creativity and self-expression, and 39.87% agreed that being authentic, video creation made them more engaged in taking risks and participating in a novel experience though 6% were unsure, or could not take a decision. As for audience awareness, the majority of respondents (45.48% strongly agreed and 49.43% agreed) that working on DST made them aware that audience is crucial as it drove them to tailor their message, choose the most used platform, and choose the appropriate content.

9.4. Discussion

9.4.1. Quantitative data

Engagement Enhancement

The findings of this study for the first research question indicate that students' perception regarding engagement fluctuate between strongly agree and agree. In other words, students felt that their engagement level heightened significantly. With DST as a teaching method, students are motivated to work in a practical environment using a method customised to their needs and challenges. This finding corroborates the studies of Van Gils (2005) who found out DST increases motivation and the engagement level of students. These results confirm the value of DST as engaging, exciting and a novel way of learning the language with the use of various communication skills.

Learning Transfer

Being learning centered, DST integrates an instructional activity in an exciting learning environment requiring the use of several skills. This teaching approach not only enhances students' interest and motivation but allows the transfer of learning which is in line with modern learning theories. The findings of this study for the second question affirms that DST is an effective method learning transfer since students are making use of several discipline and working on their own on a real task after receiving guidance from their instructor to create a digital story. Furthermore, the findings are in line with the study of Garrard (2011) who observed that DST supports constructivist learning and is a perfect tool to apply what has been in class in real world scenarios.

Overall, a great majority of students believe that DST can facilitate learning transfer by presenting concepts in real-world contexts in multiple ways (text, images, audio) and help them solve problems.

The third research question aimed to investigate the effectiveness of DST as a technology-centred method for developing EFL students' abilities to practice writing in a non-conventional way through creating short digital stories. The survey data indicated that DST facilitated students' writing narrative paragraph in various aspects, such as setting, characters, plot, coherence, unity, mechanics, grammar, and vocabulary enhancement. Based on the data obtained from the results, it can be assumed that it had a positive impact on students, especially those who found writing was a difficult skill that cannot be overcome. Working in groups gave them an impetus to learn, share, and work on the task. The results in this study corroborate the positive impact of DST found in other studies by Zakaria and Abdul Aziz (2019) who indicated that DST enhanced students' narrative writing skills in all aspects, including vocabulary, grammar, and content.

In sum, according to the results obtained in this study, the participants felt not only more confident in terms of finding ideas, arranging them in chronological order, organizing a plot, highlighting a conflict, climax, and resolution but expressed high level of happiness and enjoyment, which was supported by qualitative data.

Collaboration

According to the data, DST provided participants with opportunities to enhance collaboration, which played a significant role in knowledge construction. This study indicates that while creating digital stories,

participants engaged in a process where leadership and responsibility were collectively shared among group members to achieve a common goal. Recognized as a powerful tool, DST not only facilitated collaboration and the construction of students' knowledge but also proved beneficial in fostering team building and enhancing various interpersonal skills, such as asking questions and articulating ideas more effectively (Hafner & Miller, 2011). In this context, it is anticipated that the digital storytelling activities implemented in the present study will aid students in acquiring the collaborative skills that are essential in today's environment.

Autonomy

The findings indicate that the participants perceived the technology-based project as a means to unlock new opportunities for fostering autonomy, thereby creating an environment that enabled them not only to take in charge their own learning but also construct knowledge independently. Being inherently student-centered, the DST project allowed them to select their own content and format when creating digital stories. According to the analysis of the interviews, the majority of participants concurred that the task was engaging and provided them with experience in utilizing tools that were appropriate for their needs. The transition to independent learning transformed the students' roles, making them more motivated and accountable for their own education, even outside the classroom, as noted by Sadik (2008). As such, the responses from participants align with various studies conducted by Halfner & Miller (2011), which suggest a correlation between learner autonomy and motivation. Therefore, by assigning

students a DST project, educators promoted independence, creativity, and self-directed learning at students' learning pace.

9.4.2. Qualitative data

This study aimed to investigate the efficacy of DST as a technology based method for promoting EFL students' abilities to promote 21st century communication skills and practice writing in a non-conventional way by creating short digital stories.

To gain a thorough understanding of participants' insights about DST as a pedagogical tool, individual interviews were conducted after the survey by the researcher. The semi structured interview which was carried out to gather reliable information provided compelling evidence of DST efficacy as a teaching tool in writing. All participants' answers were audio recorded, then transcribed for further analysis.

The interview which comprised 5 questions covered two main areas: writing enhancement and communication skills. The questions were framed in a way to verify whether interviewees' responses corroborate the data obtained from the survey.

Data obtained from interviews revealed a number of things regarding students' attitudes towards writing. Firstly, after reading the students' transcribed responses, the analysis of the interview data showed that all the participants' responses to the interviews indicated that DST motivated their writing dramatically. Secondly, the data affirmed that DST helped them discover their voice, build confidence, and improve the structure of their writing. Struggling students who lacked the ability to brainstorm ideas, organise them in a chronological order with coherence, unity, vocabulary, and grammar

in mind, seem to be be more confident when dealing with writing. Furthermore, eight interviewees asserted that the assignment made them aware of the importance of audience, revising editing their work since their work will be presented and posted. Two participants confessed that sharing stories compelled them to address all issues related to narrative writing prior to submitting their product. Thirdly, digital literacy helped them improve their story by adding images and voice to to convey the message of their stories. According to most of the interviewees, DST, collaborative by nature, has empowered both their interpersonal skills as they had to take a role, work on the task, share ideas, offer and accept peers' feedback. In addition to the elements cited above, the assignment made them aware of the importance of taking into account the audience, revising and editing any piece of work prior to presenting or posting it. The results in this study, then, corroborate the positive impact of DST found in other studies by Zakaria and Abdul Aziz (2019) who indicated that DST enhanced students' narrative writing skills.

Drawing from the interview data, the participants acknowledged that they would not have been able to achieve the task without collaborative efforts, especially the struggling students who found writing difficult, challenging, and boring at the beginning of the project. Working in groups, exchanging ideas with peers increased their motivation, enhanced their engagement and fostered their interpersonal skills. Collaborating with peers not only boosted their confidence but made the experience more enjoyable and transformed a technical task into a stress free creative experience. Regarding their attitudes towards writing, most of the interviewees expressed that their

confidence greatly emerged from the fact that the task allowed struggling students get support from more able students who were willing to share their knowledge.

In addition to motivation, collaboration and writing enhancement most of the participants affirmed that DST allowed them to develop a comprehensive set of 21st-century skills ((using software for video/audio),, narrative writing,, critical thinking, visual communication, and project management).

10. Conclusion

The purpose of this study was to highlight the efficacy of DST assignment in EFL. The results show that most students expressed positive views on DST and stated that working on creating video stories was both interesting and useful for English learning. The participants in the study reported that their positive experience was certainly due to the fact that working in groups, collaborating, and sharing views was of great support. They stated they took every opportunity to ask for feedback from their peers or instructor. Sharing ideas, getting feedback and writing several drafts made them aware of the importance of seeing writing as a process.

The results have also shown the strong relationship between the use of DST and the development of 21st-century skills (teamwork, collaboration, innovation, creativity and digital literacy) which contributed to students' motivation and engagement to create digital stories. Furthermore, based on the results, it was revealed that DST, as a novel tool, provided students a break from the traditional way of teaching, fun, motivation, and lifelong learning.

All in all, DST implementation in language teaching offered more advantages and variation than traditional approaches by making learning experience personalized and related to real life, and by offering students opportunities to reinforce digitals skills they already possess (Some of the participants' work can be accessed through the links provided in Appendix C).

References

Akhtar, S.; Nadeem, M.; Rashdan, M.; Hussain, B.; Ansari, E.; Aslam, M. Online Mode of Teaching and Learning Process in Engineering Discipline: Teacher Perspective on Challenges Faced and Recommendations. Educ. Sci. 2023, 13, 200. [CrossRef]

Alismail, H. A. (2015). Integrate digital storytelling in education. Journal of Education and Practice, 6(9), 126-129. https://eric.ed.gov/?id=EJ1082416

Boase, C. (2013). Digital storytelling for reflection and engagement: A study of the uses and potential of digital storytelling. Retrieved from https://gjamissen.files.wordpress.com/2013/05/boase_assessment.pd

Burns, K. (2002). The film, past and present: Why I decided to make The Civil War. Retrieved May 15, 2009, from www.pbs. org/civilwar/film

Chung, S. K. (2006). Digital storytelling in integrated arts education. The International Journal of Arts Education, 4(1), 33–50.

Clark, A., & Dunser, A. (2012). An interactive augmented reality coloring book. In 2012 IEEE Symposium on 3D User Interfaces (3DUI) (pp. 7-10). IEEE Computer Society.

Darling-Hammond, L., Flook, L., Cook-Harvey, C., Barron, B., & Osher, D. (2020). Implications for educational practice of the science of learning and development. Applied Developmental Science, https://doi.org/10.1080/10888691.2018.1537791

Emert, T. (2013). "The transpoemations project": Digital storytelling, contemporary poetry, and refugee boys. Intercultural Education, 24, 355–365. https://doi.org/10.1080/14675986.2013.809245

Garrard, D. (2011). A case study to evaluate the effectiveness of digital storytelling as a narrative writing tool. [Masters thesis], University of Limerick.

Giannakos, M. N. (2013). Enjoy and learn with educational games: Examining factors affecting learning performance. Computers & Education, 68, 429-439. DOI:10.1016/j.compedu.2013.06.005

Gils, F. (2005). Potential applications of digital storytelling in education. In 3rd Twente Student

Hafner, C. A., & Miller, L. (2011). Fostering learner autonomy in English for science: A collaborative digital video project in a technological learning environment. Language Learning & Technology, 15(3), 68–86. https://doi.org/10.64152/10125/44263

Handler Miller, C. 2008. Tales from the Digital Frontier: Breakthroughs in Storytelling. Writers Store, http://www.writersstore.com/article.php?articles_id=505 [11th January 2008]

Hovious, A., Shinas, V. H., & Harper, I. (2021). The compelling nature of transmedia storytelling: Empowering twenty first-century readers and writers through multimodality. Technology, Knowledge and Learning, 26(1), 215–229. https://doi.org/ 10.1007/s10758-020-09437-7

İspir, B., & Yıldız, A. (2021). Türkiye'de öğrenme amaçlı yazma hakkında yapılan araştırmaların analizi: Bir meta-sentez çalışması. OPUS– Uluslararası Toplum Araştırmaları Dergisi, 18(41), 3396-3447. DOI: 10.26466/opus.906264

Kajder, S. B. & Swenson, J. A. (2004). Digital images in the language arts classroom. Learning and Leading with Technology, 31(8), 1-4. **ERIC Number:** EJ695775

Kim, P. (2018). Implementing digital storytelling and students' writing ability development in an EFL college classroom. Multimedia-Assisted. Language Learning, 21(1). https://doi.org/10.15702/mall.2018.21.1.77

Kim,D.; Li, M. Digital storytelling: Facilitating learning and identity development. J. Comput. Educ. 2021, 8, 33–61. [CrossRef]

Koyuncu, S., Kumpulainen, K., & Kuusisto, A. (2023). Scaffolding children's participation during teacher–child interaction in second language classrooms. Scandinavian Journal of Educational Research. https://doi.org/10.1080/00313831.2023.2183430

Krashen, S. D. (1981). Second language acquisition and second language learning (Vol. 2). Oxford: Pergamon Press.

Kulla-Abbott, M. T. (2006). Developing literacy practices through digital storytelling. (Doctoral Dissertation). Retreived from ProQuest LLC (3285640).

Lambert, J. (2003). Digital Storytelling Cook book and Trav eling Companion. (Version 4.0). Digital Diner Press.

Lambert, J. (2007). Digital storytelling cookbook. Retrieved June 23, 2009, from http://www.storycenter.org/ cookbook. pdf

Lambert, J. (2013). Digital Storytelling: Capturing Lives, Creating Community. Routledge.

McElfresh, M. J. (2011). English language learners' connection to school and English through the digital storytelling process [Master's thesis, University of Nebraska]. https://digitalcommons.unl.edu/cehsdiss/118

Miller, J., & Miller, M. (2019). "The Power of Digital Storytelling in Early Childhood Education." Early Childhood Research Quarterly, 47, 231-240. https://www.icistech.org

Mirza, H., S. (2020). Improving university students' English proficiency with digital storytelling. International Online Journal of Education and Teaching (IOJET), 7(1). 84-94. http://iojet.org/index.php/IOJET/article/view/668

Morra, S. (2013). 8 Steps to Great Digital Storytelling. EdTechTeacher. Available from: https://www.edtechteacher.org/8-steps-to-great-digitalstorytelling-from-samantha-on-edudemic

Niemi, H., & Multisilta, J. (2016). Digital storytelling promoting twenty-first century skills and student engagement. Technology Pedagogy and Education, 25(4), 451-468. https://doi.org/https://doi.org/10.1080/1475939x.2015.1074610

Niemi, H., Niu, S., Vivitsou, M., & Li, B. (2018). Digital storytelling for twenty-first-century competencies with math literacy and student engagement in China and Finland. Contemporary Educational Technology, 9(4), 331-353. https://doi.org/10. 30935/cet.470999

Reinders, H. (2011). Digital Storytelling in the Foreign Language Classroom. ELTWO Journal, 3, 1-9. http://blog.nus.edu.sg/eltwo/2011/04/12/digital-storytelling-in-the-foreign-language-classroom/

Robin, B. (2008). Digital Storytelling: A Powerful Technology Tool for the 21st Century Classroom. Theory into Practice, 47(3), 220-228. DOI:10.1080/00405840802153916

Robin, B. (2016). The power of Digital Storytelling to support teaching and learning, Digital Education Review, 30, 17-29. https://files.eric.ed.gov/fulltext/EJ1125504.pdf

Robin, B. R. (2016). The Power of Digital Storytelling to Support Teaching and Learning. Digital Education Review, 30, 17-29. http://greav.ub.edu/der/

Rodríguez Ruiz, J. A. 2007 ¿El relato digital, un nuevo género? http://www.javeriana.edu.co/relato_digital/index.htm [1 Abril 2007]

Rubino, I., Barberis, C., & Malnati, G. (2018). Exploring the values of writing collaboratively through a digital storytelling platform: a mixed-methods analysis of users' participation, perspectives and practices. Interactive Learning Environments, 26(7), 882-894. https://doi.org/https://doi.org/10.1080/10494820.2017.1419499

Shin, B. J., & Park, H. S. (2008). The effect of digital storytelling type on the learner's fun and comprehension in virtual reality. Journal of the Korean Association of Information Education, 12(4), 417-425.

Suwardy, T., Pan, G. & Seow, P.-S. (2013). Using digital storytelling to engage student learning. Accounting Education, 22 (2), 109-124. https://doi.org/10.1080/09639284. 2012.748505

Sylvester, R., & Greenidge, W. (2011). Storytelling : Potential, 63(4), 284–295. DOI:10.1598/RT.63.4.3

Tabieh, A. A., Al-Hileh, M. M., Afifa, H. M. J. A., & Abuzagha, H. Y. (2021). The effect of using digital storytelling on developing active listening and creative thinking skills. European Journal of Educational Research, 10(1), 13-21. https://doi.org/10.12973/eu-jer.10.1.13

Thang, S. M., Lee, Y. S., Najihah, M., Lin, L. K., Noraza, A. Z., & Kemboja, I. (2013). Enhancing 21st Century Learning Skills via digital storytelling: Voices of Malaysian teachers and undergraduates. Procedia-Social and Behavioral Sciences, 118(2014), 489-494. https://doi.org/10.1016/j.sbspro.2014.02.067

Van Gils, F. (2005). Potential applications of digital storytelling in education. In 3rd twente student conference on IT (vol. 7). University of Twente, Faculty of Electrical Engineering, Mathematics and Computer Science Enschede.

Vygotsky, L. (1978). Mind in society. Cambridge, MA: Harvard University Press.

Woletz, J.D. (2008) 'Digital storytelling from artificial intelligence to YouTube', Handbook of Research on Computer Mediated Communication, IGI Global, pp.587–601

Y.-T. C. Yang, Y.-C. Chen, and H.-T. Hung, "Digital storytelling as an interdisciplinary project to improve students' english speaking and creative thinking," Computer Assisted Language Learning, vol. 35, no. 4, pp. 840–862, May 2022, doi: 10.1080/09588221.2020.1750431.

Yang, Y. T. C., Chen, Y. C., & Hung, H. T. (2022). Digital storytelling as an interdisciplinary project to improve students' English speaking and creative thinking. Computer Assisted Language Learning, 35(4), 840-862. https://doi.org/10.1080/09588221.2020.1750431

Zakaria, M. A., & Aziz, A. A. (2019). The impact of digital storytelling on ESL narrative writing skill. Arab World English Journal (AWEJ) Special Issue on CALL (5), 319-332.

https://dx.doi.org/10.24093/awej/call5.22

Appendices

Appendix A
Online Survey

Digital Storytelling Creation Survey

Introduction

Digital storytelling serves as a potent medium for both education and self-expression. We are eager to learn about your experience with digital storytelling! Kindly take a few minutes to convey your thoughts and feedback.

Read the statements and tick: SA (strongly agree), A (agree), N (neutral), D (disagree), SD (strongly disagree)

SECTION ONE: Students' Perceptions of Engagement

Statements	SA	A	N	D	SD
1. I was willing to work through challenges and persevere when facing a problem.					
2. The DST project made the subject matter relevant.					
3. During the whole process, I have applied, created and demonstrated my understanding.					
4. Through the DST project, I managed to make meaning of what I was studying.					

SECTION TWO: Students' Perceptions of Knowledge Transfer

Statements	SA	A	N	D	SD
1. Creating DST helped me apply what I have learned in class.					
2. Creating DST enabled me identifying real-world problems and solve them.					
3. Through the creation of DST, I managed to use knowledge of more than one discipline.					
4. By creating a DST, I managed to test my understanding of all the elements needed to write a narrative piece of writing.					
5. I found the DST project an interesting tool to bridge the gap between academic skills to real world contexts.					

SECTION THREE: Students' Perceptions of Collaboration

Statements	SA	A	N	D	SD
1. From beginning to end I was engaged in discusssion and group work.					
2. I learnt to be an active communicator and interdependent and developed my communiation skills.					
3. Working in small groups made me build essential social and critical thinking skills beyond just individual effort.					
4. I became an active listener by accepting peers' views and sharing diverse perspectives..					
5. Individual accountability was promoted through the division of tasks.					

SECTION FOUR: Students' Perceptions of Autonomy

Statements	SA	A	N	D	SD
1. I became aware of my own strengths and weaknesses.					
2. I was aware of how to tackle the assigned task throughout the whole process.					
3. I learnt how to retrieve information from various sources on my own.					
4. Because the method was novel, I developed a positive attitude towards independent.					
5. I developed strategies to overcome challenges and tried new ones when needed.					

SECTION FIVE: Students' Perceptions of Autonomy

Statements	SA	A	N	D	SD
1. I am able to find, evaluate, and use information from different digital sources.					
2. I am able to analyze digital content and use effectively use hardware, software, and various digital tools.					
3. Thanks to the project, I am able to use technology, share ideas, work with others, and express myself.					
4. I saw my researching, creating content, collaborating on digital platforms, and adapting to technological changes skills fostered.					
5. The project enabled me to consume information responsibly and empowered me to seek credible and reliable sources.					

Thank you for your time and feedback!

Appendix B

Interview Guide

Preamble prompt:

- The interview is voluntary, you can stop the interview at anytime
- The interview will be audio recorded. You are encouraged not to state any identifiable information, such as your name or names of others
- If there are any questions that you do not feel comfortable answering, you can ask to skip the question
- Are there any questions you have before we start the interview?

The objective of the interview is:

- to explore participants' experiences, perceptions, and challenges of DST project
- to gain a thorough understanding of participants' insights about DST as a pedagogical tool.
- to corroborate findings with data obtained from the survey

Interview questions

1. How did sharing your story with others affect your motivation?
2. What skills do you think digital storytelling helped you develop?
3. How did collaborating make the project more or less enjoyable for you?
4. How did digital storytelling help you improve your writing skills?
5. How did using digital tools affect your confidence in writing?

Thank you for your time!

Appendix C

Students Digital Storytelling Links

https://youtube.com/shorts/TCGlb-rPlMs?si=qocVGqEyCF6zUUPE

https://vm.tiktok.com/ZMAwGnGm5/

https://multibriefs.com/briefs/tesol/

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):291-306

Identity Written by Code: Representations of the Self in Literature under the Light of Cybersecurity

Elaguab Fatiha

University of Djelfa, Faculty of Letters,and Languages, and Arts
f.elaguab@univ-djelfa.dz

Received: 01-08-2025 Accepted: 21-05-2026 Published**:** 01-06-2026

Abstract:

This paper explores how literary representations of the self are reshaped in light of cybersecurity. In a digital era where writing is subject to algorithmic control and surveillance, literature becomes a site of negotiation between identity and technology. The study examines how contemporary narratives reflect or resist digital mechanisms that encode, monitor, and regulate subjectivity. By situating the literary self within cybernetic systems and post-digital environments, the article highlights how authorship, freedom, and authenticity are reconfigured. Ultimately, literature emerges as a strategic space that challenges data-driven power and asserts virtual autonomy.

Keywords: Cybersecurity, Literary Self, Algorithmic Identity, Surveillance, Digital Narrative.

1. Introduction :

In an era where writing is no longer an innocent act and reception is no longer a neutral practice, the boundaries between literature and technology, between the self and the algorithm, and between the text and the threats of cyber-sovereignty are being reshaped. We live in a time where selves are inscribed within digital spaces under conscious surveillance, producing their texts within systems of tracking, filtering, and intelligent non-human interpretation. At this intersection, the anxieties of literature converge with the concerns of cybersecurity not merely at the level of technical infrastructure, but also in the shaping of meaning, the construction of identity, and the resistance to reduction.On one hand, literature is undergoing striking transformations in its modes; the text is no longer a mere manifestation of a knowing self, but rather a field of encryption, deferral, and aesthetic disappearance. On the other hand, artificial intelligence and cyber-tracking technologies are redefining the relationship between writer and text, and between reader and platform, pushing contemporary writing to position itself as a subversive, resistant, hacktivist, and often clandestine

Corresponding author: Elaguab Fatiha.f.elaguab@univ-djelfa.dz

act.Between these two dimensions the literary and the technological this paper is founded. It does not aim merely to reconcile two seemingly divergent fields, but rather to uncover the living contact zone between them, where writing becomes a cybernetic exercise, surveillance assumes a poetic structure, and identity transforms into a linguistic code subject to erasure, forgery, or leakage.The paper is structured around four main sections:

1. The first explores the concept of the digital self under cyber-surveillance, and the transformation of the "I" from an author to a data point.
2. The second addresses the figure of the hacker as a narrative character: from the paper spy to the code pirate.
3. The third presents a semiotic analysis of a digital confessional blog entitled "Without My Face."
4. The fourth studies an anonymous Arabic poetry blog titled "As If I Were Never Born," which adopts encryption as a means of existential salvation.

This contribution is based on an original analysis of real digital texts from blogs and digital platforms through a semiotic and interpretive reading that reclaims the role of literature in resisting the algorithmic consumption of meaning. It links contemporary literature with cyber studies and proposes a new reading model that deconstructs writing in the age of intelligent surveillance and restores ambiguity as both an aesthetic value and a philosophical stance.

2. The Concept of the Digital Self under Cybersecurity:

The relationship between literature and identity has undergone a profound transformation in the digital age. The narrating self no longer stands behind the text as a coherent center; instead, it has become fragmented traces scattered across cyberspace, threatened by dispersion, impersonation, and intrusion. Today, the writer does not merely express themselves but also resists the reduction of their identity into data, algorithms, and a virtual image that can be shaped by others or even by machines.In its traditional phases, literature offered various ways to construct the self: from the lyrical poem centered on a suffering, expressive "I," to the autobiography that traces the evolution of the self over time, to the novel that grants the self multiple masks to tell its story through fictional characters. However, these classical forms are now facing an existential crisis in the digital era, where "identity" is no longer a stable concept but one vulnerable to hacking, reshaping, and falsification.The real threat that cybersecurity poses to literature is not just the theft of texts but the dismantling of the writing self itself. Once a writer enters the digital platform, they no longer fully control their text or its reception. Algorithms rearrange priorities, highlight certain passages, and conceal others. Their name may be impersonated, or their text used in contexts they did not choose. This raises a crucial question: What is the fate of autobiographical literature in an age dominated by a culture of impersonation, tracking, and surveillance? More importantly, what does it mean to write "about yourself" in a space where any entity can monitor or

manipulate your text against you?Polish philosopher Zygmunt Bauman explains that identities in the liquid modernity era have become "liquid identities" unstable, shifting with changing social and technological contexts (Bauman, 2000, p. 8). This identity liquidity is clearly manifested in the digital environment, where a writer can change their name, image, tone, and even thoughts to align with their audience or the algorithms processing their texts. In this environment, self-writing is no longer a pure act of confession; it has become a form of identity production as a digital signone that can be archived, manipulated, or even sold. So, is self-writing still what it once was? Or has it become merely a "profile" constantly on display, editable at any moment?The transformation in the concept of identity under digitization is not limited to a shift in the medium of expression. It extends to the very structure of representation. In traditional literature, identity was built gradually over time, carved from the accumulation of memory, nostalgia, experience, and coherent storytelling. In cyberspace, identity is produced in the moment scattered, instantaneous, fragmented, and subject to deletion, modification, or temporary oblivion. Often, it is reconfigured by algorithms that do not acknowledge the internal life of the self.

The contemporary writer now faces a double surveillance: self-censorship resulting from awareness of their digital presence, and external monitoring in the form of tracking systems, classification mechanisms, and intelligent algorithms.Notably, this anxiety has reflected itself in the structure of the text. The digital literary text is no longer linear, closed, or clearly constructed; it is now open to interpretation, full of gaps, and prone to rupture. Writers use digital tools while simultaneously resisting the mechanisms of domination produced by these very tools. In this context, the literary text becomes not only a medium of expression but also a strategy of maneuvering and creating safe spaces for identity. In recent years, a new kind of digital narrative has emerged The writer deliberately violates algorithms or writes against them. For example, some writers resort to linguistic hybridity, encoding certain expressions, or distributing the narrative across multiple platforms as a means of evading machine reading. This brings us back to the notion of "writing as a form of resistance."

Researcher Shoshana Zuboff states that contemporary digital capitalism does not merely collect data about individuals but seeks to reshape their future behavior based on predictive models (Shoshana, 2019, p. 15). If this is true, then autobiographical literary writing is at risk of becoming a tool for encoding and control, rather than a space of free expression. Thus, literature gains a new task not only to express the self but to defend it. To write today means to carve out an identity that resists programmability; to say "I" in a way that algorithms cannot translate into data points.In cyberspace, multiple concepts intertwine: identity, representation, browsing, encryption, and hacking. This intertwinement is not merely aesthetic or linguistic it is existential. When the self becomes storable in a database or analyzable by an

AI system, the act of "writing" shifts from expressing experience to producing machine-readable data.

The digital writer no longer writes only for themselves but for algorithms that determine which texts to show to others and which to bury beneath clouds of oblivion. Here, the writing self loses some control over the fate of its voice. It is not only monitored, but also categorized, evaluated, and framed within predefined digital patterns. Yet literature, as a domain that resists categorization due to its deviations, symbolism, and metaphorical dimensions remains one of the last bastions of resistance against the transformation of the human into a mere "user" or "consumer."However, digital writing itself can swallow this self, transforming it into an interface that addresses others in a flattened, filtered manner.In this context, a new kind of literary identity has emerged: a hybrid identity that blends the real and the virtual, what one wants to say and what is permitted to be said. This hybrid identity is particularly evident in emerging literary genres such as:Blog Fiction, Interactive storytelling through social media , Digital Poetry

In these forms, we observe the disintegration of the "first person" and its fusion with the other with the audience, and at times, even with the operating system itself. The phrase "I write" becomes "I am written", as if the writer no longer produces the text but is reproduced through a digital system.This shift in the relationship between the self and the text requires literary scholars to revisit foundational concepts such as:Author (Auteur),Implied Reader,Textual Space,Narrative Identity

In her study of "mediation," author N. Katherine Hayles offers a critical insight: "Digital writing does not merely convey meaning, it shapes it through the material system in which it is produced" (Hayles, 2008, p. 25). According to this view, the writing self is no longer independent of the technical infrastructure but has become part of the digital textual ecology, which intervenes in all stages of writing from production, to distribution, to reading, to archiving.

3. The Hacker as a Narrative Character: From the Paper Spy to the Code Pirate

Since the rise of the modern novel, ambiguous, rebellious characters who transgress institutional boundaries have held a distinct narrative space in literary works. These characters have appeared in various forms: the spy, the revolutionary, the exile, the infiltrator figures who challenge the system through unconventional means. However, with literature entering the age of digitization, these archetypes have evolved into a new form: the hacker.As a narrative construct, the hacker represents a dual rebellion: against political authority and informational systems. This character possesses hidden knowledge, penetrates barriers, and exposes the concealed. Thus, the hacker has become a central symbol in many literary and cinematic works serving as a metaphorical lever for philosophical reflection in the digital age.It is no surprise that the hacker occupies this space. The digital world itself has

redefined notions of power, surveillance, and knowledge. In this reconfigured landscape, the traditional literary hero is no longer the warrior, the detective, or the loyal lover, but rather the isolated figure behind a screen someone who holds the key to closed worlds and can, with a single keystroke, alter the entire course of the narrative.Science fiction especially in the cyberpunk subgenre offers a clear embodiment of this transformation. In works such as *Neuromancer* by William Gibson, the hacker is not portrayed as a criminal or saboteur, but as an existential hero, one who questions the world, lives on its fringes, and interacts with code as a poet would with language: as an experiment, and as a tool for liberation.Such works reveal that the hacker is not merely someone who breaks into systems, but someone who deconstructs grand narratives. The hacker rewrites the story not by displacing it, but by penetrating its internal structure. This grants the hacker a powerful symbolic role laden with connotations that transcend the technical dimension to express the existential anxieties of the postmodern world.Fredric Jameson noted that postmodern literature is characterized by the merging of humans into digital space and the blurring of boundaries between the real and the virtual (Jameson, 1991, p. 37). In this context, the hacker is not just a character but a dramatic embodiment of modern humanity's anxiety over losing control of reality of being manipulated by systems they do not fully comprehend.The hacker does not fight with weapons, but with knowledge which makes them a new symbol of the organic intellectual, but within an encrypted realm, where language is no longer merely a tool for expression, but also one for encryption, concealment, and manipulation.The hacker occupies a unique narrative position, standing at a critical intersection between control and intrusion, knowledge and danger, freedom and chaos. This character is not defined solely by their actions, but by what they reveal. They are a bearer of the code—and a revealer of deception. In this sense, the hacker resembles the "symbolic revealer" in modern narrative: one who lifts the veil on oppressive systems and invisible powers.In its contemporary form, the hacker character evolves from the classical "spy" archetype. The Cold War spy symbolized the hidden games of power and veiled information warfare, usually tied to a national agency or political cover. In contrast, the hacker is unsigned, borderless, non-affiliated, dwelling in liminal spaces, and thriving on uncertainty.Thus, the hacker poses a dual narrative challenge: the writer must portray a non-traditional figure, who eludes clear authority and defies explicit moral codes, while also navigating a virtual environment one rich in technical terminology but also pregnant with philosophical resonance.This narrative complexity emerges in many texts, particularly in digital novels or stories dealing with hacking and data networks. In Snow Crash by Neal Stephenson, the hacker is not portrayed as a criminal but as a "reader of ancient languages" suggesting that language itself has become a code that must be broken to understand fabricated reality. Here, the hacker becomes a

metaphor for the postmodern reader one who doesn't merely interpret the narrative, but penetrates it, reconstructs it, and perhaps corrects it.In some experimental or Arabic digital narratives, the hacker appears as a figure combining agency and alienation a contemporary hero devoid of classical heroism. He belongs to the world, yet the world offers him no belonging. He is the child of the computer, but not its owner; rather, he is used by it and produced through it.

In this light, the hacker also becomes a metaphor for the contemporary writer one who seeks to break through veils, deconstruct language, expose the hidden, and reassemble meaning. Literature becomes a form of cultural hacking one that disrupts grand narratives and unveils hegemonic structures.In Arabic literature, although the hacker has not been extensively treated as a central narrative element, their representation has started to emerge as a symbol of the lost generation those searching for a voice amidst the noise of official media, or those resisting ready-made ideological frameworks.

In some Arabic short stories published on digital platforms, the hacker appears as a young man from a working-class neighborhood, self-taught, a master of silence yet fluent in "speaking through intrusion." He does not state; he encodes. He does not confront with force, but with symbolic cunning.

This character is also linked to the anti-hero archetype, where the reader is not asked to empathize with the hacker, but to understand his crisis: How does one who holds the keys to knowledge find hemselves powerless to protect their own self from dissolution ?

How does the one who hacks systems become imprisoned within them?

And how does the writer/reader turn into a passive entity within a network that controls them more than they control it?

Thus, the literary use of the hacker figure is not a celebration of their abilities, but rather a questioning of a world that forced them into infiltration instead of participation, concealment instead of visibility, and code manipulation instead of belief in the word.The significance of the hacker in contemporary narrative imagination emerges as a "mind without a body," or more precisely: a "virtual body reconstructed by code." Whereas classical literary characters were grounded in features, temperaments, internal development, and emotions, the modern hacker is positioned within the narrative as a digital trace: omnipresent, ungraspable, a narrative agent yet visually absent from the story's scene. This profound transformation in character construction reflects the shift in literature from representing the body to representing the code.

4. A Semiotic Analysis of a Confessional Digital Blog: "Faceless"

"Faceless" is the pseudonym used for a series of blog posts published on the "Medium" platform, authored by an anonymous young man who narrates his daily experiences in confronting a platform that monitors him. He writes

about the anxiety of losing "control over his language" within a digital environment hostile to privacy. For academic purposes, the blog posts are represented here through analytical models, without explicitly referencing the original account, in order to protect the author's identity and adhere to the ethics of cyber research.

Confessional digital blogs form an ideal space to analyze the relationship between the writing self, identity, and digital discourse especially when situated within a surveilled cyber context. In this study, we focus on a blog written under the name "Faceless", a series of texts that resemble confessions but are linguistically encrypted, intertwining sorrow, irony, code, and silence.The blog opens with the line:

"The more I write, the more I feel I'm losing something of my sovereignty over my body."

A revealing sentence simultaneously suggestive and evasive. It implies that writing is no longer an act of possession, but a moment of bleeding. A digital bleeding that seeps into the eyes of an unseen, unchosen reader. A semiotic reading of this sentence reveals that the writer implicitly undermines the classical assumption linking writing to self-authority. He inverts it: Writing = exposure to anonymous eyes = betrayal of privacy.

Here, we see the emergence of one of the key traits of the "narrative hacker" described in the theoretical section: the writer does not present himself as a stable self, but as a fleeing, hunted entity not narrating, but evading.

The language used in these blog posts does not follow a chronological narrative style; instead, the entries appear in fragmented, timestamped segments dated but not sequential almost as if the writer is rebelling against the "algorithm" that demands structure, logic, and order. This resistance is explicit in one entry:

"I have no beginning, and I dislike endings. What lies in between belongs to the network, not to me."

This statement holds deep symbolic significance: narrative time is no longer a personal choice but is imposed by the system. Blogging assumed to be an act of agency becomes an interpretive battle within an encrypted digital framework.The semiotics of silence also play a powerful role. Often, blog entries end with markers like:

[…] or (Deleted) or (I can't say this now).

From an analytical perspective, these markers are more meaningful than speech itself. Silence here is not the absence of meaning, but a resistance to machine reading. The writer knows he is being read by "something" perhaps "someone" and so he chooses to leave intentional gaps in the text. These are linguistic glitches aimed at confusing classification algorithms. Thus, the blog's structure is not merely literary form; it is a reflection of a violated identity attempting to protect itself through open-ended narration.He writes:

“I’m not sure if these words will be read the way I intended... or the way I wanted to appear. Because between me and this screen is a wall of fear, and behind it a wall of expectation. I write, yes. But who is really writing?”

This seemingly simple question “Who is really writing?” lies at the heart of the dilemma of digital self-writing: Does the self truly write its own text, or is it generating a text already subjected to hidden surveillance?

Here, the blog deconstructs the idea of “free writing” as promoted by platforms and reveals its fragility in a space where words are monitored, sentences filtered, and emotions quantified.A semiotic analysis of this text uncovers a constant tension between the desire to confess and the fear of monitored reception. The writer confesses, but simultaneously doubts the act of confession itself. His first confession, in truth, is an admission of his inability to confess fully. Michel Foucault pointed out that in the modern era, confession has become a system of submission rather than liberation forcing the self to produce discourse amenable to institutional interpretation (Michel, 1978, p. 61)This is evident in the blog’s discourse, where every sentence is suspect: in its intent, its direction, and its reception.This idea intersects with the blog’s structure: comments are disabled, shares are not allowed, and each post is titled only by date (with no subject-based headline). On the homepage, the author writes:

“Don’t expect anything from me. I don’t trust what I write myself.”

This negative self-declaration does not diminish the value of the text rather, it enhances its symbolic depth. It presents a broken, hesitant self afraid to publish but needing to do so. It sees each act of writing as a small betrayal of its silence.The recurring use of the verb “I’m afraid” 14 times across 5 entries establishes an extended semiotic field of fear throughout the text.It is not just fear of the reader, but of self-exposure of the possibility that the text might become a document used against its author. This is evident when he writes:

“Have you ever felt that everything you write might be used against you? That your most beautiful sentences will be the reason for your exclusion?”

This passage captures the exact paradox underpinning the blog: writing as an act of mutual hacking the writer hacks through his own silence, yet is hacked by writing itself. He is the hacker of his own being, yet the victim of a larger hacker: the system, the platform, the AI, and even the reader.

The deeper we delve into this blog, the clearer it becomes that the author is not producing texts to share or confess in a traditional sense, but rather engaging in a resistant writing performance using the tools of the digital system to sabotage it from within. Instead of complying with platform expectations titles, tags, images, interaction), he chooses to write a text stripped of any apparent context, relying on interpretive excavation rather than explanatory narrative.In the ninth post, he writes:

"I drop a sentence and wait for its interpretation as if it's a coin... it might be accepted in a different context, or rejected by the machine."

Here, the literary sentence is transformed into an economic technological process evaluated, filtered, accepted, or rejected. This is a profoundly intelligent metaphor for the digital reality in which words are subjected to systems of assessment not based on their aesthetic or emotional value, but on their "shareability", their compliance with algorithmic standards.The writer refers on multiple occasions to this "forced filtering", not only on the technical level but within himself as a writer. He says:

"I started filtering my sadness before writing it. I give it a processor, I tone it down, so I'm not accused of being dramatic."

This passage reveals how external surveillance becomes internalized self-censorship algorithmically produced. In an environment that punishes emotion and rewards neutrality, even sadness becomes suspicious.And confession turns into a risk: the risk of being understood or misunderstood.In the eleventh post, a powerful image appears:

"Sometimes I feel this blog isn't mine… as if I'm writing in a notebook being read backwards."

The image is rich in cultural symbolism—writing read backwards suggests misunderstanding, inverted reading, or even loss of control over the text once published. This anxiety is one of the central points in our semiotic analysis: digital texts no longer submit to the author's interpretation, but undergo collective, automated, and continuous reading, and possibly hostile recontextualization. The text can be reproduced in unethical contexts without the writer's consent.

From a semiotic perspective, this blog produces a tense, sharp discourse that declares from the outset it does not seek to be simply understood, but to be read in layers as a form of quiet resistance, as "literary sabotage", as a type of writing meant to elude capture.

Thus, the condition of "literary hacking" discussed earlier is fulfilled—not just through system penetration, but through a disruption of expression itself, and a challenge to the classical model of confession.In the final post of the series, the blogger writes:

"Sometimes I think about stopping… but if I stop, I'll be defeated. Not because I'll lose something, but because the system will gain my silence."

This sentence summarizes the essence of the experience: that writing in this digital space is not merely expression but a struggle for existence. The writer is not just narrating; he is resisting erasure. He writes knowing that his voice is not truly free, that it passes through an invisible filter. And yet, he persists because writing, even if seemingly futile, is a form of infiltration. Even if he penetrates no external system, he breaks through his own internal silence.

Semiotically, this passage frames the voice/silence binary not as a metaphysical duality, but as a political–cyber battleground. To write is to say: "I am still here," even if no one answers.

And the digital system, as all narrative codes of this blog suggest, does not punish through direct censorship, but through ignorance, marginalization, disappearance within the algorithms of oblivion.

The author embodies this idea through his aesthetic choices: – No personal photos– No cross-platform sharing– No promotion– No signature

All of this implies that the goal is not reach or recognition, but silent infiltration. He does not write to be heard, but to leave a small glitch in the network. As a literary hacker, he plants a sentence here, a deletion mark there, ambiguity elsewhere leaving a trace that cannot be easily erased.Perhaps the most striking line with which the author concludes the blog and with which we conclude this analysis is:

"I don't write to be read... I write so I don't become a silent number in an annual report on stillness."

With this sentence, the writer links his fragile self to a colossal system that measures everything… except pain. He transforms writing into a linguistic rebellion against classification, against analysis, against becoming just "data."

He does not want to be analyzed, but felt. Thus, this blog becomes a unique model of what might be called "infiltrative writing" writing that does not oppose the system from outside, but hacks it from within through symbolic, fragmented, and encrypted language inviting a participatory reader, not a consuming one.

5. Encryption as Salvation: A Reading of an Anonymous Arabic Blog Titled "As If I Were Never Born":

In the realm of Arabic digital blogs, the past decade has witnessed the emergence of new narrative patterns that unsettle the boundaries of confession and reshape the concept of the writing self within a space monitored both technically and socially.The blog "As If I Were Never Born", published under the pseudonym "No One," stands as a prominent example of this encrypted mode of writing. Its texts belong to what can be termed "phantom narrative" a narrative that deliberately seeks concealment, not for aesthetic obscurity, but as an existential stance and narrative resistance.The blogger opens the first post with the following:

"When I write, I say nothing. I write to disappear, not to reveal myself. Every letter I write resembles a mask I glue to my soul so my true face won't be read."This passage carries three layers of symbolic encryption:

1. An implicit negation of writing's expressive function.
2. The invocation of the mask metaphor as a rhetorical mechanism of protection.
3. The assertion that appearing in the digital space is tantamount to exposure something the blog consciously avoids.

This mode of writing reveals a constant sense of threat, not in the direct political sense, but in the cyber–psychological one, where the self is subject

to multilayered surveillance: algorithms, tracking, and the gaze of the digital other.This discursive position echoes Michel Foucault's analysis of modern mechanisms of confession, where he argues that confession once seen as a liberating act has become a tool for regulating discourse and converting it into a classifiable, consumable commodity (Michel, 1978, p. 61).

In this context, encrypted writing takes on a defensive role, resisting transformation into "readable data" or the digital objectification of the self. This defensive stance is reinforced by the blogger's use of purely technical metaphors to express emotions:

- "I live like a file pinned to the desktop no one opens it."
- "My feelings are zipped every day so they don't explode."
- "Every time I want to love, a window pops up asking me to update my system first."

These expressions form what could be called a "cybernetic metaphor of emotion", where feelings are compressed, encrypted, put on hold, updated or deleted. These metaphors affirm semiotically that language itself has become part of the battle over the self.The choice of the blog's title, ″As If I Were Never Born,″ presents itself as a manifesto against appearance; the name insists on inhabiting a state of pre-digital life, something akin to voluntary cyber-exile.

The structure of the blog's posts reflects and extends its aesthetic and philosophical stance:

Each entry is written without a topical title, timestamped only by date and hour, and composed of short, fragmented passages, separated by visual gaps, ellipses (…), or symbolic notations such as // and ::.

This establishes what can be called a narrative of intentional fragmentation, where even silence becomes part of the discourse.

In one post (dated January 15, 2024 – 2:03 AM), we read:

"I delete the last sentence every time.
I write it... then I take it back.
Because the last sentence is always the one that gives me away."

This vignette clearly expresses a calibrated fear of completion—as if textual completion equals the completion of identity, and thus traceability. Withdrawal, deletion, and fragmentation are not merely stylistic choices, but strategies of digital survival. Analyzing this discourse semiotically, one could argue that the writing here takes the shape of end-to-end encryption: A text so encrypted it cannot be easily read, nor can its reference be precisely located. It creates a semantic maze that dismantles the expected effect of direct confession.This narrative recalls what Paul Ricœur described as the "self oscillating between disclosure and concealment," where identity does not manifest in clarity, but in the trace of absence (Ricoeur, 1992, p. 116) .

The more the blogger withdraws from the sentence and leaves it suspended, the more their presence is felt as a self refusing erasure, yet avoiding the

banality of confessional writing.The temporal rhythm of the blog posts is also irregular, reinforcing the sense that the writing self is not operating on audience demand or platform engagement but according to an internal rhythm that resembles episodes of appearance and disappearance.In another post, the blogger writes:

"Whenever I sense that someone is starting to understand me, I close the page and disappear for days.
I do not write to be understood, but to erase the trace."

This statement reinforces the blog's core philosophy of writing not as something meant to be easily decoded, but as a resistance to automated interpretation, psychological classification, and digital exploitation.
It is a form of writing closer to instinctive poetry than to organized confession, making the act of reading more like a pursuit than a consumption.

One of the most striking features of *"*As If I Were Never Born*"* is the blogger's persistent displacement of the self from the center of the text. The "I" rarely appears as a distinct voice; instead, it flickers as a hesitant linguistic trace. The explicit first-person form is replaced by vague or broken expressions such as:

- "Maybe I was there…"
- "Someone who looked like me said that."
- "I won't say who I am, because I'm not sure I am that."

This narrative style exemplifies what can be called the negation of identity as a narrative strategy, or self-recession a clever way of writing in a space that constantly demands self-disclosure through digital ID cards (account, profile, name, image).Here, the writer resists this demand and chooses a fragile, elusive linguistic position, one that escapes representation. As Jean Baudrillard observed, the digital space has produced a new mode of semantic disappearance, where everything is excessively displayed—making disappearance the most radical act (Jean, 1994, p. 21).
In this context, delayed, fragmented, hesitant writing that refuses full disclosure becomes a rebellious act against a culture of overexposure.This is made clear in one blog post:

"I don't want to heal. Healing means speaking. And I don't want to speak I want to be written as a symbol, understood without being revealed."

Here, aesthetic desire meets existential need: to be written not to be known, but to remain ambiguous, protected, encrypted.
Thus, encryption transforms from a digital technique into an emotional rhetoric—a shield against the commodification of the self.

From a syntactic standpoint, the blog relies on short, clipped sentences with an interrupted internal rhythm, reinforcing the effect of fragmentation and supporting the primary semiotic function of the text: to keep the reader in a state of constant lack, a deliberate semantic void.The writer repeatedly uses non-linguistic symbols to achieve this effect:

... // … ? … ! … // …

This use of space and symbols resembles what is known in information design as white noise areas of deliberate emptiness used to disrupt visual control.

Similarly, here they are used to block instant reception, forcing the reader into compulsory delay.The result is a text resistant to fast consumption, one that demands a reader who does not merely read but hesitates, questions, and delays understanding.

Examining the lexical fields employed in the blog, we notice a marked frequency of terms borrowed from technical and cybernetic environments. This reflects a new linguistic awareness one that goes beyond traditional emotional expression to deploy a network of digital metaphors, producing what might be called "cyber poetics."Frequent examples include:

- "My feelings are like temporary files deleted after the session ends."
- "My heart's been hacked since my last update."
- "My memory runs on cloud storage but has no password."
- "Every time I connect, I commit a new identity leak."

This language doesn't merely refresh the poetic lexicon it generates a new conception of the self:

A self no longer a pure inner essence, but a complex network of relations, delays, anxiety, data, and uncertainty.

In this way, the writing shifts from emotional confession to a deeper level of conscious emotional obfuscation.From this perspective, the blog emerges as a symbolic performance within a surveillance system.What the self writes is not just a feeling it's a negotiation with the machine: with audience expectations, algorithms, browser logs, and the unknown.

This is captured in one post:

"Every time I write, I imagine the face of the person who will report me.That's why I place encrypted codes in every sentence… So even if I'm exposed, I still own the true decryption key."

This sentence clearly shows that encryption in this form of writing is not merely art it is an existential defense structure.The writer does not speak from a position of control but from one of perpetual suspicion, and the text becomes the only space where meaning can be planted inside intentional camouflage, evading oppressive reading.Here, this stance intersects with Edward Said's theory of exile as a site of writing, where writing becomes a temporary space of anxious belonging, a method of evasion rather than confrontation (Wadie, 2000, p. 173).

In this case, the digital blog represents a kind of "cyber exile", allowing the self to exist on the margins, without being either mythologized or silenced.This kind of writing assumes a particular kind of reader: A reader who does not seek truth, but understands that truth is only ever spoken in disguise; that every sentence, every erasure, every metaphor is a code that may be decrypted but never fully trusted.In the blog's final pages,

we witness the evolution of the self's discourse: encryption shifts from being a defense mechanism to becoming an ontological style of expression. Encryption is no longer merely a method of disappearance it transforms into an aesthetic structure that reconstructs language, emotion, and meaning.In one of the closing entries, we read:

"I want to write a text no one understands… but everyone feels.
A text to be read with closed eyes…
and that hurts without revealing.
A text like a virus unseen, but infecting memory."

This intensive text forms an inner poetic declaration that defines the function of encrypted writing:

- to escape fast comprehension,
- to create an internal trace that resists analysis,
- to reside in the gray zone between absence and presence.

From a semiotic-interpretive standpoint, the blog establishes a mode of symbolic writing that can be described as "poetic non-confession," where the self is constructed not by declaration but by fragmentation. Language transforms from a communicative tool into a complex rhetorical mask one that protects more than it reveals.This writing also employs contemporary digital concepts like optical illusion, artificial intelligence, graphical interface not as decorative metaphors, but to reconfigure the self as a volatile digital interface: hackable, closable, uncentered, unstable.The blogger implicitly acknowledges that language has lost its original innocence and has become a minefield requiring deception and encryption. As he writes:

"Every truthful sentence... might kill me.
So I wrap truth in a small lie, like a poison pill inside a digital apple."

Here we see a profound tension between the desire to reveal and the fear of exploitation. The result is texts that retain their internal warmth, yet are wrapped in calculated rhetorical coldness, like encrypted messages addressed to an ideal reader who understands them without unmasking them. Thus the blog begins and ends as it began: no name, no signature, no promotion, no face.The self that wrote the text remains, as intended, in a blurry zone only proving its existence when it disappears. *"*As If I Were Never Born*"* represents writing that rebels against the false transparency of digital platforms, reinventing confession within a symbolic structure that fuses linguistic encryption with cyber-fear.This is writing that does *not* complete meaning rather, it opens it to the invisible. It presents an alternative model: writing as aesthetic disappearance.

6. Conclusion:

In the contemporary context, the relationship between literature and cybersecurity reflects a major cultural and epistemological shift. Literary writing is no longer merely an emotional or aesthetic expression it has become a complex act where the desire to communicate intersects with the

need for protection, and personal expression encounters unseen control by platforms, algorithms, and social gaze.

This analysis has shown how the digital literary text today, especially in its digital form, is produced not in a vacuum but under a multi-layered surveillance system, forcing the writing self to rebuild its language, identity, and meaning in a manner that is elusive, hidden, and encrypted.By examining the architecture of encryption in several Arabic blogs, we've identified a new narrative pattern based on absence rather than presence, fragmentation over flow, and hesitation instead of disclosure. The "I" no longer appears as a coherent center but as a distorted linguistic trace, adept at hiding behind cyber metaphors and broken structures. This self no longer desires full understanding it seeks to preserve a part that remains outside the reach of algorithms, analysis, consumption, and definitive interpretation.Encryption, in this context, is no longer just a digital technique it becomes a poetic rhetoric, a narrative aesthetic, and a symbolic discourse expressing the fragility of human existence in a world where algorithms restrain language itself.Writing today no longer seeks to say something clearly it produces shadows of meaning, white spaces, deliberate voids that protect the writer from the trap of overexposure. Here, ambiguity becomes a form of truth, fragmentation a kind of defense, and hesitation an existential rhetoric.This perspective contributes to a rethinking of literature not only as expressive form but as a symbolic tool of resistance against the technological appropriation of the self. It proposes expanding literary criticism to incorporate concepts from cybersecurity and artificial intelligence, in order to understand how language, metaphor, and emotion are formed inside a digitally surveilled environment.As long as contemporary digital writing is produced in a space where the self is watched even in its moments of weakness and breaking, every text written today inevitably carries a cyber dimension, even if it seems emotional or poetic.Therefore, the study of these texts should not be confined to traditional methodologies; it must embrace new tools symbolic encryption, self-representation, aesthetics of concealment not as merely technical strategies but as existential necessities.We arrive, then, at a central conviction: the convergence of literature and cybersecurity is no longer a theoretical option it has become essential for understanding the conditions of writing today, and for comprehending the writing self itself a self that appears only by disappearing, reveals only by hiding, is read only by deliberately masking its trace because language itself is no longer safe, and survival in the digital age requires moving through an encrypted sentence, within a text that forgets itself so it can't be captured.

References:

1. Bauman, Z. (2000). Liquid modernity. Cambridge, United Kingdom: Polity Press.
2. Hayles, N. K. (2008). Electronic Literature: New Horizons for the Literary. Notre Dame, Indiana, USA: University of Notre Dame Press.
3. Jameson, F. (1991). Postmodernism, or, The Cultural Logic of Late Capitalism. Durham, North Carolina, USA: Duke University Press.
4. Jean, B. (1994). Simulacra and Simulation. Ann Arbor, Michigan: University of Michigan Press. (Original work published 1981).
5. Michel, F. (1978). The History of Sexuality, Volume I: An Introduction (R. Hurley, Trans, Original work published 1976 as La volonté de savoir). New York, NY: Pantheon Books.
6. Ricoeur, P. (1992). Oneself as Another. Chicago, Illinois: University of Chicago Press.
7. Shoshana, Z. (2019). The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power. New York: PublicAffairs.
8. Wadie, S. E. (2000). Reflections on Exile and Other Essays. Cambridge, MA: Harvard University Press.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):307-325

Consensual Concession As A Mechanism For Alienating Economic Real Estate

Nouacer Tahar

University of Amin El-Okkal Al-Haj Moussa Ag Akhamokh in Tamanghasset (Algeria)

Faculty of Law and Political Sciences

Laboratory of Development Strategies in Border Areas and the Greater South, University of Tamanghasset (Algeria)

nouacer.tahar@univ-tam.dz

Received: 19-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

Consensual concession is governed by the provisions of Law No. 23-17, which defines the conditions and procedures for granting economic real estate belonging to the state's private domain to implement investment projects. Economic real estate is defined as any property belonging to the state's private domain or acquired by the Algerian Investment Promotion Agency (AIPA) that is suitable for an investment project under the provisions of the investment law.

Consensual concession is subject to specific conditions, some of which are related to the nature of the applicant seeking the concession, while others concern the property itself. It is also governed by a set of procedures that must be followed before the property can be alienated.

The Algerian Investment Promotion Agency is the sole authority authorized to grant property designated for investment via a consensual concession, which can be converted into a concession for alienation. This process is initiated by an investor's application submitted through the digital platform for investors.

Keywords: Investor, Consensual Concession, Economic Real Estate.

Corresponding Author Nouacer Tahar: nouacertahar@yahoo.fr

1. Introduction

Through Law No. 22-18 on investment, the legislature has enshrined most of the investment incentives and advantages established in previous texts. However, this law goes further by highlighting the legislative founder's true intentions to open up the investment field and attract added value to the national economy. This is achieved by adopting new mechanisms, including the creation of a digital platform for investors, the establishment of a national high commission for investment-related appeals under the Presidency of the Republic, and the implementation of a legal framework for managing investment-destined real estate that can be alienated through a consensual concession.

Investment-destined real estate is a key factor in attracting investment. Therefore, the legislature took the initiative to issue legal rules governing the management of the investment real estate portfolio. This was materialized through Law No. 23-17, which specifies the conditions and procedures for granting economic real estate from the state's private domain for the creation of investment projects. The law states that its purpose is to define these conditions and procedures.

To prevent any misinterpretation and to ensure clarity, the legislature has defined the concepts related to the subject property. The aforementioned text states that economic real estate is "any property belonging to the state's private domain and/or any private property acquired by the Algerian Investment Promotion Agency for the benefit of the state, which is suitable for an investment project as defined by the investment law."

From this introduction, the main issue to be discussed in this work is:

What are the conditions and procedures for obtaining industrial real estate designated for investment through a consensual concession that can be alienated?

To address this issue, we have adopted an analytical approach by analyzing the governing texts, in addition to a descriptive approach in a few sections of this research.

To simplify the topic, the study is structured around three main sections:

Section One: The Concept of Economic Real Estate Designated for an Investment Project.

Section Two: The Role of the Algerian Investment Promotion Agency in Granting Alienable Economic Real Estate.

Section Three: Conditions for Acquiring a Consensual Concession and Procedures for the Alienation of Economic Real Estate.

Section One: The Concept of Economic Real Estate Designated for an Investment Project.

To differentiate between movable and immovable property, Article 683 of the Civil Code defines real estate as: "a thing that is stable and fixed in its place and cannot be moved without damage; it is real estate. Everything else is movable." [1]

In the same context, economic real estate is defined as "any property belonging to the state's private domain and/or any private property acquired by the Algerian Investment Promotion Agency for the benefit of the state, which is suitable for an investment project as defined by the investment law."[2]

First: Characteristics of Economic Real Estate

Based on the definition above, the characteristics of industrial real estate are as follows:

a. It must be real estate belonging to the state's private domain.

b. It must be private property acquired by the Algerian Investment Promotion Agency for the benefit of the state.

c. It must be suitable for an investment project.

d. The investment project must be as defined by the investment law, meaning it is subject to the rules governing investments made by Law No. 22-18 and must conform to the forms stipulated in Article 2 thereof.[3]

Second: Components of Economic Real Estate

following the provisions of Law No. 23-17, industrial real estate belonging to the state's private domain consists of the following land parcels: [4]

- ✓ Developed land within industrial zones and activity zones.
- ✓ Developed land located within the perimeters of new cities.
- ✓ Developed land belonging to tourism expansion zones and tourist sites.
- ✓ Developed land belonging to technological parks.
- ✓ Remaining real estate assets of dissolved public institutions.
- ✓ Surplus real estate assets of public economic enterprises.
- ✓ Land designated for commercial real estate promotion.
- ✓ Other developed land belonging to the state's private domain.

Third: Conditions for Economic Real Estate Subject to Consensual Concession

For economic real estate to be designated for an investment project and be subject to a consensual concession that is alienable, it must meet several conditions, which are detailed below:

1. The economic real estate must belong to the state's private domain. Article 6 of Law No. 23-17 states that economic real estate

designated for an investment project and subject to a consensual concession must belong to the state's private domain. [5]

The state's private domain is defined as property privately owned by the state or other legal entities that is not designated for public use. It can be disposed of in the same way as individuals dispose of their private assets. [6]

Therefore, the state's private domain includes all movable and immovable property and rights that are not part of the public domain of the state and its territorial communities. [7]

In the same context, Article 12 of the National Domain Law states that the public national domain consists of movable and immovable property and rights used by everyone and made available to the public, either directly or through a public service.

2. The economic real estate must not be allocated or in the process of being allocated. Allocation refers to the procedure undertaken by legally authorized public administrative bodies to allocate public national property for a public purpose.

The National Domain Law regulates the matter of allocation, stating that it "means the use of real or movable property owned by a public person for a mission serving the public order of the system. It consists of placing one of the private national properties owned by the state or territorial communities at the disposal of a ministerial department or a public service belonging to one of them to enable it to perform its assigned mission." [8]

Furthermore, surplus and remaining assets can be allocated to public services and public institutions of an administrative nature. This is done by the Minister of Finance, based on a proposal from the sectoral minister, and surplus and remaining assets located within developed sectors cannot be allocated to receive investment projects. [9]

3. The economic real estate must be located in developed or planned for development sectors. Developed sectors are built-up areas that include buildings and the spaces between them, such as green spaces, forests, and parks. Planned development sectors are those designated for development in the short and medium term. [10]

The last paragraph of Article 6 of Law No. 23-17 states that economic real estate must be "located in developed or planned for development sectors as defined in urban planning tools, except investment projects whose nature requires their location outside these sectors."

It should be noted that the legislature, through Law No. 90-29 on urban planning, adopted both the Master Plan for Urban and Land-Use Planning (PDAU), which is a tool for spatial planning and urban management that sets the basic guidelines for the urban planning of the municipality or municipalities concerned, taking into account development designs and development plans, and defines the reference formulas for the land use plan[11], and the Land Use Plan (POS), which is a detailed planning tool that defines the rules for land use and construction within a specified area under the framework of the Master Plan for Urban and Land-use Planning and the rights to use this land, in terms of the minimum and maximum quantity of construction allowed, and sets the rules for the external appearance of buildings, and defines easements, neighborhoods, streets, monuments, and agricultural land locations. [12]

Section Two: The Role of the Algerian Investment Promotion Agency in Granting Alienable Economic Real Estate.

The Algerian Investment Promotion Agency (AIPA) is defined as a public institution of an administrative nature with legal personality and financial autonomy, placed under the supervision of the Prime Minister[13], after it had been under the supervision of the minister in charge of investments. According to the legal texts that regulate it, it is the sole body responsible for managing economic real estate. [14]

Article 11 of Law No. 23-17 states that "the Algerian Investment Promotion Agency is obligated to allocate the economic real estate belonging to the state's private domain, the management of which was delegated to it under the provisions of this law, to investment projects and them alone. It is obligated to return any property whose purpose has been changed to the state."

1. Legal Nature of the Algerian Investment Promotion Agency

Article 13 of Law No. 22-298 states that the Algerian Investment Promotion Agency is a public institution of an administrative nature with legal personality and financial autonomy, which gives the agency its public and administrative character in addition to its legal autonomy.

The legislature's recognition of the agency's legal personality is a consecration of the regulatory framework that governed the National Agency for Investment Development[15], which was tasked with managing and organizing the investment sector, such as providing information, raising awareness, registering investments, supporting and assisting investors, and accompanying them.

a. **Consequences of the Algerian Investment Promotion Agency Having Legal Personality**

- ✓ Financial autonomy of the agency through an independent budget comprising its dedicated revenues and expenditures.
- ✓ The agency's legal capacity within the limits authorized by law.
- ✓ The existence of a legal representative, the Director-General of the agency, who expresses its will and represents it in its legal transactions. [16]
- ✓ The existence of a domicile for the agency, which represents its main administrative center. Under Article 3 of Executive Decree No. 22-298, the city of Algiers is its headquarters.

b. **Consequences of the Algerian Investment Promotion Agency Being Considered a Public Entity** The legislature confirmed that the agency is a public institution, and it therefore belongs to the persons of public law. This has several consequences, which are listed below:

- ✓ The agency's funds are public funds, whether in the form of movable or immovable property or money. They belong to the state and may not be disposed of, seized, or acquired by prescription. [17]

- ✓ The agency's employees are public officials, considering that the agency is a public institution of an administrative nature.[18] The provisions of Executive Decree No. 22-298 state that the necessary positions for the agency's operation are determined by a joint decision between the supervisory authority, the minister in charge of finance, and the General Directorate of the Public Service. [19]

- ✓ The agency enjoys the privileges of public authority in a way that helps it perform its functions and assert its authority by taking several decisions, such as granting and withdrawing investment benefits.

c. **Bodies of the Algerian Investment Promotion Agency Authorized to Grant Alienable Economic Real Estate.** The Single Window for Major Projects and Foreign Investments, the Decentralized Single Windows, and the Digital Platform for Investors are the bodies authorized to handle alienable economic real estate.

c-1. **Single Window for Major Projects and Foreign Investments and Decentralized Single Windows:** These windows were created under Law No. 22-18 on investment promotion, which states that "single windows shall be established within the Agency as follows:

- ➢ The Single Window for Major Projects and Foreign Investments,

- ➢ The Decentralized Single Windows."

The Single Window for Major Projects and Foreign Investments has a national jurisdiction. The Decentralized Single Windows have local jurisdiction for investments other than those falling under the jurisdiction of the Single Window for Major Projects and Foreign Investments. [20]

The legislature defined major projects as projects with a capital of two billion (02) Algerian Dinars or more, regardless of the investor's status (foreign or national). It also distinguished between local and foreign investments, defining the latter as those whose capital is wholly or partially owned by foreign natural or legal persons, regardless of the amount of these investments. [21]

Article 20 of Executive Decree No. 22-298 states that the single window brings together, in one place, in addition to the agency's employees, representatives of: ... and mentioned in point 5, "the bodies responsible for real estate designated for investment."

When they were established, the single windows did not have the authority to grant economic real estate; their role was to inform investors about the availability of land parcels and to accompany them to their original administrations to complete the procedures. [22] However, the amendment introduced by Executive Decree No. 24-111 gave them the authority to prepare concession and alienation deeds. The text was amended as follows: "the representative of the state property shall be responsible for following up on the procedures for preparing concession and alienation deeds for real estate belonging to the state's private domain and allocated for the implementation of investment projects." [23]

c-2. **The Digital Platform for Investors:** The digital platform for investors was created under Law No. 22-18 on investment, which states: "a digital platform for investors shall be established," the management of which is entrusted to the agency. It shall "provide all necessary information, particularly investment opportunities in Algeria, real estate offerings, investment-related incentives and benefits, as well as relevant procedures." [24]

Article 28 of Law No. 22-18 included the objectives for which the digital platform for investors was created, which, in general, are aimed at enhancing transparency in the investment process, such as improving communication between investors and economic administrations, accelerating the processing of investor files, and improving public service, among other benefits of using digitalization in the investment field.

However, a simple reading of the nine points contained in the aforementioned Article 28 does not mention the topic of economic real estate. Therefore, the legislature took the initiative to amend this article by adding a point related to economic real estate designated for investment, provided that registration is done through the platform, by stating: "allowing the investor to exclusively register his/her request to obtain economic real estate belonging to the state's private domain designated for the creation of investment projects." [25]

It should be noted that economic real estate designated for investment is offered through the digital platform for investors, the management of which is entrusted to the Algerian Investment Promotion Agency, which is the sole authority legally authorized to grant economic real estate, in line with the provisions of Executive Decree No. 24-111, which introduced structural amendments to the tasks entrusted to the Algerian Investment Promotion Agency. It states that "the agency, in the context of the tasks stipulated in Law No. 23-17, shall be responsible, in particular, for the following:

- Granting economic real estate belonging to the state's private domain, designated for the implementation of investment projects via a consensual concession that can be converted into alienation.
- Converting the concession into alienation upon the request of the concessionaire by the legislation and regulations in force.
- Managing and promoting economic real estate belonging to the state's private domain to grant concessions on it..." [26]

Section Three: Conditions for Acquiring a Consensual Concession and Procedures for the Alienation of Economic Real Estate

Regarding the definition of a consensual concession that can be converted into alienation, the legislature did not provide one in the aforementioned Law No. 23-17. However, a close definition can be provided by referring to the preamble of the model specifications, which defines the terms and conditions that apply to granting a concession that can be converted into alienation on state-owned land designated for commercial real estate promotion projects. It defines a consensual concession that can be converted into alienation as "a concession right is a contract by which the state grants, for a specified period, the use of available land belonging to its private domain to a natural or legal person subject to private law to use it to implement a commercial real estate promotion project." [27]

The same aforementioned specifications state that "the concession is converted into alienation upon the completion of the project and at the request of the beneficiary of the concession, subject to the actual completion of the project, which is proven by the concessionaire obtaining a conformity certificate and with the approval of the provincial technical committee." [28]

First: Characteristics of the Concession Agreement

The concession agreement has characteristics that distinguish it from other contracts:

a. **The concession agreement is for a specific term:** The legislature stipulated that "the concession that can be converted into alienation is granted for thirty-three (33) years, renewable, for investment projects, except land designated for commercial real estate promotion, for which the conditions and procedures for granting the concession are determined by legislation." [29]

b. **The concession agreement is for an annual lease fee:** The concession agreement is for a lease fee paid annually by the holder of

the property in exchange for its use for the agreed-upon period. Law No. 23-17 states that "the concession that can be converted into alienation is granted in exchange for the concessionaire paying an annual lease fee calculated from the date the investment enters into operation, as verified by the Algerian Investment Promotion Agency. The amount is calculated according to procedures determined by legislation." [30]

c. **The concession agreement is alienable:** While the lease fee provides the right to use the economic real estate, the latter can be subject to ownership upon the fulfillment of the obligations imposed on the investor. The legislature states that "the concession is converted into alienation by the Algerian Investment Promotion Agency at the request of the concessionaire after the actual completion of the project, by the terms of the specifications, obtaining a conformity certificate, and its entry into the operational phase as legally verified by the qualified administrations and bodies." [31]

Second: Conditions for Acquiring a Consensual Concession on Economic Real Estate

By examining the texts of Executive Decree No. 23-487, which specifies the conditions and procedures for granting a consensual concession that can be converted into alienation on economic real estate belonging to the state's private domain designated for investment projects, we conclude that the conditions for obtaining a concession that can be converted into alienation include those related to the applicant and those related to the subject of the concession, which is the property.

1. Conditions Related to the Concession Applicant The conditions related to the applicant for a consensual concession that can be converted into alienation on economic real estate designated for investment projects are as follows:

a. **The applicant must have an investment project:** To conclude a concession agreement that can be converted into an alienation between

the concession applicant and the Algerian Investment Promotion Agency, the legislature required that the applicant have an investment project. The legislature linked the right to a concession on economic real estate to the investment project, in line with the requirements of Executive Decree No. 23-487. [32]

b. **No discrimination between national and foreign, resident and non-resident investors:** This is as defined by Law No. 22-18 on investment, as the legislature expanded the category of investors who can apply for a consensual concession that can be converted into alienation to include national, foreign, resident, and non-resident investors, whether they are natural or legal persons. [33]

c. **Applying the digital platform for investors:** To facilitate the procedures for obtaining economic real estate through the consensual concession mechanism, the legislature stipulated that the investor must apply to the digital platform for investors, the management of which is entrusted to the Algerian Investment Promotion Agency. The application includes information related to the planned activity, the location and area of the property requested, the project description, and other related data. [34]

2. Conditions Related to the Property Subject to the Concession
The legislature specified the characteristics of the property subject to a concession that can be converted into alienation. The property parcel must meet a number of conditions outlined in the provisions of Law No. 23-17, which defines the conditions and procedures for granting economic real estate designated for investment projects.

As discussed in the first section, the conditions for economic real estate subject to a concession that can be converted into alienation are:

a. The economic real estate must belong to the state's private domain.
b. The economic real estate must not be allocated or in the process of being allocated.

c. The economic real estate must be located in developed or planned for development sectors as defined in urban planning tools, except investment projects whose nature requires their location outside these sectors.

d. The property must not be part of the real estate portfolio excluded by law, which the legislature has classified as follows:

- ✓ Agricultural or agriculturally designated land belonging to the state's private domain.
- ✓ Land located within mining areas.
- ✓ Land located within areas of hydrocarbon exploration and exploitation and areas for protecting electrical and gas installations.
- ✓ Land belonging to the state's private domain designated to accommodate aquaculture activity zones.
- ✓ Land located within the perimeters of archaeological sites and historical monuments.
- ✓ Land designated for real estate promotion that benefits from state aid.
- ✓ Land belonging to the state's private domain designated for the implementation of public investment projects. [35]

Third: Procedures for Converting a Concession into Alienation

After accepting the application for a concession on economic real estate, the state property services prepare the concession deed within eight (08) days from the date the file is received from the agency's single window, based on an administrative file submitted by the investor. [36]

After the investment project is realized and a number of conditions are met, the investor can apply to convert the concession into alienation,

following the procedures stipulated in the legal texts governing this, which have been mentioned previously.

The concession is converted into alienation upon the investor's request after fulfilling the following procedures:

a. **Actual completion of the project:** For the alienation request to be accepted, the investor must have completed the project by the terms and conditions of the specifications and obtained a conformity certificate, and the project must have entered the operational phase as legally verified by the qualified administrations and bodies. [37]

It should be noted here that the transition of an investment project from the completion phase to the operational phase is based on a verification report prepared by the representative of the tax administration at the Algerian Investment Promotion Agency in coordination with the territorially competent tax services. [38]

b. **Clearing the property subject to the concession:** One of the necessary procedures for accepting the request to convert the concession into alienation is the requirement to lift the mortgage that burdens the real estate right resulting from the concession agreement, which grants the right of use but not disposal. [39] This is to remove any obstacle that prevents the conversion of the concession agreement into an alienation deed.

c. **Paying the alienation fees:** In addition to the previous procedures, to accept the alienation request, the beneficiary of the concession must pay, in addition to the commercial value of the alienated property, the fees of the state property service and registration fees, as well as the fees for the real estate publication of the alienation deed, and other rights and fees applicable when preparing the alienation deed. [40]

d. **Submitting the alienation request:** The concession is converted into alienation based on a request submitted by the investor to the Algerian Investment Promotion Agency, after the completion of the project and its actual entry into the operational phase. The agency then

studies the investor's request within a period not exceeding three (03) months, calculated from the date the request is submitted. [41]

e. **Drafting the alienation deed:** The territorially competent state property services prepare the deed confirming the alienation at the request of the agency through its single window within a period not exceeding fifteen (15) days from the date the file is transferred to them. [42]

It should be noted here that concessions granted before the issuance of Law No. 23-17 are also eligible for conversion into alienation, upon the request of the concessionaire, and after fulfilling all the conditions stipulated in Article 15 of Executive Decree No. 23-487. [43]

Conclusion

Through the topic of consensual concession as a mechanism for alienating economic real estate, a number of related concepts were discussed. The legislature defined the nature of the properties that can be alienated and are designated for the implementation of investment projects.

Furthermore, economic real estate designated for investment is used through consensual concession agreements that can be converted into alienation. Their provisions are subject to the texts of the law that defines the conditions and procedures for granting economic real estate belonging to the state's private domain for the implementation of investment projects and the related regulatory texts.

Through this study, several **key findings** were reached:

- The economic real estate subject to the concession must belong to the state's private domain, be acquired by the Algerian Investment Promotion Agency, and be suitable for an investment project.
- The Algerian Investment Promotion Agency is the sole authority authorized to grant concessions on economic real

estate through the single windows and the digital platform for investors. The concession applicant must register through this platform.

- The economic real estate subject to the concession can be converted into alienation based on a request submitted by the investor after the completion of the implementation phase and entry into the operational phase, based on a verification report prepared by the territorially competent tax services.

- The Algerian Investment Promotion Agency studies the alienation request and, in turn, transfers it to the territorially competent state property services, as they are the authority legally authorized to prepare the deeds of alienation for economic real estate designated for investment projects.

Footnotes:

[1] Ordinance No. 75-58 of 26 September 1975 containing the Civil Code, *Official Gazette* No. 78 of 30 September 1975, as amended and supplemented.

[2] Article 4/1 of Law No. 23-17 of 15 November 2023 defining the conditions and procedures for granting economic real estate belonging to the state's private domain designated for the implementation of investment projects, *Official Gazette* No. 73 of 16 November 2023.

[3] Law No. 22-18 of 24 July 2022 on investment, *Official Gazette* No. 50 of 28 July 2022.

[4] Article 2 of Law No. 23-17.

[5] Article 6/1 of Law No. 23-17.

[6] Abd al-Razzak Ahmad al-Sanhouri, *Al-Waseet fi Sharh al-Qanoun al-Madani al-Jadid* (The Intermediary in Explaining the New Civil Code), (The Right of Ownership), Vol. 8, Egypt, 2000, p. 154.

[7] Articles 17 and 18 of Law No. 90-30 of 01 January 1990 containing the National Domain Law, *Official Gazette* No. 52 of 02 December 1990, as amended and supplemented.

[8] Article 82 of Law No. 90-30.

[9] Article 5 of Executive Decree No. 09-153 of 02 May 2009, which defines the conditions and procedures for granting concessions on remaining assets of dissolved independent and non-independent public institutions and surplus assets of public economic enterprises and their management, *Official Gazette* No. 27 of 06 May 2009.

[10] Articles 19 and 20 of Law No. 90-30.

[11] Article 11 of Law No. 90-29 of 01 December 1990 on urban planning, *Official Gazette* No. 52 of 02 December 1990.

[12] Article 31, same reference.

[13] Article 2 of Executive Decree No. 22-298 of 08 September 2022 organizing the Algerian Investment Promotion Agency and its operation, *Official Gazette* No. 60 of 18 September 2022.

[14] Article 11 of Law No. 23-17.

[15] Article 26 of Law No. 16-09 of 03 August 2016 on investment promotion, *Official Gazette* No. 46 of 03 August 2016.

[16] Article 13 of Executive Decree No. 22-298.

[17] See Articles 688 and 689 of Ordinance No. 75-58 of 26 September 1975 containing the Civil Code, *Official Gazette* No. 78 of 30 September 1975, as amended and supplemented.

[18] Article 6/1 of Executive Decree No. 22-298.

[19] Article 6/2, same reference.

[20] Article 18 of Law No. 22-18.

[21] Article 4 of Executive Decree No. 22-298.

[22] Point 9 of Article 26 of Executive Decree No. 22-298 before the amendment.

[23] Point 9 of Article 26 of Executive Decree No. 22-298, as amended by Article 4 of Executive Decree No. 24-111 of 13 March 2024, *Official Gazette* No. 19 of 18 March 2024.

[24] Article 23 of Law No. 22-18.

[25] Article 3/1 of Executive Decree No. 15-281.

[26]Article 14/3 of Law No. 23-17, which corresponds to Article 2 of Executive Decree No. 23-487 of 23 December 2023, defining the conditions and

procedures for granting a concession that can be converted into alienation on economic real estate belonging to the state's private domain designated for investment projects, *Official Gazette* No. 85 of 30 December 2023.

[27] Article 3/1 of Executive Decree No. 15-281.

[28] Article 14/3 of Law No. 23-17, which corresponds to Article 2 of Executive Decree No. 23-487 of 23 December 2023, defining the conditions and procedures for granting a concession that can be converted into alienation on economic real estate belonging to the state's private domain designated for investment projects, *Official Gazette* No. 85 of 30 December 2023.

[29]Article 16 of Law No. 23-17, which corresponds to Article 10 of Executive Decree No. 23-487.

[30] Article 17/1 of Law No. 23-17.

[31] Article 6/1 of Executive Decree No. 23-487.

[32] Article 6/1 of Executive Decree No. 23-487.

[33] Article 6/2 of Decree No. 23-487, which corresponds to Article 12 of Law No. 23-17.

[34] Articles 6 and 3 of Law No. 23-17.

[35] Article 11 of Executive Decree No. 23-487.

[36] Article 15/1 of Executive Decree No. 23-487.

[37] Article 16 of Executive Decree No. 22-298.

[38] Article 15/2 of Executive Decree No. 23-487.

[39] Article 22 of Appendix 4 of the model specifications appended to Executive Decree No. 23-487.

[40] Article 15 of Executive Decree No. 23-487.

[41] Same reference.

[42] Article 18 of Decree No. 23-487.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):326-338

The Civil Protection of Well-Known Trademarks: In Algerian law and international texts An Action for the Cancellation of Trademark Registration as a Model

Saidi Salah

Faculty of Law – University of Algiers 1(Algeria), s.saidi@univ-alger.dz

Received: 25-08-2025 Accepted: 23-03-2026 Published**:** 01-06-2026

Abstract:

This research paper highlights the importance of civil protection for well-known trademarks, given that they are often subject to infringements and violations, particularly when they are not registered. a well-known trademark enjoys a wide reputation among consumers, which makes it vulnerable to exploitation, imitation, or confusion by third parties. in this context, both international conventions and national legislations have taken on the responsibility of ensuring adequate protection for this category of trademarks, whether officially registered or not.

In this regard, the action for annulment of trademark registration occupies a central position in the legal framework protecting unregistered well-known marks. registration is not considered a prerequisite for initiating civil protection measures when it comes to well-known marks. accordingly, the owner of a well-known trademark — even if it has not been filed — is entitled to bring a legal action to annul the registration of any similar mark that may cause confusion or mislead the public, in order to safeguard their rights and the distinctiveness of their brand in the market.

Key words: well-known trademark, civil protection of well-known trademarks, action for annulment of registration of a well-known trademark, effects of annulment action on well-known trademark registration.

Corresponding Author: Saidi Salah: s.saidi@univ-alger.dz

1. Introduction

The Algerian legislator did not explicitly define the concept of a well-known trademark. However, it was indirectly addressed in Ordinance No. 03-06 on trademarks, as previously mentioned. Article 8 of the same ordinance states that a well-known trademark is excluded from registration if it has been used for identical or similar goods by another entity, to the extent that it may cause consumer confusion.

Thus, a well-known trademark is originally an ordinary one that gains recognition in the market over time until it becomes familiar to the public. Its protection does not require formal registration. Accordingly, a well-known trademark is one whose reputation has extended

beyond the borders of its country of origin to reach consumers in another country — for instance, trademarks such as **Nokia**, **Coca-Cola**, and **Apple**.

Building on the above, the well-known trademark is considered one of the most important types of trademarks, given the intangible value it adds to the products and services offered by traders, manufacturers, professionals, and service providers in the market.

A well-known trademark serves as an effective tool used by companies to promote their products and distinguish them from those of their competitors in the marketplace.

Given the paramount importance of well-known trademarks—particularly in the context of international trade—most countries have devoted considerable attention to this category of marks. This is evident in the various national legislations and international agreements concluded in this regard. (G.H Bodcnhaucen. , 1968, p. 17)

In addition to the provisions established by domestic (national) legislation, which have recognized a special form of protection regardless of whether the trademark is of domestic or foreign origin, it is worth noting that most national legal systems have merely incorporated specific rules regarding the protection of well-known trademarks, without attempting to define the legal meaning of such marks through clear and applicable criteria. This legislative ambiguity mirrors the approach taken in international legal instruments and conventions.

The term *"well-known trademark"* consists of two components:

"Trademark" (*'علامة'*) is the plural of *''ʿalam'* or *''ʿalamat'*, meaning a sign or symbol (Nassar, Sayed Ahmed & Mostafa, Mohamed, 2018, p. 371, 2018, p. 371). A *ʿalam* is something erected in open lands to serve as a guide for those who are lost (Abu al-Fadl Jamal al-Din Ibn Manzur, 2005, p. 264, 2005, p. 264). The word *ʿalama* also refers to a trace, a signal, a tall mountain, a sign, or a banner. (Louis Maalouf, p. 526, p. 526)

The term *"well-known"* (*mashhūra*) is the plural of *mashāhīr*, and refers to that which is widely recognized or known among the public (Nassar, Sayed Ahmed & Mostafa, Mohamed, 2018, p. 371, 2018, p. 518). It

signifies the clarity or prominence of something, as in the expression "he drew his sword openly" or "so-and-so became well known among the people[1] for a certain matter." (Abi al-Husayn Ibn Zakariya, 2008, p. 518, 2008, p. 518)

In addition to the protection afforded to well-known trademarks[2] under international agreements, [7] the Algerian legislator has adopted a similar approach in Ordinance No. 03-06 concerning trademarks, which repealed Ordinance No. 66-57. The latter did not contain any specific provisions regarding well-known trademarks. This legislative omission was addressed in Ordinance 03-06, specifically in Articles 07(8) and 09(4). Under these provisions, the Algerian legislator granted the owner of a trademark the right to prevent any unauthorized third party from using their mark without prior consent[3].

Given the critical role played by well-known trademarks, it is essential to ensure their legal protection—both to safeguard the legitimate interests of trademark owners against unfair competition in the marketplace, and to protect the broader public interest.

As these trademarks are particularly vulnerable to infringement through unauthorized use or registration by third parties, the issue of their legal protection has asserted itself forcefully within both international conventions and domestic laws. (Salami Miloud, 2012, p. 53, 2012, p. 53) This applies irrespective of whether the trademark is registered or unregistered. A registered well-known trademark enjoys dual protection—civil and criminal. ((Salami Miloud, 2011, p. 164), 2011, p. 164) Conversely, an unregistered well-known trademark is afforded only civil protection, whereby the owner may claim compensation for acts of unfair competition and seek the cancellation of any registration that could cause them harm. (Ali Haroun, 1979, p. 194)

Accordingly, this study will be limited to the civil protection mechanisms available for well-known trademarks, focusing specifically on the **action for cancellation of trademark registration**.

Our analysis will be structured around the following two chapters:

Chapter One: The Nature and Conditions of the Action for Cancellation of Trademark Registration.

Chapter Two: Legal Effects of the Action for Cancellation of Trademark Registration.

Chapter One: The Nature and Conditions of the Action for Cancellation of Trademark Registration

The owner of a well-known trademark who holds priority in terms of either registration or use is entitled to request the cancellation of a trademark that is identical or confusingly similar to their own and is likely to mislead consumers.

In this regard, the holder of a well-known mark is permitted to initiate legal proceedings aimed at invalidating a trademark that may create confusion with their own. This right is enshrined in Article 20 of Ordinance No. 03-06 concerning trademarks, which provides:

"The competent judicial authority may cancel the registration of a trademark retroactively from the date of its filing, upon request by the competent authority or any interested party, if it is established that the trademark should not have been registered..."

In application of this legal provision, the holder of a well-known trademark must resort to judicial proceedings by filing an action for cancellation. This necessitates an examination of the **definition of the action for cancellation of a trademark registration** (*Section One*) and the **conditions for its admissibility** (*Section Two*).

Section One: Definition of the Action for Cancellation of Trademark Registration

The **action for cancellation of trademark registration** refers to a civil legal action brought by the owner of a well-known trademark to protect their mark against any confusion or deception caused by a subsequent registrant who seeks to infringe upon the reputation of the well-known mark.

The opposition procedure begins before the *National Institute of Industrial Property (INAPI)*, within a legally prescribed period that starts from the date of publication in the official gazette of the INAPI and lasts until the expiration of the opposition deadline. During this period, the owner of a well-known trademark may initiate judicial proceedings. However, the INAPI itself may, pursuant to **Article 6 bis (2)** of the *Paris Convention*, invalidate a trademark if it determines that the mark in question qualifies as a well-known mark (Zoubir Hammadi, 2012, p. 13, 2012, p. 13).

Article 6 bis(2) of the *Paris Convention* provides that: ((Paris Convention, March 20, 1883))

"Upon request of an interested party, the competent authority shall refuse or cancel the registration and prohibit the use of a trademark which constitutes a reproduction, imitation, or translation liable to create confusion with a well-known trademark, as determined by the competent authority in the country where the registration or use has occurred."

From this provision, we understand that the *Paris Convention* grants the holder of a well-known trademark the right to seek the cancellation of any subsequent registration that is likely to cause harm or confusion among the public. ((Mazen Fathi Al-Jabareen & Enas, 2010, p. 178), 2010, p. 178)

A concrete example can be found in the **unauthorized use of the logo of Al Jazeera Channel** on the facades of internet cafés and barbershops in certain Arab cities. This misuse prompted the channel to repeatedly announce that its logo is a registered trademark and to warn that any imitation constitutes a violation of intellectual property rights.

It should also be noted that the **cancellation of trademark registration only applies to the specific goods or services for which the contested mark was registered**. It does not extend to other unrelated goods or services. This principle is expressly stated in **Article 27 of Executive Decree No. 05-277**, which provides:

"...In cases involving only a portion of the goods or services for which the mark was registered, cancellation shall be limited to that portion of the goods or services."

Finally, it is important to point out that the **action for cancellation must be brought before the court that has both territorial and subject-matter jurisdiction**, following the general rules established under the *Code of Civil and Administrative Procedure*.

Section II: Conditions for Filing a Claim to Invalidate a Trademark Registration:

To bring a legal action, certain procedural conditions must be met, following the general rules outlined in Article 13 of the Algerian Code of Civil and Administrative Procedure (CCAP), which stipulates:

"No one may bring legal proceedings unless they have legal standing and a current or potential interest recognized by law."

In addition to these general conditions, the law imposes specific requirements on the owner of the well-known trademark, which must be met for the legal action to be admissible under any circumstances. These include:

(Subsection 1): Proof of prior filing by the owner of the well-known trademark,

(Subsection 2): Likelihood of confusion between the trademarks

(Subsection 3): Non-applicability of the statute of limitations to the claim .These aspects will be addressed in detail as follows:

Subsection 1: Proof of Prior filing by the owner of the well-known trademark

When the owner of a well-known trademark discovers that another mark infringes upon theirs to cause harm or create confusion among consumers regarding the origin of goods or services, they must demonstrate that they were the first to file the trademark. Prior registration establishes ownership and entitles the holder to protection against unauthorized use.

Any party claiming priority must submit a certified copy of the earlier application to the National Institute of Industrial Property (INAPI), duly authenticated by the competent authority, and pay the applicable fee to assert priority.

If the claimant is not the original applicant, they must provide written authorization from the original trademark owner or their legal successor. In the case of a foreign priority claim, it must be asserted at the time of applying; failure to do so results in the forfeiture of the right to claim priority. (Zoubir Hammadi, 2012, p. 13, 2012, p. 148)

Subsection 2: Likelihood of Confusion Between the trademarks

A claim to invalidate a registered trademark by the owner of a well-known mark is only legally permissible if there is a likelihood of confusion between the contested mark and the well-known trademark.

Confusion, in this context, refers to the similarity between the marks that may mislead or deceive the consuming public.

Determining whether a likelihood of confusion exists is a factual issue, and thus falls within the discretionary power of the judge, who evaluates the similarity between the marks and its potential to deceive consumers.

The evaluation is based on similarity rather than difference, as even partial similarity can create confusion for the average consumer.

Therefore, it is sufficient that the principal idea of both trademarks is similar to confuse, whether by phonetic resemblance, visual similarity, or color likeness. Additionally, no third party may use a well-known mark, even on unrelated products or services.

It should be noted that Algerian courts have adopted the position that, for a case concerning a well-known trademark to be considered, there must be a significant degree of similarity between the imitated mark and the well-

known mark. Additionally, the products in question must belong to the same category, such that the resemblance is likely to confuse a substantial segment of the relevant consumer public. Otherwise, the court will rule the claim to be unfounded.

Moreover, the category of consumers of the goods is one of the key factors considered by the judiciary, given that the consumer is a crucial element in the consumption process. Therefore, it is essential to ensure their protection against confusion and deception that may arise from the similarity between trademarks.

Furthermore, imitation occurs through imitation that misleads and deceives the public. This implies the existence of a trademark that resembles a registered trademark to the extent that it causes confusion and deception among consumers. In order for an act to be considered trademark imitation, there must be a close resemblance between the two marks capable of causing confusion. Therefore, the imitation must result in the deception of the public, and the assessment of whether a trademark has been imitated is based on the points of similarity

rather than the differences between the marks. The overall similarity must be evaluated, and the following criteria are used to assess this similarity:

Criteria for Assessing Similarity:

1. **Focus on the Points of Similarity between the Marks:**

The assessment of imitation is based on a comparison between the original mark and the allegedly similar one, with particular attention paid to the overall points of resemblance. When comparing the marks, they should not be viewed side by side but rather one after the other. Imitation occurs if the similarity between the two marks is sufficient to cause confusion or mistake, regardless of any differences between them. The comparison should be based on the distinctive and protected elements of the marks.

In one well-known case before Algerian courts involving Hammoud Boualem, the owner of the trademark *Selecto*, and the company Zerka, which used the trademark *Selectra*, the court held that there was sufficient similarity and a likelihood of confusion between *Selectra* and *Selecto*. The court's assessment relied primarily on the likelihood of consumer confusion. Importantly, the court did not require actual confusion to have occurred; the mere possibility of such confusion was deemed sufficient. The decision also emphasized the points of similarity over the differences between the marks. This approach mirrors that of the French judiciary, which also considers the potential for consumer deception a key element in determining trademark imitation in cases of mark similarity.

2. Likelihood of Consumer Confusion:

Imitation by similarity requires that the similar mark be capable of confusing the mind of the consumer. Actual confusion does not need to have occurred; rather, the mere possibility of confusion is sufficient to constitute imitation. This was explicitly provided for under repealed Ordinance No. 66/57 concerning industrial and commercial trademarks, which required that the similarity be "likely to mislead the public." The use of the phrase "likely to" clearly indicates that actual confusion is not a prerequisite—only the potential for it.

Ordinance No. 03/06 later adopted a broader understanding of imitation, referring to "any act infringing the exclusive rights of the registered trademark owner..."

3. The Standard of the Average Consumer:

In assessing similarity, in addition to the degree of resemblance and likelihood of confusion, the perspective of the average consumer is also considered. Judges are required to evaluate the likelihood of confusion based on the standard of a reasonably observant and circumspect average consumer, with both marks presented before them. The legislator made no distinction between direct imitation and resemblance by similarity, deeming any act infringing the exclusive rights of the trademark owner a criminal offense. The law adopts a broad definition of imitation, considering both direct copying and imitation by resemblance as forms of direct infringement. The legislator intended to treat all acts that infringe upon the rights of the trademark holder as a single offense subject to the same legal consequences.

Subsection 3: Non-Applicability of Statutory Limitation

Article 6(2) of the Paris Convention provides insight into the limitation period for bringing an invalidity claim:

"A period of at least five years from the date of registration must be granted to request the cancellation of a trademark, and Union countries may prescribe a period within which the use of the mark must be challenged."

However, the Convention provides an exception to this limitation, specifying that no time limitation shall apply where the mark was registered or used in bad faith. This principle is enshrined in Article 714 of the French Intellectual Property Code. (Zerroui Farha Saleh, 2001, p. 226, 2001, p. 226)

Similarly, Algerian law allows for the invalidation of a trademark that may confuse with a previously registered mark, provided the action is

brought within five years from the date of the disputed registration. An exception exists in cases where the registration was made in bad faith.

Chapter Two: Legal Effects of the Action for Cancellation of a Trademark Registration

The initiation of a legal action to invalidate the filing of a trademark that may confuse with a well-known mark—whether the latter is registered or not—shall, when all the legal conditions for admissibility and proper filing of the claim are met, undoubtedly give rise to significant legal effects. These effects concern both the parties involved (**Section One**) and third parties (**Section Two**), as will be explained below.

Section I: Effects on the Parties:

A trademark is legally presumed to belong to the party who first applied. Priority in filing establishes clear and undisputed ownership among the litigants.

Subsection 1: Effect on the Plaintiff:

If the plaintiff successfully proves ownership of the well-known trademark v and priority in registration, they maintain their exclusive rights to the mark. This includes the ability to commercially exploit the trademark and to transfer or license its use to third parties.

It is worth noting that continued protection of the well-known trademark requires periodic renewal of the registration every ten years. (Zoubir Hammadi, 2012, p. 13, 2012, p. 103)

Subsection 2: Effect on the Defendant:

If a judgment is rendered in favor of invalidating the trademark, the defendant loses all rights to the disputed mark. The judgment is recorded in the trademark register, and the cancellation is published in the official bulletin dedicated to trademark invalidations:

Section Two: Effects on Third Parties

A judgment invalidating a trademark carries binding legal force with respect to third parties. Any person intending to use a particular trademark must avoid infringing upon the rights of others. Therefore, prior to using or filing a trademark, one is required to ensure that the mark has not already been registered. This obligation entails continuously updating one's information through regular consultation of the Official Industrial Property Bulletin, which publishes trademark registrations and related modifications.

It is worth noting that the protection of well-known trademarks against infringement by third parties is granted due to the economic value such trademarks inherently possess.

From an economic perspective, trademarks play a significant role. When trademarks achieve their intended purpose—namely, fair competition—they contribute to attracting foreign capital and expertise in the fields of industry, commerce, and services, thereby fostering national economic growth and supporting development.

Moreover, the influx of foreign expertise will compel Algerian enterprises to enhance the quality of their services.

It is also widely recognized that well-known trademarks play a crucial role from a social standpoint. They contribute to shaping intellectual and social development by promoting consumer protection against misleading advertising and enabling consumers to understand the composition of the products they intend to purchase.

Conclusion:

In this study, we addressed the civil protection of a well-known trademark, and the lawsuit to invalidate the filing of a mark as an example of the legal mechanisms established to establish this protection, whether this mark is registered or otherwise.

This is done by filing a civil lawsuit against anyone who registers or uses a mark that causes confusion with his mark, in embodiment of the spirit of Article 20 of Order No. 03/06 relating to marks.

He may also legally file a lawsuit for illegal competition if he suffers damages resulting from his competitors in the market in an illegal manner.

This issue does not fall within the framework of our study.

By reviewing the rulings on the lawsuit to invalidate the filing of the well-known trademark as a model for civil protection established for the famous mark, we record the following:

First: Results:

1- The well-known trademark was originally nothing but an ordinary mark, then it began to spread in the markets, in a way that made it very well known to most people interested in the world of production, trade, or services, linked to products, goods, or services with distinctive characteristics from a specific, known source.

2- It follows the protection of the well-known trademark from an abstract realistic fact, represented by its reputation (i.e., its fame) and the (fame) that that reputation contained, which led to its expansion in its country of origin, and then its fame overflowed.

3- Regarding the legal protection provided for the well-known trademark, we explained previously that the Algerian legislator has approved dual protection: civil protection and criminal protection, as the latter exceeds the registered mark. However, reality shows us that most famous marks are not registered, and therefore civil protection must be provided because registration is not a condition for this type of protection What justifies him as the owner of the well-known trademark, whether registered or unregistered, in defending his mark by filing civil lawsuits against whoever registered or used a mark that causes confusion or confusion with his well-known trademark. Its owner can file a lawsuit demanding the cancellation of the filing of the mark that causes confusion or confusion with his mark, embodying the spirit of Article 20 of Order No. 03-06 attached to marks, and against the issue that was the subject of our study. He also has the right to file a lawsuit for unfair competition (this case was not included in our analysis).

Second: Suggestions:

1- The necessity of establishing a specific definition of the well-known trademark to bring its legal concept closer to the broad public, and establishing criteria that can be relied upon to estimate the extent of the mark's fame in the national country. It is also similar to the Jordanian project that defined it in the Jordanian Trademark Law of 1999.

2- The mark, as a moral right, needs legal protection that guarantees its calm and continuous exercise, which is not sufficiently available, as the current law has opened the way for many violations and transgressions against marks, especially those that have gained fame on the global scene (the subject of our study).

References

I. Sources:

I. Legal Texts and Regulations

1. **Paris Convention of March 20, 1883**, as amended several times, ratified by Algeria under Ordinance No. 75-02 of January 9, 1975, concerning the ratification of the Paris Convention for the Protection of Industrial Property, *Official Gazette* No. 10 of February 10, 1975.
2. **Ordinance No. 66-57** of March 19, 1966, concerning factory and trade marks, *Official Gazette* No. 23 of March 22, 1966.
3. **Ordinance No. 03-06** of July 19, 2003, relating to trademarks, *Official Gazette* No. 43 of July 23, 2003.
4. **Executive Decree No. 05-277**, defining the procedures for the filing and registration of trademarks, *Official Gazette* No. 54 of August 7, 2005, as amended and supplemented by **Decree No. 08-366** of October 26, 2008, *Official Gazette* No. 63 of November 16, 2008.

References

1. Books

-Abi al-Husayn Ibn Zakariya. *Muʿjam Maqāyīs al-Lughah.* Dār Iḥyāʾ al-Turāth al-ʿArabī, Beirut, 2008.

-Abu al-Fadl Jamal al-Din Ibn Manzur. *Lisan al-Arab,* Vol. 10, 1st ed., Dār Ṣādir, Beirut, 2005.

-Hammadi Zoubir. *La protection juridique des marques commerciales,* Ḥalabi Legal Publications, Beirut, 2012.

-Zerroui Farha Saleh. *Al-Kamil fi al-Qanun al-Tijari al-Jazairi (Intellectual Property, Industrial and Commercial Property, Literary and Artistic Property Rights),* Vol. 2, Ibn Khaldoun, Algeria, 2001.

-Mazen Fathi Al-Jabareen & Enas. *Civil Protection of Unregistered Trademarks under Jordanian Law,* Master's Thesis, Middle East University, Jordan, 2010.

-**Nassar Sayed Ahmed & Mostafa Mohamed.** *Al-Muʿjam al-Wasit,* Vols. 1–2, Dār Iḥyāʾ al-Turāth al-ʿArabī, 1st ed., Iraq, 2008.

2. Doctoral Thesis

-**Salami Miloud.** *The Legal System of Trademarks,* Doctoral Dissertation, Faculty of Law, University of Batna, Algeria, 2012.

3. Academic Articles

-**Salami Miloud.** *The Well-Known Trademark in Algerian Law, Dafater al-Siyassa wa al-Qanun* (Politics and Law Journals), No. 4, University of Batna, Algeria, January 2011.

4. References in Foreign Languages

-**Ali Haroun.** *La protection de la marque au Maghreb,* published by the Office des Publications Universitaires, Algiers, 1979.

-**G. H. Bodenhausen.** *Guide to the Application of the Paris Convention for the Protection of Industrial Property,* 1968.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):339-351

CHAT GPT technology use in scientific research between advantages and Risks

Meguimi Rima

University of May 8, 1945- Guelma, Algeria. Faculty of Law and Political Science, Law Department, Environmental Legal Studies Laboratory (Algeria) meguimi.rima@univ-guelma.dz

Received: 15-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

Artificial intelligence tools are robots capable of doing tasks with efficiency ,and it helps in increasing productivity in the field of scientific research ,the best tools of artificial intelligence is **CHAT GPT,**many studies have been done about using this technique and these studies approved that **CHAT GPT** has the ability to enter new horizons in scientific research ,especially in fields of creating new ideas and promote scientific standards beside that ,these studies showed some fears and had considered this technique controversial due to the risks that could result from it especially in the field of higher education and scientific research .therefore in this study we will try to spot light on some advantages that this technique holds in scientific research and point out the risks that it may occurs after using it in this field .

Keywords: Artificial intelligence, Chat GPT, scientific research, robots, technology.

1. Introduction

Artificial intelligence was far from scientific research ,but lately it gains so wide use that artificial intelligence became able of creating a revolution in ways and methods of scientific research ,and can be used at different stages of scientific and academic research process by adopting modern research tools that enhance efficiency and accuracy in research operation .lately with the spread of lot of applications of artificial intelligence that it help in fields of scientific research mainly CHAT GPT that could do different research issues and draw and write the research path with less time and its importance is in scientific

Corresponding author: Meguimi Rima: meguimi.rima@univ-guelma.dz

research with taking into consideration new techniques and its apps related to scientific research such as CHAT GPT

Based from what preceded we ask this issue: what are the advantages and risks that can result from using artificial intelligence mainly CHAT GPT technology , within the domain of scientific inquiry.

2. The notion of artificial intelligence technology and its applications in scientific study.

from this axe we will try to understand the concept of artificial intelligence globally and their fields of applications in the scientific research and the main used applications in this field

2.1. the concept artificial intelligence

This concept originated in the 1940s, with French philosopher Paul Valéry being the first to discuss the future of machines and their coexistence with humans. The term "artificial intelligence" first emerged in 1965 during a computer conference in the United States, where numerous researchers proposed the inaugural global research project in artificial intelligence. In the 1950s, specialized research was conducted, but these initial efforts were largely unsuccessful until the 1990s, when a significant advancement occurred in the field of artificial intelligence, spurred by the 50s revolution that catalyzed a substantial increase in AIresearch. We delineate the concept of artificial intelligence, elucidate its qualities, and differentiate it from electronic services. (Meguimi Rima, Nouiri Samia, Guerroui Mohammed Essalih, August 2024, p. 2317)

2.1.1. Definition of artificial intelligence and its attributes:

A- definition of artificial intelligence:

Researchers have proposed numerous definitions for the term artificial intelligence (Mohamed saad allah bekhit, October2022, p. 3419), Consequently, we can assert that it is an imitative operation of

human intelligence via computers; it endeavors to replicate human behavior and cognitive processes, as well as decision-making, by analyzing human actions through experiments under specific conditions, observing their reactions, thoughts, and responses, and subsequently attempting to emulate human thought processes through sophisticated computer systems. (Eugene charniac, drew Mcdermott, 1985, p. 6)

B- characteristics of artificial intelligence:

Artificial intelligence has certain characteristics recognized by humans: (Hizia hajj Allah, 2024, p. 73)

B1- capability of articulating knowledge and devising answers:

Artificial intelligence systems utilize a specialized framework to represent knowledge, which encompasses facts and their interrelations with rules, so forming a database that maximizes the available information regarding the problem to be addressed. Artificial intelligence programs address problems lacking established solution methods, indicating that these programs do not adhere to a sequential methodology to achieve an accurate solution. They opt for an ostensibly effective solution approach while retaining the freedom to modify it if the initial selection does not produce a more expedient answer.

Artificial intelligence systems can offer solutions despite little information.

B2-ability to learn and reason:

Artificial intelligence technologies are categorized based on their capacity to learn from prior experiences and practices, as well as their ability to enhance performance by reflecting on past errors. They can identify potential answers to a particular problem utilizing established facts and prior experiences, particularly for issues that cannot be resolved through computers that retain probable solutions, logical laws, and rules of inference.

2.1.2 artificial intelligence instruments applicable in scientific inquiry:

Many AI tools can be used to access data and scientific references and investigate research ideas, they can also be used to access various links of scientific references that is related to the topic in various global databases by shortening time and effort and providing various comprehensive information and data related to the research topic, these tools can be used by respecting the scientific integrity controls specified at the local and international levels (Zeaabta sirine hadjer, sebagh omar, December 2023, p. 15) .we will try to mention some of these apps with clarifying the role of each in scientific research as follows: (amani djamel modjahed, 2023, p. 08)

a/https://scite.ai/assistant Scite assistant

This site is a navigation tool supported with artificial intelligence helps to find scientific compositions and extract essential information from it and identify relevant papers.

b/https://consensus .app Consensus

Searching engine that works with artificial intelligence and helps finding relevant research papers and extract main results from it .

c/https://bookabout .io Bookabout

Looks for a folder through artificial intelligence to find books faster, search for books through a concept or an idea not only through keywords, and gets results better than traditional research engines.

d/https://ide.elicit.org Elicit

Research helper uses artificial intelligence technique, helps in writing researches and finding relevant information’s and doing traditional expositions

e/https://www.semanticscholar.org semantic scholar

Research engine that depends on artificial intelligence, it analyses academic research papers and extract information's and issuing relevant recommendations

f/https://searcholic .com_searcholic

research engine dives deep into the web to extract hundreds of thousands of books and scientific articles supported with artificial intelligence, this tool is accurate in producing scientific results beside that it supports all languages including Arabic

g/https://writesonic .com_writesonic

It is the most important tool of artificial intelligence that contains various important functions for researchers, academics and specialists it includes:

Creating new documents, writing an article ,displaying written templates ,generating images, converting texts into voices though it doesn't support Arabic but it is expected in the coming updates .

h/https://smodin .io/ar_smodin

the most prominent tool of artificial intelligence for generating written texts ,studies and researches, this tool supports many languages including Arabic and provides many services such as rewriting where the tool rewrites a text again for you but different from the original text guarding the same idea, it is also possible to proofread every text and detect plagiarism or theft that it contains.

From the above it can be said that artificial intelligence tools are robots able to perform tasks with accuracy using AI techniques and helps to increase scientific research productivity from the best tools is the CHAT GPT technique that s why we choose to spot light on it and demonstrate its importance in scientific research in this second axe .

2.2 the content CHAT GPT technique :

This application was launched on November, 30th,2022 on a limited scale through the website of its company**(company of artificial intelligence researches open AL)** in specific countries including the united states of America. Then it developed with the trial version on telegram application, it became available to all users all over the world on January of that year, only few days and many copies were launched as application on Smartphone's. (Mohamed houssem mahmoud lotfi and others , 2023, p. 21)

We will try to define CHAT GPT technology then explain its most important uses in the field of scientific research.

2.2.1 definition of CHAT GPT technology;

GPT stands for **(Generative-Pretrained Transformer)** indicating that the application relies on generative al technology

Many definitions were given (Natalie, 13 May 2024) that we can say that CHAT GPT is an artificial intelligence application designed to generate texts, responses to user requests it can complete variety of tasks very quickly such as translation and answering questions, completing texts and linking paragraphs and topics in a creative manner. (Sherine moussa ali brima, April July 2024, p. 249)

2.2.2 uses of CHAT GPT in scientific research:

the chat gpt can be used for many symptoms, as it has been used in writing articles, summarizing scientific researches, formulating and improving scientific research …etc we explain: (Nouari kheira, amir safia, 2024)

A-writing

Preparing a study or writing an article or even a scientific book depending on given data and information. in this field we can also use chat gpt in creating a detailed plan for research through providing it with main ideas and concepts and it can divide the research paper into

many parts: introduction, previous studies research axes, results and references . (Nouari kheira, amir safia, 2024, p. 10)

After finishing the detailed plan we can use chat gpt to produce text to every part of writing for example specifying elements of introduction and set a title search for. This app also can summarize big texts without changing their meanings or losing some of the their parts by focusing on essential points. Beside that this application can order the text and categorize its content which is important for researchers to reach an executive summary to their studies and researches and help them do their researches fast and with no efforts at all English is considered the best language to this application. (Mohamed houssem mahmoud lotfi and others , 2023, p. 33)

B/review texts:

After CHAT GPT finishes writing it can review texts through: (Seif al suwaidi, majed Mohamed eljehni, 2023, p. 37)

-performing grammar and spelling check of the text

-generate grammatically and structurally correct text ;but with the possibility of some errors remaining uncorrected so it can be considered a help in proofreading.

-it is helpful in ensuring that the text respects instructions and structure in the field of study

-chat gpt can check plagiarism and if the original text is not copied from other references

C-research:

Researchers can use chat gpt to find important and information and instructions about subjects they work on as they can use it generating new ideas and suggestions to experiments and future studies this helps to collect data from different resources. (Nouari kheira, amir safia, 2024, p. 09)

D-translation:

The application can translate texts to different languages ,though Arabic and English are not as efficient as required they are much better than before .

Best translation results are between English and one of the languages derived from latin such as French, Italian …..but in general other translation tools have developed greatly over the previous two years. (Mohamed houssem mahmoud lotfi and others , 2023, p. 33)

3.advantages and risks of using chat gpt in scientific research.

Many studies (Lahwal ben ali, briki khaled , Mars 2024, p. 72) were done about chat gpt use in scientific research and proved that it can enter new horizons in this field especially in reforming new ideas and promoting scientific standards through these studies many fears raise-up and consider this technique questionable because of its risks in higher and scientific education

We will spot light on the advantages especially in scientific research and point on the risks of its use

3.1. advantages of CHAT GPT use in scientific research

We will focus on the advantages of this app mainly in scientific and academic writing we name: (ZEROUATI MAOUAHIB, ZEROUATI WIEM , JANUARY 2024)

1-**fast and easy use :**

CHAT GPT is easy and fast in scientific writing for researchers and can download quickly various data in addition to preparing spontaneous drafts, summarizing and translating languages

It helps researchers find relevant information from web pages and books… all these services provide time and focus for researchers.

2-creativity and quality:

Chat gpt covers all aspects of academic writing and can generate original texts that enhance creativity to researchers and help them in ideas and new point of minds. it can also provide observations and suggestions in correcting grammar and spelling mistakes which makes writing more fun and attractive.

3-multi disciplinary and multi-languages:

CHAT GPT can be used in medicine, chemist, and architecture and Technology and law and journalism and else more.

It has the ability to translate efficiently and learn new languages and improving linguistic skills because this technique is considered to do huge revolution in translating languages in academic and scientific fields. so we can say that CHAT GPTfuture holds new horizons and can effect deeply researchers transactions in science and technology

3.2 risks of CHAT GPT use in scientific research

Despite the advantages and good results of researchers but there are risks two where robots work on artificial intelligence which is an issue for academic institutions all over the world then many risks show up we name:

1-ethical transgressions

The use of chat GPT raises fears especially since it operates based on textual citations without indicating the sources of this information.

This raises questions about copy right in light of the widespread use of chat gpt in academic field those who believe that this application can violate human rights by breaching privacy and data confidentiality,in addition gpt suffers from bias due to data or information or those resulting from the development of its component algorithms resulting in the possibility that the search or text generated by chat gpt based towards one or other opinion (Sherine moussa ali brima, April July 2024, p. 262)

2-Plagiarism and lack of commitment to transparency

Many studies confirmed (Lahwal ben ali, briki khaled , Mars 2024, p. 77) that this technique raise fears about academic integrity and plagiarism especially if it can make a complete search ,in this case the researcher has no real participation and can use the app even when the study requires an opinion so the app do this task instead and resume researches and studies and articles. So this skill doesn't depend on researcher ability and therefore his research capabilities cannot be known. (Mohamed houssem mahmoud lotfi and others , 2023, p. 44)

Chat gpt presents a text without original resources so users are at the risk of stealing many unknown papers unfortunately no effective method for discovering the operation is available compared to the citation discovery program ,so transparency and credibility are necessary , it must be clarified that using artificial intelligence In text writing is by chat gpt and this text is not by humans. (Sherine moussa ali brima, April July 2024, p. 262)

3-limiting innovation ability

Since chat gpt depends on entered data and information so it leads to typical repeated texts that lacks creativity and human experience in explaining different phenomena .thus chat gpt cannot replace the researcher critical thinking nor his ability in interpreting the research results and discussing its conclusions based on the best available evidence. (Lahwal ben ali, briki khaled , Mars 2024, p. 78)

Thus all these risks could result from chat gpt by researchers use and this would cause collapse in the scientific research

4. Conclusion

Through this study we reached various results summarizes as follow:

- chat gpt has big potentials as a valuable resource for enhancing and developing the skills required for academic writing which can be improved by judicious use under academic bodies supervision.

- chat gpt use raises a number of risks ,especially those related to integrity and plagiarism, as well as copyright infringed and violation of privacy and confidentiality which could harm the scientific research system.

With the risks mentioned above from the use of chat gpt but benefits are expected from its use especially if used ethically and under control as a tool for supporting the scientific research and developing research abilities of researchers.

Between the positive and the negative image we ill try to expose a number of instructions trying to minimize the risk of negative results:

- orienting researchers to use this technique strictly with caution so it will not eliminate the researcher personality, and becomes dependent character which is contrary to the reality of creativity and academic excellence. so researchers should use chat gpt as a tool not as a replacement for thinking.

-the necessity to point to artificial intelligence robot of chat gpt in writing researches and consider its use in writing without disclosing is a scientific theft.

-creating legal regulation for artificial intelligence and ethical bases to control their researches.

-the need to properly evaluate and address the ethical implications of using these technologies recognizing its ability to improve our lives in a meaningful way

Bibliography

-amani djamel modjahed. (2023). rules of dealing with artificial intelligence applications in scientific research. Egypt: publications Arabian union for libraries.

- Eugene charniac, drew Mcdermott. (1985). introduction to artificial intelligence. Canada: Addison –Wesley Publishing company.

-Hizia hajj Allah. (2024). the economic importance of artificial intelligence , the experience of the kingdom of Saudi Arabia. creativity Magazine , 14 (01).

- Lahwal ben ali, briki khaled . (Mars 2024). artificial intelligence between obligation in application and risks of productivity. ,tourath magazine , 14 (01).

- Meguimi Rima, Nouiri Samia, Guerroui Mohammed Essalih(August 2024). The impact of artificial intelligence techniques use in the management of tax administration. Remittances Review , 9 (4),.

- Mohamed houssem mahmoud lotfi and others . (2023). ethical evidence use of artificial intelligence in scientific research. Egypt: soham publishing and distribution.

- Mohamed saad allah bekhit. (October2022). the effect of artificial intelligence apps in developing public services smart administration model-comparative study. regula researches magazine (43).

- Natalie. (13 May 2024). CHAT GPT –release notes retrieved . https://help.openai.com /en/articles/6825453-chatgpt-release: https://help.openai.com /en/articles/6825453-chatgpt-release (consulted on 20/06/2025 at 20:00.

- Nouari kheira, amir safia. (2024). the use of artificial intelligence tools in scientific research. :https://www.researchgate.net profile/kheira (consulted on05 28, 2025 at 22:00

- Seif al suwaidi, majed Mohamed eljehni. (2023). model of artificial intelligence chat gpt. turkey: house of al asala for publishing and translation.

- Sherine moussa ali brima. (April July 2024). the use of artificial intelligence tool chat GPT in preparing scientific researches in the field of

libraries and information. international magazine for libraries and information , 11 (02).

- Zeaabta sirine hadjer, sebagh omar. (December 2023). using artificial intelligence tools in scientific researches in the field of social and human sciences advantages and limits. human sciences magazine , 34 (03).
- ZEROUATI MAOUAHIB, ZEROUATI WIEM . (JANUARY 2024). ,EXAMINING THE USE OF CHAT GPT IN SCIENTIFIC RESEARCH :ENHANCING CREATIVITY OR HINDERING ORIGINALITY ?,. JOURNAL OF SECURITY &STRATEGIC AFFAIRS , 01 (02).

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):352-371

The Role of Emir Abdelkader in Establishing The Principles Of International Humanitarian Law

Machouche Mourad
The University of Ghardaïa (Algeria), Faculty of Law and Political Science
Laboratory of Law and Society in the Digital Space
machouche.mourad@univ-ghardaia.edu.dz

Received: 30-01-2026 Accepted: 22-05-2026 Published: 01-06-2026

Abstract:

War has become one of the most prominent features of human history, wars and conflicts in ancient times were characterised by brutality and excessive bloodshed, over time, there was an urgent need to establish rules that should be adhered to during such conflicts, leading to the conviction that combat should be subject to humanitarian principles. Among the things mentioned about Emir Abdelkader of Algeria is that during his battles against the French colonial invasion of Algeria, he established and applied a set of laws relating to the treatment of prisoners and detainees from the enemy army, among these laws was the consideration of any Frenchman captured in battle as a prisoner of war, to be treated as such until an opportunity arose to exchange him for an Algerian prisoner, he also categorically prohibited the killing of unarmed prisoners and stipulated that any arab holding a French prisoner must treat him well.

Keywords: War, Prisoners, International humanitarian law, Emir Abdelkader

1. Introduction

Prince (Emir) Abdelkader Ben Mohiedine, known as the founder of the modern Algerian state, was renowned for his tolerance and humanity as a man of law and a seasoned politician. He was a pioneer and trailblazer in the field of codifying the rules of international humanitarian law, as evidenced by the conventions that laid the foundations for international humanitarian law, which aims to protect human beings and preserve their rights, especially during armed conflicts. These include the 1857 Paris Convention, which abolished piracy and attacks on ships, the 1863 Lieber Code, which was directed at the Northern army during the American Civil War and

Corresponding Author: Machouche Mourad: machouche.mourad@univ-ghardaia.edu.dz

urged ethical treatment of occupied territories, followed by the Geneva Convention of 1864 concerning soldiers wounded in battle, and finally the Hague Conventions, the first in 1899 concerning respect for the rules and customs of war, and the second in 1907, which revised the first.

Despite these attempts to humanise warfare and establish binding international rules governing international conflicts, they were preceded by the ideas of Emir Abdelkader through his practices during his battles against the French colonial invasion of Algeria since 1830. These practices and actions were later enshrined in international law through the principles established by the Emir, which became apparent in 1837, even before the Red Cross was founded, through his famous exchange of prisoners in Sidi Khalifa. He then made another attempt to codify the foundations of international humanitarian law in 1843, when Emir Abdelkader issued a decree describing what constituted humane treatment, the preservation of human life, the preservation of human dignity and respect for the rights of prisoners. He specified in detail the rules governing the status of prisoners, stating explicitly that **"Every soldier of the Emir who has a French or Christian prisoner is responsible for the way he is treated and is subject to severe punishment if the prisoner complains of harm or ill-treatment..."** These ideas were enshrined and became one of the principles of the third Geneva convention of 1949 through articles 12 and 13, which emphasise the responsibility of the detaining authority not to humiliate, insult or mistreat prisoners.

From the above, we pose the following question:

How did Emir Abdelkader contribute to the establishment of international humanitarian law?

2. Emir Abdelkader al-Jaza'iri, the stages of his life and his personality traits

It is impossible to define the image of Emir Abdelkader in the memory of history without referring to the stages of his life and mentioning his personality traits

2.1 Stages of Emir Abdelkader's life

Emir Adelkaderlived through three distinct stages, each with its own characteristics, events and significance. The first was spent in pursuit of knowledge, during which he learned about the situation in the Arab countries through pilgrimage. The second was spent in jihad and resistance against the enemy. The third was spent in exile, as a prisoner in France and a mujahid in Bursa and Damascus.

2.1.1 The first stage (1222-1249 AH/1807-1832 AD)

Emir Adelkader was born on 15 Rajab 1222 AH (September 1807) at his family's residence in Al-Qaytana, located on the slopes of Mount Istanbul on the left side of Wadi Al-Hamam, about twenty kilometres from the city of Masaker. He was raised by his father, the leader of the Qadiriya order and sheikh of the Qaitna zawiya, and received his early education in the zawiya from his father and other sheikhs. He mastered the Qur'an and absorbed the principles of religious and linguistic sciences. Then, as a teenager not yet fifteen years old, he travelled to Arzew to study under its judge, Sheikh Ahmad bin al-Tahir, Before moving to the city of Oran, he enrolled in the school of Ahmed bin Khoja, which was reserved for the children of dignitaries, where he spent nearly a year expanding his linguistic knowledge and jurisprudential information and refining his literary and poetic talents[1].

After returning to his hometown (1823 AD), his father hastened to marry him to La La Khaira, the daughter of his uncle Sidi. After that, he decided to accompany his father on the pilgrimage to Mecca and visit the tomb of Sheikh Sidi Abdul Qadir al-Kilani, the founder of the

Qadiriya Sufi order, in Baghdad. His father and a group of his clan set out on the pilgrimage, but they did not leave the Oran region until they were intercepted by the agents of the Bey of Oran, Hassan bin Musa, who diverted them to the city of Oran. There, Sheikh Muhyiddin and his son Abd al-Qadir were placed under arrest, awaiting the Bey's decision regarding their fate. However, the good reputation of Emir Abdelkader's father, Sheikh Muhyiddin, prompted some of the Makhzen officials to intervene with the Bey on their behalf, securing their release. After this incident, which would later strain Emir Abdelkader's relationship with the Ottoman rulers and cause him to fear and be wary of the officials and agents of the Bablik, Sheikh Muhyiddin and his son Abdelkader left with some members of his family from Qaitna to perform the pilgrimage in Sha'ban 1230 AH/March 1825 AD. They travelled via the road connecting Al-Tall Al-Wassila between Algeria and Tunisia, and from there they sailed with his son and those accompanying him to Alexandria, then moved on to Cairo, where he was perhaps impressed by the reforms that Muhammad Ali had introduced to Cairo, and performed the pilgrimage[2].

2.1.2 The second phase (1249-1265 AH/1832-1847 AD)

This was the most important stage in the life of Emir Abdelkader, as it was marked by serious developments and major events, both in relation to his confrontation with the French and his attempt to build a modern state. This stage began when the young Abdelkader joined the volunteers for jihad alongside his father, Sheikh Muhyiddin. He became famous for his courage, good management, wisdom, patience and perseverance in his first clash with French forces at the walls of the city of Oran. This qualified him to take command of the jihad, and Abdelkader was sworn in at the Dardara tree in the plain of Ghres in Rajab 1298 AH/27 November 1832 AD. and received the general pledge of allegiance at the camp on the 17th of Ramadan 1248 AH (4 February 1833 AD). He recruited volunteers, formed regiments, and gathered the tribes for jihad to defend the faith and liberate the homeland. His successes forced the French army

commander in Oran, Demichels, to sign a treaty with him (29 February 1834 AD).

When Trézé took command of the French army in Oran, the fighting resumed, and Emir Abdelkader defeated the French army at the Battle of Maqta (18 June 1835). In order to overcome this serious setback, the French quickly turned to a policy of confrontation and launched campaigns using artillery in their attack on Emir Abdelkader's main cities. This enabled them to capture a camp and then occupy Tlemcen. However, this motivated the Emir to continue putting pressure on the French forces and inflicting losses on them in terms of men and equipment, until General Bigeard was forced to recognise Emir Abdelkader's sovereignty over western and central Algeria within the framework of the limited occupation policy enshrined in the Treaty of Tafna (30 May 1837). This allowed the Emir to devote himself to organising his state, building its institutions and subjugating his opponents and those who rejected his authority, foremost among them Kragla of Wadi al-Zaytun and the leader of the Tijaniyyah order in Ain Madhi.

The French failed to respect the spirit of the Treaty of Tafna by curtailing its provisions to suit their interests when they granted themselves the right to pass through the areas belonging to the Emir. As a result of this stance, the Emir was forced to declare jihad against the French. Emir Abdelkaderheld an emergency meeting at the camp of Abi Kharcha near Miliana, to which he invited all the commanders of his state, the governors of his kingdom, and a group of scholars, jurists, and opinion leaders in early June 1839, to discuss the situation and the French position on the terms of the Treaty of Tafna. It was agreed to stand firm against the enemy's transgressions. Emir Abdelkadertook the initiative from his residence in Medea by writing to Marshal Valee on 18 November 1839, holding the French responsible for violating the treaty and causing the outbreak of war, saying: "**While we were at peace with you and bound by a treaty, we felt that you had acted contrary to this and crossed the known borders between our countries without my permission, without**

prior consultation and without my knowledge... Your actions here are in violation of the treaty and render it null and void. I therefore declare that I am determined to resume the war, and God is my witness. Remove your agents from my country and warn your people residing there that you alone are responsible."[3] .

In their war, the French adopted the comprehensive warfare strategy now known as scorched earth warfare, which General Bugend summarised in his threat to the Emir's men, saying: "You will not plough the land, and if you plough it, you will not sow it, and if you sow it, you will not reap it." The French resorted to repression, torture and destruction in their war. Here is what Commandant Weste recorded in his memoirs: "During a campaign launched in the southern region of Algiers, the number of villages burned and the amount of crops destroyed was unbelievable. As we passed through those areas, all we could see on either side of the road were flames."[4] .

This destructive plan led to the fall of the Emir's cities and military centres (1842) and forced the Emir to resort to guerrilla warfare (1844-1847), which the French countered by intensifying their attacks on the tribes until they were finally forced to refrain from providing any aid to the Emir and his followers. In a letter to the French Minister of War dated 14 November 1845, General Bigeard explained his scorched earth military strategy in these telling words: "**Can you move in all directions at the same time? Can you block all the prince's escape routes? Can you recruit 100,000 men to pursue him? Obviously, this is not possible, but it is possible to surprise the people who supply him with horsemen and provisions. This will damage these tribes after three or four months, and they will lose many of their men, whose herds will be slaughtered and whose granaries will be destroyed, so that the prince will find nothing but hardship and misery everywhere. The freedom we are fighting for with the prince can only be achieved through the continuous action of our military forces, which will destroy the Arabs and kill their horsemen. This is what the French people must understand**. Indeed, Beaufort found support

from the French people's representatives, who did not object to increasing the financial appropriations allocated to the war in Algeria and did not mind sending new army units to Algeria. Thus, the number of French troops operating in Algeria rose from 83,000 to 108,000 soldiers[5] , which was one third of the French army, considered at the time to be the best land army in the world. In addition, 10,000 auxiliaries and volunteers from the Makhzen tribes were recruited into the French army to serve as its vanguard and eyes in the guerrilla war waged by Emir Abdelkader[6] .

2.1.3 The third phase (1265-1300 AH/1847-1883 AD)

Emir Abdelkader lived as a prisoner in France and an immigrant in the Levant. This phase of his life began with his transfer to France and his imprisonment in the city of Pan in southern France, then in Ambroine. After his release on 2 December 1852, Emir Abdelkader moved to Bursa in Anatolia, before settling in Damascus, Syria (1859), where he spent the last years of his life devoted to worship and remembrance, diligently performing good deeds and righteousness, and persevering in reading and contemplation[7] .

At the beginning of this phase, there was a difficult and painful test, and Emir Abdelkaderfound himself with no choice but to choose between two bitter options. He chose the latter, saying, "The poet says that the injustice of those close to you is more painful to a person than the blow of a sharp sword."[8] .

Emir Abdelkader would not have been forced to surrender had it not been for the Sultan of Morocco turning against him and attempting to put an end to his jihad by eliminating him or arresting him in accordance with the provisions of the Treaty of Lalla Mghnia, which declared the prince an outlaw. After most of the tribes around him had dispersed, Emir Abdelkader was faced with two choices: either to surrender to those he had fought, the French, or to those who had abandoned him, the Makhzen of Morocco. He chose what was right, according to the Ottoman Sultan when he asked to whom Emir Abdelkader had surrendered himself.

Communications regarding the surrender ended with Commander Lamouliciar, who pledged on behalf of the King of France to give Emir Abdelkader a guarantee of safety, which he had stipulated in advance, with the agreement to grant him and his followers the right of passage from Marsa al-Ghazawat to the port of Alexandria or to Acre. When the emir was certain of this, he did not hesitate to go to the French commander's headquarters on 13 December 1847, where he met Colonel De Mantmuhan near Sidi Ibrahim, where the emir had previously defeated the French army. The French commander presented him with the honours befitting a brave man and warrior commander. Here, memories of the days of jihad overwhelmed the prince, and he was overcome with the feeling of a military commander when circumstances intervene and allies abandon him. He turned to the French commander and said: "**If I had men with the same discipline and order as your men, I would now be in Fez and not standing before you**." It was not long before the commander of the French army in the Oran region, General Lamoursier, arrived accompanied by one of the senior commanders, General Cavanagh, and they all headed to the port of Mers-el-Kébir. From there, Emir Abdelkader and his followers were transported on board the ship "Salon" to the port of Grand Port. There, Emir Abdelkader began to have doubts about the French respecting their promises. Duke Dumal assured him (on behalf of the King of France) of what Lamoursier had previously promised him. Meanwhile, the French governor-general came to meet the emir, who received him on horseback among his men, then dismounted to greet him and presented him with his horse as a gift.

When he returned to his residence in Bursa, he found that he had no choice but to leave due to the violent earthquakes that had struck the city, so he moved to Damascus (1855) with the permission of the Sultan and stayed in a residence allocated to him by the Ottoman governor. This became his permanent residence, where he devoted himself to reading and reviewing books on jurisprudence, Sufism, interpretation and hadith. None of this distracted him from reading

Sahih al-Bukhari and some books on jurisprudence at the Umayyad Mosque, or from performing acts of charity and good deeds[9].

2.2 The Prince's humanitarian stances

However, the prince's most important humanitarian stances were recorded during the outbreak of sectarian strife in Lebanon and Damascus in particular. He did not hesitate to protect the dhimmis as required by Islamic law, opening his residence and those of his followers to receive Christians whose lives were threatened (10 July 1890). He is credited with saving around 15,000 of them. During this time, he resisted the strife and, in a bold move, went unnoticed by the observers to Zahle, where he met with the French military commander who had descended on Mount Lebanon. He convinced him to return to his bases and not to advance to Damascus until the Ottoman Empire had resolved its internal problems on its own. If his actions had been discovered at the time, many would have accused him of treason, but he was convinced that what he had done was good for everyone because he had spared the city of Damascus a massacre that would have been inevitable if the French forces had advanced towards it. This made it possible to control the situation and turned those events from an international issue beyond the jurisdiction of the Sublime Porte into an internal Ottoman affair.

2.3 His death

He enjoyed good health in his youth and old age, despite the trials and tribulations of time, including jihad, struggle, and captivity in the cause of God and the homeland, which he endured with fortitude, patience, and a strong spirit. At 7 p.m. on Saturday, 19 Rajab 1300 AH, 24 May 1883 AD, he answered the call of his Lord with a contented and satisfied soul at his palace in the village of Damar near Damascus at the age of 76[10] .

3. Emir Abdelkader's contribution to the establishment and development of international humanitarian law

Although Emir Abdelkader was at that time resisting foreign aggression against his country, and although his soldiers were only volunteer resistance fighters, the task of defending his country militarily did not strip Emir Abdelkader of his deep humanity, which was inspired by his culture and his Islamic religion. He had a different vision from his enemies and even from various Arab and Western rulers, as evidenced by the following:

3.1 The Emir's view of the current circumstances

3.1.1 The concept of man according to the Emir

The truth is that Emir Abdelkader's political life was subject to more than its fair share of ups and downs. This is not surprising: he fought for seventeen years, while at the same time befriending Napoleon Bonaparte, who released him and allowed him to go to the Levant and settle there, and allocated him an annual sum as compensation for the deprivation of his freedom. He was described by foreign consuls as a protector of Christians and a prominent Arab Islamic figure. Throughout his life, he was treated as a statesman, and he was also a man of learning, well-versed in the sciences of this world and religion. He had his own views on issues of faith, ethics, language and Sufism, making him one of the most prominent figures of the early Arab Renaissance, distinguishing him from most of them as a man of politics and thought at the same time. The life of Emir Abd al-Qadir after he assumed the emirate of the struggle against the invading French armies in 1832 until his move to the Islamic East went through two main stages:

The first was a period of turmoil resulting from wars, battles and violence, marked by resistance and struggle.

The second: a period of calm that prevailed in the prisons where the emir was held, punctuated by intensive and varied reading and quiet conversations with his visitors about issues of religion, tolerance,

freedom, anguish, women, horses, and so on. What distinguishes the prince during this period is that he appears to everyone without his traditional image as a military commander and leader of the Qadiriya order in Algeria. The "other" discovers that the prince behaves rationally, obediently, selflessly and humbly. He also did not hesitate to show his worldly knowledge and acknowledge the scientific and material superiority of "the other"[11].

For us, the biography of Emir Abdelkader is alive in every sense, because, in my opinion, he represents, during the 19th century, the Islamic figure who epitomised all aspects of the glory of Arab-Islamic civilisation and its historical, scientific, political and social value. This was not easy for Emir Abdelkader, and perhaps it was enough for him that these admirable qualities earned him the appreciation and respect of his enemies in the first place. He added to them the qualities of a man of science open to knowledge, so his generous personality was at the core of the ideals that humanity today seeks to establish in order to emerge from intellectual intolerance and barbaric practices and achieve virtuous human relations among human beings, without differences or barriers dictated by religion, culture, civilisation or anything else that has caused suffering to humanity over the centuries.[12] .

The motives that made the prince a model of absolute tolerance, rational openness, broad knowledge, and mercy towards all creation were his upbringing in the Holy Qur'an, in accordance with the words of Allah: "And argue not with the People of the Book except in a way that is just" (Al-Ankabut 46). From the Qur'an, the prince learned fairness and objectivity in dialogue with those who differed with him in belief, for there is no presumption of a monopoly on truth, but rather the arbitration of sound logic with convincing evidence.

The reader of the Prince's heritage will find, without much effort, clear references to the truth. His human feelings may have made the Prince a perfect human being in the mystical sense, and the concept of the perfect human being was embodied in his sense of the image of

the human being in absolute terms. This was embodied, for example, in the greatness expressed by his comrades, the brave men of jihad, who, through their extraordinary sacrifices, represented the perfect human being in the field of justice and self-sacrifice in support of the truth.[13] .

3.1.2 Dialogue with others

Emir Abdelkader relied on writing and the art of address in his dialogue with others. He stated that man needs to be able to know his partner, whether through gestures, words or writing. In his autobiography, Emir Abdelkader touched on several topics, including genealogy, Islamic doctrine and its position on Christianity and the Romans, and some of the history of the Arab nation. He avoided boasting and instead highlighted the similarities and affection between Islam and Christianity, demonstrating an open mind and striving for understanding between religions and beliefs among a group of Muslim scholars who knew nothing but the virgin lips of humanity, untainted by knowledge except for what Sharia law had incorporated into the logic of monotheism, and calculations in the obligatory duties, or information about the beliefs of non-Muslims through books on religions.

His ideas can be summarised in three points that formed the essence of the dialogue between him and "the other":

First: proving the authenticity of Muhammad's message and demonstrating that it encompasses all divine messages, including Christianity, thereby opening up broad prospects for understanding between Muslims and Christians.

Second: defending Arab-Islamic civilisation and highlighting its historical authenticity, its "convergence with Roman civilisation in Abraham" and the "intermingling" that existed between Arabs and Christians. This is worthy of giving rise to new relations of cooperation between the two civilisations today.

Third: The justice of his cause, which was to demand the implementation of the agreement he had concluded with the son of the King of France to transfer him to the land of Islam in the East when peace prevailed[14] .

It should also be noted that the dialogue between Emir Abdelkader and the French had been ongoing since the armed struggle, with continuous meetings between him and military leaders such as Marshal Bugeand, and representatives of the French administration, as well as civil and military figures, in addition to his correspondence with them, which greatly prepared the Emir to take on the task of dialogue without hesitation. The prince's diplomatic activity, especially with some Western countries such as Spain, Britain and even the United States, which took place either directly or through envoys, was part of this communication effort between the prince and the Western world.

It goes without saying that the prince's family radically changed the nature of communication, as the purpose of any form of communication and dialogue was to implement the terms of that dialogue, i.e. to normalise defeat and make it inevitable. Since entering Algeria, the coloniser had accustomed us to distributing leaflets that portrayed his occupation of the country as fate and God's will, which could not be rejected or opposed ([15]).

The other side was aware of the nation's state of despair and fatalism at the time, and sought to exploit this general spiritual and psychological situation in a way that served its interests in consolidating the occupation. Hence, their dialogue with the prince, who was a captive with no free will, was intended to make him accept his fate as a fait accompli that could not be changed. In fact, the ultimate goal of that dialogue was even more dangerous, as it aimed to inflict psychological and spiritual defeat on the enemy after his military defeat.

3.1.3 His respect for covenants and agreements:

We should also note that Emir Abdelkader's actions were in line with the provisions of the Additional Protocol in its third chapter, which clarifies how combatants should behave during hostilities, that the parties to the conflict do not have an absolute right to choose the means of killing without restrictions. as it prohibits killing, injuring or capturing the enemy by resorting to treachery, and considers treachery to be acts that arouse the enemy's trust with the intention of betraying that trust.

This is clearly evident in Emir Abdelkader's refusal to deceive messengers and visitors, and his respect for covenants and agreements. In his letter to D. Michel, he quoted the words of God: "O you who believe, fulfil your covenants" (Surah Al-Ma'ida, verse 01)...The occurrence of affection and goodwill towards you has conditions in our law, and any condition that is imposed on us is not permissible for us to violate, even if we are cut off from our loved ones because of it. In fact, it is part of fulfilling this condition that a Muslim who is a prisoner in the hands of Christians, if they trust him and release him, is not allowed to escape without their permission according to our law.

Further evidence of his respect for his commitments and his rejection of deception is evident in his response to De Michel, who sent him two letters asking him to stop talking. The prince replied, "You can trust that any commitment we reach will be respected on my part, and you can rely on me because I have never broken my word." Even Napoleon III acknowledged this, saying to him when he was in prison, "You were an enemy of France, but I am nevertheless prepared to treat you with complete fairness for your courage, character and patience in adversity. I also feel that honour requires me to put an end to your imprisonment and to rely completely on your word." It should be noted that the prince's correspondence with De Michel culminated in the signing of a treaty named after the French commander himself on 26 December 1834, which stipulated respect for religion and

customs, as well as diplomatic representation, and also provided for the exchange of prisoners and freedom of trade[16].

3.2 The Prince's contributions to the protection of international humanitarian law

The Prince's illustrious biography is replete with examples of tolerance, which Islam recommends to its followers in their treatment of all people, whether they share their beliefs or not, whether they are free or prisoners, treating them with the dignity befitting their humanity and their legitimate rights, as recently recognised by international conventions. He only raised his sword against those who came from across the seas to plunder the country, oppress its people, spread Christianity in a land whose inhabitants were Muslims, and spread French in a land whose people spoke Arabic. Therefore, there was no choice but to fight them and be harsh with them until they left the land of Arabism and Islam. This is an aspect that some scholars may have overlooked in their attempts to present only an image of the prince as tolerant, stripping him of his legitimate jihadist dimension in his time, place and historical context. The prince was also at the height of tolerance in his treatment of peaceful others and those seeking the secrets of this religion.

3.2.1 The prince's view of non-Muslims

This is evident in:

- Religious tolerance towards others: Anyone who reflects on the religious tolerance for which the prince was known during his time in Algeria and outside it in exile will realise that this mujahid had a level of human awareness and understanding of the reality of man and humanity that did not believe in boundaries, barriers and differences between people. It is clear from the prince's writings that he wanted to be a link between Eastern and Western man, that is, between Muslims and Christians, since "the basis and origins of religion are not disputed among the prophets, from Adam to Muhammad, peace be upon him, for they all call upon creation to unite and glorify God." He often

addressed questions to councils of scholars and senior jurists in Morocco, the Levant and France, He would respond to questions from leading scholars in the West with detailed answers, taking care not to leave any question unanswered.

Emir Abdelkaderbelieved in the necessity of protecting freedom of belief, which is one of the most important foundations of Islam. In one of his letters, the prince said: "The application of tolerance means not coercing any believer to abandon his religion.

- Dialogue with men of the church: Throughout his life, Emir Abdelkader engaged in dialogue with "the other," represented by military and administrative officials, diplomats, and men of the church, and even with members of the Masonic Order, which at the time was unknown in terms of its identity and objectives, but which appeared to Muslims as a scientific society. Among the most prominent figures with whom Emir Abdelkader engaged in dialogue was Father Dupuch , bishop of Algeria at the beginning of the French occupation, who wrote a book entitled "Abd al-Qadir in the Palace of Meuse" in 1849, in which he strongly defended the prince and his right to freedom and to choose his place of exile instead of captivity in France, whose government did not keep its promise to Emir Abdelkader to transfer him to the Levant. He found himself imprisoned on French soil.

Perhaps the period of deprivation of liberty that the prince and his companions spent on French soil, with all its suffering, pain and grief, gave rise to his engagement in civilised and religious dialogue with his French and foreign visitors. The prison provided him with the opportunity to read and write, which was the main driver of the dialogue, defending the conditions of the imams, reflecting on the conditions of the aggressors, and questioning the reasons for the defeat and the nature of the great civilisational gap between the two sides.

These impressions were engraved in Abdelkader's conscience and consciousness, and through his writing of books and letters, his

mind turned to the importance of scientific and intellectual openness to the new world and the importance of human contribution to the ongoing human dialogue in the world. He then formed friendships with French thinkers and leaders, and mingled with the French scientific community until he impressed them with the breadth and depth of his readings, steeped in ancient scientific heritage. He was then chosen by the French Scientific Academy, the greatest scientific academy on earth at the time, to become a member. This is a significant indication not only of the depth of the scientists' appreciation of the prince, but also of the depth of the connection and credibility that the prince enjoyed in French scientific and intellectual circles, as well as the intensity of his communication with scientific and cultural life[17].

3.2.2 His treatment of prisoners:

What history remembers about Prince Ayad al-Shader is that during his battles against the French colonial invasion of Algeria, he worked to enact and implement a set of laws on how to treat prisoners captured from the enemy army. At a time when French intellectuals and educated classes cheered the occupation of Algeria and turned their backs on the values of the French Revolution and democracy they had boasted about, destroying Algerian property to force them to surrender, the state of war gave us the right to destroy the country by burning crops at harvest time and launching surprise raids to kidnap men and sheep. This was done, At the same time, Emir Abdelkader called for any Frenchman captured in battle to be considered a prisoner of war and treated as such until an opportunity arose to exchange him for an Algerian prisoner. He also categorically forbade the killing of unarmed prisoners, which is perhaps in line with the provisions of Article 3 of the Third Geneva Convention (mentioned above), which came into force more than a century later and referred to the duty to treat those who were removed from combat due to illness, injury or capture in a humane manner, without regard to colour, religion, descent, sex or lineage[18].

- Religious freedom for prisoners: With regard to the freedom of prisoners to practise their religious rites, which was enshrined in Articles 34 and 37 of the Geneva Convention, the first article referred to the freedom of prisoners to practise their religious duties, as well as their freedom to attend religious meetings specific to their faith, while Article 37 emphasises this freedom by stipulating that a clergyman of the prisoners' religion or a similar religion must be appointed when no clergyman of the prisoners' religion is available. In this regard, we find that Emir Abdelkader wrote to the governor of Algeria words that deserve to be written in gold: "I have sent the priest to my camp and he will want for nothing. I will ensure that he is treated with respect, for he will have a dual role as a man of religion and your representative[19]".

- The Emir's treatment of female prisoners: Article 14 of the previous convention states that prisoners of war shall in all circumstances be entitled to respect for their persons and honour, and that female prisoners of war shall be treated with the respect due to their sex and shall in all circumstances be accorded the same treatment as men. The second paragraph of Article 88 states that Women prisoners of war shall not be sentenced to a heavier penalty, nor shall they be treated more severely during the execution of the penalty than women of the hostile power for the same offence.

Some examples of Emir Abdelkader's treatment of female prisoners of war are evident. We found nothing more eloquent than Churchill's description of the Emir, who said that Emir Abdelkader was very reluctant to see female prisoners, as the thought of women becoming victims of war was in itself a constant source of concern to him[20].

4. Conclusion

From the above, it is clear that Emir Abdelkader played a role in establishing the foundations of international law, drawing on principles derived from his practices and dealings, which were exemplary in their humanity at the time. It is wrong to consider the Geneva Convention as the beginning of international humanitarian

law, as the Prince's ideas preceded all the regulations and treaties recognised in this field.

Based on the above, it can be said that the concept of international humanitarian law was applied during Emir Abdelkader's war against the French army, as evidenced by his humane behaviour and his preservation of the dignity of individuals, whether soldiers, women, children or the elderly, in the context of war. The system he established for the army and his treatment of enemy personnel were consistent with the rules of contemporary international humanitarian law, as he distinguished between military personnel and civilians and worked to alleviate their suffering and protect property during the conflict. Therefore, the prince's thinking should become a fundamental and effective element in ensuring the comprehensiveness of international humanitarian law.

We therefore recommend the following:

- Include in educational programmes, in particular, the role he played in establishing international humanitarian law and translate relevant scientific research.
- Hold more conferences and meetings to discuss the Prince's ideas and disseminate them widely.
- Work towards international recognition of the Prince's contribution to laying the foundations of international humanitarian law.

References

1- Al-Haj Ahmad al-Sharif al-Zahar, Memoirs, by Ahmad Tawfiq al-Madani, National Publishing and Distribution Company, Algeria, 1974, p35

2- Nasser al-Din Saïdoni, Muhammad Uthman Pasha, in Famous Moroccans, no publisher, Algeria, 1995, p75

3- Abdel Rahman al-Jilali, General History of Algeria, Part 4, Dar al-Thaqafa, Beirut, Algeria, 1980, p28

4- Nasser al-Din Saïdoun, op_cit, p68

5- Abd al-Jalil al-Tamimi, Research and Documents on Maghreb History, Tunisian Publishing House, Tunis,p260

6- Ibid.

7- Nasser al-Din Saïdoun, op_cit, p387

8- Zakia Zahra, French-English rivalry over Algeria and the position of the Sublime Porte, Master's thesis, University of Algiers, Algeria, 1997, p123

9- Abou El Qacem Saadallah, Lectures on Modern Algerian History, 3rd edition, National Book Foundation, Algeria, 1982, p45

10- Abdelrahman Al-Jilali, Op_cit, p41

11- Abu al-Qasim Saadallah, previous reference, p182

12- Prince Muhammad, Tuhfat al-Zair fi Ma'athir al-Amir Abdelkader wa Akhbar al-Jaza'ir, vol. 2, 2nd edition, Dar al-Nahda, Beirut, 1964, p513

13- Ibid.

14- Ismail al-Arabi, The Algerian Resistance under the Banner of Emir Abdelkader, Ibn Khaldun Publishing, Algiers, 2002, p117

15- Ibid

16- Abdelhamid Zouzou, Correspondence between Emir Abdelkader and General de Michel, 3rd edition, Dar Houma Publishing House, Algiers, 2006, p3

17- Abu al-Qasim Saadallah, op_cit, p44

18- Prince Muhammad, Op_cit, p515

19- Abdelhamid Zouzou, Op_cit, p4

20- Prince Muhammad, Op_cit, p520

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):372-390

Electronic Arbitration Agreement in Disputes of E-Commerce Contracts

Oulad Naoui Mourad

Faculty of Law and Political Science, University of Ghardaia
Law and Society Research Laboratory in the Digital Space
ouladnaoui.mourad@univ-ghardaia.edu.dz

Received: 10-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

The growth of Internet use is one of the most distinctive features of the globalization era we live in, whether in terms of the number of emails exchanged, the number of web pages available on the network, the number of users, or the various commercial activities connected to the Internet such as e-commerce and related contract formation. These developments have raised very important and complex legal issues, as current laws have become insufficient for application in the Internet environment, especially due to the increasing disputes, particularly in e-commerce contracts. Among the methods to resolve these disputes, electronic arbitration has emerged as a modern approach to settle them, responding to the specific characteristics of the electronic environment.

Keywords: Contracts, e-commerce, disputes, electronic arbitration

Corresponding author: Oulad naoui mourad ,ouladnaoui.mourad@univ-ghardaia.edu.dz

Introduction:

Information and communication technology has opened wide horizons for individuals, culminating in the emergence of the Internet as a vast network of interconnected computers around the world. It has enabled people, regardless of their locations, cultural backgrounds, or languages, to access and freely exchange information without any regard to geographic boundaries or artificial barriers between countries and peoples. It did not stop there; after transitioning from a network used primarily for military and academic purposes to widespread public use, it became more than just a means of exchanging or obtaining information—it also became a means for concluding contracts of various kinds.

This has created a world where communication technologies have erased national borders and where globalization culture prevails in many fields, including economic activities. A new environment emerged, providing users with advanced means to advertise goods and services and to contract and sometimes execute these contracts. Merchants found their demand, or rather their dream, realized with e-shopping and virtual exhibitions. Thus, information technology has impacted not only the location of commerce but also the means by which commerce is conducted. Contracting through the Internet, generally called e-commerce, has become common and a real phenomenon.

The scientific revolution in modern technologies has contributed to new concepts that were previously unknown, such as the information society, knowledge economy, and e-commerce, which is also a product of this technical revolution. The appearance of the Internet and its extension into the commercial field have led to fundamental changes in the business environment.

Undoubtedly, this new means—the Internet—and the ease it has brought to transactions have imposed themselves on the law, making it necessary to search for ways to address and regulate them to keep this phenomenon within its legal and legitimate framework. This has led many legal scholars to attempt to identify the problems of this type

of transaction, the forms of disputes that arise because of the environment in which they occur, and to propose suitable solutions.

Contracts concluded via the Internet mostly have an international character, as the Internet is an international network connecting most countries and has no defined borders. Since the parties to these contracts are located in different countries and because these transactions affect international commercial interests, the international character of these transactions on the one hand and their execution over the Internet on the other raise many important legal and practical problems that require in-depth research and focus.

Practical experience has shown that the e-commerce participant often does not realize the importance of the issue of the applicable law to the electronic contract until an actual dispute arises. Then the question of how to resolve the dispute and what the applicable law is becomes relevant. These questions stir dormant thoughts and give rise to many legal and practical problems. International contracts are governed by known and established approaches in private international law. The question is: are these approaches (meaning conflict of law rules) suitable for application in the field of e-commerce? Or does the special nature of this commerce, carried out via computers and the Internet, require new rules appropriate to the nature of this trade and its special characteristics?

From this standpoint, electronic arbitration has appeared as a modern method to resolve disputes arising from the use of the Internet in electronic transactions in general and e-commerce in particular. Electronic arbitration responds to the specific characteristics of the electronic environment and offers a solution to many obstacles it raises. Accordingly, many platforms have been established to assist in resolving disputes through electronic arbitration, which has gained a prominent position making many parties turn to it for its many advantages.

This explains the inclusion of arbitration clauses in contracts of an international nature in general and e-commerce contracts in particular, where it has become a common clause in most of them. Based on this,

the following issue arises: what is the legal nature of the electronic arbitration agreement in disputes concerning e-commerce contracts?
To answer this question, we follow the following plan:

First Section: The Nature of E-Commerce and Its Contracts

In this section, we will discuss the concept of e-commerce in the first subsection and the concept of e-commerce contracts in the second subsection.

Subsection One: The Concept of E-Commerce

Part One: Definition of E-Commerce:

E-commerce today is considered the backbone of the contemporary and future economy. The conjunction of the word commerce with the adjective "electronic" means that the method of conducting economic activity has changed; it is now carried out using multiple and diverse electronic means that are continuously evolving—from the use of the telephone to the Internet and mobile phones. The Internet is considered one of the most important of these means (mr, 2006).

In fact, there is no precise and agreed-upon definition yet, due to the variety of entities and forums that have provided these definitions, as well as the type of technology used in this type of commerce. Thus, formulating an exact definition of e-commerce seems a challenging task. Although the term is widely used, no consensus exists on a single definition.

However, we can present the most important definitions of e-commerce, attempting to cover or deepen the different dimensions of this concept as follows:

E-commerce emerged in the 1980s and developed within the American system under the concept of electronic data interchange, which means the automatic processing of the entire commercial process without human intervention according to a standard level (mohamed el-sayed, 1-3 may 2000).

We can mention the definition of the World Trade Organization, which adopted it in a statement following the conference it held in May 1998 concerning e-commerce. It defined e-commerce as: "An integrated set of operations covering the production, promotion, sale, and distribution of products through communication networks and

tools such as telephone, fax, television, and the Internet network (mohamed ahmed, 2000). " It is also the commerce that includes three different types of transactions: providing Internet services, electronic delivery of services (i.e., delivering service products to consumers in digital form), and using the Internet as a channel for service distribution, through which goods are purchased via the network but delivered afterward to the consumer in a non-electronic form (abdel fattah bayoumi, 2002).

To define e-commerce, two trends appeared: one narrow, restricting it to buying and selling through computers; the other broad, as in Articles 1 and 2 of the 1996 UNCITRAL Model Law on Electronic Commerce, which defined e-commerce as all commercial exchanges based on information exchange through a wireless communication network, whether via the Internet or other wireless communication means such as fax, telex, or telephone, or the conclusion of commercial deals of sale and purchase using electronic means (mamdouh, 2000).

Another definition considers e-commerce as opening a fast electronic channel to complete commercial transactions without restriction of time or place, meaning access to multiple and diverse markets at minimal costs (abu al-wafa, 2000,issue 1). It was defined in the Egyptian draft law on e-commerce as the exchange of goods and services through an electronic intermediary, i.e., any commercial transaction conducted remotely using an electronic means (khaled hamdi a. r., 2006).

It should be noted that e-commerce is characterized by the absence of paper documents, relying instead on electronic messages as a means of exchanging data. It is linked to commercial activities with a broad concept that does not limit it to commercial transactions according to the narrow definition known to domestic legislation but includes all economic activities even if they lie outside this concept (farouk, 2002).

From the various definitions addressing electronic commerce, we deduce that this term has two parts: commerce, which means a wide range of activities such as exchanging goods and services, after-sales

services, advertising, marketing, dealing with financial assets, and banking operations like money transfers, auctions, tenders, and many other types of economic transactions; and the word electronic, which is used to indicate the medium in which commerce takes place—a medium composed of advanced technical equipment for processing, storing, and transmitting transaction data using remote communication mechanisms such as telephone, fax, or other networks like the Internet. Thus, electronic commerce includes a wide range of activities and involves not only performing commerce on a contingent basis with known commercial parties but also conducting commercial activity in an open environment such as the Internet.

Branch Two: Characteristics of Electronic Commerce

Electronic commerce is characterized by a set of features represented as follows:

- **The Global Nature of Electronic Commerce:**

E-commerce activities have a global character; they do not recognize spatial or geographical boundaries. Any commercial activity offering goods or services on the Internet does not necessarily mean moving to a specific geographic area. Establishing a commercial website on the Internet allows even a small company owner to penetrate markets and Internet users worldwide (ibrahim, 2003).

- **Absence of Paper Transactions in E-Commerce Deals:**

The absence of paper transactions means there is no physical written document for the contract; instead, it is recorded on an intangible medium because the means of conclusion is a non-paper method. Completing a full commercial deal—from negotiation, contracting, payment, to receipt—electronically happens without exchanging any paper documents. This supports the goal of e-commerce, which is to create a paperless society. Hence, problems arise in proving transactions and contracts, documenting rights and obligations, verifying the validity of signatures, and protecting intellectual property rights. Therefore, many international organizations and governments have legislated special laws on e-commerce granting legal status to electronic records, electronic contracts, electronic

signatures, and the fulfillment of electronic payments (ahmed abdelkarim, 1-10 may 2000).

- **Anonymity of Parties:**

E-commerce transactions take place between parties who may be separated by thousands of miles and may differ in time zones. Consequently, the lack of sufficient information about the parties may create negative issues such as providing false information, stolen credit cards, or misuse of information during transactions. This raises concerns about privacy and confidentiality. However, advancements in modern technology will surely provide security, reliability, integrity, and honesty in commercial dealings over the Internet (khaled mamdouh, 2008).

- **Improvement of Work Quality and Type:**

E-commerce helps improve the quality and type of work. It assists companies and institutions in managing their operations more effectively and accurately, reducing the time required to process information and data, making interpretation more precise and effective, and eliminating wasted time in institutional work (ibrahim, 2003).

- **Communication Between Parties by Voice and Image Without Barriers:**

Modern technologies allow immediate communication by voice and image without barriers or restrictions, which will increase the volume of e-commerce (omar hassan, 2003).

Subsection Two: Concept of E-Commerce Contracts

Branch One: Definition of E-Commerce Contracts:

E-commerce contracts do not differ from traditional commercial contracts in terms of their content or scope. The real difference lies in the way these contracts are concluded. The peculiarity of defining e-commerce contracts lies in their electronic nature or, in other words, the means by which these contracts are concluded, which is audiovisual communication over an international remote communication network (omar hassan, 2003).

Several definitions have appeared for electronic contracts, e-commerce contracts, or contracts concluded via the Internet (all terms meaning the same), which we will attempt to review below:

Referring to Article 2(a) of the 1996 UNCITRAL Model Law on Electronic Commerce, it defines an electronic contract through the definition of a data message as information created, sent, received, or stored by electronic, optical, or similar means, including, but not limited to, electronic data interchange, email, telegram, or telex. Legal scholars have also defined an e-commerce contract as one involving the exchange of messages between buyer and seller, which are preformatted and electronically processed, creating contractual obligations (osama abdelhalim, 2008).

It has also been defined as contracts concluded over the Internet. Undoubtedly, the conclusion of contracts in this form has a specificity that makes them distinct from other contracts and gives them a special nature because they are concluded electronically with parties located remotely (osama, 2003). Some define an electronic contract as negotiations that end with the complete agreement of two valid wills using modern communication means (mohamed hussein, 2003).

The electronic contract means a contract concluded via the Internet. It is an ordinary contract but acquires its electronic character from the way it is concluded or, in other words, from the means through which it is concluded. This contract arises from the meeting of offer and acceptance thanks to communication between the parties using audiovisual means over an open international remote communication network. The predominant characteristic of this type of contract is that the parties communicate using telecommunication and remote information exchange technologies, particularly the global information network "the Internet," without the need for parties to physically move or meet at a specific place (bashar mahmoud, 2006).

Branch Two: Characteristics of E-Commerce Contracts:

E-commerce contracts have a set of characteristics represented as follows:

- **E-Commerce Contracts Are Electronic Contracts:**

There is no dispute that contracting over the Internet is a form of electronic transaction, given the medium and environment in which it takes place. The Internet, as the newest electronic communication medium, uses computers with complex electronic environments connected via communication networks, either through telephone lines or satellites. Both depend on technological techniques based on wired or wireless links that encode digital data in audio, video, text, or numeric form. Everything that passes through the Internet, including words, images, and sounds, consists of data requiring technical and engineering support to analyze and display on device screens in a form users can interact with (omar khaled, 2007). Therefore, e-commerce contracts are electronic contracts in both technical and legal senses.

Since these contracts are concluded via the Internet, they provide the contracting parties with many advantages, such as ease and speed of communication, the ability to study the terms and conditions freely and calmly without pressure or influence from the other party, as is the case with the actual physical presence of the contracting parties. Because when we are dealing with electronic contracting, the contracting parties are not seated in the same place (shahata gharib, 2008).

- **E-commerce contracts are contracts concluded remotely by electronic means:**

  The electronic contract is concluded without the physical presence of its parties; therefore, it belongs to the category of contracts concluded at a distance, which is its prominent feature, as it takes place between two parties who are not gathered in a real contractual meeting. The European Directive No. 97/07 defined remote contracting in its Article 2 as: "Remote contracting is any contract concerning goods and services concluded between a supplier and a consumer within the framework of a system for selling or providing services at a distance, organized by the supplier who uses one or more

remote communication techniques to conclude the contract (mohamed hassan, 2006)."

- **E-commerce contracts are commercial contracts:**

This is naturally so. A large part of the jurisprudence relied on the electronic nature of the contract in defining the electronic contract, thus naming it the e-commerce contract due to this dominant characteristic (mohamed hussein, 2003), since electronic commerce is the fertile field where electronic contracts appear particularly as one of the most important means of such commerce.

- **E-commerce contracts are international contracts:**

International contracts have a special nature. Comparative national legislations have granted them privileges that exclude them from the scope of national contracts. Jurists differ on the criterion to be followed to determine the international nature of a contract. A contract is considered international according to the legal criterion if it includes a foreign element related to the conclusion, execution, domicile, or nationality of the contracting parties. That is, a contract is considered international if its legal elements are connected to more than one legal system. Since e-commerce contracts are concluded within the Internet network, which is a global communication network, they are characterized by an international nature. Some jurists even hold that e-commerce contracts are always international, arguing that the means used in negotiation, conclusion, or execution are international means (manani, 2009).

Section Two: Electronic Arbitration as a Means of Resolving Disputes in E-Commerce Contracts

In this section, we will discuss the definition of electronic arbitration in the first requirement and the electronic arbitration agreement in the second.

Subsection One: Definition of Electronic Arbitration

Branch One: Origin of Electronic Arbitration

Arbitration is an old method, and in its primitive form, it was the adopted means to resolve disputes between parties. The earliest judicial function was an arbitration function, but its importance increased recently after the establishment of the United Nations in

1945 (sami mustafa, 2001). International arbitration is considered a legitimate method under international public law, traced back to the Hague Convention of 1899 concerning the peaceful settlement of disputes. It offers a solution imposed on disputing parties by prior consent, reducing the parties' involvement in the resolution. The main role of international arbitration in dispute resolution is that of a third-party perspective. Arbitration flourished with the development of international economic relations, where parties found it a specialized judiciary to resolve disputes arising from international contracts due to its simplicity, speed of procedures, flexibility, and confidentiality (nouri marwa, 1992).

Virtual shopping centers on the Internet have acquired an international and global nature. Businessmen worldwide began concluding various electronic contracts directly on the Internet. Due to the international nature of electronic shopping, many issues arise regarding the precise enforcement of contract terms, respect for intellectual property rights, costs, time, and others. Thus, it can be difficult to enforce such rights through national courts or even traditional arbitration. Traditional dispute resolution methods needed development to suit the new form of commerce. Consequently, the global e-commerce market necessitated turning to arbitration as a means to resolve disputes arising from this commerce, but it had to be done with a new approach fitting the technological revolution in modern communication means. Hence, electronic arbitration became the appropriate method to achieve this goal (murad mahmoud, 2010).

Arbitration adopted as a method to resolve disputes arising from electronic dealings cannot be traditional arbitration confined by geographic restrictions, even if the place is agreed upon (mohamed saeed, 2009). Rather, it must adapt to the nature of electronic dealings and the medium through which they occur. Since the electronic medium — represented by the Internet — is used to conclude and execute electronic dealings, any dispute resolution arising from this dealing must logically be conducted using the same medium and environment (sami abdel-baqui, 2004).

From the above, we conclude that e lectronic arbitration is a method aimed at resolving issues related to relationships between two or more persons by an arbitrator or arbitrators who derive their authority from a special agreement between the parties and make their decision based on this agreement without being authorized by the state for this task (fawzi muhammad, 2009). Since the essence of electronic arbitration is the exploitation of the Internet to resolve disputes arising from legal acts concluded through it, consistent with the nature and specificity of these acts, we can define electronic arbitration as arbitration conducted via the Internet, according to special rules, without the need for the disputing parties and arbitrators to meet in a specific place (issam abdul fattah, 2009).

Branch Two: Characteristics of Electronic Arbitration

Electronic arbitration is the procedure where all its steps are conducted electronically on the Internet, starting from filling out the consent form for arbitration via the network, exchanging electronic messages and documents, hearing experts, to issuing the electronic arbitration award. Electronic arbitration has several advantages that ensure its continuity and widespread spread today, especially in e-commerce transactions, where the parties' will dominates the organization of their relations. It is worth noting that electronic arbitration, as an advanced form of traditional arbitration, enjoys the same advantages as traditional arbitration, as well as additional advantages due to its electronic form. The most important advantages of electronic arbitration are:

- **Speed and Ease of Electronic Arbitration Procedures:**

This feature is one of the main contributors to the spread of electronic arbitration. It is characterized by ease and simplicity, as parties to the dispute are not obliged to physically attend before arbitrators but can participate in arbitration sessions via electronic communications. This feature is also clearly reflected in the awards issued by electronic arbitration entities, which are easily issued due to the simplicity of procedures relying on electronic exchange of dispute documents (mohamed hussein, 2003). This strongly motivates parties to choose

no other method for resolving e-commerce disputes due to the speed of dispute resolution (amira hassan, 2012).

- **Reducing Litigation Costs and Expenses:**

This is achieved by using various means that allow audio-visual tools to hold arbitration sessions live for the parties and experts, reducing travel and transportation costs (issam abdul fattah, 2009).

- **Convenience:**

  Electronic arbitration is characterized by convenience, unlike traditional courts or arbitration bodies. Arbitration is available 24 hours a day, seven days a week. This feature enables the parties to send emails or communicate at any time without the burden of travel. It also allows them to conduct electronic arbitration from anywhere without restriction, enabling parties and arbitrators to communicate directly without physically being in the same place (hesham & ibrahim abdrahman, 2002).

Also, one of the most important advantages shared by both electronic arbitration and traditional arbitration is the preservation of dispute confidentiality, which is considered a significant guarantee in the field of international commercial relations due to the impact of preserving professional, economic, or technological secrets on the continuity of activity, to the extent that some companies prefer to forfeit their rights rather than expose their secrets before the judiciary (abu al-heja, 2009).

Subsecion Two: Electronic Arbitration Agreement

Branch One: Conclusion of the Electronic Arbitration Agreement

Electronic arbitration initially depends on an agreement concluded between its parties, then proceeds through certain procedures until a ruling is issued by the authority entrusted with arbitration. Electronic arbitration must be based on an agreement between its parties to resolve any disputes that may arise between them through arbitration in an electronic manner. This agreement is usually concluded electronically, where electronic messages are exchanged first among the parties themselves, then between them and the electronic arbitration center by filling out a special electronic form used by some arbitration centers operating via the Internet. Arbitration is then

conducted through a series of procedures carried out electronically (mohamed abdelaziz, 2011).

While resorting to arbitration has become increasingly common in international trade conducted through traditional means because of its speed and ease, away from the complicated and lengthy procedures before ordinary courts, resorting to electronic arbitration in e-commerce is more appropriate because it aligns with the nature of this commerce—speed in conclusion and execution, especially regarding contracts concluded and executed over the Internet. In this regard, the electronic arbitration agreement does not differ from the ordinary arbitration agreement except that it is concluded through electronic media and modern communication networks (amir faraj, 2009).

An arbitration agreement is an agreement whereby the parties commit to submit disputes that have arisen or may arise in the future in their relations to arbitration, the procedures of which are conducted fully or partially over the Internet or other modern communication means without the physical presence of the arbitration process parties in one place (jaafar dheeb, 2014). The parties to the arbitration agreement enjoy the same freedom in determining the law applicable to the subject of the agreement. If the parties do not choose the rules applicable to the dispute's subject, the arbitrator decides those rules. According to Article 17 of the electronic court's regulations, the arbitrator must select the law that governs the dispute based on the closest and most reliable connections (lazhar, 2012).

In all cases, whether the law governing the subject of the agreement is chosen by the parties or by the arbitration tribunal, public order laws and texts must be observed. This was affirmed by Article 5, paragraph 2 of the New York Convention (new york convention on the recognition and enforcement of foreign arbitral awards, 1958), which states that recognition and enforcement of an arbitration award may be refused if the award contradicts the public order of the country where enforcement is sought. This restriction on the parties' freedom to choose the applicable law rules must naturally also be applied in electronic arbitration.

Branch Two: Form of the Electronic Arbitration Agreement

It is acknowledged that the contract is the main instrument in international commercial exchange processes, relying on paper supports that embody its physical existence. Handwriting forms the main axis of international commercial exchange, including the negotiation phases and contract terms. Although technological developments have introduced faster means such as fax and others, the paper support still retains its presence despite these new means. However, informatics has brought a real revolution to these traditional concepts of written documents by transforming them from handwritten documents into electronic documents, thanks to the fusion of informatics and wireless communication means (amir faraj, 2009).

Analyzing the laws regulating the conditions for the existence of an arbitration agreement reveals that these laws fundamentally require, like any contractual condition, the necessity of consensus between the two parties on this agreement. Regarding whether this consensus alone suffices or if it must be in writing, different legislations have diverged into two directions:

- **The first direction:** Represents the liberal approach that does not impose a specific form for the arbitration clause, meaning writing is not required for its validity. This is the approach of the Geneva Convention on International Arbitration (the european convention of geneva ,concerning international commercial arbitration, 21/4/1961), which requires the arbitration agreement to be in writing but states in Article 2 that an unwritten arbitration clause is valid if concluded between parties whose domestic law allows the arbitration agreement not to be in writing, thus referring the matter of form to domestic laws.
- **The second direction:** Requires the arbitration agreement to be in writing according to traditional arbitration rules. According to the Model Arbitration Law (model law on arbitration issued by the united nations , 1985), the arbitration agreement must be in written form, and similarly, the New

York Convention on International Arbitration requires this agreement to be in writing.

For the written evidence to be legally valid, it must include a written record of a legal act and be signed by the person to whom the evidence is attributed. Thus, the elements of written evidence are writing on one hand and signature on the other. Referring to the purpose behind requiring writing, it is essentially related to evidence primarily. Therefore, based on this purpose, the required form (abu al-hija, 2011) of the document is determined in terms of evidence, not merely formality. Since the traditional concept of a written document means a paper document written by hand, the development of modern communication means has given a new and expanded concept of the written document, including electronic message exchange, telegraph, telex, fax, email, and other continuously evolving (mohamed saeed, 2009) modern communication means. Accordingly, some scholars advocating the acceleration of procedures believe that the written form is fulfilled by electronically exchanged data over computer networks or other contemporary communication means, provided they allow recording or registering the agreement on media accessible for later reference (issam abdul fattah, 2009).

In general, the electronic document must include the names of the parties to the dispute and the text of the arbitration agreement itself in terms of offer, acceptance, and conditions contained therein. This information must be electronically stored in a way that allows the right of access, review later, and use as evidence to prove the validity of the arbitration agreement, and it must be impossible to forge or modify its content (amal, 2015).

Conclusion:

What has driven e-commerce to develop and grow to its current level is the many advantages it offers, including significant savings in time- and distance-related costs. Additionally, it promises the opening of new markets and the creation of business sectors compatible with this type of commerce. The question often raised concerns the future of e-commerce and the possibility of resolving disputes arising from it. Many jurists have settled on the necessity of seeking more flexible

means adapted to the nature of e-commerce, where the role of the contracting parties' will is prominent, thus overcoming the problems of conflict of laws and jurisdiction determination. On this basis, electronic arbitration has emerged as an effective mechanism to resolve disputes in e-commerce contracts.

bibliography

abdel fattah bayoumi, h. (2002). *electronic commerce system and its civil protection* . egypt : dar al fikr al jamii.

abu al-heja, m. i. (2009). *electronic arbitration.* jordan: dar al-thaqafa.

abu al-hija, m. i. (2011). *e-commerce contracts* . jordan: dar al-thaqafa.

abu al-wafa, f. s. (2000,issue 1). *practical aspects of electronic commerce* . egypt : economic bulletin of bank misr .

ahmed abdelkarim, s. (1-10 may 2000). the internet and private international law:separation or convergence on law . *computers and the internet college of sharia and law* , (p. 27). united arab emirates university .

amal, h. (2015). *e-commerce in algeria ,doctoral thesis in science law specialization* . tizi ouzou : mouloud mammeri university.

amir faraj, y. (2009). *the globalization of e-commerce and its contracts* . egypt: modern university.

amira hassan, a.-r. (2012). *arbitration in disputes arising from electronic contracts under international agreements and national legislation.* egypt: al-ma'arif publishing.

bashar mahmoud, d. (2006). *the legal framework of contracts concluded via the internet.* jordan: dar al-thaqafa.

farouk, a.-a. (2002). *subscription contract in databases via the internet.* egypt : dar al-jamia al-jadida.

fawzi muhammad, s. (2009). *international commercial arbitration.* jordan: dar al-thaqafa .

hesham, b., & ibrahim abdrahman, i. (2002). *electronic arbitration.* egypt: national center for legal publications .

ibrahim, a.-e. (2003). *electronic commerce* . egypt: academic library.

issam abdul fattah, m. (2009). *electronic commerce in arab and foreign legislations.* egypt : dar al-jamea al-jadida.

jaafar dheeb, a.-m. (2014). *electronic arbitration and the role of national judiciary in its activation* . jordan: dar al-thaqafa.

khaled hamdi, a. (2006). *expression of will in the electronic contract* . egypt: daral-nahda al-arabiya .

khaled hamdi, a. *exprission of will in the electronic contract.*

khaled hamdi, a. r. (2006). *expression of will in the electronic contract* . egypt: dar al-nahda al-arabiya .

khaled mamdouh, i. (2008). *logistics of electronic commerce* . egypt : dar al-fikr al jamii.

lazhar, b. s. (2012). *the legal system of e-commerce* . algeria : dar houma.

mamdouh, a.-m. (2000). *problems of selling via the internet in civil law :a comparative study.* egypt: dar al-nahda al-arabiya .

manani, f. (2009). *the electronic contract :a modern means of proof in algerian civil law.* algeria: dar al-huda.

model law on arbitration issued by the united nations . (1985, june 21).

mohamed abdelaziz, m. (2011). *encyclopedia of arbitration agreement in e-commerce disputes* . kuwait: al-falah library.

mohamed ahmed, a. a. (2000). *internet marketing.* cairo: dar al-amin.

mohamed el-sayed, a. (1-3 may 2000). international electronic commerce via the internet,its concept and the legal rule governing it. *the conference on law,computers and the internet,college of sharia and law,* (p. 11). united arab emirates university.

mohamed hassan, q. (2006). *remote contracting :an analytical reading of the french experience with reference to european law rules.* egypt: dar al jamea al jadida .

mohamed hussein, m. (2003). *electronic liability.* egypt : dar al jamea al jadida .

mohamed saeed, a. i. (2009). *legal protection methods for electronic commerce transactions:a comparative study* . beirut: al-halabi legal publications.

mr, a. ,. (2006). *electronic commerce and globalization* . egypt: publications of the arab organization for administrative development .

murad mahmoud, a.-m. (2010). *arbiration in international character state contracts: a comparative study* . jordan: dar al-thaqafa.

new york convention on the recognition and enforcement of foreign arbitral awards. (1958). new york.

nouri marwa, j. (1992). *regional disputes in light of contemporary international law*. algeria: university press.

omar hassan, a.-m. (2003). *electronic signature and electronic commerce law :a legal analytical comparative study*. jordan: dar wael.

omar khaled, z. (2007). *the sale contract via the internet* . jordan: dar al-hamed.

osama abdelhalim, a.-s. (2008). *the contract council and its impact on e-commerce contracts:a comparative study in islamic jurisprudence and positive law*. egypt: dar al jamea al jadida .

osama, a. a.-h. (2003). *the specificity of contracting via the internet* . egypt: dar al-nahda al-arabiya.

sami abdel-baqui, a. s. (2004). *electronic commercial arbitration* . egypt : dar al-nahda al-arabiya .

sami mustafa, f. (2001). *arbitration within the framework of the ain shams rights center:a comparative study*. egypt : institute of arab research and studies .

shahata gharib, s. (2008). *electronic contracting in arab legislation* . egypt : dar al-jamea al- jadida .

the european convention of geneva ,concerning international commercial arbitration. (21/4/1961).

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):391-418

Economic and Social Impacts of the Maritime Jihad Movement on Western Algeria during the 16th Century

Rahima Bichi[1], Rabia Griza [2]

[1] University of Ghardaia, Faculty of Social and Human Sciences, Laboratory of Heritage and Memory for Research on the Algerian Sahara and the Islamic West, bichi.rahima@univ-ghardaia.edu.dz

[2]University of Ghardaia, Faculty of Social and Human Sciences, Laboratory of Heritage and Memory for Research on the Algerian Sahara and the Islamic West, griza.rabia@univ-ghardaia.edu.dz

Received: 28-08-2025 Accepted: 17-05-2026 Published**:** 01-06-2026

Abstract:

This study aims to analyze the economic and social impacts of the maritime jihad movement on Western Algeria during the sixteenth century, highlighting its effects on social structure and regional economic development. It adopted a descriptive and analytical methodology based on original historical sources, archival documents, and accounts from diverse historians, with a focus on the sixteenth century and using the city of Algiers, its fleet, and population as the primary sample. The study employed historical research tools, as well as quantitative and statistical analysis of booty, ships, and captives. Results showed that maritime jihad was a cornerstone of economic growth through the influx of spoils, tributes, and utilization of captives, leading to economic prosperity, demographic expansion, and notable population diversity. It further contributed to urban development and the flourishing of crafts and culture, while also deepening practices of slavery and social disparities within society.

Key words: Maritime jihad; Algeria; economic impacts; social impacts; 16th century.

Corresponding author: rahima bichi: bichi.rahima@univ-ghardaia.edu.dz.

1. Introduction:

At the beginning of the sixteenth century AD, the Mediterranean witnessed decisive historical transformations following the fall of Al-Andalus and the intensification of the conflict between Islamic powers and Christian Europe. Amid this tense atmosphere and the raging naval struggle, Algiers emerged as an exceptional naval power, elevating itself from a simple local entity to a major player in the political and economic landscape of the Mediterranean, thanks to the movement of maritime jihad.

The maritime jihad was not merely a series of temporary military campaigns but evolved into a major institution, organized and supported by the state. It played a central role in defending the coasts of the Maghreb and within the Mediterranean Sea, as well as working to restore the balance of power between the two shores of the sea.

The importance of this research lies in unveiling the deep foundations upon which the naval power of Algeria was built during this period, and how maritime spoils, captives, and the pressing relations with Europeans transformed the economic and social face of Algiers, making it one of the richest and most prosperous cities in the Mediterranean, and a home to a diverse population mosaic in which Ottoman, local, Andalusian, Jewish, and European elements were blended.

This research highlights the necessity of understanding the maritime jihad movement not only as a military phenomenon but also as a civilizational factor that brought profound transformations to the structure of Algerian society, its sources of livelihood, patterns of life, the flow of wealth, urban expansion, and the opening of doors for coexistence and conflicts among diverse population groups. From this perspective arises the importance of studying the economic and social impacts of the maritime jihad movement on Western Algeria, considering it one of the most important transformations that contributed to shaping the modern historical identity of Algeria and influenced its political and social development for hundreds of years thereafter.

2. The Algerian Maritime Jihad Movement during the 16th Century:

During the 16th century, Algeria possessed a strong naval fleet whose origins trace back to the Barbarossa brothers, sons of Jacob. They initially arrived with 21 ships at Jijel. Over time, the Algerian fleet grew in size and sophistication, employing fast and advanced vessels such as galiots, round ships, and brigantines for naval maneuvers. This naval power elevated Algeria to the leadership of the maritime jihad movement in the 16th century. During this period, Algeria earned the titles "Algiers of the Crusades" and "House of Jihad" in recognition of its prominent role in maritime jihad activities **(jamīl, 2017–2018, p. 126), (ʾNāṣerʾddīnʾSʿaydúnī & BúʿabdallīI, 1984, pp. 44-45); (Sʿaydúnī, 2012, pp. 133,135)**.

2.1. The number of ships of the Algerian fleet according to different sources (Duffy, Haedo, Brodil, Fisher, reports sent to Philip I I):

Year	Number of ships in the fleet
1530	60 ships
1544	8 gallets,12 fustas
1553	40 galleys, galleots, and brigantines
1555	20-30 galleys
1558	More than 53 vassels (lumane and 25 frigates)
1560-1570	66 ships
1563	50 ships
1571	50 armed boats
1580	20-25 frigates, 36 galleys and galleot

"The naval expeditions during the 16th century, especially at its beginning, were individual ventures or formations consisting of a few

ships owned by individuals bound by contracts or circumstances. In other words, it can be said that the Algerian navy was a private enterprise." **(Marrúš, 2009, pp. 170-171) ; (jamīl, 2017–2018, p. 126)**.

With the arrival of the year 1533 AD, the situation changed, and the activity of maritime raids took on an official and organized character, led by the fleet (with the possibility of participation by independent raiders outside the state). For example, the campaign of Khair ad-Din on Tunis in 1534, where the campaign consisted of 84 ships (from Cádiz), including 18 belonging to Khair ad-Din personally and 5 to other raiders **(Marrúš, 2009, p. 79)**.

After the year 1580, the institution of maritime jihad became an independent mercantile entity, and Algeria shifted its focus from the Mediterranean Sea to the Atlantic Ocean, as commercial maritime exchanges were increasingly conducted there. It is worth noting that the state contributed to funding and supplying the raiding ships (with oil, dried fruits, rice, dried meat, olives, etc.) in return for one-fifth of the spoils **(Wulf, 1986, p. 190)**.

2.2. The most notable sayings about the Algerian Navy: Historian Dugramont said: "The audacity of the Algerian corsairs steadily developed and increased. Thus, they seized heavily armed Spanish ships loaded with gold, silver, and luxury goods returning from Latin America, and they also repeatedly surprised the inhabitants of the shores of the Bay of Biscay, the coasts of the North Sea, and the seas of England. From the cliffs of Madeira in the Atlantic to the icebergs in Iceland, no one could escape their pursuits. He also said: 'For three centuries, Algiers remained the terror of Christendom and its disaster, as not a single European crew was spared by the daring Algerian sailors. Moreover, Algiers imposed an annual tax on three-quarters of Europe, and even on the United States of America.' European coasts no longer cultivated their lands except in fear, they began to live in constant anxiety, fearing the appearance of the Barbary pirates."The German historian Yuri Simionov said: "It was not only the French who fought against the Algerian pirates, but all nations, without exception, fought this maritime plague: the English, the Dutch, the

Spanish, the Genoese, and the Neapolitans fought against it, but their struggle remained in vain" **(Múlúd Qāsim, 1985, pp. 70-73)**.

3. The Economic Effects of Maritime Jihad on Western Algeria during the 16th Century:

The maritime jihad in Algeria from the 16th century to the 17th century was the driving force behind the economy of the Eyalet. It is said that this type of trade was a special activity in the city of Algiers and was the most profitable for it, to the extent that it rivaled India in the low prices of its markets **(Tāblīt, 2015, p. 282); (ʿAmīn, 2015, p. 145); (Barbarús, 2010, p. 153)**.

The spoils of maritime jihad came from three main sources: the cargoes of ships seized at sea, the ransoms paid for captives, and the tributes (gifts and taxes) that various European countries paid under bilateral and formal agreements to protect their ships. There was also a fourth source obtained directly from the maritime institution itself, through authorization for anchorage and fees for ship repair and restoration workshops and shipbuilding facilities. The spoils of maritime jihad were considered a profitable occupation by many modern historians, as the state received a share ranging between one-seventh and one-tenth, obtained 12% of the prices of captured ships, and received a substantial portion of the amounts paid for the ransom of European captives **(Hlaylī, 2007, p. 67)** .

"The trade of spoils was among the top exported goods abroad, especially materials that were not used domestically in Algeria, such as brandy, alcoholic beverages, and salted fish. This was because they were not part of the Algerian diet or were religiously prohibited. These goods were sold cheaply locally, then resold at high prices abroad. This also enabled merchants to earn substantial profits from engaging in this economic activity" **(ʿAmīn, 2015, p. 148)**.

3. 1. Ships with their cargoes: Before the arrival of the Ottoman Turks in Algeria, the Andalusians were the ones responsible for naval warfare and served as the backbone of the maritime invasion force at that time. Their beginnings were driven by seeking revenge for themselves against their oppressors (the Spanish). Their victims were

small fishing boats, small coastal boats, and insignificant commercial ships that carried grains, alcohol, fruits, and fabrics. Their operations spanned from one coast to another, but they did not pose a significant threat to Spanish commercial interests. With the arrival of the Ottoman Turks in their ships, the naval fighters showed their skill early on. At first glance, they succeeded in capturing two large ships of the Papal fleet. As a result, the amount of loot began to increase more, and it was generally obtained during naval wars or when the commanders (referred to as "Riyas") monitored ships that were discovered to be foreign. These ships were considered a threat to the province and were seized along with all their contents. Looting also occurred when the naval fighters attacked European coasts. The ships that were primarily captured were Spanish, but there were also Italian ships, represented by those from Genoa, Sicily, Naples, Tuscany, and ships from the Papal states **(Wulf, 1986, pp. 29,107,181-182).**

The number and types of ships varied greatly, as well as the wealth they carried. This can be illustrated by highlighting the most important years in which the key events took place, as follows, by way of example but not limited to: After the incident involving the papal ships, the forces headed to the coasts of Sicily under the leadership of Khair al-Din ibn Ya'qub (Barbarossa) for their usual maritime jihad. After bombarding its capital, Palermo, they managed to seize nine naval vessels containing 40 stores loaded with wheat, barley, olives, olive oil, dry bread, planks, beans, rice, coffee, cloth, and lead. They then proceeded to the Gulf of Venice, where their booty consisted of three naval ships, each carrying 10,000 gold ducat. The Algerian fleet set out for the invasion with 15 vessels and entered the Gulf of Genoa, where they captured 14 ships after settling there for 14 days. In cooperation with Sinan Pasha's fleet, the number of ships increased. As Kheir Ed-Din stated in his memoirs: "...I met Sinan Pasha, and together we seized 9 more infidel naval ships, bringing the total number of vessels to thirty..." Some of these were loaded with cloth, others with silk, and some with honey. Others contained grains and pepper. It happened that when the fleet sent under the command of Gourd Oghlu returned, it paid 10,000 gold ducats to Kheir Ed-Din as part of the spoils. At that time, since he was

located in Jijel, he said: "...in those days, not a week passed without sea commanders arriving at the Jijel harbor with a ship taken from the infidels…" **(Barbarús, 2010, pp. 152-154) .**

With Khair al-Din's return to the city of Algiers after five years of residence in Jijel, the number of ships taken as spoils increased. During this period, six ships that Khair al-Din had sent under the command of Sinan Pasha returned, towing seven European ships filled with military equipment and provisions. Khair al-Din said: "... One of them was loaded with gunpowder, bullets, and cannonballs, in addition to sixty bronze cannonballs... The second ship was loaded with oil, tar, masts, and planks. The third carried olives, olive oil, cheese, and honey. The fourth was loaded with sugar, while the other two carried precious money" **(Barbarús, 2010, pp. 152-154,166-167) .**

The following table summarizes what we have discussed."

3. 1. 1. Maritime Spoils of Algeria as Depicted in 'Memoirs of Khairuddin Barbarossa":

Events	Spoils
First Campaign against Béjaïa	Capture of 7 ships (4 of them of the galiot type) and 150 Spanish prisoners.
Second Campaign against Béjaïa.	Capture of 1 ship loaded with wax and 25 prisoners
Third Campaign against Béjaïa	Capture of 10 ships, 78 prisoners, 8 barrels of gunpowder, and many other spoils
Campaign of Charles V ("Carlos / Charles Quint") against Algiers	Number of captives: 2,700 prisoners.
Campaign of Khayr and his brother Ishaq.	Capture of 16 ships loaded with gunpowder, lead, planks, tar, oil, rice, and wheat
Khayr al-Din's Campaign against	Capture of 4 ships loaded with

Ténès	cannons and rifles, and 350 soldiers captured, plus 50 kg of black pepper, 75 kg of cinnamon, 400 kg of honey, 25 ells of fabric,25 ells of silk, 1,000 rolls of wool, and many military supplies.
Khayr al-Din's Campaign against Tunis	Capture of 9 ships containing 40 warehouses stocked with wheat, coffee, barley, olives,olive oil, fabric, hard bread, planks, beans, rice, and lead.
Khayr al-Din's Campaign against Venice	Capture of 3 ships, each carrying 10,000 gold ducats and hundreds of prisoners.
Khayr al-Din's Campaign against Genoa and the Strait of Messina	Capture of 30 ships (21 seized in Genoa and 9 in Messina), some carrying fabric, silk, honey, wheat, and pepper.
Sinan Pasha's Campaign at the Strait of Gibraltar	Capture of 12 ships.
Sinan Pasha's Campaign	Capture of 6 ships loaded with gunpowder and lead, bronze cannonballs (60 bronze shells). -Second ship: loaded with oil, tar, masts, and planks. -Third ship: loaded with olives, olive oil, cheese, and honey.-Fourth ship: loaded with sugar. -Fifth and sixth ships: carried valuable treasures
Destruction of the Penon Fortress	1,050 captives — 700 of them taken during the fortress's destruction, and 350 captured while attempting to supply the fort with provisions and

	military gear
Eydin Reis's Campaign in the Western Mediterranean, Southern Coast of Spain, and Strait of Ceuta	Capture of 12 ships (5 galiots and 7 large Spanish vessels) and 375 Spanish prisoners.
Eydin Reis's Attack on Majorca	Capture of 15 ships loaded with coffee, rice, silk, fabric, mirrors, pistols, and rifles
Khayr al-Din's Attack on Cherchell	Capture of 20 naval vessels and 1,900 prisoners
Eydin's Attack on the Balearic Islands, Bombarding Majorca and Spanish Coasts	Capture of 55 ships, 3,000 prisoners, 80 monks, 36 chests, and silver chandeliers each weighing 25 kg of silver
Eydin Reis's Naval Raid while Returning from Istanbul to Algiers	Capture of 7 ships and 700 prisoners.
Deli Muhammad Reis's Attack on a Spanish Fleet	Capture of 29 galiot-type ships.
Khayr al-Din's Attack on the Balearic Islands, Majorca, and Minorca, and the destruction of the ports of Faro and Mahón	Capture of 5,500 prisoners in Mahón Harbor, and seizure of a large ship at Faro Harbor coming from India carrying many Indian goods, 36,000 gold dinars, 76 cannons, 300 sailors, and thousands of oarsmen
Campaign of Charles V against Algiers	Capture of 20,000 prisoners, 150 cannons, war machines, and munitions.

3. 1. 2. The maritime spoils of Algeria through the book of Al-Munawwar Marwesh (Barbarús, 2010, pp. 51-209): When the Algerian fighters managed to repel Charles V's campaign in the year 1541, the latter lost about 130 ships and 17 galleys. In the year 1553, the French king requested assistance from the Algerian fleet in his war against the Spanish, as mentioned in the previous section. Responding to his

request, Salih Reis set out at the beginning of June of the same year, landed forces in Majorca, plundered the countryside, and continued to the Spanish coasts, ultimately capturing 10 Spanish and Portuguese ships, three of which were armed with ammunition and fighters. After participating with the Ottoman fleet in the siege of Malta, the Algerian maritime fighters seized 18 ships from the Spanish Basque Country off Málaga in 1566. In total, 50 ships were captured around the Strait of Gibraltar. In 1570, they continued their naval attacks on the Spanish and captured 3 Maltese galleys, including the admiral's galley. Among other known exploits, the fleet under the command of Murad Reis seized 3 Spanish ships, and in alliance with the Corsair captains, they captured 4 Maltese galleys and 2 Sicilian galleys, which were then taken to Algiers. Between the years 1580 and 1582, the naval spoils consisted of: two galleys from the Pope, one of which was for the admiral, three Spanish galleons, in addition to four Maltese galleys and two French ships. The value of the goods they carried exceeded one million Spanish silver coins of 4 and 8 reales. This was under the command of Murad Reis. In the years 1586–1588, the Algerian naval raiders captured galleon-type ships from Venice, one of which carried a full cargo of silk... and ships. Between 1590 and 1592, the sea warriors captured another type of ship, a Genoese "sheitia" loaded with wine. During the years 1593–1597, it was reported that they acquired 4 galleons, 5 ships, a vessel of the Marseille type, and a "sheitia." Their loaded goods included medicines, sugar, paper, oil, silk, carpets, wine, fabric, mirrors, and dried grapes. In 1594, they took an admiral galley belonging to the Duke of Florence and a galley of St. John. In 1595, the naval fighters captured 3 more Sicilian ships. In 1599, two large ships of the "ships" type were taken in Portuguese seas and brought to Algiers **(Marrúš, 2009, pp. 100,102,154,158,160,304,306-307)**. Faced with this large number of European ships that fell as spoils into the hands of the Algerian navy, Marmol said: "...its port was usually full of Christian ships brought by the pirates from all parts of the Mediterranean, loaded with prisoners and spoils" **(Marmúl, 1984, pp. 365-366).**

3. 1. 3. Statistics of spoils for the period from 1531 to 1599 (Fkāyar, 2018, p. 59); (Marrúš, 2009, pp. 256-307); (Carey, 1794, p. 23); (Eʿtallī, 2011-2012, pp. 50-59):

Year	Booty (Spoils)
1531	Capture of two ships loaded with provisions and weapons.
1563	The Qilij seized 19 ships, including an admiral's barge and the Ste Anne, St. Gean, Patroness. These spoils were displayed for eight years at the gate of Algiers.
1582	Murad Reis captured two ships loaded with silk bales from Lyon
1586	Hassan Pasha the Venetian and Captain Mami Arnaut captured ships of the "nao" and "galleon" type loaded with silk. The price of one ship without cargo reached 10,000 écus, and one was ransomed by its owner for 90,000 écus.
1590-1592	Seizure of a Genoese ship loaded with wine, a Portuguese ship, and a nao.
1593-1597	Capture of 4 galleons, 5 naos, and a ship of the Marseillais type (Marseillan) and "Chittia" type, loaded with sugar, paper, oil, silk, drugs, wine, fabric, raisins, and mirrors.
1594	Murad Reis captured a ship named Cadiz of the Prince belonging to the Duke of Florence, and another named Saint John.
1595	Murad Reis seized 3 Sicilian ships.
1599	Murad Reis captured two ships of the "nao" type.

3. 2. Prisoners as an Important Source in the Revenues of Maritime Jihad: It appears from the actions of the Algerian naval commanders that they carried out their operations against Spanish and European bases more as a form of punishment for the fleets of those countries that attacked their ships and coasts, rather than primarily aiming to obtain booty. According to Mermol's earlier statement, prisoners constituted the most popular commodity during the 16th century and were referred to as prisoners of war. They were given special treatment, whereas Algerian prisoners in Europe were treated harshly. **(Sīdhum, 2011, p. 27)** .The captives were of various types, including nobles, high-ranking royalists, ship officers, merchants, bourgeois travelers, as well as ordinary sailors and poor peasants. The

captives were gathered either after ships were taken as spoils, or when the Algerian naval fighters attacked European coasts and took their inhabitants as prisoners **(Wulf, 1986, pp. 208-229**). This can be illustrated through several events outlined as follows:

During the first Spanish campaign against Algiers in 1516, the result was the killing and capturing of about 3,000 Spanish soldiers. In the second Spanish campaign in August 1519, around 5,000 Spanish soldiers were taken prisoner. The narrative mentions that in 1519 the Spanish suffered a naval disaster under the command of Hugo de Moncada, with approximately 3,000 prisoners taken. When Khair ad-Din was established in Jijel, he moved to the Gulf of Venice and captured three ships carrying hundreds of captives. The number of Christian prisoners after Khair ad-Din liberated the Baniyun fortress in 1529 reached about 27,000 prisoners, including the son of Prince Bortardo, six Christian kings, and hundreds of their soldiers and sailors. In 1541, during the Battle of Algiers, the Algerian navy captured about 12,330 sailors and 24,000 soldiers, and Ali managed to seize a Spanish ship carrying 70 Christians, including four women **(Marrúš, 2009, p. 74**); **(Barbarús, 2010, p. 151**). Between the years 1550 and 1559, the majority of the captives were men, women, and children kidnapped from Corsica and taken to Algiers. In the village of Ambiegna, the Algerians managed to capture a young Giovanni along with 40 others, and their numbers continued to increase during the years 1562–1565. When the Portomaurizio area in Liguria was attacked, about 58 people were captured, and then 10 people in Antiano. Among the captives between 1575 and 1579 was the famous author of Don Quixote, Miguel Cervantes. Between 1580 and 1582, Murad Reis, upon raiding a Spanish city on the coast near Alicante, captured 500 people **(Marrúš, 2009, pp. 74,88,100,160,304).**

3. 2. 1. The Value of Prisoners: During the 16th century, Algeria witnessed numerous maritime spoils that contributed to enriching the treasury and economy. Among the most profitable of these spoils were Christian captives, whose ransom brought considerable revenue. Captives were considered a manifestation of the economic prosperity of the Regency. For example, Dutch prisoners (mainly sailors) were skilled in repairing large sailing ships with tall masts, which benefited Algerian seamen. The value of prisoners varied — each had their own

price. A Kebodhan (captain) was valued at about 2,500 qurush, while his assistants, shipbuilders, and surgeons were each valued at 1,500 qurush. An ordinary sailor was valued at 100 qurush. German captives were more expensive due to their expertise in maritime affairs. The ransom for women was higher than for men, since Christian women of the upper class often came with their maidservants, and their numbers were limited, whereas most men came from the poorer classes.

According to the French consulate in Algiers in the period 1580–1582, the ransom value of a prisoner was estimated at less than 100 Spanish reales. As a result of this practice, cities such as Genoa and the Republic of Venice played a prominent role in the Mediterranean basin. Important depots also emerged, such as the Tuscan port of Livorno **(Marrúš, 2009, pp. 208-209**); **(Saʿyūd, 2011, p. 151**); **(Bilīl, 2010, p. 22)**; **(Habenstreit:, 2013, pp. 42-43.).**

3. 2. 2. Ransoming of captives: Some captives attempt to escape using small boats they make themselves, and when caught, they are beaten with sticks. Others are freed by converting to Islam in exchange for participation in military campaigns, like the American consul James Cathcart. Alternatively, captives were ransomed in the place where they were captured by exchanging them for money, or ransomed through European intermediaries, who were often French, Spanish clergy, members of the Holy Trinity groups, the Mercedarian group, and the "Franciscans" Mercy Friars [(1)].

The number of prisoners during the period (1578-1598)

Year	Number Of Prisoners
1578	"25,000 prisoners (Italy, Malta, France, Spain)"
1580	25,000 prisoners

[1] -At times, securing their ransom proved to be a particularly intricate endeavor, especially when conducted within the broader framework of hostile diplomatic and military relations—most notably with Spain—where antagonism often hindered or complicated negotiation processes. see **(Hlāylī, 2008, pp. 74-76).**

1587	20,000 prisoners
1598	15,000 prisoners

3. 3. European Royalties and Fees: In the 16 century, European countries paid Algeria royalties and fees, whether in monetary terms or in kind, for various purposes. Some of these are:

3. 3. 1. The Tribute (Al-Luzmah): This was a contractual obligation in exchange for peace or to prevent naval commanders from attacking the commercial ships of the concerned country, or in return for commercial commitments. Among the countries that paid this tribute were Spain, France, Denmark, the Netherlands, Portugal, and others. Although France was an ally of the Ottoman Porte, it still paid tribute for trading privileges. The French Royal Africa Company paid a tribute estimated at 150,000 francs (**'Abbād, 2012, p. 352)**; **(Marrúš, 2009, p. 98)**. The royalties paid by Venice after establishing relations with Algeria amounted to 5,000 annually. It is mentioned that in 1540 a peace treaty was concluded with Venice, which was forced to pay 300,000 and was granted a long period of peace. The Netherlands used to deliver iron, wood, gunpowder, lead, tar, ropes, and other naval supplies to Algeria. Tunisia paid royalties to Algeria because of its imposed subordination, which consisted of oil, liquid soap, and cotton fabrics, estimated at 150,000 pounds **(Hāla, 2012-2013, p. 91)**.

3. 3. 2. Gifts: These are presents and offerings given on public and private occasions such as religious holidays, the birth of the Dey's child or a member of his council, and events related to the appointment of consuls and official positions. These gifts are countless and are monitored during their presentation. Often, golden watches, some rifles and pistols, fine quality fabrics, crimson damask embroidered with gold, as well as food items like refreshments and dried fruits are given to the ruler's family. At that time, consular gifts from the Dutch consulate reached 30,000 pounds, the Danish consulate paid the same amount, while England paid every five years, and France every six or seven years. These gifts were distributed among the Dey and his entourage **(Hāla, 2012-2013, pp. 88-92)**.

3. 3. 3. Customs Fees: European countries pay fees to the port through religious officials, including door duties, ransom money for customs, and 15 ducats for obtaining the Dey's right for the caftan, 7 piastres for scribes and state secretaries, and 7 piastres for the Raïs. Additionally, ships docking at the port are required to pay 20 qirsh, while ships belonging to hostile countries pay 40 qirsh. In the years 1595 and 1597, the fleet commander Mami Raïs confiscated Moroccan horses brought by the French merchant Lanch, as the export of these horses abroad was prohibited. Lanch paid 4,000 qirsh to the Pasha of Algiers to retrieve them **('Abbād, 2012, p. 353); (Marrúš, 2009, pp. 98,162)**.

4.The Social Effects of the Maritime Jihad Movement on Western Algeria during the 16 Century:

The activity of the maritime jihad movement had significant impacts and effects on the social life of Algeria on several levels, starting with the demographic composition of Algerian society. This composition changed during this period due to the variables and conflicts experienced in the Mediterranean Sea. The military conflict produced a mixture of new European elements within Algerian society under the Ottoman umbrella. When we talk about the social structure, the city of Algiers included many different groups, leading to a remarkable linguistic diversity. The Turkish language was used by the Ottoman Turks and the "Ajalaj" (elite troops). It was also used by some locals and slaves due to their contact with the Ottoman Turks. Arabic was the language of the locals and was also used to some extent by Ottoman Turks and Christian slaves. There was also a commonly spoken language known as "Frank," which was a mixture mostly of Spanish and Italian words, with some Portuguese words included. This language entered Algeria with a large number of people taken prisoner from Tetouan and Fez after the Battle of the Three Kings (Battle of Wadi al-Makhazin) in which the King of Portugal, Sebastian, was killed in 1578. Everyone spoke this mixed language: the Ottoman Turks, locals, and even women and children. It was further enriched by the captives brought by the leaders of the sea—from Spain, France, and Italy—as well as by the "Ajalaj" from these countries and Jews.

The sects that existed in the city of Algiers included several groups, notably (‘Abbād, 2012, p. 356); (ʿAmūra, 2009, p. 303):

4. 1. Category of Ottoman Turks: This category occupied the top of the social hierarchy in the city of Algiers during the Ottoman era, as power was concentrated in their hands. It included military leaders, high-ranking political and administrative officers, and soldiers.

4. 2.Kraghla: This is the class of the children of Turks born in Algeria from Algerian mothers. In the eyes of these Turks, they were considered a socially lower group and were therefore called "sons of slaves" or "Kraghla."According to some references, their number increased until, by the end of the 18th century, they reached about 6,000 people in the city of Algiers. Due to the social weight represented by this group, the eyes of the Turks and their spies never left them, fearing the possibility of their collusion with the notables of the Bedouins and tribal chiefs with the aim of seizing power in Algiers They also competed with the Ottoman Turks over privileges, which led to numerous conflicts between them. The ruling council (Diwan) did not trust them, and therefore they were not allowed to hold high positions except in the last years of the Ottoman presence in Algeria **(Hlāylī, 2008, p. 166).**

4. 3. The Andalusians and Moriscos: They were immigrants from Andalusia who brought with them wealth, numerous arts, techniques, and professions that enriched the economy of the country. They were distinguished by their competence and skills; most of them were educated and well-off, forming an important bourgeois class. They worked in trade, industry, education, and the judiciary, and had their own customs and traditions which they transferred from Andalusia **(ʿAmūra, 2009, p. 304).**

They are considered one of the most prominent demographic groups in Algerian society due to their large numbers and their role in various fields of life. Their presence in Algeria dates back to the Islamic period, and their migrations continued into the country through the movement of maritime jihad. Their status strengthened and their influence increased during the 15th century due to Spanish persecution and threats to their religion and language. The Andalusians had a significant impact on Algerian society and represented a historical gain for the Islamic Maghreb and a loss for

Spain, as they were more cultured, advanced, and active. This community settled in cities such as Cherchell, Ténès, Dellys, and Mostaganem, and they founded new cities like Blida. They contributed to the development of the Algerian navy with their funds and expertise in shipbuilding and weaponry, as well as their knowledge of navigation. Furthermore, they helped develop the economy by improving cities and handicrafts, practicing all forms of arts such as tailoring, ceramics, carpentry, and pottery, especially silk production by introducing silkworm cultivation. They also contributed to agricultural development through irrigation techniques by building channels. On the urban level, they fortified cities by constructing forts, including the Kasbah of the island. In addition, they excelled in sculpture, music, calligraphy, education, medicine, and bookmaking. They enriched social life with their traditions and customs, characterized by refined taste and distinction in food, such as sweet meat dishes, and clothing, such as the caftan. Despite their involvement in commerce, maritime activities, and the economy, they did not aspire to rise to political positions **(Wulf, 1986, p. 123)**.

It is noted that their population during the first quarter of the 16th century reached 3,000 craftsmen, who worked in textile manufacturing (in which they excelled) and shipbuilding. Among the most famous wealthy Andalusian families in Algeria were: Ibn Ammar, Ibn al-Shahid, Al-Zahar Khoja, Bin Bakir, Ibn Ramoul, Ibn Al-Amin. Prominent wealthy Andalusian figures include: Muhammad bin Ahmed al-Andalusi, Ali bin Hassan al-Andalusi, Abu Abdullah Muhammad al-Andalusi, Hattab bin Muhammad al-Andalsi, Muhammad bin Hafs Omar al-Andalusi. Notably, they were the ones who contributed to the integration of the Jewish element into Algeria **(Sʿaydúnī, Dirāsāt āndalusiyya - Mazāhir ʾal -Tta'ṯīr ʾal -ʾIbīrī wa ʾal -Wujūd ʾal -ʾAndalusī bil- Jaza'ir, , 2013, pp. 133-151).**

4. 4.Jews: A few of them trace their origins back to before the Islamic period, while others fled alongside Muslims from Andalusia due to Christian persecution. The monk Dan estimated their number in the city of Algiers in 1634 to be around 10,000 Jews. Later, Logier de Tassy estimated in 1725 that there were 15,000 Jews in Algiers out of a total of 30,000 Jews in all Algeria. Aside from their religion, paying the jizya tax, wearing a special dress, and refraining from participating in wars, they were fully integrated into Algerian society, imitating the locals in their customs and traditions and speaking Arabic. Since they

were a significant social group that could not be ignored in Algeria, their economic status rose through trading in maritime spoils, as well as brokerage and commercial mediation, which they practiced. However, they had a bad reputation in Algerian society for their excessive and illegitimate gain and their dominance over the country's people **(ʾAl -Mashhadan & Ramadān, 2013, p. 427)**.

4. 5.Europeans: The Maritime Jihad movement produced a category of Europeans represented by the "A'lej", captives, consuls, traders, Christian clergy, and foreign company representatives.

4. 5.1.The category of the A'lej:

A- Definition: They are Christians who converted to Islam, called the "A'lej" or "the guided ones" (المهتدين). Europeans called them renegades (Renégats). This category in the city of Algiers enjoyed all the privileges that the Ottomans had. Their favored activity was maritime jihad. Haïdour informs us that the number of the A'lej affiliated with the "Riyas" faction reached 22 in the 16 century. Their knowledge and diverse skills helped them rise to administrative and military positions alike, such as "Khoja," commander, "Sabayehi," and "Bey." Among the most famous A'lej who rose the ranks of Algiers' governance were: Hassan Agha (adopted son of Khair ad-Din Barbarossa), Kilic Ali, Hasan Fenarianu, and Hassan Qorso. The A'lej who belonged to the Riyas of the sea had a major role in counteracting the European fleets and their repeated attacks on Algiers, acting as a defensive barrier externally. Internally, they participated in all matters of governance and its affairs through their presence in the councils involved in decision-making. They also established their own council called the "Riyas council," which was managed by an appointed head named the "Wakil al-Harj"**(Mahma, 2011, pp. 37-38)**. The A'lej preferred to integrate into the Ottoman faction, which made them a foreign element mostly linked to naval activity. Their numbers increased during the naval strength period in the 16th and 17th centuries, then dwindled as the navy weakened and fewer captives arrived. At the peak, the number of the A'lej in the city of Algiers was estimated at 25,000 people, about a quarter of the city's population. Notable wealthy figures among them included Ali Piccinino of Italian origin and Mezzomorto (also Italian) during the 17th century **(Sʿaydúnī:, 2010, p. 54)**.

B - Famous rulers:

-Hassan Agha (**son of Khair al-Din**): He was captured as a young child near Sardinia and raised by Khair al-Din. He eventually reached power and is considered the "third ruler of the city of Algiers."

-Al-Qulaj Ali: Originally from Venice, he was captured during a journey to study in Naples and came to Algiers in 1536. He reached power as a Beylerbey in March 1568 **(Bin Ḫrúf, 2006, pp. 107-111)**.

-Hassan Fenzyano: Captured as a child by Rais Dragut, he converted to Islam under Al-Qulaj Ali's guidance and ruled Algiers in two terms: the first from 1577 to 1580, and the second from 1583 to 1587 **(Haedo:, 1880, p. 177)**.

4. 5.2. Prisoners:

A-Definition: They are those captured by Algerian sailors along with their maritime spoils or during their raids on the shores of the Mediterranean Sea. A portion of them were allocated to the Pashas, while the rest were sold to the highest bidders. It is estimated that their number in the city of Algiers alone reached about one million people during the 17th century, which is roughly a quarter of the city's population at the time (around 100,000 people). The number of prisoners fluctuated over time, increasing during the 17th century and then decreasing towards the end of the century 18th century due to the decline in maritime raids and fewer spoils. Most of them were required to spend the night in prisons established specifically for this purpose since 1607. The majority of these prisoners were released in exchange for a ransom, some converted to Islam (8,000 converted in 1634 out of a total of 25,000 prisoners), and some integrated into the local population, becoming active members of society. Prisoners made up a significant sector of the population in Algiers. Although the majority were Spaniards or Italians, there were also slaves from all over Europe, mostly men. However, raids on ports sometimes resulted in the capture of traveling European women, leading to the presence of some European women in Algiers, albeit in small numbers. The conditions of the prisoners varied widely. Some worked as rowers at sea, others in stone quarries, farms, road construction, or building activities. Some worked as luxurious servants in households, wearing fine clothes and performing light or important tasks. Others managed

taverns, practiced crafts, or were skilled supervisors and artisans in shipyards. They came from various sectors of life—from nobles to peasants, from doctors to water carriers. In other words, the work performed by these prisoners spanned social services and economic roles within the city of Algiers **(Sʿaydúnī, Safaḥāt min Mādīʾal- Jaza'irʾal -Majīd –ʾal -Baḥriyya Al- Jazāʾiriyya: zurūf naš'atiha waʿawamel Taṭawuriha waʾasbāb duʿfihā, 1997, p. 31).**

B- Important prisoners during the 16th century:

-Pierregilles: The Greek scholar who was captured during his scientific journey from France to Greece by order of King Francis I in the year (1546).

-Dominique Gourgues: Who was captured during his journey to America from Europe in the year (1558).

-Don Carlo Davagona along with his companion Antonio Veniziano were captured in April (1578-1586). **(Sʿaydúnī, Waraqat Jaza'iriyya: Dirāsāt wa Abḥaṯ fī -Tārīḫʾal - Jazāʾir fīʾal -'ahdʾalʿuṭmānī, 2012, p. 139).**

-Miguel de Cervantes Saavedra: The Spaniard who was captured by Arnauts (Albanian troops) on 26 September 1575 **(Debelle, 1846, p. 418).**

-Diegudi Haido: The Spanish historian who was captured in the year (1578), along with his brother Rodrigo **(Dan:, 1887, pp. 205-206); (Mahma, 2011, pp. 137-138).**

4. 5.3. Consuls, merchants, Christian clergy, and representatives of foreign companies: Consuls and merchants represented most of the Christians who were not prisoners, and they were generally a minority because commerce was not large-scale, except what related to the sale of spoils from maritime jihad. Jews did not leave room for others in this potentially profitable sector. Nevertheless, Christian communities existed in the coastal cities, which traded through their ports with foreign merchants. These agents and consuls formed a distinct community that lived under Islamic tolerance a luxurious life. As Charles remarked:"If fate wills that I leave the position I currently occupy in Algiers, I will grieve for life for losing the kindness, generosity, and natural charm I find here **(Šalar, 1982, p. 106).**

Clergy can also be considered part of this group since they were responsible for purchasing and ransoming prisoners, which was one of the most important commercial activities at that time.

5.The consequences of the spoils from Algerian maritime activity on the country during the 16th century.

5. 1. On the political and military levels: The redemption of captives was not an easy matter, and their remaining in Algeria reflected on several aspects, including the following:

5. 1.1.Politically: The frequent seizure of ships loaded with large numbers of sailors and various people as spoils during the 16th century resulted in an increase in the number of captives in Algeria. When most of them lost hope of being ransomed, this made them consider converting to Islam. Indeed, many of them converted to gain freedom. However, what happened subsequently was that these captives later rose to positions and thus acquired new political acumen. From another perspective, Barbarossa (Khair ad-Din) treated the captives as if they were his friends to obtain important information through good treatment. He stated in this regard: "The truth that I must praise here is that I had spies throughout all the countries of the Mediterranean under my command, but sitting and conversing with a captive was more beneficial for obtaining information, and I learned from one of the captives that King Carlos is now in Barcelona," meaning that these captives acted as informers or secret spies loyal to the Sultan **(Barbarús, 2010, p. 172); (Wulf, 1986, pp. 100,196)**.

5. 1.2.Militarily: The Christian converts became affiliated with the Ottoman Turks. Over time, they worked within the Algerian navy and were promoted from the rank of assistant fleet commander to commander themselves. They were distinguished by courage and boldness, such as Ali Pasha (Ali Bitchin). The number employed in the navy was estimated at about 2,000, of whom 500 were used for rowing the Algerian galleots. The captives skilled in naval matters, such as Germans, were usually kept in the country. This appears in the fact that senior shipbuilders, craftsmen, and even ship engineers were prisoners and slaves. All this increased the strength of the naval leadership cadre. As for the raw materials that were found inside the ships, such as wood, in addition to what they obtained by dismantling unusable ships, all of this led to an increase in the country's wood

wealth, which prompted them to build new ships for the navy. This explains the formation of a naval fleet the size of the Eyalet (province) **(Marrúš, 2009, p. 203); (Wulf, 1986, pp. 100,192-193).** Even Khair al-Din said: "...I ordered the distribution of the cargo of one of the ships... As for myself, I built a ship with 26 oars that was large and fast-moving...," which indicates an increase in naval shipbuilding. The abundance of spoils led to a situation where each sailor's share during distribution consisted of 4 rifles and 5 pistols **(Barbarús, 2010, p. 151).**

5. 2. Economic Level:

5. 2.1. State Treasury: The treasury came to hold a considerable amount of money, if not a large amount, due to multiple sources of income, including:

1- Money paid for the ransom of captives: The sale and distribution of captives constituted the largest portion of the Algerian state's income because they brought in silver coins. Among the huge ransom amounts, we can mention the following: Don Martin Al-Qurtubi De Cordve, Marquis Cortez De Cortez, paid Hassan Pasha 23,000 gold Ecus; a nobleman from Catalonia named Grasiran de Pines agreed to pay 100 pieces of silk, 100,000 gold doubloons, 100 horses, and an equal amount in cattle; the bishop of Govea paid 16,000 ducats; the nephew of the governor of Brazil paid 4,000 ducats; the governor of Mazagan paid 10,000 ducats; the monk Antoine de la Croix paid 5,000 livres; whereas the craftsman or ordinary sailor paid around 500 livres for his ransom. Spain alone paid 60,000 qirsh to ransom its prisoners, numbering between 200 and 300 captives **(Hlāylī, 2008, p. 74); (Wulf, 1986, pp. 208-209,213).**

2- Taxes and fees paid by European countries to Algeria.

3- Seizure of ships loaded with foodstuffs eased the state's financial burden on several essential raw materials. The food spoils were distributed to the poor and the remaining cargo was sold. Bread wheat was sold at a cheap price to bakers, as well as olive oil, rice, coffee...

5. 2.2. The development and improvement of trade and merchants: This is because some captives were craftsmen, so they were placed with masters of the same craft or were entrusted with overseeing their workshops. This increased production and filled the market, attracting

merchants from other countries. Consequently, the ripple effect of this exchange led to a diversity of goods. In addition, valuable spoils found in ships were brought to the market and sold at the lowest prices. Khayr al-Din said about this: "The spoils were so abundant that merchants and ship owners flocked to Jijel to buy them." In another place, he stated: "Algiers became, due to these spoils, a model city rivaling the markets of India in terms of cheapness" **(Barbarús, 2010, pp. 151,190).**

5. 2.3. Labor force and productivity: The population doubled after 1520, which led to the opening of large workshops to meet the needs of the city and its expanding activities. This also included captives who were not selected for roles such as guards, servants, or were not bought; the state employed them in stonework, state farms, artisan houses, and shipbuilding workshops. This increased the labor force and thus the economy of Algiers flourished during the 16th century. **(Hlāylī, 2008, p. 69); (Marrúš, 2009, p. 355)**.

5. 3. On the social level: It is represented by:

5. 3.1.Wealth: During the 16th century, Algerian society experienced prosperity and a comfortable lifestyle, moving out of the circle of misery and deprivation. Pashas, fleet commanders, and some senior military officers owned palaces, gardens, and farms cultivated by slaves. The wealthy invested their money in building and maintaining the ships of the maritime jihad. Examples include Ahmed Pasha Arab, Al-Hajj Murad (the son-in-law of Sultan Abd al-Malik of Fez), and others. The flourishing trade also enriched merchants, even non-Algerians, as Khayr al-Din said: "Merchants would buy goods for one dirham in Algiers and sell them for 10 dirhams, which made them enormously wealthy" **(Barbarús, 2010, p. 190)**.

5. 3.2. Intermarriage and the blending of human races in Algeria: The permanent stay of captives in Algeria, especially the "Al-Lij" (converted captives), most of whom became sailors and prominent merchants, reflected social stability through marriage to Algerian women. There are cases proving that after the death of a husband, a slave would convert to Islam and marry the widow, abandoning his Christian faith. The same occurred with female slaves who abandoned their religion and married their masters, as well as Turks. This created new social features in Algerian society. Examples include Khayr al-

Din's marriage to the Italian Maria De Gaetano, his marriage to the daughter of the judge Sultan Kuku, and Al-Lij Hassan Grigo, of Greek origin, marrying the sister of Khayr al-Din's wife. Yahya ibn Yaish (who died in 1574) and one of the leaders married an English female captive, who was a Berber craftsman by origin and married the freed female slave of the teacher Ali Al-Jabasi. This affected the genetic structure of society, in characteristics such as eye color, hair, skin color, and body shape **(Wulf, 1986, pp. 227-228); (Marrúš, 2009, pp. 183-184)**.

5. 3.3.High population density: In the year 1580, the population of Algiers was estimated at around 80,000. Reports from Spanish spies confirmed this in 1587 by stating: "Algiers is full of people as if they were packed in an egg" **(Marrúš, 2009, p. 204)**.

5. 3.4.Lack of security: This is evident from the spread of theft. Most owners did not provide the slaves (prisoners) with the necessary food, so this latter group resorted to looting shops, sneaking into houses, and stealing money, leading to what became known as the "thieves' market" .The emergence of the phenomenon of building decorated baths, and on the other hand, the spread of "banios": These were taverns for drinkers, which were overseen by the slaves **(Marrúš, 2009, p. 231) ; (Wulf, 1986, pp. 233-234)**.

5. Conclusion

The study of the effects of naval jihad in Algeria during the sixteenth century clearly reveals how maritime movements can radically transform societies. This organized movement served as a primary channel for an unprecedented influx of wealth into the country, enriching the state treasury with gold, silver, and precious goods, fostering a vibrant market for spoils, and establishing Algeria as a vital regional trade center. These spoils laid the foundation for a war-and-travel-based economy, attracting migrations and integrating captives, refugees, Andalusians, and others into the social fabric. This resulted in the emergence of a lively society, rich in cultural and linguistic diversity, infused with new customs, oriented towards consumption and prosperity, marked by a significant population increase and the rise of new social classes in power and wealth.

Despite the prosperity, cultural distinction, and political independence of this period, naval jihad also had negative side effects, such as social and security problems arising from the large number of captives, the varied origins of the population, and an economy based on spoils and tribute. Nevertheless, this era remains one of the glorious chapters in Algerian history, creating a sharp civilizational interaction and dialogue between Mediterranean peoples and elevating Algeria's status as a formidable power. This experience demonstrated that the strength of society and the state lies not only in militarization and weaponry but also in the ability of institutions to capitalize on international circumstances, absorb diversity, and turn sources of wealth into instruments for urban and societal development.

Therefore, we conclude that the naval jihad movement created a unique Algerian model of coexistence and socio-economic transformation, leaving profound marks on the course of modern Algeria and establishing new landmarks among nations. In that era, Algeria truly became the "Algiers of Maghazi," the vibrant heart of the Mediterranean, full of life, wealth, and diversity.

Recommendations

Based on in-depth research on the maritime jihad movement in Western Algiers during the sixteenth century and its economic, social, and political impacts, the following recommendations can be made to enhance the study of the topic and better understand its dimensions:

- Expand future historical research to include comparative studies between the experience of Algiers and maritime jihad in other cities and regions of the Mediterranean basin in order to understand the differences, similarities, and mutual influences.
- Strengthen economic studies examining the impact of the spoils and captives economy on economic and social stability, focusing on the effects of this economy on urban development and infrastructure in Algiers.
- Conduct more detailed studies on the impact of the population diversity resulting from maritime jihad on social structures and lifestyles, paying attention to the role of multiple groups such

as Andalusians, captives, Jews, and Europeans in shaping the modern Algerian identity.

- Focus on analyzing the role of naval and military institutions in managing maritime jihad and their connection to Ottoman authority, as well as the effects on the organization of naval and political power in the region.
- Encourage research into the cultural and intellectual aspects that emerged from the interaction between peoples and the resulting social changes, contributing to a deeper understanding of Algerian civilizational identity and its influences on the Mediterranean basin.
- Study the potential negative effects, such as security and social problems caused by the large number of captives and population diversity, and attempt to derive lessons to enhance stability and coexistence in multicultural societies.
- Increase attention to documentation and monitoring of the long-term impact of this period on political and social developments in modern Algeria, linking it to contemporary challenges facing social and economic diversity.

These recommendations contribute to building a comprehensive framework to understand the maritime jihad movement as a multidimensional phenomenon that historically influenced Algeria and its societal and political conditions, supporting the development of academic and field knowledge on this vital topic.

References:

1/Books:

-JAMĪL ʿĀʾiša, ʾAl -Jazāʾir wa ʾAl -Bāb ʾAl -ʿĀlī min ḫilāl ʾal -ʾaršīf ʾal -ʿUthmānī 1520-1830, Doctoral Dissertation in Modern and Contemporary History, supervised by Sahrawī ʿAbdlkādr, unpublished, University of Sidi Bel Abbès, 2017–2018.

-SʿAYDÚNĪ Nāṣer ʾddīn, ʾEššiḫ ʾal -Mahdī Búʿabdallī: ʾal - Jazāʾir fī ʾa - Ttārīḫ – ʾal -'ahd ʾal -ʿuṭmānī, ʾal -Muʾassasa ʾal -Wataniyya lil-Kitāb, Algeria, 1984.

- SʿAYDÚNĪ Nāṣer ʾddīn, Waraqat Jaza'iriyya: Dirāsāt wa Abḥaṯ fī -Tārīḫ ʾal - Jazāʾir fī ʾal -'ahd ʾal ʿuṭmānī, Dar ʾal -Basāʾir li-Nnašr wa- ʾa - Ttawzīʿ, Algeria, E 2, 2012.

- MARRÚŠ ʾAl -Mnawwar, Dirāsāt ʿan ʾal -Jazāʾir fī ʾal-ʿahd ʾal -ʿuṭmānī, (ʾal -Qarṣana: ʾal -Asāṭīr wa ʾal -Wāqiʿ), dār ʾal -Qasaba li- nnašr, Algeria, 2009, T2.

- WULF Jún, ʾAl -Jazaʾir wa ʾUr úbbā (1500–1830), translation ʾAbú -l-Qāsim Saʿd Allah, ʾal -Muʾassasa ʾal -Wataniyya lil-Kitāb, Algeria, 1986.
- NĀYT Qāsim Múlúd Qāsim, Šaḫsiyyat ʾal -Jazāʾir ʾa -ddawliyya wa Haybatuha ʾal -ʻÃlamiyya Qabl Sanat 1830, Two Volumes, Dār ʾal -Baʿṯ, Algeria, First Edition, 1985, Volume 2.
- AMĪN Muhammad, ʾAl -ʾiṯtirāq ʾa- ttiğārī ʾal -faransī lil- Jazāʾir ḫilāl ʾal -ʿahd ʿ al-ʿuṭmānī (1518-1830m), Matbaʻat ʾAnfú, Fas, 2015.
-BARBARÚS Ḫayr ʾA -Ddīn, Mudakkirāt , translation Muḥammad Darrāj, ʾAl -ʾaṣāla li-nnašr wa- ʾa -ttawzīʿ, Algeria, 2010.
- HLAYLĪ Ḥnayfī, Bunyat ʾal -ğayš ḫilāl ʾal -ʿahd ʿ ʾal -ʿuṭmānī, silsilat turaṯ ʾal - Jazāʾir ʾal -ḥadīṯ, , Algeria, T1, 2007.
-MARMÚL, Ifriqyâ, translation Muḥammad Ḥajjī wa-âḫarûn, dâr ʾal maʿārif li - ʾa-nnašr wa- ʾa -ttawzīʿ, ʾA -Rribât, 1984, t3.
- FKĀYIR ʿAbd ʾal -Qādir, Dirāsāt fī tārīḫ ʾal -jazāʾir ʾal -ḥadīṯ – ʾal -ʿahd ʾal -ʿuthmānī 1518-1830, Dār Húma, Algeria, 2018.
- CAREY Mathew , A Short Account of Algiers Containing A Description of the Climate of the Country of the Manners and Customs of the Inhabitants ...with a concise View of the Origin of the Rupture between Algiers and the united states, Philadelphia, January 8, 1794.
-Eʿtallī Muhammad ʾAl-ʾAmīne, Našāṭ ʾal -Baḥriyya ʾal -Jazāʾiriyya fī ʾal -qarn ʾa -ssābiʿ ʿašar wa ʾa- ṯaruhu fī ʾal -ʻalāqāt ʾal -jazāʾiriyya ʾal -faransiyya, Thesis Master's Degree in Modern History specialization: ʿAmmar Bin Ḫrúf, Ghardaia University, 2011/2012.
- ʻABBĀD Salh, ʾAl - Jazāʾir tahta ʾal -hukm ʾa -Tturkī, 1514-1830, Dar Houma lī-ttibāʿa wa ʾa -nnašr wa al-tawziʿ, Bouzareah, Algeria, 2012.
- HĀLA khadīja, ʾAl -Jāliyāt ʾal -ʾUrūbbiyya fī ʾal - Jazāʾir ʾibān ʾal -āhd ʾal -Oṯmānī 1700-1830, Master's Thesis in Modern History, Department of History, Ahmed Draria African University, Adrar (2012–2013.
-ʿAMŪRA ʿAmmār, ʾAl -Jazāʾir Bawwābat ʾa -ttārīḫ (ʾal -Jazāʾir ʿāmatan mā Qabl ʾal -ttārīḫ ʾīlā 1962),2009 , Dār ʾal -Maʻrifa, Algeria, 2009, T1.
-HĀNĪFĪ Hlaylī, ʾAwrāq fī Tārīḫ al-Jazāʾir fī ʾal -ʿAhd ʾal -ʿUthmānī, dār ʾal -Hudā lī-l-ttibāʿa wa- ʾa -nnašr wa- ʾa -ttawzīʿ, Algeria, 2008, T 1.
- SʿAYDÚNĪ Nāṣer ʾddīn, Dīrāsāt āndalusiyya - Mazāhir ʾal -Ttaʾṯīr ʾal -ʾIbīrī wa ʾal -Wujūd ʾal -ʾAndalusī bil- Jazaʾir, ʾal -Bāssāʾir līl-nnāšr wā ā-ttawzī ʻ, Algeria, 2013.
- ʾAL -MASHHADANĪ Mu'ayyad Mahmoud Hamad, Ramadān Silwān Rashīd: ʾAwdāʿ ʾal -Jazaʾir ḫilāl ʾal -hukm ʾal -ʿUthmānī 1518-1830, Mājāllāt ʾal -Dīrāsāt ʾal -Ttārīkhiyya wa- ʾal -Hadāriyya (majalla ʿilmiyya muhakkama), āl-mujāllād 5, āl-ʿādād 16, Nisan 2013.
- MAHMA ʾĀiša, ʾAl -ʾasrā ʾal -ʾUrubbiyyún fī Madīnat ʾal -Jazaʾir wa-dawruhum fī ʾal -ʿalāqāt bayna ʾal -Jaza'ir wa-duwal ʾal -ḥawd ʾal -ğarbī lil-mutawassit ḫilāl ʾal -qarnayn ʾal -ssādis wa- ʾa -ssābiʿ ʿašar mīlādī,

Master's Thesis in Modern History, supervised by : ʿAmmar Bin Ḫrúf, University Center of Ghardaïa, Academic, Year 2011/2012.
- BIN ḪRÚF ʿAmmar, ʾal -ʿalāqāt ʾa-ssiyāsiyya bayna ʾal -Jaza'ir wa ʾal -Maġrib fī ʾal -qarn (10H/16 M), dār ʾal -ʾAmal, Algeria, 2006, T1.
- Sʿaydúnī Nāṣer ʾddīn, Safaḥāt min Mādī ʾal- Jaza'ir īd – ʾal -Baḥriyya Al-Jazāʾiriyya: zurūf naš'atiha wa ʿawamel Taṭawuriha wa ʾasbāb duʿfihā, Majallat a-Ddirāsāt ʾal-Ttārīḫiyya, 'Issue 10, 1997.
- DE BELLE Christian Alexandre , Histoire des pirates et des corsaires de l'océan et de la méditerranée depuis leur origine jusqu'à nos jours, édition Henri Noblet , Paris,1846, T1.
-šalar Wilyam, Mudakkarāt, Translation, Annotation, and Introduction ʾIsmaʿil ʾal -ʿArabī, ʾal -šširika ʾal -Waṭaniyya li-Nnašr wa- ʾa -Ttawzi',

2/Journal article:

-DE HAEDO Fray Diego, « Histoire des Rois d'Alger », Trad par H.D. Grammont, R.A, No.24, 1880.
- SʿAYDÚNĪ Nāṣer ʾddīn, ʾAl -ʾAwḍāʿ ʾal -Iqtiṣādiyya wa- ʾal -Ijtimāʿiyya wa- ʾa -Ttaqāfiyya li-Wilāyāt ʾal -Maġrib D 31, 2010.
- DAN, Les Illustres captifs ,Histoire générale de la vie des faits et des aventuresde quelques personnes notables prises par les infidèles musulmans , présente par de Grammont, in R. A, No.27,1887.
- TāʿAl, ʾAl -BaNo. 6, 2015.
- SīdhumFatima ʾA, Mawārīī Maṭlaʿ ʾal-Qarn ʾal -TtasiʿNo. 13, September2011.
- Saʿyūʾ, ʾAl -Qarsana ʾal -Mutawassiṭiyya ḫilāl ʾal -faṭra ʾal -ḥadīṯa – ʾal
- BILĪL Rahmūna, Dawr ʾal -ʿamal ʾal -baḥrī fī ʾIqtiṣād ʾIyālat ʾal -Jazā'ir ḫilāl ʾal -qarn ʾal -ṯāmin 'ašar, Mediterranean Dialogue Journal,V.2 , No.1, 2010.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):419-433

Circumstances of the Fourth-Century AD Reforms in North Africa

Mosbah Aicha[1], Aitamara Ouiza [2]

[1]University of Alger2, Laboratory of Manuscript , Faculty of Humanities and Social Sciences,aicha.mosbah@univ-alger2.dz

[2]University of Alger2, Laboratory of Manuscript , Faculty of Humanities and Social Sciences,ouizaaitamara2000@yahoo.fr

Received: 11-11-2025 Accepted: 19-05-2026 Published**:** 01-06-2026

Abstract:

If the period preceding the fourth century AD was known for development and revival for the Roman Empire, then specifically starting from the third century it was the opposite, as it witnessed a storm that shook the throne of the entire empire. The starting point was the military chaos after the death of Emperor Alexander Severus in 235 AD, in which the army played a major role, during which it was in control and interfered in the affairs of power, in a struggle for control without regard for the consequences of this situation on the empire. It was natural that this crisis would affect the provinces of the empire, including the province of Africa. It too witnessed disturbances that began with the revolution of 238 AD and the spread of revolutions here and there. From the economic side, we find that the region experienced monetary inflation and agricultural, industrial and commercial deterioration, except for the products on which Rome depended heavily. As for the administrative side, we find that the African province had two types of provinces, imperial and senatorial, and four different systems of provinces. This created a social stratification that rejected reality and began to declare that rejection and resistance by establishing itself with its local culture and religions, and if necessary, even militarily by participating in rebel movements. It became clear that the conditions of the third century, with all their calamities and devastation, had to be rectified within the framework of what is known as the reforms of the fourth century AD.

corresponding author: aicha mousbah: aicha.mosbah@univ-alger2.dz

Keywords: Second Imperial Period, Military Anarchy, Diocletian, Constantine, Africa

1. Introduction:

There is no doubt that the fourth century AD is a crucial stage in the history of the Roman Empire in general and North Africa in particular, as it witnessed profound transformations that affect numerous aspects: political, administrative, military, and economic... in response to the general situation that had deteriorated since the third century AD. In this context, the reforms of emperors such as Diocletian, Constantine, and those who came after them emerged.

In this study, we attempt to understand the circumstances surrounding these reforms that the empire underwent during the fourth century AD, from which North Africa was not far. This allows us to understand the mechanisms of political and administrative adaptation adopted by the Roman state during the second imperial era.

2.The Political Situation::

2.2. Military Chaos:

Roman rule witnessed a difficult period, which researchers have termed "military chaos," because the army was responsible for it during the period extending from the death of Emperor Alexander in 235 AD to the accession of Diocletian to the throne in 284 AD (Sheniti, 1984, pp. 25-26). During this period, more than twenty-six emperors succeeded one another, most of them died before ascending the throne, which negatively impacted the stability of the African province (Al-Huwairi, 1995, p. 80).

The crisis took on many forms**: political**, with a system based since 238 AD on the will and power of the army, which appointed and deposed emperors; **economic**, with the decline of the currency, unstability and rising of prices, and arbitrary confiscations of crops; and **social**, with the dominance of an idle aristocracy that exploited its slaves. And even for small and medium-sized landowners as well (Qaddash, 1993, pp. 221-223), as this crisis affected the labor force in rural and urban areas (Andre and Oyewe, 1986, p. 536), and in the cities the dissolution of the municipal system increased in light of this weakness, as it was losing its population, so men no longer sought sworn government positions. = Popular assemblies no longer

met, and municipal life lost its importance despite efforts to maintain an organization that guaranteed tax revenues (Qaddash, 1993, pp. 221-222), amidst a harmonious social life within groups that formed social classes with varying powers. (Albertini, 1950, p. 340)

Events accelerated, and Rome witnessed a series of disturbances in Africa known as the consequences of the Crisis of the Third Century, during which military chaos prevailed and spread to Africa, sparking the outbreak of revolutions in Africa in general and Caesarea in particular. These disturbances went back to the reign of Maximinus (235-238 AD), whose rule was based on advancing the exploitation of Africa to the maximum extent possible. (Bénabou, 1976, p. 214-222)

The disturbances of 238 AD, according to inscriptions, were the key to a wide range of revolutions, including one recorded in 239 AD, which stems from negotiations between the Procratitor Aurelius Victor and the representative of the Bogota, and another went back to 241 AD, among other revolutions. (Bénabou, 1976, p. 214-222)

2.2. The Cessation of the Senate's Activity:

The system established by Emperor Augustus to govern the empire ceased between 235 AD and 284 AD. The final nail in the coffin of this council was the abolition of its authority, which had been responsible for formulating the country's policy as a body that granted the emperor the powers with which he ruled. (Lepelley, 1979, p. 52)

Absolute military rule granted emperors civil and religious rights that enabled them to enact laws without consulting the Senate; Even consultations were restricted to a narrow group of senior jurists and legislators who surrounded the emperor, forming the Imperial Council. This council had the sole right to enact legislation (Al-Nasiri, 1991, pp. 347-388).

2.3. The weakness of decentralized authority:

The fourth century AD revealed multiple manifestations of the weakness of central authority in the African provinces, perhaps the most prominent of it was the revolution of 235 AD. Herodian mentions that he causes of which go back in Thysdru ,three years after Maximus's accession, the Carthaginian tax council attempted to collect taxes, which was described as cruel and violent in its performance. These exorbitant taxes were dictated

by circumstances, as Africans were forced to pay them, and even the wealthy, including the Romans, were not exempt. This led to an alliance between the wealthy and the peasants, who attacked Roman farms (Al-Nasiri, 1991, p. 347). Herodian also mentions that Numidia was subjected to plunder by the Moors in surprise raids (Hérodien, vII, 5).

Thus, it can be said that North Africa, despite its economic importance, was the scene of intertwined political crises in the third century, which constituted the direct impetus for these major reforms at the beginning of the fourth century.

3. The Economic Situation:

The third century AD was considered one of the most turbulent periods in the history of North Africa, with the crisis of the third century clearly affecting the situation.

3.1. Agriculture:

Latin and Greek writers mentioned that African soil products are remarkable by the fertility of African soil, especially since its abundant crops feed the population of Rome for eight months of the year. (Lacroix, 1863, p. 415-432)

Since the region was not isolated from the events of the third century, as we noted earlier, the deterioration was greatly reflected in African agriculture. This was due to the chaos prevailing in the Roman Empire, which caused the region to experience unprecedented drought in large areas of arable land. Farms, buildings, and warehouses were destroyed, making it difficult for agricultural landowners to reclaim what had been destroyed due to lack of money. (Al-Huwairi, 1995, p. 16) .In addition to this ,poor climatic conditions and the labor shortage caused by peasants fleeing the land due to their poor conditions. Even slaves fled, because of the lack of security, resulting in an agricultural production crisis (Rémondon, 1970, p. 109).

However, the strange and astonishing thing is that this enormous agricultural wealth persisted despite widespread factors of devastation: crushing taxes and the insatiable greed of the rulers and their officials, in addition to external troubles and sometimes internal revolutions. The greatest burden was the annual tax allocated to supply Rome with grain, in addition to exceptional taxes and exorbitant expenses imposed on

landowners, extortion by the rulers, and corruption among the judges. Lacroix, 1863, p. 415)

3.2. Monetary Inflation:

The most important feature of the economic prosperity during the first and second centuries was the stability of the currency's value and purchasing power. Augustus limited it to three units: the aureus, the denarius, and the sesterce (Sheniti, 1984, p. 16). However, we noticed a clear decline in the value of precious currency during the third century. This was due to the conditions experienced by the empire, which negatively impacted the value of the circulating currency, forcing the emperors to reduce its value (Al-Huwairi, 1995, p. 15). The Emperor Caracalla introduced a monetary amendment by reducing the weight of the aureus and he decided to use a new silver coin called Antoninianus (Worth, 2003, p. 156). However, the decline in the value of the currency did not stop, and in return, the percentage of metals that composed it decreased, especially since the mines' production decreased because they were as the percentage of silver reached 5%, 1% during the reign of Emperor Gallian and 1% (Rémondon, 1970, p. 110). Copper coins covered with a thin layer of silver did not exceed purchasing power (Al-Hawiri, 1995, p. 16). They decreased in exchange for rising prices (Sheniti, 1984, p. 17). All these led to what is known today as monetary inflation. The empire resorted to excessive minting of coins from a low-value metal, which led to the collapse (devaluation) of the currency and the spread of inflation. This situation directly affected internal trade and exchanges, as money lost a significant part of its function as a medium of exchange, increasing the difficulty of commercial transactions in the provinces, including North Africa. (Jones, 1964, p. 22)

The devaluation of the currency and the resulting inflation seriously affected trade, and cash payments were increasingly replaced by payments in kind. In Africa, the export of wheat and oil to Rome remained the most important, but the provinces also produced pottery, especially red African pottery, which was widely exported throughout the Mediterranean. (Jones, 1964, p. 22-23)

The entire empire suffered a crisis during the second half of the third century AD after completely losing control of its military forces, engaging in a series of coups against the emperors, and being harassed by enemies abroad. At the same time, internal conditions worsened, with people being

devastated. It was necessary to put an end to this and combat the ruptures that had befallen it. This is evident in the reforms of Emperor Diocletian.

3.3. Trade:

The trade sector is considered the lifeblood of the economy. For this reason, the early emperors worked hard to provide trade with the means of movement and growth, so that extended transportation routes and worked to maintain them. However, the state of war at that time spread an atmosphere of instability and insecurity (Sheniti, 1984, pp. 39-40), and weakened trade relations. Consequently, trade, which had previously been of a local nature, became mostly regional or local. Furthermore, under pressure from increased government administration expenditures and increased military expenditures, which were now depleting a large portion of revenues for armaments and paying army salaries, the state was forced to increase taxes, which led to the exhaustion of merchants (Zanati, 1966, p. 38). In addition, there was a lack of interest in roads, which led to their poor maintenance and difficulty in using them, which reduced their effectiveness in transportation and disrupted commercial activity through them. The Mediterranean routes were no longer crowded with ships and commercial fleets, after they became a den for pirates, and even the land routes were unsafe and not free of bandits.

The devaluation of the currency and This resulted in a dangerous increase in trade, and cash payments increasingly replaced in-kind payments. In Africa, the export of wheat and oil to Rome remained the most important, but the provinces also produced pottery, especially red African pottery, which was widely exported throughout the Mediterranean. (Jones, 1964, p. 22)

3.4. Industry:

In North Africa, industry ,during the third century AD, was one of the main pillars of economic life. However, it was linked to the agricultural sector. The region was known for its extensive production of red pottery, which represented the most prominent local industries. Industrial activity was also linked to the production of oils and wine through presses distributed throughout the agricultural areas, demonstrating the overlap between agricultural and industrial activity. In addition, small workshops were found for weaving and metalwork. (Jones, 1964, p. 22-23)

4. The Administrative Situation:

4.1. Division of the Provinces:

The Romans divided the provinces in Africa into smaller administrative units under two types of regions: one military and the other civil. In this division, the Romans took into account the extent of Roman influence in each region and the extent to which the population was subject to this influence. There were civil provinces due to the stability of security, while the provinces newly occupied by the Romans required more military authority than administrative organization. This policy began to be implemented from the beginning of the imperial era. (Majid, 2008, pp. 32-33)

At the beginning in 27 BC, Emperor Augustus divided the Roman provinces into two parts, according to Strabo. He chose for himself some of them, which he called imperial provinces, and the other, which he presented to the people, was administered on his behalf by the Senate. Thus, there were two types of provinces:

A_ Provinces subordinated to the Senate:

Strabo describes it as an area that was easily and peacefully governed (Strabo, no date, p. 253). Charles Picard, Ch. G., Picard, also mentions that it was a quieter and more Romanized area, and therefore was chosen by members of the Senate (Picard, 1959, p. 8). This is what we mentioned above. Its affairs were overseen and administered by a proconsul, a member of the Senate holding the rank of consul (Julian, 1969). This type of province only enjoyed judicial authority, while supreme power remained in the hands of the emperor and the management of financial affairs in the hands of the emperor's governors. In this regard, we find, for example, that the proconsulship was the responsibility of the Senate (Majid, 2008, pp. 32-33).

B- Imperial Provinces:

Strabon stated that the reason the emperor retained the provinces was that they were unsafe (Strabon, 1963, p. 25). They required military protection, and were ultimately subject to the emperor's direct authority, often administered by senators who had previously held consular posts or commissions, depending on the importance of the province or the military garrison stationed there. (Janin, 1986, p. 324).

Administration was characterized by decentralization, as administrative authority in Africa was not concentrated in a specific city under the command of a single Roman official. Instead, a policy was followed that relied on dividing the region into administrative units independent from each other in authority, linking these provinces directly to the central administration in Rome.

It is clear that dividing the country on this basis enabled its rulers to control it and facilitate the various taxation operations and the eradication of agricultural products and their export to Rome. Furthermore, they could focus their efforts on subduing the national elements rebelling against the Roman presence, while simultaneously thwarting any ambitious rulers from rebelling against the authorities. (Sheniti, 1984, p. 76).

C- Organization of the states:

Before the arrival of the Roman occupation in North Africa, it was divided into four political divisions, including present-day Tunisia, which had been under Carthaginian influence since around 814 BC, and three kingdoms:

The first kingdom was the Massilian Kingdom, whose borders extended from Ras Bou Qaraoun (Majid, 2008) in the west to the Carthaginian border in the east. The most prominent prince of this kingdom was Massinissa (Camps (G), Massinissa). The second kingdom was the Massesilian Kingdom, whose lands extended from the Moulouya River to the city of Carthage. Its most famous prince was Syphax. These two kingdoms were located in Numidian lands, meaning that the Kingdom of Numidia was divided into two kingdoms: the western Numidia (Masaesyle) and the eastern Numidia (Massilia). The third kingdom was Mauritania, which extended from the Moulouya River in the east to the Atlantic Ocean in the west. (Décret, F et Fantar, M., 1981, p. 72-73). This was the Roman occupation of the region. Later, during the imperial era (the first three centuries), we find that it comprised four provinces:

1- Proconsular Africa:

After the destruction of Carthage in 146 BC, it became a Roman province, which bore the name of Old Africa after the conquest of Numidia, which itself bore the name New Africa. After a period, Numidia was

annexed to Old Africa (Boissier, 1901, p. 92). Its administration was entrusted to the proconsul, who resided in Carthage, and therefore it was called the proconsulate. Its expanse extended from Cyrene to the Wadi Massaga (L'ampsaga), thus encompassing a vast area, and it bore the name of both northwestern Libya, Tunisia, and Constantine, Algeria (Mommsen, 1889, p. 259). As we have noted elsewhere, it was a province under the Senate because it was considered one of the most deeply rooted and stable provinces in terms of Roman influence (Safar, 1959, p. 314). However, it is noteworthy that the Proconsular province, into which both Carthage and Numidia were merged, was not final. Numidia was separated from Carthage. The date of this separation is subject to disagreement among historians, with some placing it between 193 and 208 AD (Pflaum, 1997, p. 259).

2. Numidia:

It is bordered to the west by the Muluya Valley, then the group of valleys that place Djemila in Numidia and Setif (Gsell), in Mauretania Caesarea. To the south, Numidia extends to the east and south of the plains of the Hadna. It was under the rule of the commander of the Third Augustan Legion since Emperor Caligula separated the command of this legion from the authorized proconsul (Propraetor) in 37 AD. Despite the subordination to the proconsulate until 204 AD, the date of Numidia's separation from the proconsulate, according to some historians, the authority of the authorized judge became complete and no one but the emperor was accountable to him. His duties extended beyond commanding the army to administration and the judiciary. After Numidia's separation from the proconsulate during the reign of Septimius Severus, the financial administration was also withdrawn from the treasurer of the proconsular province and assigned to an imperial agent. As for the legate, it is likely that he retained civil and military powers until 260 AD and perhaps until the reign of Aurelian (270-275 AD), since from this era the civil administration became in the hands of the praetor. (Harsh, 1992, pp. 192-195).

3. Caesarean Mauretania

After the assassination of King Ptolemy (Julian, 1969, p. 200), son of King Juba II, ruler of Mauretania, by Emperor Caligula, Mauretania was annexed to Roman territory and divided into two provinces. The first was named Mauretania Caesariensis (Pro), and the second was named

Mauretania Tingitana (Tingitana). This was in 42 AD by Emperor Claudius. (Julian, 1969, p. 200)

It was named Caesarea after the capital of Juba II, after he changed its name from IoL to Caesarea, as Strabon (1963, p. 25) points out. It lies between Numidia and the Wadi Melusha, which separates it from Mauretania Tingitana (Décret, F et Fantar, M., 1981, p. 191-192). It was administered by the Emperor's Procurator (Procurator Augusti), who was chosen from the equestrian class and resided in Caesarea, combining civil and military authority. His name was changed from Procurator to Prases (Cat, 1891, p. 235-236).

4.Tingitan Mauritania

Tingitan Mauritania is named after its capital, Tangier. This province extends from the west of the Mloucha Valley to the Atlantic Ocean (L'Ancien). However, some historians believe that the city of Volubilis was the seat of the emperor's regular representative, who governed this province. The additional army placed at his disposal was smaller in number than the army of the governor of the Tsarist province, so he had to call on the armies of other provinces if danger threatened him (Julian, 1969, p. 201). In many cases, exceptional circumstances resulting from unrest required the unification of the two provinces, the Tsarist and the Tingitan, under the authority of a single commander, who was granted the authority to act in the emperor's name to confront the unrest caused by the Moorish tribes. (Sheniti, 1999, p. 78)

Fourth :The Social Situation

The crisis of the third century took on other social dimensions that deepened the gap between the empire's inhabitants, generating a silent class war between two conflicting fronts in different directions, driven by the hands of emperors aspiring to seize the throne, unaware of the dangers of doing so.

1- **The Roman aristocracy**

It is headed by the Senate and composed of the wealthy, civil servants, and urban bourgeoisie, including merchants and craftsmen, which recieved a severe blow at the hands of Emperor Caracalla when he issued his decree known as the Constitution Antoniniana, issued in 212 AD,

granting citizenship rights to all freemen of the empire who were in the status of foreigners (Perégrini). This law equalized the different classes politically, and thus amounted to a reduction of the privileged upper classes. During the Crisis of the Third Century, it took a stance against the status quo, which had led to the succession to the imperial throne, and against the methods used to address the deteriorating conditions that harmed the interests of members of this economic class and excluded them from the arena of politics and the high responsibilities held by those of lower nobility and honor (Sheniti, 1984 p. 22- 34), their numbers began to decline and their influence to shrink.

This is due to the fact that many of the emperors who came to the throne killed their political opponents among the members of the Senate and replaced them with less competent and capable members of the Senate. They also sometimes confiscated the property of some of them. During those circumstances, their loyalty to the Roman government diminished (Al-Huwairi, 1995, p. 18). I am not saying that this class disappeared, but it continued on the path of dissolution and deterioration without stopping. In general, this class lived in the past. (Rostovtzeff, no date, p. 566).

2- **The Common Class**

Its foundation was the peasants and common people who represented the broad base of the empire's population and the active labor force in the countryside in particular. This class had little luck in civilized life (Sheniti, 1984, p. 34). It collapsed under the weight of economic disasters on the one hand and under the burden of exorbitant demands imposed on it on the other. It is noteworthy that many small free peasants preferred to give up their lands to large agricultural landowners in order to escape the tax burden after their deteriorated situation because of the Crisis of the Third Century. They became serfs, and every serf who owned a plot of land that he cultivated was required to pledge to pay rent in cash, in kind, or for services. (Al-Huwairi, 1995, p. 19)

The duties of this class included supporting the cities through their own toil and labor. Members of the upper class enjoyed the wealth of the poor in the countryside and the city. As a result of this class and social differentiation, feelings of hostility and envy toward the upper class arose among the oppressed (Sheniti, 1984, pp. 34-35), especially during the period of military chaos, when the army of every pretender and emperor was in

need of money, food, clothing, weapons, and other things. None of them had the time or desire to pursue a legitimate path. The policy of allmperors, with a few exceptions that did not last long, was based on forced conscription, forced donations of money and food, and forced labor. Furthermore, the behavior of soldiers, officers, and employees was exploited. Soldiers exceeded all limits, as evidenced by the complaints submitted by the inhabitants of a village in Asia to the emperor Philip (244-249 AD) ,begged him to redress the soldiers' transgressions, and this injustice could be generalized to all other states. The soldiers' thefts were not all due to greed, but the poverty of the states and the poor system of supply and transport of soldiers often forced them to commit brutality just to save their lives. The upper class in the cities, which was responsible for those living in the areas of those cities, did everything in its power to protect what remained of its wealth, and oppressed the lower class, which was exposed to persecution and plunder at the hands of every human being. In addition to that, there were many epidemics that were often due to the disruption of the general system of life, poverty, malnutrition, and so on (Rostovtzeff, no date, p. 566). Also, strange phenomena appeared among the people, such as abortion and selling children at birth into slavery (Bashari, 2006-2007, p. 240). A decrease in the population was also noted, as Courtois (ch.) indicates a decline of three million after it was four million. During the imperial era (27-284 AD), (Courtois, 1955, p. 104), under seemingly endless circumstances, people fled their homes.

Maximizing matters, Roman laws established a class system that made Africans the weakest link. In Roman law, a person is anyone who is eligible to acquire rights and bear obligations. To establish legal personality, three elements must be present: freedom, Roman citizenship, and the status of head of household. Thus, a person must be independent in his or her rights and not subject to the authority of others. Therefore, according to Roman law, people are divided into citizens and non-citizens. Roman citizens enjoy full legal capacity, while non-citizens are divided into Latins and foreigners, most of whom are native Africans. (Zenati, 1966, p. 79)

On this basis, at the beginning of the Roman occupation, the people of Africa were outside the Roman legal framework for individuals, which harmed their material and moral interests. It became clear that these laws were based on social class and involves clear racism (Sheniti, 1984, p. 172),

as wealth is considered a prerequisite for moving from a lower to a higher status (Gascou, 1972, p. 42).

Even after the issuance of the Edict of Caracalla in 212 AD, by which all free people in the Roman Empire became Roman citizens, although some saw it as a humanitarian gift, others denounced it because it added a tax burden to people's lives from which they were exempt, and it did not end the discrimination between Roman citizens and foreigners (Tsaadit, 1990, pp. 66-67).

Thus, we note that African society was not spared from the effects of military chaos during the second half of the third century, and how the situation worsened and became increasingly exploitative, with a social revolution becoming rare. Through this, Africans attempted to find some respite and used it as a form of rejection of the Roman presence.

References

1- Ahmed Safar (1959). The City of the Maghreb in History (Vol. 1). (Bouslama Publishing House, editor), Tunis.
2- Aymar André, Janine Ouye (1986). General History of Civilizations, Rome and Its Empire, trans. Farid Dagher and Fouad Ourigan (Vol. 2). (Aouidat Publications), Beirut, Paris.
3- Bashary Mohammed Al-Habib (2006-2007). The Role of the African Provinces in the Roman Economy between 146 BC and 285 AD, a thesis submitted for a doctorate in ancient history, University of Algiers, Algeria.
4- Charles Worth. (2003). History of the Roman Empire, translated by Ramzi Abdo Girgis. Egypt.
5- Al-Hawri, M.M. (1995). A Vision of the Fall of the Roman Empire (3rd ed.). Cairo, Egypt.
6- Rostovtzeff, M. (undated). The Social and Economic History of the Roman Empire, translated and revised by Zaki Ali and Muhammad Salim Salem. (Egyptian Renaissance Library), Egypt.
7- Ramadan Tsaadit. (1990). The Severian Reforms in the Maghreb (193-235 AD), a thesis submitted for a master's degree, Institute of History, University of Algiers.
8- Zenati, M. (1966). Roman Legal Systems. Egypt.
9- Strabo. (undated).

10- Charles-André Julien. (1969). History of North Africa, translated by Muhammad Mzali and Al-Bashir Salama. (Tunisian Publishing House), Tunisia.
11- Sheniti, Mohamed El Bashir (1984). Economic and Social Changes in Morocco During the Roman Occupation in the Fourth Century AD.
12- Sheniti, Mohamed El Bashir (1999). Algeria Under the Roman Occupation: A Study of the Military Control System of the Mauritanian Limes and the Moorish Resistance. (University Publications Office), Algeria.
13- Qaddash Mahfouz (1993). Algeria in Ancient Times, translated by Saleh Abbad. (National Book Foundation), Algeria.
14- Mohamed El Hadi Haresh (1992). Ancient Political and Civilizational History of the Maghreb from the Dawn of History to the Islamic Conquest. (Algerian Printing Foundation)
15- El Nasri Sayed Ahmed Ali (1991). The Political and Civilizational History of the Roman Empire (3rd ed.). (Dar Al Thaqafa, Dar Al Nahda Al Arabiya, editor), Egypt.
16- Younis Saad Younis Majid (2008). Administrative and Financial Systems in the Roman Province of Africa 146 BC-284 AD, a thesis submitted for a Master's degree. (Faculty of Arts and Sciences, University of Al-Marqab, Tarhuna, Libya).
17- Camps, G. (undated). Massinissa.
18- Christian Courtois. (1955). Les Vandales et L'Afrique. Paris.
19- Claude Lepelley. (1979). Les Cities de l'Afrique romaine au Bas-Empire. Études Augustiniennes, Paris.
20- Decret, François and Mhamed Fantar. (1981). L'Afrique du Nord dans l'Antiquité histoire et civilisation des origines au Ve siècle Payot. Paris.
21- Edouard Cat. (1891). Essay on the province of Romaine de Mauritanie Cesarienne. (Ernest Leroux), Paris.
22- Eugène Albertini. (1950). African romaine. Alger.
23- Frederic Lacroix. (1869). Colonization and administration of Romans in Africa September. 7.
24- Gaston Boissier. (1901). African romaine: archaeological promenades in Algeria and Tunisia. Hachette, Paris.
25- Herodian. (no date). History romaine v11.
26- Jacques Gascou. (1972). The politique municipale of the Roman Empire and the African Proconsulaire of Trajan à September-Sévère (Volume 1). Paris.
27- Jones (A.H.M). (1964). he Later Roman Empire 284-602. 1. Oxford.

28- Marcel Benabou. (1976). The resistance of Africa to the Romanisation. Paris.
29- P, Ch Picard. (1959). La civilisation de L'Afrique romaine. Paris.
30- Pflaum H.-G. (1997). A-propos of the date of creation of the new province of Libica, TV.
31- Line L'Ancien. (no date). L'Histoire Naturellen V. 1.
32- R Raymondon. (1970). La crise de L'empire romaine. Paris.
33- ST Gsell. (no date). A.A.A, F16, N°233.
34- Strabon. (1967). Geographie, Live XVII. Paris.
35- Theodore Mommsen. (18891889). History romaine. tradr. Cogno-j-Toutim 11. Paris.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):434-448

Illegal Immigration Of Africans Through Algeria: Between The Choice Of Stability And The Dream Of Crossing To Europe

Karima Ben Koumar

University of Ghardaia, Faculty of Humanities and Social Sciences
benkoumar.karima@univ-ghardaia.edu.dz

Received: 29-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

Illegal immigration has become the predominant form of migration from African countries to the European Union. Maghreb countries, including Algeria, have recorded high rates of illegal immigration of their citizens to Europe over the past two decades, especially among young people. and given their geographical proximity to Europe, have at the same time become a transit point for illegal immigrants arriving from neighboring African countries and, in many cases, a center for transit and even settlement and concentration.

In this paper, we attempt to provide a sociological field approach to illegal migration from African Sahel countries transiting through Algeria by describing the socio-demographic variables of a sample of African migrants residing in the province of Ghardaia, as well as the reasons for their migration from their countries of origin and the motives behind it.

Keywords: illegal immigration, Algeria, African Sahel, African migrants, Europe, motives for migration.

1. Introduction

North African countries, especially the Maghreb countries, are witnessing - an increase in illegal immigration, in addition to a growing influx of illegal migrants arriving from African Sahel countries in order to transit to European Union countries, especially

Corresponding Author: Karima Ben Koumar: benkoumar.karima@univ-ghardaia.edu.dz

those that traditionally attract migrants from North Africa and Africa in general, such as France, Spain, and Italy. The Maghreb countries have recorded high rates of illegal migration of their citizens to Europe over the past two decades, especially among young people. and given their geographical proximity to Europe, have at the same time become a transit point for illegal immigrants arriving from neighboring African countries and, in many cases, a center for transit and even settlement.

The ambition of this category of migrants is mainly to reach Europe via the Maghreb countries in search of better opportunities to improve their living conditions through migration and integration into social spaces other than their countries of origin. However, with the gradual closure of the European Union's borders to curb migration and the border control measures taken by transit countries since 2000, a number of African migrants are forced to settle in these countries for longer periods in order to work and save enough money to secure the next step in their migration project. This, in turn, has contributed to changing the position of the Maghreb countries towards migration, transforming them from mere centers of migration to European countries into transit centers and areas of settlement and concentration for African migrants.

Algeria is one of the Maghreb countries that attracts the most African migrants due to its geographical location close to Europe on the north and its southern borders with the African Sahel countries. In 2010, Algeria recorded the entry of more than 90,000 migrants, including 10,000 illegal migrants, 138 refugees, and 192 asylum seekers. This figure refers to migrants from sub-Saharan Africa (Democratic Republic of Congo, Cameroon, Nigeria, Côte d'Ivoire, Liberia) (Veronique Planes-Bousac et al.,2010, p.15).

Recent figures from the Algerian Ministry of Defense reveal that 29,587 illegal immigrants of various nationalities were arrested across the country in 2024, while in 2023, the same ministry recorded 14,814

arrests, meaning that the number doubled in 2024 (Abdelhafidh Sajal, 2025).

In this context, this paper aims to review the findings of a field study conducted in February 2025 in the city of Ghardaia, located in southeastern Algeria, which serves as a link between the south and the north and a transit point for large numbers of African migrants. The study included a sample of 36 African migrants of different nationalities. Our aim is to identify the factors that allow us to better understand why illegal migration is a "life project" for this category of migrants. We will also attempt to review the factors that have turned Algeria into a transit point for migrants and even a place of settlement. This will be done by asking the following questions:

- ✓ Who are the illegal African migrants?
- ✓ Why do they migrate from their countries of origin? What are their motives?
- ✓ Is Algeria really just a transit hub for this category of migrants? Or is it a place where they settle?

2. Illegal immigration.. Definition of the concept

The term "immigration" generally refers to the movement of people in which an individual or group moves from their country of origin to a new country of their choice for various reasons.

There are several types of migration, including "legal migration," in which migrants enter their destination country in compliance with all immigration laws of the host country.

Illegal, clandestine, or irregular migration, by whatever name it is called, is migration that takes place through human smuggling gangs and the trade in forged passports. It is a global phenomenon that is widespread in all countries of the world and usually takes place toward developed countries, such as the United States and the European Union.

Illegal immigration has several definitions due to its multiple aspects and different objectives. Researchers Jordan and Düvell define it as "crossing a border without official permission or violating the conditions of entry into another country"(Hein de Haas, 2008, p.13).

It is also defined as "the migration of foreign nationals to a country in circumstances where they do not meet the legal requirements for residence in that country" (Ahmed Ismail, 2012, p.66).

The concept of illegal immigration encompasses all of the above, extending to what is known as "Harga", which refers to "an individual or group burning all documents or proof of identity linking them to their home country with the intention of belonging to their destination country, this constitutes a complete violation of the laws and customs governing movement between countries"(Khatou Faiza, 2011, p.35).

An "illegal immigrant" is defined as "a foreigner who enters a country other than his own without the permission of its government, or who remains there after his entry visa has expired"(Ahmed Ismail, 2012, p.66).

3. Areas of study

3. 1. Geographical area

The field study was conducted in the province of Ghardaia, specifically in the municipality of Ghardaia, located in southeastern Algeria, 600 km from Algiers.

3. 2. Human domain

The human domain consists of illegal African immigrants of various nationalities residing in the municipality of Ghardaia.

3.3. Temporal domain

This study was conducted between February 5, 2025, and February 17, 2025.

4. Methodological procedures of the study

4.1. Study method

Given the precision required in scientific research, it was necessary to present the method used in this study in order to arrive at results that answer the questions posed. The most appropriate method for our study is the descriptive method, which is based on a detailed and accurate description of a specific phenomenon or topic in a specific period of time. This approach was chosen as the most appropriate for addressing the subject of the study.

4.2. Research community

The research community on which our field study was conducted consists of illegal African immigrants of various nationalities residing in the municipality of Ghardaia.

4.3. Sample

In this study, we relied on the available sample, also known as the incidental or purposive sample, as researchers often find themselves forced to work with available samples due to the lack of sufficient information and statistics on the research community or due to limited time and financial resources.

The available sample was adopted from those we had access to, namely illegal African immigrants of various nationalities residing in the commune of Ghardaia, with a total of 36 illegal African immigrants.

4.4. Data collection tools

Given the nature of the research community, we relied on structured interviews with the research subjects in our study.

5. Socio-demographic characteristics of illegal African immigrants in Algeria

These characteristics include: age, marital status, nationality, educational level, and professional activity of respondents prior to migration.

5.1. Age and marital status

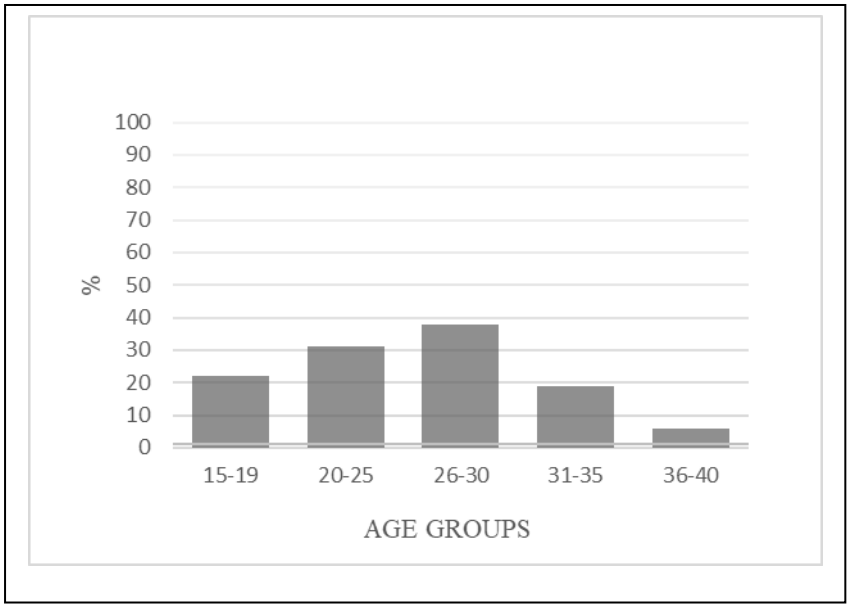


Fig 1: Distribution of African migrants by age group

Source: Prepared by the researcher based on SPSS outputs

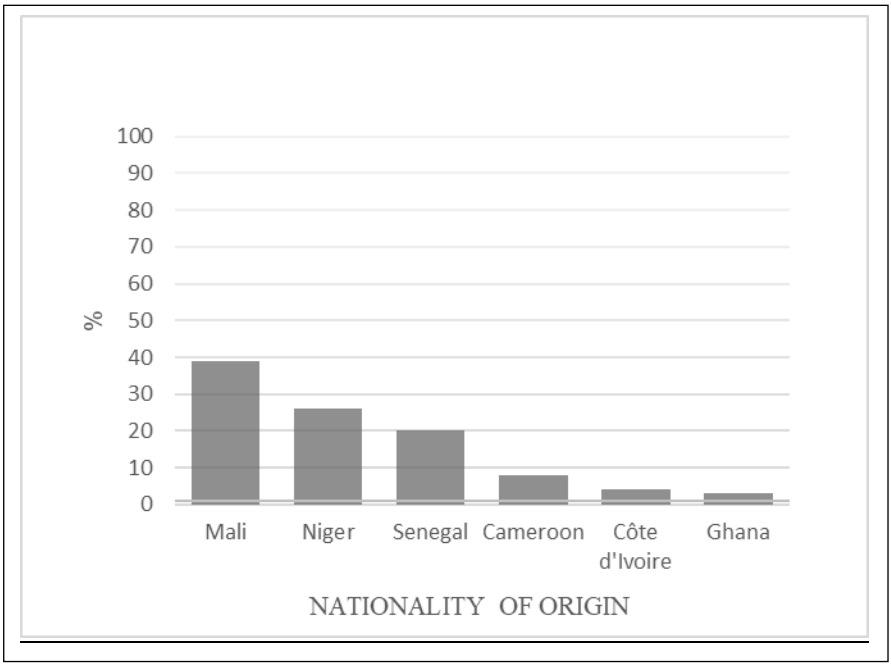
Young people under the age of 35 constitute the majority, accounting for an estimated 94% of the study sample, while those aged between 36 and 40 account for only 6%. Furthermore, 88% of the study sample are single, while 12% are married (including those accompanied by their wives and children).

The high percentage of young people among illegal African immigrants is mainly due to their strong ambition and desire to achieve their immigration goals, which is reinforced by their spirit of

adventure and desire to improve their deteriorating living conditions in their African countries, in the hope of starting a better life in another society. Conversely, the low percentage of migrants over the age of 35 is due to the difficulty of illegal migration and the need for good health and physical abilities to withstand the risks and harsh conditions of travel.

5.2. Nationality of origin

Fig 2: Distribution of African immigrants by Nationality of origin



Source: Prepared by the researcher based on SPSS outputs

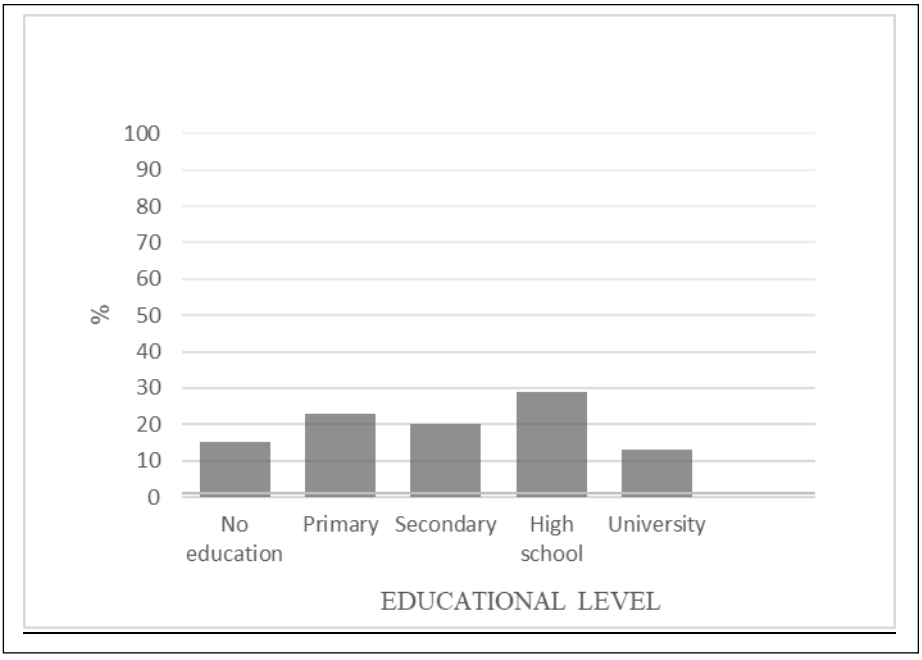
Migrants of Malian nationality constitute 39% of the study sample, followed by 26% of Nigerian nationality and 20% of Senegalese nationality, while migrants of Cameroonian, Ivorian, and Ghanaian nationality constitute 15% of the sample.

It should be noted that the majority of the study sample (72%), especially Malians, do not have identity documents. which some attribute to not having them even before leaving their countries of origin, while others say they were lost or stolen during their journey.

In other cases, some attribute this to confiscation by the authorities of one of the countries they crossed before reaching the Algerian border. Only a few admitted to having disposed of their documents to make it difficult to determine their identities and nationalities, which helps them escape or evade immediate and rapid repatriation to their countries by the authorities of the receiving countries.

5.3. Educational level

Fig 3: Distribution of African immigrants by educational level



Source: Prepared by the researcher based on SPSS outputs

Our fieldwork with the sample group for this study somewhat refuted the prevailing image of illegal African immigrants. Those who were previously mostly illiterate or generally had a low level of education have become more educated. Forty-nine percent of the study sample had a secondary or intermediate level of education, 23% had a primary level of education, 15% had no education, and 13% had a university degree.

The high percentage of educated immigrants is mainly due to the fact that the most educated and trained immigrants have higher aspirations in terms of work, income, and living conditions, which drives them to seek other opportunities to achieve these aspirations outside their countries of origin, where the conditions to realize them are not available.

5.4. Original professional activity prior to migration

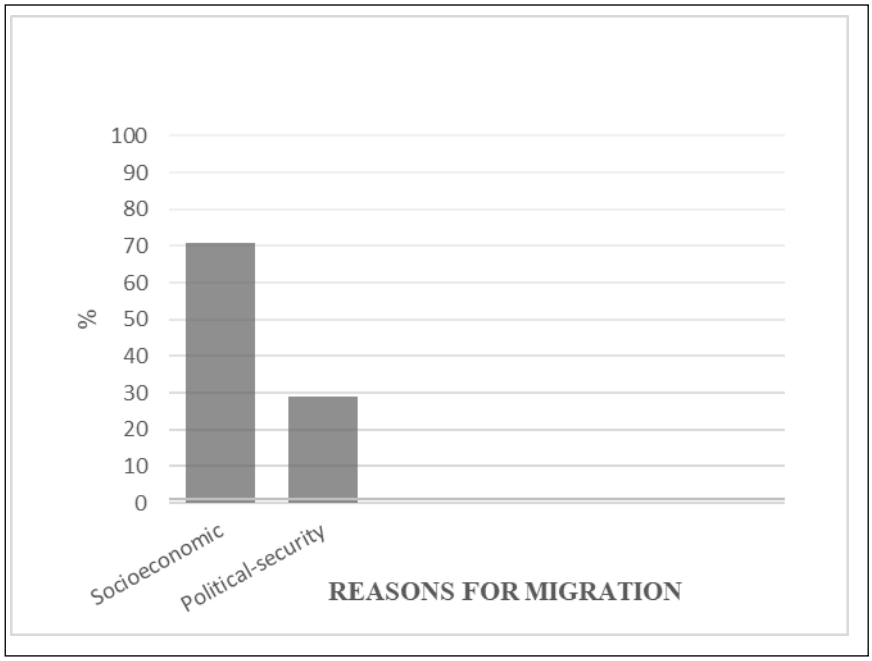
Field data indicate that 39% of the African migrants studied were unemployed before leaving their countries, and 24% stated that they did not have a stable job. Those who were engaged in trade and crafts are estimated at 20%, while those who were engaged in other occupations such as agriculture and construction represent 17%.

These data clearly reflect the importance of work for individuals. If working individuals consider low income to be a sufficient justification for emigrating in order to increase their income, then the unemployed consider it to be more than sufficient justification. Therefore, unemployment is considered one of the main reasons for emigrating abroad in search of work.

6. Reasons and motives for African migration

Illegal migration by African migrants is the result of a combination of economic factors (material insecurity, increasing poverty, demographic growth, etc.) and political factors (ethnic conflicts and civil wars, etc.). and regulatory factors (mandatory visas, the Schengen Area, etc.) (Hein de Haas, 2008, p.13). Migration in general cannot be a random and spontaneous adventure, but is often the result of pressure exerted by these factors, either collectively or individually, which forces individuals to migrate from their countries to other regions.

Fig 4: Distribution of African migrants according to the nature of their



reasons for migration

Source: Prepared by the researcher based on SPSS outputs

Through the sample of migrants studied (as shown in Figure 4), we observed a predominance of socio-economic and political-security factors, with 71% attributing their migration to economic reasons, while 29% stated that it was due to security reasons.

6.1. Deteriorating economic conditions and increasing poverty

The economic situation in African countries is putting increasing pressure on the populations of these countries, which are experiencing high demographic growth and increasing poverty more than anywhere else in the world, with "more than half of the African continent's population spending US$1 or less per day"(Ahmed Ismail, 2012, p.70). This, in turn, has contributed to an increase in the number of famines in many countries on the continent. The countries of the African Sahel are the most affected, with "186 million people

suffering from chronic malnutrition, representing 34% of the region's total population"(Ahmed Ismail, 2012, p.71).

These socio-economic conditions in Africa are the result of a dynamic of economic decline and regression in all dimensions of development. This is reinforced by the fact that 71% of the migrants surveyed cited the instability and deterioration of the economic situation in their countries as the main reason for leaving their homeland and embarking on the adventure of illegal migration. They attributed the main reason for leaving their homeland and embarking on the adventure of illegal migration to the lack of job opportunities and insufficient income to meet their basic needs and those of their families as a result of the deterioration of economic conditions in their countries.

These migrants embarked on the journey of illegal migration and accepted the risks in order to achieve their dream of social success or in search of the social status they had lost in their countries due to unemployment and poverty, accepting any job in their country of destination in order to achieve this. Socioeconomic factors strongly influence the decision to undertake risky migration in search of a better life.

6.2. Conflicts and civil wars

The reasons for security-related migration range from political and ethnic persecution to broader concerns related to the general context of the country or to wars and conflicts. Twenty-nine percent of the study sample attributed their migration to the tense security situation in their countries.

Available statistics indicate that "the countries of the African Sahel, which are home to more than 10% of the world's population, account for about half of the world's armed conflicts." Many of these countries have suffered and continue to suffer from the consequences of political unrest, wars, ethnic conflicts, and ongoing military coups, such as Mali, Nigeria, Liberia, Côte d'Ivoire, and Sierra Leone.

The consequences of political instability and security breakdowns that characterize these countries are not limited to threatening social security and the safety of individuals, but go beyond that to something even worse. Civil wars and armed conflicts between countries contribute to the destruction of these countries' infrastructure and the depletion of their resources and wealth. They also disrupt local and foreign investment, thereby limiting opportunities for development that would meet the needs of the people of these countries in terms of education, health services, job creation, and the provision of basic infrastructure.

These political and security conditions overlap with the deteriorating economic conditions in these countries, further complicating and worsening the living conditions of their people. This is what drives a large segment of young people in the African Sahel countries to leave their countries in search of a better life, regardless of the dangers and costs, whether in North African countries or even outside the continent, specifically in European Union countries.

7. Algeria is a country of immigration, not just a transit point to Europe

Over the past two decades, the media and political discourse have promoted a bleak image of the mass and increasing exodus of Africans fleeing poverty and war in their home countries, crammed into “death boats” in an attempt to reach the “shores of dreams” in Europe. This period has also seen the introduction of strict regulatory measures, both in transit countries (North African countries) and in countries attracting African migrants (European Union countries). These measures aim to limit the flow of migrants and combat illegal immigration by strengthening border controls and taking decisive action against illegal migrants and the organized smuggling networks involved in this activity.

Despite the rapid increase in both legal and illegal migration from Africa to Europe, particularly since the 1990s, available field data indicate that illegal immigrants from African Sahel countries do not

represent North African countries, including Algeria, for the majority of them, but rather a “transit point” to Europe. Available statistics estimate that “the number of Africans from the African Sahel countries who enter the Maghreb countries by land ranges between 65,000 and 120,000 migrants, while only 20% to 30% of them manage to enter Europe”(Hein de Haas, 2008, p.9); with many of them ending up staying and settling in the Maghreb countries.

Furthermore, the results of a large-scale field survey conducted in Algeria in 2008 show that "the percentage of sub-Saharan Africans who wish to live in Algeria cannot be ignored, with 57% of them pursuing this project, while 43% of them aspire to travel to Europe or elsewhere (another Maghreb country, Canada, or Australia)"(Veronique Planes-Bousac et al.,2010, p.14). This initial reading indicates that Algeria has now become a country of immigration and not just a transit country to Europe. According to the study sample, this is due to two main reasons:

1- Some “transit migrants” end up working and settling in marginal cities or migration centers in desert regions (in Algeria, for example, these centers are located in the provinces of Tamanrasset, Adrar, Illizi, Ghardaïa, etc.) without even reaching the coastal cities of the Arab West (Mediterranean coast).

2- A significant proportion of African migrants who have failed in their attempt to enter European Union countries prefer to remain in North African countries as the second-best option for them, with only a few deciding to return to their countries of origin, which are less stable, less secure, and, above all, poorer.

Many Maghreb countries are receiving large and growing numbers of illegal immigrants and refugees from African Sahel countries. Despite the irregular status of this category of migrants and the tightening of internal regulatory measures by the Maghreb countries in dealing with them, a large number of them succeed in finding employment opportunities in specific fields, often in the informal sector (shoemakers, construction workshops, parallel trade, cleaning,

etc.)(Hein de Haas, 2008, p.11). In general, African migrants resort to doing some of the hard jobs that citizens of the Maghreb countries avoid.

5. Conclusion

Illegal migration among Africans has become a global phenomenon, driven primarily by adventurous African migrants and organized groups specializing in migrant smuggling on the one hand, and European Union countries and African countries from which migrants originate or through which they pass on the other. The particularity of this phenomenon lies in the fact that it is forced migration in response to desperate situations resulting from the absence of any economic or development prospects in African countries, especially for young people.

The development gap between rich and poor countries, especially in Africa, as well as conflicts, disputes, and civil wars, remain among the most important reasons driving large numbers of illegal African migrants to Western countries in search of a better life than the one they left behind in their homelands, regardless of the risks involved in illegal migration and the cost, which for many of them may be as high as their lives.

It is a phenomenon with multiple dimensions—developmental, strategic, and even ethical—that requires a positive approach to address its root causes and mitigate its effects, rather than relying on security measures, laws, and agreements that have proven to be insufficiently effective.

References

1. Ahmed Ismail, *Reading the Phenomenon of Illegal Migration from Africa to the West*, Qira'at Magazine, Issue 11, March 2012
2. Veronique Planes-Bousac et al., translated by Manar Wafa, *Study on Migration and Asylum in the Maghreb Countries: Legal and Administrative Frameworks that are Inadequate and Unable to Guarantee the Protection of Migrants, Refugees, and Asylum Seekers*, Euro-Mediterranean Human Rights Network, December 2010
3. Khatou Faiza, *The Security Dimension of Illegal Migration in the Context of Euro-Maghreb Relations*, Master's thesis (unpublished study), University of Algiers, 2011.
4. Hein de Haas, *Migration irrégulière d'Afrique Occidentale en Afrique du Nord et en Union européenne : Une vue d'ensemble des tendances générales*, Organisation internationale pour les migrations, Suisse, N°32, 2008.

Internet websites:

1. Abdelhafidh Sajal, *The number of irregular migrants is doubling... Will Algeria adopt an immigration policy?*, Ultra Algeria platform, February 14, 2025: https://ultraalgeria.ultrasawt.com (consulted on 01/03/2025)

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):449-467

Dialogic Failure and Decolonial Resistance: A Bakhtinian Reading of Things Fall Apart

Larbi Aissa Fatma[1], Benmezal Farid[2]

[1]University of Abu el Kacem Saadallah- Algiers (Algeria), Faculty of Foreign Languages, Laboratory of Translation of Historical documents
fatma.larbiaissa@univ-alger2.dz

[2]University of M'Hamed Bougara- Boumerdes (Algeria), Faculty of Letters & Languages, f.benmezal@univ-boumerdes.dz

Received: 31-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

This article offers a literary-sociocultural approach in reading Chinua Achebe's *Things Fall Apart,* using Mikhail Bakhtin's theory of dialogism to frame failure in the novel as dialogic and a site of decolonial resistance. Through dialogism, heteroglossia, and cyclical temporality, this study shows how Igbo society mediates justice, knowledge, and communal life through negotiation and collective accountability. Okonkwo's monologic rigidity mirrors the monologic frameworks of coloniality, contrasting with the dialogic ethos of Igbo society and revealing how colonial disruption threatens communal negotiation, indigenous knowledge and temporalities. Failure emerges as a method of preserving indigenous temporalities, moral reasoning, and oral traditions, asserting the validity of alternative ways of knowing, and challenging Western linear, monologic frameworks.

Keywords: *Things Fall Apart*, Bakhtin, dialogism, heteroglossia, chronotope, epistemic disobedience, decoloniality.

Corresponding Author: Larbi Aissa Fatma: fatma.larbiaissa@univ-alger2.dz

1. Introduction:

For centuries, western modernity has claimed universality, silencing other ways of knowing and imagining the world, against this logic, decoloniality emerges as a pluriversal project of delinking, theprocess of recovering the marginalized epistemologies and supressed possibilities of being. A prominent figure in decolonial theory, Walter D. Mignolo, argues that coloniality is not a derivative or byproduct of modernity but rather its constitutive logic. It embodies the oppression, exploitation, and dispossession masked by the promise of progress and civilization and enacted through the imposition of Western hierarchies of knowledge and values. As Mignolo puts it, "Coloniality names the (un)intended consequences of the narratives of modernity—Anthony Giddens's missing chapters… It is the darker and hidden side of modernity" (Mignolo & Walsh, 2018, p. 140). Hence, the decolonial project is a liberation of knowledge, enabled through "epistemic disobedience" (Mignolo & Walsh, 2018, p. 114), a deliberate refusal to conform to the dominant, monologic Western system of knowledge and values, and a call to reclaim indigenous and non-Western epistemologies.

Postcolonial literature offers a particularly productive site for exploring decolonial themes, especially in contexts where the legacy of colonialism continues to shape cultural identity. In Nigeria, fiction has long grappled with these tensions, rendering cultural dialogue and hybrid subjectivities in crisis; works such as *Things Fall Apart* are personification of such tensions. Scholarship on Achebe often reads *Things Fall Apart* as Okonkwo's personal tragedy rooted in

psychological rigidity and hypermasculinity. Gikandi (1991) argues that Okonkwo's obsession with masculinity and fear of weakness precipate his tragic suicide, mirroring Igbo society's collapse. Similarly, Innes (1990) emphasizes his inflexible patriarchal values, framing his alienation as a tragic endpoint. Recent studies, like Nyeenenwa(2022), continues this focus analyzing Okonkwo 's tragic downfall as a result "of his escessive desire to uphold masculine ideals and material success which blinds him to the changing dynamics of his society." These readings prioritize individual flaws, overlooking narrative structure of Igbo society as a way of resistance. Hence, in this article, I adopt a literary-sociocultural approach using Bakhtin's dialogism to reframe failure in *Things Fall Apart* as a decolonial method of resisting colonial modernity.

Through a Bakhtinian reading of Things Fall Apart, the analysis examines how the novel stages a breakdown in dialogue between indigenous and colonial worldviews, resulting in narrative and cultural failure challenging colonial modernist narratives of progress by foregrounding fractured voices, temporalities, and identities. Despite its Western roots, Bakhtin's theory of dialogism, grounded in heteroglossia, chronotope, and the persistent refusal of singular, authoritative voices, resonates powerfully with Mignolo's concept of epistemic disobedience within the decolonial project. Both frameworks challenge monologic epistemic structures that marginalize alternative voices and systems of knowing. Building on these frameworks, my argument is that in Things Fall Apart, this alignment becomes analytically revealing: failure, manifested in the breakdown

of dialogue between indigenous and colonial worldviews, is not a narrative flaw, but a deliberate rupture that resists monologic control.

2. The Bakhtinian Imagination: Dialogism, Heteroglossia, and Chronotope.

Dialogism is the term used to define the set of thoughts and ideas foregrounded by the Russian theorist Mikhail Bakhtin. Bakhtin's thoughts contributed to diverse fields of knowledge, spanning from linguistics, literature, cultural theory, to philosophy and others. Regardless of the field or stage of his career, the dominant principle that governs all his thought is "dialogue." For Bakhtin, dialogue is not merely the interaction between two entities or utterances, nor is it a simple argument; it is a fundamental mode of thought and being. dialogism for Bakhtin is a fundamental condition of existence and meaning.

Dialogism is characterized by outsideness and relationality: the self and meaning can only be understood in relation to another, since the other can perceive what I cannot see from my own position. As Bakhtin explains, discourse is "entangled, shot through with shared thoughts, points of view, alien value judgments and accents," weaving through other voices as it "merges with some, recoils from others, [and] intersects with yet a third group" (Bakhtin, 1981, p. 276). This interplay makes meaning eternally open and unfinalizable, another fundamental characteristic of dialogism. Dialogic relationality does not aim toward synthesis, as Bakhtin adamantly criticizes Hegelian dialectics for, nor is it rhetorical debate aiming at persuasion; it resists

closure, for "each consciousness retains its own unity and open totality, but they are mutually enriched" (Bakhtin, 1984, p. 7).This openness finds its concrete literary articulation in heteroglossia and the chronotope, which enact dialogism by staging the interplay of diverse voices within specific cultural space-times.

In his theorization of language, Bakhtin criticizes traditional linguistics, Saussurean structuralism in particular, and its insistence on treating language as a self-contained system of signs divorced from cultural and historical contexts, which he finds particularly reductive. Instead, Bakhtin foregrounds language as a socially charged dialogic practice. Language is inherently heteroglossic, a term Bakhtin uses to describe the presence of multiple socially and historically situated voices within language and texts, each carrying distinct worldviews, value systems, and ideologies. As Bakhtin notes, "language is heteroglot from top to bottom: it represents the coexistence of socio-ideological contradictions" (Bakhtin, 1981, p. 291), which reflects the stratification of society. These contradicted voices interact dialogically, not in pursuit of synthesis, but in acknowledgement of their coexistence and irreducible differences, hence, for Bakhtin, language is never neutral, every utterance comes from a specific social position. While heteroglossia highlights the coexistence of multiple socially and ideologically stratified voices within language, Bakhtin further explains that this multiplicity is shaped by a dialogical dynamic of centripetal and centrifugal forces. Centripetal forces seek unity and standardized language which is the monologic aspect of this dynamic, while centrifugal forces pull toward diversity and difference

which represent the dialogical dimension, together they work to produce generative tension that makes heteroglossia possible.

While all of Bakhtin's concepts unpacked earlier have literary applications, the chronotope stands out as the most distinctly literary, for it is theorized primarily in relation to literary narrative, whereas heteroglossia and dialogism extend more broadly into linguistics, philosophy, and social theory. The chronotope is the intrinsic correspondence of time and space and how this relationship shapes the literary narrative and determines the work's genre. While the chronotope is Bakhtin's coinage, its concern with the relationship between time and space draws on a longstanding and ongoing inquiry across philosophy, the social sciences, and physics. Bakhtin was admittedly influenced by Einstein's theorization of time and space in the theory of relativity, as he wrote his essay *Forms of Time and the Chronotope*, where he first introduced the concept, at a time when Einstein's physics were groundbreaking. Bakhtin reoriented the idea of relativity, which reconceptualizes time and space not as separate dimensions but as a unified continuum, toward formulating the chronotope in literature. Each literary work, Bakhtin suggests, is grounded in a distinctive configuration of time and space; as he writes, in the chronotope, "time, as it were, thickens, takes on flesh, becomes artistically visible; likewise, space becomes charged and responsive to the movements of time, plot and history" (Bakhtin, 1981, p. 84).

A narrative is not shaped solely by style or theme but by the chronotopic patterns through which it organizes human experience. For instance, some works embody cyclical time tied to natural and

ritual rhythms within familiar spaces, reflecting a worldview grounded in continuity, tradition, and communal life. Others, by contrast, are structured around linear time and transitional or liminal spaces, suggesting a narrative logic oriented toward change, rupture, and historical transformation. In this sense, every work of literature crystallizes around a particular chronotope, and it is this chronotope that shapes the narrative's logic and the representation of human life within it. By situating narrative time and space as lived, relational and dynamic, the chronotope, alongside dialogism and heteroglossia, underscores a conception of meaning that resists closure and determinacy.

In contrast to the fixed and rigid systems of Marxist and Hegelian dialectics, Bakhtin's dialogism posits a dynamic of meaning that is alive, open, and continually oriented outward. When applied to literature, it becomes an artistic principle, making the novel a site of open-ended ideological exchange. Bakhtin favors the novel because it enacts the dialogic principle through independent voices, each with its own worldview, rather than a single authoritative perspective. The dialogic novel does not merely contain many voices; it allows them to coexist, confront, and illuminate each other without one subsuming the others. In this sense, dialogism, as Morson and Emerson (1990) contend, is an all-encompassing principle, an approach to thinking and perceiving the world that "presumes the importance of the everyday, the ordinary, the prosaic" (p. 15). Its grounding in the prosaic makes it especially suitable for the literary-sociocultural approach I adopt here, which reads Achebe's representation of Igbo life itself as a dialogic order, containing heteroglossic voices, interacting social perspectives

and communal chronotopes. Although heteroglossia and dialogism can be defined separately; heteroglossia capturing the diversity of social voices, and dialogism the ongoing interaction and negotiation between them, in the analysis that follows, I treat them together as they often overlap in practice. In Igbo society, as represented in the novel, voices are rarely isolated; they constantly respond to, challenge, and shape one another, making the distinction more analytical than practical.

3. Bakhtinian Reading of *Things Fall Apart*

3.1. Egwugwu as a Dialogic Structure of Governance and Justice

Achebe's *Things Fall Apart* stands as an exemplary text for a Bakhtinian reading, as its narrative foregrounds multiple voices, temporalities, and social practices that embody dialogism.The egwugwu court exemplifies the dialogic nature of Igbo governance, where justice is not imposed monologically but emerges through negotiation among multiple social voices. In a court scene where a man pleads his case for the Egwugwu , the novel stages the egwugwu's house as "a pandemonium of quavering voices: 'Aru oyim de de de dei!' filled the air as the spirits of the ancestors, just emerged from the earth, greeted themselves in their esoteric language" (Achebe, 2001, p. 65).This scene highlights how authority in Igbo society is performative and communal. The egwugwu, ancestral spirits represented by masked men, mediate disputes, but the process is inherently dialogic: the parties in dispute are given the opportunity to speak and defend themselves, while the voices of litigants, elders, and

the masked spirits interact dynamically, reflecting the community's shared moral and cosmological framework. Justice here is not abstract or codified; it is enacted in speech, ritual, and collective evaluation."

Bakhtin's concept of dialogism illuminates this process. He notes that prose "intensifies difference between historical and ideological days" and "dialogically opposes them to one another in unresolvable dialogues" (Bakhtin, 1981, p. 291). The egwugwu court functions in precisely this way: each perspective—the plaintiff, the defendant, the ancestral voice, and the audience—exists in tension with the others, and meaning is generated through their interaction rather than imposed by a single authority. When a domestic dispute is brought before the egwugwu, the court does not deliver a mechanical or predetermined verdict; instead, it orchestrates a negotiation among voices. Achebe's narrative preserves this openness by emphasizing the ritualized multiplicity of sound and speech rather than a single authoritative voice. Law, in this context, is a social performance reliant on collective interpretation: every utterance is heard, acknowledged, and countered, producing a justice that is relational and negotiated rather than dictated. This mirrors Bakhtin's idea that meaning is never finalized but exists in the interplay of voices—an embodiment of unfinalizability. Just as Bakhtin writes that dialogue carries on "a plurality of independent and unmerged voices and consciousnesses" (Bakhtin, 1984, p. 6), the egwugwu court demonstrates how Igbo justice is dialogic, fluid, and deeply rooted in communal interaction.

Yet, this dialogism is bounded. While multiple voices are acknowledged, the system enforces limits: social norms, taboos, and cosmological laws guide the discourse. This tension reflects a dynamic interplay of centrifugal forces, which allow diverse voices and perspectives to emerge, and centripetal forces, which unify the community and maintain social cohesion. For instance, certain groups, such as the osu (outcasts), are excluded from full participation, and some verdicts reflect prevailing hierarchies. This highlights that dialogism in Igbo society is structured rather than anarchic, producing a coherent epistemic system that enables the community to negotiate morality, responsibility, and social order.In this sense, the egwugwu court represents more than a legal institution; it exemplifies an indigenous epistemic order that worked for the community, organizing social life through dialogic engagement. As a site of interaction, negotiation, and collective accountability, it is a living manifestation of Bakhtin's theory: meaning, authority, and justice emerge in the interplay of voices, rather than through monologic decree.

3.2. Heteroglossia and the Voices of the Clan

The Igbo clan in *Things Fall Apart* functions as a heteroglossic society, structured through assemblies, storytelling, proverbs, and songs, where voices vary according to age, gender, and social role. These social languages coexist within a shared cultural framework, producing both dialogue and tension, and shaping everyday interactions. Differences in perspective, ranging from judgments about bride-price rituals to inheritance practices and interpretations of European behaviors, are openly articulated, questioned, and

negotiated, reflecting Bakhtin's observation that "each consciousness retains its own unity and open totality, but they are mutually enriched" (Bakhtin, 1984, p. 7).

This dynamic appears in both formal and informal interactions. In negotiating Obierika's daughter's bride price, fathers, sons, uncles, and elders engage in layered dialogue, balancing personal interests, social norms, and customary rules. Each contributes a distinct perspective, and negotiations unfold through conversation and ritualized exchange. Obierika critiques certain customs as "upside-down," while his eldest brother observes that what is "good in one place is bad in another" (Achebe, 2001, p. 53), highlighting the contextuality of social norms. Even when opinions clash, the interaction remains dialogic, balancing centrifugal forces of difference with centripetal forces of cohesion. Social stratification shapes this heteroglossic structure: speakers' positions, age, and experience influence how they speak and interpret customs, yet no single voice dominates. The conversation remains coherent, relational, and mutually enriching, demonstrating that Igbo heteroglossia functions as an epistemic system for managing difference, preserving cultural wisdom, and sustaining communal accountability.

Storytelling further exemplifies heteroglossia, where multiple voices, perspectives, and moral frameworks coexist within a shared cultural space. In the scene where Okonkwo recounts "masculine stories of violence and bloodshed" to the boys, Nwoye simultaneously recalls his mother's tales of the tortoise, the bird Eneke-nti-oba, and Vulture pleading with Sky. These contrasting narratives, fatherly tales

emphasizing strength, motherly tales emphasizing cunning, empathy, and moral reflection, illustrate how different social roles, generational experiences, and gendered perspectives produce distinct expressive forms. Bakhtin's concept of heteroglossia is visible here; each voice retains its integrity, yet the narratives intersect in Nwoye's consciousness, producing a dialogic space where values, morals, and social norms are negotiated. Storytelling positions Nwoye between his father's and mother's voices, allowing him to form his own understanding of social and moral order. In this way, storytelling is not mere entertainment, it is a social practice in which heteroglossia organizes knowledge, mediates socialization, and preserves cultural wisdom across generations.

3.3. Chronotope of Communal Rhythm:

In Bakhtinian terms, the chronotope, the intrinsic connectedness of temporal and spatial relationships in narrative, shapes how stories unfold, and in Things Fall Apart, it illuminates the rhythms, rituals, and relational structures of Igbo society, revealing how time and space are socially lived, collectively experienced, and morally ordered . In a scene that occurs at dusk, the entire village gathers in the *ilo* for the wrestling contest, forming a vast circle around the central space where the wrestlers will compete. The crowd, drummers, elders, and wrestlers together constitute a living social arena. Here the arena which is viewed as a center of unity where communal life converges in shared attention and collective excitement, merges in the moment where "the crowd had surrounded and swallowed up the drummers, whose frantic rhythm was no longer a mere disembodied sound but

the very heartbeat of the people" (Achebe, 2001, p .37). Within the village arena, the drums, animated by performers and spectators alike, embody the temporal rhythm of communal life, transforming the wrestling contest from a mere spectacle into a performative enactment of chronotopic social cohesion and collective values.This rhythm embodies the cyclical nature of Igbo temporality. The wrestling arena enacts this cyclicality: contests conclude, victors emerge, the crowd dissipates, yet the arena will again host communal life, rituals, and performances, perpetuating social knowledge and relational accountability across generations.

This chronotope of communal celebration exemplifies the dialogic and heteroglossic dynamics of Igbo society. Multiple voices and agencies, wrestlers, drummers, elders, and the observing crowd, interact in structured engagement, negotiating authority, skill, and collective excitement. The frenzy of the drums channels centrifugal forces of individual expression while simultaneously maintaining centripetal cohesion through shared attention, ritualized behavior, and normative expectations. Time and space converge: the wrestlers' contest unfolds in a clearly demarcated arena, structured by cultural conventions, while the rhythmic soundscape binds the community into a coherent temporal experience.

Through this scene, Achebe dramatizes how precolonial Igbo society organizes knowledge, social roles, and moral evaluation through embodied, performative practices. The wrestling arena becomes a living manifestation of dialogic engagement, where meaning, authority, and social identity emerge from interaction rather

than imposed decree, reflecting the relational, participatory, and morally intelligible order that underpins indigenous epistemology.

3.4. Colonial Interrupted Temporality

3.4.1. Chronotope of Rupture

In *Things Fall Apart*, Achebe constructs Igbo social life as a spatiotemporal system, where time and space are inseparable and imbued with communal meaning. The unmasking of the egwugwu occurs during the annual ceremony honoring the Earth goddess, situating it within the cyclical, sacred temporality of Igbo ritual life. Although Achebe does not specify the precise location, the event unfolds in village space imbued with communal and symbolic significance. This rhythm reflects the African conception of time: as Animalu (2011) notes, African time "depicts the world as an immortal regenerative cycle of birth, death, and re-birth of all things in nature in which time—the African time—is cyclic and irreversible" (p. 27). The intrusion violently collapses this ritual time-space, producing a chronotope of rupture: ancestral voices, communal authority, and cyclical rhythm are disrupted, marking the incursion of linear, colonial temporality into Igbo epistemic order.

Lewicka (2005) argues that place attachment forms, maintains, and preserves identity, fostering individual, group, and cultural self-esteem, worth, and pride. The desecration of the egwugwu house during this sacred ceremony symbolizes a profound disruption of this attachment. The village arena, central to Igbo cultural identity, serves as a space where intangible cultural heritage is enacted. Its desecration

signifies not only a physical violation but also an assault on the community's sense of self and continuity.

Achebe captures the gravity of this rupture through a striking image: “That night the Mother of the Spirits walked the length and breadth of the clan, weeping for her murdered son...It seemed as if the very soul of the tribe wept for a great evil that was coming—its own death.” (Achebe, 2001, p .136). The chronotope here crystallizes the collapse of ritual time into historical finality, foreshadowing the community’s disintegration under colonial rule. The cyclical temporality of ritual is violently replaced by a linear temporality of conquest and “death,” underscoring how colonial intrusion unmoors the community from its dialogic relationship with place, identity, and sacred continuity. The chronotope of rupture thus, reflects the totality of colonial disruption, where dialogism, heteroglossia, and ritual temporality are simultaneously undone, marking the death of an entire world.

3.4.2. Chronotope of silencing:

Following the imprisonment of Okonkwo and other titled men, the village fell into an unusual and oppressive quiet.

> It was the time of the full moon. But that night the voice of children was not heard. The village ilo where they always gathered for a moon-play was empty. The women of Iguedo did not meet in their secret enclosure to learn a new dance… Young men who were always abroad in the moonlight kept to their huts…Umuofia was

like a startled animal with ears erect, sniffing the silent, ominous air and not knowing which way to run (Achebe, 2001, p. 143).

In this moment, Achebe stages a temporal and spatial rupture: the normal rhythms of communal life, assemblies, storytelling, play, and ritual, are suspended, and the usual dialogic interplay among voices is silenced. The chronotope of the village, which normally mediates social cohesion through collective action and cyclical time, is fractured; centrifugal and centripetal forces no longer operate in balance, and the epistemic system of Igbo society is momentarily destabilized. This silence, prompted by the intrusion of colonial authority, embodies the monologic imposition of linear, coercive temporality over a previously cyclical and relational social order. By rendering the village mute, Achebe dramatizes how colonial presence interrupts the dialogic structures of governance, the heteroglossic practices of daily life, and the ritualized temporality that sustains communal knowledge. The result is a powerful visual and temporal metaphor: the community's life-force, normally enacted through voices, rhythms, and interaction, is frozen, emphasizing both the disruptive reach of colonial power and the resilience of indigenous epistemologies that will later reassert themselves.

4. Dialogic Failure as Decolonial Resistance:

While previous scholarship has emphasized Okonkwo's personal flaws, his hypermasculinity, fear of weakness, and rigid adherence to patriarchal ideals, his tragedy can also be read as a failure to engage dialogically with his own society. As Unoka observes during a year of

famine, "A proud heart can survive a general failure…It is more difficult and more bitter when a man fails alone" (Achebe, 2001, p .19). This distinction between collective and individual failure illuminates the stakes of Okonkwo's choices: in a society structured around negotiation, relational accountability, and the interplay of multiple voices, his insistence on a singular, authoritative self isolates him from the communal fabric. Elders, priests, age-grades, and the wider community together mediate justice, moral norms, and social cohesion; Okonkwo's refusal to accommodate alternative perspectives or temper his decisions through dialogue renders him unable to participate meaningfully in this dialogic system. In Bakhtinian terms, he embodies a form of monologism within a society that thrives on dialogism and heteroglossia, mirroring in microcosm the colonial imposition of monologic order. His inability to respond adaptively to both the social and temporal complexities of his world transforms what might be read as individual psychological rigidity into a symbolic enactment of the collapse of monologic identities.

Taken together, the dialogic structure of governance, the heteroglossic dimensions of daily life, and the cyclical, ritualized temporality of communal life illustrate an internally coherent epistemic system within Igbo society. Authority, justice, and social norms emerge through interaction, negotiation, and collective accountability rather than through monologic decree, reflecting a culturally grounded logic of relational knowledge. By foregrounding these features, Achebe preserves an indigenous way of knowing and being that is both socially functional and epistemically rich. In doing so, the novel enacts a form of decolonial resistance: it asserts the

validity of Igbo temporalities, moral reasoning, and oral traditions against the homogenizing, linear, and monologic frameworks introduced by colonial authority. As John S. Mbiti notes, "the linear concept of time in European thought…is practically foreign to African thinking" (Mbiti, 1970, p. 21), and Achebe's emphasis on cyclical, communal rituals participates in this epistemic disobedience, reclaiming African conceptions of time and space. The narrative does not simply romanticize precolonial life; it documents a dialogic, heteroglossic, and relational system that continues to speak, even in the face of disruption, affirming the endurance of indigenous

5. Conclusion:

In *Things Fall Apart*, Achebe depicts Igbo society as dialogic, heteroglossic, and temporally cyclical, where authority, moral norms, and knowledge emerge through interaction and ritualized practice rather than imposed decree. Okonkwo's monologic rigidity highlights the consequences of failing to engage with this relational epistemic system. By foregrounding indigenous temporalities, moral reasoning, and oral traditions, Achebe enacts epistemic disobedience, resisting the homogenizing pressures of colonial authority. This study underscores the value of analyzing dialogic failure as a decolonial strategy and suggests applying this lens to other African or postcolonial texts to explore how epistemic disobedience preserves alternative knowledge systems and cultural resilience.

References:

Achebe, C., *Things Fall Apart.* Penguin Modern Classics, United Kingdom, 2001.

Animalu, A. O. E., Solid state of physics of African (Igbo-Ukwu) bronze artefacts: The evolutionary roots of quantum culture in Acholonu's trilogy. *Ikenga: International Journal of the Institute of African Studies*, Nigeria, 12(1), 27–45, 2011.

Bakhtin, M. M., *Epic and novel.* In M. Holquist (Ed.), *The dialogic imagination: Four essays* (pp. 3–40). University of Texas Press, United States, 1981a.

Bakhtin, M. M., *Forms of time and the chronotope in the novel.* In M. Holquist (Ed.), *The dialogic imagination: Four essays* (pp. 84–258). University of Texas Press, United States, 1981b.

Bakhtin, M. M., *Discourse in the novel.* In M. Holquist (Ed.), *The dialogic imagination: Four essays* (pp. 259–422). University of Texas Press, United States, 1981c.

Bakhtin, M. M., *Problems of Dostoevsky's poetics.* University of Minnesota Press, United States, 1984.

Bakhtin, M. M., *Response to a question from the Novy Mir editorial staff.* In V. W. McGee (Ed.), *Speech genres and other late essays* (V. W. McGee & C. Emerson, Trans., pp. 1–9). University of Texas Press, United States, 1986.

Gikandi, S., *Reading Chinua Achebe: Language and ideology in fiction.* James Currey, United Kingdom, 1991.

Innes, C. L., *Chinua Achebe.* Cambridge University Press, United Kingdom, 1990.

Lewicka, M., Ways to make people active: The role of place attachment, cultural capital, and neighbourhood ties. *Journal of Environmental Psychology*, United Kingdom, 25, 381–395, 2005. https://doi.org/10.1016/j.jenvp.2005.10.004

Mbiti, J. S., *African religions and philosophy.* Anchor Books, United States, 1970.

Mignolo, W. D., & Walsh, C. E., *On decoloniality: Concepts, analytics, praxis.* Duke University Press, USA, 2018.

Morson, G. S., & Emerson, C., *Mikhail Bakhtin: Creation of a prosaics.* Stanford University Press, United States, 1990.

Nyeenenwa, S., A cultural critique of Chinua Achebe's *Things Fall Apart*: The Igbo ethnic group's excessive desire for materialism. *GNOSI: An Interdisciplinary Journal of Human Theory and Praxis*, Nigeria, 5(1), 77–94, 2022. Retrieved from https://www.gnosijournal.com/index.php/gnosi/article/view/178

Ugwuanyi, J. K., & Schofield, J., Permanence, temporality and the rhythms of life: Exploring significance of the village arena in Igbo culture. *World Archaeology*, York, 50(1), 7–22, 2018.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):468-476

The Role of Al-Hisba in Monitoring Weights and Measures

Amina Hamidia,[1] Bakdad Sahiri[2]

[1]Laboratory of Mediterranean Historical Studies Across the Ages
Yahya Fares University of Medea,hamidia.amina@univ-medea.dz
[2]Laboratory of Mediterranean Historical Studies Across the Ages
Yahya Fares University of Medea,sahiribakdad@gmail.com

Received: 31-03-2026 Accepted: 15-05-2026 Published: 01-06-2026

Abstract:

" Al-Hisba" is a pivotal Islamic institution ensuring market justice through religious and civil oversight. The "Mohtasib" (market inspector) enforces the principle of "enjoining good and forbidding evil" by auditing weights and measures, preventing fraud, and protecting consumer rights. Beyond imposing Sharia-based penalties, this system fosters social and economic equilibrium. This regulatory role raises key questions regarding the standards, tools, and methodologies used to govern commercial transactions and eliminate exploitation in historical Islamic markets.

Keywords: Hisbah; Mohtasib; Measure; Balance; Market.

1. Introduction:

The role of Hisbah in monitoring measures and weights is considered an important role in the Islamic economic system, as the Hisbah was an institution concerned with overseeing markets and commercial practices to ensure justice and adherence to Islamic law, in accordance with the words of Allah Almighty in Surah Al-An'am (الأنعام 152)**(وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ)**

The Hisbah institution, in its religious and worldly concept, preserves the rights of both merchants and consumers through the "Muhtasib," who applied the principle of enjoining good and forbidding evil in the public sphere, and in the economic field in

Corresponding Author: Amina Hamidia: hamidia.amina@univ-medea.dz

particular. He ensured that merchants used correct measures and weights according to approved standards, and he also inspected markets to ensure there was no fraud or manipulation in the goods offered, thus guaranteeing fairness in commercial transactions. He imposed penalties according to what is stipulated in Islamic law if a merchant was proven to tamper with measures and weights, either through inspection of measuring tools or after complaints were filed by buyers against the seller. Monitoring measures and weights was part of a comprehensive Islamic system aimed at achieving social and economic justice, protecting consumer rights, and preventing exploitation in the markets. This role reflects Islam's concern with achieving balance and justice in all aspects of life, including economic activity.

To study the subject of regulation (Hisbah) concerning weights and measures, we pose the following issues:
What is the role of the market inspector (Muhtasib) in monitoring weights and measures?

What is the definition of a measure and a scale? What are the most important adopted measures and weights? And what are the tools of regulation (Hisbah) in monitoring measures and scales?
Our research focuses on the historical method through defining weights and measures and their types, in addition to the analytical-descriptive method, through which the institution of Hisbah and its structures are described.
To encompass the aspects of the study, we relied in our research on:
The first axis: The conceptual framework of the study, in which the Hisbah, weights, and measures are introduced.
The second section: The role of the institution of Hisbah in monitoring weights and measures.
The third section: The tricks of those who corrupt weights and measures.

2. Conceptual Framework of the Study:
2.1. Definition of Hisbah:
2.1.1. Linguistic:

Hisbah is a term derived from the root hasaba, meaning to count or take account, from the number and the counted. Al-Hisbah with a kasra means reward and management and is a name derived from al-ihtisab, which means good management, like accountability. (ابن منظور،1980،ص867)It is said: So-and-so has good judgment in the

matter, meaning he has good calculation and planning in it. (المقري،1987،ص52)

And he counted it against him, meaning he denied it, and he counted with this a reward from God, meaning he considered it; it is intended for the sake of God, meaning the reward from God Almighty. (ابن منظور،1980،ص315)

2.1.2. Terminologically: As for the term, Hisbah is a religious function based on enjoining what is right and forbidding what is wrong, based on the saying of Allah, the Exalted (وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ) (آل عمرن 104)

It is therefore related to the overseer according to his profession or position and to the Muslims in general; it is a communal obligation upon them, meaning that if some perform it, it lifts from the others. Al-Mawardi says in this context in his book Al-Ahkam al-Sultaniyya: 'It is enjoining what is right when its abandonment becomes apparent, and forbidding what is wrong when its commission becomes apparent.' (الماوردي،د.ت،ص 349)

Ibn Khaldun defines it by saying: 'A religious duty in the form of enjoining what is right and forbidding what is wrong, which is incumbent upon the one in charge of the Muslims; he appoints for this purpose whomever he deems suitable.'(ابن خلدون،2012،ص 247)

Accordingly, it is the administration of the affairs of Muslims in all fields according to Islamic principles through state supervision via the market inspector (Muhtasib). Starting from the market, which is the lifeline of cities and from which most people earn their livelihood, the Prophet (peace be upon him) and the Rightly Guided Caliphs after him practiced accountability themselves. It was narrated from Abu Huraira (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) passed by a container of food and put his hand into it, and his fingers got wet. He said, 'What is this, O owner of the food?' He said, 'It was affected by rain, O Messenger of Allah.' The Prophet (peace be upon him) said, 'Why did you not place it above the food so that people could see it?' Then he (peace be upon him) said, 'Whoever cheats is not of me.'(النيسابوري،2010،ص 99) Narrated by Muslim.

And he (peace be upon him) said: 'Beware of sitting on the roads.' They said: 'We have no choice; it is only our gathering places where we talk.' He said: 'If you insist on that, then give the road its due right.' They said: 'And what is the right of the road?' He said:

'Lower your gaze, return greetings, enjoin what is good, and forbid what is wrong.'(البخاري،2018،ص 66) Narrated by Al-Bukhari.

2.2. Definition of Scales:

2.2.1. Language:

Scales is the plural of Mizan, which is the instrument used to weigh things to determine their weight, and it is pluralized as: Mawaazin. Al-Zinnah (weight): the measure of an object's weight, and the origin of (wazn) indicates balance and uprightness. (الازهري،1964،ج13ص 176)

2.2.2. Terminologically:

In terminology, the scale is a real scale on which deeds are weighed. It has a tongue and two pans, with which the deeds of the servants, both good and evil, are weighed on the Day of Judgment. Allah Almighty has informed about it in the Holy Quran in a general manner, and the Prophetic Sunnah has detailed its matter. (الازهري،1990،ص 609)

The word 'balance' is mentioned in the Holy Qur'an in fifteen places, of which we mention:

(الرحمان 7)(وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ)

And what is meant here is justice, and in His saying, the Exalted:

(الكهف 105)(فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا)

And Allah, the Exalted, says

(الأعراف 8)(فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ)

It is noticeable that there is a difference between measuring by volume and by weight; measuring by volume is for size, and weight is for heaviness, based on the saying of Allah Almighty.

(الشعراء 182/181)(أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ)

It appears from the verse that measurement by volume and measurement by weight are different. As mentioned in the Qur'an and the Prophetic Sunnah, there are many weights such as: the mithqal, the straight qistas, the particle, the mustard seed, the qintar, the naqir, the ounce, the dirham, and others. (ابن أخوه،1408،ص 137)

There are other weights known in the early days of Islam, such as: the tusūj, the qīrāṭ, the dāniq, and the dirham, which has various types: the ṭabariyyah dirhams, the baghlī dirham, the ḥawraqī dirham, the jawāz dirham, and the dinar, which has several types including: the ḥarqālī Roman dinar, the karawī dinar, the dinar of ʿAbd al-Malik ibn Marwān, among others, as well as the nawāt, the nash, the ratl, and the mun. (ابن أخوه،1408،ص 137)

Weights hold a high position in people's dealings, as they are considered an important measure, and some jurisprudential rulings are related to them, which guide life. Among the important jurisprudential issues in which weights have a significant role and influence are: Zakat on money, the amount of the minimum threshold for theft, the minimum dowry in marriage, the expiation for sexual intercourse during menstruation, the blood money for intentional and unintentional killing, and many others. (الكردي،1984،ص 25)

Considering that weights and measures are the basis of buying and selling, it is necessary for the market inspector to know them accurately in order to perform his religious and worldly duties in the best manner. It is commonly known that each region has its own specific laws regarding weights, whether increased or decreased, as mentioned in the popular saying: 'Every country has its own pound.' Therefore, the market inspector must know these variations to be aware of price differences from one region to another in order to protect people's rights. (ابن أخوه،1408،ص 139)

Among the manifestations of fraud in consumer goods, as found in the books of Hisbah, is what shopkeepers resort to in cheating with scales and measures. The market supervisor (Muhtasib) closely and rigorously monitors their scales and measures, leaving them no room for deceit or manipulation of the public’s provisions, reducing them by the amount they wish to achieve wealth.
For the purpose of achieving justice and ensuring the rights of Muslims, especially in commercial transactions without exception of seller or buyer, Ibn Umar says in his book 'Ahkam al-Suq': 'The governor must seek justice, inspect the markets of his subjects, assign a trustworthy person who is knowledgeable about his town, supervise the market, and check their weights, scales, and measures. Whoever is found doing otherwise should be punished according to the extent of his offense. From the market one can see the sincere repentance and the person inclined to good.' Among the known market supervisors, the one noted for his strictness against proven fraud and deceit was Al-Maqrizi. (ابن أخوه،1408،ص 40)

The market inspector performs the task of monitoring weights and scales through the following:
- Ordering the scale owners to wipe and clean them from grease and adhering dirt every hour regularly to ensure the safety of products and the accuracy of the weight.
- Being keen and strict with the sellers and scale owners on the

necessity of stabilizing the scale before reading, requiring that the items to be weighed be placed on the scale pan calmly and gradually so that the scale fulfills its purpose.
- Requiring the seller to adjust the scale pans and avoid manual interference with the weighing process, specifically preventing the use of the thumb to tilt the pan in favor of the seller, also known as 'nudging the scale.'
- Requiring the seller to hang the pound scale on a fixed stand and preventing them from holding it manually during weighing to ensure the balance of the pans and prevent any movement that could lead to tampering the scale.
- Ordering the inspector to have the scale owner lift it to the buyer's eye level during weighing to allow monitoring of the pan's movement and ensure the full right is obtained without ambiguity or concealment.

The market inspector is required to use only iron weights, under his supervision, and he also examines their accuracy and compliance with the approved standards, then stamps them with an official seal to prevent forgery or tampering with their mass.
The weights should not be made of stones, because if they are struck together, they can break and lose weight. If necessary, they are to be hardened and sealed after being calibrated and inspected at all times to guarantee their standard.
The weights should not be made of wood, and the shop should not have extra weights made unnecessarily, so that there is no confusion. The market inspector must also inspect the weights and the calibration of the scales at all times.
The market administration adopted an advanced technical standard represented in the color differentiation of measuring tools; sellers were ordered to make the color of the silver trays different from the color of other measuring trays, in order to ensure complete clarity in the market and protect traders from the risks of deception resulting from similar weighing tools. (137 ص،1408 (ابن أخوه) (9/8 ص،1408 ،شيرازي)

From the foregoing, it becomes clear that the oversight of measurements and weights by the Hisbah Institution was not merely a formal procedure, but rather represented a comprehensive economic system that combined technical accuracy with ethical integrity. This is clearly evident through the enforcement of material standards for containers (such as iron and leather), the use of visual discrimination mechanisms (like colors and markings), and by requiring sellers to adopt a specific posture during weighing (such as lifting and hanging).

Through these measures, the Hisbah was able to transform Sharia objectives from theoretical texts into disciplined practical field applications.

4. The Tricks of the Corrupt with Measurements:
As for the corrupt sellers, they have many tricks, including: Sellers pour the material to be weighed into the container with violent pouring that does not allow it to settle, intended to create air gaps that prevent the material from settling properly in the container, resulting in delivering an insufficient and cheapened measure. They may also tilt the scale's beam to one side, which faces the buyer, making the buyer think he has received a full measure.
The scale's pointer may be bent to the side the seller wants, whether right or left, in order to deceive the buyer into thinking he has received the full measure, and the buyer thus takes what the seller wants, making it a sinful act to that extent. Among the tricks of the sellers was that they used to put in the bottoms or insides of the non-copper measures clay, dissolved gypsum, or melted wax, thereby reducing the weight and making the buyer believe that he had received the full measure. (ابن أخوه،1408،ص 137)

And among them are those who tie the scale with a hair that they attach to their big toe, standing on their heels, that is, the back of their foot. When he weighs, he lowers his big toe, and the hair falls down, causing the tongue of the scale to come out of the dome, thus emptying the contents of the pan and reducing it by what was diminished. (ابن أخوه،1408،ص 137)

And among them are those who coat a sheet of copper with grease, wax, or oil. When they want to weigh something, they stick it to their left hand on the scale, and the weight of the sheet is deducted from the merchandise. (شيرازي ،1408،ص 25)

It is like a muhtasib who brings them a trustee from among them who tests food and liquids on them with a measure of a certain amount of measure, who knows their tricks and machinations, who is jealous of the Muslims and orders them to have the quarters of the weights spread out in their mouths, and their owners pledge to reform and moderation and inspect their hollows, especially among those who are suspicious of their affairs. (السقطي ،ب ت،ص 13)

It is also noted that the tricks of food sellers were very many, as mentioned in the book of Al-Saqati, where he says: 'And since inventions cannot be counted and tricks are countless, I have seen fit

to suffice in each chapter with a preface to indicate the rest, for the sake of brevity and to leave the details.' Whoever is proven to have committed any of these acts must be punished by the market inspector, and they are to be publicly shamed so that others are deterred from cheating, or they are to be fined, with the deceitful goods confiscated and sent to prison. (السقطي ،ب ت،ص 13)

5. Conclusion:

The Islamic legal system has not left any field without having regulating laws, and perhaps the system of hisbah in Islam is considered the most important and prominent among them, especially the part related to weights and measures which aims to ensure justice and prevent fraud in transactions. People's daily lives and livelihoods cannot be stable without the abundance of foodstuffs and their cheap prices. If they decrease and run out from the markets, their prices rise, making it difficult for the general public to buy them. The reason for this depletion may be the greed of the seller and his desire to increase wealth at the expense of the people's sustenance, leading him to monopolize goods. Once they are exhausted from the market, he releases them and sells them to achieve profit.

For this reason, we find in the books of Hisbah that the market inspector (Muhtasib) took upon himself the responsibility of ensuring the accuracy and correctness of measures and weights, in addition to inspecting commercial shops to punish violators and manipulators of measures and weights, and to raise awareness among merchants and consumers about the importance of commercial transactions. This is in implementation of the teachings of Islamic law, and His words. Since our religion is great and does not overlook any aspect of social and economic life, Hisbah over measures and weights was intended to facilitate commercial transactions and precisely determine the legal quantities, such as Zakat al-Fitr, and to ensure the correctness of commercial transactions, so that the Islamic market could be strictly regulated, thereby protecting the rights of consumers whether in the materials they consume or the quantities the buyer acquires. If in our time we applied what Islamic law prescribed and there was a comprehensive Hisbah system in all fields, we would have a different stature.

This subject related to the field of Hisbah over measures and weights remains a fertile area for research in Islamic economics, and more importantly, we must apply its Islamic principles and guarantees to restore the glory of the Islamic nation.

6. قائمة المصادر و المراجع :

القران الكريم

ابن منظور، لسان العرب، ت ح عبد الله علي الكبير واخرون، دار المعارف، القاهرة، مصر.

ايضا الفيروزبادي، القاموس المحيط، مؤسسة في الطباعة، بيروت لبنان.1980

احمد بن محمد بن علي الفيومي المقري، المصباح المنير، مكتبة لبنان، بيروت، لبنان 1987م.

الماوردي، أبو الحسن علي بن محمد (ت ،450ه /1058م)، الاحكام السلطانية والولاية الدينية، دار الحديث (القاهرة، ت، ب) .

عبد الرحمان ابن خلدون، المقدمة، دار نهضة مصر العربية، مصر، 2012.

أبو الحسن مسلم بن الحجاج القشيري النيسابوري، صحيح مسلم ج 1، دار الكتب العلمية، بيروت لبنان ،2010.

محمد بن إسماعيل البخاري، صحيح البخاري كتاب المظالم، دار ابن كثير، بيروت لبنان، 2018م.

ابي منصور محمد بن احمد الازهري، تهذيب اللغة، ت، ق عبد السلام هارون، دار القومية للطباعة، مصر ،1384ه/ 1964م.

مختار الصحاح، لمحمد بن ابي عبد القادر الرازي، دار الفكر العربي، بيروت، لبنان، ط1 2002ز

علي بن علي بن محمد بن ابي العز الدمشقي (ت 792ه)، شرح العقيدة الطحاوية، ت، عبد الله بن حسين التركي وشعيب الارناؤوطي، ج 2، ط2، مؤسسة الرسالة، بيروت لبنان، 1411ه، 1990م .

محمد بن احمد القرشي (ابن اخوة) (648ه ،1250م/ 769ه،1329م)، معالم القربة في احكام الحسبة، ت محمد محمود شعبان واحمد عيسى المطيعي، ط1، الهيئة المصرية العامة للكتاب، مصر، 1408ه.

محمد نجم الدين الكردي، المقادير الشرعية والاحكام الفقهية المتعلقة بها، مطبعة السعادة، 1984م.

عبد الرحمان بن عبد الله شيرازي، نهاية الرتبة في طلب الحسبة .

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):477-487

The France's Interest in Southern Algeria and Attempts to Separate the Sahara: A Critical Study

Nassira Nouacer

Ghardaia university, heritage and memory

nouacer:nassira@ univ-ghardaia.edu.dz

Received: 06-05-2025 Accepted: 21-05-2026 Published: 01-06-2026

Abstract:

This article explores France's colonial interest in the Algerian Sahara, driven by its strategic location and resources. Beginning in the late 18th century, European powers, including France, sought control over trade routes and natural wealth. After occupying Algeria in 1830, France expanded into the Sahara through military, economic, and cultural means, including alliances with local tribes and Christian missionary activities. Following the discovery of oil and gas, France attempted to separate the Sahara from Algeria to maintain control over these resources. However, Algeria's unity and resistance ultimately prevented the success of these colonial efforts.

Keywords: Algerian Sahra, Separation Project, Frence, Colonial project. Southern Algeria .

The Beginning of French Interest in Southern Algeria

Introduction:

The French interest in southern Algeria was not a sudden development in France's colonial policy following the fall of Algiers in 1830, but rather tied to deeper roots that date back to Europe's general interest in Africa and the desert since the late 18th century (Ben Mhidi, 1983,P45). Southern Algeria, with its strategic location and potential resources, became a key element in France's expansionist plans towards the heart of the African continent, making its control a long-term goal pursued through various means—military, economic, and

Corresponding Author: Nassira Nouacer: nouacer:nassira@ univ-ghardaia. dz

cultural (Ben Mhidi, 1983,P45). This article analyzes the motivations behind France's expansion into the Sahara and later attempts to separate it from Algeria.

Geographical Location of the Algerian Sahara

The Algerian Sahara is part of the larger Sahara Desert that stretches across many countries in North Africa. It covers approximately 80% of Algeria's total land area and is located in the southern part of the country (Al-Salabi, 2005,P55). The Sahara extends from the western borders with Morocco to the eastern borders with Tunisia and Libya, and from the southern borders with Niger and Mali. The Algerian Sahara includes several key provinces such as Ouargla, Adrar, Tindouf, Béchar, Illizi, and Ghardaïa (Caillié, 1830,P120).

Topography of the Algerian Sahara

The topography of the Algerian Sahara is varied, consisting of vast desert plains, mountain ranges, valleys, and oases. The main features include:

1. **Sandy Plains (Hammada):** Large areas of sandy deserts, known as ergs or sand dunes, are found in the Algerian Sahara. These dunes, stretching for miles, are a hallmark of the desert landscape, creating vast expanses of empty, shifting sands (Vatin, 1984.P45).

2. **Mountains and Plateaus:** The Sahara also contains significant mountain ranges and plateaus, such as the Tassili n'Ajjer, located in southeastern Algeria, known for its rich archaeological findings. These mountains are made of ancient sedimentary rocks, providing a rugged terrain that was difficult for colonists to navigate (Bjaoui, 1991, P13).

3. **Valleys:** Dry valleys and seasonal rivers also traverse the Algerian desert, which become vital during periods of rainfall, bringing water to the otherwise arid region. The M'Zab Valley and Tassili N'Ajjer are notable examples of these valley

systems, vital both for agriculture and settlement (Merad, 1967,P22).

4. **Oases:** Oases are essential for life in the desert, acting as critical water sources. Notable oases in the Algerian Sahara include Touggourt and Ain Salah, which historically served as crucial stops for trade and caravan routes (Foucauld, 1916,P15).

5. **Salt Flats (Sebkhas):** These areas, characterized by vast stretches of salty terrain, are prevalent in parts of the desert and contribute to the region's unique and harsh landscape (Said, 1993,P31).

The Strategic Importance of the Algerian Sahara

The geographical and topographical features of the Sahara made it both a challenge and a strategic asset for the French colonial authorities. The vast expanses of sand and rugged mountains posed obstacles to military conquest, but they also made the desert a prime target for trade routes and natural resource extraction. The oases and valleys were crucial for French control, serving as military outposts and commercial hubs for the flow of resources such as gold, ivory, and slaves (Vatin, 1984.P45).

The French interest in southern Algeria was not a sudden development in France's colonial policy following the fall of Algiers in 1830, but rather tied to deeper roots that date back to Europe's general interest in Africa and the desert since the late 18th century. Southern Algeria, with its strategic location and potential resources, became a key element in France's expansionist plans towards the heart of the African continent, making its control a long-term goal pursued through various means—military, economic, and cultural. This article aims to expand on the analysis of France's motivations toward the south and the stages of its implementation, highlighting the geographic, economic, and political factors that shaped this approach (De Gaulle, 1970,P102).

The European Context Before the French Occupation of Algeria

Since the late 18th century, European interest in Africa grew, driven by trade, scientific exploration, and colonial ambitions. In 1788, Britain established the "African Interior Society," encouraging exploratory expeditions into the continent. This led to the emergence of notable explorers such as John Ledyard, Lucas, and Major Houghton, who contributed to the accurate mapping of the Sahara desert (Houghton, 1797,P78). These efforts revealed the desert's potential as a vital route linking North Africa with the rich Sudan region, abundant in gold, ivory, and slaves, making it a prime target for colonial powers (Merad, 1967,P38).

The Beginning of French Field Interest in Southern Algeria

France took advantage of the vast amount of information provided by European explorers. Following the occupation of Algeria, southern Algeria became part of a broader colonial project aimed at ensuring:

- Protection for coastal areas, especially Constantine, from threats posed by desert tribes.
- Control over trade routes extending into Africa. French officers were among the first to conduct exploratory campaigns into the south, supported by the French government, which sponsored scientific missions like René Caillié's expedition between 1824 and 1828 (Caillié, 1830,P120).

Initial Practical Steps to Expand into the Desert

During the 1840s, French policies toward the Sahara began to take concrete form:

- On July 13, 1844, the French administration allowed two convoys to depart from Biskra, one heading toward Touggourt and the other toward Ain Salah, marking the first organized

attempt to penetrate the desert commercially and militarily (Bjaoui, 1991,P 13).

- French trade activity was promoted through private initiatives like those of the caravan merchant "Garcin."
- Scientific missions were also sent to document trade routes, such as the 1849 mission that published its findings in the book *The Trade of Africa with Mecca and Sudan* (Garcin, 1849,P80).

French Strategy in Dealing with Desert Tribes

French authorities realized that conquering the south by force alone was not feasible, so they turned to a policy of alliances with certain tribal leaders:

- Supporting Bouaziz Ben Qana, who was appointed by the French as "Sheikh of the Arabs" in the Ziban region in 1839 (Merad, 1967,P38).
- Collaborating with Si Hamza, who helped subdue the Ouargla region in 1853 (Bjaoui, 1991,P15).
- Working with local scholars, most notably Moorish scholar Ahmed Mustafa Ould Tawir Al-Janna, who provided accurate information about the desert's geography and routes (Said, 1993,P43).

Additionally, the French built small military and administrative centers along trade routes and dug wells in oases to stabilize French convoys and trade (Vatin, 1984,).

France's Strategic Plan to Isolate the Sahara

The French colonial administration's efforts to separate the Algerian Sahara began in the early 1950s. Gradually, this idea evolved into a fully-fledged strategic project, particularly after 1956, when the leadership of the Algerian Revolution addressed the threat in the

Soummam Congress Document (1956), emphasizing the necessity of territorial integrity as a precondition for any political settlement (Ben Mhidi, 1983,P67). Despite the revolutionaries' awareness, France accelerated its plans in 1957, especially after General Charles de Gaulle's return to power. De Gaulle, in his *Memoirs of Hope*, stated:

"We have recently discovered oil and gas fields that are crucial for fulfilling our vital industrial energy needs. Therefore, keeping Algeria is both beneficial and deserved" (De Gaulle, 1970,P104).

To implement its agenda, the French government:

- Reinforced administrative control from Paris.
- Developed industrial and communication infrastructure in the Sahara.
- Established major chemical and metallurgical industries.
- Launched gas pipeline projects linking the Sahara to northern ports.
- Negotiated selectively with revolutionary leaders to weaken national unity (Merad, 1967,P40).

Objectives Behind the Sahara Separation Project

France's plan aimed to impose new colonial structures on a future independent Algeria. De Gaulle openly admitted that France intended to maintain control over the oil and gas resources it had "invested" in (De Gaulle, 1970,P105). The Sahara, rich in hydrocarbons and minerals, represented a crucial economic foundation for Algeria's future. Its loss would have severely hindered national development efforts. Additionally, the Sahara served as a bridge for African solidarity movements between North and Sub-Saharan Africa—a threat perceived by colonial powers as critical (Vatin, 1984).

Western economic interests further fueled the separation project. French authorities involved foreign companies such as Shell, British

Petroleum, and Esso Standard to secure international backing in exchange for access to Saharan wealth (Said, 1993,P39). Meanwhile, France sought to instigate border conflicts among African nations to prevent unified resistance. These plans were undermined by decisions made at the Black Africa Conference, which advocated for African unity before engagement with European powers (Bjaoui, 1991,P19).

The Policy of Christianization and Cultural Westernization in the Sahara

Colonial domination was not solely material; it also sought to penetrate the spiritual and cultural spheres. France's policies aimed at erasing Islamic identity and promoting Western-Christian values involved:

- Imposing French legal codes over Islamic courts (since the decree of October 1830).
- Exiling Islamic scholars and compelling religious leaders to pray for the French Empire (Ali Merad, 1967,P40).
- Confiscating Islamic endowments (waqf) and dismantling traditional economic structures.
- Marginalizing Arabic language and Islamic education while encouraging local dialects and French culture.
- Converting mosques into churches and religious centers (Lavigerie, 1881,P56).

In southern Algeria, missionary activity expanded under figures like Cardinal Charles Lavigerie, who coordinated closely with General Bugeaud. Lavigerie's organizations, such as the White Fathers and Armed Brothers of the Sahara, intertwined missionary work with colonial intelligence operations (Foucauld, 1916). Another notable figure, Charles de Foucauld, conducted missionary and espionage missions among the Tuareg tribes, exploiting conditions of poverty

and famine. His activities were cut short by his assassination during a Sanusi-led attack in 1916 (Foucauld, 1916,P16).

France's flimsy justification, as articulated by the then-Minister of Saharan Affairs, Max Lejeune, was that the Sahara was uninhabited and, therefore, ripe for the picking. This was, to put it mildly, a ludicrous assertion. After all, if Lejeune was minister over a vacant land, wouldn't that be a bit… odd? And the very act of creating administrative divisions strongly suggested a resident population. The whole thing was a bit of a farce, really.

Realizing the hollowness of their initial argument, the French concocted a more audacious plan: declaring the Sahara a kind of inland sea, shared by all neighboring nations – a geopolitical sleight of hand. This cunning strategy, however, was already brewing as early as 1956, a fact underscored by the Soummam Conference's emphatic affirmation of Algeria's territorial integrity, including the Sahara.

The partition project even hit the floor of the French National Assembly on June 28th and 29th, 1958, presented by Louis Joxe. The wheels began turning in earnest in 1959, with France deploying Hamza Boubaker, a key operative, to cultivate local leaders and garner support for the scheme. An initial meeting in Ouargla that year aimed to subtly introduce the idea to influential figures, gauging their receptiveness.

According to Sheikh Biyoud, Boubaker engaged in a series of one-on-one meetings with notables and deputies from the Ouargla prefecture, attempting to win them over. Another clandestine meeting, a lavish luncheon in Saint-Eugène (Algiers), furthered this insidious campaign. These surreptitious gatherings between French officials and local power brokers became increasingly frequent. One such encounter involved Olivier Giscard d'Estaing, a De Gaulle advisor tasked with the Sahara file, who tried – and failed – to persuade Sheikh Biyoud during a visit to Ghardaïa in June 1959.

Michel Debré's October 1959 visit to Ghardaïa, involving mayors from the seven oases of Wadi Mzab, the Mzab deputy in the Algerian Assembly, and regional deputies in Ouargla, similarly met with staunch resistance to the secession plan. Undeterred, Debré traveled to Tamanrasset in 1960, bringing Tuareg representatives from Chad, Mali, and Niger. He spent seven days attempting to convince the influential Hajj Bay Akhmouk to become a kind of sultan of a separate Sahara, a proposal that was promptly rejected.

Meanwhile, Boubaker, acting as a self-proclaimed representative of the southern population and championing the partition, gained a powerful ally in Max Lejeune. He even instructed French authorities to suppress dissent, leading to the arrest of a member of the Tijaniyya Sufi order who vehemently opposed the plan.

As 1960 progressed, the French intensified their efforts, anticipating an announcement during the autumnal session of the prefecture council. Sheikh Biyoud, anticipating trouble, forged an alliance with Commander Eid (representing Ouargla) and the Sheikh of the Tijaniyya Zawiya in Tamanrasset. This unlikely trio vowed to thwart the separatist machinations, even at the cost of their lives.

During the autumn 1960 session in Ouargla, Boubaker declared a surprise closed-door session to discuss the partition, attended by both Muslim and French deputies. He presented a lengthy speech detailing his conversations with De Gaulle and the merits of secession, then requested their opinions. The deputies, caught off guard, hesitated. After much deliberation, they concluded that their role was budgetary and developmental, not deciding the fate of the nation. The meeting, intended to showcase local support, spectacularly backfired.

Despite this setback, De Gaulle issued a decree on December 7th, 1960, officially separating the Sahara from Algeria and directly linking it to France. The French administration immediately swung into action, pressuring local dignitaries to send telegrams of support to Paris – a campaign that largely fell flat.

Undeterred by the repeated failures, Boubaker attempted another gambit, aiming for a seemingly spontaneous meeting in the home of an Ouargla notable to mask the coercion. This too failed. A meeting was eventually held at the Ouargla prefecture in April 1961, with 54 attendees, many brought under duress by police and gendarmes. Even with this heavy-handed approach, several local leaders openly rejected the partition.

In July 1961, France attempted to involve the Tuareg once more, inviting Hajj Bay Akhmouk to the Bastille Day celebrations. De Gaulle himself met with Akhmouk the following day, presenting the secession plan. Akhmouk's response was succinct and powerful: "I may not demand Algerian independence, but what I do demand is not to be independent *from* Algeria".

Faced with unwavering resistance, France resorted to economic pressure, targeting Saharan merchants in the north. The Bank of Algeria, under threat of bankruptcy, applied intense financial pressure. This was further exacerbated by a mysterious organization that bombed 90 shops owned by southerners in Algiers. In the oil fields, over 1500 workers were forcibly relocated to northern camps. In Ouargla, an attempt to incite sectarian conflict between Ibadi and Maliki Muslims was thwarted by local peacemakers after a mosque was desecrated.

The French employed both threats and enticements. They warned the Mzab people of what the "Arabs" would do after independence, painting a grim picture of persecution, while simultaneously promising a prosperous, French-protected Saharan republic with air bridges to Paris. However, repression remained their preferred tactic, creating a climate of fear and collective punishment. Even some pro-French figures were not spared, with the mayor of Ouargla confiscating property from those opposing the plan.

Despite consistent failure, France persisted, seeking diplomatic support. A delegation including Boubaker, ex-Minister Lejeune, a former police prefect, and a lawyer visited Niger on December 4th,

1961, attempting to secure President Hamani Diori's support. Diori's response was a categorical "no," famously stating that he would not help create a "Saharan Katanga" (referencing the secessionist Katanga province in the Congo).

The French delegation, however, continued their charade, misleading French negotiators into believing the project was still viable. A final meeting was planned in Ouargla on February 27th, 1962, with Louis Joxe in attendance, to showcase (however falsely) popular support. The Algerian Revolution, however, intervened, putting a decisive end to France's machination

Conclusion

France's attempt to separate the Algerian Sahara was a multidimensional project combining military, economic, political, and cultural strategies. Several conclusions emerge:

- The strategic and economic value of the Sahara was a decisive factor in France's colonial policies.
- The separation plan aimed to fragment Algeria's territorial and national integrity.
- Christianization and Westernization served as tools for deeper cultural colonization.
- The project gained urgency after the discovery of oil and was backed by both legal manipulations and international corporate alliances.
- Despite these efforts, the unity of the Algerian people and regional solidarity movements ultimately thwarted France's plans.

Ultimately, the Algerian Sahara stands today as a symbol of resilience against colonial fragmentation and an affirmation of national sovereignty.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):488-513

French Colonialism and Demonstrations in Algeria History of Lions Demonstrations the December 11, 1960 CE as a Model (Flood of National Consciousness)

Dahma Bekkar

University of Ghardaia, Faculty of Social and Human Sciences, Heritage and Memory Research Laboratory,dahmaa01@gmail.com

Received: 02-12-2025 Accepted: 18-05-2026 Published**:** 01-06-2026

Abstract:

This Article aims to Highlight the Importance of Freedom of Expression for Both Free and Oppressed Peoples. It is a Right Enshrined in Human Rights Charters and Guaranteed by the Constitutions of Democratic and Liberal States. It is a Manifestation of Modern Civilization and a Right Guaranteed to Peoples Governed by Democratic Systems Worldwide. The Human and Civil Rights were Enshrined after the Success of the French Revolution of (1789 CE), which brought Lofty Ideals for the Citizen, such as Fraternity, Justice, and Equality. The Right to Engage in Public Demonstrations was thus Enshrined as a Legitimate and Fundamental Human Right.

The Research Concluded with a Number of Results that Highlighted the Importance of Popular Demonstrations in Defending the Rights of Oppressed Peoples and Demanding their Rights, foremost among them their Freedom and Independence from the Yoke of Hateful Colonialism. The Demonstrations represented a Manifestation of the Solidarity, Unity, and Genuine Patriotism of the Algerian People, who yearned for their Freedom and Independence. This Article Employs Both Descriptive and Comparative Methods.

Keywords :Right - Demonstrations – the May 8 - French Colonialism – the Algerian People.

1. Introduction :

During the French Colonial Period; Algeria witnessed Numerous Large-Scale Popular Demonstrations, in which the Masses Clearly

Corresponding Author:Dahma Bekkar, dahmaa01@gmail.com

demonstrated a High Level of Political Awareness and Maturity in the Face of the Intransigence and Rigidity of Colonial France, which Used all Available Means to Suppress these Demonstrations, Committing Massacres and Brutal Crimes against Unarmed Civilians. Based on the Foregoing; We Can Pose the Following Questions: How did French Colonialism deal with Popular Demonstrations in the Most Important Algerian Cities throughout its Presence in Algeria? To What Extent did the Demonstrations Contribute to Pushing the French Colonial Administration to Review its Military Options? In other words; Did the Events of the Demonstrations Influence a Change in France's Colonial Policy towards Algeria? Do the Events have a Role and Influence in Moving Global Decision-Making Circles, such as the United Nations, in favor of the Algerian Cause? Then; To What Extent were the Demonstrations Successful in Highlighting the Popularity of the Revolution, which the Occupying Authorities Claimed and Bet on Not Existing?

As I Mentioned Earlier; I relied on the Descriptive and Comparative Approach in this Article. To Answer the Previous Questions; The Research Paper was Divided into Four Elements and a Conclusion, as Follows:

. The Most Important Characteristics of Demonstrations and Protests in Algeria During the Colonial Period.

. Demonstrations of (the May 8, 1945 CE).

. Demonstrations of (the December 11, 1960 CE).

. Demonstrations of (the October 17, 1961 CE) in France.

. Conclusion.

2.The Most Important Characteristics of Demonstrations and Protests in Algeria During the Colonial Period:

The Demonstrations in Colonial Algeria were Characterized by Several Features and Characteristics, the Most Important of which are Mentioned in the Following Points:

- The Demonstrations in Algeria, both before and after the Outbreak of the War of Independence, were Characterized by Meticulous Organization and Planning. They were not Spontaneous, Accidental, or Arbitrary; rather, they were Carefully Orchestrated by their Organizers. These Demonstrations were Purposeful, Organized, and had Specific Demands. Examples of such Protests; Organized and Overseen by the Algerian People's Party in its Political Struggle, include the Demonstrations and Strikes that were Supervised by the Coordination and Implementation Committee or by the Provisional Government of the Algerian Republic during the Revolution (Bouhouch, A., 2013 CE, p. 298).

- Most of the Demonstrations that took place in Algeria during the Colonial Period affirmed the Popular Unity among all Segments of Society and reinforced the Extent of Algerians' Loyalty and Solidarity with their National Causes. They also Highlighted the High Level of Political Awareness that the Algerian Public had reached at that time. The Demonstrations were the Best Opportunities to Express National Opinions and Stances (Zaghidi, M. L., 2004 CE, pp. 265-272). This was Done through Banners, Flags, Slogans, and Chants Demanding the Release of Political Prisoners, as well as through Calls for Freedom and Independence, as happened in the Demonstrations of (the May 8, 1945 CE), and the Demonstration that took place in the City of Ouargla on (February 27, 1962 CE), where the People took to the Streets to Express their Rejection of the French Policy aimed at Separating the Desert (Al-Dahma, B., 2024 CE, p. 10).

- Most Demonstrations were Timely, Coinciding with Developments on the Algerian Political Scene. The Popular Demonstrations Served as a Genuine Means of Expressing the People's Stance on National Issues. This is Clearly Evident, for Example; In the Protests that accompanied the Events in Constantine

on (August 4, 1934 CE), which Erupted as a Result of the City's Jewish Residents' Mistreatment of the Holy Sites of the Muslim Population. These Protests Expressed Widespread Public Outrage at the Occupying Authorities' Biased Stance towards the Jews during the Events (Saadallah, A., 2009 CE, Vol. 3, p. 130). This was also Reflected in the Banners and Slogans Chanted by Demonstrators in (the May 8, 1945 CE), Protests, as well as those of (the December 11, 1960 CE), and the Protests of (the October 17, 1961 CE) (Bouaziz, Yahya, 2009 CE, pp. 82-89).

- In Most Protests and Demonstrations; The National Flag with its Three Colors Led the Ranks of the Demonstrators, along with Banners Bearing Political Slogans Calling for Independence and the Release of Political Prisoners. For Example; This was the Case in the Popular March Organized and Overseen by the Algerian People's Party in Algiers City on (July 14, 1937 CE). There, for the First Time; Demonstrators Carried the National Flag, Chanted Slogans for Independence, and Strongly Protested against the Oppressive Colonial Policies (Ageron, Ch. R., Vol. 2, 2013 CE, pp. 564-572).

- The Demonstrations were Not Sectarian or Partisan; Rather, they were Truly Popular. Various Segments of Algerian Society participated; Intellectuals, Students, Ordinary Workers, Men and Women, the Elderly and Children. The Demonstrations Provided an Opportunity for Everyone to Take to the Streets and Express their Patriotism and their Conviction in the Necessity of Liberating the Homeland from the Oppressive Occupier. This was Similar to what Occurred in the Demonstrations of (the May 8, 1945 CE), in which More than (45,000) Algerian Martyrs Perished (Al-Zubayri, M., A., Vol. 1, 2014 CE, pp. 100-111).

- The Demonstrations revealed the Degree of Cooperation, Solidarity, and Harmony between the Various Segments of the Population and the National Liberation Army (ALN) Units. This was Evident in the Coordination between the Battles and Clashes waged by (ALN) Members in the Mountains, Rural Areas, and Deserts, and

the Level of National Awareness among Civilians in Algerian Cities, as well as in Algiers City and France. The Demonstrations thus Expressed the Profound Unity and Support of the Unarmed General Population for their Fellow Revolutionaries in the Mountains and on the Battlefields.

- All the Demonstrations and Protests that Algeria witnessed during the Colonial Period were Organized by Civilian Politicians. The Protests were Organized and Expressed the Opinions and Positions of the Algerian People in a Very Peaceful Manner. However; They Mostly Ended in Violent Bloodshed due to the Intervention of the French Police and Army. Every Demonstration Ended in a Bloody Massacre and a Brutal, Racist Extermination Perpetrated by the Criminal French Forces against Unarmed Civilians. This Included the Massacres of (the May 8, 1945 CE), in which More than (45,000) Civilians were Killed. There were also the Killings and Arrests that Occurred during the Demonstrations of (the December 11). And then there were the Protests and Demonstrations of (the October 17, 1961 CE), in which More than (300) Algerians were Brutally and Barbarically thrown Alive into the Seine River in Paris, the City that witnessed the Birth and Establishment of International Human Rights Organizations (Zaghidi, M. L., 2004 CE, pp. 268-269).

If We want to Review Some of the Massacres and Crimes Committed by the French Colonial Forces against the Unarmed Algerian People during the Most Important Demonstrations that Algeria Experienced during the Occupation; We Mention the Following:

3 .First Example: Demonstrations of (the May 8, 1945 CE):

The Demonstrations of (the May 8, 1945 CE), are Considered a Pivotal Moment in Algerian History due to the Tragic Events and Massacres Perpetrated against Unarmed Civilian Protesters. These Events Created a Deep Wound in the Conscience of the Nation, a Wound that Remained Unhealed Until the Outbreak of the Blessed War of Liberation. Initially Peaceful, the Demonstrations turned into a Real Massacre due to the Intervention of the French Police, who Used

Excessive Force by the Occupying Forces, including Air, Land, and Sea, against the Demonstrators. The Events were Concentrated and Became Most Violent in the Triangle of Guelma, Setif, and Kherrata (Paillât, C, 1969 CE, p. 60). It Ended with the Killing of More than (45,000) Martyrs, and a Large Number of Wounded and Missing Persons (Saadallah, A., 2009 CE, Vol. 3, p. 239). Sheikh Muhammad Al-Bashir Al-Ibrahimi wrote, commenting on the Events: "...If the History of France were Made of Light, and then this Shameful Chapter was written at the End of it Under the Title of the Massacres of Setif, Guelma and Kherrata; This Chapter would Obliterate that Entire History..." (Saadallah, A., 2009 CE, Vol. 3, p. 255).

The Events and Massacres Perpetrated against Unarmed Civilians Effectively Ended the Demands of the Elite who advocated for Assimilation and French Citizenship. These Massacres Silenced all Proponents of Integration and Union with France. The Events Reinforced the Conviction that Political Struggle in all its Forms was Futile, which Made the Enthusiastic Youth who had recently become Involved in Political Work in the Ranks of the Movement for the Triumph of Democratic Liberties (MTLD) Work Hard and Determinedly to Establish a Secret Military Wing, working to Prepare and Equip for Armed Action in the Cells of the Special Secret Organization (OS) (Kaddache, M., Sari, J, 2012 CE, pp. 119-124). The Events were Extremely Painful and Bloody. They Shattered and Dismantled the Beginnings of Political Unity between the Three Poles of the National Movement, which was Embodied in the Birth of the Friends of the Manifesto and Liberty Movement, which Officially appeared on (March 14, 1944 CE), and which was Led by Mr. Ferhat Abbas. The Massacres and Events were the Reason for the Suppression of the Spirit of Cooperation, Harmony and Trust that Prevailed at that Stage among the Various Factions of the National Movement, with the Exception of the Communist Party. The Events transformed the Political Unity that the Political Scene in Algeria had Known before the Events into a State of Fragmentation, Conflict, Discord, and an Exchange of Accusations between those Parties, who

Held Each Other Responsible for the Massacres and Crimes Committed against the Unarmed People.

3.1.The Course of Events:

The Events Began on (the May 1, 1945 CE), which Coincided the International Workers' Day. The Demonstrations Swept through all Major Algerian Cities, most of them Peaceful and Calm, during which Demonstrators Raised Banners Demanding the Algerian Independence, the Release of Messali El-Hadj from Detention, and Condemning the Racist Practices of Colonialism. Many of the Demonstrators were Raising the Algerian Flag, but the Demonstrations, due to Enthusiasm, took a Violent Form in Some Cities, such as Algiers, Oran, Bejaia and Biskra, which Made the Occupation Authorities Claim that they had Discovered a Secret Organization Calling for Revolution in the City of Bejaia (Zenkoufi, F., 2020 CE, pp. 110-112). On (the May 7th); Celebrations Began when the Allies announced the End of the War. The Colonists Quickly Organized Celebratory Demonstrations and Public Festivals in Major Algerian Cities. As for the Algerians; They Boycotted those Celebrations and Organized their Own Celebrations and Festivals. The Following Day (the May 8), which Coincided with the Weekly Market in the City of Setif; the Demonstrators Raised the Algerian National Flag (Meriouch, A., 2013 CE, pp. 372-373). The Demonstrators Loudly Demanded the Independence of Algeria. After the French Police Intervened; The Demonstration turned into Violent Events and the Killing of Innocent Civilians (Dreyfus, N., 2006 CE, p. 23). The Violence Spread Rapidly to Other Parts of the Country, especially in Guelma and Kherrata (Sekfali, M., 2021 CE, pp. 177-196).

3.2.The Results of Events:

1. The Human Losses on the Algerian Side were Heavy, more than (45,000) Martyrs, due to France’s Use of all Kinds of Air, Land and Sea Weapons, in order to Suppress the Demonstrations. According to French Authorities; The Losses Ranged between (500) and (550) Dead, according to General Henry Martyn, and (600) Dead according

to the Constantine District Commander, Duval. The French Interior Minister Tixier; In a Statement Dated (July 18, 1945 CE); Estimated the Death Toll at No More than (500). However; Some French Historians Estimated the Number of Victims at between (6,000) and (8,000). As for the American Consul in Algeria; He Estimated it at about (35,000) Dead (Kaddache, M., 2012 CE, Vol. 2, pp. 952-953).

2. The Events Shattered the Political Unity represented by the Friends of the Manifesto and Liberty Movement, and Returned the Algerian National Movement to a State of Fragmentation, Competition and Conflict among itself (Menaceria, Y., 2014 CE, p. 255). Following the Events; Ferhat Abbas and Abdul Qader El- Sayah were Placed Under House Arrest in the Southern Algeria (Eynad, R., T., 2005 CE, p. 27). These Events Shifted Messali El-Hadj's Strategy from Nationalist Action Advocating Independence to Advocating for Action within the Framework of French Legitimacy. Messali El-Hadj became More Convinced of the Importance of Elections. It Seems that the Bloodshed of the Events affected his Psyche. The Events also transformed Ferhat Abbas's Militant Strategy, making him More Nationalistic than before. He also Became More Convinced of the Necessity of Establishing an Algerian Republic within the Framework of the Union with France (Bouhouch, A., 2006 CE, pp. 238-240).

3.The Massacres Ended the Idea of Ddemanding Integration and Citizenship, and Silenced all Advocates of Assimilation and Unity. The Events also Led the Members of the Dissolved Algerian People's Party to the Conviction that Political Struggle in all its Forms was Futile, prompting the Youth to Work Diligently to Establish a Military Wing to Prepare for the Armed Struggle; The Special Organization (OS).

4. Second Example: Demonstrations of (the December 11, 1960 CE):

To Begin; I want to Point Out a Number of New Developments and Updates that the Revolution Experienced with the Arrival of Charles de Gaulle to the Power in France. These Developments Preceded the

Demonstrations of (the December 11th), and I will Summarize them in the Following Points:

. The First New Development: The New Policy Introduced by the French President Charles de Gaulle, a Policy of Numerous Projects and Evasive Rhetoric, employing a Combination of Intimidation and Enticement. Before de Gaulle Came to Power; The France's Policy in Algeria was Based Solely on the Use of Military Force in Dealing with the Liberation Revolution, a Fact Acknowledged by Most French Military and Political Leaders from the Very Beginning of the Revolution. For Example; Consider the Statement Made by the French Interior Minister, François Mitterrand, on the Second Day of the Revolution: "We will Not Allow any Negotiations with the Enemy. The Only Negotiation with them is War". Or; Consider the Statement Made by the French Governor-General in Algeria, Roger Leonard: "The Revolution must be Crushed and Nipped in the Bud". Or; Consider the Speech Delivered by the French Prime Minister, Pierre Mendès France, on (November 12, 1954 CE), Before the Members of the French National Assembly, in which he said: "The French Government will take all Necessary Measures, without any Hesitation or Delay. The Defense of the Sovereignty of the Republic is Not Open to Compromise" (Bouaziz, Y., 2009 CE, pp. 252-253). The Most Threatening and Dangerous Statement was that of the French Resident Minister, Robert Lacoste, on (February 9, 1956 CE), when he said: "France will Fight to Remain in Algeria. And it will Stay". This French Resident Minister Presided Over the Most Bloody and Criminal Period of his Rule in Algeria (Tass, E., 2021 CE, p. 58).

Due to the Recklessness of the French Civilian Authorities in Relying Solely on Military Force against the Algerian War of Independence; Six French Governments Fell, One After Another, because of their Failure to Suppress the Revolution. The First to Fall was; The Government of Pierre Mendès France, on (February 05, 1955 CE). This was Followed by; The Government of Edgar Faure, which also Fell on (January 24, 1956 CE). Then Came; The Government of Guy Mollet, which Fell on (April 21, 1957 CE). Next was; The

Government of Bourgès-Maunoury, which Fell on (September 30, 1957 CE). After that Came; The Government of Félix Gaillard, which also Fell in (April 1958 CE). Finally; The Government of Pierre Villemin, which did not Last Long, Fell in (May 1958 CE).

Following the Resounding Collapse of Failed French Governments; The Army Staged a Coup on (May 13, 1958 CE). This Coup brought General Charles de Gaulle, the Man of the Difficult Missions, to Power. His Aim was to Find a Solution and Rescue France from a Genuine Crisis and Scandal Caused by the Resounding and Escalating Victories of the Revolution on the Ground. Charles de Gaulle's Policies were Characterized by Numerous Projects and Speeches aimed at Dividing the Ranks of the Revolution and Sowing Doubt and Suspicion among the Algerian People. This General was Known for his Political Shrewdness, Military Decisiveness, and Cunning Tactics. However; All of de Gaulle's Projects Failed, beginning with the Constantine Plan of (October 03, 1958 CE) (De Gaulle, C., 1972 CE, pp. 48-49), and Culminating in the Peace of the Brave Initiative of (October 23, 1958 CE). Likewise; The Speech in which he Declared the Right of the Algerian People to Self-Determination on (September 16, 1959 CE), to the Massive Challe-Maurice Military Plan, in which all Kinds of Lethal Force were Used, Even Prohibited Weapons. The Historians Agree that President Charles de Gaulle Harnessed all the Resources of France and NATO to Suppress the Revolution by Force. His Rule is Considered the Most Brutal and Violent Period, all in an Attempt to Exhaust and Abort the Revolution (Abbas, M., 2016 CE, pp. 227-234). But at the Same Time; He was trying to Divert the Revolution from the Course Outlined in the Statement of (the November 01st, 1954 CE). His Strategy was to Strengthen the French Presence and Influence in Algeria, Following the Granting of a Formal and Flawed Independence to Algeria, through his New Project Under an Enticing and Attractive Slogan Called (Algerian Algeria - L'Algérie Algérienne), in Contrast to the Old Slogan (French Algeria - Algérie Française) (Harbi, M, 1993 CE, p. 112).

The French Historians Confirm that De Gaulle had Long been Convinced of the Principle and Inevitability of Algerian Independence. He then began to Formulate and Implement a Neo-Colonial Project Under the Catchy Yet Ambiguous Name of (Algerian Algeria - L'Algérie Algérienne).

.The Second New Development: The Timing of the Demonstrations. The Protests and Demonstrations Came at a Crucial Stage in the Liberation Revolution, and at the Right Time. This Followed the Failure of General Challe Maurice's Largest and Most Diabolical Military Plan. This General Intended, through his Project, to Besiege and Strangle the Strongholds of the Revolution and the Revolutionaries in the Mountains and Countryside, and to Dry Up their Supply Lines. The Leaders of the Revolution Acknowledged the Danger of the Plan, the Likes of which the Revolution had Never Seen Before. However; The Plan on which French President Charles de Gaulle relied Quickly Failed, despite the Enormous Resources that the President Allocated to it (Othmani, M., 2013 CE, pp. 454-462).

The Demonstrations of (the December 11th) were a Resounding Popular Outcry, a Massive Public Surge that thwarted President de Gaulle's Maneuvers and Projects aimed at Emptying the Revolution of its Content (Belarbi, A., 2021 CE, pp. 13-29). The Importance of the Demonstrations Lay in their Ability to Attract the Attention and Shift Focus from the Revolutionaries' Strongholds in the Mountains and Countryside to the City Squares Resounding with the Chants of the Masses (Kaddache, M., 2011 CE, pp. 233-244).

. The Third New Development: The Failure of the Negotiations in Melun on (June 29, 1960 CE) (Dahlab, S., 1986 CE, pp. 117-119). This Failure Stemmed from the French Side's Insistence on Including Other Parties in the Negotiations alongside the National Liberation Front (FLN), which, in —France's View Up to that Point— did not Represent the Entire Algerian People. Thus; The Protests refuted the French Claim and Proved the Opposite, Demonstrating the Extent of

the Algerian People's Support for their Revolution Led by the National Liberation Front (FLN) (Haffaf, F., 2021 CE, pp. 271-273).

. The Fourth New Development: This was due to the Policies of French President Charles de Gaulle. His Maneuvering Created a State of Division and Discord within the French Domestic Front—a Rare Occurrence. This threatened the Stability of France itself, as Two Distinct and Competing Factions Emerged, they are:

1The French Algeria Front (Algérie Française): This Front was Represented by Extremist Colonial Settlers and Some Generals. It Officially Emerged at the Beginning of (February 1960 CE), following the Events of the Week of Barricades in Algiers City. The Front's Objective was to Create the Conditions for a Military Coup against French President Charles de Gaulle (Guéran, D., 2014 CE, p. 204), whom they Believed had Deviated from his Principles, particularly after his Speech on (November 04, 1960 CE), in which he Called for the Idea of an Algerian Algeria (L'Algérie Algérienne). This Front was Led by General Raoul Salan, General Edmund Jouhou, and General Challe Maurice. Among its Political Figures were; Jean-Marie Le Pen and the Former Minister Jacques Soustelle. As for the Algerians; Bash Agha Bouallam, who was Leading a Counter-Revolutionary Movement in the Dahra Chlef Region (Al-Zubayri, M., A., Vol. 3, 2014 CE, pp. 103-106).

2 The Algerian Algeria Front (L'Algérie Algérienne): This is the Front of the Followers of the Policies of the French President Charles de Gaulle, or the Gaullists. They are a Mix of French people, Moderate Settlers, Some Bourgeois Algerians, and Employees Working in the French Administrations, on whom the President relied at this Stage as a Third Force, and as an Idea of Common Destiny (Othmani, M., 2013 CE, pp. 580-586).

3. The Arab Muslim of Algeria Front: This was the Suppressed Front. It represented the General Algerian Population, and its Slogan was “Algeria is Arab and Muslim”. This Front Loudly Called for Independence. It was the Authentic Front that the French Occupation

Authorities tried to Obliterate and Suppress for Over a Century and a Quarter (Balghith, M.A., 2007 CE, p. 224).

From Here; We Can Say that the Three Fronts were what Characterized the Scene and Dominated the Arena on the Eve of the Outbreak of the Demonstrations.

At the Outset; It must be Noted and Emphasized that the Popular Demonstrations and Civil Disobedience were at the Heart of the Liberation Revolution's Strategy at the Internal Level in the Face of Colonialism. This is not, as the Occupying Authorities Claimed, a Spontaneous and Accidental Occurrence, resulting from the Deadly Despair Experienced by the Algerian People (Al-Zubayri, M., A., 2014 CE, Vol. 2, pp. 203-209). The Demonstrations Came in the Third and Final Stage of the Revolution. This Stage was Characterized by the Meticulous Organization of the Revolution's Affairs and Interests. During this Stage; A Ministerial Committee was Established with the Task of Coordinating Work between the Provinces, raising the Public Awareness, mobilizing the Masses in the Major Cities, and Keeping them in a State of Readiness and Awaiting Orders from the Leadership and any Emergencies.

In Fact; From its Very Beginning, the Leaders of the Algerian Revolution attempted to Involve Urban Populations at the Heart of the Revolution. This was in Line with the Adopted Strategy, based on a Plan and Tactic of Alternating Roles between Revolutionary National Action in the Cities and the Struggle and Resistance of the National Liberation Army in the Rural Areas. These Attempts Included the Following:

. The First Attempt: in what is Known as the Famous North Constantine Attacks. These Attacks took place on (August 20, 1955 CE), and were Led by the Martyr Zighoud Youcef. This was an Attempt by him to Bring the Revolution to the City Streets through a Collective Guerrilla Operation, which brought the Revolution to a Qualitative Leap, and through which the Revolution achieved Several Goals (Othmani, M., 2013 CE, pp. 216-221).

. The Second Attempt: This Second Attempt Followed the First, aiming to Draw the People into the Heart of the Revolution through what became Known as the Battle of Algiers (La Bataille D' Alger). This Occurred in (1957 CE) when the Coordination and Implementation Committee, specifically the Martyrs Larbi Ben M'hidi and Abane Ramdane, deemed it Necessary to Declare a General and Comprehensive Strike to Paralyze Life in the Capital Algiers City and the Major Cities. This was an Attempt by the Committee to Demonstrate the Algerian People's Support for their Revolution, which was Raging in the Mountains and Valleys. Thus; Began the Famous Eight-Day Strike (From January 28 to February 04, 1957 CE) (Dahlab, S., 1986 CE, pp. 50-57).

However, what is Noticeable about the First and Second Attempts is that they were Subjected to Severe Criticism by the Leaders of the Revolution, due to the Losses of Lives and Property they Caused among the Algerian People, despite the Goals that were achieved thanks to them for the Benefit of the Revolution.

. The Third Attempt: It was to Draw the Algerian People into the Heart of the Revolution. It Followed the Demonstrations of (December 11, 1960 CE), which Solidified and Deepened the Algerian People's Support for their Revolution. This Attempt also Confirmed beyond any Doubt that this was a Truly Popular Revolution. The Demonstrations Erupted Like a Volcano and a Flood, ending de Gaulle's Evasive Policies.

4.1.The Course of Events and the Developments of the Demonstrations:

A Few Days before the Demonstrations; The General President Charles de Gaulle Issued an Order to Separate the Desert “Sahara”. This was on (December 07, 1960 CE), as Part of his Project to Establish the Sahrawi Republic in Southern Algeria (Belghith, M., A., 2007 CE, pp. 219-223).

During this Period; the Ghardaia Province in the Sahara witnessed Fierce Battles that Broke the Sahara's Silence and Isolation, refuting France's Claims that the Desert "Sahara" was Peaceful and Far Removed from the Events Unfolding in the Northern Regions. Among the Most Significant of these Battles was the Battle of Mahsar Bechkak, near the City of Metlili, which took place on (the November 01st, 1960 CE) (National Organization of Mujahideen, Undated Edition, p. 21), Commemorating the Sixth Anniversary of the Outbreak of the War of Liberation. Similarly; The Battle of El-Hiwar took place the Following Day (the November 02nd, 1960 CE), As Did; the Battle of El-Djarjir on (July 20, 1961 CE). These were Decisive Battles that Shook the Foundations of Colonialism in the Ghardaia Province. The Enemy Army Used all Types of Weapons in an Attempt to Silence the Voice of the Revolution in the Desert "Sahara". These Battles Ended with the Fall of Dozens of Martyrs on the Field of Honor, and with the Killing of More than (60) French Soldiers (National Organization of Mujahideen, Undated Edition, p. 22).

Going Back a little Further, specifically to (the February 13th, 1960 CE); The Algerian Sahara witnessed the Detonation of the First French Nuclear Bomb on that Day, in the Reggane Region. This Event was Considered by General de Gaulle to be a Strategic Achievement for France. The President de Gaulle had Imagined that the Event would have its Effect on the Leaders of the Revolution, on the One Hand, by Instilling Defeat in them, and on the Other Hand, by Giving the Impression that France Still Possessed its Strength. But the December Demonstrations Shattered de Gaulle's Delusional Dreams, and Convinced him of the Necessity of Sitting Down at the Negotiating Table (Ben Khedda, Ben, Y., 2004 CE, pp. 320-321).

The Suffering of the Algerian People was Great due to the Ravages of War and France's Policy of Excessive Use of Force, which Made the Algerian People Eagerly Await the Opportune Moment to Rise Up against the Long Colonial Oppression.

The Opportunity arose on Friday, (the December 09, 1960 CE), the Day French President Charles de Gaulle had Chosen for a Working Visit to Algeria. He began his Visit in the City of Aïn Témouchent, where Supporters of the French Algerian Front had Declared a General Strike and Called on Settlers to Take to the Streets in Protest, expressing their Rejection of the Slogan (Algerian Algeria), which President de Gaulle had Adopted at that time. The First Day Ended without any Significant Losses.

The Day after the Visit, Saturday (the 10th of December); The Algerian Algeria Front Called on its Supporters—Gaullists, Moderate Settlers, and Parliamentary Bourgeois—to Demonstrate and Express their Support for de Gaulle's New Project. This was at the Behest of the French Government in Paris, with the Aim of Thwarting the Uprising of Extremist Settlers Opposed to de Gaulle's Policies in Algeria (Saïdouni, B., 2014 CE, pp. 309-313). However; This Front did not Know that the National Liberation Front had distributed Thousands of National Flags and Banners to the Algerians, and had set the Same Day (the 10th of December) for them to Start Going Out into the Streets to Demonstrate, especially in the Barbaros Neighborhood, Carrying the National Flags and Banners (Zaghidi, M. L., 2004 CE, p. 266).

On Saturday, (the December 10th); The Algerian People took to the Streets in Force, responding to the Call of the National Liberation Front (FLN), in the Neighborhoods of Belcourt, El-Madania, Kouba, the Casbah, and Bab El-Oued in Algiers City. Thousands of Demonstrators Gathered, waving National Flags and Chanting for Algerian Independence. The Settler Militias, aided by the French Police, surrounded the Demonstrators, and Extremist Settlers began Firing on them from their Balconies. The Algerians were then Forced to Defend themselves, prompting the French Army to Intervene, ostensibly to Separate the Two Sides. However; The Army and Police Sided with the Settlers (Othmani, M., 2013 CE, pp. 597-603).

The Following Day, Sunday, (the December 11th), at 10:00 AM; The Algerians Once again took to the Streets in Boisterous Demonstrations, chanting for the independence of Algeria and for the Provisional Government of the Algerian Republic, while Waving the Algerian National Flag. Their Chants Mingled with the Ululations of Women who Participated Actively that Day. (the December 11th) Proved to be the Bloodiest Day, as at 5:00 PM, The French General Goumier Ordered his Troops to Fire on the Demonstrators, Turning the Protests into a Massacre. The Paratroopers began Firing Indiscriminately and Brutally at the Unarmed Algerian Civilians. This Continued Until 4:00 AM the Following Day, (the December 12th). The Demonstrations Only Ceased on (December 16, 1960 CE) (Bouaziz, Y., 2009 CE, pp. 193-196).

Among the Brutal Massacres Committed by the Enemy Army during the Demonstrations; We Mention, for Example; The Incident of Paratroopers Storming a Mosque in the Capital Algiers City, where the National Flag was Flying up on the Mosque. They Brutally Murdered Dozens of Worshippers who had taken Refuge in the Mosque. In the El-Madania Neighborhood; Some Settlers also Slaughtered Algerian Demonstrators with Knives in Front of Police Officers who did nothing to Intervene (Bouaziz, Y., 2009 CE, p. 195).

Despite the Brutal Response of the Enemy Forces against the Unarmed Algerian People; The Demonstrators Continued their Protests. The Circle of Popular Anger Even widened to Include Many Algerian Cities, from Aïn Témouchent, Tlemcen, and Oran in the West, to Constantine and Annaba in the East, passing through Tizi Ouzou, Algiers City, Blida, and Cherchell in the Center. The Repercussions of the Events and Demonstrations Continued Until (the December 16th). However; The Events were in Fact the Most Bloody in the Capital Algiers City.

4.2.Results of the Demonstrations:

1. The Demonstrations Confirmed and Demonstrated beyond any Doubt the Brutality and Criminality of the French Colonialism Before

the World Public Opinion. They also Highlighted the Extent of the Algerian People's Support for the National Liberation Front and the Revolution, which, despite the Colonial Powers' Efforts, had Spread Deep into the City Streets (Labaz, 2021 CE, pp. 624-626).

2. The Demonstrations Resonated Widely Abroad (Boufrouk, F., 2023 CE, pp. 428-440). Perhaps the Most Significant Outcome of these Events was the Renewed Focus on the Algerian Issue, with the Algerian Issue being raised again at the United Nations General Assembly during its Fifteenth Session on (December 20, 1960 CE). The Afro-Asian Resolution, which Called for the Right to Self-Determination for the Algerian People, was adopted. The Resolution Passed with the Majority of (63) Votes in Favor, (27) against, and (08) abstentions. The Event was Further Cemented by the Photograph of the Algerian Woman "Baya" who, dressed in Traditional Attire, jumped onto a French Colonial Army Armored Vehicle, chanting for Algerian Independence. The Photograph; Published by Paris Match Magazine on (December 12, 1960 CE), was Widely Circulated in International Newspapers and had a Significant and Positive Impact on the Algerian Issue at the United Nations.

3.The Demonstrations received Significant Media Attention, reflecting the Sympathy the Algerian Issue garnered from People around the World. The News Agencies in Many Countries reported on the Painful Events Unfolding in Algeria, which Further Fueled the Wave of Condemnation and Solidarity with the Algerian People (Dahlab, S., 1986 CE, pp. 119-121).

4.The Demonstrations Forced the Occupying Authorities to Reconsider their Calculations. They also Led the French President Charles de Gaulle to Declare in (January 1961): "Algeria is Costing Us More than it is Generating...Therefore; I am Working to Find a Solution that will Rid Us Once and for all of this Problem...". The Demonstrations Convinced the French President that the Military Victory was Impossible and that the War was Unwinnable, as it was Draining the French Treasury and Even Threatening French National

Unity with Disintegration and Division (Bourag'aa, L., 2008 CE, pp. 54-55).

5.The Protests and Demonstrations also Played a Major Role in Forcing the French Government to Hold a Referendum on (January 08, 1961 CE). This Referendum Yielded Results Favorable to the Algerian People, granting the French President Broad Powers to Find a Radical and Lasting Solution to the Algerian Issue.

6.The Events Deepened and Reinforced the Division within the French National Front, to the Point that French Unity was Threatened by Internal Schism and by the Outbreak of a Crisis that almost Plunged France into a Civil War, especially with the Emergence of the Organization of French Secret Army, (Organisation Armée Secrète OAS) on (February 02, 1961 CE), and with the Attempt by French Generals to Stage a Coup against the French President Charles de Gaulle on (April 22, 1961 CE) (Al-Zubayri, M.A., 2014 CE, Vol. 3, pp. 115-121).

7.The Demonstrations Breathed New Life into the Algerian Revolution. They also Propelled the Algerian Negotiator Forward, gaining him Significant Popular Support to Forcefully Present the Algerian Cause at the Negotiating Table.

8.The Demonstrations Ended with Heavy Casualties. According to Estimates by the Provisional Government of the Algerian Republic, the Number of Martyrs Exceeded (1,000), with a Similar Number Wounded and Arrested. As for the French Sources; Reported (90) Algerian Deaths in the Capital Algiers City, (06) in Oran, and (08) in Annaba. In Contrast; Only (06) Settlers were Killed (Othmani, M., 2013 CE, p. 601).

9.As a Result of the Peaceful and Popular Demonstrations of (the December 11th); The Revolution Established a New Method of Confronting the Colonialism by Drawing the Cities and the General Population into the Heart of the Revolution. Consequently; The Southern Algeria witnessed Several Popular Demonstrations in

Response to the Rejection by the Southern Population of Charles de Gaulle's Plan to Separate the Desert "Sahara". Among these Demonstrations, to Name but a Few; Are the Following:

. Demonstrations of (November 1st, 1961 CE): Which were Called for by the Provisional Government of Algeria. The Inhabitants of the Cities of: Algiers, Blida, Oran, Mostaganem, Bejaia, Setif, Constantine, Biskra, Djelfa, M'Sila, and Laghouat responded to them (Zaghidi, M. L., 2004 CE, pp. 269-270).

.Demonstrations of (July 5th, 1961 CE): These Demonstrations were against the Partition Plan and Policy (Darwaz, H., 2009 CE, p. 136). The Inhabitants of the Southern Sahara Regions participated Strongly in these Demonstrations, particularly in the Cities of; Touggourt, Ghardaia, and Ouargla, as well as in the Other Cities. In Touggourt; The Citizens Held a Large Demonstration, raising the National Flag and the Banner of the Martyrs, which they Carried to "the Shrine of the Holy Man Sidi Mohammed Ben Yahia". There; They Planted it atop the Dome, defying the Enemy Forces. In Ghardaia; A Similar Demonstration took place, marching through Most of the City's Neighborhoods, chanting National Slogans and Denouncing the Plan to Separate the Sahara. The Demonstration Ended in the Market Square in the City Center, where the Demonstrators' Demands were Read Aloud. These Protests were a Result of the Population's Awareness, and were Part of the Southern Population's Resistance to the Project aimed at Separating the Sahara (Al-Dahma, B., 2022 CE, Vol. 2, pp. 476-484).

.The Demonstration of (February 27, 1962 CE): It was in the City of Ouargla. This Demonstration also Served to Reaffirm the Sahrawi Population's Rejection of the French Separation Plan. The Demonstration began on Saturday, (February 27), in the Souq El-Hadjar Square, based on the Text of the Letter addressed by the Officer Mohamed Chenoufi, a Member of the Leadership of the Sixth Province, to the Mayors of Ouargla. The Tumultuous Demonstration

Ended with the Martyrdom of (05) Martyrs (Al-Dahma, B., 2024 CE, p. 10).

.Demonstration of (March 07, 1962 CE): In the City of Touggourt for the Second Time. It Came after the Ouargla Demonstration and Coincided with the Start of the Second Évian Negotiations, which gave it Wide Media Coverage. The Demonstrators raised the National Flags and Chanted National Slogans Loudly: "Long Live Algeria...France to the Sea...The Sahara is Algerian".

.The Demonstration of (March 13, 1962 CE): In the Village of M'Naguer, Near the City of El-Tayibat, was Called for by Local Leaders. Its Aim was Always to Reject the Gaullist Proposal to Separate the Sahara and to Emphasize National Unity between the North and South. It also aimed to Support the Algerian Negotiator in Évian. The Demonstration, during which Enemy Forces Used the Live Ammunition; Ended with the Martyrdom of (11) Activists and a Large Number of Wounded and Arrested.

.Demonstration of (April 10, 1962 CE): In the City of El-Hadjira. It Came after the Signing of the Ceasefire Agreement on (March 19, 1962 CE). The Demonstration Occurred as a Result of a Visit by the Governor of the Oasis Province, Balue, to the city, accompanied by a Group of Officials, including Mr. Hamza Boubker, President of the Oasis Provincial Council. The Reason for the Demonstration was the Provocation by the Mayor of El-Hadjira, Officer Vidal Robert, who Forced the Citizens to Come Out to Welcome the Governor and his Delegation and to Chant in Support of France. This Led the Citizens to Refuse the Orders and Change the Chants to National Slogans, which Sparked a Confrontation that Ended with the Martyrdom of (06) Activists and the Wounding of More than (30) Citizens (Al-Dahma, B., 2023 CE, p. 10).

.The Demonstration of (October 17, 1961 CE), in France: Saw Strong Participation from the Algerian Community. This Demonstration was in Response to the Racist Curfew Imposed by Paris Police Prefect Maurice Papon. The Demonstration Ended with

the Martyrdom of Dozens of Algerians who were thrown alive into the Seine River by the French Police (Guéran, D., 2014 CE, pp. 208-209).

5.Demonstrations of (October 17, 1961 CE) in France:

(October 17, 1961 CE) is Considered One of the Most Important Days of the Liberation Revolution. This is due to the Events of that Dark Day for Algerians who took to the Streets in Paris in Peaceful Protests against Repressive Measures and the Curfew Imposed on Algerian Immigrants. The Demonstrations turned into a Massacre due to the Violent Intervention of the French Police, claiming the Lives of Hundreds of Algerians. It was a Stark Illustration of the Brutality of the Colonizer (Haroun, A., 2006 CE, pp. 554-556), who threw Many Demonstrators alive into the Seine River in Paris.

The Events Date Back to (the October 6th, 1961 CE), when Police Prefect Maurice Papon (Ben Fatima, S., 2017 CE, pp. 217-219), appointed by the French President Charles de Gaulle specifically to Restrict Algerian Immigrants in France and Paris, issued a Curfew Order in the Capital, Paris, targeting Algerians Exclusively, from (8:00 PM) to (05:30 AM). This was Considered by Algerians to be a Racist and Arbitrary Measure (Guéran, D., 2014 CE, p. 209).

On (October 17th), at (8:00 PM); Thousands of Algerians in Paris took to the Streets in Peaceful Demonstrations. They Gathered in Public Squares to Denounce the Curfew and to Convey their Demands to the French Authorities through Slogans, which say: "Down with the Curfew...Negotiations with the Provisional Government of the Algerian Republic Alone...Independence for Algeria...Long live the National Liberation Front..." (Zaghidi, M. L., 2004 CE, pp. 268-269). At that time; The Police Forces attacked the Algerian Demonstrators, deliberately Killing Dozens of them in the Streets and Subway Stations. They threw Dozens More into the Seine River, where their Bodies floated to the Surface.

Historians and Writers who witnessed the Events report that the Police arrested approximately (12,000) Algerians, detaining them in Police

Stations and Camps set up for them at the Palais des Sports and the Palais des Expositions in Paris, where they were Subjected to Interrogation, Beatings, Torture, and Murder.

6. Conclusion:

In Conclusion; We Can Summarize the Article in the Following Paragraph:

It Can be said that throughout their History and Struggle against the French Occupation; Algerians relied Heavily on Demonstrations to Express their Opinions and Positions. Demonstrations were among the Most Important Means and Methods Used by the Algerian People to Defend their Rights and Demands, which were Essentially Calls for Freedom and Independence. The Demonstrations, whether during the Political Struggle or the Armed Resistance, Proved their Effectiveness and Efficacy. They reflected the Extent of the Algerian People's Solidarity with their National Cause and their Glorious Revolution. These Popular Demonstrations were among the Most Important Factors that Compelled the French Colonial Power to Reconsider its Policies. Ultimately; They Forced the Occupying Authorities to Recognize Algeria as a Nation and a People, compelling the Occupier to Submit and Sit at the Negotiating Table in Évian with the Algerian Side. These Negotiations Culminated in Victory and Independence for Algeria, achieving Freedom on (March 19, 1962 CE), the Date of the Ceasefire. Therefore; We must Continue Investigating this Matter to Uncover the Full Truth and Understand the Events that transpired on the Eve of the Victory Day Celebrations. We also Need to Understand the Practical Consequences of these Agreements in the Independent Algeria.

. References:

Books In Arabic:

1) Ageron Charles Robert, The History of Contemporary Algeria from the Uprising of (1871 CE) to the Outbreak of the War of Liberation, Undated Edition, Dar al-Umma for Printing, Publishing and Distribution, Algiers, Vol. 2, 2012 CE.

2) Belghith Muhammad Al-Amin, The History of Contemporary Algeria: New Studies and Documents, 2nd Ed., Dar Ibn Kathir, Beirut, Lebanon, 2007 CE.
3) Bouhouch Ammar, The Political History of Algeria from the Beginning Until (1962 CE), Undated Edition, Dar Al-Basair for Publishing and Distribution, Algiers, 2006 CE.
4) Bourag'aa Lakhdar, Memoirs of a Witness to the Assassination of the Revolution, 2nd Ed., Dar Al-Hikma for Publishing and Distribution, Algiers, 2008 CE.
5) Bouaziz Yahya, Revolutions of the Twentieth Century, Undated Edition, Dar Al-Basair for Publishing and Distribution, Algiers, 2009 CE.
6) Daniel Guéran, When Algeria Revolts, Translation: El-Eid Douane, 1st Ed., Dar Al-Tanweer for Publishing and Distribution, Algeria, 2014 CE.
7) Dahlab Sa'ad, The Mission Accomplished for the Independence of Algeria, Undated Edition, Dahlab Publications, Algeria, 1986 CE, p. 117.
8) Darwaz El-Hadi, The Sixth Historical State: Organization and Events (1954-1962 CE), 3rd Ed., Dar Houma for Printing and Publishing, Algeria, 2009 CE.
9) Al-Dahma Bakkar, Revolutionary Activity in the Ghardaia Region in the Face of French Colonialism (1956-1962 CE), 1st Ed., The Oasis House for Books, Algeria, 2022 CE.
10) Al-Dahma Bakkar, Presentation Entitled: (The December 11th) Demonstrations: The Algerian People's Cry Against Colonialism (The Flood of National Consciousness), Ghardaia University, 2023 CE.
11) Al-Zubayri Mohamed Larbi, The Contemporary History of Algeria, Dar Al-Hikma Publishing and Distribution, Vol. 1, Algeria, 2014 CE.
12) Al-Zubayri Mohamed Larbi, The Contemporary History of Algeria, Dar Al-Hikma Publishing and Distribution, Vol. 2, Algeria, 2014 CE.
13) Al-Zubayri Mohamed Larbi, The Contemporary History of Algeria, Dar al-Hikma Publishing and Distribution, Vol. 3, Algeria, 2014 CE.
14) Zaghidi Mohamed Lahcen, The Soummam Conference and the Development of the Algerian Liberation Revolution (1954-1962 CE), Undated Edition, Dar Houma Printing, Publishing and Distribution, Algeria, 2004 CE.

15) Saadallah Abu Al-Qasim, The Algerian National Movement, 6th Ed., Dar Al-Basair for Publishing and Distribution, Algeria, Vol. 3, 2009 CE.
16) Tass Ibrahim, French Policy in Algeria and its Repercussions on the Revolution (1956-1958 CE), 1st ed., Dar Al-Huda Publications, Algeria, 2021 CE.
17) Abbas Muhammad, De Gaulle...Algeria, Undated Edition, Dar Houma for Printing and Publishing, Algeria, 2016 CE.
18) Eynad Radwan Thabet, (May 8, 1945 CE) and the Genocide in Algeria, Annette Publications A.N.E.P., Algeria, 2005 CE.
19) Kaddache Mahfoud, And Algeria Was Liberated, Special Edition, Dar Al-Umma, Algeria, 2011 CE.
20) Kaddache Mahfoud, The History of the Algerian National Movement, Special Edition, Dar Al-Umma for Printing, Publishing and Distribution, Algiers, Vol. 2, 2012 CE.
21) Kaddache Mahfoud and Djilali Sari, Algeria: Steadfastness and Resistance (1830-1962 CE), Undated Edition, University Publications Office, Algiers, 2012 CE.
22) Meriouch Ahmed, Lectures on the History of Algeria (1900-1954 CE), 1st ed., Kunooz Al-Hikma Foundation for Publishing and Distribution, Vol. 2, Algiers, 2013 CE.
23) Masoud Othmani, The Liberation Revolution Facing the Difficult Challenge, Undated Edition, Dar Al-Huda for Printing, Publishing and Distribution, Algiers, 2013 CE.
24) Menaceria Youssef, Studies and Research on the Algerian Resistance and National Movement (1830-1954 CE), Dar Houma, Algiers, 2014 CE.
25) The National Organization of Mujahideen, Reports on the Events of the Revolution in the Ghardaia Province (1959-1962 CE), Ghardaia Provincial Office, Military Section.
26) Haroun Ali, The Seventh State: The National Liberation Front's War Inside French Territory (1954-1962 CE), Translation: Al-Sadeq Ammari and Mustafa Madi, Dar Al-Qasbah Publishing, Algiers, 2006 CE.
27) Ben Youssef Ben Khedda, Testimonies and Positions, 1st ed., Dar Al-Nu'man Printing and Publishing, Algiers, 2004 CE, pp. 320-321.

. In the Foreign Language:

28) Charles de Gaulle, Mémoire d’espoirs le Renouveau (1958-1962 CE), Paris, 1972 CE.

29) Dreyfus Nicole, Massacre of (May 8, 1945 CE) and its Consequences in the Development of the Algerian National Struggle, University of May 8, 1945. Proceedings of the 4th Colloquium, D.P.U.G, 2006 CE.

30) Harbi Mohammed, The FLN Mirage and Reality from Origins to the Taking of Power, (1945-1962 CE), ENAL, Algiers, 1993 CE.

31) Paillât Claude, Twenty Years that Torn France Apart, Vol. 01, Ed Robert Laffont, Paris, 1969 CE.

. Articles:

1.Belarbi Omar, Demonstrations of (the December 11th, 1960 CE): A Study of Causes and Consequences, Tabna Journal, Issue No. 2, Special Issue, 2021 CE.

2.Boufrouq Fateh, The Echo of the (December 11, 1960 CE) Demonstrations in Algeria in the Arab World and Beyond Through the El-Moudjahid Newspaper, New Eras Journal, University of Oran 1, Volume 13, Issue No. 1, 2023 CE.

3. Haffaf Fadila, the (December 11, 1960 CE) Demonstrations and Their Role in Determining the Fate of the Algerian Cause, Historical Issues Journal, University of Algiers, No. 14, 2021 CE.

4. Zenkoufi Fawzia, The Events of the Demonstrations and Crimes (May 08, 1945 CE), Historical Studies Journal, University of Guelma, Algeria, Volume 8, Issue No. 1, 2020 CE.

5. Saadouni Bachir, Demonstrations of (the December 11th), Al-Hikma Journal for Historical Studies, University of Algiers 2, Volume 2, Issue 3, 2014 CE.

6. Skafali Moufida, The Tragedy of the Massacres (May 8, 1945) in Guelma, as Reflected in a Report by the National Newspaper 'Egalité', Herodotus Journal of Humanities and Social Sciences, University of Guelma, Algeria, Volume 5, Issue 3, 2021 CE.

7. Ben Fatma Samia, Demonstrations by Algerian Immigrants in France (October 17, 1961 CE) and their Impact on the Course of the Liberation Revolution, Al-Risala Journal for Human Studies and Research, University of Tebessa, Volume 1, Issue 4, 2017 CE.

8. Labaz El-Tayeb, the (May 08th) Demonstrations in Algeria: Causes and Consequences, Algerian Historical Journal, Ziane Achour University, Djelfa, Volume 05, Issue 1, June 21, 2021 CE.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):514-529

Arms Convoys and Border Crossings on the Algerian-Moroccan Frontier 1954-1962

-A Study of Infiltration and Confrontation Strategies-

Abderrahmane Benbouziane

Université Abou Bekr Belkaid, Tlemcen, Algeria

abderrahmane.benbouziane@univ-tlemcen.dz

Received: 14-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

This study examines one of the most critical and subtle issues faced by the Algerian War of Liberation between 1954 and 1962: the problem of arms convoys crossing the western Algerian borders to support the armed struggle against French colonialism. These convoys represented the lifeline of the liberation revolution and were given significant attention by the National Liberation Army (ALN).

The arms convoys and border crossings encountered severe and complex challenges, primarily in how to penetrate electrified and barbed-wire barriers, avoid landmines, and bypass surveillance towers—particularly from 1957 onward, when crossing the western border became akin to a journey into hell.

Despite all these dangers, the ALN succeeded in breaching the borders and ensuring passage, thanks to the continuous development of its methods and techniques for infiltration. It also adapted its organizational and military tactics, which proved successful on numerous occasions.

Keywords: the Algerian- Moroccan Frontier; Arms Convoys and Border, the National Liberation Army; the Algerian War of Liberation; 1954-1962.

Corresponding Author: Abderrahman Benbouziane: abderrahmane.benbouziane@univ-tlemcen.dz

1. Introduction

The Algerian War of Liberation (1954–1962) is recognized as one of the greatest revolutions of the twentieth century, distinguished by its well-organized structure and the continuity of resistance despite the imbalance of power in favor of French colonialism. Arming the National Liberation Army (ALN) was among the greatest challenges faced by the revolutionary leadership, particularly under the military blockade imposed on the Algerian territory and France's efforts to isolate the armed struggle from external support.

Warfare strategies are generally based on two main approaches: defensive and offensive. From the very beginning of the revolution on November 1st, 1954, France sought to implement physical barriers to isolate the revolution from the outside. In this context, France quickly focused on the western border strip, accelerating the construction of an electrified barbed-wire barrier. Following extensive studies, proposals, and boundary mapping, French military engineering units rapidly undertook the task of building these fortifications.

It was not long after France executed its defensive strategy—establishing heavily fortified lines such as the Morice Line and the Challe Line—that the issue of arms convoys and border crossings between Algeria and Morocco emerged as one of the most critical crises confronting the revolution. These convoys served as the lifeline supplying the mujahideen with weapons, ammunition, and provisions, making them a constant target for the French army, which sought to intercept and dismantle them.

Studying this issue offers a deeper understanding of the resilience mechanisms employed by the revolution and highlights the organizational and logistical efforts led by the ALN, particularly the creation of specialized military engineering units in response to the border situation.

This research aims to shed light on the effectiveness of arms convoys crossing the western border and to examine the primary methods and techniques used by the revolution to secure them. It

presents the innovative solutions that proved effective in the field, despite intense surveillance and the constant movement of French forces seeking to isolate the revolution from external support. Accordingly, the following research question is posed:

How were the soldiers of the Algerian National Liberation Army (ALN) able to overcome the military and technical obstacles imposed by the electrified barbed-wire barriers? And what strategies and methods did they use to penetrate the western borders during the Algerian War of Independence (1954–1962)?

2. Military Surveillance Posts on the Western Border (1954–1957):

Monitoring the Algerian-Moroccan border from the Mediterranean coast in the north to Sidi Issa in the south, covering approximately 100 km in a straight line. The surveillance consisted of: (FR-CAOM-GGA, 1955)

Table 1. Advanced Posts along the Western Border:

Zone	Military Presence	Location	Date
01	One unit from C.R.S. (Compagnies Républicaines de Sécurité)	Port-Say (now Marsa Ben M'Hidi)	/
02	Unit from the 10/4 Legion of the French Gendarmerie	On the border	April 27, 1955
03	Unit from the 8/9 Legion of the French Gendarmerie	Bab El Assa School	June 16, 1955
04	Military unit from the C.R.S.	Perret Farm, Sidi Boujnan	/
05	Military unit from the C.R.S.	Ravel Farm	/
06	Military unit from the 8/9 Legion of the French Gendarmerie	Ras Jebel El Asfour	December 5, 1954
07	Military unit from the 8/9 Legion of the French Gendarmerie	Sidi Abdallah School	May 4, 1955

Table 2.Advanced Posts along the Western Border:

Location	Military Presence
Es-Sebbâbna	French Gendarmerie
Tounane	Unit from C.R.S. (161)
Nedroma	Unit from C.R.S. (161)
Bouhlou	C.R.S. (183)
Sidi M'jahid	French Gendarmerie (Unit 34)
Beni Bahdel	Battalion from the 6th Legion
Sidi Djilali	Horse-mounted unit from the 10th Legion

Table 3. Reserve Units:

Location	Military Unit
Tlemcen City	11 units from the 10/4 Legion of the French Gendarmerie

3 . The Establishment of the Morice Line on the Western Border in 1957:

World War I was characterized, from an organizational standpoint, by the use of barbed wire barriers on the battlefield. This terrifying barbed wire, invented by the American Joseph Glidden in 1873, was previously used by the Italians in Libya to isolate it from Egypt—from Bardiyah to El-Ghebad—over a stretch of approximately 250 km in the desert. However, with the advancement of infiltration techniques, such plans have proven ineffective in protecting international borders in modern times. As a result, alternative solutions had to be considered, such as concrete walls, like the one erected by the Israeli occupation forces to isolate the occupied territories from the Gaza Strip, or the United States' project to construct a concrete

barrier along its border with Mexico to control illegal immigration. (Bali, 2013, p. 6)

Following this logic, the French government in Algeria between 1954 and 1962 took inspiration from the famous Maginot Line and implemented electrified and mined barriers along Algeria's eastern and western borders. The project was initially proposed by Defense Minister André Morice (Challe, 1968, pp. 6-50) and was later realized on the ground under the names "Morice Line" and "Challe Line". (Kouati, 2009, p. 106)

The idea to construct a barbed-wire barrier along Algeria's western border originated with General Raymond Pedron, the military commander of the Oran sector. The plan was realized by General Henri Lorillot in early June 1956, with the aim of restricting the movement of freedom fighters (mujahideen) into Morocco and isolating the Algerian revolution from its rear bases. General Paul Vanuxem (Vanuxem, 1964, pp. 7-30) later proposed connecting the barrier to high-voltage electricity, but the project was ultimately attributed to André Morice (Bali, Recorded testimony of veteran, 2017) and named after him. It became known by various names, such as the "Line of Death," the "Maginot of Algeria," and the "Great Serpent."

Regarding the purpose of establishing the Morice and Challe lines, Charles de Gaulle wrote in his memoirs: "...Barriers were established along the borders of Algeria with Tunisia and Morocco... Thanks to these measures—mines, observation posts, and barbed-wire fences—the insurgent forces would no longer be able to enter Algeria before peace negotiations could take place...". (Gaulle, 1971, pp. 59-60)

Similarly, General Raoul Salan emphasized the necessity of sealing the borders against the National Liberation Army as the most effective means to suffocate the revolution and put an end to the smuggling of weapons and fighters from Morocco. This became increasingly important as military operations grew in Wilaya V (the Fifth Military Zone) during 1954 and 1955, especially given the volume of weapons being transported through Wilaya V toward other areas, notably Wilaya IV.

As a result, General Salan was particularly concerned with enhancing these barriers using minefields, radars, and electrified wires. He believed it was unwise to focus solely on the eastern border while neglecting the western front.

The electrified barbed-wire barrier stretched 700 kilometers along the western border from Port Say (currently Marsa Ben M'Hidi) to Igli, near Béchar (formerly Colomb-Béchar). It was divided into two main sections:

Section One: Extended from Port Say to Bouihi, along the Algerian-Moroccan border.

Section Two: Extended from Bouihi southward to the Igli area near Béchar. Due to the difficult terrain in this region, the barrier often deviated one kilometer or more away from the actual Moroccan border. When it reached the Mechria area, it followed the railway line. (Bali, Recorded testimony of veteran, 2017)

To understand the serious danger these barriers constituted to freedom fighters during the revolution—and even after independence—it is essential to recognize the components of the Morice Line on the western border:

First Component: A protective and alarm line.

Second Component: A six-meter-wide minefield immediately following the alarm line.

Third Component: An electrified fence consisting of eight live wires.

Fourth Component: A secure technical corridor used by colonial forces for fence maintenance and repair.

Fifth Component: A second electrified fence running parallel to the first.

Sixth Component: Another protective and alarm line similar to the first.

Seventh Component: An open terrain zone free of trees and slopes, designated for maneuvering and ensuring a clear, continuous surveillance field. (Kendel, 2006, pp. 51-53)

In addition to that, the occupation forces established numerous centers and watchtowers in areas near the barbed and electrified fences. I will attempt to mention the names of some of them and their respective functions, taking as an example the second zone of Wilaya V, as follows: (Abdelkader, 2015) (Chemlal, 2015)

Table 4. Surveillance Centers and Intervention Tasks

Zone	Surveillance Centers and Intervention Tasks
Port-Say	Naval intervention base for operations in border-adjacent areas
Chaïb Rasso	Center equipped with heavy artillery batteries
Bab El Assa	Designated for surveillance and equipped with artillery
Lehbab and Essabbana	Equipped with radar and artillery batteries
Ahmed Bel Djilali	Surveillance center with rapid intervention tasks
El Manaseb	Surveillance center containing artillery
El Gharbi	Equipped with batteries and long-range artillery
Ech-Chaïbiquia	Main coordination base between centers in the zone, equipped with heavy artillery, radar, and electronic surveillance devices

The electrified fences alone were not sufficient to eliminate the Algerian Revolution and isolate it from the outside world. Nevertheless, the land borders were reinforced with watchtowers and guard posts, in addition to the establishment of restricted zones near the Algerian-Moroccan border. All of this, for André Morice, was enough to completely extinguish the revolution in the western region. (Cherif, 1957)

4. The National Liberation Army's Strategy for Breaching the Fences:

Some experts conducted field investigation of the electrified barbed-wire line, studying its dimensions and components such as mines, electric currents, guards, alarm systems, and other defensive installations. Egyptian intelligence officer Fathi Al-Dib provided the revolution leaders with plans to destroy these electrified barriers, which included the following strategies:

- Operations were to be carried out on dark nights, avoiding rainy nights to prevent risks associated with electric currents.

- Intensive and specialized training was to be given to the mujahideen assigned to destroy the electrified line.

- The use of diversionary and deceptive attacks, along with the readiness of support and backup units to confront any sudden enemy reaction.

- Strict secrecy and adherence to the commands of the operation leader were essential to ensure the safety of the plan and protect all personnel during the operation.

- The success of the plan depended on completing the operation within approximately one hour. (Al-Dib, 1984, p. 396)

Despite all the dangers posed by the Morice Line, it ultimately did not achieve its intended effectiveness—even by the French army's own admission. It was met with the determination and faith of the mujahideen, who coordinated their efforts to devise a plan to clear the mines and destroy the electrified barbed wires. (Boularas, 1994, p. 23)

The mujahid Miloud Ben Seifi, (Saifi, 2007)a specialist in mine clearance (démineur) who had received his training at the "Berkane" center in eastern Morocco, stated that the process of demining relied on using a bayonet (baïonnette), carefully striking the ground, and if a mine was detected, its detonator would be removed, rendering it inactive before discarding it. These explosive mines were anti-personnel; they would sever limbs but did not usually kill unless they struck the chest, as they contained no metal fragments. (Saifi, 2007)

Mujahid Bouriche Ammar explained the mine-lifting method, saying that upon reaching the electrified wire, the deminer would encounter around 200 metal fragments. One mine could have four detonators, making it anti-personnel for groups. The process involved cutting the wire and disabling the four detonators. Once a mine had its detonator removed, it would be marked with white cotton, white grease, or another visible white item, so that other mujahideen crossing the electrified fence would recognize and avoid it. (Ammar, 2007)

A specific target was designated for cutting the electrified wire, whether the troops were entering or exiting Algerian territory. The Bangalore (Encyclopedia, 2003, pp. 205-206) torpedo was used to create a gap in the fence, Measuring about 4 meters in length, it was filled with

gunpowder and equipped with a fuse. Once placed and ignited, the soldiers would retreat before it exploded and opened a passage. (Encyclopedia, 2003)

The battalions reportedly breached the fence around five times in 1960. Mujahideen were trained for wire-cutting operations at the "Zegangan" and "Berkane" centers. (Jaloul, 2008)

In the testimony of Mohamed Ben Taleb, known as "Ben Moussa" — one of the veteran mujahideen and a war-disabled fighter who lost a leg in a minefield — he reported his experience in the Morice Line. He stated:

"That line represented a major challenge for the mujahideen during the liberation war." (Quotidien-d'Oran, 2003)

Ben Moussa joined the ranks of the National Liberation Army in 1957, where he underwent a three-month mine-clearing training at rear bases. He was later assigned to the 8th zone of the 5th Wilaya near Beni Smir in the Jenin Bourezg municipality, about 200 km north of Béchar. He explained that to secure the passage of mujahideen across the line, one had to choose an area with dense trees to allow cover from passing armored vehicles. The deminers would clear the path using a knife blade to detect mines—usually during the night.

He also described different types of mines, including those designed to explode at a height of 80 cm above the ground, releasing lethal shrapnel over a wide area. He said:

"I used a large cutter to cut barbed wire and pliers to deal with mine wires. I never created a straight path; instead, I cleared a zigzag path to avoid detection."

He added that the electrified wire behind the first barbed-wire line wasn't usually cut. Instead:

"We dug a passage underneath and then refilled it immediately after use to avoid detection. After opening the corridor and removing mines, I would return to the starting point to widen the path, enabling the safe passage of equipment. I would walk ahead to show the way and stay with the group for a day or two while waiting for the next crossing." . (Quotidien-d'Oran, 2003)

As for the methods of crossing, Mohamed Mustapha Taleb, explained that specific individuals were selected based on experience, intelligence, physical fitness, and stamina. Initially, the wires were cut using insulated clippers, accompanied by mine-clearers and others specializing in transporting weapons. (Taleb, 2007).

Several other methods were used:

Digging tunnels beneath the wire and then refilling them to hide any signs of crossing.

Using ladders, although this method failed.

Using bent sticks to pull the wires apart and pass through the middle.

From 1959 to 1961, the most commonly used method was the Bangalore Torpedo—a long tube filled with TNT used to detonate mines and electrified wires. (Bali, Recorded testimony of veteran, 2017) Additionally, wooden boxes resembling coffins were used to allow mujahideen to cross to the other side. These boxes were insulated against electricity, easy to assemble and disassemble, and were referred to by the fighters as "rockets." (Taleb, 2007)

Mujahid Djilali Hadoui (Hadawi, 2007) mentioned other techniques as well. Fighters used large cutters insulated for up to 2,500 volts, plastic chairs to stand on while cutting electrified wires, and tables insulated for 3,600 volts, along with heavy-duty clippers rated for 3,500 volts to suppress electric sparks. A widely adopted tactic involved connecting a cable to both sides of the electrified fence, allowing the current to continue flowing even after the wire was cut in the middle. This cable was tied to a rope; once the fighters had crossed, they would pull the cable away, destroying the fence and its supporting mines. (Hadawi, 2007)

In 1959–1960, children's toys designed to resemble driverless military vehicles were introduced. Among them was a tracked tractor, which the National Liberation Army used along the border to destroy and sabotage the electrified line during infiltration and withdrawal operations. German experts were brought in to help operate this tractor remotely without a driver. It was deployed along the western border, but enemy forces eventually detected and destroyed it. (Abbas, 1991, pp. 172-173)

Mujahideen attempting to breach the electrified barriers often relied on local guides who knew the region well. These were residents familiar with the terrain and the locations of enemy forces, such as guard towers and troop positions. (Beytam, 2000, p. 52)

5 . Major Breach Operations (Weapons and Infiltration) – 1957 to 1962:

One example of mujahideen crossing those deadly electrified barriers is recounted by Ahmed Ben Saadoun, who described events that unfolded along the southwestern border in February 1959. After a clash in the Manasib area, east of Beni Ounif, and the concentration of units near Bou Semghoun, Ben Saadoun received a radio transmission from Colonel Lotfi, assigning him the task of securing the crossing of Commander Othmane and his wife Mimouna into Morocco, as they were coming from eastern Algeria. Ben Saadoun considered this mission extremely delicate and complex.

Othmane and his wife reached the electrified barrier three days later, around 10 PM, at a location between Meghrar and Jenin Bourezg. The site had already been secured by scouts deployed by Ben Saadoun. During the operation, the demining team successfully disarmed 14 anti-personnel mines and two anti-group mines. Ben Saadoun personally defused one of the mines and gave it to Mimouna as a keepsake, (Bensaadoun, 2006, pp. 76-77) symbolizing the danger she had faced while crossing. Thanks to the cover of darkness, the group managed to cross safely to the other side and reached Sector A of the 8th Zone of the Sahara by early morning, a few kilometers from Tendrara inside Moroccan territory. (Bensaadoun, 2006, pp. 77-78)

Despite all these dangers and difficulties, the battalions continued to cross with weapons and military supplies to support the interior regions. For example, in 1961, according to reports from the Northern War Operations Region and the General Staff, the battalions crossed Mount Asfour as follows:

March 3, 1961: A battalion of 79 mujahideen crossed Mount Asfour toward the Fifth Region in Sidi Bel Abbes.

March 4, 1961: 41 mujahideen crossed via Sidi Lakhdar in the Eighth Zone.

April 3, 1961: 68 mujahideen forcefully crossed Mount Asfour toward the Fifth Wilaya.

April 24, 1961: 77 mujahideen passed through Mount Asfour on their way to Sidi Bel Abbes.

May 29, 1961: 58 mujahideen crossed Mount Asfour by force, heading to the Fourth Region.

Mujahid Mohamed Kantari noted that in three months (March, April, and May 1961), 323 mujahideen entered the country—each carrying two rifles, approximately 1000 bullets, and a number of hand grenades. Their destinations included the First, Second, Fourth, Fifth, and Seventh Regions. However, many of them were martyred along the way during infiltration attempts or as a result of ambushes set by enemy forces. (Kantari, 1995, pp. 125-124)

6 . Some Border Battles:

Battle of Zailou – February 1958: During this battle, 14 mujahideen were martyred and 16 French soldiers were killed. Following the battle, weapon supply routes were changed to other regions and became less frequent, especially after the tightening of surveillance and blockade along the Challe Line on the Moroccan border. The area around Mount Asfour witnessed a significant number of martyrs due to these measures. (Tabeharti, 2007)

Rafail Farm – April 1959: Lasted for three hours and involved both light and heavy weaponry. Five mujahideen were martyred.

Battle of Thniyat Er-Ramlah – May 17, 1961: Took place in the heights of Mount Asfour. The clash began when a platoon of the National Liberation Army attempted to cross the line, triggering an anti-group mine explosion, resulting in five martyrs and ten wounded, including Bouriche Omar, who was later transferred to the Oujda hospital for treatment.

Battle of Dghellal – March 11, 1959: It took place between Zouia and Mount Asfour. The battle began after a battalion crossed the line under the orders of Chief of Staff Houari Boumediene. Colonial forces pursued and eliminated the entire battalion, including its commander, First Lieutenant Khiari.

Battle of El-Maleha – Late 1958: Its clashes lasted two-hour-long ~~clashes~~ between the Border Army and colonial forces, with no recorded casualties on either side. (Ammar, 2007)

7 . The Impact of the Challe and Morice Lines on the Activities of the National Liberation Army:

Arms and supply operations across the Moroccan border faced increasing difficulties and setbacks, especially after the Morice Line was reinforced by the Challe Line. This severely affected the revolutionary movement, particularly after 1959, as the lines were equipped with electrified fences, light signals, electronic devices, minefields, observation posts, and patrolling units. (Buchoud, 1972, pp. 1245-1246)

The French authorities exhausted all available options to eliminate revolutionary activity along the Moroccan border. Movement along the border became extremely risky and perilous. As a result, many mujahideen were burned alive or blown apart while attempting to cross, or suffered serious injuries due to anti-personnel mines. (Khireddine, 1985, p. 216) In this context, Mujahid Abdelmalek Wassti stated:

"...Our last crossing cost us forty soldiers. They were heavily loaded with ammunition, making their movement slow. All of them perished between the first lines..." . (Youssef El-Khatib, 1989, p. 34)

This suffocating blockade along the Moroccan border forced the interior wilayas to redirect their efforts toward reviving weapon supply routes from the eastern border. In this regard, Commander Tayeb Siddiqi agreed with Colonel Amirouche, noting that in the beginning of 1957, most of the Third Wilaya's weapon convoys were redirected toward the eastern frontier. (Mohamed, 2012)

8 . Conclusion

The military strategy adopted by the National Liberation Army along the borders—especially regarding methods of breaching barbed-wire fences to transport weapons, ammunition, and battalions—led to serious consequences and heavy losses between 1958 and 1961. However, this does not mean that all supply operations failed; many were successful, especially those conducted by the battalions that reached the First and Fifth Wilayas.

At the same time, the General Staff achieved significant results, forcing enemy forces into extreme vigilance along the western border.

Despite the heavy losses endured by the National Liberation Army, it did not fail. It adapted to the circumstances and intensified its efforts to explore new ways to bring weapons into the interior. This success was not merely due to bravery and heroism, but also to meticulous military planning and precise logistical organization. The crossings of the Morice and Challe Lines became true heroic epics, transforming many formerly restricted border areas into liberated zones under the control of the mujahideen**.**

9. Bibliography List :

- FR CAOM GGA 3R 307: Mouvement des troupes, CMS - 2D Mobilisation, Tableaux de Stationnement des troupes 1955, TABLEAU N°2 - TABLEAU PAR GRANDES UNITES DU STATIONNE DES ETATS - MAJORS, TROUPES ET SERVICE DE LA 10e REGION MILITAIRE, Mis à jour à la date du 1er Avril 1955, Frontière algéro-marocaine, compte - rendu - de cadaire.

- Testimony recorded with the mujahid Bali Belhassen: Born 17 September 1936 in Tlemcen, live testimony recorded at the Department of History, University of Tlemcen, on 30/03/2017.

- Testimony of the mujahid Melloud Ben Sifi: Born in 1942 in Beni Samil, Tlemcen, live testimony recorded at his home, dated 08 April 2007.

- Testimony of the mujahid Bourish Ammar: Born in 1936 in Sabra, Tlemcen, the mujahid was wounded in Jabal Asfour on the Moroccan border. Live testimony recorded at his home on 28 March 2007.

- Testimony of the mujahid Mohamed Mustapha Taleb: Born in 1939 near the village of Boukanoun, municipality of Messerda Fouaga, wilaya of Tlemcen, living testimony recorded on 22 April 2007.

- Testimony of the mujahid Jillali Haddaoui: Born in 1932 in Beni Snous, Tlemcen wilaya, he started his activist life in 1956, specialised in demining after a training he received in Morocco, his left hand was amputated in 1961 by a mine explosion, while performing his duties near El Arisha, live testimony recorded in Tlemcen on 05 March 2007.

- Testimony of the mujahid Mohamed Tabarti: Born in 1919 in Merida, martyrdom recorded at his home on 15 March 2007.

- Testimony of the mujahid Ambozza Jalloul: Born 07 December 1923 in Beni Warsous, Tlemcen, live testimony interviewed at his home in Rermchi on 07/05/2008.

- Testimony of the mujahid Omar Chamlal: Born 01 February 1941 in Messerda, joined the revolution in 1957, testimony recorded on 16 March 2015.

- Testimony of the mujahid Tarbesh Abdelkader: Born on 28 February 1944 in Messerda Lafaga, living testimony recorded by the Mujahideen Organisation in Meghniyeh, on 08 June 2015.

- Ahmed Bensaadoun (2006) "Guerre de libération parcelle des vérités de la Wilaya 5 Oranies", éditions et diffusion El boustane, Alger.

- Belhassen Bali (2013), The Barrier of Electrified Wires - The Schall and Morris Line, Thala Publishing, Algiers.

- Charles de Gaulle), Memoirs of Hope 1958-1962, tr: Samouhi, Manshurat Oweidat, Beirut,.

- Djamel Kandel (2006), The Maurice and Chal Lines on the Algerian-Tunisian and Moroccan borders, and their effects on the Algerian Revolution 1957-1962, Dar Al Dia for Publishing and Distribution, Algeria.

- Fathi al-Deeb (1984), "Abdel Nasser and the Algerian Revolution", Dar al-Mustaqbal al-Arabi for Publishing and Distribution, Cairo.

- Maurice challe (1968), Notr révolte, presse de la cite, Paris.

- Mohamed Abbas (1991), "Revolutionaries ... Great," Dahlab Press, Algeria.

- Mohamed Kheireddine (1985), Memoirs, vol. 2, National Book Foundation, Algiers.

- Paul Vanuxem (1964), Les contes du temps perdu, Au fil d'Ariane, Paris.

- Takia Mohamed (2012), The War of Liberation in the Fourth Province, tr: Bachir Boulfrak, Dar El Kasbah, Algiers.

- The Military Encyclopaedia (2003), G1, Arab Foundation for Studies and Publishing, Beirut.

- "Un Ancien Moudjahid raconte la ligne Calle- Maurice", le quotidien d'Oran n° 2469, 2003.

- Boualem Boulras (1984), "The footsteps of Charles and Maurice and the will of the revolutionaries", Army Magazine, No. 376, Directorate of Communication, Information and Orientation, Algiers.

- Colonel J. Buchoud (1972), "Le Barrage", Revue Historia, N°235, Juillet.

- Massoud Kouati, "Comparison between the Maginot and Maurice lines", Studies and Research of the First National Forum on Barbed Wire and Mines, published by the National Centre for Studies and Research on the National Movement and the Revolution of November 1954, Kasbah Publishing House, 2009.

- Mohamed Cherif (1957), "André Maurice and his barbed wire", Al-Mujahid newspaper, 11 November.

- Mustapha Bettam (2000), "Electrified barriers, barbed wire and mines", Memory Magazine, Issue 6, Publications of the National Museum of the Mujahid, Algeria.

- Youssef Khatib, "Highlights of the most important events of the Liberation Revolution", First of November Magazine, No. 108, September 1989.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):530-548

The Social and Cultural Roles of Algerian Women during the Ottoman Era through American Writings

Hamidia Khadija[1], Al-Daraji Belkhous[2]

[1]Laboratory of Mediterranean Historical Studies through the Ages University of Dr. Yahya Fares Medeya, Algeria**,**hamidia.khadidja@univ_medea.dz

[2] Laboratory of Mediterranean Historical Studies through the Ages University of Dr. Yahya Fares Medeya, Algeria **,**Belkhosderradji@gmail.com

Received: 24-04-2026 Accepted: 18-05-2026 Published**:** 01-06-2026

Abstract:

Foreign writers flocked to write the history of Algeria during the Ottoman era, after the latter was at the height of its power and international elevation, and it gained a great place in the western basin of the Mediterranean Sea up to the Atlantic Ocean. Algeria was considered the first country to recognize this entity after the Conclusion of the Treaty of Peace and Friendship between the two countries on September 5, 1795. These prisoners wrote their adventures in the form of personal reports and memoirs in which they described their suffering and diaries during the captivity stage. They also described the social life of the Algerians, including customs, traditions, economic activities, and even entertain men, like the politicians, from consuls to doctors, who described Algerian women, even if they were far from their sight and hidden in their hijab and niqab. Another neutral describes what he has seen and heard, linking it to the rules of the Islamic religion and the prevailing social custom in the state. Although American literature on Algeria and Algerian women in particular is very scarce in this period of time, it has given us features of American thought and outlook on the historical scene, despite the newness of the presence of this country in the historical political arena .

Keywords: Algerian Women, USA, Social Life, History of Algeria, Ottoman Era.

Corresponding Author: Hamidia Khadija:hamidia.khadidja@univ_medea.dz

1. Introduction:

"**War or Buying Peace"**This was the option that Algeria offered to the United States of America after it delayed paying tribute to ensure its ships in the waters of the Mediterranean, especially since the latter was newly independent from the British Crown. In order to raise Algeria's international standing, the United States of America sought to buy this peace and friendship through diplomatic missions from European delegations to Algeria, which eventually culminated in the demarcation of Algerian-American relations, starting with the Treaty of Peace and Friendship between the two countries. **On September 5, 1796**, the latter paid Algeria a tax in exchange for allowing it freedom of movement and trade in the Mediterranean. This important historical event was reflected in the course of the relationship between the two countries, which included the official recognition of the State of the United States of Americ. Despite the realization of the goals of the transatlantic state, it did not maintain the friendship. It attacked the peace it had previously bought through a series of harassment and provocations by its ships in the Atlantic Ocean, where Algeria was practicing the maritime jihad process as usual. So the American ships were seized with their human crews, which consisted of merchants, doctors, and even women and children. etc. Those who were above it fell into captivity and practiced their lives under his authority. These writers and composers used personal novels and memoirs to narrate the details of their diaries, the facts they lived, and even the events they heard. There is a separation in social life from customs and traditions, the role of women, and their tasks in life. They also touched on the details of beauty and standards, the choice of a wife in Algerian society, as well as the education of children, their economic activity, and how to manage their lives away from the outside world. (Ahmida Amrawi, 2003, p. 25)

The narrative of social life and its economic and even cultural branches was not limited to the prisoners, but even politicians such as Consul William Schaller, who played the same role, despite their broad awareness of the difficulty of reaching Algerian women, who were practicing their lives normally within the framework of social custom and the controls of Islamic Sharia with their hijab from behind the curtain. The American writings have conflicted in some details, and this is due to the nature of the people who wrote about them and the circumstances that each writer went through, especially with regard to women and women in Algeria.

The subject of Algerian women in the Ottoman period has attracted the attention of many researchers, especially foreigners and orientalists, who received support even from the governments of their countries in order to continue narrating the facts and events that their memory retains, and this is why I raised the following problem, followed by sub-questions:

To what extent are the American and European writings identical in describing Algerian women?

What are the most prominent roles of Algerian women according to the American vision?

To what extent have the writings of politicians been objectively balanced with the writings of the various prisoners?

Were they personal novels and writings, or did they have a far-reaching political purpose?

To answer the following problem, I followed the descriptive historical approach with the analysis of some historical events. I followed the following plan from an introduction and presentation, which includes several topics such as dress, marriage ceremonies, rituals of sorrow, and some economic activities, as well as a comparison between the women of the desert and the city, and even Muslim and Jewish women in the Algerian society, and in Conclusion, I had some observations and results that I presented in the form of a conclusion.

The history of Algeria during the Ottoman era is rich in information and various historical knowledge, especially those related to the social and cultural aspects. Academic historical writings and foreign personal memoirs have given us a rough picture of the lives of Algerians in various fields at that time, especially after the emergence of American literature on the scene of personal accounts of various prisoners, including doctors, women, and even some statesmen, such as consuls. There is no doubt that it gave a glimpse into the status of Algerian women, their daily activities, and even their economic contribution, and the customs and traditions that they followed in the management of their family system which has had a profound impact on other fields of life.

1. Describing the structure and decoration of Algerian women through American literature:

Despite the enormous distance between Algerian women and

American eyes, they have taken a place in their pens and self-narratives. For example, Maria Marten Maria Martin American prisoner of British origin. She was born in 1779 and is the wife of Henry Marthen, the captain of a British East India Company. Moreover, she remained a prisoner in Algeria for six years 1 (Zoune, Mounya Bey, september2022), p. 215. In her novel, she talked about the physical structure of Algerian women. She saw that she was weak compared to Algerian men, as this did not help her from having many children despite the laziness she suffered; it seems that the writer made judgments due to the absence of direct contact with Algerian women, especially since she spent two years of her captivity in a cell. (Martin, Maria, 2006, p. 2)

However, U.S. Consul William Schaller William Schaller He is the American Consul in Algeria. Between 1816 and 1824, He served as U.S. Commissioner with Algeria at first and then as Consul General. (Mustafa ibn Haddah , p. 129)He is a writer, businessman, professional diplomat, and close to those in power, who was aware of the historical and social events and events in Algeria, who elaborated more on the subject of describing women and mentioning their beauty and standards through what he observed in Algerian society. (Mansour Boukhmis , p. 166)

He stated that the moderation of the Algerian woman's stature was among the measures of beauty that made her compete with other women of other sexes. I think he meant European women, and he also behaved in describing the beauty of her eyes, the density of her eyebrows, and the moderation of her teeth As Remind us that obesity was a

condition End In the Algerian beauty standards, he explained

that the reason for the rapid withering of the woman's body is due to the changes she experiences from early marriage and then childbirth, so that some women in their thirties are grandmothers and not only mothers. He attributed the reason for the deterioration of her health to the frequent use of steam baths again periodically. (William Schaller , 1982, p. 85)

Schaller gave some subtle details regarding the Algerian woman's interest in her beauty, something that Maria Marten overlooked, and the reason for his creativity is his diplomatic status, which allowed him to come into contact with some women of the ruling class or others, as well as the descriptions he heard from foreign women about Algerian women and their beauty.

William Spencer, a professor of history at the University of Florida in the United States of America, has mentioned another symbol of beauty in his book Algeria during the reign of the Chiefs of the Sea, namely the eyes of the gazelle, an important symbol of beauty for Algerian women.

For example, walnuts are boiled and dried, then mashed to become floury and mixed with water to become a liquid paste that is applied to the sides by means of a comb to pigment the lower secretions of the labia by passing a silver comb to achieve the gazelle's eyes. The cosmetic process is completed by applying lipstick. It draws a small shape as a decorative point above the nostril, and the eyes are surrounded by black dye, which means eyeliner. (William Spencer, 2006, p. 38_42) (William Schaller , 1982, p. 85)

The reader who scrutinizes Schaller and Spencer's descriptions of the importance of beauty for women is only proof that Algerian women did not enjoy laziness as promoted by Mrs. Martin, but confirms her keenness to look in the best shape, especially since she deliberately lengthened her hair, often reaching her feet.

He shared Consul Schaller Schaller and the historian Spencer

Spencer in the matter of fact that long hair is another symbol of beauty for Algerian women, especially when it is dyed with dyes, the smell of musk, and even blossom water. It is also trimmed by shiny metal threads that are tied around the hair in the form of a cone, topped with a transparent silk cloth decorated with colorful ribbons, and this is what is called the Sarma dress. This Arabized Turkish word means the clothes that are made of linen that are soft and thin, but it has several meanings in the Arabic language (Abdel Gawad Ibrahim Ragab, 2002, p. 285), where he likened it to what Queen Elizabeth used to wear in

England (William Spencer, 2006, p. 107).

William Spencer William Spencer Again, by mentioning the

materials that women used to highlight their beauty, such as sulfur to whiten their bodies, and they also used to acquire scents, decorative patterns, and various aromatic compositions, and use them daily. Henna was even used to dye the palms, fingers, and even the soles of the feet, and eyeliner was also an essential element in cosmetics to surround the eyes and reach the nostrils (William Spencer, 2006, p. 108)

One of the American authors called "Chiled Thedare ", who in his book was interested in women's clothing in the world and their

hairstyles, went and summarized his most important observations and used some artistic paintings of each country.

(Chiled Thedare, 1895). In two pages of his book, he described the Algerian women from the Awlad Nile, which are tribes of Arab origin located in the interior of Algeria, and attached them to paintings that embody their beauty through the jewelry they wear and even the way they style their hair, and compared them with Jewish women, where in terms of similarity, he mentioned that they meet in long strands of hair that are intertwined with ribbons that fall downwards, and he also touched on the cowling, which is a round dress that is quilted from the inside that is placed on the head and made of cloth Or leather that was worn in a cone shape embroidered with gold and precious stones

(Roshdi, Sabiha Rashid, 1980, p. 40)

It is also mentioned in the mention of the robes It is the enormous wrap that women in the East wear from head to toe when they want

to leave their homes (Abdel Gawad Ibrahim Ragab, 2002, p. 114)who saw it as more highlighting the beauty of Algerian women's eyes, touched on the fashion of gemstones and jewelry in Europe taken from Algerian women. (Chiled Thedare, 1895)

2. The diary of the Algerian woman in her home:

Talking about the activity of Algerian women in their homes is difficult for American writers, especially since the house is private property.

No one enters it except her mahram from men, but this subject has been discussed in the form of sporadic phrases among these writers.

Writer Maria Marten Maria Martin Being a woman, but she condemned the Algerian woman to laziness and to the limited role of her because she stayed at home, seeing the light of the street except with her hijab and niqab, and suffering from isolation from the outside world, and that she had no effective and transparent social and economic contribution other than having children and raising her children. (Martin, Maria, 2006, p. 10_11)

(Martin, Maria, 2006, p. 11) It also made a simple comparison between women in the city and rural women, who saw that rural areas are a conservative society, in turn, and that women's exit is what it is.

Conclusion To change the atmosphere (Martin, Maria, 2006, p. 7)

I touched on an important topic that historians have mentioned a little bit, which is the illegal relations between the sexes outside the framework of marriage, and linking it to religion. Every Muslim woman who has proven her relationship with any Christian man is forced to marry her and change his religion to Islam, or she is destined to die, after being executed in a bag and drowning in the sea (Martin, Maria, 2006, p. 7)

This is the prevailing custom in Algerian society. However, the method of execution was deduced from the Ottomans, who executed women who had romantic relationships outside of marriage in this way. (Philip Mansell, 2015, p. 109)

It appears that Schaller .He talked about the difference between the women of the city and the desert, but his rulings were not identical to Marthen's. Martin He mentioned that the women of the upper class go out only a little. If they go out, they are blamed by their husbands, and this is due to their frequent extravagance with money and their extravagance, because their clothes were radically different from the clothes of ordinary women. In contrast, the women of the countryside were less fond of beauty and adornment, and their going out was in order to enjoy the purity of the air. However, they shared with the women of the city the habit of staying inside the house, because it is a social habit. (William Schaller , 1982, p. 86_89)

William Spencer also touched on the description of women in the desert and the city, relying mainly on Thomas Shaw (1692-1751), a pro-Orthodox clergyman who was appointed by the British Consulate as a chaplain.

In Algeria, he was fond of literature and history and wrote his memoirs when he lived in Algeria (Fabre, Vincent, p. 2)He made a series of maps from western Algeria, the Mitija plain and the southern Desert Atlas (Ali Tablet, 2022, p. 55)What attributed the reason for the elegance of the city's women is that the Constantinople style influenced them. I think he means the people of Istanbul. It is a large and heavily fortified city overlooking the Bosphorus Strait and was the most famous commercial center in the world (Abdul Hakim Al-Afifi, 2000, p. 46)From the Ottomans. Al , Wati About The way of the envoys who came into contact with the Ottoman court (William Spencer, 2006, p. 106)

In the same context, he introduced an approach between Muslim women and Jewish women, who were judged to be freer than others, as they used to appear directly to the public when the threshold of the house was laid on mats, or went to the bathroom and public parks, and

celebrated public holidays, as well as visiting charlatans and did not give importance to the education of their children. (William Spencer, 2006, p. 103)

Spencer Knock Spencer Again, to the aspects that other writers did not talk about regarding the activities of Algerian women that

they practiced in terms of recreational games, acrobatics were very popular among women and citizens of Ayala, which is the largest administrative division in the Ottoman Empire, where they used to play games. (Suhail Saban, 2000, p. 45)

On various holidays and occasions, one of the games was played by dividing the skilled players who ranged in number from eight to ten into two groups. They cover their bodies with olive oil to make them shiny and smooth like fish, and they wear the oiled skin and act by completing the game until the end, and it was organized on Friday in Bab El Oued after the completion of the noon prayer. (William Spencer, 2006, p. 123)

Even writer James Wilson Stefani James Wilson. He is the author of the book American Prisoners in Algeria, in which he touched on the history of Algeria in detail, and about the beginning of the establishment of modern Algeria, Algerian-foreign relations, and the issue of Christian prisoners. He talked about how Algerian women used to enjoy some activities, such as sewing and embroidery, in order to entertain themselves. They did not do the hard work that was the specialty of enslaved people, and no matter what their social status, they did not work outside the home. (Belkacem Qarbash, 2016, p. 189_190) (James Wilson will die, 2007, p. 240)

Although Wilson Wilson In his book, he collected the testimonies of various American prisoners in Algeria. However, he issued some rulings, where he sentenced Algerian women not to be civilized and likened them to a moving axe, but what this word means to the Arabs is that money that is sent from the state to the nobles of the Hijaz, especially that when they go out of the house to hide their beauty completely, as for decorations, they use red powder and use a strange flashy painted on their face with a red pen that extends over the eyelids of their eyes. (Mahmoud Amer, 2012, p. 375) (James Wilson will die, 2007, p. 240)

3. Algerian women's dress during the Ottoman era:

Talk about the diversity of Algerian traditional dress takes up a lot of space in foreign writings due to its diversity and variation from

one region to another, and the latter's surprise about the various details in the dress of Algerian women between their home and what they wear outside the house. All American writers are unanimous that Algerian women go out of their homes in disguise, and that the eyes of passers-by do not see them, and those who see them up close are only her mahram, the men The American physician "Abdike Underhill" was amazed Updike Underbill He is one of the American prisoners who were taken to Algeria in 1788, where he spent six years as a prisoner. He worked as a doctor in the city and then made observations about the weakness of immunization in Algeria and accused the authorities of oppressing and harassing women captives, i.e., he made bad sentences based on his point of view. However, he was practicing medicine during his time in Algeria. However, he was surprised on one occasion when he was asked to treat a sick Algerian lady in her home, and this was the first time he saw the face of an Algerian woman. He mentioned in his memoirs that he prepared well for this event in order to obtain the most significant amount of information about the Algerian family system, which hints at the intentions of the American prisoners towards taking the most significant number of information about the Algerian society, even within their homes, and also mentioned that women do not meet with The Algerian man is in religious duties in front of the public.

He thinks he intends to perform prayers in mosques. He again called women's clothes and men's clothes, because they are long and cover the face with bandages and handkerchiefs made of silk or muslin that hide everything except their eyes, he also pointed out again that the dress of Algerian women abroad is similar to other women, so there is hardly any distinction between them, so that they do not even talk in the street and their voices are not heard (Belkacem Qarbash, 2016, p. 193) (Doctor Updike Underhil, 1816, p. 103) (Doctor Updike Underhil, 1816, p. 156) (Doctor Updike Underhil, 1816, p. 183)

Some other writers went into more detail on the subject of the veil and hijab, as Mrs. Martin referred to it.
In her novel she asserted that it was mandatory to be worn by the woman after her marriage, while Spencer was fired (Martin, Maria, 2006, p. 13) Spencer More on this topic when he based on the description of

Venturi Paradise who said "... **Women who wear hijab in their outward appearance like a group of Greek goddesses in their silky and flaxy foreheads** .." (William Spencer, 2006, p. 109)

It was mentioned that the use of the veil in the Ayala began in 1780 AD and was of two types, the one that covers the face and is the mask, which is the niqab the Most likely, it is a face veil used by women. It is a piece of cloth with a length of an arm or more and a width less than that; a part of it is placed above the head under the buttons.

Its belt falls from the front to the middle, and it covers the face, and there is also a lacy piece of clothing that is sewn and is attached to the weave, which is a cloth cover for the square-shaped jacket with a length of about four meters. As for its color white to reflect the sun's rays, the same opinion is James Wilson (Roshdi, Sabiha Rashid, 1980, p. 44) (Sulaf Thani Drissi, 2018, p. 201)James Wilson Who pointed out that when she walks in the street she wears a veil and takes care and covers her face in front of foreigners, especially Christian prisoners, and does not show her body because this is considered a sacred thing and one of the very famous women's clothes is the caftan (James Wilson will die, 2007, p. 240) It is a garment made in the form of a dress, open from the front and decorated with buttons on the chest and reaches the middle of the leg and sometimes does not exceed the knee and carries several colors of luxurious fabrics of satin and tanned fabrics (muler, 1845)This is what Maria Marten mentioned. Martin said that it is often made of cloth, wool, and cotton, and it is very rarely silky. She also described them as long and wide and tied around the waist with a belt, and they also wear a long cotton shirt with long and wide sleeves and have wide drawers, a linen cloth, and a head-to-toe covering. She said that the style of dress and the quality of the fabric vary according to the social status of the woman.

Schaller has distinguished Schaller Between the single woman and the married woman through dress, the single woman wears pants and multicolored dresses and resembles the robes of the daughters of the kings in addition to the **Hayek**, in addition to a regular and embroidered skullcap. In contrast, the married woman wears her clothes with various types of gold and silver ornaments in addition to the **Sarma**, which is a cone-shaped head dress made of gold or silver according to the social class to which the woman belongs, and a thick and light transparent veil is thrown over it, which is also embroidered. (William Schaller , 1982, p. 85) (William Schaller , 1982, p. 85)

Spencer Description Spencer Another type of women's clothing, where it was mentioned that they used to wear the brakes, which is a dress with an open belt at the chest and with a coat with short sleeves,

next to the underwear that hangs with the pants, when they go out of the house to the street, they put on a three-layer lace dress that reaches the knee and is belted with a wide lacy gauze, then come the wide pants, and above all comes the white Hayek. (William Spencer, 2006, p. 107)

James Wilson spoke in his book also on another form of traditional women's clothing; he said that the woman wore a hat made of intertwined gold threads that resembled a net with a thin silk handkerchief. Her hair hung in a small pouch in her chest, and her hands were bare, while the rest of her body was covered with a large silk robe, which reached her knees and was tied in the middle with a kind of scarf and covered her hands with jewelry (James Wilson will die, 2007, p. 240).

4. Marriage ceremonies:

By browsing through the books I have dealt with, I found that most American writers were surprised by the customs and traditions of the Algerians in the ceremonies of engagement and then marriage. What struck them the most was that men and women did not know each other until they were legally married.

Ms. Marthen stated that Martin The choice of the wife is by the groom's family, and usually a reliable and older woman is the one who chooses the bride based on the specifications he specifies, and he cannot tie the knot before he prepares a house for her, and the bride is given gifts of honey, dates, and cloth, and she moves with him to the marital house on horseback with songs and songs, and she fixes a stick on the ground as a symbol of loyalty and steadfastness to marriage, and the wife cannot leave her husband's house until a month after Marriage (Martin, Maria, 2006, p. 11) (Martin, Maria, 2006, p. 76)

The writer William Spencer agreed with it, William Spencer, who mentioned the exact details as Marthen. Martin Regarding the issue of choosing a bride, he added that the engagement and marriage arrangements are made in complete secrecy They used to go from house to house of families whose children are of marriageable age in order to offer girls who are receptive to the idea of marriage, and they provide the fathers of the girls with economic information for their future in-laws The method of celebration varies from one family to another according to the material and social conditions, and the virginity of women was also an important measure of marriage as the Algerian society is a conservative society against the behavior of adultery in whole and in detail This is what the Islamic Shari'ah

forbids, based on verses from the Holy Qur'an because the Almighty says: (William Spencer, 2006, p. 118)This is what William Spencer said. William Spencer. Also, through what the Consul of the United States of America, Barlow, wrote in his letter to his wife in 1796, where he said:

".. If a woman commits the act of adultery, the law condemns her, so she is put in a bag with a stone and then thrown into the sea. Sometimes the husband is asked to do so, and he is allowed to carry out the legal procedure with his own hands (William Spencer, 2006, p. 119) (William Spencer, 2006, p. 119) (William Spencer, 2006, p. 119), which is the same punishment mentioned by Marthen. Martin, regarding the method of punishment followed if a woman proves to have an illegitimate relationship, she is also prevented from having an illegitimate relationship with any Christian; otherwise, she is destined to die. James Wilson also mentioned this in his book when he mentioned some details about marriage and style Celebration for Algerians.

He also pointed out that some Dayat, and its singular Dey, which is a Turkish word meaning uncle and is used to denote a job in Algeria and Tunisia, i.e., the rulers of Algeria at that time, made efforts to integrate the prisoners with the citizens by allowing them to marry. However, the Almoravids, who are the clerics and Sufi parties in Algeria, refused to do so for fear of desecrating the purity of the Muslim's blood, as he described it. They strongly objected to the law, denouncing the seriousness of the move and that relations between enslaved people, Christians, and Muslim women were considered a crime worthy of death. (Hanifi Halaili, 2008, p. 146) (James Wilson will die, 2007, p. 239)

Islam has allowed polygamy, and this was the practice in Algerian society, where a man is legally and legally allowed to marry four women, and this is what Allah Almighty said

However, they used to settle for at least two or three, Marthen said. Martin Schaller mentioned that most men are content with one woman and pointed out that a man can have an imam, which is the king of the right. Islam has allowed this right for men to enjoy what their faith possesses from certain enslaved people, and this is due to their social status and material wealth. (Ismail Al-Hafiz Ibn Kathir, p. 575) (William Schaller , 1982, p. 87)Cardamom Updike Under pili. The same idea regarding the issue of engagement and marriage, and that a man does not see his wife until the wedding day. He also dealt with the issue of divorce, that the husband can annul the marriage

contract within a specific period of time, and the bride returns all her tools, even though the woman has a great love and attachment to her husband (Doctor Updike Underhil, 1816, p. 183)

The issue of marriage and its arrangements remains of similar details between the different regions of Algeria, and this is what the American writings on this social phenomenon have highlighted in the narration of some details, and most of them match from one book to another

5. Funeral rituals among Algerian women during the Ottoman era:

The celebrations also took part in the American writings in the same way as for sorrows, as the grief embodied in funerals and death was also characterized by special rituals for Algerian women. Marthen Mentioned Martin When the Algerian woman takes her husband's last breath, she puts her head at the door and starts screaming as an expression of grief and the pain of loss until everyone in the village hears it, which raises sadness, as for William Spencer (Martin, Maria, 2006, p. 16)William Spencer He has somewhat separated the subject, in case of illness women help each other and the same is true for men. If the person dies, the women wash the body with hot soap and water, then dress it and carry it for burial, and if the death is on Friday, it should be kept on Friday in the mosque during the time of prayer. The inhabitants of the house cannot light a fire in the house until after three days have passed, and the women wear black during a specific period, so they take off their rings and ornaments and wear old clothes, and the waiting period is four months and ten days. Then they break this habit and go to the sea carrying small bags with uncooked eggs, and he gives them the eggs to the first person who passes by them and who cannot refuse, and this will relieve them of their plight, and they can get married again (William Spencer, 2006, p. 126 _127)

As for funerals, women do not go to the cemetery on the day of the funeral, the doctor said. Updike. She goes to visit graves with wreaths of wreaths, as William Spencer (Doctor Updike Underhil, 1816, p. 184). Spencer, it was reported that the graves of men were marked by the reservation of women's graves with bouquets, and the morning period was reserved for women who were required to take an oath

From the next eight days around the grave, they sing and remember the good qualities of the deceased, and they used to go on Friday as a duty of gathering Islamic (William Spencer, 2006, p. 127)

6. Characteristics of Algerian women in the Ottoman era in American writings:

Behaviors and recipes for Algerian women have been attributed by American writers, beginning with Mrs. Marthen. Martin accused her of being lazy and having a lot of children, and that she does not have the right to eat with her husband, but she should be isolated from him in an atmosphere of complete silence and calm. She also mentioned the limited role of them in public life due to their constant stay at home (Martin, Maria, 2006, p. 10_78)

The stay of the Algerian Muslim woman at home did not prevent her from practicing some activities and learning; the exception occurred in some cases where Algeria had a free educational system that depended on paying money. Hence, girls learn in schools supervised by women, and the only inspiration is those meetings that used to take place in public baths or even mutual visits and meetings on the occasions of marriage, birth, and circumcision. etc. Arab schools were not interested in teaching music but used music on their occasions when they met on Algerian rooftops with an ample space where women gather every evening, and men are forbidden to attend, it was an atmosphere of amusement and chatter (William Schaller , 1982, p. 88 _96)

It is a place for entertainment, learning, and various gatherings. Hammam also played an important social role for Algerian women, who used to go there once a week to show off their fashion and family wealth. The women of the bourgeois class in the city of Algiers display various jewelry, earrings, and precious stones, and it is famous to use a piece of jewelry in the form of a large diamond or a gold ball at the end of the gold chain as a sign of the woman's dependence on her husband. They were creating an atmosphere of joy where they lit the gambling stick, which is a type of incense with a musical atmosphere to motivate girls to dance, and fruits, walnuts, and other sweets, such as sweet throat and sweet fingers of the bride, so it was a place of entertainment and meeting women for marriage arrangements, learning, and enjoyment. (William Spencer, 2006, p. 109) (William Spencer, 2006, p. 115)

The Dey Palace also played an important role, where the Dey's wives and about 300 secretaries met in the Haram, guarded by the eunuchs of the Negroes. Most of them originated in Sudan, where the thinner merchants used to get them by bartering, such as livestock, shoes, and silk fabrics, so that the Algerian could not share the dining table with his wives. However, they allowed them to sit after finishing

eating, which is a typical Turkish custom. (Abdul Karim Chebab, 2012/2013, p. 21)

As James Wilson said James this is shown through the expressions he used, for example, that the wedding dowry, which is represented in sums of money paid to the father and wife by her husband, is an indication that the woman is a commercial commodity. However, it soon retracts in its ruling and wraps it in a good character. James Wilson, based on the testimonies that he heard and wrote down, said that a woman is a soulless being. If she has a soul, she is like animals, and he means animals, and that is the reason why she does not go to Hajj or attend prayers in the mosques is because of her status, and that her inevitable fate is the fire of Hell. He then retracts and cites Quranic verses and cites that the Prophet Muhammad (peace and blessings of Allah be upon him) had great respect for women, because women are like men in the matter of punishment and punishment, in which the Islamic religion does not discriminate between the sexes, as he referred to the women prisoners who become illegitimate wives of the day or are sold to perform domestic work and can be freed through ransom. This is what Marthen pointed out earlier (James Wilson will die, 2007, p. 249) (James Wilson will die, 2007, p. 262) Martin. In her book about the marriage of the day to various captives, while Dr. Epidic was accused of the Rays al-Bahr sect, he raped women captives in order to satisfy their own desires (Doctor Updike Underhil, 1816, p. 103)

The talk about the diaries of Algerian women continues to take place in the writings of foreigners, especially Americans, which did not give us the real picture of Algerian society and the role of women in it, all their writings were descriptions that they witnessed or transmitted, but what caught my attention is that the modern American writings on the historical scene are identical primarily to other foreign writings, especially European ones, and the noticeable difference is that the treatment of politicians like consuls in conveying historical information was more professional compared to other prisoners They did not leave a gap that makes us judge them for not being objective in their presentation, As for the support that the prisoners received from the government of the United States of America in writing and documenting their memoirs, it was for political purposes that were used to convict Algeria on charges including tribute, slavery, piracy of the sea, and later prisoner violence.

7. CONCLUSION:

The reports of prisoners and politicians in the United States of America differ due to the time difference in residence and the status of each party, as the stay of diplomats and consuls was extended and official, so they interacted with almost all spectrums of society, unlike prisoners, whose captivity was short and limited to dealings with the inhabitants of Algerian regions.

The reports that described Algeria were contradictory, especially those related to the social status and women, specifically. The American writings were unanimous on women's covering, hijab, and not being visible to the public. Still, there were conflicting opinions about whether she was applying the texts of Islamic law by wearing the hijab and even the niqab. Another opinion interpreted this as a symbol of slavery and the domination of men over women.

Some reports have also been written about the issue of polygamy. Other reports have likened the process of guardianship and education carried out by women to the same role as animals. Some reports reveal the prisoners' ignorance of the teachings of the true Islamic religion because they are from other religions that radically differ from Islam in its dealings and obligations, and even portray that Algerian women suffer misery in this world and Hell in the hereafter. They inferred that they do not perform some of the duties with men, especially in public places.

Despite the isolation of women of all classes from the outside world, predominantly Christian prisoners, they wrote about the lives of women inside their homes, from the way they served food, dress, and decorative items, to marriage arrangements and funeral rituals.

The government of the United States of America encouraged the prisoners to write their personal memoirs after the process of their liberation from captivity, this was for political purposes rather than for academic historical purposes, in order to put pressure on Algeria in the matter of maritime jihad, as the latter was accused in international conferences of practicing piracy, the slave trade, and taking tribute from ships passing in the Mediterranean Sea, to get rid of the payment of royalties and controlling the western basin of the Mediterranean Sea, because Algeria It was standing as an obstacle to the U.S. economy.

Foreign writings were by various citizens of the United States, and this confirms the keenness of foreign countries to document events and write them in an academic or even personal nature, in order to achieve that whoever writes history is the strongest.

It can be said that Algerian women in the Ottoman era were the ones who gave birth to their compatriots and worked on raising them according to what they learned.

Alternatively, what she inherited from the teachings of the Islamic religion and the prevailing social norms in the region, and that her lack of extensive contact with the outside world does not indicate control, as some foreigners understood, but it is a life she grew up in. She considered the institution of establishing a family the most important thing in her life, and her effective contribution did not continue there. However, she participated in economic and social activities. She used the endowment as a means to prove this important role, in addition to her activities inside the home of education, cooking, and entertainment. What refutes the proposition that accused women of laziness, inactivity, and lack of organization of their lives and the lives of their families (Ismail Al-Hafiz Ibn Kathir)

Foreign writings remain an important scientific subject from which we draw inspiration regarding the history of Algeria in the modern and even contemporary periods. However, we must deal with them objectively and professionally, especially those related to sensitive topics such as the subject of Algerian women in the Ottoman era, which received significant attention from foreign orientalists and still constitutes an exceptional study in academic history to this day.

European writings have coincided with the American in the accuracy of description, thought, and interpretation of some historical events about women, especially those related to the hijab, polygamy, and dress, which confirms the trend of the Western trend regarding women in the light of the Islamic world.

REFERENCES:

1. Abdel Gawad Ibrahim Ragab. (2002). *The Arabic dictionary of clothing names in light of documented dictionaries and texts from pre-Islamic times to the modern era.* Cairo: Dar Al Afak Al Arabiya.
2. Abdul Hakim Al-Afifi. (2000). *Encyclopedia of 1000 Islamic Cities.* Egypt: Oriental Papers, Alexandria Library.
3. Abdul Karim Chebab. (2012/2013). Algerian society in the Ottoman era 1518/1830 AD. History Division, Department of Humanities and Social Sciences.

4. Ahmida Amrawi. (2003). *Algeria in the literature of travel and captivity during the Ottoman era "Tedna's memoirs as an example".* Algeria: Dar Al Huda.
5. Ali Tablet. (2022). A Brief History of Algeria Sketchers of Algiers Book Presentation According to the North American Journal 1826. *Annals of the University of Algiers 2*, 55.
6. Belkacem Qarbash. (2016). American sources are a model for writing Ottoman Algerian history 1776/1830. *Journal of Historical Studies*, p. 190.
7. Belkacem Qarbash. (2016, Juan). American sources are a new model for writing the Ottoman history of Algeria. *Journal of Historical Studies*, p. 193.
8. CENEAP. (1997). etude statiques financiére drs communes . Dans *document interne* (p. 15).
9. CENEAP. (janvier 2008). le reforme des finances et de le fiscalité locals. document interne.
10. Chiled Thedare. (1895). *Wimples and Crisping Pins : being Studies in The coiffure and Armaments of Women 1846-1892.* New York: Harper And Brothers.
11. Chiled Thedare. (1895). *Wimples and Crisping Pins : being Studies in The coiffure and Armaments of Women 1846-1892.* New York: Harper And Brothers.
12. Doctor Updike Underhil. (1816). *The Algerine Captive or The Life and Adventures of Six Years A Prisoner Among The Algerines.* Califonia .
13. Fabre, Vincent. (n.d.). Thomas Shaw et le voyage en Barbarie au XVIIIe siècle. 2.
14. Hanifi Halaili. (2008). *Papers on the history of Algeria in the Ottoman era.* Algeria: Dar Al Huda for Publishing and Printing.
15. Ismail Al-Hafiz Ibn Kathir. (n.d.). *The Beginning and the End, Volume 3, Part 5.* Tripoli, Libya: Alwaleed Office, Tripoli, Libya.
16. James Wilson will die. (2007). *American prisoners in Algeria 1785/1797.* Algeria: Thala Publications.
17. Mahmoud Amer. (2012, حزيران). *Terms used in the Ottoman Empire.*
18. Mansour Boukhmis . (n.d.). American sources and modern Algerian history: a bibliographic study. *Arab Journal of Humanities* .

19. Martin, M. (2006). *A Histoy of The Captivity and Suffering of Mrs Maria Martin ,in the print culture of the early* . Gerorgia: The university of Gerogia.
20. Martin, Maria. (2006). *A Histoy of The Captivity and Suffering of Mrs Maria Martin ,in the print culture of the early.* Gerorgia: The university of Gerogia.
21. muler, J. (1845). *Dictionnaire Detaille Des Noms Des Vetememts Chez les Arbes* . Amesterdam.
22. Mustafa ibn Haddah . (n.d.). The view of some American consuls on Algerian-French relations in the Ottoman era .
23. Philip Mansell. (2015). *Constantinople, the city desired by the world (1453-1924 AD).* Kuwait: House of Culture, Arts and Literature.
24. Roshdi, Sabiha Rashid. (1980). *Arabic clothing and its development in Islamic eras.* Baghdad: National Library, Alaa Press, 1st ed.
25. Sulaf Thani Drissi. (2018). Traditional dress "Hayek as an example". *Anthropology Journal*, p. 201.
26. William Schaller . (1982). *Memoirs of William Schaller, American Consul in Algeria 1816/1824.* Algeria: National Publishing and Distribution Company.
27. William Spencer. (2006). *Algeria during the reign of Riyas al-Bahr.* Algeria: Dar Al-Qasbah .
28. Zoune, M. B. (september2022). The encounte with The other on The Barbery shore : its influence on self -image in Selected Amerian Writing dergree of Doctorte in literature,. Tizi-ouzou, Faculty of Letters and Languages, Algeria.
29. Zoune, Mounya Bey. (september2022). The encounte with The other on The Barbery shore : its influence on self -image in Selected Amerian Writing dergree of Doctorte in literature,. Tizi-ouzou, Faculty of Letters and Languages, Algeria.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):549-568

Exploring Needs and Challenges in Learning English for Students of Economic Purposes: a case of 2nd year master economic students of The Djilali Bounaama Khemis Mililana University

Ouzaa Mohamed

Djilali Bounaama University, Khemis Miliana, Algeria
m.ouzaa@univ-dbkm.dz

Received: 02-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

This study explores the key challenges facing the learning of English for Specific Purposes (ESP) in Algerian universities, with a particular focus on the Faculty of Economic Sciences, Commerce, and Management at Djillali Bounaama University of Khemis Miliana. Based on data collected through classroom observations and questionnaires administered to 100 Master's students, the research highlights several critical issues hindering effective ESP instruction. These include the absence of a clearly defined ESP syllabus, lack of teacher training, insufficient teaching materials, limited instructional hours, large class sizes, and low student motivation. Additionally, the study emphasizes the growing importance of ESP in the academic and professional development of economics students, who require domain-specific vocabulary and skills. The findings underline the urgent need for targeted curriculum design, teacher support, and increased institutional collaboration to enhance ESP delivery and meet the specific language needs of learners.

Keywords: ESP, Challenges, Teaching Materials, Learners' Needs, Economics Education.

1. Introduction

The 21st century has brought remarkable advancements across various fields including business, economics, science, and technology. These developments have significantly increased the demand for English as a global means of communication. In response to globalization and the need for specialized communication, English for Specific Purposes (ESP) emerged in the 1960s as a distinct branch of English language

Corresponding Author: Ouzaa Mohamed: m.ouzaa@univ-dbkm.dz

teaching, aiming to equip learners with language skills tailored to their academic and professional needs. In higher education, particularly in economic sciences, the demand for ESP has grown considerably as students are increasingly required to access specialized materials, participate in international academic events, and integrate into professional environments where English is the primary medium of communication.

In Algerian universities, including Djillali Bounaama University of Khemis Miliana, ESP courses have been introduced to meet these growing demands. However, the teaching of ESP, particularly in economic disciplines, remains a complex task that presents several challenges for both teachers and learners. One major issue lies in the lack of a clearly defined syllabus that reflects the real linguistic needs of economics students. Moreover, most ESP teachers come from a general English background and often lack formal training in ESP course design or subject-specific knowledge, which hinders their ability to deliver effective instruction. The situation is further complicated by limited resources, large class sizes, students' low English proficiency levels, and insufficient instructional time.

Needs analysis is a fundamental process in designing effective ESP courses. It involves identifying the specific language skills and communicative tasks relevant to students' academic and professional fields. Despite its importance, the application of needs analysis in Algerian universities remains inconsistent and underdeveloped. While some institutions attempt to tailor ESP instruction through surveys and collaboration with content specialists, others rely heavily on the individual efforts of teachers without institutional support.

1.2 Statement of the Problem

In the context of globalization and the increasing demand for English in academic and professional settings, ESP has gained significant attention in Algerian universities. However, despite its recognized importance, the teaching and learning of ESP—particularly English for Economic Purposes—continues to face numerous challenges that

affect its effectiveness. At Djilali Bounaama University of Khemis Miliana, second-year Master's students in the Faculty of Economic Sciences are expected to acquire language skills that align with their academic and professional goals.

This study seeks to explore and analyze the needs and challenges in teaching English for students of economic purposes. It aims to identify the specific linguistic needs of second-year Master's students, evaluate the effectiveness of existing ESP teaching methods, and suggest pedagogical and institutional reforms that could enhance the quality of ESP instruction. This study was guided by the following research questions:

1) What are the students' needs of English majoring in economics?
2) How specific should ESP courses and texts be?
3) What are the problems that face the teachers in develop academic English courses for economic purposes?

1.6 Study hypotheses

Based on the research questions guiding this investigation, the following hypotheses are proposed:
1. A detailed needs analysis will reveal that these learners require instruction in English that targets academic writing, business correspondence, and discipline-specific vocabulary relevant to the field of economics.
2. Generalized English instruction is insufficient in preparing students for academic and professional contexts within economics .
3. ESP teachers face significant challenges in designing effective academic English courses for economic purposes due to a lack of training, insufficient resources, and limited familiarity with the subject matter.

2. Literature Review

This part provides a comprehensive review of ESP literature, including key **definitions**, **historical development**, **and the differences between ESP and General English**. It also explores the essential **features of ESP**, outlines **effective course design steps**, and highlights the importance of **Needs Analysis** in planning.

Additionally, it discusses **the needs of students and teachers in English for Economic Purposes** (EEP) and **identifies challenges faced in designing ESP** courses in Algerian universities, aiming to establish a strong theoretical foundation for ongoing research and practical application.

2.1 Overview of English for Specific Purposes

English for Specific Purposes (ESP) has emerged as a pivotal branch of English language education, designed to meet the particular academic and professional learners' needs within specific fields. Unlike General English, ESP focuses on providing learners with the linguistic tools and communicative strategies required to function effectively in their chosen domains.

Since its development in the 1960s, ESP has played a central role in applied linguistics and language teaching, particularly due to the global rise of English as the language of science, technology, business, and higher education. Within the context of economic studies, English for Economic Purposes (EEP) has become increasingly essential, especially for Master's students who must engage with specialized texts, participate in academic discussions, and prepare for professional careers in a globalized economic environment.

2.2.1 ESP Definition

Defining ESP has proven to be a considerable challenge for researchers. Throughout the years, numerous scholars have proposed diverse interpretations of ESP. in the following, ESP could be defined as:

Mackay and Mountford (1978, p. 2) describe ESP as "generally used to refer to the teaching of English for a clearly utilitarian purpose." This suggests that English instruction should be focus on developing specific language skills within authentic contexts, enabling learners to use English in their academic or professional contexts. Similarly, Robinson (1991, p. 2) observes that students typically study English "not because they are interested in the English language or English culture as such, but because they need English for study or work purposes."

Hutchinson and Walters state that " English for a specific purpose is a learner - centered approach" (1987). That its main focus is to develop its learners' communication skills and abilities that are needed for profession purposes such as; learning language constructions, acquiring technical vocabulary for better learners' language performance in a particular field or a context.

Anthony (1997, pp. 9-10) notes differing perspectives on ESP, with some defining it as the teaching of English for any specified purpose, while others define it more precisely as the teaching of English for academic studies or vocational/professional purposes. This underscores ESP's role in equipping language learners with the necessary skills for use in specific fields of study, occupation, or workplace.

For a long time, there has been noticeable confusion between ESP and General English. Clearly, this is a topic of ongoing debate with no clear conclusion. ESP, which stands for English for Specific Purposes, is designed to fulfill the distinct needs of learners. It applies core strategies and employs a variety of activities specific to its field of focus.

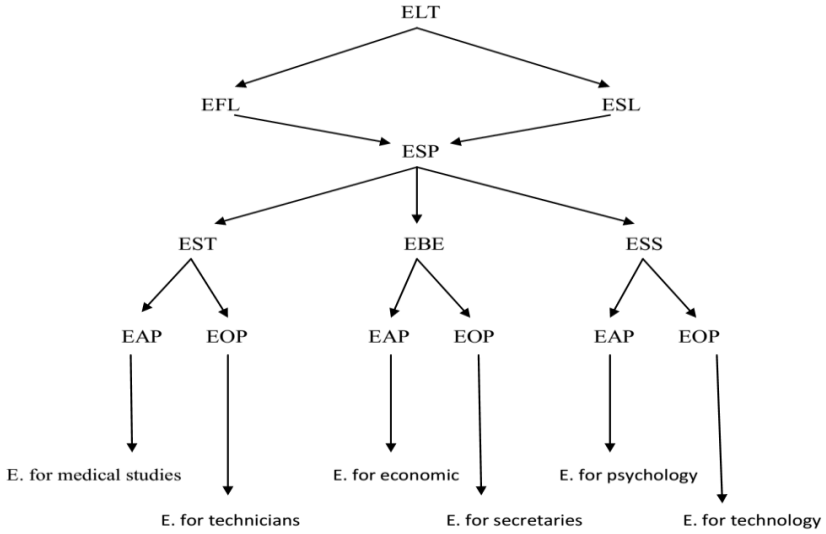
2.2.4 ESP Types:

The increasing demand for specialized English in today's world has led to the development of numerous subdivisions within the field of ESP. Although ESP encompasses a wide variety of branches, it is generally recognized in the literature that there are two main subfields: English for Occupational Purposes (EOP) and English for Academic Purposes (EAP). These two categories are distinguished by the learners' motivation, their professional or academic context, and the underlying reasons for studying English.

Although the classification of ESP has caused much debate in the field, it continues to evolve. Because learners need specialized language for different areas, ESP has been divided into many branches. As a result, the demand for tailored instruction keeps growing. While the categories of ESP are widely discussed in the literature, they remain flexible. This is so they can adapt to new trends and ongoing developments in ESP practice.

According to Hutchinson and Waters (1987:17), ESP can be divided into three main categories based on the field of study: English for Science and Technology (EST), English for Business and Economics (EBE), and English for the Social Sciences (ESS). Each of these categories can further be divided into two types, depending on whether English is needed for academic purposes or professional use.

Figure (2.1) Hutchinson and Waters' Division of ESP Branches

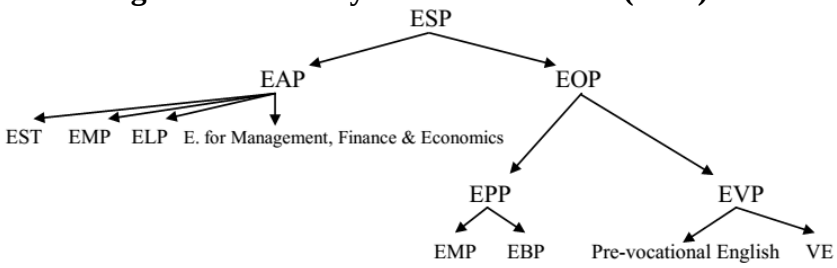


Source: Hutchinson, T. and Waters, A. (1987). English for Specific Purposes; Cambridge; CUP. P16

Dudley-Evans and St John (1998) classify English for Specific Purposes (ESP) by professional area into two broad categories: English for Academic Purposes (EAP) and English for Occupational Purposes (EOP).

EAP covers several professional academic branches, including Science and Technology (EST), which is considered the main branch, Medicine and Health Sciences (EMP), Law and Administration (ELP), and Business and Economics.

Figure 2.2: Dudley-Evans & St. John (1998)



Source: Branches of ESP (Dudley-Evans & St. John, 1997 (p.7)

All these mentioned types of (ESP) education are designed to provide learners with the skills necessary to understand and communicate effectively in academic or professional settings, as well as to learn and use the specialized vocabulary required in those contexts.

2.2.5 Steps for Designing ESP Courses

Designing effective ESP courses involves a structured, learner-centered process that focuses on the specific needs, goals, and contexts of the target learners.

According to **Hutchinson and Waters (1987)** and **Dudley-Evans and St John (1998)**, the development of an ESP course should follow a series of essential steps to ensure relevance and efficiency. These steps include:

a. Needs Analysis: This is the cornerstone of any ESP course. It involves identifying the learners' **lacks**, **wants**, and **necessities** in terms of language use within their specific field (e.g., economics, engineering, medicine). A comprehensive needs analysis includes: (Dudley-Evans & St John, 1998, pp. 121–122)

- **Target Situation Analysis (TSA)** determining what learners will need to do with English in real-life contexts.
- **Present Situation Analysis (PSA)** assessing learners' current language proficiency.
- **Learning Needs** understanding how learners prefer to learn and what motivates them.

b. Defining Course Objectives: Based on the results of the needs analysis, clear and measurable **learning objectives** must be defined. These should specify what learners are expected to achieve by the end of the course in terms of language skills and professional communication abilities.

c. Selecting Course Content: The content should be directly relevant to learners' academic or occupational domains. This may include:

- Authentic texts (e.g., reports, case studies, articles)
- Field-specific vocabulary
- Real-world communication scenarios;
- The goal is to enhance both **linguistic competence** and **disciplinary knowledge**.

d. Designing the Syllabus: ESP syllabi are often **task-based**, **skills-based**, or **content-based**, depending on learners' needs. A well-designed syllabus ensures progression in difficulty, integration of skills (reading, writing, listening, speaking), and alignment with learning outcomes.

e. Selecting and Adapting Materials: Materials can be selected from existing resources or **custom-designed** based on the learners' field. Many ESP teachers must **adapt** general English materials to suit their learners' professional context due to a lack of ready-made ESP textbooks.

f. Deciding on Teaching Methodology: ESP teaching is usually **learner-centered** and **communicative**. It involves problem-solving, collaborative tasks, and simulations. The methodology should accommodate learners' preferences and learning styles while promoting real-world language use.

g. Assessment and Evaluation: Assessment should be continuous and directly linked to course objectives. It can include:

- Performance-based tasks (e.g., writing business emails, giving presentations)
- Formative and summative assessments Evaluation of the course itself (by both learners and instructors) is also essential to improve future iterations.

h. Feedback and Course Revision: Based on the outcomes and learner feedback, the course should be revised and refined. ESP course design is an ongoing, **dynamic process** that evolves with changes in learners' needs and professional demands.

2.3 Need and Needs Analysis

This part opens with a brief theoretical overview of NA, followed by an exploration of three distinct need taxonomies that empower ESP educators to holistically identify learner requirements. It then delves into the practical significance of NA, outlining effective data-collection techniques. The discussion concludes by evaluating different NA approaches and guiding researchers in selecting the most appropriate method for their study.

2.3.1 Definition of Needs Analysis

Richards and Platt (1992, p. 242) define needs analysis as "the process of determining the needs for which a learner or a group of learners acquires a language and arranges the needs according to priorities." This definition highlights the dual focus of needs analysis: identifying **'what'** learners need to learn and **'how'** they can best learn it. This lesson will explore these various needs to equip teachers with the tools to create targeted and effective ESP courses.

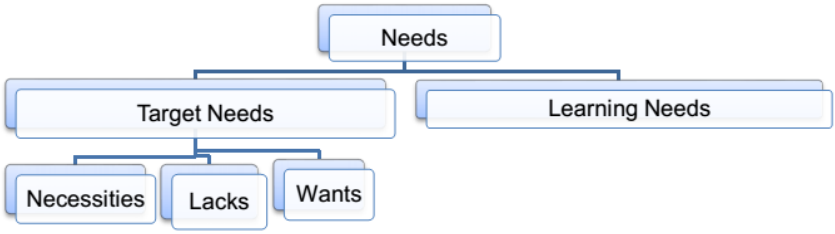
More recently, Xiao (2007) sees NA as "a systematic gathering of specific information about the language needs of learners and the analysis of this information for purpose of syllabus design" p.p 1,2.

According to him, identifying and analyzing the needs is a significant step to syllabus design.

2.3.3 Types of Needs

ESP specialists (Hutchinson & Waters 1987, Robinson 1980, 1991, West 1994), agree on the fact that the term needs is the learners‟ requirements aiming at communicating effectively in the target situation. Figure1 illustrates a hierarchy of needs in ESP course design identified by Hutchinson and Waters. This hierarchy categorizes needs into two main types:

Figure 2.1. Types of Needs (Hutchinson and Waters 1987)



2.3.3.1 Target Needs

Needs analysis is a complex process which has to take into account what Hutchinson and Waters (1987:54) define as “target needs”, what learners need to do in the target situation. In this respect, Hutchinson and Waters build on the concept of target needs by dividing them into three specific categories:

Necessities: These are what the learner must know or be able to do to function effectively in the target situation, such as job or study requirements. Accordingly, needs “are perhaps more appropriately described as objectives” (Robinson, 1991: 7) to be achieved.

Lacks Are what the learners are deficient in, i.e what they ignore or cannot perform in English. Subsequently, lacks are the gaps between the initial or actual situation of the learners in terms of language proficiency or aptitudes, and the one which is required after the accomplishment of the language training.

Wants Are the learners‟ personal expectations and hopes towards acquiring English, i.e. what they would like to gain from the language course. In order to design the syllabus content, the ESP practitioners have to take into consideration the learners aims.

2.3.3.2 Learning Needs

According to Hutchinson and Waters a relevant needs analysis of the target situation can divulge and reveal “What the learners need

to learn". Hutchinson and Waters (1987:54) define learning needs as "what learners need to do in order to learn". In the same vein, Robinson (1991: 7) states that learning needs are "…what the learner needs to do to actually acquire the language.". In this sense, learning needs look for data in relation to the learning situation which take into consideration learners‟ type, cultural awareness and proficiency level in English, the available materials, the existing resources and all the information that can help the teacher to provide the learners with the appropriate knowledge.

a- The target situation: the role of ESP practitioner is to take into consideration the needs of the target situation through the enquiry of the variety, the language forms and the necessary level of performance required in the target language.

b- Learners: the researcher has to determine learners‟ language lacks, investigate their wants, and attitudes concerning language course, taking into consideration their current language ability.

c- The learning situation: it broadly reveals significant information regarding the learning environment and specifically the teaching situation, the nature of the setting, the available materials and the time volume.

2.3.7 The Students' Needs

Kennedy and Bolitho (1990) state that in general, EBP as a subject in school provides students with the language skills to access and understand materials on economics and business, and to express ideas and concepts in English. Much of the demand for ESP has come from economists and experts who need to learn English for a number of purposes concerning their specialism. It is accepted; for that reason, EBP should be an important aspect of ESP programs.

In the resource book of EBP (2006), Curriculum Development Centre of Malaysia (CDCM) writes that EBP aims to teach the different ways of accessing and using information to advance knowledge in various fields and it enables students to present information on science and technology at an appropriate level in both written and spoken forms, to think critically, and give points of view on issues pertaining to science and technology‟ (p.III).

2.4 Challenges of ESP Course Design for Economic Purposes

Although English for Specific Purposes (ESP) offers a learner-centered and needs-driven approach to language instruction (Hutchinson & Waters, 1987), its application in economic contexts is still hampered by several persistent challenges. These include students' low language proficiency, lack of ESP-trained instructors,

insufficient course materials, and weak alignment between language instruction and field-specific communication demands (Salhi, 2021, p444). Moreover, teachers often lack both pedagogical and subject-matter expertise, particularly in economic terminology and discourse, which diminishes the effectiveness of ESP instruction.

Dudley-Evans and St John (1998) emphasize that successful ESP course design depends on thorough needs analysis categorized into learners' lacks, wants, and necessities. These criteria, when properly addressed, can guide educators toward more effective curriculum development. However, in many institutions, needs analysis remains underdeveloped or superficially conducted, resulting in generic courses that fail to meet students' academic and professional goals.

Addressing these challenges requires comprehensive institutional strategies, including targeted teacher training, collaboration between language and content experts, and the development of field-specific instructional materials. By applying a structured and research-informed approach to ESP course design, educators can better equip students with the linguistic tools necessary for success in the global economic sphere.

3. Research Methodology

This part outlines the research design and methodology used to investigate factors influencing ESP course design for Master's students at Khemis Miliana University. A quantitative approach rooted in positivist paradigms was adopted, aligning with Creswell's (2018) rationale for identifying influential factors and predictors. The research followed Hutchinson & Waters's (1987) target needs framework, focusing on learners' necessities, lacks, and wants. A descriptive method was chosen to collect quantitative data, allowing for a structured view of the current state of ESP needs and challenges. Two separate questionnaires were developed—one for students, the other for teachers—based on Dudley-Evans and St. John's (1989) nine-component model. The student questionnaire explored demographics, English skills, and expectations regarding ESP course content and learning motivations, with both closed and open-ended questions. It was written in English, translated into Arabic, and required 5–15 minutes to complete. The teacher questionnaire, completed in 15–20 minutes, addressed background info, teaching methods, motivational strategies, and instructional challenges. Administering the questionnaires was facilitated by university staff, though logistical issues required meeting separate student groups. The

population sample included 100 second-year Master's students, selected using convenience sampling from a total of 486 economics students. According to Cohen et al. (2013), this sampling method was efficient and suitable for the study's scope. Data were analyzed using SPSS, allowing the researcher to produce statistical representations of learner needs and other influencing factors in ESP course planning. The methodology part ends by reiterating its purpose: to support a deeper understanding of the learners' academic and professional needs through systematic data collection and analysis. This foundation sets the stage for the next part, where findings will be examined in detail to inform future ESP curriculum development.

4. Results and discussion

In this part, the interpretations and discussions of results gained from the data collection instruments are presented. Both students" perceptions and teachers" perceptions are reported and then discussed.

4.1 Interpretations of the results

4.1.1 Perceptions of Students

Perceptions of students are divided into three main sub-sections: the students' information, skills, English language needs and course expectations.

4.1.1.1 Demographic Information

This section aims to gather personal demographic information from the student participants. According to the responses collected, all participants are second-year Master's students. Out of a total population of 486 enrolled students, a sample of 100 responses was obtained, representing a proportion of the overall Master student cohort in the Faculty of Economic Sciences.

Question 1: What is your gender?

Table (4.1): Students gender

	Number	**P %**
Male	**20**	**20** %
Female	**80**	**80** %
Total	100	100 %

Table (4.1) presents the gender distribution of the student participants. Out of the total respondents, 80% are female while only 20% are male. This indicates a clear predominance of female students among second-year Master's students in the Faculty of Economic Sciences. Such a gender distribution may influence classroom dynamics, learning preferences, and the overall interaction patterns within ESP courses.

Question 2: What is your previous English proficiency level (before university)?

Figure (4.1) previous English proficiency

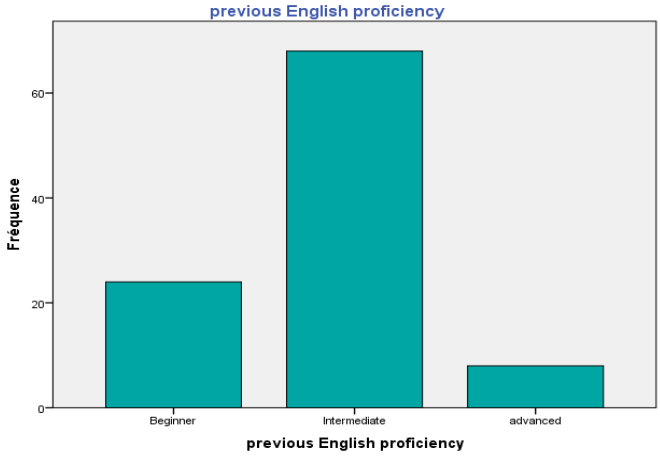


Figure (4.1) presents students' self-reported English proficiency levels prior to entering university. The majority of respondents (**68%**) identified themselves as having an **intermediate** level of English, while **24%** reported being at a **beginner** level. Only **8%** considered themselves to have an **advanced** level of proficiency. This background information is essential for tailoring ESP course design to better address students' actual language levels and learning needs.

4.1.1.2 English Language Skills

Question 1 : Which of the following skills do you feel you need to improve the most for your studies in economics? (You may choose more than one)

Table (4.2): Students' skills need to improve the most for studies in economics

		Number	percent	percent of Cases
skills you need to improve the most	**Reading academic texts**	37	21 %	37 %
	Writing reports and research papers	26	14.8 %	26 %
	Speaking in seminars or discussions	43	24.4 %	43 %
	Listening to lectures	30	17 %	30 %

	Vocabulary (economic terms)	40	22.7 %	40 %
Total		100	100 %	176 %

Table (4.2) The questionnaire results regarding the skills that students felt they needed to improve most revealed several key areas of concern. The most frequently selected skill was speaking in seminars or discussions, chosen by 43% of students, indicating a strong perceived need for improved oral communication in academic contexts. This was followed by vocabulary development, particularly in economic terms, selected by 40% of students, highlighting the importance of discipline-specific language acquisition. Reading academic texts was also a priority for 37% of respondents, suggesting that comprehension of complex written material remains a challenge. In addition, listening to lectures was chosen by 30% of participants, pointing to difficulties in understanding spoken academic content.

Question 2 : How confident do you feel in using English for academic purposes?

Figure (4.2): level of confident students feel in using English for academic purposes

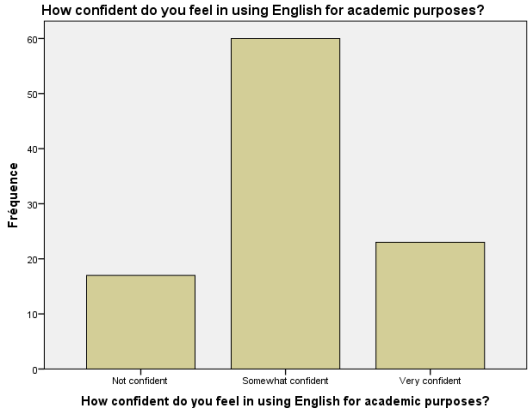


Figure (4.2) illustrates the level of confidence among students in using English for academic purposes. The majority of students, **60%**, reported feeling **somewhat confident**, indicating a moderate level of assurance in their ability to handle academic tasks in English. While **23%** of the respondents stated that they were **not confident**, highlighting a significant portion of students who may require additional support in developing their academic English skills. But only **17%** of students described themselves as **very confident**, suggesting that a relatively small group feels fully capable of using English effectively in academic settings.

4.1.1.3 Course Expectations

Question 1 : What do you expect from your English for Economic Purposes course?

Table (4.3): Students' expectation from the English for Economic Purposes course

		Number	percent	percent of Cases
Students expectation from the English for Economic Purposes course	**More specialized materials**	22	22.22 %	34 %
	Task-based learning	22	22.22 %	34 %
	More interactive activities	34	33.98 %	52 %
	Practical writing skills	22	21.56%	33 %
Total		100	100 %	153 %

Table (4.3) The cumulative percentage of cases (**153%**) exceeds 100% due to students being allowed to choose more than one option, which reflects the multifaceted expectations they have for the course. These findings suggest that students not only value content specialization but also seek engaging, task-oriented instruction that builds both their language competence and their academic/professional communication skills in economics.

Question 2 : How relevant do you think the current English courses are to your studies and future career?

Table (4.4): Students' how relevant think the current English courses

	Number	P %
Very relevant	**35**	**35** %
Somewhat relevant	**54**	**54** %
Not relevant at all	**11**	**11** %
Total	100	100 %

Table (4.4) According to the responses, **35%** of the participants consider these courses to be **very relevant**, while a majority of **54%** regard them as **somewhat relevant**. In contrast, only **11%** stated that the courses are **not relevant at all**. These results indicate a generally positive view toward the importance of English courses in supporting students' academic and career goals.

Question 3 : What type of teaching methods would you prefer?

Table (4.5): Students' preferred teaching methods

		Number	percent	percent of Cases
type of teaching methods would Students prefer	**Lectures with theoretical content**	8	7.7 %	10 %
	Workshops and interactive lessons	45	44.61 %	58 %
	Group work and discussions	45	45.38 %	59 %
	Others (please specify)	2	2.3 %	3 %
Total		100	100 %	130 %

Table (4.5) These results reveal that most students favor active learning strategies that promote interaction and practical application over passive, lecture-based instruction. The high preference for interactive methods underscores the importance of designing ESP courses that are student-centered and communicative in nature. Such approaches are particularly effective in enhancing language acquisition and professional communication skills, especially in the context of economics where real-world scenarios and problem-solving are critical.

Question 4: What do you think are the main challenges you face in learning ESP?

Table (4.6): The main challenges Students' facing in learning ESP

		Number	percent	percent of Cases
the main challenges you face in learning ESP	**complex vocabulary**	16	16.3 %	35 %
	Lack of practice	31	30.7 %	66 %
	poor teaching methods	5	4.6 %	10 %
	Limited course time	12	11.6 %	25 %
	Lack of motivation	20	20.5 %	44 %
	No access to materials	16	16.3 %	35 %
Total		100	100 %	215 %

Table (4.06) The data indicate that the most commonly cited challenge is a **lack of practice**, selected by **30.7%** of respondents,

which reflects the need for more opportunities to use English actively within and beyond the classroom setting. This is followed by **lack of motivation** (**20.5%**), suggesting that some students may not fully perceive the value or relevance of ESP courses in relation to their academic or professional goals.

Both **complex vocabulary** and **no access to materials** were selected by **16.3%** of students each, highlighting difficulties in understanding domain-specific terminology and a shortage of appropriate resources. Additionally, **limited course time** was identified as a challenge by **11.6%**, indicating that the duration or frequency of ESP classes may be insufficient for achieving desired learning outcomes. A small proportion of students (**4.6%**) pointed to **poor teaching methods** as a factor impeding their progress.

4.2 Discussions of the results

The results of this study provide valuable insights into the current state of English for Specific Purposes (ESP) instruction at Djillali Bounaama University, particularly within the Faculty of Economic Sciences. Based on the data collected from Master's students, several recurring issues emerged that warrant critical discussion.

Firstly, the lack of a clearly defined and structured ESP syllabus was identified as a major obstacle. This absence not only leads to inconsistencies in content delivery but also limits the relevance of instructional materials to the students' academic and professional needs. This finding aligns with previous research that emphasizes the importance of context-specific curriculum development in ESP (Dudley-Evans & St John, 1998).

Another significant issue is the shortage of appropriate teaching materials tailored to economic contexts. Both students and teachers expressed dissatisfaction with the existing resources, which are often too general or unrelated to their field of study. This gap points to an urgent need for the development or adoption of textbooks and resources that integrate economic terminology, case studies, and authentic business communication practices.

Furthermore, large class sizes and limited instructional hours were found to hinder effective learning. These logistical constraints make it difficult to implement interactive, student-centered methods that are essential for ESP learning. Teachers often resort to traditional lecture-based instruction, which does not sufficiently address individual learners' needs or promote active language use.

Finally, low student motivation emerged as both a symptom and a cause of the broader instructional challenges. Students' lack of interest is partly due to the perceived irrelevance of course content and partly due to the monotonous teaching approach. However, when ESP instruction is contextualized, practical, and interactive, students show greater engagement and performance.

In summary, the results highlight a complex set of interrelated challenges that affect the effectiveness of ESP teaching and learning. Addressing these issues requires a coordinated effort involving curriculum reform, teacher training, resource development, and institutional support. Only through such a comprehensive approach can ESP instruction truly meet the needs of students in the economic sciences.

Recommendation :

In light of the results and discussions presented in this research, it is recommended that the Faculty of Economic Sciences at Djilali Bounaama University undertake a comprehensive reform of its English for Specific Purposes (ESP) curriculum. A primary recommendation is the **design and implementation of a needs-based, context-specific ESP syllabus** that aligns with the academic and professional demands of economics students. This syllabus should be grounded in thorough needs analysis and should include relevant materials such as **case studies, economic reports, business correspondence, and financial terminology**.

To enhance teaching effectiveness, **ESP teacher training programs** must be established to build both linguistic and subject-matter expertise. These programs should focus on equipping teachers with modern, student-centered teaching strategies and familiarizing them with economic discourse. Moreover, the university should invest in the **development or adaptation of specialized textbooks and digital materials** that reflect real-world economic contexts.

Overall, these results reveal a range of pedagogical and structural challenges that hinder students' engagement and achievement in ESP. Addressing these issues—by increasing practice opportunities, enhancing student motivation, ensuring access to materials, and improving instructional quality—can contribute significantly to more effective and meaningful ESP learning experiences.

Reducing class sizes and increasing contact hours are also recommended to enable more interaction and language practice. Motivating students through **practical, goal-oriented activities** and

integrating **technology-based learning tools** can also contribute to more engaging and effective instruction.

Finally, establishing a **continuous evaluation system**—based on student feedback, academic performance, and teacher reflections—will ensure the ESP program remains dynamic and responsive to learners' evolving needs.

Conclusion :

This research has examined the challenges and needs associated with teaching English for Economic Purposes (EEP) at Djilali Bounaama University, with a focus on second-year Master's students in the Faculty of Economic Sciences. The findings reveal a significant gap between the current ESP teaching practices and the actual academic and professional needs of students. Both teachers and students highlighted major issues such as the absence of a well-structured syllabus, lack of specialized materials, limited instructional time, and low student motivation.

Teachers also pointed to insufficient training in ESP instruction, particularly in relation to the economic field, which hinders their ability to deliver effective and relevant lessons. Meanwhile, students expressed a desire for more practical, interactive, and context-specific English content. These issues are interconnected and require a coordinated effort from all stakeholders to improve the quality of ESP instruction.

The study emphasizes the need for a revised curriculum, ongoing teacher training, and the integration of real-world materials into classroom practice. Addressing these challenges will not only enhance students' language proficiency but also prepare them for future academic and career opportunities. Ultimately, improving ESP instruction in economics is vital for equipping students with the necessary communication skills to succeed in a globalized, English-dominated economic environment.

References

- Anthony, L. "Preaching to Cannibals: A look at Academic Writing in Engineering". In The Japan Conference on English for Specific Purposes Proceedings. January 31st, 1998
- Asma Merine, Salhi Ahmed, (2021). Major Problem Areas and Challenges in ESP: Insights from Theory and Practice, journal Al-Athar, Special Issue, Ahmed University, Naama (Algeria),
- Cohen, L., Manion, L. and Morrison, K. (2013) Research Methods in Education. Routledge. https://doi.org/10.4324/9780203720967
- Creswell, J.W. and Creswell, J.D. (2018) Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. Sage, Los Angeles.
- Dudley-Evans, T., & St John, M. Developments in ESP: A Multi-Disciplinary Approach. Cambridge: Cambridge University Press. (1998).
- Hutchinson, T. and Waters, A. English for Specific Purposes; Cambridge; CUP. (1987).
- Kennedy, Ch and Bolitho, R. English for specific purposes. Modern English publications. Mc Millan Publishers ltd. (1990).
- Mackay & Mountford. English for Specific Purposes: A Case Study Approach. London: Longman. (1978).
- Richards, J., J.Platt, & H. Weber. Longman Dictionary of Applied Linguistics. London: Longman. (1992).
- Robinson, P. C. ESP Today: a Practitioner's Guide. New York: Prentice Hall. (1991).
- Rosenberg, M. Never the Twain Shall Meet. English Teaching Professional 11: (36–37). (2004).
- West, R. (1994). Needs analysis in Language Teaching. Language Teaching, 27, 1-19. https://doi.org/10.1017/S0261444800007527

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):569-588

Algeria's Fintech Landscape: Challenges, Opportunities, and Current Reality

Hadjer Labadi[1], Ikram Hadjab [2]

[1]University of 8 May 1945 Guelma (Algeria), hadlab2010@gmail.com

[2]University centre Tipaza (Algeria), hadjab.Ikram@cu-tipaza.dz

Received: 01-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

Implementing Fintech techniques into the economy has become increasingly crucial, offering unparalleled opportunities for growth, efficiency, and inclusivity. Therefore, this research seeks to investigate the opportunities of applying Fintech techniques in the real economy, with a specific focus on the Algerian context, examining the current state of Fintech adoption in Algeria, and identifying its main challenges; also, discussing the relevant global best practices. Based on descriptive and analytical approaches. The study concludes that the application of Fintech can lead to the improvement of the efficiency and speed of financial and banking operations, saving time and effort for customers and financial institutions. Regarding Algeria, the application of financial technology is still in the early stages of implementation and adoption, which argues more attention to the actual application of all measures that help to accelerate Fintech techniques implementations to speed up the operations of financial inclusion in Algeria.

Keywords: Financial Technology; Fintech, Techniques; Challenges; Algeria

Jel Classification Codes: G21; G23.

1. Introduction

Financial and banking institutions face numerous challenges due to the rapid development in various fields, especially in the financial and technological sectors. These institutions strive to modernize and develop their systems to achieve greater flexibility that aligns with their activities, particularly in the era of digital transformation. Thus, financial technology (Fintech)is considered the driving and motivating force that contributes to change the way financial and banking operations are executed, achieving a qualitative leap in service delivery and fostering innovation. As, Fintech can enable better access

Corresponding Author: Hadjer Labadi1: hadlab2010@gmail.com

to financial services, more efficient transactions, and improved risk control by utilizing innovations like digital lending, blockchain, and mobile payments. Therefore, the implementation of Fintech could be the potential factor that increase financial inclusion in Algeria, as despite the growing use of digital payments, only 16% of Algerian adults and 11% of women use digital payments (Monetique, 2025), which is lower than in other developing countries as Tunisia for instance. Thus, the use of Fintech methods in Algeria may be crucial to closing the gap in financial inclusion, promoting economic growth, and raising the general level of economic competitiveness in Algeria.

Research Problem: Despite the growing importance of financial technology (Fintech) globally, Algeria's Fintech sector remains underdeveloped, with limited adoption and implementation of digital financial services. This is attributed to various challenges; therefore, the problematic of this research paper is:

What is the current state of Fintech in Algeria, and what are the key challenges hindering its development?

Hypotheses: based on the above problematic, we put the following hypotheses:

- The implementation of fintech solutions in Algeria's banking sector will significantly reduce transaction costs, leading to increased formal financial participation among previously unbanked populations;
- The widespread adoption of Fintech in Algeria is significantly hampered by the country's inadequate infrastructure and technological capabilities ;
- The development of a specialized regulatory ecosystem for fintech in Algeria will accelerate innovation while maintaining financial system stability more effectively than traditional regulatory approaches.

Study objectives: The aims of the study are:

- To evaluate the current Fintech state in Algeria, including its adoption, implementation, and impact on the financial sector;
- To examine the regulatory framework governing Fintech in Algeria and its impact on the sector's development;

- To identify difficulties and barriers hindering the development and growth of Fintech in Algeria;
- To investigate the role of infrastructure in supporting the growth of Fintech in Algeria.

Literature of Previous Studies:

Many studies in different countries and various fields have addressed the role of Fintech in achieving financial growth. A summary of some of these studies are presented below, focusing on their research objectives, methodologies, geographic scope, and principal findings. Each study contributes to our understanding of how Fintech techniques function in various economic contexts:

- (Frost, 2020), a study based on cross-country analysis to determine economic forces driving fintech adoption across different countries, which identified macroeconomic and structural factors explaining variation in fintech adoption rates internationally, as younger age groups are more likely to trust and adopt fintech services, especially mobile payements. However, these developing countries witness an angoing failure in their financial services, even though their services are based on new forms.
- (Zhou & Zheng, 2021) employs an evaluation model based on FinTech technique to assess the growth of the actual economy that FinTech has benefited from. It determined the weight coefficient of each index and the correlation between each element influencing development level and evaluated development level. The research offers a framework for calculating how much fintech contributes to actual economic growth.
- (Ya Bu & Li, 2022), a study based on Nonlinear impact analysis to examine the relationship between the real economy and digital finance in China. It established evidence of cointegration between digital finance development and real economic outcomes in China ; in contrast with (Liu, Zheng, & Shum, 2024), a cointegration analysis study, which discovered proof of notable nonlinear effects of fintech development on the economic growth of China, suggesting complex relationship patterns.
- (Sharma, Mohan, Johri, & Asif, 2024) uses Unified Theory of Acceptance and Use of Technology extension model, aims to identify determinants of fintech adoption in agrarian economies of developing countries, The study identifies key factors influencing FinTech

adoption in agrarian economies, providing insights for developing economies.

Research Gap: The above-summarized researches present valuable insights into how Fintech reshapes several economies, demonstrating the impact of Fintech adoption in financial services through different economies and showing the integration of digital techniques into the real economy. However, we note a clear research gap concerning the regulatory aspect that cover the process of Fintech adoption in those economies, especially in low-income countries; even though Sharma et al. (2024) have discussed its adoption in developing agrarian economies there is no mention of the regulatory aspect of these operations. Also, they do not discuss the challenges that face its implementation, especially with the increasing fear of the transfer and theft of accounts and data. Furthermore, the cultural background and information proficiency of those dealing with these, mainly since these innovations are closely linked to computers and smartphones. From this standpoint, this study came to investigate the most important legal, regulatory and technical challenges facing Algeria as a developing country to improve its financial services and achieve financial inclusion, trying to escape the dependence on hydrocarbons.

Methodology: This study relies on descriptive and analytical approaches. The descriptive approach is used to describe the financial technology and its importance, as well as to describe the opportunities of Algeria's adoption of Fintech techniques. The analytical approach is used to analyze the reality of Fintech implementation in Algeria and the challenges of its applications, especially with the inevitability of its adoption, as it is no longer an option but has become inevitable with the emergence of new technologies nowadays.

The basic structure of this article is as follow: first section introduces general basics of financial technology. Second section notes the state of Fintech adoption in Algeria. Third section comes with the challenges of fintech implementation in Algeria.

2. Basics of Financial Technology

Modern technologies, such as blockchain, artificial intelligence, big data, the Internet of Things, robo-advisors, machine learning have been applied in the field of financial services, allowing for the development and emergence of new financial products and services that meet customer needs and desires, providing easy and quick

solutions at the lowest costs. These solutions are offered by fintech companies, banks, and some large technology companies

2.1. Definition of financial technology

The term "fintech" describes goods and services that use technology to enhance the caliber and nature of conventional financial services. The speed and affordability of this technology make it available to a greater number of people. These services and goods are typically created by startups (Hadjer, Hadjab, & Merabti, 2024, p. 4)

Also, Fintech is defined by the Financial Stability Board (FSB) as financial innovations that use technology to develop new business models, applications, processes, or products that have a noticeable and substantial influence on financial institutions, markets, and the delivery of financial services (Berriche, 2023, p. 50).

2.2. The Importance of Fintech

Fintech is currently gaining significant importance due to the benefits it offers, which can be summarized as follow (Kheira, 2018):

- Expansion in financial services, as Fintech makes it possible for non-financial businesses to join the financial services industry by utilising cutting-edge banking methods and technologies;

- Automation of operations: Financial technology enables the automation of many banking operations, increasing their efficiency and reducing the time and effort expended;

- Development of financial market infrastructure: Financial technology contributes to supporting and improving the infrastructure of financial markets, which enhances financial stability and helps diversify economic activity;

- Creating opportunities and facilitating services: Financial technology enables the reduction of costs borne by customers and decision-makers, provides instant financial services and more options, and facilitates access to financing for individuals and owners of small and medium enterprises who lack traditional banking services;

- Improving government operations: Governments can use digital platforms supported by financial technology to enhance the efficiency of revenue collection and payment processes, and banks can use

technology to strengthen risk management and compliance with systems and regulations;

- Enhancing foreign trade: Financial technology contributes to facilitating foreign trade and money transfers in effective and efficient ways, which boosts economic growth and helps enhance financial stability.

2.3. Fintech Techniques

Financial technology has undergone developments that resulted in several new technologies different from what they used to be, and among these technologies, we mention the following (Ayman & Nouran, 2020) (labadi, 2024):

- **Big data analytics:** Financial Services Institutions are becoming more aggressive in their efforts to better understand their clients by utilizing big data analytics in fintech;

- **Artificial intelligence (AI**): advanced computer systems that can simulate human capabilities, such as analysis, based on a predetermined set of rules. AI supports learning, decision-making, and the provision of practical predictive analytics for organizations, including fraud detection, usage-based insurance, credit scoring, market and customer analysis, and data-driven trading;

- **Augmented reality (AR**): with the addition of music, visuals, or other sensory inputs, augmented reality (AR) creates a more realistic representation of the real environment. AR offers strong data visualization that facilitates prompt decision-making; it assists FSIs in deciphering complex data streams;

- **Biometrics**: The study of quantifiable biological traits like the face, fingerprints, retina, and iris is known as biometrics. Biometrics use quantifiable bodily traits that may be automatically verified for authentication. The use of biometrics in financial transactions aids in the prevention of identity theft and fraud;

- **Internet of things (IoT):** is a network of linked devices that transmits and receives data via the internet without the need for human-to-human or human-to-computer communication. Cell phones, coffee makers, washing machines, headphones, lights,

wearable technology, and machine parts are all examples of this, but they're not the only ones;

- **Cloud computing**: the method of providing IT services where resources (data, apps) are processed, managed, and kept on distant servers hosted over the Internet as opposed to a local server or desktop computer. Software and data files are kept on distant servers in safe data centres. As long as an electronic device has internet access, cloud computing makes this information available, enabling employees to work from a distance.

- **Blockchain**: forms of distributed ledger in which details of transactions are held in the ledger in the form of blocks of information. A block of new information is attached into the chain of preexisting blocks via a computerized process by which transactions are validated.

2.4. Fintech implementation Requirements

The implementation of such technologies at any country requires specific bases to regulate their execution in order to avoid any illegal activities as follow (COSOB, 2021):

- **Regulations and laws:** The implementation of Fintech techniques requires the enactment of legislations and laws that regulate their operational mechanisms. Therefore, each government must provide a regulatory and legal framework that organize and enhance the Fintech ecosystem, thereby facilitating the entry of startups into the world of finance and business.
- **IT and cloud infrastructure:** refers to all the elements, hardware, and software necessary to enable data processing and storage. It includes computing power (servers), networks, and storage, as well as an interface for users to access their virtual resources. This allows organizations to avoid the need for a single central provider, as they can instead rely on a distributed network of computers that are not under the control of any specific company.
- **Qualified human resources:** Dealing with financial services based on Fintech techniques require trained and qualified human resources, who can handle complex and large amounts of data, in addition to providing continuous support for business incubators and accelerators. Incubators focus on early-stage startups in the

product development phase, providing them with a business model that helps them develop their products. In contrast, accelerators focus on accelerating the growth of established companies.

3. The state of Fintech adoption in Algeria

FinTech plays an important role in financing development operations and revitalizing financial markets in many countries, especially after the transformation that the financial sector underwent due to the Fourth Industrial Revolution. Many countries have adopted FinTech techniques, particularly blockchain, which has forced them to shift from traditional economies to digital economies. Algeria, as one of these countries, is obliged to seek alternative financing tools outside the hydrocarbons sector to keep pace with these developments and changes, and try to benefit from their advantages to develop its financial sector. Therefore, this section highlights the potential application of FinTech technologies in Algeria, taking into account the key mechanisms that support these applications. Here, we provide the different devices that shape the road map of Algerian Fintech adoption:

3.1. The role of the Bank of Algeria in Embracing Fintech

To leverage financial technology effectively, it is essential to create an appropriate environment through the establishment of a gross settlement system and the promotion of electronic money usage. This is a goal that the Bank of Algeria intends to achieve (Hassiba, kassehi, & Nacer, 2022):

- **Using the Real-Time Gross Settlement System for large amounts:** It is a centralized electronic system that started operating in 2006, processing payment orders between banks to transfer amounts equal to or exceeding one million Algerian dinars and urgent payments;
- **Settlement of amounts through electronic clearing**: This system began with the clearing of checks, and other means were gradually introduced. The following entities are involved in its management: the Bank of Algeria, Algeria Post, commercial banks, and the public treasury;
- **Establishment of the Automated Clearing House and Automatic Interbank Relations:** It was established on March 25, 1995, and is responsible for the issuance of checks and bank cards of various types,

whether national or international, and for providing ATM machines and electronic payment devices, as well as ensuring the maintenance of these devices;

- **Automated Clearing House**: This system was established in June 2014 and is responsible for ensuring the relationship between banks in the monetary system and its compatibility with local or international payment networks.

2.2. FinLab, The financial technology lab in Algeria:

Algeria has adopted a roadmap to implement Fintech since 2021, even though it had banned cryptocurrency transaction according to the 2018 Finance Law, which explicitly prohibits the purchase, sale, use, and possession of virtual currency (Exchange, 2025). However, since 2020, it had adopted a road map to implement in order to generate the new technologies in its banking and insurance sectors, based on blockchain applications. The Commission for the Organization and Supervision of Stock Exchange Operations (COSOB) and the Algerian Union of Insurance and Reinsurance Companies signed a contract for the first financial laboratory (FinLab) in Algiers, aiming to enable Fintech startups to modernize banking and insurance services (Mohamed, 2021, p. 395). The Algerian Financial Lab, an Economic Interest Group (EIG), aims to promote technological innovation and adapt regulations in the banking and insurance sectors. It aims to enhance the financial system by eliminating physical aspects, digitizing procedures, and exploring blockchain, AI, and IoT. The lab is founded by the Commission for the Organization of Stock Exchange Operations, Central Reinsurance Company, and Algerian Insurance Company (labadi, 2024).

3.3. Ministry of Knowledge Economy, Small Enterprises, and Startups:

The existence of the Ministry of Startups provides a significant support, especially for startups in the field of financial technology. Although there is no specific law regulating financial technology companies in Algeria, decrees have been issued to establish national committees to grant the startup label, business incubator, and innovative project (Mohamed, 2021).

3.4. Fintech companies in Algeria:

There are some Fintech companies in Algeria that strive to provide innovative and effective financial solutions and inclusion, the most important of which are (Elbahi & Slimani, 2023):

- **AeBS Company:** Algeria Electronic Banking Services Company was established in 2004, offering a range of services that include:

✓ Integration and utilization of remote banking solutions;

✓ Developing remote banking software platforms;

✓ Technical support and maintenance of remote banking platforms;

✓ Providing consulting services and contributing to the training process.

- **Esref_pay Company:** It is a commercial company operating in the field of online business and represents the first electronic wallet in Algeria with instant integration. It offers non-cash payment methods for e-commerce websites, online shopping, and home delivery of parcels and orders.

- **Ubex_pay Company:** It is a startup specialized in the field of electronic payment and e-commerce, offering its services in the form of an innovative and unique electronic bank in Algeria. It manages funds reliably and securely while maintaining data confidentiality. It also provides an advanced electronic wallet that uses the latest financial technology services to manage electronic funds.

- **TELETEC_Company:** Established in 2010, it provides innovative solutions for the telecommunications and banking sectors such as electronic payment, transaction security, electronic payment data management, mobile phone top-ups, software license sales, and bill payment.

3.5. Financial technology sectors in Algeria

- **Digital payments sector:** The payments sector was one of the first fields in the world and in Algeria to use financial technology, and since then it has seen a boom in the application of financial technology techniques to several other fields. According to World Bank experts, despite the high prevalence of mobile phones and in comparison, to other countries in the Middle East and North Africa region, Algeria's financial technology is still lacking. In 2017, only 43% of adults had a bank account, and this percentage was significantly lower for women (29%). In the region, 23% of adults and 18% of women use digital payments, while only 16% of adults and

11% of women do the same (Monetique, 2025). In other hand, digital payment usage has been increasing quickly over the past several years, despite the fact that it is still relatively low. In the first 10 months of 2020, over 486,000 online transactions were conducted, which is more than twice as many as were made in the entire year of 2019. (Monetique, 2025).

- **Online payment activity:** Currently, there are 510 merchants participating in the bank's electronic payment system, and since the launch of online payments, approximately 77,356,540 transactions have been made, as shown in table 1 below:

Table 1. Online Payment Activity

year	The total number of transactions	The total amount (DZD)
2016	7366	15.009.842,02
2017	107844	267.993.423,40
2018	176982	332.592.583,28
2019	202480	503.870.361,61
2020	4593960	5.423.727.074,80
2021	7821346	11.176.475.535,68
2022	9048125	18.151.104.423,96
2023	15351354	32.196.672.024,03
2024 February	911440	2.731.025.550,91
March 2024	1275788	3.608.383.466,57

Source : (Monetique, 2025)

Table 1 represents the online payment activities in Algeria from 2016 to March 2024, online payment activity has been continuously growing from 15 million DZD in 2016 as a total amount to exceeding 5 billion DZD in 2020. This is due to the health situation caused by Corona pandemic and the quarantine measures that required and encouraged the use of financial technology tools. This growth

continued significantly, breaking national records, surpassing the 10 billion DZD in 2021, and reaching to 32 billion DZD in 2023.

- **ATM withdrawal activity:** This activity pertains to ATM withdrawals as shown in table 2. ATM withdrawals are very low, but they have increased in recent years.
-

Table 2. ATM withdrawal Activities

Year	Withdrawal transactions number	Withdrawal transactions amount (DZD)
2016	6868031	98.822.524.500,00
2017	8310170	126.398.291.000,00
2018	8833913	136.233.452.000,00
2019	9929652	164.116.233.000,00
2020	58428933	1.073.004.953.000,00
2021	87722789	1.728.937.064.000,00
2022	128035361	2.182.896.695.000,00
2023	174415895	3.262.245.367.500,00
March 2024	45906610	859.490.097.500,00

Source : (Monetique, 2025)

Digital transactions and payments in Algeria are extremely limited compared to the volume of traditional cash transactions; therefore, it is necessary to increase the adoption of this type of payment in order to achieve electronic goals and facilitate various economic and commercial activities that have become characterized by speed and smoothness, which requires quick digital payments.

- **Payment activity at the electronic payment station (ATM):** Online payment via bank card has been available in Algeria since October 2016 as shown in table 3. In the first phase, the service was available to large institutions that issue invoices, water, energy, gas, electricity, landline and mobile phone distribution companies,

insurance companies, airlines, and some public administrative bodies (Monetique, 2025).

Table3. Payment activity at the Electronic Payment Station (ATM)

Year	Payment transactions total number	Payment transactions total amount(dzd)
2016	65501	444.508.902,40
2017	122694	861.775.368,90
2018	190898	1.335.334.130,76
2019	274624	1.916.994.721,11
2020	711777	4.733.820.043,01
2021	2150529	15.113.249.499,92
2022	2712848	19.343.056.538,17
2023	3997165	31.518.739.249,37
March 2024	1316002	10.389.435.447,27

Source : (Monetique, 2025)

Electronic payment devices (TPE) provided by card-issuing institutions, which are purchased by merchants and offered to their customers to provide multiple payment methods that meet the demands of various segments of Algerian society, have reached a total of 53,756 devices across all regions of Algeria. This has encouraged users to engage with them more, with approximately 3.9 million transactions amounting to a total of 31 billion DZD in 2023.

4. Challenges of Implementing Fintech in Algeria

Despite the numerous advantages of using financial technology and its modern applications in financial institutions, as well as the different efforts and establishment that are taken by the Algerian government related to Fintech adoption in order to provide secure financial services at low costs and the ease of procedures related to financial transactions without the need for intermediaries and aiming to reach a

real financial inclusion, several challenges hinder this adoption of mainly at the level of contract and transaction settlement, which cannot be ignored. Therefore, this part highlights the regulatory challenges, cyber risks, and technological infrastructure challenges that stand in the way of implementing such modern technologies:

4.1. Regulatory challenges:

In general, no form of financial services can be issued without the approval of the regulatory bodies overseeing them, and the same applies to banking and insurance services; one of the main reasons for the regulatory bodies' supervision of financial services is to ensure the protection of investors and the regulation of the activities of the financial market as a whole, whether the money market or the capital market, in an acceptable and ethical manner (Khelil & Labadi, 2021, p. 12). Considering to that, all financial services listed or structured through Fintech techniques are services whose owners are exposed to the possibility of data breaches, which affects the privacy of the contractual terms between the parties, one of the main issues related to the use of Fintech techniques are how network operators comply with national provisions related to professional confidentiality. This is due to the lack of laws regulating their structuring and handling, given the diverse number of such technologies and their constant development, which can be one of the main regulatory issues for the diverse uses of financial technology techniques in the financial world (Kunhibava, 2021, p. 126).

Financial institutions have not been able to widely use these technologies due to the lack of clear rules and regulations that govern the rights of all parties on one hand and organize their mechanisms of operation on the other hand. Therefore, the challenges facing Fintech applications in their various forms and types lie in finding regulations that govern their operations and adapt them in financial aspects. However, legislative and regulatory bodies in most countries have not issued clear laws and regulations to govern financial transactions based on these modern technologies. However, some other countries like China, Germany, and Japan have made good efforts in this regard and issued some guidelines and laws, which are considered the beginning of the solution to such challenges. In fact, Fintech startups must also work closely with government bodies and regulatory authorities to ensure the legal and regulatory framework supports the

use of these applications because most of these operations are token based on their transactions and settlements process (Septiana & Sanjayawati, 2021, p. 129).

4.2. Challenges of cyber risks

Although modern financial technologies, especially blockchain, are considered difficult to breach, the possibility of hacking them exists. Since they are online applications. These technologies are exposed to cyber risks such as hacking or other cyber threats. Therefore, one of the most prominent challenges arising from the use of such technologies in financial transactions and services is security issues, as the protection of customer data in financial transactions is one of the main concerns of fintech institutions. Consequently, the use of new Fintech applications and the transfer of all data through these applications may pose a potential threat of hacking or loss, which could be used to control customer accounts and lead to losses of hundreds of millions due to thefts. Thus, it is crucial to work on the security aspect of these technologies and study any potential vulnerability that could be exploited to hack customer data or assets through identity theft, hacking, and online fraud (Alaeddin, 2021, p. 105).

4.3. Challenges of technological infrastructure:

The adoption of any form of financial technology is linked to the existence of a high technological infrastructure, which in turn is associated with high costs, limited to operational costs and the costs of transitioning from the current mechanism to the new one, as shown below (Alaeddin, 2021):

- **Operating costs:** One of the biggest expenses arising from the use of these technologies is the cost of electricity, which is necessary for ongoing operations to authenticate transactions. Moreover, the price of the machines required for different network functions, which need to have high specifications, particularly quick processors. The cost of storing data and information, as well as the cost of establishing a network that can handle a high volume of transactions, are additional expenses.
- **Costs associated with switching from the old system to the new one:** The majority of financial institutions have hundreds of millions of dollars invested in a variety of systems. As a result, switching to

the new mechanisms entails giving up all of the old programs and mechanisms that were in use before, wasting the significant sums of money that these institutions had to pay to acquire these contemporary programs. This puts further strain on them.

5.Conclusion

Fintech adoption in Algeria offers a huge chance for modernization, economic expansion, and financial inclusion. Algeria can boost competitiveness, improve transactional efficiency, and expand access to financial services by utilizing Fintech advances. The nation must, however, also address the obstacles to Fintech adoption, such as infrastructure constraints, cyber security issues, and regulatory frameworks. In fact, Algeria must take a comprehensive approach that invests in digital infrastructure, fosters financial literacy, and strikes a balance between innovation and regulation in order to fully realize the potential of fintech. By doing this, Algeria can unleash the revolutionary potential of Fintech and create a financial environment that is more dynamic, inclusive, and efficient. Thus, we can summarize the results of this study in the following points:

- ✓ Fintech is closely linked to the financial and banking system, and any development or decline in the performance of this system will directly affect economic growth rates and consequently impact the country's development.
- ✓ The application of financial technology can lead to the improvement of the efficiency and speed of financial and banking operations, saving time and effort for customers and financial institutions, supporting the first hypothesis;
- ✓ The application of financial technology in Algeria is still in the early stages of implementation and adoption. However, it needs an adequate and real intention of application based on organized instructions and regulatory framework, supporting the second hypothesis;
- ✓ The Algerian government is striving to expand payment methods through the enactment of laws and regulations, but it has not yet achieved the desired financial technological ambition, as Electronic financial transactions in Algeria do not exceed electronic withdrawals and simple money transfers, which explains the backward financial environment;

✓ Therefore, the establishment of a specialized regulatory ecosystem for Fintech in Algeria will accelerate innovation while maintaining financial system stability more effectively than traditional regulatory approaches, which supports the third hypothesis

Study Suggestions

- Expanding internet coverage and providing affordable access to all citizens, especially in rural areas.
- The necessity of analyzing the challenges facing Fintech by strengthening and enhancing the effectiveness of technical solutions through increasing the efficiency of managers and workers in line with the continuous development witnessed by the financial sector.
- Establishing appropriate laws and regulations to regulate the fintech sector and protect consumers.
- Diagnosis of the current situation and analysis of the capabilities, opportunities, and challenges of the banking and financial system to ensure its readiness to support digital transformation, in addition to developing a continuous and integrated executive plan.
- Establishing an innovation fund and allocating financial guarantees to implement the strategy for transitioning to financial technology.
- Supporting and encouraging emerging fintech companies by investing in young talents and providing the necessary funding for infrastructure, in addition to promoting joining the Malaysian Fintech Enhancement Program, through the provision of resources, mentoring consultations, and workshops.
- Establishing a special committee for financial technology and innovation to ensure cooperation with national regulatory authorities and achieve coordination in the field of licensing and the unification of financial technology.

References

Alaeddin, O. (2021). Implementing the Blockchain Technology in Islamic Financial Industry: Opportunities and Challenges. *Journal of Information Technology Management, 13*(03). doi:http://dx.doi.org/10.22059/jitm.2021.83116

Alt, R., Beck, R., & T. Smits, M. (2018). FinTech and the transformation of the financial industry. *Electronic Markets, 28*, pp. 235–243. doi:https://doi.org/10.1007/s12525-018-0310-9

Ayman, S., & Nouran, Y. (2020). *Financial Technology Glossary. ARAB MONETARY FUND.* Retrieved from https://cosob.dz/wp-content/uploads/2024/05/Fintech-Glossary_compressed.pdf

Berriche, R. (2023). *The role of financial technology in the development of the Islamic financial industry.* Faculty of Economics, Business and Management Sciences, Algeria: University of Blida 2. doi:https://www.researchgate.net/publication/369907934_The_role_of_financial_technology_in_the_development_of_the_Islamic_financial_industry_PhD_thesis_2023_dwr_altknwlwjya_almalyt_fy_ttwyr_alsnat_almalyt_alaslamyt_atrwht_dktwrah_2023

COSOB. (2021). *DZ Finlab Ecosystem and Roadmap. Algeria.* Retrieved from https://cosob.dz/wp-content/uploads/2024/05/4-Roadmap-Data-LAB-Monsieur-Jean-Michel-BEACCO.pdf

Elbahi, M., & Slimani, M. (2023). The contribution of digital financial technology companies and innovations to supporting financial inclusion in Algeria. *economic integration Journal, 11*(02). Retrieved from https://asjp.cerist.dz/en/article/220236

Exchange, A. S. (2025, 04 05). Retrieved from //www.sgbv.dz/?page=rubrique&lang=fr&smod=115

Frost, J. (2020). The Economic Forces Driving FinTech Adoption across Countries,. *DeNederlandscheBank*. Retrieved from https://ssrn.com/abstract=3535904

Hadjer, L., Hadjab, I., & Merabti, S. (2024). Financial technology (FINTECH) as a mechanism for developing and modernizing the financial sector and achieving economic take-off in Algeria. *Economic take-off in Algeria.* Taref: University of Taref. Retrieved from https://www.researchgate.net/publication/388352728_altknwlwjba_almalyt_FINTECH_kalyt_lttwyr_wsrnt_alqta_almaly_wthqyq_alaqla_alaqtsady_fy_aljzayr

Hassiba, s., kassehi, M., & Nacer, B. (2022). The reality and challenges of Islamic financial technology in Algeria. *Journal of Research and Studies*. Retrieved from https://asjp.cerist.dz/en/article/198224

Kheira, T. (2018). The reality and prospects of financial technology in the Middle East and North Africa region. *Journal of Economics and Human Development, 09*(02). Retrieved from https://asjp.cerist.dz/en/article/61167

Khelil, A., & Labadi, H. (2021). Challenges and success factors of Fintech in Islamic Banks. *Natioanl conference about Islamic finance in light of current challenges.* Algeria: Economic Department: Telemcen University. Retrieved from https://www.researchgate.net/publication/371341069_Challenges_and_success_factors_of_Fintech_in_Islamic_Banks

Kunhibava, S. (2021). Sukuk on blockchain: a legal, regulatory and Sharī'ah review. *ISRA International Journal of Islamic Finance, 13*. doi:http://dx.doi.org/10.1108/IJIF-06-2020-0120

labadi, H. (2024). *the use of blockchain technology in the development of Islamic financial market.* Guelma University. doi:http://dx.doi.org/10.13140/RG.2.2.25364.72322

Liu, Y., Zheng, M., & Shum, W. (2024). On the linkages between digital finance and real economy in China: A cointegration analysis. *Innovation and Green Development, 13*(01), pp. 1-7. Retrieved from ://doi.org/10.1016/j.igd.2023.100109

Mohamed, A. (2021). Challenges of Applying Blockchain Technology to the Algerian Financial Accounting System. *Journal of El-Maqrizi Economic and Financial Studies, 05*(02). Retrieved from https://asjp.cerist.dz/en/article/174290

Monetique, G. (2025, 04 05). Retrieved from https://giemonetique.dz/ar/

Septiana, N. I., & Sanjayawati, H. (2021). Sukuk on Blockchain: Application, Advantages, and Challenges. *JIHBIZ, 05*. doi:http://dx.doi.org/10.33379/jihbiz.v5i2.855

Sharma, A., Mohan, A., Johri, A., & Asif, M. (2024). Determinants of fintech adoption in agrarian economy: Study of UTAUT extension model in reference to developing economies. *Journal of Open Innovation: Technology, Market, and Complexity*. doi:10.1016/j.joitmc.2024.100273

Shin, Y. J., & Choi, Y. (2019). Feasibility of the Fintech Industry as an Innovation Platform for Sustainable Economic Growth in Korea. *Sustainability, 11*, pp. 1-21. doi:https://doi.org/10.3390/su11195351

Touat, O. (2021). Fintech as a Tool for Promoting Financial Inclusion and Digital Banking Transformation: International Experiences and Lessons for Arab Countries. *International Scientific Forum on the Digital Revolution - Opportunities for Growth.* University Pole of Kolea: Higher School of Management and Digital Economy. Retrieved from

https://www.researchgate.net/publication/353429925_altknwlwjya_almalyt_kadat_ltzyz_alshmwl_almaly_walthwl_alrqmy_almsrfy_tjarb_w_drws_dwlyt_lldwl_alrbyt

Ya Bu, X. Y., & Li, H. (2022). The nonlinear impact of FinTech on the real economic growth: evidence from China. *Economics of Innovation and New Technology*, pp. 1-18. doi:10.1080/10438599.2022.2095512

Zhou, M., & Zheng, X. (2021). Evaluation of the Development of Fintech-Served Real Economy Based on Fintech Improvement. *Hindawi Discrete Dynamics in Nature and Society*, pp. 1-10. doi:10.1155/2021/4836933

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):589-610

Effectiveness Of Audit Quality In Combating Financial Fraud: An Analytical Study In The Algerian Corporate Environment

Amrouche nabila

Faculty of Economic, Commercial and Management Sciences, Ibn Khaldoun University, Tiaret, Algeria. nabila.amrouche@univ-tiaret.dz

Received: 26-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

This study aims to analyze the impact of audit quality on reducing financial fraud within selected economic institutions in Western Algeria. To achieve this objective, a questionnaire was employed as the primary data collection tool, with a final sample of 78 respondents comprising executives, accountants, and internal and external auditors working in these institutions. Data analysis was conducted using SPSS version 26, and the results revealed a statistically significant effect of audit quality on mitigating financial fraud in the studied institutions, although the role of external audit was found to be limited. Based on these findings, the study recommends enhancing and activating communication channels between audit committees and both internal and external audits to ensure effective information sharing and better coordination in combating and reducing fraudulent practices.

Keywords: Audit Committee, Internal Auditing, External Auditing, Financial Fraud, Audit Quality.

1. Introduction :

Corporate financial fraud has become a global concern in recent years**.** The increasing number of scandals, prevalent in both developing and developed countries, has drawn widespread attention from scholars seeking to identify the key factors that drive companies to engage in fraudulent activities, given their profound and long-lasting impacts on society as a whole. Corporate financial fraud refers to intentional misstatements, omissions, or manipulations in financial reports aimed at misleading stakeholders. Such behavior not only harms the interests of stakeholders but also hinders the company's long-term development (Yang Liu, 2023).

Corresponding Author: Amrouche nabila: nabila.amrouche@univ-tiaret.dz

As widely recognized, corporate financial disclosure serves as a vital bridge for information exchange with investors and the public at large. Timely, accurate, and comprehensive disclosure is fundamental to sound investment decisions. However, due to several factors, the likelihood of companies presenting misleading information has alarmingly increased in recent years. Changes in disclosure practices are often closely linked to fraud, primarily driven by financial distress and declining corporate performance. Manipulations may be used to conceal illicit appropriation or mismanagement of funds. Consequently, managers may issue inaccurate financial statements to deceive investors or regulators about the company's financial health and future prospects, typically to secure personal gains (Jing Li, 2023).

Over the past decade, improvements in audit quality have significantly enhanced auditors' ability to detect fraudulent practices at an early stage. This advancement is attributed to the development of rigorous audit methodologies, adoption of stricter auditing standards, and integration of advanced data analysis techniques. Additionally, the establishment of audit committees has reinforced audit quality by overseeing auditors' work and ensuring their independence and professional competence. These efforts have strengthened internal control systems, providing institutions with greater resilience against fraudulent activities and reducing the severe losses that such practices can cause.

In line with the above, this study aims to address the following research problem:

- To what extent does audit quality effectively reduce financial fraud in selected economic institutions in Western Algeria?

From this, the following sub-questions arise:

1. Is there a statistically significant correlation between the audit committee and the quality of internal auditing in these institutions?
2. Is there a statistically significant correlation between the audit committee and the quality of external auditing in these institutions?

3. Does audit quality significantly influence the reduction of financial fraud in these institutions?

1.1.Research Objectives: This study aims to :

- Analyze the relationship between audit committees and internal audit quality within economic institutions in Western Algeria.
- Analyze the relationship between audit committees and external audit quality in the same context.
- Assess the extent to which audit quality impacts the mitigation of financial fraud.
- Provide practical recommendations to assist policymakers, regulators, and institutional managers in implementing reforms effectively.

1.2.Scope of the Study : The research focuses on a sample of executive managers, accountants, and internal and external auditors working within or associated with economic institutions in Western Algeria, given their comprehensive knowledge of organizational structures and control systems.

1.3.Research Hypotheses : This study tests the following hypotheses:

H1: There is a statistically significant correlation between the audit committee and internal audit quality in economic institutions in Western Algeria.

H2: There is a statistically significant correlation between the audit committee and external audit quality in these institutions.

H3: Components of audit quality have a statistically significant effect on reducing financial fraud in these institutions.

1.4.Research Methodology : The study adopts a descriptive-analytical approach, combining a review of relevant accounting and auditing literature with empirical analysis based on a structured questionnaire. The survey targeted executive managers, accountants, and both internal and external auditors working in economic

institutions in Western Algeria. Data were analyzed using the statistical software SPSS v26.

2. Previous Studies: Several prior studies have addressed the topic and its related variables. The most notable works are summarized below in chronological order :

2.1. Yekini & Alhababsah (2021) – "Audit Committee and Audit Quality: An Empirical Analysis Considering Industry Expertise, Legal Expertise, and Gender Diversity"

This study emphasized the importance of specific attributes among audit committee members in enhancing their oversight role and audit quality. Focusing on Jordan, the authors analyzed data from 115 non-financial companies listed on the Amman Stock Exchange. The findings revealed that industry expertise among audit committee members had a significant positive impact on audit quality, whereas legal expertise and gender diversity had no substantial effect.

2.2. Harris & Williams (2020*)* – "Audit Quality Indicators: Perspectives from Non-Big Four Firms and Small Company Audit Committees"

The study evaluated the audit quality indicators suggested by the Public Company Accounting Oversight Board (PCAOB) from the viewpoint of audit committee members and non-Big Four firms. Surveying small publicly traded companies, the researchers concluded that auditor expertise and timely reporting of internal control issues were perceived as the most effective indicators of audit quality.

***2*.3. Lisic, Silveri, Song, & Wang (2014)** – "Accounting Fraud, Auditing, and the Role of Government Sanctions in China"

This research investigated the role of external auditors in detecting fraud within Chinese firms operating under strong regulatory frameworks. Using multiple regression analysis on a sample of companies across various regions, the study found that firms audited by large audit firms were significantly less likely to engage in fraudulent financial reporting, particularly in highly regulated industries.

2.4. Tieanu & Petraşcu (2014) – "The Role of Internal Audit in Fraud Prevention and Detection"

This study highlighted the crucial role of internal auditing in fraud prevention and detection. Adopting a deductive approach, the authors developed a theoretical framework illustrating how internal audit functions enhance organizational governance and risk management. The findings underscored that internal auditing serves as a key mechanism for mitigating fraud and adds long-term value by strengthening corporate integrity.

2.5. **Research Gap** : A review of previous studies reveals that most research on audit quality and fraud prevention has focused on developed markets or countries with relatively mature governance frameworks, such as Jordan, China, and advanced economies. These studies primarily examined audit committee characteristics, external audit quality indicators, and the role of internal audit functions.

However, there is **a** notable lack of empirical evidence concerning the combined effect of audit quality components—internal auditing, external auditing, and audit committees—on mitigating financial fraud within developing economies, particularly in Algeria, where governance mechanisms are still evolving and enforcement remains relatively weak.

Moreover, prior research often analyzed these mechanisms in isolation, without considering the integrated role of audit quality dimensions in institutional environments characterized by limited resources and regulatory challenges. This creates a gap that this study aims to address by exploring how the effectiveness of audit quality contributes to reducing financial fraud in Algerian economic institutions, offering insights for strengthening governance practices in similar emerging markets.

3. Study Literature: Financial fraud represents one of the most critical challenges faced by economic institutions, whereas audit quality stands as one of the most effective tools for mitigating such risks and promoting transparency. This section addresses these two elements as follows:

3.1. Financial Fraud: For decades, major corporations have suffered from fraudulent financial reporting, which has had severe consequences on capital markets and shareholder value. Financial fraud has been associated with some of the largest corporate bankruptcies in U.S. history, making it a strong indicator of serious financial distress leading to insolvency.

According to the Institute of Internal Auditors, financial fraud is defined as "an illegal act characterized by deceit, concealment, or breach of trust, committed to obtain money, property, or services by unlawful means. It does not involve the use of physical force or threats but relies on exploiting trust for personal or organizational gain." Similarly, the American Institute of Certified Public Accountants defines it as the deliberate misrepresentation, omission, or disclosure of distorted accounting information to mislead financial statement users (Jingyu Li, 2024).

The deceptive nature of fraud significantly increases investor anxiety due to the difficulty of early detection. Several common factors contribute to creating an environment conducive to fraud, including:

- Lack of effective oversight functions (board of directors and audit committee).
- Arrogant and opportunistic management.
- Unethical behavior by senior executives.
- Ineffective audit functions.
- Weak regulatory frameworks.
- Inadequate and non-transparent financial disclosures.
- Passive and indifferent shareholders.

Collectively, these factors paralyze the corporate control environment, encouraging fraudulent practices. Addressing such risks requires thorough investigations into the vulnerabilities exploited by fraudsters. There is broad consensus that strengthening audit processes—

considered a core element of internal control systems—can serve as a powerful deterrent. High-quality audits facilitate early detection of financial fraud, enabling corrective actions before the situation escalates. Since financial fraud is typically perpetrated by highly skilled individuals who exploit systemic weaknesses, detection requires deep technical expertise, placing greater responsibility on auditors (Petr Hajek, 2017).

3.2. Audit Quality: Audited financial statements that reflect a true and fair view of performance—rather than the inflated figures often presented by fraudulent companies—are essential for market participants, including investors and creditors whose trust in financial systems has been eroded by past scandals. Thus, the reliability, transparency, and quality of audited reports are critical for efficient resource allocation in the economy. Auditors enhance the credibility of financial disclosures by reducing the risk of material misstatements (Rezaee, 2005). Hiring high-quality auditors is therefore crucial for early fraud detection. Auditor performance is widely recognized as a key determinant of financial statement credibility and is positively associated with overall audit quality (Zureigat, 2015). Audit quality is defined as the joint probability that an auditor will detect and report any material misstatement in the client's accounting system. The likelihood of detection depends on the auditor's professional competence, while reporting accuracy relies on independence (Rahmina & Agoes, 2014).

Several theoretical perspectives relate to audit quality, including the "Police Officer Theory," which posits that auditors, like law enforcement officers, should rotate assignments after three to five years to maintain objectivity. Extended tenure beyond five years may compromise independence and lead to leniency toward clients to retain engagements, potentially facilitating fraud (ABU Seini Odudu, 2018).

Experience also plays a critical role in fraud detection. Experienced auditors offer diverse perspectives, exercise professional skepticism, and make sound judgments, which are essential for evaluating risks and identifying irregularities (Minghui Li, 2024). In addition, adherence to professional and ethical standards is vital for audit

quality, as compliance strengthens public trust and enhances the profession's reputation (Ivo Blij IV, 2014).

Although internal auditors are not mandatory in all firms, their role is equally significant in reinforcing corporate resilience against fraud. Internal auditing, as an integral part of an effective internal control system, cannot entirely prevent fraud but can identify warning signs and mitigate risks. Internal auditors must possess advanced theoretical knowledge and practical expertise, be familiar with potential fraud schemes, and interpret red flags accurately. This requires companies to invest in specialized training and professional development programs to equip internal auditors with the necessary skills for effective oversight (Daniela Petraşcu, 2014).

3.3. The Role of the Audit Committee : To ensure the effectiveness of internal and external auditing, a robust oversight structure must be established, which is typically embodied by the board of directors and its specialized committees. Among these, the audit committee has gained particular importance following major financial scandals, prompting regulatory mandates for listed companies to establish such committees due to their critical role in supervising financial reporting processes. These committees ensure the accuracy and reliability of disclosed information, compliance with legal and regulatory frameworks, and oversee both external audits and the company's internal control systems (Farzaneh Nassir Zadeh, 2023).

The Sarbanes–Oxley Act of 2002 introduced stringent requirements for audit committee involvement in corporate financial reporting, significantly expanding their responsibilities to include reviewing internal controls and monitoring overall audit activities. As a result, audit committees have become the primary evaluators of audit quality. High-quality audit committees are typically characterized by attributes that enhance financial reporting reliability and reduce various forms of misconduct, including fraud. These attributes include financial expertise, independence, adequate size, and frequency of meetings. A summary of these characteristics is presented in the following table:

Table 1.Characteristics of Audit Committees

Attribute	Description
Financial Expertise	Members should have knowledge of financial matters, enabling them to accurately interpret financial statements.
Independence	Members must be completely independent from management, with no economic or personal ties to it.
Meeting Frequency	Committees that meet more frequently are better positioned to perform their oversight role effectively.
Size	A larger committee allows for greater diversity in opinions, experience, and skills, ensuring effective monitoring.

Surce: Hisham kamel madi, zuaini ishak, nor aziah abdul manaf(2014), « the impact of audit committee characteristics on corporate voluntary disclosure », procedia-social and behavioral sciences, volume 164, p 487-489

The audit committee functions as an effective governance mechanism that enhances overall corporate governance while promoting transparency and accountability in financial reporting. It plays a critical role in overseeing the integrity and quality of financial statements by ensuring auditor independence and professional competence. This, in turn, strengthens internal control systems and reduces the likelihood of fraudulent practices.

4.Field Study: This section presents the methodology applied in the empirical study and summarizes the main statistical results and economic interpretations.

4.1. **Methodology :** The methodology outlines the selected sample and the statistical techniques employed for data analysis and interpretation.

4.1.1. Reliability of the Measurement Tool : To assess the reliability and internal consistency of the instrument, Cronbach's Alpha coefficient was applied, as it is one of the most widely used statistical methods for evaluating the correlation among questionnaire items. Table 2 presents the results of Cronbach's Alpha for the study dimensions.

Table 2.Reliability Coefficients for Questionnaire Dimensions

Dimension	Number of Items	Cronbach's Alpha
Internal Audit Quality	4	0.677
External Audit Quality	4	0.890
Audit Committee	4	0.837
Financial Fraud	3	0.772
Overall Questionnaire	15	0.740

Source: Author's computation using SPSS

The results in Table 2 indicate acceptable to high reliability levels across the study dimensions, with Cronbach's Alpha values ranging between 0.677 and 0.890. The first dimension (Internal Audit Quality) recorded a coefficient of 0.677, which is acceptable for exploratory applied studies. The second dimension (External Audit Quality) showed a very high reliability of 0.890, while the third dimension (Audit Committee) achieved 0.837, also reflecting high internal consistency.

In contrast, one item was removed from the fourth dimension (Financial Fraud) due to weak correlation, which improved its reliability to 0.772, indicating an acceptable level after adjustment.

Overall, the Cronbach's Alpha for the entire questionnaire was 0.740, confirming that the research instrument demonstrates good internal consistency and is suitable for measuring the study variables.

4.1.2. Study Population and Sample: The study population consists of accountants, executive managers, and internal and external auditors associated with economic institutions located in Western Algeria. Due to the impracticality of reaching the entire population, a purposive sample of 98 respondents was selected. Questionnaires were distributed between June 15 and August 11 using both modern methods (social media and email) and traditional methods (in-person delivery to offices). A total of 83 responses were collected, representing a response rate of 84.69%**,** which is considered satisfactory. After screening, 5 questionnaires were excluded due to incomplete data, leaving 78 valid responses for statistical analysis.

Table 3. Sample Characteristics

Characteristic	Category	Frequency	Percentage (%)
Gender	Male	30	38.5
	Female	48	61.5
Years of Experience	Less than 5 years	19	24.4
	5 to <10 years	38	48.7
	10 to <15 years	15	19.2
	15 years and above	6	7.7
Profession	Executive Manager	2	2.6
	External Auditor	20	25.6
	Internal Auditor	3	3.8
	Accountant	53	67.9

Source: Author's computation using SPSS

Table 3 indicates that the majority of respondents were female (61.5%)**,** compared to 38.5% male, reflecting a relatively higher female representation in the sample. Regarding experience, the largest proportion (48.7%) had between 5 and 10 years of experience, followed by those with less than 5 years (24.4%). Respondents with 10 to <15 years represented 19.2%, while those with over 15 years accounted for 7.7%.

In terms of profession, accountants represented the largest group (67.9%), followed by external auditors (25.6%). Internal auditors and executive managers were less represented at 3.8% and 2.6%, respectively.

Overall, these characteristics reflect a good diversity in gender, professional experience, and job roles, which strengthens the reliability of the findings by providing multiple perspectives on the effectiveness of audit quality in reducing financial fraud.

4.1.3. Descriptive Analysis : This section presents the descriptive statistics for the study variables based on the respondents' answers.

Table 4.Means and Standard Deviations of the Study Variables

Variable	Sample Size	Minimum	Maximum	Mean	Std. Deviation
Internal Audit Quality	78	1.75	4.00	3.4487	0.46002
External Audit Quality	78	2.50	5.00	4.1154	0.34822
Audit Committee	78	3.75	5.00	4.1090	0.27205
Fraud Mitigation	78	3.00	5.00	4.0342	0.30668

Source: Author's computation using SPSS

Table 4 presents the composite means and standard deviations of respondents' answers regarding the questionnaire items. The analysis indicates that the average rating for internal audit quality was 3.45 with a standard deviation of 0.46, reflecting a moderate level of effectiveness, which may be attributed to certain constraints on internal auditors' independence and the limited resources allocated to their function. In contrast, external audit quality and the audit committee dimensions received higher evaluations within the study environment, with external audit quality recording an average score of 4.12 and a standard deviation of 0.35, while the audit committee dimension achieved an average of 4.11 with a standard deviation of 0.27. These findings can be explained by respondents' confidence in these mechanisms, given their independence and ability to enforce controls that detect and mitigate financial fraud within the examined institutions.

5. Analysis and Discussion of Results : To test the validity of the hypotheses, several statistical methods were applied, each appropriate for the corresponding hypothesis, as follows:

5.1. Testing the First Hypothesis : To verify the first hypothesis, which posits a relationship between the audit committee and internal audit quality, Pearson's correlation coefficient was used to determine the strength and direction of the relationship between the two variables.

Table 5. Relationship Between Audit Committee and Internal Audit Quality

Variables	Correlation Coefficient (r)	Significance (Sig)	Sample Size
Audit Committee and Internal Audit Quality	-0.033	0.777	78

Source: Author's computation using SPSS

Correlation is significant at the 0.01 level.

As shown in Table 5, the results of Pearson's correlation test indicate that the correlation coefficient between the audit committee and internal audit quality was r = -0.033**,** with a significance level of Sig = 0.777**,** which is greater than 0.05. This indicates that the relationship between the two variables is statistically insignificant. Furthermore, the negative sign of the coefficient reflects a very weak inverse relationship, which carries no explanatory value in this context. Consequently, the null hypothesis is accepted, and the alternative hypothesis, which suggests a statistically significant relationship between the audit committee and internal audit quality in the institutions under study, is rejected.

These results can be interpreted as an indication of the absence of effective communication channels between the audit committee and internal audit activities within the organizational structures of the studied institutions, as well as weak coordination between the two functions. Additionally, these findings may be attributed to the marginalization of internal audit activities by the audit committee in favor of focusing primarily on external audit oversight. Alternatively, the negative results could be explained by the possible complete absence of internal audit activities in most of the studied institutions, given that implementing such activities may be considered relatively costly for these organizations.

5.2. Testing the Second Hypothesis: To validate the second hypothesis, which states that there is a statistically significant relationship between the audit committee and external audit quality, Pearson's correlation coefficient was used to determine the strength and direction of the relationship between the two variables.

Table 6. Relationship Between Audit Committee and External Audit Quality

Variables	Correlation Coefficient (r)	Significance (Sig)	Sample Size
Audit Committee and External Audit Quality	0.482**	0.000	78

Source: Author's computation using SPSS

Correlation is significant at the 0.01 level.

As shown in Table 6, the results of Pearson's correlation test indicate a positive and moderate relationship between the two variables, with a correlation coefficient of r = 0.482 and a significance level of Sig = 0.000, which is less than 0.01. This suggests that as the effectiveness of the audit committee increases, the quality of external auditing also improves within the institutions under study.

These results can be attributed to the fact that audit committees rely heavily on the outputs of external auditors in assessing the integrity and reliability of financial reports, given their full independence. Consequently, this relationship fosters effective information exchange between both parties, serving as a strong foundation for enhancing the quality of financial reporting and reducing opportunities for fraudulent practices. This occurs through strengthened accountability and stricter internal control systems aimed at greater transparency. Therefore, the null hypothesis is rejected, and the alternative hypothesis—which states that there is a significant relationship between the audit committee and external audit quality—is accepted.

5.3. Testing the Third Hypothesis : The third hypothesis posits that the components of audit quality have a statistically significant impact on reducing financial fraud in some economic institutions in Western Algeria.

Table 7. Regression Model Between Dimensions of Audit Quality and Reduction of Financial Fraud

Standard Error of Estimate	Adjusted R^2	R^2	R	Model
0.22503	0.462	0.483	0.695a	Regression

Source: Author's computation using SPSS

a. Independent Variables: Audit Committee, Internal Audit Quality, External Audit Quality

As shown in Table 7, the results of the multiple regression model indicate a strong relationship between the components of audit quality (audit committee, internal audit, and external audit) and the reduction of financial fraud in some economic institutions in Western Algeria. The multiple correlation coefficient (R) reached 0.695**,** reflecting the strength of the relationship between the independent variables and the dependent variable. Furthermore, the coefficient of determination (R^2) was 0.483**,** meaning that approximately 48.3% of the variation in the level of financial fraud can be explained by audit quality, while the remaining percentage is attributed to other factors not included in the model. The adjusted R^2 was 0.462, which is considered an acceptable value, indicating the robustness and validity of the model.

These findings suggest that enhancing the effectiveness of different audit mechanisms can significantly contribute to mitigating fraudulent practices within economic institutions in Western Algeria, thus supporting the third hypothesis of the study.

Table 8. Analysis of Variance (ANOVA)

Model	Sum of Squares	df	F	Sig.
Regression	3.495	3	23.005	0.000
Residual	3.747	74	-	-
Total	7.242	77	-	-

Source: Author's computation using SPSS

The ANOVA test shows that the multiple regression model used in this study is statistically significant at the 0.01 level**,** with an F-value of **23.005** and a significance level of Sig = 0.000, which is far below the threshold of 0.05. This indicates that the regression model as a whole explains a substantial proportion of the variation in the dependent variable (financial fraud), and that the three independent variables—audit committee, internal audit, and external audit—collectively contribute to influencing the level of financial fraud within the studied economic institutions.

Therefore, the model demonstrates a high level of statistical significance and can be reliably used to interpret the relationship between the various variables within the institutions under study.

Table 9.Coefficients of Multiple Regression

Variable	Unstandardized Coefficient (B)	Standardized Coefficient (Beta)	t	Sig.
Constant	0.762	–	1.596	0.115
Internal Audit Quality	0.301	0.452	5.242	0.000
External Audit Quality	-0.094	-0.107	-1.088	0.280
Audit Committee	0.638	0.566	5.904	0.000

Source: Author's computation using SPSS

Table 9 presents the regression coefficients analyzing the impact of the audit committee, internal audit quality, and external audit quality as independent variables on reducing financial fraud as the dependent variable. The findings reveal that internal audit quality has a positive and statistically significant effect on financial fraud, with a standardized Beta value of ($\beta = 0.452$) and a t-value of ($t = 5.242$) at a significance level of ($Sig = 0.000$). This indicates that improving internal audit quality is associated with a reduction in fraud levels within the studied institutions, reflecting the critical role internal audit plays in strengthening internal control systems and implementing necessary procedures to limit fraudulent activities and reduce their likelihood.

The results also show that the audit committee has a strong, positive, and statistically significant effect, with an unstandardized coefficient ($B = 0.638$) and a significance level ($Sig = 0.000$). Considering the standardized Beta ($\beta = 0.566$), the audit committee emerges as the most influential independent variable in this model. This can be attributed to its independence and its position within the organization, enabling it to oversee audit processes and enhance internal systems that reduce opportunities for fraud.

Conversely, external audit quality did not show a statistically significant effect, as the Beta value was negative (β = -0.107) and the unstandardized coefficient was (B = -0.094) with a non-significant level (Sig = 0.280). This suggests that external auditing, based on the sample data, does not have a meaningful impact on fraud reduction. This may be explained by the nature of external audit work, particularly statutory audits that focus primarily on financial statements, as well as the limited duration of auditors' presence within the company, which negatively affects their ability to detect fraudulent practices.

In conclusion, despite the varying influence of audit quality components on fraud reduction, the overall model is statistically significant. Therefore, we reject the null hypothesis and accept the alternative hypothesis stating that the components of audit quality have a statistically significant effect on reducing financial fraud in some economic institutions in Western Algeria.

6. Discussion and analysis of results: The findings of this study highlight the critical role of the audit committee as a key factor in combating financial fraud. This committee plays a strategic and comprehensive supervisory role that minimizes opportunities for unethical practices. Its position within organizations enables it to function as a high-level oversight body, influencing the culture of compliance while reinforcing accountability and transparency. This explains why the audit committee emerged as the most influential variable in the model.

On the other hand, despite the absence of a strong statistical relationship between the audit committee and internal audit quality, the results show that internal audit quality is also an influential factor in reducing financial fraud. This can be attributed, in some cases, to internal audit units operating with relative independence from the audit committee, particularly in institutions where governance structures have not yet been fully implemented. In such cases, the audit committee may either not be formally established or may not fully perform its oversight duties, which explains the weak correlation between the two. Nevertheless, internal auditors can still effectively fulfill their control functions, relying on their professionalism, regulatory obligations, and the orientation of executive management.

This makes their direct impact on fraud reduction evident in the statistical analysis.

Thus, these results suggest that the effectiveness of internal audit quality is likely driven by internal organizational factors—such as professional competence, ongoing training, and internal control policies—rather than by direct oversight from the audit committee.

Conversely, and contrary to some previous studies, external auditing showed no significant impact on curbing financial fraud. This can likely be explained by the limited scope of external audit engagements, which typically focus on verifying financial statements without delving deeply into internal control mechanisms. Additionally, the short duration of the auditor's presence within the organization significantly constrains their ability to detect fraudulent practices.

7.Conclusion : This study aimed to highlight the effectiveness of audit quality in reducing financial fraud by examining a sample of economic institutions in Western Algeria. Despite current advancements in intelligent systems, the risks of manipulation and financial fraud remain persistent, as fraudsters continually find new ways to execute their schemes without detection. In this context, the present research demonstrates how audit quality can serve as a strong defense against fraudulent behaviors by improving internal control systems within organizations. These systems can be described by the phrase, *"What does not kill you makes you stronger"*, meaning that non-fatal challenges can strengthen systems that initially have weaknesses, especially when supported by the "audit triangle," which is considered a critical factor in enhancing integrity and mitigating fraud within organizational structures.

However, the impact of this triangle varies by component. The statistical analysis of this study revealed that audit committees and internal auditing play a significant role in reducing fraudulent practices, whereas external auditing showed no significant effect in the examined sample. This indicates that the effectiveness of an audit system is not merely determined by the formal presence of mechanisms, but by how well they are implemented and integrated within institutional policies and procedures.

7.1.Study Findings

- There is no statistically significant relationship between the audit committee and internal audit quality in some economic institutions in Western Algeria.
- There is a statistically significant relationship between the audit committee and external audit quality in some economic institutions in Western Algeria.
- There is a statistically significant impact of audit quality components on reducing financial fraud in some economic institutions in Western Algeria.
- Internal audit quality and audit committees have a stronger impact on reducing financial fraud despite their weak interrelationship.
- External audit quality has no significant impact on reducing financial fraud, reflecting the limited scope of its work.

7.2.Recommendations

- Strengthen the effectiveness of audit committees in organizations by ensuring their independence and diversifying their expertise to better fulfill their oversight role.
- Reinforce the role of internal auditing through continuous training programs for internal auditors and by guaranteeing their operational independence.
- Ensure continuous supervision by the audit committee over the work of internal auditors, while maintaining their freedom to perform their control duties.
- Activate and enhance communication channels between the audit committee and both internal and external auditors to ensure effective information exchange and role coordination to combat financial fraud.
- Reconsider the scope of external auditors' work to improve their ability to detect fraud indicators.
- Since manual fraud detection is time-consuming, costly, and often inaccurate, it is essential to adopt accurate automated systems for detecting fraud in financial data.

8.References:

1. ABU Seini Odudu, N. T. (2018). Institutional and Block-holder Ownership and Audit Quality of Listed Manufacturing Firms in Nigeria. Journal of Finance and Accounting , volume 6 (N°1), p17.

2. Daniela Petraşcu, A. T. (2014). The Role of Internal Audit in Fraud Prevention and Detection. Procedia Economics and Finance , volume16, p 493

3. Farzaneh Nassir Zadeh, D. A. (2023). Audit committee features and earnings management. heliyon , volume 9 (issue 10).p2.

4. Hisham kamel madi, zuaini ishak, nor aziah abdul manaf, « the impact of audit committee characteristics on corporate voluntary disclosure », procedia-social and behavioral sciences, volume 164, p 487-489

5. Ivo Blij IV, H. H. (2014). Disciplinary practices and auditors in Europe: a comparison between Germany and the Netherlands. European Accounting Review , volume 7, p468.

6. Jing Li, N. L. (2023). Textual analysis and detection of financial fraud: Evidence from Chinese manufacturing firms. Economic Modelling , Volume 126, p3.

7. Jingyu Li, C. G. (2024). Financial fraud detection for Chinese listed firms: Does managers' abnormal tone matter? ,Emerging Markets Review , volume62,p 2.

8. Minghui Li, X. Y. (2024). Signing auditors' experience gap and audit quality. International Review of Economics & Finance , volume 95, p2.

9. Petr Hajek, R. H. (2017). Mining corporate annual reports for intelligent detection of financial statement fraud – A comparative study of machine learning methods. Knowledge-Based Systems , volume 128,p 140.

10. Rahmina, L. Y., & Agoes, S. (2014). Influence of auditor independence, audit tenure, and audit fee on audit quality of

members of capital market accountant forum in Indonesia. Procedia - Social and Behavioral Sciences , volume 164, p325.

11. Rezaee, Z. (2005). Causes, consequences, and deterence of financial statement fraud. Critical Perspectives on Accounting , volume 16, p278.

12. Yang Liu, H. Z. (2023). CEO's poverty imprints and corporate financial fraud: Evidence from China. Pacific-Basin Finance Journal , Volume 81,p 2.

13. Zureigat, Q. M. (2015). IFRS compliance and audit quality:evidence from KSA. Int. J. Accounting, Auditing and Performance Evaluation , volume 11 (N° 2), 189.

9. Appendix: Questionnaire Items

Axis	Statements	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Axis 1: Internal Audit Quality	The internal auditor in my organization is independent from top management.					
	The internal auditor in my organization possesses the necessary professional competence and financial expertise.					
	Internal audit tasks in my organization are carried out according to a clear annual plan.					
	Internal audit reports in my organization are taken into consideration by management.					
Axis 2: External Audit Quality	The external auditor is completely independent from my organization.					
	The external auditor possesses professional competence and integrity.					
	The external auditor detects material errors and fraud when they exist.					
	My organization relies on the external auditor’s recommendations to improve its financial systems.					
Axis 3: Audit Committees	The audit committee in my organization consists of independent members.					
	Members of the audit committee in my organization have expertise in finance					

	and accounting.					
	The audit committee in my organization holds regular and periodic meetings.					
	The number of audit committee members in my organization plays an effective role in its efficiency, monitoring auditors' reports, and combating fraud.					
Axis 4: Financial Fraud	My organization has previously been exposed to fraud attempts.					
	My organization has effective mechanisms to detect fraud.					
	The quality of internal control systems in my organization contributes to reducing fraud opportunities.					
	My organization promotes a culture of work ethics that helps reduce financial fraud.					

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):611-631

Algerian leaders in the Hotel industry in times of transition: an exploratory study on the Mariott and El Djazair groups

belhocine hamid[1], ould taleb ouramdane[2]

[1]University Of Mouloud Mammeri Tizi-Ouzou, Faculty Of Economics
Hamid.Belhocine@Ummto.Dz

[2] University Of Mouloud Mammeri Tizi-Ouzou, Faculty Of Economics
Ouramdane.Ould-Taleb@Ummto.Dz

Received: 18-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

This exploratory study examines Marriott and El Djazaïr's strategies in Algeria in the context of ecological and digital transitions. The methodology combines semi-structured interviews, documentary analysis, and weighted TF-IDF lexical processing structured around five dimensions: international standards and frameworks, heritage and territorial anchoring, institutional and associative partnerships, digital tools and technologies, and socio-economic sustainability. Findings reveal specific forms in their origins and deployment. Marriott operates within recognised global frameworks, integrating connected technologies and management systems to enhance guest experience while reinforcing environmental commitments. El Djazaïr follows a locally rooted approach focused on heritage preservation, prudent resource management, and the promotion of artisanal know-how. The analysis underlines the need to align global standards with territorial specificities to strengthen the economic and environmental viability of the hospitality sector.

Keywords: Ecological transition; Digital transition; Hospitality; Algeria; Territorial anchoring; Sustainable governance.

Corresponding Author: belhocine hamid: hamid.belhocine@ummto.dz

1. Introduction

The global hospitality industry, in constant transformation, is currently at a major turning point, even at the crossroads of two major transitions: digital and ecological, which are profoundly shaping its practices and strategies. These transformations are part of a broader framework of globalization and increased awareness of environmental issues, which are affecting economic sectors on a scale never seen before. The acceleration of digitalization, coupled with a green revolution, is influencing not only the way services are delivered, but also the way firms must rethink their business models to remain competitive and responsible in a constantly changing world. Thus, the global hospitality industry is currently in a process of dual transformation where the challenge is to successfully combine the digitalization of services, to offer increasingly innovative and personalized customer experiences, with the implementation of ecological practices that reduce environmental impact while meeting the expectations of stakeholders, whether customers, regulators, or employees.

The health crisis has fueled interest in sustainable development among travelers, particularly younger generations. Criticism of the excesses of mass tourism and, more generally, social and environmental issues in the tourism industry have also come to the forefront. According to a survey conducted by the eco-friendly accommodation booking platform GreenGo (*) in September 2022, 86% of respondents believe that environmental impact is a determining factor in their travel choices.

In Algeria, where the hotel industry is experiencing growing momentum, national and international chains are faced with the need to adapt their business models in the face of major contemporary transitions: digital, ecological, and societal. In this context, groups such as Marriott and El Djazaïr are attempting to adopt transformation strategies, with the aim of reconciling economic performance requirements, international sustainability standards, and the territorial specificities of the Algerian context. However, how these ambitions are embodied in specific institutional, sociocultural, and infrastructural environments remains a central issue to be explored.

This contribution thus offers an in-depth analysis of the logic of strategic action in terms of digitalization and ecological transition in the Algerian hotel industry, through a comparative exploratory study of the Marriott and El Djazair groups. The objective is to highlight the modalities of articulation between economic imperatives, environmental commitments and territorial dynamics, while providing critical insight into the capacity of hotel stakeholders to engage in structural transformation trajectories.

From a methodological point of view, this research is part of an interpretivist perspective and uses a qualitative approach articulating three complementary devices. First, semi-structured interviews were conducted with managers, employees and customers, in order to collect rich data on the

perceptions, practices and strategic orientations of the establishments which are studied. Then, a documentary analysis was carried out on institutional reports, official communications and internal policy documents, in order to identify the elements of discourse and action mobilized by each hotel group. Finally, a textual processing weighted by the TF-IDF method made it possible to identify and quantify the distinctive discursive markers within the corpora, thus providing objective insight into the dominant themes and their relative weight in the two analyzed models.

This multiple case study approach (Yin, 2014) compares two configurations: a transnational model aligned with international benchmarks (Marriott) and a national model more shaped by the constraints and resources of the Algerian market (El Djazaïr.(

The central question guiding this research is the following:

How do the Marriott and El Djazaïr hotel chains manage to balance economic performance requirements, digital transition, and environmental commitment in an Algerian context marked by cultural, structural, and political specificities?

To answer this question, the article is structured in three complementary parts. In the first part, it sets out the conceptual framework that is used, clarifying the notions of digital transition, environmental sustainability and social responsibility applied to the hotel sector, while integrating the contributions of recent work in tourism economics and territorial development. In the second part, it details the survey methodology, based on a qualitative approach combining semi-structured interviews with key actors, documentary analysis of institutional sources and weighted textual processing using the TF-IDF method, in order to identify significant occurrences and themes. Finally, the third part presents and discusses the empirical results, putting into perspective the data from field observation and textual analysis, to shed light on the specific dynamics observed between the models that are studied and to draw operational and theoretical lessons from them.

2. Literary Review

The study of contemporary transformations in the hotel industry requires a multifaceted approach: the dynamics of ecological sustainability and digitalization are simultaneously redrawing the boundaries of production, governance, and consumption. Recent literature is organized around several complementary axes: changes in demand, the reconfiguration of organizational models, the territorial integration of sustainable practices, and the evaluation of strategies using quantitative and qualitative tools.

2.1. Ecological and Digital Transitions: Restructuring Hotel Models

Recent literature shows that the global hotel industry is undergoing a structural restructuring where two major transitions are converging: the ecological transition and the digital transition

(Gössling & Hall, 2019; UNWTO, 2021). The first involves the integration of sustainable development principles into management and operations (Alonso-Almeida et al., 2015; Caire, 2004; Chiraz Ghozzi-Nekhili, 2011), whether it involves reducing carbon emissions, efficiently managing water and energy, or obtaining recognized certifications. The second is based on the accelerated adoption of digital tools: integrated systems, predictive analysis of customer data, and connected technologies to personalize the experience while optimizing resources (Buhalis & Leung, 2018). Indeed, it is a question of analyzing and understanding how environmental approaches now structure performance indicators? At the same time, the literature on "digital hospitality" highlights the role of technologies (AI, IoT, CRM) in the personalization and scalability of services Alonso-Almeida et al. (2015).

Several studies show that digitalization can be a lever for sustainability, particularly through real-time monitoring of energy consumption and predictive flow management. Customer evolution, fragmentation, sensitivity to sustainability, emergence of "digital natives", changes the competitive landscape. Empirical studies show the rise of eco-conscious segments and digital business tourism, while, in certain national contexts, institutional clientele retains a major influence (Corne & Robinot, 2016; Hergli et al., 2012). The success of this dual transition depends on their articulation rather than on their juxtaposition, an essential condition for reconciling economic performance and social responsibility. These changes force hotels to arbitrate between standardization (to capture the international market) and local differentiation (to meet contextual expectations).

2.2. Strategic Adaptive Convergence and Integrated Approaches

Winning strategies appear to be based on an evolutionary process of organizational adjustment, combining international standards and local anchors (Robertson, 1995; Hollinshead, 2016; Brouder et al., 2020). This integrated approach allows players to remain competitive while promoting their territorial identity (Cohen & Cohen, 2015). In the hotel industry, this adaptive convergence is reflected in the combination of environmental labels, local partnerships, and frugal innovation solutions adapted to territorial constraints (Camus et al., 2021). Case studies in the Mediterranean and North Africa (Chiraz Ghozzi-Nekhili, 2011; Leroux & Ferhane, 2017) show that this combination is particularly relevant in environments where material resources and digital skills remain unequally distributed.

2.3. Governance, Territorial Anchoring and Contextual Adaptation

Research on hotel governance emphasizes the importance of strong territorial anchoring and adaptation to local specificities to ensure the sustainability initiatives (Evans, 1995; Darden, 2008). The effectiveness of environmental and social policies in the sector depends not only on the strategic choices of general management, but also on their ability to engage with local stakeholders (communities, associations, suppliers) and to integrate their expectations into planning (Mbembe, 2016; Rakotomalala-Ramandimbiarison, 2019). In this perspective, the literature on sustainable tourism in North Africa and the Mediterranean (Hergli et al., 2012; Leroux & Ferhane, 2017) emphasizes that contextual adaptation is a key condition for the appropriation of sustainable policies. The most successful initiatives are those that combine, within inclusive governance, global know-how and a detailed understanding of local socio-economic and environmental issues.

The emergence of networks (international alliances, labels, local cooperation) profoundly changes access to markets and the legitimacy of sustainable practices. International certifications and partnerships function as signals of trust (Alonso-Almeida et al., 2015), while alliances with local actors (associations, universities, cooperatives) help anchor sustainability in territories (Leroux & Ferhane, 2017). Your comparative analysis Marriott / El Djazaïr finds here a theoretical framework to interpret the differences between global networks and local cooperation. Recurring criticisms (Banerjee, cited in the literature; Caire, 2004) remind us that the adoption of standards and labels does not guarantee balanced social or territorial performance and can lead to greenwashing effects or social externalities. Corne & Robinot (2016) and Rakotomalala-Ramandimbiarison (2019) insist on the need for multi-criteria indicators (economic, environmental, social) to measure real sustainability.

3 . Methodology and Method of the Empirical Study

3.1. Presentation of the Cases and Justification for the Choice of the El Djazaïr and Marriott groups

The choice to compare El Djazaïr and Marriott is based on their heuristic value in analyzing two hotel action logics located at structural opposites, but participating in the same competitive environment. El Djazaïr, a historic establishment anchored in the Bay of Algiers and publicly owned and managed by the National Social Insurance Fund, constitutes a privileged case to study the constraints

and room for maneuver of a state model in the face of the demands of digital and ecological transition. Marriott, a major transnational player, embodies the capacity of a globalized chain to adapt its international standards to a market characterized by strict state regulations, specific social expectations and singular political contexts. This approach makes it possible to grasp the dynamics of openness and identity preservation in the contemporary Algerian hotel industry, where globalized benchmarks and deep-rooted territorial imperatives coexist.

3. 2. Methodological Approach and Survey System

From an interpretivist and exploratory perspective, this research is part of an inductive approach, mobilizing a qualitative approach of multiple cases (multiple case study, Miles & Huberman, 1994). The objective is to highlight the modalities of articulation between economic imperatives, digital and ecological transitions, and territorial dynamics specific to the Algerian context. The field of study covers the Marriott establishments in Algiers, Constantine and Annaba, as well as the establishments of the El Djazair group: Gourara (Timimoun), Kerdada (Boussaada), El Caid (El Bayadh), Saoura (Bechar), El Djazair (Algiers) and El Riadh (Sidi Fredj).

Data collection is based on:

- Seventeen semi-structured interviews conducted between November 2024 and March 2025 with senior executives, quality managers, technical engineers, and project managers. The interviews, conducted in person or remotely (WhatsApp), were recorded with explicit consent and transcribed in full.
- Documentary analysis of CSR reports, internal charters, institutional communications, documents from local partnerships, and environmental standards.
- In situ and indirect observation of the establishments' digital platforms (websites, reservation systems, social media).

The sampling was purposive according to functional relevance criteria (Paillé & Mucchielli, 2016), targeting stakeholders with a strategic or operational vision of the transitions studied.

3.3. Data Analysis Method

The interviews were processed using thematic coding inspired by Miles, Huberman & Saldaña (2014), combining open and axial coding to structure the data around nine thematic axes:Status of digital and ecological initiatives; Objectives and strategic logic of the transitions undertaken; Partnerships and collaborations in the implementation of

transitions; Support for change and staff involvement; levers for action; representations and strategic positioning, Digitalization in the service of territorial attractiveness; Heritage tourism development and ecological enhancement systems. Formalized environmental strategies: existence of benchmarks, charters, green labeling, performance indicators.

The textual data (verbatim and documents) were subjected to TF-IDF (Term Frequency–Inverse Document Frequency) processing via lexicometric pre-processing (cleaning, lemmatization, and stop-word removal). This weighting made it possible to identify discriminating terms and extract discourse markers specific to each hotel chain, thus strengthening the granularity of the comparison.Finally, a triangulation principle was applied, comparing results from interviews, documents, and observations of digital devices to consolidate the interpretative robustness and internal validity of the analyses.

4. Results

4.1. Digital Transition and Distribution Strategies: Comparative Analysis

4.1.1. Technological Integration and Operational Transformation

The digital transition in the hotel industry is taking shape through the targeted deployment of innovative tools, structured around three operational centers.

Front Desk and Customer Service

In the lobby and at check-in, check-in kiosks and tablets automate arrivals and departures, while digital keys and smart locks secure room access. Digital display boards centralize essential information (timetables, events), strengthening guest autonomy.

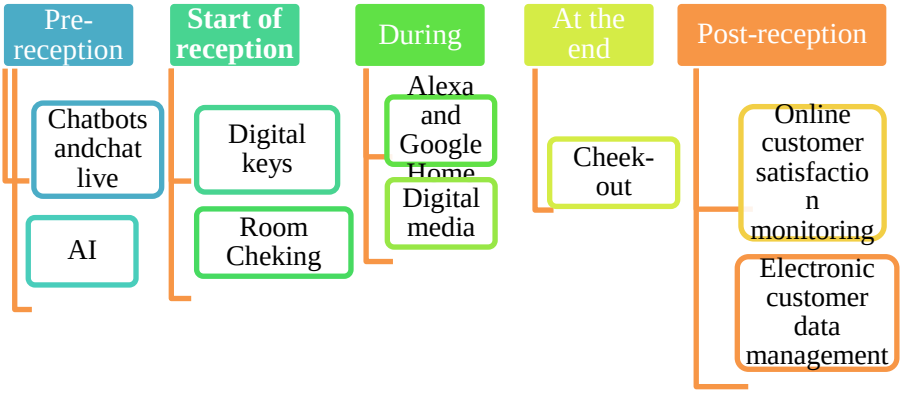
a) Front of House Spaces

Digitalization is centered around catering services, where QR codes and touchscreen tablets replace physical menus, optimizing ordering. Meeting rooms and coworking spaces integrate videoconferencing equipment, USB ports, and scanners, meeting the needs of professionals. Rooms, equipped with smart home automation, connected TVs, Chromecast, and voice assistants, aim to personalize comfort, supported by high-performance Wi-Fi access.

b) Back of House and Organizational Support

Maintenance relies on predictive software to anticipate breakdowns, while human resource management is optimized through planning, inventory tracking, and replenishment tools. Employees use

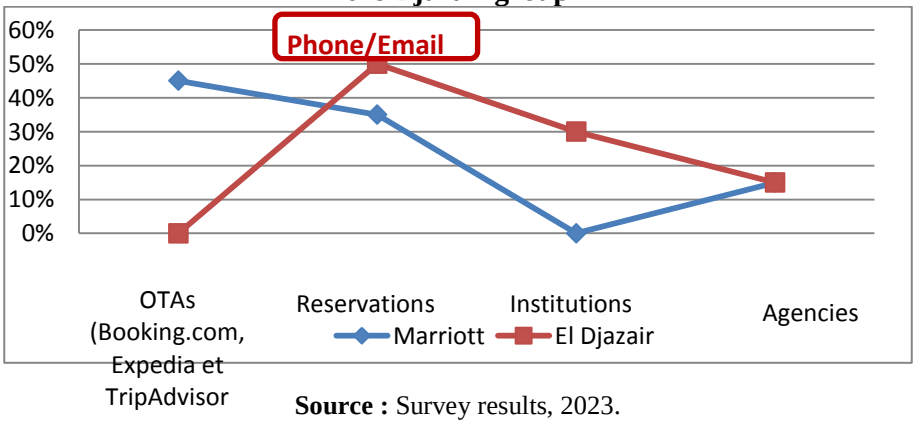
tablets and smartphones to coordinate tasks, coupled with internal communication platforms. This technological integration, although requiring initial investments and appropriate training, illustrates a strategy aimed at reconciling operational efficiency, cost reduction improved customer experience, while preserving the human dimension.



4.1.2. In Praise of the Difference in Strategic Choices: Why El Djazair Challenges the Dogmas of Global Management

En refusant les OTAs, les algorithmes et la clientèle internationale, El Djazaïr incarne une résistance économique délibérée, s'inspirant des travaux de Darden (2008) sur les stratégies alter-globalisation. Son approche questionne l'impératif d'uniformisation numérique, proposant une alternative ancrée dans les réalités socio-culturelles maghrébines.

Figure 01: Overnight distribution strategies at the Marriott group and the Djazair group



Source : Survey results, 2023.

Hotel room bookings reveal heterogeneous distribution dynamics between global and local players. Comparative data from Marriott and El Djazair reveals structural disparities: while 45% of Marriott's bookings are made through Online Travel Agencies (OTAs) such as Booking.com or Expedia, El Djazair shows 00% dependence on these platforms (Internal data, 2023). Conversely, 50% of El Djazair's bookings come from internalized digital channels, compared to 35% for Marriott, illustrating a distinct prioritization of direct digitalization.

The Marriott chain aims to deploy online booking services and free itself from online sales services, which allows it to eliminate transaction commissions (15% to 20%) taken by intermediaries, to obtain information on the navigation path and customer experience, to enhance its brand image on a direct booking site, unlike OTAs which compare hotels based on price, surface area, location, etc, and to recover useful data for customer relationship management. The El Djazair chain is lagging behind in terms of digitalization. Its investment capacities are less advanced on the digital front.

4.1.3. Comparison of Personalization Media and their Commercial Impact in the two Hotel Chains

Table 01: Supports for Customization and Strategic Differentiation

Criteria	Marriott	El Djazair
Digital Support	Mobile application with AI, integrated wallet, push notifications	Basic website, reliance on traditional channels
Personalization	Localized offers, algorithmic recommendations	Static benefits (institutional pricing)
Partner Network	Global (airline, luxury) and local (ecotourism) partnerships	Few external collaborations, focus on wealth management
Commercial Impact	15% increase in direct bookings, 45% revenue through MICE	Predominantly institutional clientele (70%), low diversification

Source : Survey results, 2025.

The gaps observed between Marriott and El Djazair are largely explained by the digital maturity of personalization tools. Marriott relies on an integrated digital ecosystem, where AI and geolocation are major levers for anticipating and stimulating demand. The measured gains (+15% direct bookings) demonstrate the ability of this

model to convert personalization into commercial performance, reinforced by a diversified partner network that feeds a constant flow of high-value customers. In contrast, El Djazaïr maintains an approach based on human relationships and traditional channels, suited to an institutional clientele but less able to capture new segments. The limited use of personalization technologies and the absence of international strategic alliances limit the commercial scope of its actions. Nevertheless, this heritage and territorialized orientation gives the chain a relational authenticity that is difficult to reproduce in standardized hotel environments.

4.2. Unevenly Structured Trajectories of Hotel Sustainability: between globalization of standards and territorial anchoring

4.2.1. Globalized Alignment: Marriott's Trajectory

Our findings highlight contrasting evolutionary trajectories and persistent tensions between economic imperatives and environmental issues in the hotel sector. Marriott illustrates this dynamic with its recent commitment: after joining the Sustainable Hospitality Alliance in September 2021, then the Global Sustainable Tourism Council (GSTC) network in October 2022, the chain has strengthened its strategy through a partnership with Amex GBT to expand access to its "green" accommodations, aligning its model with international sustainability standards.

4.2.2. Gradual contextualization: El DjazaIr's strategy

The El Djazaïr chain embodies an approach structured by global-local asymmetries, where the ecological transition is rolled out in stages based on timescales and contextual constraints, adapted to local socio-economic realities. This commitment is reflected in its 2023 Green Hospitality Report, in which the CEO details coordinated initiatives:

- a system for monitoring environmental indicators via a mobile application and an intranet platform,
- energy performance benchmarking to guide internal practices,
- awareness and training programs co-developed with key stakeholders such as the Algerian Association for Ecotourism, the Mediterranean Network for Responsible Hospitality, and the National Institute for Training in Environmental Professions.

These collaborations reflect a strategy rooted in the region, prioritizing local synergies to maximize impact while maintaining flexibility in the face of structural constraints.

4.2.3. An Institutional Clientele and Prudent Governance

In a context where sustainable development requirements are redrawing the contours of hotel performance, the public chain El Djazaïr is deploying a strategy based on the gradual adjustment of its practices. Unlike some international chains that undertake a systemic and often exogenous transformation, El Djazaïr is developing an approach rooted in territorial logic, consistent with the specificities of its predominantly institutional clientele—senior government officials, military delegations, diplomats, and political figures.

This sensitive clientele, carrying symbolic capital, largely determines management orientations and imposes a form of strategic discretion combining technological restraint, operational security, and alignment with national priorities.

4.2.4. Hotels as Territorial Laboratories of Sustainability

Far from standardized standards, the chain's hotels function as places of territorial experimentation, where the adoption of sustainability standards is achieved through capillary action and negotiation. The ***El Djazaïr*** Hotel in Algiers is at the heart of this dynamic, with:

- an energy efficiency plan,
- water management optimization solutions,
- environmental training modules in partnership with the National Institute of the Environment and CENEAP,
- internal digital tools (monitoring application, intranet platform for inter-hotel benchmarking, centralization of practical reference materials).

4.2.5. Regional Diversification of Practices

Each establishment in the group develops its own identity:

Gourara Hotel (Timimoun):sustainable oasis tourism, partnerships with the Timimoun Vert Association and the Tazalit women's cooperative, bioclimatic architecture, integration of artisanal circuits.

- **Saoura Hotel (Bechar)**: partnerships with Taghit Ecology and the University of Bechar for water management and the preservation of desert landscapes.
- **Kerdada Hotel (Boussaada)**: cultural and spiritual tourism, networking of places of memory and digital heritage integration.
- **El Caid Hotel (Ghardaia)**: ethno-cultural tourism, partnership with the Mozabite Association for Sustainable Culture and the CNRA, promotion of sustainable architectural know-how.

The cross-analysis of field observations, semi-structured interviews, and institutional documents highlighted two distinctly different hotel sustainability trajectories: a globalized alignment at Marriott and a gradual contextualization at El Djazaïr. This adaptation is reflected not only in distinct operational choices, but also in specific discursive repertoires. In order to go beyond the purely qualitative analysis and objectify these trends, we carried out a lexical analysis weighted by TF-IDF on the entire corpus. This approach made it possible to identify the key discriminating terms and measure their relative importance, thus revealing the linguistic markers most representative of each hotel strategy. The results of this analysis are presented in the following section.

4.3. Weighted TF-IDF lexical analysis: highlight the distinctive discursive markers of the actions and strategies of the two hotel groups in the face of the two transitions

The TF-IDF analysis applied to the entire corpus (institutional documents, interview transcripts, and observation notes) allows us to identify the most discriminating key terms between the two chains studied. This method, by weighting term frequencies by their inverse document frequency, highlights the lexical specificities of each strategic discourse. The results are broken down into three levels: overall lexical trends, contrasting thematic profiles,and radar visualization of dominant terms.

The TF-IDF analysis of the interviews highlights five major lexical classes, corresponding to the themes defined in the methodology. The values that are obtained reflect the intensity and specificity of the terms used by each hotel group (Table 2).

Table 2: TF-IDF scores by class (lemmatized forms)

Class	Marriott Group	El Djazaïr Group
International standards and benchmarks	0,243	0,071
Heritage and territorial roots	0,088	0,261
Institutional and community partnerships	0,064	0,192
Digital tools and technologies	0,215	0,103
Socio-economic sustainability	0,146	0,184

Source : Survey results, 2025

Marriott's high standards, benchmarks, and digital technology values reflect its focus on integrating international standards and technological innovation. Conversely, El Djazaïr's strong focus on

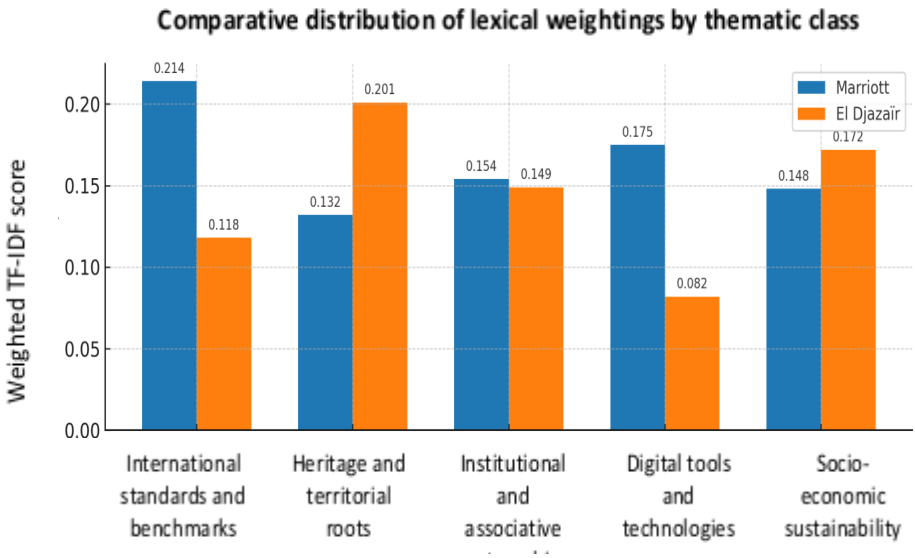
heritage, local partnerships, and socioeconomic sustainability demonstrates its territorial roots and its commitment to local networks.

4.3.1. General Lexical Trends and Weightings

The distribution of TF-IDF scores reveals a clear hierarchy of thematic categories in the discourse of both chains.

For Marriott, the International Standards and Frameworks category dominates (0.214 for sustainability, 0.198 for partnership), reflecting a strong alignment with global standards (Sustainable Hospitality Alliance, GSTC). The Digital Tools and Technologies category follows with high weightings (IA: 0.175), illustrating a strategy of differentiation through digital innovation. At El Djazaïr, the highest weighting is in the Heritage and Territorial Anchoring category (heritage: 0.201; territory: 0.194), confirming a discourse focused on cultural identity and local specificities. The Socioeconomic Sustainability category is also well represented (sobriety: 0.172), indicating an anchoring in a gradual transition adapted to structural constraints.

Figure 2: TF-IDF Comparison by Hotel Chain (Bar Chart)



Source : Survey results, 2025

The interpretation shows that Marriott uses a vocabulary aligned with the standards of globalized sustainable tourism, while El Djazair

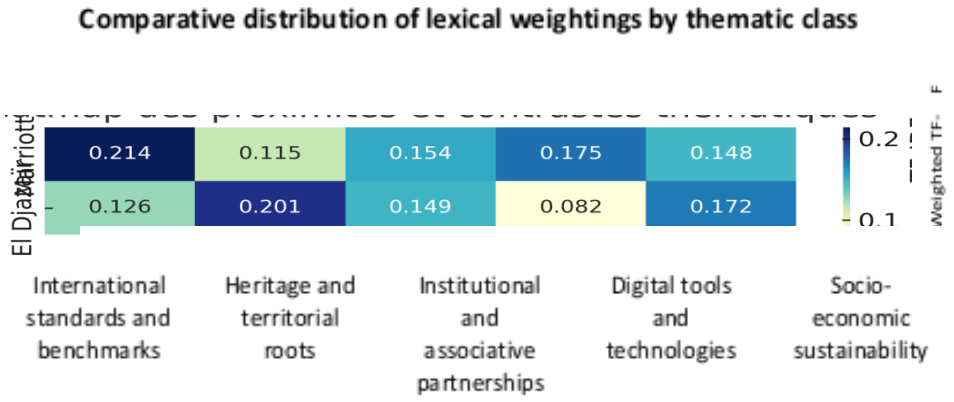
favors an identity and territorial lexicon, consistent with its institutional clientele and its local partnerships.

4.3.2. Mapping of Thematic Proximities and Contrasts: reading the heatmap

The heatmap shows that some categories converge in both corpora, notably Institutional and Associative Partnerships, where the weightings are similar (ecotourism: Marriott 0.152; El Djazair 0.149). This reflects a common core of engagement with local stakeholders, even if the nature of the partnerships differs (global for Marriott, local for El Djazair).

However, the divergences are pronounced in Digital Tools and Technologies (+0.093 in favor of Marriott) and Heritage and Local Anchoring (+0.089 in favor of El Djazair). Marriott relies on digitalization to optimize the customer experience, while El Djazair strengthens its legitimacy by promoting local heritage and know-how. Thus, while a core of shared values exists around sustainability and partnerships, the discursive priorities diverge profoundly depending on the strategic trajectories.

Figure 3 : Heatmap TF-IDF par terme et par chaîne



Source : Survey results, 2025

The thematic structure resulting from this matrix illustrates two discursive logics:

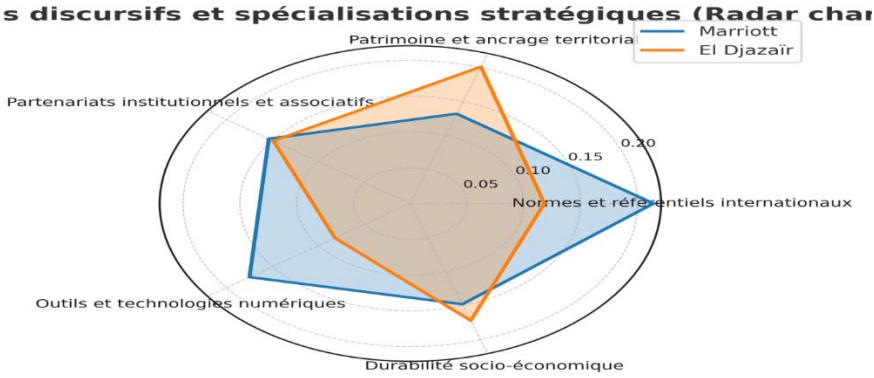
- **Marriott**: discourse of normative conformity and international projection.
- **El Djazaïr**: discourse of territorial anchoring and local appropriation of sustainability.

4.3.3. Discursive Profiles and Strategic Specializations: reading the radar chart

The radar visually illustrates the distribution of weights by class. Marriott presents a balanced profile, with strong amplitudes in International Standards and Frameworks (0.214) and Digital Tools and Technologies (0.175), but also intermediate values in Institutional and Associative Partnerships (0.154) and Socio-Economic Sustainability (0.148).

This configuration reflects a multidimensional model aimed at reconciling economic performance, global integration, and innovation. El Djazaïr, on the other hand, adopts a polarized profile around Heritage and Territorial Anchorage (0.201) and Socio-Economic Sustainability (0.172), with lower scores in Digital Tools and Technologies (0.082). This positioning reflects a strategy of territorial consolidation, favoring slow, and controlled technological adaptation in favor of strong cultural anchorage.

Figure 4: Radar of thematic fields weighted by TF-IDF



Source : Survey results, 2025

The combined reading of this radar and the other graphs shows the two channels diverge not only in content, but in the very structure of their discourse, Marriott favoring thematic diversification and El Djazaïr consolidating a narrative focused around its identity markers.

5. Discussion and analysis of results

The combined analysis of TF-IDF values, interviews, and institutional documents partially confirms the lessons learned from the literature on sustainable and digital transformation in the hotel industry (Alonso-Almeida et al., 2015; Corne & Robinot, 2016; Hergli

et al., 2012), but also reveals new dimensions that reflect the specificity of the Algerian context and the uniqueness of the strategies implemented by Marriott and El Djazaïr. These results go beyond the simple application of universal models to highlight intersecting socio-territorial logics adapted to a specific institutional and cultural environment.

The TF-IDF analyses reveal significant differences in the weighting and co-occurrence of terms related to the five thematic classes that are identified. At Marriott, class 1 ("digitalization") is dominated by software, reservations, automation, associated with a normative and standardized vision, while at El Djazaïr, the same concepts appear more dispersed and integrated into narratives of local adaptation. Similarly, class 3 ("ecology and sustainable practices") presents a vocabulary oriented towards certification and green marketing in Marriott documents, while El Djazaïr mobilizes more terms such as heritage, authentic or tradition, revealing an ecology anchored in identity and not only in labels. By comparing these results with the interviews, several points of convergence and divergence appear, opening onto six themes that the literature had not fully anticipated and which constitute major original contributions.

5.1 Emerging Themes not Anticipated by the Literature

Weight of the implicit local regulatory constraint

The terms authorities, procedure and control, present in class 4 of both hotels, are linked to international standards for Marriott and to local adaptation for El Djazaïr. This tacit regulation, negotiated in practice, influences the prioritization and pace of projects. This phenomenon, absent from purely normative frameworks (Evans, 1995; Darden, 2008), requires a more detailed reading of the divergent regulations.

"Pragmatic" use of Digital Technology

Contrary to the dominant paradigm (Robertson, 1995; Mbembe, 2016) which positions digital as a marketing tool, Marriott and El Djazaïr use it mainly to compensate for staff shortages, particularly in logistics and maintenance. Class 1 TF-IDFs and interviews converge on this back-office orientation.

Co-evolution of International and Local Standards

The networks of co-occurrences link charter, culture and standard to Algerian tradition and hospitality, showing an active integration of local codes into international standards. This phenomenon goes

beyond the specific cases observed by Leroux & Ferhane (2017) and shows a structural combination.

Strategic Valuation of Scarcity

The absence of certain environmental labels is used by El Djazaïr as a marketing argument for authenticity, using the terms original and heritage. This strategy reverses the model where labeling is universally sought (Alonso-Almeida et al., 2015).

"Underground" and Non-communicating Ecology

Certain sustainable practices (reuse of materials, short supply chains) are deliberately kept out of promotional materials. Given little weight in the TF-IDF of documents, they appear strongly in interviews, breaking with the dominant green marketing (Corne & Robinot, 2016).

Role of Relational Capital in Sustainability

The terms partner, trust, relationship connect multiple classes in co-occurrence networks, highlighting the strategic importance of local personal networks for the success of sustainable projects, confirming and extending relational approaches (Miles & Huberman, 1994).

5.2 Perspective with the Literature and Original Contribution

These results confirm that sustainability and digitalization cannot be solely understood through the global prisms of corporate governance or hotel marketing. In an emerging market like Algeria, the interactions between tacit regulatory constraints, relational strategies, cultural syncretism, and economic trade-offs are reshaping transformation trajectories.

Our field observations in Algeria confirm that this articulation remains incomplete. Marriott's digital initiatives focus primarily on customer personalization and internal optimization, while ecological approaches, although present, remain marginal in the overall strategy. Conversely, El Djazaïr is adopting visible environmental practices (plastic reduction, green space management) but is struggling to integrate digital tools into daily management. This gap partly explains the differences in perceptions noted in our TF-IDF analysis, where terms, associated with technological innovation, appear more frequent at Marriott, while words related to heritage and nature dominate in El Djazaïr's corpus.

Our results confirm Marriott, as an international chain, applies a weakly contextualized crossover approach, favoring broadly uniform standards, resulting in standardized digital content and a homogeneous brand identity. In contrast, El Djazaïr practices a strong interweaving of local specificities, integrating Algerian history and architecture into

its communications and services, but at the cost of weak standardization and lower visibility on international platforms. This strategic opposition is clearly reflected in the co-occurrence networks we generated: at Marriott, cross-class ties strongly link ‘‘technology,’’‘‘customer experience,’’ and ‘‘service,’’ while at El Djazaïr, the densest connections combine ‘‘culture,’’‘‘history,’’ and ‘‘hospitality.’’

Our analysis of our corpus also reveals that, at Marriott, governance is highly centralized, resulting in a certain uniformity of messages, but also low visibility of local collaborations in official communications. TF-IDF terms related to local cooperation, such as crafts, local suppliers, or regional products, appear marginally in Marriott’s texts. Conversely, El Djazaïr highlights these dimensions more in its communications, but without articulating these initiatives with an overall strategic vision or a standardized environmental impact measurement. This dichotomy is reflected in our combined co-occurrence networks: at El Djazaïr, the links between ‘‘sustainable development’’ and ‘‘local culture’’ are dense, but weakly connected to technological terms or operational optimization, which may limit the scope of these initiatives on an international scale.

The original contribution of this research is in the proposal of an explanatory framework integrating:

- implicit regulation and its effects on operational implementation;
- the pragmatic use of digital technology focused on internal support rather than solely on customer experience;
- normative and cultural syncretism as a differentiating factor;
- the valorization of scarcity as a competitive strategy;
- unpublicized ecology as a discreet but structural practice;
- relational capital as a central lever of sustainability.

On a theoretical level, these results invite us to enrich models of hotel sustainability by integrating relational and contextual factors, which have been understudied until now. On a practical level, they provide hotel managers and public decision-makers with keys to adjust strategies to the institutional, cultural and social specificities of emerging markets.

6. Conclusion

This study explored, through a multi-method analysis combining in situ observations, documentary analysis, semi-structured interviews and lexicometric processing weighted by TF-IDF, the distinct sustainability trajectories adopted by two hotel chains operating in structurally and

culturally distinct contexts: Marriott, a highly standardized global player, and El Djazaïr, a public group anchored in Algerian territorial realities.

Our results show Marriott favors a strategy of subordinate integration and convergence toward transnational standards, centered around compliance with international norms, the development of transnational partnerships, and an intensification of the use of advanced digital technologies. This model translates into a diversification of market segments, an acceleration of digital transformation, and an explicit alignment with recognized sustainability standards (Sustainable Hospitality Alliance, GSTC). Conversely, El Djazaïr embodies a gradual contextualization, where sustainability is part of a heritage and socio-economic logic, gradually integrating digital tools while maintaining a strong institutional customer base .

This approach highlights the ability of a hotel player to maintain strategic coherence between its practices, resources, and markets, in a context where regulatory constraints and socio-cultural expectations weigh on investment and innovation choices. Academically, the study contributes to the literature on hotel sustainability (Bramwell & Lane, 2011; Jones et al., 2016) by demonstrating that the dichotomy between global standardization and local adaptation is not limited to a resource-constrained choice. It can also constitute a conscious strategic positioning, modulated by intangible assets (cultural capital, institutional reputation) and territorial partnerships. The integration of TF-IDF analysis as a tool for measuring discursive priorities also enriches the methodological arsenal for comparative studies.

For hotel decision-makers, the results highlight the importance of aligning sustainability strategies with structural assets and target markets. Global chains can capitalize on standardization and technology to maintain their competitive advantage, while territorialized actors can differentiate themselves by leveraging cultural resources and building strong local alliances. The implementation of combined approaches, combining digital innovation and territorial anchoring, could offer a promising middle ground.

By combining qualitative data (observations, interviews) and weighted lexicometric analysis, our approach goes beyond a simple description of practices to access the implicit strategic priorities of stakeholders. This methodology offers potential application in other tourism sectors, particularly in North-South comparisons or in the study of chains operating simultaneously on several continents.

This research focuses on two contrasting cases, which limits the statistical generalizability of the results. Future studies could expand the sample to other regional or international chains and incorporate a longitudinal analysis to track the evolution of discursive and operational trajectories. The integration of quantitative measures of environmental performance (carbon footprint, energy consumption) would also provide a more robust triangulation of the results.

References

Books:

- Paillé, P., & Mucchielli, A. (2016). L'analyse qualitative en sciences humaines et sociales (4e éd.). Paris : Armand Colin.
- Yin, R. K. (2014). La recherche par étude de cas: Conception et méthodes (5e éd., Trad.). Paris : Éditions de Boeck Supérieur.

Journal article:

- Alonso-Almeida, M. del M., Bremser, K., & Llach, J. (2015). Sustainability in hospitality and tourism: A multiple case study approach. *Tourism Management Perspectives, 16*, 65–76. https://doi.org/10.1016/j.tmp.2015.07.002
- Banerjee, S. B. (2003). Who sustains whose development? Sustainable development and the reinvention of nature. *Organization Studies, 24*(1), 143–180. https://doi.org/10.1177/0170840603024001341
- Brouder, P., et al. (2020). Tourism and resilience: Individual, organisational and destination perspectives. *Tourism Geographies, 22*(3), 1–15. https://doi.org/10.1080/14616688.2020.1768306
- Buhalis, D., & Leung, R. (2018). Smart hospitality—Interconnectivity and interoperability towards an ecosystem. *International Journal of Hospitality Management, 71*, 41–50. https://doi.org/10.1016/j.ijhm.2017.11.011
- Caire, G. (2004). Une évaluation critique de la politique de développement durable du groupe Accor. In C. Offredi (Dir.), *La dynamique de l'évaluation face au développement durable*. L'Harmattan.
- Camus, S., Jeannerat, H., & Burger-Helmchen, T. (2021). L'innovation frugale : stratégies et pratiques dans les contextes contraints. *Revue Française de Gestion, 47*(295), 77–96. https://doi.org/10.3166/rfg.2021.00452
- Cohen, E., & Cohen, S. A. (2015). A mobilities approach to tourism from emerging world regions. *Current Issues in Tourism, 18*(1), 11–43. https://doi.org/10.1080/13683500.2014.898617
- Corne, A., & Robinot, É. (2016). Démarches environnementales, source de performance ? Une application à l'hôtellerie de luxe. *Revue française de gestion, (260)*(7), 127–142.
- Darden, K. (2008). *Economic liberalism and its rivals*. Cambridge University Press.
- Evans, P. B. (1995). *Embedded autonomy: States and industrial transformation*. Princeton University Press.
- Ghozzi-Nekhili, C. (2011). Quelle stratégie de développement durable dans les hôtels en Tunisie ? *VertigO – la revue électronique en sciences de l'environnement, 11*(3). https://doi.org/10.4000/vertigo.11559
- Gössling, S., & Hall, C. M. (2019). Sustainable tourism futures: Perspectives on systems, restructuring and innovations. *Journal of*

Sustainable Tourism, 27(10), 1–17. https://doi.org/10.1080/09669582.2019.1661287

- Hergli, S., Sahut, J., & Teulon, F. (2012). Politiques et stratégies de développement durable dans le secteur hôtelier : le cas d'ACCOR. *Management & Avenir, 56*(6), 154–168. https://doi.org/10.3917/mav.056.0154
- Hollinshead, K. (2016). The politics of worldmaking in tourism: An ancient promise unfulfilled. *Tourism Culture & Communication, 16*(3), 121–137. https://doi.org/10.3727/109830416X14759542202611
- Leroux, E., & Ferhane, F. (2017). Développement durable et chaîne hôtelière : le cas d'EDEN GREEN en Algérie. *Management & Prospective, 34*(4), 39–51.
- Mbembe, A. (2016). *Politiques de l'inimitié*. La Découverte.
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded sourcebook* (2nd ed.). Sage Publications.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). Sage Publications.
- Rakotomalala-Ramandimbiarison, L. (2019). Les déterminants dans l'adhésion à la Charte du Tourisme Durable. *La Revue des Sciences de Gestion, (299-300)*(5), 99–112. https://doi.org/10.3917/rsg.299.0099
- Robertson, R. (1995). Glocalization: Time-Space and homogeneity-heterogeneity. In M. Featherstone, S. Lash, & R. Robertson (Eds.), *Global modernities* (pp. 25–44). SAGE Publications.
- UNWTO. (2021). *Tourism and COVID-19: Unprecedented economic impacts*. Madrid: World Tourism Organization. https://www.unwto.org/

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):632-658

The impact of electronic transformation on the expression of will

Abdulmohsin Kareem Shaghati

College of Economics and Administration / University of Iraqia
abdulmohsin.k.shaghti@aliraqia.edu.iq

Received: 26-07-2025 Accepted: 10-10-2025 Published: 01-06-2026

Abstract:
Technological development in all areas of life in general, and law in particular, has influenced the formulation of legal rules, including those related to the expression of will in concluding contracts. After the expression of will was traditionally done orally, in writing, or by sign, the methods of expressing will have multiplied with the multiplicity of means available to express it. This forced the legislator to amend laws at times, and enact new laws at other times, including the enforcement of the Electronic Signature and Electronic Transactions Law in an attempt to fill the gap left by the development in the field of contracting. This study aims to shed light on the most important effects that occurred as a result of the electronic transformation and analyze them by presenting the texts related to the expression of will in Iraqi legislation.
In order to present the study comprehensively, we divided it into three sections. The first was devoted to explaining the forms of expressing the will in the electronic transformation. Then, in the second section, we explained the effect of the electronic transformation on acceptance. In the third, we presented the effect of the electronic transformation on acceptance, and we concluded the study with the results and recommendations.

Keywords:
Electronic contract, electronic transformation, electronic offer, electronic acceptance, electronic expression of will.

Corresponding Author: Abdulmohsin Kareem Shaghati: abdulmohsin.k.shaghti@aliraqia.edu.iq

the introduction:

The development in the field of communication has not been limited to conversation or electronic message, but has extended to the possibility of forming a contract between two people via electronic means, or between a person, whether natural or legal, and an automated electronic intermediary. As a result, many voices have emerged calling for the enactment of laws to regulate this relationship, considering them as modern methods for concluding a new type of contract.

Hence, the question of how to express one's will electronically can be raised from several aspects, including the appropriate means of concluding the contract, which prevents the parties from falling into a defect in the will, and ensuring the identity and capacity of the contracting party. The forms of electronic contracting may develop with the development of the means of contracting electronically, which requires us to keep pace with these forms and attempt to regulate them legally, and to eliminate any defects that arise from them.

Especially since electronic contracting is often used to harm contracting parties in general and consumers in particular, the legislature must find a means of protecting electronic contracting parties to keep pace with this development, which could be exploited by unscrupulous individuals to commit illegal acts that undermine trust among those involved in this field.

Importance of research:

Studying the legal aspects related to the will of the contracting parties is of particular importance, as these issues require that the parties have sufficiently free and informed will when negotiating and expressing their will, whether in an electronic offer or an electronic acceptance. This ensures that the will of each contracting party is free from any defects that may taint it, thus ensuring the principle of stable transactions.

Research problem:

The research problem arises from examining the legality of expressing one's will electronically, the manner in which it is expressed, whether explicit or implicit, the ruling of the electronic contract council between present or absent parties, and other issues that may arise in this regard.

From the above, we can raise several questions regarding this problem, as follows:

- What is electronic expression of will?
- What is the impact of electronic transformation on offer and acceptance? And to what extent is Iraqi legislation keeping pace with this development?

Research methodology:

In order to complete this research, we relied on several methods, including the comparative method through the use ofBy comparing the texts of the Civil Code with special legislation such as the Electronic Signature and Electronic Transactions LawThe descriptive approach to explaining textsResearch topic specificThe analytical approach to interpreting and analyzing legal texts, and sometimes the critical approach to presenting the problems raised regarding the topic.

Structure Search:

To cover all aspects of the research, we must divide the research into three sections as follows:

Section One: Forms of Expression of Will in Electronic Transformation.

Section Two: The Impact of Electronic Transformation on Positivity.

Section Three: The Impact of Electronic Transformation on Acceptance.

The first topic: Images expressing the will to electronic transformation

There are many ways to express one's will. Some are traditional, whether verbally, in writing, or through a common sign, the meaning of which people agree. [(1)], including expression by electronic means, which may be through electrical, magnetic, optical, electromagnetic devices, equipment, or any other means used to create, process, exchange, and store information. [(2)].

The Iraqi legislator included in the text of Article 79 of the Civil Code the phrase "and by adopting any other course that the circumstances of the case leave no doubt as to its indication of consent." This opened the door for those working in the field of this law to use analogy to introduce new means of expressing the will that did not exist at the time of enacting this text. Some believe that expressing the will via a computer can be included under the classification of expression in writing, but it is electronic writing that can be read by machines and by humans. [(3)].

However, when enacting the Electronic Signature and Electronic Transactions Law, the Iraqi legislator included texts indicating the adoption of modern means of expressing will, and in

[1]Article 79 of the Iraqi Civil Code states that: "Just as the offer or acceptance may be made verbally, it may also be made in writing, by a commonly used sign, even if it is not from a mute person, by actual exchange indicating consent, or by adopting any other course of action that the circumstances of the case leave no doubt as to its indication of consent."

[2]- Article 1/Seventh of the Electronic Signature and Electronic Transactions Law No. 78 of 2012, which states that: "... Seventh: Electronic means - electrical, magnetic, optical, electromagnetic devices, equipment, tools, or any other similar means used in creating, processing, exchanging, and storing information."

[3]Osama Mujahid, Privacy of Online Contracting, Dar Al Nahda Al Arabiya, Cairo, 2000, p. 34.

one of them, he left the door to analogy. [4]To introduce new methods, and not to touch the amendment of the aforementioned law.

In the era of electronic transformation, the will can be expressed via e-mail, via the website, or via conversation through various chat programs. Chat), and this is what we will discuss in this section as follows:

The first requirement: Expressing your will via email.
The second requirement: Expression of will via the website.
The third requirement: Expressing one's will through conversation.

The first requirement: Expressing your will via email

Email is a means of transferring messages or files within a system or between computers, and this is usually done using a specific storage and transfer method or a method of sending texts electronically from a central computer or end-to-end to another end.[5], or it is "any message, regardless of its form, whether text, audio, or accompanied by pictures or sounds, that is sent over a public communications network and is stored on one of the servers of this network or in the terminal equipment of the recipient, so that the latter can retrieve it."[6].

The Internet allows its audience to contract via email, by each person having his own email address. The email address is

[4]- Article 1/Tenth of the Electronic Signature and Electronic Transactions Law No. 78 of 2012, which states that: "The electronic contract is the link between the offer issued by one of the contracting parties and the acceptance of the other in a manner that proves its effect on the subject of the contract, which is carried out by electronic means," as well as in Article 18/First of the same law, which states that: "The offer and acceptance may be carried out by electronic means."

[5]Abdullah bin Nasser bin Ahmed Al-Omari, Criminal Protection of E-mail (A Comparative Study of Authenticity), Master's Thesis, College of Graduate Studies, Naif Arab University for Security Sciences, Riyadh, 2010, p. 22.

[6]- Abdul Hadi Fawzi Al-Awadhi, Legal Aspects of E-mail, Dar Al-Nahda Al-Arabiya, Cairo, 2006, p. 13.

characterized by being an easy way to send acceptance and approval over the Internet, in addition to obtaining it for free, through many main headquarters on the Internet, which provide free email addresses, provided that the Internet is connected while using the mail (Online).

With this mail available to the user community, communication is available across the world, and this system has many capabilities that make a big difference from the traditional mail system, as it is: -Electronic - Able to accept messages of various types and sizes, can correspond in record time, and allows users to categorize their message creation programs [(7)].

In this method, the will of the parties to the contractual relationship to be concluded is expressed by sending messages through this medium. If the message includes all the obligations related to the contract, this is considered an offer. In this case, the recipient is informed of the offer made upon viewing his email inbox, and the person accepting it can respond to the offer made in the same way.

The Iraqi legislator has given e-mail messages an official character, when he considered them electronic documents. [(8)], thus, granting it the legal authority and protection stipulated in the Electronic Signature and Electronic Transactions Law.

The second requirement: Expression of will via the website

A website is defined as: "A group of pages, texts, images, and video clips linked together according to a coherent and interactive structure, aiming to display and describe information and data about a party or institution, such that access to it is not limited by time or

[7]- Nidal Ismail Barham, Provisions of E-Commerce Contracts, Dar Al Thaqafa Publishing and Distribution, Amman, 2005, p. 43.

[8]Article 1/Ninth of the Electronic Signature and Electronic Transactions Law states that: "Electronic documents - documents and papers that are created, combined, stored, sent or received, in whole or in part, by electronic means, including electronic data exchange, e-mail, telegram, telex or telegraphic copying, and bear an electronic signature."

place and has a unique address that distinguishes it from other sites on the Internet." [9].

The website consists of a group of pages that enable the user to perform many tasks in different fields such as communications, marketing, sales, and others, as it allows him to communicate with different people; to display information and prices and display different goods instantly, away from the traditional methods of supply and demand, as the website is stable and continuous around the clock.[10]Therefore, we find that commercial companies usually have specific pages that are their websites on the Internet to display their products and services and advertise them on a constant and continuous basis, which is considered a general positive for the network audience who can view the specifications of the product or service and its specific price.[11].

The electronic expression of will through this medium may be expressed in writing or by clicking on the designated place for acceptance, whether that is found as an icon on the website or by pressing the approval button on the keyboard connected to the personal computer or by pressing the input device in the designated place on the website page. [12].

The will can also be expressed through this medium using signs and symbols, which have become familiar among users of the international information network, such as the smiley face sign to indicate approval, and an angry face sign to indicate rejection. This is

[9]- Muhammad Bilal Al-Zoubi and Ahmad Yatishan Al-Shara'i'a, Computer and Ready-Made Software, Wael Printing and Publishing House, Beirut, Lebanon, First Edition, 2004, pp. (351-352).

[10]- Dr. Hesham Al-Arabi, contracting via the Internet from an Islamic Jurisprudence Perspective, a study published in the Journal of the Center for Islamic Research and Studies, Faculty of Dar Al-Ulum, Cairo University, Issue 48, 2014, p. 70.

[11]- Dr. Enas Hashim Rashid, Expression of Will in Electronic Contracts, research published in Risalat al-Huquq Journal, College of Law, University of Karbala, Volume 1, Issue 2, 2009, p. 188.

[12]- Dr. Hesham Al-Arabi, Contracting via the Internet from the Perspective of Islamic Jurisprudence, previous reference, p. 71.

what some jurisprudence sees as the signs not departing from their traditional meaning, except that the new sign is a sign issued by the device, but it expresses the will of the contracting party and not the will of the computer. (13).

Some also believe that expressing the will implicitly in this way is permissible, by the obligee entering his credit card number, from which the value of the item is deducted immediately. In this case, we see that the acceptor did not make any specific statement indicating his acceptance, but rather performed an action that indicates his satisfaction, which is that he entered his credit card number, from which the value of the item subject to the contract is deducted. (14).

The above-mentioned view is currently unimaginable in contracting via a website, as the steps involved in concluding a contract are sequential, and the website does not permit transition to the next step until the previous one has been completed.

The third requirement: Expressing will through conversation

Online chat is a modern means of communication that has spread rapidly because it is general in nature and easy to use. This means helps express one's will through direct conversation with one or more people, whether in writing, verbally, or by using video communication, so that one can write, speak, and see the other party at the same time.

There are many programs used in this method, including Instagram, Telegram, WhatsApp, Viber, Messenger, Snapchat, Tik Tok, and other chat programs. Through this method, the Internet user can, via the chat program (IRC) Talking between one person and another through writing. This program divides the main page into two parts. One party writes his thoughts on the screen of his personal

[13]- Dr. Khaled Mamdouh Ibrahim, Concluding an Electronic Contract (A Comparative Study), Dar Al Fikr Al Jami'i, Alexandria, 2013, p. 177.

[14]- Dr. Enas Hashem Rashid, Expression of Will in Electronic Contracts, previous reference, p. 188.

device in the first part, and at the same time he will see what the other party writes on the second part of the program page. [15].

The contracting parties can also use headphones connected to the device connected to the Internet, which is similar to a telephone, as it enables the two contracting parties to speak directly and express their will through those headphones, and direct conversation through them. It is also possible to express the will by using the camera of the device connected to the Internet, as this feature enables the contracting parties to communicate directly with sound and image, so that the two contracting parties see each other and each of them hears what the other says, and thus the will can be expressed orally, by tongue, writing, or unambiguous sign. [16].

The expression of will here is similar to its expression in a real contract session, given that the expression of will is done directly and in a way that allows individuals to see and hear each other, and even agree on all matters of the contract, write it down, and send it to each other for the purpose of signing. [17].

The second topic: The positive impact of electronic transformation

An offer is defined as the definitive expression of a person's will be directed to another person, offering him a contract according to specific terms and conditions. [18]This expression does not have to be

[15]- Dr. Khaled Mamdouh Ibrahim, Concluding the Electronic Contract (A Comparative Study), previous reference, p. 171.

[16]- Dr. Faisal Mohammed Al-Ghanimi, Expression of Will in Electronic Contracts, research published in the Journal of Law, College of Law, Tikrit University, Volume 3, Issue 2, 2018, p. 156.

[17]Al-Wathiq Atta Al-Mannan, The Conclusion of the Electronic Contract, research published in the Journal of the Faculty of Sharia and Law, University of Omdurman Islamic, Issue 1, 2008, p. 91.

[18]- Dr. Abdul Majeed Al-Hakim, The Mediator in Contract Theory with Comparison and Balance between the Theories of Western Jurisprudence and Their Equivalents in Islamic Jurisprudence and Iraqi Civil Law, Part One, Sources of Obligation (Contract), Baghdad, Al-Ahly Printing and Publishing Company, 1967, p. 38.

in a specific form. [19]The contracting party may express his will in the manner he deems appropriate, provided that it has a meaning that the other party understands. Anything that sufficiently indicates the existence of the will is legally valid for expressing it.

As we mentioned previously, the Iraqi legislator did not specify in the Iraqi Civil Code a specific means for expressing the will, but rather permitted it to be expressed orally, in writing, and by commonly used signs, whether the person can speak or is deaf, or by any other method, provided that it has a definitive indication of consent. [20].

From the above, the ability to express one's will electronically is permissible in Iraqi civil law, in addition to the permission provided by the Iraqi legislator in the Electronic Signature and Electronic Transactions Law No. 78 of 2012 when attempting to define the electronic contract. [21].

From the above, the impact of the electronic transformation on positivity can be demonstrated by examining how this positivity is formed in light of the digital transformation, as follows:

The first requirement: The effect of electronic transformation on positive properties.

The second requirement: The impact of electronic transformation on the conditions of acceptance.

[19]- Dr. Tawfiq Hassan Farag, The General Theory of Obligation (Contract Theory), Alexandria, Modern Egyptian Office, 1969, p. 64.

[20]Article 79 of the Iraqi Civil Code states that: "Just as the offer or acceptance may be verbal, it may also be by correspondence, by a commonly used sign, even if it is not from a mute person, by actual exchange indicating consent, or by adopting any other course of action that the circumstances of the case leave no doubt as to its evidence of consent."

[21]- Article 1/Tenth of the Electronic Signature and Electronic Transactions Law No. 78 of 2012, which states that: "The electronic contract is the link between the offer issued by one of the contracting parties and the acceptance of the other in a manner that proves its effect on the subject of the contract, which is carried out by electronic means," as well as in Article 18/First of the same law, which states that: "The offer and acceptance may be carried out by electronic means."

The first requirement: The impact of electronic transformation on positive characteristics

Electronic medium means: "A computer program or electronic system or any other electronic means used to carry out an action or respond to an action with the intent of creating, sending or receiving an information message." [22].

This type of acceptance requires that it be made through an electronic medium, which is the use of an audio-visual means that allows the use of still or moving images, sound, or any other means to graphically illustrate the goods and services, which does not raise any problems, as it is sufficient for the acceptance to respect the requirements of transparency and clarity, on the one hand, and the technical means used in processing the images of the products should express a clear security about the product or service, on the other hand, so that it is possible through that image to know the commodity or service that is the subject of the contract with sufficient knowledge that negates ignorance.[23].

This option is currently made possible by 3D imaging technology.3D) and the technology of (4K) or (8K) or (10K) Without any difficulty, and there is nothing to prevent the obligor from being the same as the Internet service provider. There are other people who participate in providing the service, as they intervene in the communication and each of them contributes in turn to its completion,

[22]- Article 1/Eighth of the Electronic Signature and Electronic Transactions Law No. 78 of 2012.

It is noted from the above definition that the Iraqi legislator in this law did not list the means exclusively, but rather left the door open to any new means by including the phrase "any means."

[23]- Muhammad Saad Khalifa, Problems of Online Sales, Dar Al Nahda Al Arabiya, Cairo, 2004, p. 55.

including the communications worker, the information supplier, and the port supplier. [24].

The offer in electronic contracting is similar to the offer in contracting via television in that in both cases there is no paper support. Despite this similarity, the electronic offer differs from it in that the offeree can always return to the advertisement on the website again or sent to him via email, unlike the offer via television, which is available at specific times. It also differs in the time of the message shown on television, because the time period for television broadcasting is limited, brief, and fleeting. [25].

And Contracting in the context of the electronic transformation is sometimes similar to contracting via television, in that the offer is made remotely. Since contracting online is done through websites, the offer is located on the website of the merchant who owns the product or service, where all information related to the product or service, such as type, price, quantity, and delivery method, is available.

Where the offeror can, through the Internet, display his offer outside the places where he usually displays his offer.-Traditional shops and paper advertisements - the positive is transmitted through communication technologies that cross state borders with complete freedom, without anyone having the ability to stop it, as the positive can easily display his positive on his website anywhere in the world, in the blink of an eye.[26].

[24]- Dr. Muhammad Abd al-Zahir Hussein, Legal Responsibility in the Field of Internet Networks, Dar al-Nahda al-Arabiya, Cairo, 2002, p. 55.

[25]Mahmoud Al-Sayed Abdel-Moati Khayal, Contracting via Television, Golden Eagle Press, Egypt, 2000, p. 53.

[26]- Dr. Amina Al-Arabi, Consent in Electronic Contracts in Light of Recent Changes, Journal of Law and Humanities, Ziane Achour University, Algeria, Volume 14, Issue 3, p. 159.

This is a remote positive, and is subject to the rules for consumer protection in contracts concluded remotely, which impose on the supplier and advertiser a set of restrictions and duties that they are bound by towards the consumer in general, including providing the consumer with the basic characteristics of the products and services offered, their descriptions, price, start and expiration dates, and country of origin, and avoiding promoting by any means of media and publication the commodity or service that does not meet the approved local or international standard specifications.[27].

Under the electronic transformation, the offer has become continuous and available to all parts of the world without limitation, such that the offeror can return to the announcement again, while he cannot return to the announcement in the traditional offer.

This offer also allows for public communication, i.e. the possibility of addressing a large segment of the public, where the offer is directed to everyone, as the Internet is available to all people without discrimination, such that the offeror can determine the scope of coverage in a broad and comprehensive manner to his will. [28].

The second requirement: The impact of electronic transformation on the conditions of acceptance

An expression of will is not considered an offer unless it meets the conditions stipulated in the general rules, namely that the expression must be final and include the basic elements of the contract.[29]Although the conditions of the electronic offer do not differ from its conditions in the general rules, they are characterised

[27]Article 7 of the Iraqi Consumer Protection Law No. 1 of 2010.

[28]- Dr. Nazih Muhammad Al-Sadiq Al-Mahdi, The Conclusion of the Electronic Contract, a research paper presented to the Seventeenth Annual Scientific Conference (Electronic Transactions, E-Commerce, E-Government) during the period from 19-20/5/2009, Emirates Center for Strategic Studies and Research, Abu Dhabi, p. 222.

[29]- Dr. Muhammad Labib Shanab, Lessons in the Theory of Obligation (Sources of Obligation), Dar Al Nahda Al Arabiya, Cairo, p. 104.

by a kind of privacy on the one hand, and some special conditions are added to them on the other hand. Therefore, we will discuss the substantive conditions first, then explain the formal conditions, as follows:

First: Objective conditions:

The offer must include the basic elements of the contract to be concluded, which include specifying information about the identity of the parties, the goods and services, the price of the product or service, as well as the manner in which the contract will be executed and its specific terms.

A contract is not valid unless it is issued by two parties who have the necessary capacity to conclude it. Therefore, the obligor must commit to providing the other contracting party with the necessary data and information about his identity, in order to achieve security and trust in this type of transaction. [(30)]In order to maintain good faith and trust in remote contracting, the obligor must inform the person with whom he is contracting of all his information that identifies his identity in a definitive and unambiguous manner.

The offer must also include basic and detailed information about the product or service offered via the digital medium, which must be made known to the contracting party before announcing their acceptance of the electronic offer. This requires a precise description of the product or service, ensuring full knowledge of the subject matter of the contract. The offeror must ensure transparency and clarity in their offer, accurately describing their product or service offered on their website. This is achieved by establishing the full data, specifications, and components of the product, including the start and expiration dates and country of origin, before the product or service is

[30]- Article 7/Sixth, which states that: "The supplier and advertiser are obligated to do the following: ... Sixth: To record on all his correspondence, publications, and advertisements his trade name, address, and any mark he legally approves, if any."

put on the market or before the sale, purchase, or advertisement process is carried out. [31],

The obligor is prohibited from practicing fraud, deception, deception, concealing the truth about the materials used in the manufacture of the commodity or provision of the service, and anything that would make the offer in violation of the legal obligations imposed on the supplier and advertiser in the Consumer Protection Law.[32].

The Iraqi legislator must pay great attention to determining and setting the price of the commodity, as the price is one of the elements that must be clearly and precisely included in the offer. The same applies to determining the currency in which the payment must be made, as this information makes the offer complete and precise in a way that prevents the offeror or his representative from manipulating the prices of goods and services.

The obligor must explain to the contracting party all information related to the methods of concluding and implementing the contract, especially with regard to the date of delivery of the goods, or implementation of the service, delivery costs, if any, and the methods of fulfillment and means available for delivery or implementation.[33]In order to ensure the stability of electronic transactions and provide trust, the obligor must be obligated to specify

[31]Article 7/First, which states that: "The supplier and advertiser are obligated to do the following: First: Ensure that the full data, specifications, and components of the product, especially the start and expiration dates and country of origin, are recorded before offering it on the market or before conducting a sale or purchase transaction or advertising it."

[32]Article 9/First, which states that: "The supplier and advertiser are prohibited from doing the following: First: practicing fraud, deception, deception, and concealing the truth about the materials that make up the approved specifications for all goods and services."

[33]- Michael Rashid Ali, Electronic Contracts via the Internet between Sharia and Law, PhD Thesis, College of Sharia, University of Iraq, 2012, p. 103.

the duration of the offer, even if it is for a specific period, enabling the obligee to manage his affairs and determine his choice of acceptance or rejection.[34)].

Second: Formal conditions:

Contracting via electronic mediation requires that certain conditions be met regarding the means, method and language used. As we mentioned previously, the general rules in Iraqi civil law allow the expression of will in an electronic manner implicitly, in addition to the explicit permission provided by the Iraqi legislator in the Electronic Signature and Electronic Transactions Law No. 78 of 2012 when trying to define the electronic contract. The means of presentation must allow the obligee to read and understand the content of the offer with ease, and far from ambiguity.[35)].

The offer must be made in a written manner that allows the contractual terms to be saved on an electronic medium, or any other medium, so that they can be retrieved again when necessary. The offer must also be in a clear electronic manner and with clear expressions, free from any ambiguity or confusion.[36)].

Some believe that using short, simple texts in formulating the offer, as well as using a diagram to differentiate between important elements, and using bold, large lines, helps to confirm the intention of

[34]- Lama Abdullah Sadiq Salhab, Electronic Contract Council, Master's Thesis, An-Najah National University, College of Graduate Studies, 2008, p. 77.

[35]- Dr. Belkacem Hamdi, Concluding an Electronic Contract, PhD Thesis, Hadj Lakhdar University of Batna, Faculty of Law and Political Science, Department of Law, 2014-2015, p. 73.

[36]- Dr. Muhammad Saad Khalifa, Problems of Online Sales, Dar Al Nahda Al Arabiya, Cairo, 2004, p. 55; Dr. Samir Hamid Abdel Aziz Al Gamal, Contracting via Modern Communication Technologies (A Comparative Study), Dar Al Nahda Al Arabiya, Cairo, 2006, p. 107.

the offeror, and clarifies the basic elements of the contract to be concluded. (37).

As for the language used in the affirmation, the global nature of the digital medium has necessitated the use of multiple languages, which has prompted many website owners to translate their web pages into multiple languages in order to reach the largest possible audience of various nationalities.

It is sufficient for the visitor to choose the language he wishes to use to enter the site, to browse and choose what he wants with ease and convenience. Therefore, international bodies and organizations have sought to establish model rules to unify the language of negotiation and contracting by electronic means, with the aim of avoiding misunderstandings and differences in the interpretation of the electronic contract.(38)This is what the Iraqi legislator sought in the Consumer Protection Law, when addressing consumer rights in Article 6 of the law, that the consumer has the right to obtain full information about the specifications of goods and to learn about the proper ways to use them or how to receive the service in the approved official form and language.

There is no doubt that unifying the rules for electronic data via remote communication, with the aim of arriving at a standard model for electronic data exchange, helps in formulating legal terms that are linguistically recognized, which eliminates any ambiguity or

[37]- Mohamed Nasser Hamoudi, The Legal System of the International Sales Contract via the Internet, PhD Thesis, Mouloud Mammeri University - Tizi Ouzou, Faculty of Law and Political Science, 2012, p. 113.

[38]Omar Hassan Al-Momani, Electronic Signature and Electronic Commerce Law (A Comparative Legal and Analytical Study), Dar Wael, Amman, 2003, pp. 34-35.

difference in the linguistic concepts of words and phrases, in addition to the conditions contained in electronic contracts. (39).

The third topic: The impact of electronic transformation on admission

Acceptance is an expression of the will of the other party who received the offer, directed towards the offeror, knowing that he agrees to the offer. It is the response of approval to the offeror's offer, and with it the contract is concluded. (40)Acceptance via electronic means does not differ from normal acceptance, except in the means used to express it. Just as electronic acceptance is done via electronic means, acceptance must also be done via the same means, as acceptance is done via electronic means, so that the acceptance is obtained by the same means. (41).

Electronic acceptance is defined as: "A remote communication that includes complete compliance with all the elements stipulated in the offer, as set by the offeror, such that the contract is concluded as soon as this communication occurs from the acceptor." (42) .

Some define it as: "The firm expression of the offeree's satisfaction with concluding the contract, in accordance with the conditions contained in the offer, through the means of presenting the offer itself, which is the Internet." (43).

39- Dr. Mahmoud Hamouda Saleh, Problems of Electronic Contracts, a study published in the Journal of Sharia and Islamic Studies, Kuwait University, Issue 18, 2011, p. 257.

40- Dr. Khaled Mamdouh Ibrahim, Concluding an Electronic Contract (A Comparative Study), Dar Al Fikr Al Jami'i, Alexandria, 2013, p. 340.

41- Dr. Faisal Mohammed Abdul-Ghanimi, Expression of Will in Electronic Contracts, research published in Tikrit University Journal of Law, Tikrit University, College of Law, Volume 3, Issue 2, 2018, p. 160.

42- Dr. Enas Hashim Rashid, Expression of Will in Electronic Contracts, Risalat Al-Huquq Journal, College of Law, University of Karbala, 2009, Volume 1, Issue 2, p. 193.

43- Dr. Ayman Mustafa Ahmed, Expression of Will through Electronic Means, Police Thought Magazine, Police Research Center, Sharjah Police General Command, 2014, Volume 23, Issue 19, p. 160.

As we explained previously, explaining the impact of electronic transformation on the expression of will requires us to understand how to form the will in general, and the offer and acceptance in particular. Therefore, we will divide this topic as follows:

The first requirement The impact of electronic transformation on acceptance characteristics.
The second requirement The impact of electronic transformation on admission requirements.

The first requirement: The impact of electronic transformation on acceptance characteristics

Acceptance via electronic means is not much different from traditional acceptance. It is done remotely via modern communication technologies. It may be expressed via a message from the person accepting the offer or by using specific methods that confirm his acceptance of the offer via electronic means.

Electronic acceptance may be explicit, meaning that the contract is not concluded unless it is accompanied by a specific confirmation of it, such as double-clicking on the key designated for acceptance or filling out specific information specific to the website that issued the offer. The website may require the acceptor to express his will on each element of the concluded contract. (44).

Electronic acceptance can be implicit, by the acceptor taking a positive stance, such as the acceptor sending the price of the commodity to the obligor. (45)Or the buyer may unwrap some goods that the offeror sends with the offer that includes a notice to the offeree that "unwrapping or sealing the goods is considered

44- Dr. Amina Al-Arabi, Consent in Electronic Contracts in Light of Emerging Changes, a study published in the Journal of Law and Humanities, Faculty of Law, Ziane Achour University, Algeria, Volume 14, Issue 3, p. 224; Dr. Samir Hamed Abdel Aziz Al-Jamal, Contracting via Modern Communication Technologies, previous reference, p. 126.

45- Dr. Ahmed Al-Saeed Al-Zaqard, Principles of International Trade Law (International Sale of Goods), Modern Library, Cairo, 2006, p. 147.

acceptance of the contract." This can be imagined in goods with digital content, such as computer programs, newspapers, magazines, and books that can be delivered to the offeree online. Delivery on line) via email [46].

As for the obligor's knowledge of the electronic acceptance, some legislations stipulate that the will of the contracting parties must agree that the arrival of the acceptance to the obligor is not sufficient in itself to assume his knowledge of the acceptance and the conclusion of the contract, unless the obligor issues an acknowledgment of his receipt of such an acceptance. The acknowledgment may be an electronic message. -For example, within the agreed period, in which case the acceptor may, if he does not receive such electronic acknowledgment, consider his acceptance void. [47].

[46]- Dr. Mahmoud Abdel Rahim Al-Sharifat, Consent in Online Contracting (A Comparative Study), Dar Al-Hamed for Publishing and Distribution, Amman, 2005, p. 134.

[47]An example of this is the text of Article 19/first, second and third of the Iraqi Electronic Signature and Electronic Transactions Law, which states that: "First: If the signatory requests the addressee, by virtue of an electronic document, to inform him of the receipt of that document or has agreed with him to do so, then the addressee's informing the signatory by electronic means or by any other means or his performing any action or procedure that indicates that he has received the document shall be considered a response to that request or agreement.

Second: If the signatory makes the effect of the electronic document conditional upon receipt of a notification from the addressee of receipt, the document shall be deemed not to have been received until the notification is received.

Third: If the signatory requests from the addressee a notification of receipt of the electronic document and does not specify a timeframe for that and the effect of the electronic document is not contingent upon his receipt of that notification, then in the event that the notification is not received within a reasonable period, he may request from the addressee to send the notification within a specified period. Otherwise, the document shall be subject to cancellation.

Fourth: The recipient's notification of receipt to the signatory shall be considered evidence that the content of the received document is identical to the content of the document sent by the signatory, unless proven otherwise.

The first requirement: The impact of electronic transformation on admission requirements

Acceptance is subject to the general rules of civil law, whether traditional or electronic. In order for acceptance to have effect, it must be issued at the time the offer is valid. Therefore, acceptance has no effect unless it is issued while the offer is in effect. It is an answer to an offer that has been issued. If the offer is no longer valid, acceptance is an answer to something that does not exist. [48]The acceptance must also be consistent with the offer in all its elements and conditions. The acceptance must be based on the entire offer and must be explicit in order to be valid.

In addition to the above conditions, the digital acceptance enjoys some privacy that makes it subject to its own rules in light of the privacy of the digital environment in which the acceptance takes place. These rules relate to the conformity of the acceptance to the offer, and the issuance of the acceptance while the offer is still valid. This is what we will discuss as follows:

First: Matching acceptance to offer:

The question arises as to the extent to which the condition of acceptance conforming to the offer is met if the offer contains hidden texts. [49]On the one hand, is this possible? On the other hand, is it

[48]- Dr. Amina Al-Arabi, Consent in Electronic Contracts in Light of Emerging Changes, previous reference, p. 163.

[49]Digital Steganography: "A technique that aims to hide information or messages within other media, such as images, audio, or video, in a way that makes the presence of those messages difficult to detect. Steganography is achieved in texts using techniques such as adding invisible characters or modifying commas and spaces between words." Dr. Abdul-Kazem Abdul-Karim Abdul-Kazem, Data Steganography and Secure Communications in Multimedia, an article published on the website of Future University, Department of Cybersecurity, on October 26, 2024.

-https://uomus.edu.iq.

- Date of access to the website: 11/19/2024.

possible to link acceptance with something that increases, restricts, or modifies the offer?

Contracts concluded through digital media between websites and the public of Internet users are through models presented by these websites, which include all the essential and detailed issues that the website owner sees fit.-The offeror is suitable for him, and the public has no choice but to click on the acceptance box in this form, expressing their acceptance of the contract, and thus it will be completely identical to the offer in all matters.(50). It follows that there is no room to question the use of hidden texts in contracting via a digital medium.

As for the possibility of coupling acceptance with something that increases, modifies, or restricts the offer, here we must differentiate between the means used to express the will, as there is no room for negotiation in contracts concluded through the web; because as we mentioned, the way in which the offer is presented in the form of forms that include all the essential and detailed issues, so the offer is either accepted or rejected. Conversely, when the means used is email or chat, it is possible to imagine coupling acceptance with something that increases, modifies, or restricts the offer; because negotiation is present in this method. (51).

Second: Issuance of acceptance with the establishment of the offer:

Acceptance must be issued through a digital medium while the offer exists, if no period has been specified for it. As long as the offer is still present on the website, the offeree clicking on the space

50- Dr. Belkacem Hamdi, Concluding the Electronic Contract, previous reference, p. 82.

51- Dr. Amina Al-Arabi, Consent in Electronic Contracts in Light of Emerging Changes, previous reference, p. 163.

designated for acceptance means that the contract has been concluded in this case. (52).

If the offer is on the website and a specific time period is specified for it by the offeror, then the acceptance must be issued within the specified period. An example of this is if he publishes an advertisement to sell his car on his website and specifies a specific time period for the person who wants to buy his car. If someone expresses his desire to buy-Acceptance - after the expiry of the specified period, this acceptance cannot be taken into account; because the offer has been cancelled with the expiry of the specified period. (53).

The advanced case can be imagined in some forms of electronic contracting, such as contracting via email and chat, where the acceptance is sent after the expiry of the specified period for the offer, and the late acceptance is considered a new offer according to the general rules of civil law, while this case cannot be imagined in contracting via the web, because the offeror removes the advertisement page.-The offer is in the place designated for acceptance on his website, and therefore the acceptance does not exist, and the offeror cannot respond to this offer.(54).

[52]- Dr. Belkacem Hamdi, Concluding the Electronic Contract, previous reference, p. 80.

[53]- Dr. Bashar Talal Mumni, Problems of Online Contracting (A Comparative Study), Modern Books World, 2004, p. 68.

[54]- Dr. Sameh Abdel-Wahid Al-Tahami, Contracting via the Internet (A Comparative Study), Dar Al-Kotob Al-Qanuniyah, Egypt, 2008, p. 190.

Conclusion:

At the end of this research, I reached several results, followed by some recommendations, as follows:

Results:

1- The form of expression of will cannot be restricted to a specific form or means. The offeror and the acceptor are free to use the means they see fit to express their will.
2- Expressing one's will by traditional means is not much different from expressing one's will by electronic means, except for the means used to express one's will.
3- Electronic transformation is an effective means of simplifying legal procedures, especially in concluding contracts and generally in exchanging documents to facilitate institutional work.
4- Parties to a contract should choose an appropriate electronic means through which the identity of the contracting party can be verified and the integrity of the contract can be verified.
5- At present, the will cannot be implicitly expressed in a contract via the website, as the steps required to conclude a contract are sequential and the website does not allow moving to the next step until the previous one has been completed.
6- The Iraqi legislator has given emails an official character by considering them electronic documents, thus granting them the legal authority and protection stipulated in the Electronic Signature and Electronic Transactions Law.

Recommendations:

1- Amend Article (3/First - A) of the Electronic Signature and Electronic Transactions Law No. 78 of 2012 to read as follows: “Electronic transactions carried out by natural or legal persons, or even in the event of the natural or legal person’s non-intervention.
2- Amend the same law by adding a provision that permits contracting between automated electronic media, including one

or more electronic systems, that are prepared and programmed in advance to do so without the intervention of a natural person.

the reviewer:

First: Books:

1- Dr. Osama Mujahid, Privacy of Online Contracting, Dar Al Nahda Al Arabiya, Cairo, 2000.
2- Dr. Bashar Talal Mumni, Problems of Online Contracting (A Comparative Study), Modern Books World, 2004.
3- Dr. Tawfiq Hassan Farag, The General Theory of Obligation (Contract Theory), Alexandria, Modern Egyptian Office, 1969.
4- Dr. Khaled Mamdouh Ibrahim, Concluding an Electronic Contract (A Comparative Study), Dar Al Fikr Al Jami'i, Alexandria, 2013.
5- Dr. Sameh Abdel-Wahid Al-Tahami, Contracting via the Internet (A Comparative Study), Dar Al-Kotob Al-Qanuniya, Egypt, 2008.
6- Dr. Abdul Majeed Al-Hakim, The Mediator in Contract Theory with Comparison and Balance between the Theories of Western Jurisprudence and Their Equivalents in Islamic Jurisprudence and Iraqi Civil Law, Part One, Sources of Obligation (Contract), Baghdad, Al-Ahly Printing and Publishing Company, 1967.
7- Abdul Hadi Fawzi Al-Awadhi, Legal Aspects of E-mail, Dar Al-Nahda Al-Arabiya, Cairo, 2006.
8- Mahmoud El-Sayed Abdel-Moati Khayal, Contracting via Television, Golden Eagle Press, Egypt, 2000.
9- Muhammad Bilal Al-Zoubi and Ahmad Yatishan Al-Shara'i'a, Computers and Ready-Made Software, Wael Printing and Publishing House, Beirut, Lebanon, First Edition, 2004.
10- Dr. Muhammad Abd al-Zahir Hussein, Legal Responsibility in the Field of Internet Networks, Dar al-Nahda al-Arabiya, Cairo, 2002.
11- Dr. Muhammad Labib Shanab, Lessons in the Theory of Obligation (Sources of Obligation), Dar Al Nahda Al Arabiya, Cairo.
12- Muhammad Saad Khalifa, Problems of Online Sales, Dar Al Nahda Al Arabiya, Cairo, 2004.
13- Nidal Ismail Barham, Provisions of E-Commerce Contracts, Dar Al Thaqafa Publishing and Distribution, Amman, 2005.

Second: Letters and theses:

1- Belkacem Hamdi, Concluding Electronic Contracts, PhD Thesis, Hadj Lakhdar University of Batna, Faculty of Law and Political Science, Department of Law, 2014-2015.
2- Abdullah bin Nasser bin Ahmed Al-Omari, Criminal Protection of E-mail (A Comparative Study of Authenticity), Master's Thesis, College of Graduate Studies, Naif Arab University for Security Sciences, Riyadh, 2010.
3- Mohamed Nasser Hamoudi, The Legal System of International Online Sales Contracts, PhD Thesis, Mouloud Mammeri University - Tizi Ouzou, Faculty of Law and Political Science, 2012.
4- Lama Abdullah Sadiq Salhab, Electronic Contract Council, Master's Thesis, An-Najah National University, Faculty of Graduate Studies, 2008.
5- Michael Rashid Ali, Electronic Contracts over the Internet between Sharia and Law, PhD Thesis, College of Sharia, University of Iraq, 2012.
6- Nour El Houda Marzouk, Consent in Electronic Contracts, Master's Thesis, Mouloud Mammeri University - Tizi Ouzou, Faculty of Law and Political Science, 2012.

Third: Research:

1- Dr. Hesham Al-Arabi, "Contracting via the Internet from an Islamic Jurisprudence Perspective," a study published in the Journal of the Center for Islamic Research and Studies, Faculty of Dar Al-Ulum, Cairo University, Issue 48, 2014.
2- Dr. Enas Hashim Rashid, Expression of Will in Electronic Contracts, research published in Risalat al-Huquq Journal, College of Law, University of Karbala, Volume 1, Issue 2, 2009.
3- Dr. Faisal Mohammed Al-Ghanimi, Expression of Will in Electronic Contracts, a research paper published in the Journal of Law, College of Law, Tikrit University, Volume 3, Issue 2, 2018.
4- Al-Wathiq Atta Al-Mannan, The Conclusion of the Electronic Contract, research published in the Journal of the Faculty of Sharia and Law, University of Omdurman Islamic, Issue 1, 2008.

5- Dr. Amina Al-Arabi, Consent in Electronic Contracts in Light of Recent Changes, Journal of Law and Humanities, Ziane Achour University, Algeria, Volume 14, Issue 3.
6- Dr. Nazih Mohammed Al-Sadiq Al-Mahdi, The Conclusion of the Electronic Contract, a paper presented to the Seventeenth Annual Scientific Conference (Electronic Transactions, E-Commerce, E-Government) during the period from 19-20/5/2009, Emirates Center for Strategic Studies and Research, Abu Dhabi.
7- Dr. Mahmoud Hamouda Saleh, Problems of Electronic Contracts, a study published in the Journal of Sharia and Islamic Studies, Kuwait University, Issue 18, 2011.
8- Dr. Ayman Mustafa Ahmed, Expression of Will through Electronic Means, Police Thought Magazine, Police Research Center, Sharjah Police General Command, 2014, Volume 23, Issue 19.

Fourth: Websites:

1- Future University website, Cyber Security Department.
-https://uomus.edu.iq.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):659-681

Emotional Intelligence and Academic Success in Higher Education: Insights from an Algerian Case Study at Mohamed Boudief University, M'Sila

Bouakaz Amel

University of Mohamed Boudief- Msila, Department of English

amel.bouakaz@univ-msila.dz

Received: 12-08-2025 Accepted: 08-11-2025 Published**:** 01-06-2026

Abstract:

This study examines the relationship between emotional intelligence (EI) and academic success among undergraduate students at Mohamed Boudief University, M'Sila, Algeria. Using the Emotional Intelligence Scale and GPA records from 210 participants, Pearson's correlation revealed a moderate positive link between EI and academic achievement ($r = 0.52$, $p < 0.01$). Multiple regression showed self-motivation and emotional management as the strongest predictors of GPA. Semi-structured interviews highlighted EI's role in stress regulation, relationship building, and goal persistence. No significant differences were found in overall EI across gender or field of study, although females scored higher in empathy and interpersonal skills. Findings suggest that EI contributes to academic performance beyond cognitive ability. Integrating EI-focused workshops and mentoring into university programs could strengthen students' resilience, collaboration, and academic outcomes.

Keywords: emotional intelligence, university, academic success, students' resilience, self-motivation

Corresponding Author: Bouakaz Amel: amel.bouakaz@univ-msila.dz

1.Introduction

Emotional intelligence (EI) refers to the ability to perceive, regulate, and manage emotions, enabling flexible thinking and a deeper understanding of their meanings and consequences (Nazari & Emami, 2012). Since the 1990s, EI has been widely examined, with researchers exploring its potential links to psychological and educational outcomes (AL-Qadri & Zhao, 2021). From the perspective of educational psychology and learning, EI skills are expected to be positively associated with academic achievement, serving as an important factor in preventing academic failure (Howard et al., 2021). Furthermore, previous studies have highlighted EI as a significant predictor of various aspects of well-being, health, and overall quality of life (Maalouf et al., 2022; Shafait et al., 2021). EI is considered essential in both personal and professional domains, as it influences one's capacity to control behaviour, navigate complex social interactions, and make effective decisions that lead to positive results. Unlike cognitive intelligence, which generally remains stable over the lifespan, EI has the potential to be developed and improved over time (Dhliwayo & Coetzee, 2020).

2. Statement of the Problem

While academic achievement in higher education is often linked to cognitive ability, research increasingly shows that emotional intelligence (EI) also plays a vital role in student success. Skills such as self-motivation, emotional regulation, and interpersonal competence can influence learning behaviors, stress management, and overall performance. However, EI remains underemphasized in many academic programs, leaving a gap in understanding its contribution

compared to cognitive factors. This study seeks to explore the relationship between EI and academic achievement, identify its most influential components, and assess its predictive value beyond cognitive ability.

3. Research Objectives

 To examine the relationship between emotional intelligence and academic achievement among higher education students.
 To identify the emotional intelligence components that have the greatest influence on students' academic success.
Bouakaz Amel
 To determine the extent to which emotional intelligence can predict academic performance beyond cognitive ability.

4. Research Questions

 What is the relationship between emotional intelligence and academic achievement among higher education students ?
 Which components of emotional intelligence contribute most significantly to academic success ?
 To what extent can emotional intelligence predict academic performance compared to cognitive ability ?

5.The Theoretical Framework

5.1. Historical Evolution of Emotional Intelligence

The roots of emotional intelligence (EI) can be traced back to the early 20th century. In 1920, E. L. Thorndike introduced the concept of *social intelligence*, describing it as the ability to understand and interact effectively with others understanding their motivations, ways of working, and how to maintain productive relationships (Goleman, 1995). Core elements of social intelligence, such as self-awareness, empathy, and interpersonal skills, later became fundamental components of emotional intelligence. By the 1940s, David Wechsler expanded the definition of intelligence to include both cognitive (intellectual) and non-cognitive (emotional) aspects.

However, while the cognitive dimension received considerable attention, the emotional dimension was largely overlooked at the time. In the 1980s, Dr. Reuven Bar-On began investigating factors contributing to life success. His research highlighted the role of non-cognitive abilities and, in 1985, he coined the term *Emotional Quotient (EQ)* as a way to measure aspects of general intelligence related to emotion. Bar-On proposed five core components of EI: intrapersonal skills, interpersonal skills, stress management, adaptability, and general mood. He emphasized that EI enables individuals to navigate daily challenges, maintain self-control, and build effective social relationships. Similarly, Higgs and Dulewicz (1999) identified seven EI elements: self-awareness, emotional regulation, motivation, interpersonal sensitivity, persuasion, decisiveness, and integrity.

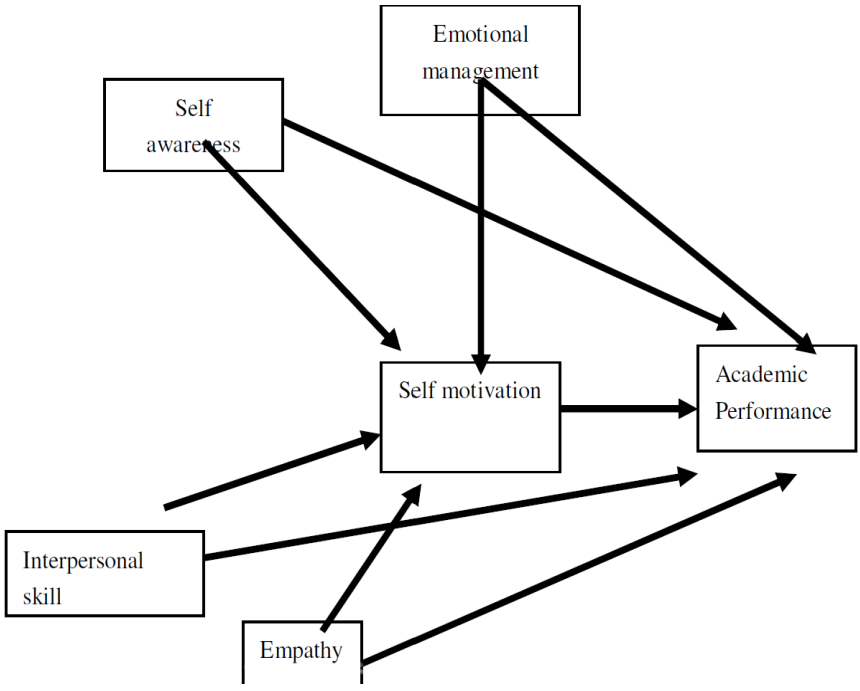
Bouakaz Amel

Parallel to these developments, Howard Gardner's theory of multiple intelligences (1983) recognized *intrapersonal* and *interpersonal* intelligence as integral to emotional intelligence. Intrapersonal intelligence involves self-awareness, emotional regulation, and goal setting, while interpersonal intelligence concerns empathy, emotional sensitivity, and effective communication together forming a foundation for high EI. The term *emotional intelligence* gained academic definition through the work of John D. Mayer and Peter Salovey in the early 1990s. They defined it as a form of social intelligence involving the ability to perceive, understand, and manage one's own emotions and those of others, using this information to guide thought and action. Their framework identified five main

components: self-awareness, emotional regulation, self-motivation, empathy, and interpersonal skills. In 1997, they refined the definition to emphasize the role of emotions in enhancing thought processes and promoting both emotional and intellectual growth. Later, Mayer et al. (2008) argued that individuals with higher EI process emotional information more effectively, using it adaptively to benefit themselves and others.

The concept became widely recognized following Daniel Goleman's influential 1995 publication, which asserted that IQ accounts for only about 20% of life success, with the remainder influenced by factors such as EI, luck, and social background. Goleman argued that EI has a greater impact on life outcomes than IQ and can be developed through targeted training. He defined EI as the capacity to understand and manage one's own emotions, recognize and influence the emotions of others, maintain motivation, and foster effective relationships. Building on this perspective, researchers have developed models linking EI's core elements particularly self-motivation to academic achievement, highlighting its central role in higher education performance.

Figure1: Model Relationship Between Elements of Self-Awareness, Emotional Management, Self Motivation, Empathy and Interpersonal Skills on Academic Performance.



To reinforce the proposed model, it is essential to review previous research and existing literature that examine the relationship between emotional intelligence particularly its individual components and academic performance.

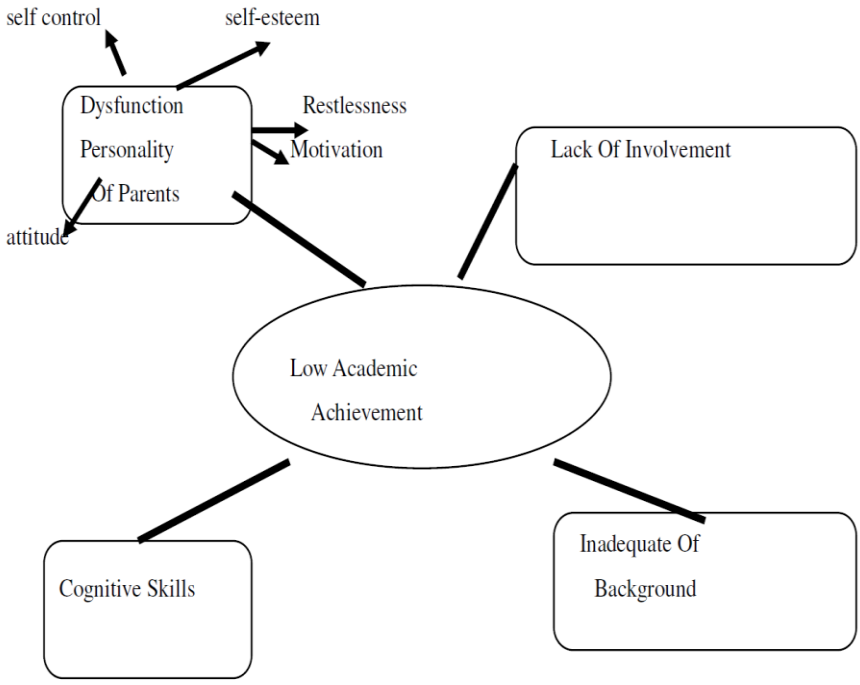
5.2. Relationship Between Emotional Intelligence and Academic Success

Several factors can contribute to a student's poor academic performance, one of which is dysfunctional personality traits, as these

can negatively influence the development of emotional intelligence and, in turn, hinder academic success.

Bouakaz Amel

Figure 2: Model of low academic achievement (Adapted from Krouse & Krouse, 1981; Brown & Langer, 1990)



According to the model, dysfunction can be understood as a set of personality traits characterized by a lack of motivation, low confidence, poor self-esteem, limited self-control, and high levels of anxiety. Students displaying these traits are considered to possess low emotional intelligence, which can negatively impact their academic performance. `Petrides et al. (2004) examined the relationship between trait emotional intelligence, academic performance, and cognitive ability, finding that emotional intelligence served as a moderating factor between cognitive ability and academic

achievement. Similarly, Parker et al. (2004) concluded that various components of emotional intelligence can predict academic success. Their study revealed that high-achieving students scored significantly higher than their less successful peers in three areas of emotional intelligence: interpersonal skills, stress management, and adaptability. Rode et al. (2007) proposed two reasons why emotional intelligence is linked to academic performance: first, because academic tasks often involve considerable ambiguity; and second, because much of academic work is self-directed, requiring strong self-management skills. Therefore, students with higher emotional intelligence are more likely to excel academically.

Bouakaz Amel

Svetlana (2007) further emphasized the importance of integrating emotional intelligence training into secondary school curricula, citing the strong relationship between emotional intelligence and academic achievement.

5.3. The Relationship Between Self-Awareness and Academic Success

Self-awareness involves recognizing personal interests, identifying emotions, and understanding how these emotions influence performance. It plays a vital role in helping individuals acknowledge their strengths and weaknesses, which in turn fosters self-confidence. A long-term study by Holahan and Sears (1995), which followed over 1,000 individuals with high IQs from childhood to retirement, revealed that those who developed self-confidence in their early years achieved greater career success. Similarly, Johnson (2009) emphasized that emotional well-being is essential for effective

learning. The ability to understand how one learns is a crucial factor in academic achievement. Students who are self-aware and intrinsically motivated are more likely to excel academically.

5.4. The Role of Emotional Management in Academic Success

In the classroom, self-control over both cognition and behavior plays a crucial role in learning and academic performance (Corno & Mandinach, 1983; Corno & Rohrkemper, 1985). A study in Sommerville that tracked 450 men two-thirds from low-income families and one-third with IQ scores below 90 found that IQ had little correlation with career and life success. Instead, success was more strongly linked to the ability to manage concerns, regulate emotions, and maintain positive relationships (Snarey & Vaillant, 1985).

Self-control involves regulating one's behavior, thoughts, and emotions enhancing positive tendencies while reducing or eliminating negative ones. According to Yates (1986), effective self-control can:

1. Reduce challenges encountered,
2. Prevent problems by limiting harmful actions,

3. Support the achievement of desired goals, and
4. Prevent performance decline.

All students face moments of frustration and setbacks in their academic journey. Their ability to regulate negative emotions and maintain resilience is key to attaining their educational objectives (Dweck, 1996). Similarly, research by Walter Mischel on four-year-old children revealed that those who could delay impulses demonstrated stronger academic performance and better social skills during adolescence (Shoda, Mischel, & Peake, 1990). Further support

comes from MacCann et al. (2011), whose findings indicate that improving emotional management skills and problem-focused coping strategies can lead to better educational outcomes.

5.5. The Influence of Empathy on Academic Success

Empathy involves being emotionally attuned to the needs of others and demonstrating genuine concern for their well-being. It includes the ability to interpret non-verbal cues such as tone of voice, facial expressions, and body language. Schools play a vital role in fostering this skill by providing children with opportunities to express emotions related to sympathy and empathy, while also guiding them in regulating negative feelings such as excessive anger or extreme excitement (Fontana, 1984). Rosenthal et al. (1977) found that individuals who can accurately recognize others' emotions and empathize effectively tend to be more successful in both their professional and social lives. Research has also shown that low levels of empathy are linked to weaker academic performance. For example, when two students with equal IQ scores differ in their empathy skills, the one with higher empathy typically achieves better grades (Nowicki & Duke, 1992).

Similarly, Chow (2006) reported a positive relationship between students' empathy levels and their academic motivation, suggesting that empathy can play a role in enhancing academic outcomes.

Bouakaz Amel

5.6.The Role of Self-Motivation in Academic Success

Motivation is the driving force that initiates, sustains, and regulates interest (Bernard, 1965). It is a crucial factor in encouraging students to actively participate in teaching and learning activities,

fostering their desire to keep learning, and creating a more engaging and enjoyable educational experience. This study focuses specifically on *self-motivation* the internally generated drive that naturally emerges from students and serves as a powerful influence on their learning. As a key element of emotional intelligence, self-motivation fuels students' commitment to studying, helps them understand their learning objectives, and ultimately supports higher academic achievement.

Self-motivation is closely linked to emotions, which shape individuals' reactions to others and their surroundings, influencing the ways they adapt and make decisions in life (Kamarudin, 1989). Harnessing children's emotional structures can stimulate their interest in learning. When students experience satisfaction and enjoyment from academic success, they are more likely to sustain active engagement in learning tasks. Emotions are closely tied to motives (McDougall, 1908) and often accompany motivated behavior. For example, individuals tend to repeat actions that bring positive emotional rewards, while avoiding those that produce negative outcomes. Self-motivation within emotional intelligence can be understood through the "expectancy-value" model of motivation, which comprises three components:

1. **Expectancy** – belief in one's ability to complete a task,
2. **Value** – the perceived importance and interest in the task, and
3. **Affective** – the emotional responses associated with engaging in the task.

Both motivation and emotion play significant roles in cognitive development, and together they contribute to overall academic

achievement. This highlights the importance of addressing holistic personality development within education (Rauste-Von Wright, 1986). Supporting this, Raineri (2010) found that motivation was a strong predictor of achievement, particularly among Caucasian students.

Bouakaz Amel

5.7. The Impact of Interpersonal Skills on Academic Success

Low academic performance is often linked to social and emotional challenges faced by students, particularly their ability to apply social skills to seek and receive support from teachers (MacMullin, 1994). According to Scott-Jones and Clark (1986), academic achievement largely depends on an individual's abilities and aspirations. Since the social environment in which learning takes place can either reinforce or hinder behaviors that promote achievement, developing strong interpersonal skills is crucial for academic success. Key social skills such as paying attention, demonstrating perseverance in tasks, and following teachers' instructions and directions play an essential role in fostering positive learning outcomes (Cartledge & Milburn, 1978) A wide range of social skills is essential for academic success. Students who possess strong social skills generally perform better academically than their peers who lack them (Grossman et al., 1997). Those who have not mastered interpersonal skills often face difficulties in forming positive peer relationships, may exhibit problematic behaviors, and ultimately experience lower academic achievement (Sulzer-Azaroff & Mayer, 1986).

Research by Stephen N. Elliott, a psychology professor at the University of Wisconsin, found that students who participated in social skills programs during the 1996–1997 period demonstrated

improvement in these skills, which subsequently led to higher academic performance. His study confirmed a clear correlation between social skills and academic achievement (Sadowski, 1998). Similarly, Johnson (2009) emphasized that emotional intelligence helps students build healthy interpersonal relationships and secure social support, both of which contribute to strong performance in examinations.

6.Research Methodology

6.1. Research Design

This study adopted a quantitative correlational research design to examine the relationship between emotional intelligence (EI) and academic achievement among higher education students. A supplementary qualitative component was also included to gather students' perceptions of the role of EI in their academic performance.

Bouakaz Amel

6.2. Participants

The study sample consisted of 210 undergraduate students (122 females, 88 males) enrolled at University of Mohamed Boudief – Msila during the 2024–2025 academic year. Participants were drawn from various faculties, including Education, Arts, and Sciences, using stratified random sampling to ensure gender and program representation. The age range was between 18 and 24 years.

6.3. Research Instruments

The study employed three main instruments to collect data. First, the **Emotional Intelligence Scale (EIS)**, adapted from Schutte et al. (1998), comprised 33 items assessing five dimensions of EI: self-awareness, emotional management, empathy, self-motivation, and

interpersonal skills. Responses were recorded on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree), with the scale demonstrating high reliability (Cronbach's α = 0.88). Second, **academic achievement** was measured using participants' cumulative Grade Point Average (GPA) obtained from official university records. Finally, a **semi-structured interview protocol** was administered to a subsample of 20 students to explore their perceptions of how EI influences academic performance.

6.4. Procedures

The study followed standardized research procedures to ensure validity and ethical compliance. Ethical approval was obtained from the university's Research Ethics Committee prior to data collection. Participants were recruited through faculty announcements and online student platforms, ensuring a diverse sample across faculties. Data collection was conducted over a three-week period, during which students first completed the Emotional Intelligence Scale (EIS) online, and their Grade Point Average (GPA) records were accessed with their consent. In addition, a subsample of participants took part in qualitative interviews, conducted either via Zoom or in person, each lasting approximately 20 minutes. Data analysis was performed using SPSS v.26, applying descriptive statistics, Pearson's correlation, and multiple regression for the quantitative data, while thematic analysis was employed to interpret the qualitative interview responses.

6.5. Results and Discussion

Table 1 : Descriptive Statistiques

Variable	Mean	SD	Min	Max
Emotional Intelligence	3.84	0.52	2.50	4.90
GPA	3.21	0.47	2.10	4.00
Self-Awareness	3.76	0.58	2.20	4.90
Emotional Management	3.85	0.55	2.30	4.80
Empathy	3.89	0.53	2.60	4.90
Self-Motivation	3.91	0.49	2.50	4.90
Interpersonal Skills	3.80	0.56	2.20	4.80

The descriptive results indicate that students, on average, reported relatively high levels of emotional intelligence (M = 3.84, SD = 0.52), with scores ranging from 2.50 to 4.90. Among the EI components, **self-motivation** had the highest mean score (M = 3.91), suggesting that students generally perceive themselves as being driven and able to sustain effort toward academic goals. **Empathy** followed closely (M = 3.89), reflecting a strong ability to understand and relate to others' emotions. **Emotional management** (M = 3.85) and **self-awareness** (M = 3.76) were also moderately high, indicating good emotional regulation and awareness of personal strengths and weaknesses. **Interpersonal skills** scored slightly lower (M = 3.80) compared to other EI domains, but still showed a generally positive trend.

The average GPA (M = 3.21, SD = 0.47) falls within the upper range of academic performance, with scores spanning from 2.10 to 4.00. The relatively small standard deviations across variables suggest that there is limited variability in the sample, meaning most students

scored within a fairly similar range on both EI and academic performance. These results imply that the participants generally exhibit well-developed emotional intelligence skills, which may play a role in maintaining their strong academic outcomes.

Bouakaz Amel

Table 2: Relationship Between EI and Academic Achievement

Question	**Results**
What is the relationship between emotional intelligence and academic achievement among higher education students?	Pearson's correlation revealed a moderate positive relationship (**r = 0.52, p < 0.01**).

The findings indicate that students with higher emotional intelligence tend to achieve better academic results. This aligns with the studies of Parker et al. (2004) and MacCann et al. (2011), which suggest that emotionally intelligent students are better at managing stress, staying motivated, and engaging with academic tasks, leading to improved GPA performance.

Table 3: Key Components of EI Predicting Academic Success

Question	**Results**
Which components of emotional intelligence contribute most significantly to academic success?	Multiple regression showed **self-motivation** ($\beta = 0.36$, $p < 0.01$) and **emotional management** ($\beta = 0.29$, $p < 0.05$) as the strongest predictors. Empathy ($\beta = 0.18$) and interpersonal skills ($\beta = 0.15$) also contributed, while self-awareness had the weakest effect.

The results reveal that self-motivation and emotional management are the most critical emotional intelligence skills for academic success. Motivation drives persistence in achieving goals, while emotional management enables students to maintain focus and composure under academic pressure. These competencies seem essential for navigating the challenges of higher education.

Bouakaz Amel

Table 4: EI vs. Cognitive Ability

Question	**Results**
To what extent can emotional intelligence predict academic performance compared to cognitive ability?	When controlling for prior academic scores, EI explained **18% of the variance** in GPA.

This result underscores the independent role of emotional intelligence in academic achievement, beyond cognitive ability. It supports Petrides et al. (2004), who argued that academic success is shaped not only by intellectual capacity but also by emotional competencies that influence learning and performance.

Table 5: Students' Perceptions of EI

Question	**Results**
How do students perceive the role of emotional intelligence in their academic journey?	Thematic analysis identified three themes: **Stress Regulation**, **Relationship Building**, and **Goal-Oriented Persistence**.

Students expressed that emotional intelligence helps them manage exam stress, build collaborative relationships with peers, and maintain commitment to academic goals despite challenges. These perceptions confirm the quantitative findings, highlighting that EI supports both cognitive performance and social engagement in the learning process.

Table 6: Gender and Field Differences in EI

Question	**Results**
Are there significant differences in emotional intelligence across gender and field of study?	Females scored higher in empathy and interpersonal skills ($p < 0.05$). No significant differences in overall EI by gender or across fields of study.

Bouakaz Amel

The gender differences found align with existing research showing that females often score higher in socially oriented emotional intelligence dimensions. However, the absence of significant differences in overall EI suggests that both male and female students possess similar overall emotional intelligence capacities.

Table 7: Institutional Strategies to Foster EI

Question	**Results**
What strategies can higher education institutions implement to foster emotional intelligence for better academic outcomes?	Students suggested **EI workshops**, **mentoring programs**, and integrating EI skill-building into coursework

The proposed strategies reflect the need for structured emotional intelligence development in higher education. These recommendations echo MacCann et al. (2020), who emphasized that targeted EI training can enhance academic achievement, employability, and lifelong personal skills.

7. General Discussion

The findings of this study demonstrate a clear and meaningful relationship between emotional intelligence (EI) and academic achievement among higher education students. Quantitative analyses revealed that students with higher EI tend to achieve better GPA scores, supporting prior evidence that emotional competencies enhance learning outcomes (Parker et al., 2004; MacCann et al., 2011). Importantly, self-motivation and emotional management emerged as the strongest predictors of academic success, underscoring the role of persistence and stress regulation in navigating academic challenges. Moreover, EI accounted for a significant portion of academic performance variance even after controlling for cognitive ability, reinforcing the notion that intellectual capacity alone does not fully explain success in higher education. Qualitative data from student interviews highlighted that EI not only supports cognitive performance but also facilitates social relationships, peer support, and resilience in the face of obstacles.

Bouakaz Amel

Gender-based analysis indicated that females scored higher in empathy and interpersonal skills, while no significant overall EI differences were found between genders or academic disciplines. This suggests that certain EI components may be more gender-influenced,

but the core EI abilities necessary for academic success are widely distributed. Finally, students' suggestions for institutional strategies such as EI workshops, mentoring programs, and curriculum integration reflect an awareness of the importance of emotional skills for academic, social, and future professional success. These findings align with recent calls to incorporate socio-emotional learning within higher education frameworks (MacCann et al., 2020).

8. Conclusion

This study reinforces the significant role of emotional intelligence in academic achievement, demonstrating that EI contributes to performance beyond cognitive ability. Self-motivation and emotional management are particularly influential in supporting persistence, focus, and resilience among higher education students. While gender differences emerged in specific EI dimensions, the overall capacity for emotional intelligence is broadly shared across student groups. The integration of EI development strategies such as workshops, mentoring, and curriculum-based training can enhance not only students' academic outcomes but also their readiness for future professional and personal challenges. As higher education moves toward more holistic models of student development, fostering emotional intelligence should be regarded as an essential component of academic excellence.

9. References

Bar-On, R. (1985). *The development of a concept of psychological well-being*. Unpublished doctoral dissertation, Rhodes University.

Bernard, H. W. (1965). *Psychology of learning and teaching*. McGraw-Hill.

Cartledge, G., & Milburn, J. F. (1978). *The case for teaching social skills in the classroom: A review*. Review of Educational Research, 48(1), 133–156. https://doi.org/10.3102/00346543048001133

Chow, B. W. Y. (2006). The relationship between social-emotional competence and academic achievement: The mediating role of academic motivation. *Educational Psychology*, 26(4), 455–467. https://doi.org/10.1080/01443410500342554

Corno, L., & Mandinach, E. B. (1983). The role of cognitive engagement in classroom learning and motivation. *Educational Psychologist*, 18(2), 88–108. https://doi.org/10.1080/00461528309529266

Corno, L., & Rohrkemper, M. M. (1985). The intrinsic motivation to learn in classrooms. In C. Ames & R. Ames (Eds.), *Research on motivation in education: The classroom milieu* (Vol. 2, pp. 53–90). Academic Press.

Dweck, C. S. (1996). *Motivated learning: The role of mindsets*. Educational Psychologist, 31(1), 1–12. https://doi.org/10.1207/s15326985ep3101_1

Fontana, D. (1984). *Psychology for teachers*. Macmillan Education.

Gardner, H. (1983). *Frames of mind: The theory of multiple intelligences*. Basic Books.

Goleman, D. (1995). *Emotional intelligence: Why it can matter more than IQ*. Bantam Books.

Grossman, P., Niemann, L., Schmidt, S., & Walach, H. (1997). Mindfulness-based stress reduction and health benefits: A meta-analysis. *Journal of Psychosomatic Research*, 57(1), 35–43. https://doi.org/10.1016/S0022-3999(03)00573-7

Higgs, M., & Dulewicz, V. (1999). *Making sense of emotional intelligence*. Gower Publishing.

Holahan, C. K., & Sears, R. R. (1995). The gifted group in later maturity. *Stanford University Press*.

Johnson, D. W. (2009). *Reaching out: Interpersonal effectiveness and self-actualization* (10th ed.). Pearson Education.

Kamarudin, N. (1989). *Motivation and learning*. Dewan Bahasa dan Pustaka.

Krouse, J., & Krouse, H. (1981). Dysfunctional personality traits and academic achievement. *Journal of Educational Psychology*, 73(2), 195–202. https://doi.org/10.1037/0022-0663.73.2.195

MacCann, C., Fogarty, G. J., Zeidner, M., & Roberts, R. D. (2011). Coping mediates the relationship between emotional intelligence (EI) and academic achievement. *Contemporary Educational Psychology*, 36(1), 60–70. https://doi.org/10.1016/j.cedpsych.2010.11.002

MacMullin, C. E. (1994). *Social competence and academic achievement*. ERIC Clearinghouse.

Mayer, J. D., Salovey, P., & Caruso, D. R. (2008). Emotional intelligence: New ability or eclectic traits? *American Psychologist*, 63(6), 503–517. https://doi.org/10.1037/0003-066X.63.6.503

McDougall, W. (1908). *An introduction to social psychology*. Methuen.

Nowicki, S., & Duke, M. P. (1992). *Helping the child who doesn't fit in*. Peachtree Publishers.

Parker, J. D. A., Summerfeldt, L. J., Hogan, M. J., & Majeski, S. A. (2004). Emotional intelligence and academic success: Examining the transition from high school to university. *Personality and Individual Differences*, 36(1), 163–172. https://doi.org/10.1016/S0191-8869(03)00076-X

Petrides, K. V., Frederickson, N., & Furnham, A. (2004). The role of trait emotional intelligence in academic performance and deviant behavior at school. *Personality and Individual Differences*, 36(2), 277–293. https://doi.org/10.1016/S0191-8869(03)00084-9

Raineri, D. M. (2010). Predicting first-year student success in college: The role of motivation and learning strategies. *Journal of College Student Retention*, 11(3), 285–308. https://doi.org/10.2190/CS.11.3.c

Rauste-Von Wright, M. (1986). Motivation and emotion in learning. *Scandinavian Journal of Educational Research*, 30(1), 33–50. https://doi.org/10.1080/0031383860300103

Rode, J. C., Mooney, C. H., Arthaud-Day, M. L., Near, J. P., Baldwin, T. T., Rubin, R. S., & Bommer, W. H. (2007). Emotional intelligence and individual performance: Evidence of direct and moderated effects.

Journal of Organizational Behavior, 28(4), 399–421. https://doi.org/10.1002/job.429
Rosenthal, R., Hall, J. A., DiMatteo, M. R., Rogers, P. L., & Archer, D. (1977). *Sensitivity to nonverbal communication: The PONS test*. Johns Hopkins University Press.
Sadowski, M. (1998). Social skills and school success. *Harvard Education Letter*, 14(1), 1–3.
Bouakaz Amel

Scott-Jones, D., & Clark, M. L. (1986). The school achievement of black children: The importance of peer acceptance and teacher support. *Journal of Black Psychology*, 13(1), 3–21. https://doi.org/10.1177/00957984860131002
Shoda, Y., Mischel, W., & Peake, P. K. (1990). Predicting adolescent cognitive and self-regulatory competencies from preschool delay of gratification: Identifying diagnostic conditions. *Developmental Psychology*, 26(6), 978–986. https://doi.org/10.1037/0012-1649.26.6.978
Snarey, J., & Vaillant, G. E. (1985). How lower- and working-class youth become middle-class adults: The association between ego defense mechanisms and upward social mobility. *Child Development*, 56(4), 899–910. https://doi.org/10.2307/1130100
Svetlana, D. (2007). Emotional intelligence and academic achievement in adolescents. *Journal of Psychological Research*, 2(1), 45–58.
Thorndike, E. L. (1920). Intelligence and its uses. *Harper's Magazine*, 140, 227–235.
Yates, G. C. R. (1986). Self-management in education: Theory, research and practice. *Australian Journal of Education*, 30(1), 43–55. https://doi.org/10.1177/000494418603000104
Bouakaz Amel

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):682-702

The Impact of Artificial Intelligence (AI) Powered Electronic Advertising and Social Influencers on Consumer Behavior In the Digital Environment

Sofiane Faci [1], Abida Sobti [2]

[1] University of Biskra , Mohamed Khider, Laboratory of social change and public relations in Algeria, sofiane.faci@univ-biskra.dz

[2] University of Biskra , Mohamed Khider, Laboratory of social change and public relations in Algeria, abida.sabti@univ-biskra.dz

Received: 24-08-2025 Accepted: 10-10-2025 Published: 01-06-2026

Abstract:

This study aimed to highlight the impact of AI-powered digital advertising and social influencers on consumer behavior in the digital environment. This topic is of great importance in light of the developments in technology and information enabled by the internet, which have made the world a small global village and transformed ordinary citizens into digital citizens. It has also led to a series of changes in the media and communication, which in turn contributed to the production and reproduction of a new conceptual arsenal such as electronic advertising, artificial intelligence, and social influencers. These concepts have affected consumer behavior in the virtual environment, Electronic advertising is considered one of the most important pillars of public and private institutions in the field of marketing, promoting their services and products, benefiting from the advantages of artificial intelligence applications and the popularity of social influencers on social media sites, so it has become a symbolic capital for institutions within the virtual space .

Keywords: electronic advertising; artificial intelligence; social influencers; consumer behavior; digital environment.

corresponding author: sofiane faci: sofiane.faci@univ-biskra.dz

Introduction :

The digital and technological revolution has brought about decisive developments in many areas of life, and its impact has crystallized in a set of technologies and communication tools that represent a modern outlook on social change. The continuous developments we are experiencing today in the fabric of our lives, and in all economic, social, and cultural aspects, are the result of tremendous progress in the fields of information, digitization, and technology.

These rapid technological developments in communication and information technology have also led to changes in the roles that individuals play within their communities, especially since individuals used to rely on traditional means to obtain content and form relationships, but with these developments in media and communication, they have become producers of content and publications. Thanks to the internet and its diverse services, all groups, regardless of age and level, can now access this virtual space to satisfy their needs and desires.

Social media sites are one of the outputs of second-generation Internet services, which have reduced time and space and allowed individuals to access news and information, interact, post content, and share videos and photos across various sites, such as Facebook, Instagram, YouTube, and TikTok.

This increasing digital development in the cognitive and electronic spheres has led to the production and reproduction of a new conceptual arsenal, such as electronic advertising, artificial intelligence, and social influencers. Electronic advertising is considered a new form of traditional advertising in the field of marketing products, goods, and services. This model, supported by artificial intelligence applications and social influencers, allows consumers in the digital environment to access the largest amount of information they are looking for regarding the product or company behind the brand, through the use of voice technology for smart

applications or smart search, or through the feedback feature available on various social media sites. They can also compare similar products and services in terms of product quality and prices. Perhaps one of the most prominent features that distinguishes electronic advertising from traditional advertising is the transition from the audience being a passive recipient to an active recipient with the ability to choose and interact with the advertiser through the feedback feature.

alking about electronic advertising today, in light of the increasing number of goods and services offered in local and international markets, and with the developments in modern technology and the Internet, leads us to understand the extent to which brands, companies, and institutions of all kinds have embraced the idea of electronic advertising in its new form, which is based on using the popularity of social influencers and artificial intelligence to promote their goods and products, especially with the increase and expansion of the use of electronic spaces that attempt to influence consumer needs, attract more new customers, gain their support, and thereby increase sales, whether through legal means or through misleading advertising.

From this perspective, it is important to highlight the concept of electronic advertising by defining it and identifying its characteristics, focusing on the extent of the impact of artificial intelligence, which is considered the technology of the age, and social influencers, who are considered the invisible soldiers of social media, on consumers in the digital environment. This is what we will try to identify.

1. **Conceptual introduction to the terms used in the study**

1.1 Definition of electronic advertising in conventional terms:

Electronic advertising is defined in Article 6/6 of the Electronic Commerce Law as: any advertisement that aims, directly or indirectly, to promote the sale of products or services through electronic communications. In other words, it is a means of electronic

communication for transmitting data and information about a product or service with the aim of persuading consumers and users to purchase the goods (Mezgish and Natouri, 2020, p. 641).

Therefore, we can define electronic advertising as the promotion of goods or services via cyberspace using social networks, artificial intelligence, and other modern technological media.

2.1 The concept of artificial intelligence

1.2.1 Definition of artificial intelligence (AI) in conventional terms:

Artificial Intelligence (AI) is composed of two words: intelligence and artificial, where intelligence is defined as the ability to learn, adapt, be flexible, respond to situations and problems, and think constructively toward a goal. Meanwhile, the word artificial or industrial is related to the act of making things as a result of human activity or action (Abu al-Nasr, 2020, p. 131).

2.2.1 Definition of artificial intelligence from a procedural perspective:

It is a special system capable of processing a huge amount of information and data accurately to discover patterns and trends for decision-making.

3.1 The concept of social influencers

1.3.1 Definition of social influencers in terms of terminology

Social influencers are defined as individuals who have credibility with large numbers of social media followers, possess knowledge and expertise in specific topics, and share details of their personal lives and experiences with their followers through posts such as photos and videos. They are often experts in content creation and therefore have a significant influence on their followers and their purchasing decisions (Khanifer, 2023, p. 507).

Based on the above, we can define social influencers as people who have the ability to influence the opinions and behaviors of their audience through social networks. They have a large number of followers and interactors, and they use them to influence their decisions, whether in marketing or other issues.

4.1 Concept of consumer behavior:

1.4.1 Definition of consumer behavior in conventional terms:

It is a type of human behavior that we all engage in, regardless of the means and methods used. It involves the process of purchasing products and services that people deem suitable for satisfying their needs and desires, and they decide to purchase specific quantities of them at specific times (Al-Awadli, 2016, p. 22).

Therefore, we can define it procedurally as the action taken by the consumer or customer when they decide to purchase a product, as this behavior is a reflection of their feelings and thoughts at that moment. It refers to every step they take, from the moment they consider purchasing a product to the moment they actually purchase it.

5.1 Concept of the digital environment:

Given the difficulty of defining this term, which is mainly due to the difficulty of dealing with it, some scholars have attempted to define the digital environment. Ahmed Hussein Bakr al-Masri defined it as: one in which data is processed in digital form through new communication channels that allow direct and complete access to data, whether commercial or service-related. The digital environment has created a new workspace that differs from the traditional environment, giving rise to the digital work environment (Lwaer, 2023, p. 15).

Therefore, we can define the digital environment procedurally as the virtual space that is formed through the use of modern electronic media.

2. Characteristics of electronic advertising

Electronic advertising has unique characteristics compared to traditional advertising, which can be summarized as follows (Farhati and Batsi, 2023, p. 100):

- Electronic advertising is similar to a small billboard that takes a specific form and appears at the top or bottom of the screen, which is called a "banner" and includes graphics, images, or both.
- Establishing a lasting and continuous relationship with customers and delivering the advertising message to a wide audience of millions of people.
- No high printing and production costs, and therefore lower electronic advertising costs.
- Providing the use of multiple technical and artistic means that attract the attention of the recipient.
- The speed of delivering advertising messages and the flexibility of their circulation by a wide base of Internet users.
- The speed of knowing the results of the advertising campaign through the ability to control and know the number of visitors to the site through the advertiser's control panel.
- The ability to customize or direct the media message to a specific segment of viewers with the ability to interact with them regarding the advertised product or service.
- The ability to specify the appearance of the advertisement at certain times of the day or days of the week.
- The ability to increase and control the advertising time according to the advertiser's wishes.

- Establishing the name of your product or organization among a wide base of visitors and users around the world.

3. The impact of electronic advertising via new media sites

The Internet is considered the cornerstone of advertising communication. It represents a vast global network capable of connecting millions of computers to transmit data and information. It is a virtual space through which users can access and exchange various types of data. On the other hand, virtual electronic advertising via the Internet is one of the most important types of mass communication that seeks to achieve a set of objectives. Unlike traditional advertising, it focuses primarily on the response or feedback of the person receiving or exposed to the content through virtual space, relying on mass or personal communication methods (Malouki, 2015, p. 325).

It can be said that new media sites, particularly social networking sites, have become an alternative virtual environment that allows for the expansion of the actual and potential audience for advertising. Advertisers on social networks take into account many technical and technological aspects related to the future in order to motivate them to purchase the product or change their behavior towards other materials, taking into account the nature of the passive audience. The message creator takes into account a set of methods in an attempt to subjugate the recipients and contain those exposed, the most important of which are (Maloki, 2015, p. 326):

- The first method: This method relies on marginalizing the echo from the receiver by giving it a small amount of time for comments and, in some cases, obscuring its message, in addition to highlighting agreeing opinions to a large extent compared to contradictory ones.
- The second method: This method relies on stabilizing the opinions of the future audience, especially those who are neutral. The creators of the advertising message or media institution open a series of channels for dialogue and

discussion with people who are not convinced by the product or message, and try to discourage their behavior and guide them away from material that could negatively affect the nature of the product or message.

- The third method: This method relies on improving the quality of advertising messages or flashes in virtual space in terms of output, whether in terms of technical aspects or through software applications, which may add an aesthetic dimension with symbolic dimensions that provide the recipient with a communicative context and a semantic field that puts them in a comfortable psychological state that may shape a positive impression of the content of the advertising message.

4. **The impact of artificial intelligence algorithms on changing advertising features**

Algorithms have become ubiquitous in many fields and applications, from financial institutions to social media sites such as Facebook and Instagram. However, some of these algorithms are more dominant and prevalent than others. There are a number of algorithms that have become widespread in our digital world, namely Google's page ranking algorithm, Facebook's wall ranking algorithm, and the advertising algorithm, the latter of which is actually at the heart of our discussion.

In advertising algorithms, many websites such as Facebook and Google track our online behavior and movements, including the words and ideas we search for and the links we click on, in order to show us advertisements and ads that are precisely targeted to our preferences and areas of interest. Sophisticated algorithms analyze vast amounts of data to extract meaningful words that help determine which ads and promotions to show. These algorithms also work in tandem with purchase recommendation algorithms, whereby online retailers such as Amazon and Netflix make suggestions for items that visitors might want to buy, based on what they have searched for or previously purchased. Amazon and Netflix, make suggestions for

items that visitors can purchase, based on what they have searched for or previously purchased. The ability and accuracy of these algorithms evolve over time, as they automatically adapt to changing consumer tastes and needs. These algorithms are in fact linked to the different levels of connectivity provided by the Internet.

We also note that there are algorithms for arranging the wall on Facebook, so that Facebook presents a set of carefully selected advertisements, articles, and posts on the user's wall. What to present is determined by a complex algorithm that takes into account many factors related to the user's activity on Facebook, such as the number of comments, the identity of the publisher, and the type of post. Facebook uses programming algorithms built using artificial intelligence, which can perform operations that would have been impossible for the human mind to believe ten years ago. For example, it can: identify the user's interests through their interactions with posts and images and their following of certain products, all in order to use this information to display advertisements that correspond to their needs and interests (Bourhala, 2022, pp. 24-25).

5. The impact of electronic advertising on consumers through social influencers on social media sites

With the emergence of social networks, standards and metrics have changed, both for the media and communications and for institutions involved in public relations, advertising, and marketing. The phenomenon of social influencers has spread across social media. An influencer is someone who, through their actions, behavior, and ideas, can influence others through their blogs and social media accounts. Examples of such influencers include celebrities in the fields of art, sports, politics, media, and others.

It can be said that the mechanism of using celebrities and influencers to promote goods, services, and ideas is not new, but the new use and employment of celebrities to support and build the mental image of the brand, support repurchase behavior, and obtain a high degree of brand loyalty is what we can consider a new marketing strategy.

Social influencers derive their influence from indicators (Nafea, 2019, pp. 155-156):

- The rate of social dissemination via social media sites.
- Their content and its value to other users.
- The trust others place in them and their credibility with consumers.

Electronic advertising using social media influencers is a form of creating a position for a product or brand by placing it within a specific media context. Brands gain their image from influencers on social media sites because of their effectiveness in achieving the following:

- Encourage consumers to participate in online conversations about brands by opening up discussions between customers and consumers (Buying Conversations)
- Increase recipient awareness of the brand and support the relationship between the brand and its audience by improving the brand's image and reputation, which is achieved through the popularity and credibility of the social influencer and their ability as an opinion leader to influence the trends of their viewers and followers.
- Access to the target audience, as followers of a particular influencer are usually interested in the product being marketed, making it a good way to target the audience.
- Given consumers' skepticism about corporate advertising, the use of influencers helps overcome the problem of source bias, as consumers view the influencer's recommendation of a product as an objective recommendation that seeks to serve the consumer without profit motives.
- Advertising with influencers boosts online searches for the brand on search engines, as searches for influencers are usually linked to the brands they recommend (Mariam, Nisreen, and Karima, The Contribution of Social Media Influencers in

Guiding the Purchasing Decisions of Their Followers - An Analytical Study of a Sample of Posts from the Instagram Page of Influencer "Noor Al-Huda Bouhalsa," 2022, p. 52).

6. Qualitative analysis of influential advertisements by "Amira Raya" on her Instagram page:

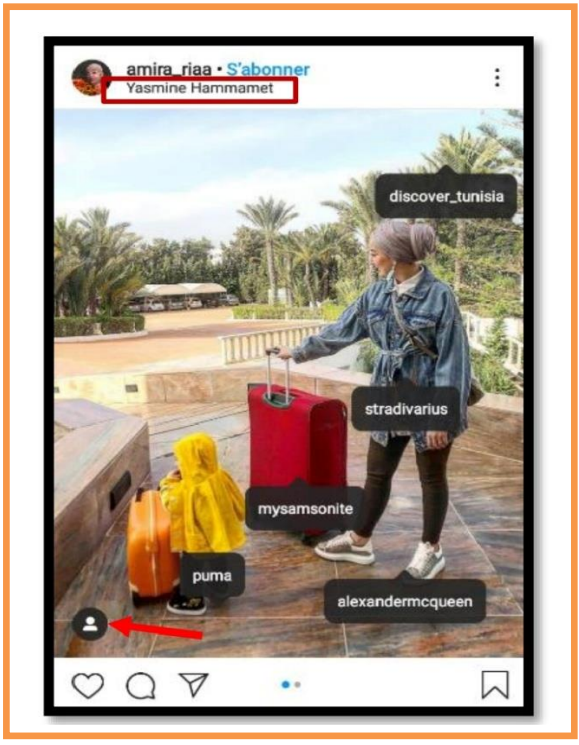
1.6 Profile of social influencer "Amira Raya"

Amira Ria is a social media content creator in the field of lifestyle. . She is of Algerian origin, married, and the mother of one child. She entered this field in 2016 and owns her own brand specializing in clothing for women who wear the hijab, called "Amira Ria Collection." She has made a name for herself by offering advice on everything related to how to wear the hijab, cosmetics, and clothing coordination.

She also documents her travels to various cities through vlogs on her YouTube channel. She has also recently become a presenter for

television programs on private satellite channels, such as the program Souq Al-Nisaa (Women's Market), and currently has 7.1 million followers on Instagram, 983 followers on Facebook, and 1.49 million followers on her YouTube channel.

2.6 First image: Advertising brochure for the Tunisian Tourism and Travel Agency:



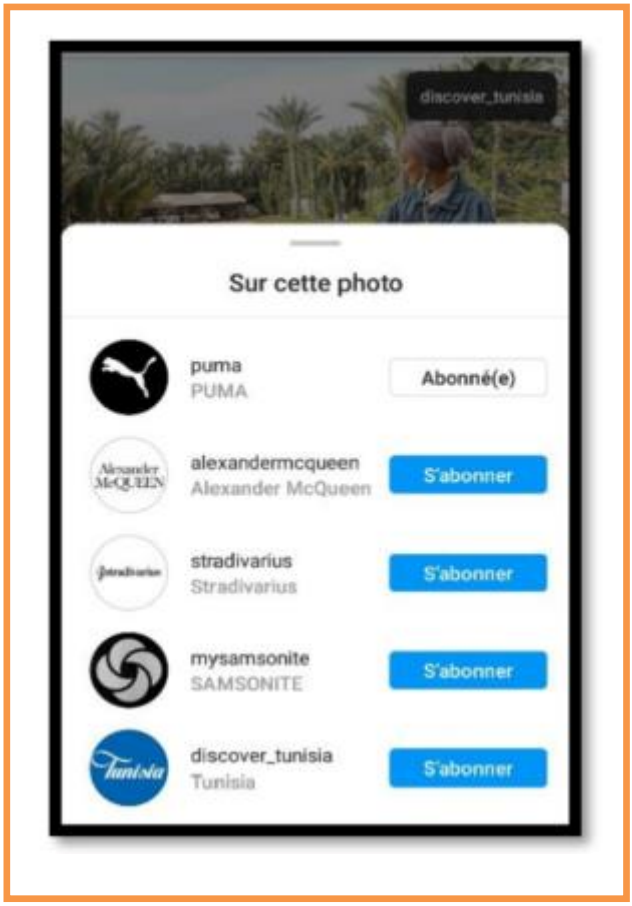
Description: This post features a photo of "Princess Raya" on her Instagram page with her son, each carrying their own suitcase on a trip. The photo was taken in front of the entrance to the "Yasmine" hotel in the Tunisian city of Hammamet, as indicated at the top of the photo (the location marked in red). (Yasmine Hammamet)

In the comments section, the owner of the photo describes it as:
Travelling With My Everything Let – @discover-tunisia together.

In other words, traveling with everything for me, let's discover Tunisia together (mentioning the Discover Tunisia travel agency account). Influencer Amira Ria also added the hashtag feature to her profile, as shown in the picture:

tunisia @ motherson @ mothersonlove @ travelbogger , In order to increase interaction between different social media sites and expand the reach of the post, when you click on the red arrow in the image above, a list appears with the words "sue cette photo" (like this photo) and the following accounts:

@puma: This is an account dedicated to the brand of shoes worn by the influencer's son. This brand is global and has branches in the country specializing in high-quality sportswear and shoes.



@alexandermcqueen: This refers to the brand of shoes worn by the influencer, which is an international brand specializing exclusively in women's clothing and shoes.

@stradivarus: This is an account for the brand of the jacket worn by the influencer in the photo above, which is also a global brand for women's clothing and shoes.

@mysamsonite : This is the account for the brand of red travel bags in the photo, which is an international brand that designs and manufactures all types of bags.

@discover – tunisia: This is the account of a Tunisian travel agency.

Analysis:

Through the influencer's posts on her Instagram pages, we can see that the Tunisian Tourism and Travel Agency @

discover – tunisia invited influencer "Amira Raya" to a paid vacation at its most luxurious hotels in Hammamet, Tunisia, in order for her to promote the country online through her social media pages and YouTube channel, given her popularity in Algeria. The aim was to promote tourism services in Tunisia and spread a positive image of the hotels' services, targeting Algerian tourists as the recipients of this tourism content. We also note that the influencer used the product placement feature to promote the brands she purchased from using product placement (placement de produits). In addition, she used the hashtag () feature to ensure wide dissemination of her posts and increase interaction and views. She also worked on promoting the hotel electronically by mentioning its location at the top of the image using the location feature "la localisation" .

3.6 Second image: An advertisement for cosmetics:

Description: It is clear from the photo posted by influencer "Amira Raya" on her Instagram page sitting in front of a table displaying products from the brand Piové, which specializes in cosmetics, along with a notebook and pen bearing the same brand logo. She also mentions her location (la localisation) as Algeria .

As we can see in the comments section, the owner of the impressive photo, Amira Raya, comments on the product as follows:

- Hier j'ai utilisé le @ pioecometics fodation weritlkom f la story :

−full coverage fondation – c vrai yo93d 12 h-

- pour le prix 1000 Da disponible dans les boutique flormar .

-can we talk about the nail polish (150)

Through these phrases, which are a mix of French and colloquial language, the influencer described her experience with the cosmetics she obtained from the brand (piove) and gave her opinion on this product, emphasizing the authenticity of the features and characteristics presented by the brand, as well as the prices and locations where it can be found.

Analysis: Through this promotional post on Instagram, it is clear that the influencer has entered into a paid partnership with the cosmetics brand Pioecometics, as she indicated by writing "Partenariat remunere avec piovecosmtics" in red at the top of the post. She also used the "la buuzzkti" technique, which is a marketing strategy that aims to generate buzz and excitement around a product by creating an engaging interactive experience for target consumers. It relies heavily on the influence of electronic word of mouth, which is what the influencer did by showing a package of products for the same brand, gifts, and additional content, such as what appears in the picture, a booklet or notebook accompanied by a pen related to the brand's symbolism. This is a type of electronic advertising for the product, where when you purchase this product, the brand offers you gifts that contribute to promoting the company or creating a positive image in

the commercial environment. These are the most prominent goals of influencer marketing based on personal experiences.

7. The impact of electronic advertising on consumer behavior in the digital environment:

Electronic advertisements leave a special impression on the recipient (the consumer) due to the industrial and artistic work on words and images. The linguistic structure reflects a certain mental organization in the mind, while the images convey a series of symbolic and interpretive meanings, which are received by the recipient as a single identity and serve their persuasive purpose. Both are sources of pleasure, as all the mechanisms mentioned above are based on the element of excitement. The more intense the stimuli used, the more the recipient will be attracted to the product. There are two types of stimuli: innate stimuli inherent in the mind as a biological element that calls for satisfaction, and acquired stimuli, which are the result of social learning.

Consumer behavior can be divided into:

1- Future audience behavior: This is the audience that receives this message without reacting for one of the following reasons:

- They do not need this product and are not interested in its features.
- Not having a membership card.
- He may like the product: he is influenced by advertising but does not have the purchasing power, and that is the dividing line between the poor and the rich.
- The message may not be conveyed, either because the marketer has failed to identify the audience, or because the advertising concept is flawed, and thus the advertisement gets a bad reputation.

2- The behavior of the consumer audience: It is the audience that receives the message and interacts with it, either through purchasing or commercial participation. It is linked in its first follower to a physiological necessity, to a feeling of deficiency, to the desire for satisfaction, to need, to experience. In order to control and direct the consumer's purchasing behavior, the largest number of information related to his current situation must be collected: what is related to his conscience, his material situation (purchasing power), and his taste tendencies As well as his religious beliefs (Ben Sharik, 2023, pp. 152-153).

Conclusion :

In conclusion, we can say that in light of the technological changes that human society is going through and in parallel with the digital revolution that has affected almost all daily practices of the individual, electronic advertising supported by artificial intelligence and social influencers has become one of the basic pillars in this digital world, as it affects the formation of consumer behavior in the digital environment, as artificial intelligence allows the ability to customize advertisements and direct them accurately to the target audience, each according to his desires It provides better personalized recommendations based on accurate analyses of consumer behavior, thanks to information technology, which increases their effectiveness and influence on purchasing decisions. In addition, public and private institutions concerned with public relations and marketing focus on using influential people who are popular in the public to increase awareness about brands, which is an alternative method in direct marketing to the target consumer Most companies today, whether small or large, invest in social influencers of all fields to publish their products or services through social networking sites, especially Instagram sites, as they enjoy a wide fan base and have a strong influence in shaping people's opinions and directing their behavior.

This interaction between advanced technology and social media is reshaping the features of the market and greatly affecting

consumption patterns, which requires companies to understand these new strategies and dynamics and invest them intelligently to achieve success in the digital market.

Recommendations:

- Artificial intelligence applications must be integrated with modern machines and technology to bring about a qualitative shift in the field of electronic advertising by providing the feature of intelligent search, whether by sound or image.

- Care must be taken to ensure that the content of the electronic advertisement matches the product or service provided in reality, because there are many ways through which the consumer can learn the truth about this product before purchasing it by benefiting from the experiences and opinions of other customers thanks to the presence of the comments feature on social networking sites.

- The need to enhance transparency between brands and social influencers by disclosing the commercial relationship, to increase consumer awareness of the content and quality of advertising and its compliance with laws and legislative regulations.

- The necessity of establishing laws and regulations for social networks, especially websites through which electronic advertising takes place, in order to demonstrate the activity of social influencers and content creators in the field of marketing, and to increase focus on the requirements of transparency and integrity, especially with regard to advertisements and commercial partnerships, to clarify whether the content is fake or real.

- The necessity of enhancing academic research by organizing forums and workshops aimed at clarifying the developments taking place regarding electronic advertising in light of the spread of artificial intelligence and social influencers, to

clarify and evaluate their impact on the consumer in the virtual environment, and to clarify their work in social networks so that the consumer does not fall into misinformation and deception.

References:

- Al-Awadly Salwa 2016, Advertising and Consumer Behavior, Dar Al-Nahda Al-Arabiya, Cairo, Egypt.

- Ben Sharik Maryam, 2023, "Electronic Advertising Masses in Algeria", Al-Hikma Journal for Media and Communication Studies, Issue 4, Treasures of Wisdom Foundation for Publishing and Distribution, Algeria, pages 138-157.

- Bourhla Slimane, 2022, "The Problem of the Concept of Electronic Advertising in Light of the Development of Artificial Intelligence Technologies and Metaverse Applications - An Orientalist Critical Study –", Algerian Journal of Media and Public Opinion Research, Issue 2, University of Laghouat, Algeria, pp. 13-37.

- Farhati Samia and Batsi Hassan, 2023, "The Reality of Electronic Advertising via Social Networks," Al-Hikma Journal for Media and Communication Studies, Issue 3, Kunooz Al-Hikma Foundation for Publishing and Distribution, Algeria, pp. 94-109.

- Khenifer Shafika, 2023, "Opinion Leaders and Social Influencers between Traditional and New Media." Journal of Human Research and Studies, Issue 1, University of Skikda, Algeria, pages 495-514.

- Lawar Fatima, 2023, "Intellectual Property in the Digital Environment", Journal of Governance and Economic Law. Issue 2, University of Batna 1, Algeria, pp. 7-31.

- Malouki Abdullah, 2015, "Advertising via social networking sites and its impact on sustainable development", Journal of the Baghdad University College of Economic Sciences, Issue 46, Baghdad University, Iraq.

- Mazghish Walid and Natori Karim, 2020, "The shortcomings of the legal system for electronic advertising through electronic media in

Algeria". Al-Baheth Journal of Academic Studies, Issue 1, University of Batna 1, Algeria, pp. 636-655.

- Medhat Omar Abu Al-Nasr, 2020, Artificial Intelligence in Smart Organizations, Arab Group for Training and Publishing, Cairo.
- Nafeh Sharif, 2019, "Using Social Media Influencers in Advertising Campaigns." Egyptian Journal of Journalism Research, Issue 18, Cairo University, Egypt, pp. 137-190.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):703-722

The Ttraining Needs of Teaching Members at the Algerian University and their Role in Improving Distance Teaching Skills
A Field Study of a Sample of Professors from Setif 02 University

Ahmed Bouaoune

University Setif 2 (Algeria), Faculty Of Huminaties And Social Sciences, Contemporary Algerian Society Labortory.
a.bouaoune@univ-setif2.dz

Received: 15-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

This study addresses the issue of teaching skills of university faculty members in Setif 02 University in light of the changes that have occurred in the reality of education in institutes and institutions of higher education. We followed a set of methodological steps, selecting the descriptive method based on the survey approach by sample, where a representative sample of the teaching staff at the University of Setif 02 was chosen while the human scope consists of selecting a sample from the teaching staff comprising 50 individuals. The aim was to determine the attitudes and opinions of this sample toward the issue of distance training needs and their role in improving teaching skills. We reached a set of results, the most important of which are: that the attitudes and opinions of faculty members toward the importance and objectives of the training process in Algerian universities the weakness of the training process outputs for distance teaching, and the necessity of activating training courses for distance education. As for the nature of the training needs that Setif 2 University should rely on, respondents indicated that the need for training in the use of modern pedagogical tools is urgent and necessary.

Keywords: Role, Training needs, Teaching skills, Teaching staff.

Corresponding Author: Nassira Nouacer: a.bouaoune@univ-setif2.dz

1. Introduction.

Training is considered one of the most efficient ways to develop human resources in all institutions regardless of the type of activity or services they provide, as it leads to updating the skills, knowledge, and attitudes of working individuals. Given the great importance of the subject of training in higher education for individuals and institutions, it is a system that depends in its inputs on several essential steps, foremost among them is the process of determining training needs, which forms the basis of other training stages and becomes the core of operations, especially the process of designing training programs, which is based on several considerations and steps that the program designer must take into account so that the designed training program achieves the goals set according to the training needs, which come after the outputs of the design process.

To achieve harmony between the pre-existing skills and competencies that the individual has acquired through previous training stages or requalification and the requirements of new situations resulting from technological development in the tools and methods of education and scientific research, training emerges as an important resource for this human element. This is supported by Claud May, who says that there is a strong impact of continuous change and technological development on training, as they create a gap in individuals' knowledge and attitudes, and training is an important approach to bridge this gap. Change occurs at an astonishing speed, and the need for training and retraining grows at the same rate Training ensures good performance in the context of renewed knowledge to achieve better results in less time, effort, and cost.

The process of determining training needs is considered the foundation upon which the training process is based, and therefore becomes an important starting point for planning training programs. Furthermore, research on training calls for reconsidering the classical perceptions of proposed and implemented training programs in various academic and training institutions.

We consider this research it addresses two basic variables: training needs and distance teaching skills. In light of the electronic explosion and its dominance over the educational space, especially given the profound transformation in the levels of pedagogical practice and its

shift towards renewal and modernization as a necessary response to the political, cultural, economic, and intellectual transformations in Algerian society.

The importance of this study lies in the issue of technological development and the prominent role of multimedia, which has dominated modern educational practice and its impact on all fields, especially the labor market. As training in the field of education and teaching concerns modern university and research institutions that seek to keep up with every change in scientific and administrative fields. In addition, there is the necessity and importance of having a trained, expert human workforce of professors capable of understanding change, as this facilitates the achievement of strategic objectives of the university institution. Training is considered the optimal means for developing individuals' capabilities efficiently. Training administrative professors has become extremely important, beginning with enhancing their ability to deal with modern technological methods and mechanisms for providing high-quality administrative and pedagogical services, and extending to how to exploit modern theories and knowledge based on sound understanding and ethical responsibility.

The central administration of the University of Setif 02, through the distance education unit, tried to activate the blended e-learning process and improve its effectiveness,

It has become common for university teaching professionals to constantly change their working methods due to the tremendous technological development in e-learning. University institutions are now more than ever required to keep pace with these changes by developing training systems and programs characterized by high capabilities in design, initiative, and innovation.

Hence, we ask:

To what extent is the distance training course via the Moodle platform offered by the University of Setif 02 effective for faculty members in improving their distance teaching skills?

This main question includes a set of sub-questions as follows:

-What are the attitudes of Setif 02 University professors towards the importance and objectives of the training process in the Algerian university institution?

- What are the indicators and dimensions of training needs at Setif 2 University, and what is their role in improving the pedagogical performance of the teaching staff?

- What are the opinions and attitudes of the teaching staff regarding the outcomes of the training course on using the Moodle platform for distance learning?

-What are the challenges and possible prospects facing the teaching staff at Setif 02 University in order to improve their distance teaching skills?

2. Objectives of the Study:

-Recognition the attitudes of teaching members towards the importance and objectives of the training process in the Algerian university institution.

-To examine the indicators and dimensions of training needs at Setif 2 University, and their role in improving the pedagogical performance of the teaching staff.

-To set the opinions and attitudes of the teaching staff regarding the outcomes of the training course on using the platform for distance learning.

-To explore the challenges and possible prospects facing the teaching staff at in order to improve their distance teaching skills..

3. Study Concepts – An Attempt at Rooting:

3.1 – The Concept of Training:

Training refers to a set of studied activities aimed at specific knowledge in order to adapt individuals and groups to their professional and social environment, contributing to the achievement of efficiency and organizational goals. (Dumais, 2003, p.68)

Training is also defined as the efforts aimed at providing the employee with information and knowledge that give him the skill to perform the work or to develop and enhance the skills, knowledge, and experiences he already possesses, in a way that increases his

efficiency in performing his current job or prepares him to perform higher-level tasks in the near future (Abdel Fattah, 2008, p.81).

Training is also viewed as the method that helps workers reach the optimal way of performing their present or future work through the development of correct ideas, habits, and skills within them (Nasser Ali, Al-Dulaimi, 2009, p.109).

3-2- The Concept of Training Needs:

Roshdi Ahmed Tu'mah and Mohammed bin Suleiman Al-Bandari define it as: the various changes desired to be brought about in the participants in the training program, including information, knowledge, values, attitudes, and behaviors, in order to enable them to perform a specific task efficiently, which includes a set of duties and responsibilities to be accomplished.

Brawn also defines training needs as a continuous process of collecting the necessary data and information to determine the training need, which helps in developing a training program to achieve the institution's goals (Tu'mah and Al-Bandari, 2004, p.251).

3-3- The Concept of Vocational Educational Training:

Vocational training refers to those organized and planned efforts by educational institutions or public and private vocational training centers to provide trainees with renewed skills, knowledge, and experiences in teaching skills aimed at making continuous positive changes in their academic and practical experiences and their attitudes toward the target student audience and their activity in society and in the public sphere, and to induce behaviors governed by the rules and codes of ethics of the university teaching profession, within the framework of achieving social responsibility for all workers in the higher education and scientific research sector. This is in order to develop the efficiency of their performance according to the technological developments and the social, economic, and cultural changes occurring at the level of the university institution in Algeria and the world (Bouabdellah, 2004, p.121).

3-4- The Concept of Technological Media for Distance Learning:

The term "technology" is a complex concept that is difficult to define precisely, but we can say that it is the sum of knowledge, experience,

and skills necessary to design and manufacture a product or multiple products and to establish a project for that purpose. Technology also means the optimal use of scientific knowledge and its applications and adaptation to serve and improve human well-being (Brawn, 2002, p.2).

As for the concept of technological media, it refers to the set of techniques, tools, means, or various systems that are employed to process the content or material intended to be conveyed through the process of mass, personal, or organizational communication, through which audio, written, visual, drawn, audiovisual, printed, or digital information and data are collected (via electronic computers), stored, retrieved at the appropriate time, then published as these communication materials, messages, or contents, whether they are audio, audiovisual, printed, or digital, and transmitted from one place to another and exchanged. These technologies may be manual, mechanical, electronic, or electrical depending on the historical stage of the development of communication tools and the fields included in this development (Messaï, 1999, p.26).

Methods and Materials:

1. **Study Method:**

The study relied on the descriptive method, which is based on the sample survey technique, in order to reach data that can be classified, interpreted, and generalized for use, as well as to describe and diagnose a phenomenon and report its state to draw conclusions that apply to the whole population (Ibrahim, 2000, p.129), relying on commonly recognized data collection tools such as the questionnaire, interview, and observation.

2. **Study Sample:**

The sampling method is based on selecting the appropriate sample for the study by identifying the spatial and human scope of the study. The spatial scope consists of Setif 02 University with its three faculties (Faculty of Humanities and Social Sciences – Faculty of Law and Political Sciences – Faculty of Arts and Languages), while the human scope consists of selecting a sample from the teaching staff comprising 50 individuals, representing 10% of the total permanent

faculty members, of both sexes and various age groups, specialties, and academic ranks, using a non-proportional random sampling method.

3. **Data Collection Tools:**

The researchers in this study relied on the questionnaire tool, which is suitable for exploratory studies. The questionnaire was divided into four axes:

-The first was dedicated to the personal data of the surveyed sample.

-The second axis was devoted to the importance and objectives of the training process in the Algerian university institution.

-The third axis focused on the indicators and dimensions of training needs at Setif 2 University and their role in improving the pedagogical performance of the professors.

-The fourth axis was dedicated to the opinions and attitudes of the teaching staff towards the outcomes of the training course on using the Moodle distance education platform.

III. Results and discussion :

3.1.Presentation and Analysis of Study Results.

Table No. 01: Shows the distribution of the sample individuals according to the gender variable.

Gender	***Frequency***	***Percentage***
Males	*26*	*52%*
Females	*24*	*48%*
Total	*50*	*100%*

The source: By the researcher

It is clear from the above table related to the distribution of the respondents according to the gender variable that the percentage of males is slightly higher than that of females, with the percentage of males estimated at **52%** and females at **48%**, which explains that the percentage of male employees at the university is slightly higher than that of females.

Table No. 02: Shows the distribution of the sample individuals according to the age variable.

Age Groups	*Frequency*	*Percentage*
From 25 to 35 years	*16*	*32%*
From 35 to 45 years	*23*	*46%*
From 45 to 55 years	*08*	*16%*
Over 55 years	*03*	*06%*
Total	*50*	*100%*

The source: By the researcher

It is clear from the above table related to the distribution of respondents according to the age variable that the age group between 35-45 years had the highest percentage at **46%**, followed by the 25-35 group at **32%**, then the 45-55 group at **16%**, and finally those older than 55 years at **6%**, which explains that the youth category dominates the number

of surveyed professors at Mohamed Lamine Debaghine University.

Table No. 03: Shows the distribution of the sample individuals according to the academic specialization variable.

Academic Specialization	*Frequency*	*Percentage*
Human Sciences	*15*	*30%*
Social Sciences	*17*	*34%*
ArabicLiterature	*05*	*10%*
ForeignLanguages	*04*	*08%*
Law and Political Sciences	*09*	*18%*
Total	*50*	*100%*

The source: By the researcher

It is clear from the above table related to the distribution of respondents according to the academic specialization variable that the respondents from social sciences had the highest percentage at **34%**, followed by professors from human sciences at **30%**, then professors of law and political sciences at **18%**, then Arabic literature at **10%**, and finally foreign languages at **8%**, which explains that professors from the Faculty of Human and Social Sciences had the lion's share,

mainly because the researchers belong to the same faculty, which facilitated personal communication with the respondents. In addition, the difficulty in communicating with professors from other faculties contributed to reducing the number of respondents.

Table No. 04: Shows the distribution of the sample individuals according to the academic rank variable.

Academic Rank	***Frequency***	***Percentage***
Assistant Professor B	*08*	*16%*
Assistant Professor A	*12*	*24%*
Lecturer B	*15*	*30%*
Lecturer A	*10*	*20%*
Full Professor	*05*	*10%*
Total	*50*	*100%*

The source: By the researcher

It is clear from the above table related to the distribution of respondents according to the academic rank variable that the highest percentage of respondents were lecturers of category B at **30%,** followed by assistant professors of category A at **24%,** then lecturers of category A at **20%**, followed by assistant professors of category B at **16%,** and finally full professors at 10%, which explains that most of the surveyed professors are young and gradually progressing in the academic ranking scale up to the highest rank, which is the professorship, requiring many years of experience, in addition to pedagogical and scientific work.

Table No. 05: Shows the distribution of the sample individuals according to the professional experience variable.

Professional Experience	***Frequency***	***Percentage***
Lessthan 5 years	*07*	*14%*
From 5 to 10 years	*10*	*20%*
From 10 to 15 years	*12*	*24%*
From 15 to 20 years	*15*	*30%*
More than 20 years	*06*	*12%*

Professional Experience	*Frequency*	*Percentage*
Total	*50*	*100%*

The source: By the researcher

It is clear from the above table related to the distribution of respondents according to the professional experience variable that the age group between 15-20 years had the highest percentage at **30%**, followed by the 10-15 years group at **24%**, then the 5-10 years group at **20%**, followed by the less than 5 years group at **14%**, and finally the more than 20 years group at **12%.** This again explains that the youth group is the highest in proportion at the university institution.

Table No. 06: Shows the attitudes of Setif University 02 professors towards the importance of the training process in the Algerian university institution.

Statement	*Strongly Agree*		*Agree*		*Neutral*		*Disagree*		*StronglyDisagree*		*Total*	
	Freq	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*
The extent to which the teaching staff is aware of the training courses organized by Setif 2 University	*29*	*58*	*21*	*42*	*01*	*02*	*00*	*00*	*00*	*00*	*50*	*100*
The time allocated for the training courses is sufficient to achieve the set objectives	*18*	*36*	*30*	*60*	*01*	*02*	*01*	*02*	*00*	*00*	*50*	*100*
Your motivation to enroll in training courses is objective and pedagogical	*17*	*34*	*22*	*44*	*08*	*16*	*03*	*06*	*00*	*00*	*50*	*100*

The extent to which the teaching staff is aware of the training courses organized by Setif 2 University	*24*	*48*	*26*	*52*	*00*	*00*	*00*	*00*	*00*	*00*	*50*	*100*
The extent to which the teaching staff has benefited from training courses	*12*	*24*	*30*	*60*	*04*	*08*	*04*	*08*	*00*	*00*	*50*	*100*

The source: By the researcher

It is clear from the above table related to the attitudes of Setif University 02 professors toward the importance of the training process in the Algerian university institution that the respondents strongly agreed that the training process is an element of work organization and management in the institution, that it is a core activity involving all levels, and that it is important in the continuous upgrading of human resources. The average percentage of these statements was **53%.**

Meanwhile, the respondents agreed that the importance of the training process lies in its administrative and technical aspects through work components, its positive and accumulative effects providing motivation and desire for both trainer and trainee, that it is a functional activity and not just a supplementary one, that training has scientific importance in improving the scientific, research, and creative level of the teaching staff, and practical importance in improving pedagogical tools and aligning research output with the university environment. The average percentage for these statements was **55%.**

The average percentage of neutral responses was 08%, while none of the respondents objected to the presented statements. This is mainly due to the importance of the training process for the respondents in the Algerian university institution.

Table No. 07: Shows the attitudes of Setif University 02 professors toward the objectives of the training process in the Algerian university institution.

Statement	Strongly Agree		Agree		Neutral		Disagree		StronglyDisagree		Total	
	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%	Freq	%
The training process has organizational and functional objectives	14	28	25	50	08	16	03	06	00	00	50	100
The training process has theoretical and cognitive objectives	18	36	22	44	02	04	08	16	00	00	50	100
The training process has practical and procedural objectives	17	34	18	36	10	20	05	10	00	00	50	100
Raising performance level, achieving self-realization, and developing the career path, which directly reflects on the pedagogical path	13	26	31	62	06	12	00	00	00	00	50	100

The source: By the researcher

It is clear from the above table related to the attitudes of Setif University 02 professors toward the objectives of the training process in the Algerian university institution that the respondents strongly agreed with the statements: the training process has classical objectives that aim to improve functional and professional performance; it has regular objectives that consist of identifying training needs during the implementation of the training plan; it has creative objectives aimed at achieving high levels of productivity and

performance through the development of training programs; and it has strategic objectives involving the use and management of material, human, and moral inputs — with an average percentage for these statements at **46%**.

Meanwhile, the respondents agreed with the statements: the training process has organizational and functional objectives; it has theoretical and cognitive objectives; it has practical and procedural objectives; and raising performance level, achieving self-realization, and developing the career path which directly reflects on the pedagogical path — with an average percentage of **48%**.

The average percentage of neutral respondents was **12%**, while the average percentage of those who disagreed was **7%**. No respondents strongly disagreed with any of the statements. These results emerged due to the diversity and variety of the training process objectives in the Algerian university institution — including functional, cognitive, and procedural goals — aimed at raising the level of performance within the training process and achieving the desired outcomes.

Table No. 08: Shows the indicators and dimensions of training needs at Setif 2 University and their role in improving professors' pedagogical performance.

Statement	*Strongly Agree*		*Agree*		*Neutral*		*Disagree*		*Strongly Disagree*		*Total*	
	Freq	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*
The extent to which the teaching staff is aware of the training courses organized by Setif 2 University	*06*	*12*	*16*	*32*	*12*	*24*	*09*	*18*	*07*	*14*	*50*	*100*
The extent to which the teaching staff has benefited from training courses	*08*	*16*	*09*	*18*	*14*	*28*	*14*	28	*05*	*10*	*50*	*100*

The time allocated for the training courses is sufficient to achieve the set objectives	*10*	*20*	*11*	*22*	*08*	*16*	*12*	*24*	*09*	*18*	*50*	*100*
Your motivation to enroll in training courses is objective and pedagogical	*14*	*28*	*15*	*30*	*05*	*10*	*12*	*24*	*04*	*08*	*50*	*100*
The extent to which the teaching staff is aware of the training courses organized by Setif 2 University	*06*	*12*	*16*	*32*	*12*	*24*	*20*	*40*	*05*	*10*	*50*	*100*

The source: By the researcher

It is clear from the above table related to the indicators and dimensions of training needs at Setif 2 University and their role in improving professors' pedagogical performance, that **32%** agreed they are aware of the training courses organized by Setif 2 University, and **16%** strongly agreed, while 18% disagreed. As for the extent to which the teaching staff has benefited from training courses, **28%** disagreed and **28%** remained neutral, while 18% agreed and **16%** strongly agreed.

Regarding whether the allocated time is sufficient to achieve the objectives of the training courses, **28%** of respondents disagreed that the time is sufficient, while **22%** agreed and **20%** strongly agreed that it is, which indicates an acceptable level of satisfaction with the time allocated to training courses.

Furthermore, **30%** of the respondents agreed that the objective and pedagogical motivations are behind their enrollment in training courses, and about **28%** strongly agreed, while **24%** disagreed.

Regarding whether the time allocated to the scheduled training units balances between the theoretical and practical needs of the professor, **40%** of respondents disagreed that it does, while **20%** agreed and **16%** strongly agreed, indicating an imbalance in the time allocated to the training units and its inability to meet both theoretical and practical needs.

Table No. 09: Shows the nature of the training needs currently relied upon by Setif 2 University.

Statement	*Strongly Agree*		*Agree*		*Neutral*		*Disagree*		*Strongly Disagree*		*Total*	
	Freq	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*
The need for basic training	*05*	*10*	*13*	*26*	*01*	*02*	*20*	*40*	*11*	*22*	*50*	*100*
The need for training on the use of modern pedagogical tools	*15*	*30*	*19*	*38*	*02*	*04*	*07*	*14*	*07*	*14*	*50*	*100*
The need for training in communication and accompaniment rules	*03*	*06*	*12*	*24*	*10*	*20*	*16*	*32*	*09*	*18*	*50*	*100*
The need for training to improve the outputs of scientific research	*18*	*36*	*21*	*42*	*03*	*06*	*07*	*14*	*01*	*02*	*50*	*100*
The need for training on using national and international databases	*14*	*28*	*12*	*24*	*09*	*18*	*09*	*18*	*10*	*20*	*50*	*100*

The source: By the researcher

It is clear from the above table related to the nature of the training needs currently relied upon by Setif 2 University that **40%** of the respondents disagreed that the need for basic training is among the training needs the university relies upon, and **22%** strongly disagreed. Meanwhile, **26%** of respondents agreed that it is one of the training needs.

Respondents agreed that the need for training in the use of modern pedagogical tools is a training need with a percentage of **38%,** and **30%** strongly agreed, which explains that the need to learn how to use modern tools has become necessary in the university institution to convey the educational message.

The same applies to the need for training in communication and accompaniment rules, as **24%** agreed it is a training need, while **32%** disagreed, which suggests it is not widely desired.

Respondents agreed that the need for training to improve the outputs of scientific research is a training need with a percentage of **42%,** and **36%** strongly agreed, indicating that it is a crucial component of the training process for the respondents at Setif 2 University.

Respondents also strongly agreed, at **28%,** that training in the use of national and international databases is a need, and **24%** agreed, while **20%** disagreed — reflecting the pressing necessity of using these databases in today's educational process.

Table No. 10: Shows the elements achieved by the pedagogical process during remote lesson design when it always starts from objectives among faculty members.

Statement	*Strongly Agree*		*Agree*		*Neutral*		*Disagree*		*Strongly Disagree*		*Total*	
	Freq	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*	*Freq*	*%*
Helps you in selecting resources	*10*	*20*	*17*	*34*	*7*	*14*	*12*	*24*	*04*	*08*	*50*	*100*
Control over learning activities	*17*	*34*	*14*	*28*	*3*	*06*	*11*	*22*	*05*	*10*	*50*	*100*
Control over assessment activities	*15*	*30*	*21*	*42*	*6*	*12*	*06*	*12*	*02*	*04*	*50*	*100*
Ensures knowledge of the expected changes in your students	*20*	*40*	*22*	*44*	*2*	*04*	*06*	*12*	*00*	*00*	*50*	*100*
Organizes the process of the educational learning flow	*17*	*34*	*16*	*32*	*5*	*10*	*07*	*14*	*05*	*10*	*50*	*100*

The source: By the researcher

From the results of the statistical table, it is evident that the majority of the sample agrees with the main objective achieved by the

pedagogical process when designing the lesson remotely, which always starts from the goals of the teaching staff. This objective is the direction of knowledge, skills, performance, and the effective management of the learning process, with **48%** of responses in agreement. In addition, the elements that are realized include ensuring better knowledge of expected changes in students, controlling assessment and learning activities, and helping the teaching staff choose resources. The majority of respondents strongly agree that organizing the flow of the educational process is one of the achieved pedagogical elements, with **34%** of responses.

From the answers of the respondents, we conclude that the effectiveness of the pedagogical process in designing the lesson remotely is linked to good goal setting, control over pedagogical resources, and technological supports, in addition to helping control learning and assessment activities.

III. Study Results in Light of the Questions:

1. General Results on the Attitudes and Opinions of Faculty Members Towards the Importance and Objectives of the Training Process in Algerian Universities.

From the results of the field study, it is clear that the attitudes and opinions of faculty members toward the importance and objectives of the training process in Algerian universities were mostly in favor of the elements indicating the importance and objectives of the training process.

As for the faculty's attitudes toward the objectives of the training process, the majority agreed and strongly agreed with most statements, with an average of 46%. The study concluded that the training process in the university can achieve classical objectives, regular objectives, creative objectives aimed at achieving high levels of productivity and performance by improving the training programs, as well as strategic objectives, functional organizational objectives, theoretical cognitive objectives, and procedural operational objectives.

2. General Results on the Indicators and Dimensions of Training Needs at Setif 2 University and Their Role in Improving Faculty Pedagogical Performance.

The results of the statistical and sociological analysis of the indicators and dimensions of training needs at Setif 2 University show that faculty members' attitudes toward this variable ranged from strongly agreeing with statements about their awareness and interest in training topics, to agreeing on the sufficiency of the time allocated for the process and the motives for enrolling in such courses organized by Setif 2 University. However, opposing attitudes were observed in some statements, especially regarding the benefit of faculty members from the outcomes of previous and current training courses, and the imbalance between theoretical and practical needs. This suggests that there is a gap between the time allocated to the training units and the theoretical and practical needs.

As for the nature of the training needs that Setif 2 University should rely on, respondents indicated that the need for training in the use of modern pedagogical tools is urgent and necessary. This reflects the growing need for learning how to use new tools in the university to effectively convey the educational message. The same applies to the need for training in communication and accompaniment rules and the use of national and international databases, highlighting the urgent necessity of these in the current educational process.

3. General Results on Faculty Members' Opinions and Attitudes Toward the Outcomes of the Training Course on Using the Moodle Platform for Distance Learning.

From the results of the statistical and sociological analysis, it is clear that the faculty members at Setif 2 University hold positive attitudes toward the outcomes of the training course on using the Moodle platform for distance learning. They agree on the main objective achieved by the pedagogical process during remote lesson design when it starts from the goals of the faculty. This objective is the direction of knowledge, skills, performance, and effective management of the learning process, along with elements that ensure better understanding of expected changes in students through

controlling assessment and learning activities. The majority of respondents strongly agree that organizing the educational learning flow is an essential element achieved by the pedagogical process. Based on the responses, we conclude that the effectiveness of the pedagogical process in remote lesson design depends on well-defined goals, control over pedagogical resources, technological supports, and the ability to manage learning and assessment activities.

IV. Conclusion:

Through the field study on training needs in improving teaching skills for faculty members, it is concluded that the different training courses organized by Setif 2 University vary in terms of the objectives they set and the results they achieved. This study revealed areas of strength and weakness in the design of inputs and outputs of the training process, as evidenced by the results of the questionnaire distributed to a sample of faculty members. Consequently, the process of distance learning requires continuous and ongoing framing, training, and re-skilling of both technical and teaching human resources.

To achieve this, the Distance Learning Unit under the university presidency organizes a distance training course for all faculty members aimed at designing, building, and using a distance lesson (course) on the Moodle platform, as part of the ongoing support program for professors in using the distance learning platform and addressing the deficiencies recorded in the integration of pedagogical media at Setif 2 University.

References:

Al-Azazi Mohamed, (2000), Contemporary Public Relations and Management Effectiveness, Department of Business Administration, the Center for Research and Commercial Studies, Faculty of Commerce, Zagazig University, Egypt.

Al-Khatib Ahmed, Al-Anzi Abdullah Zamil, (2008), Designing Training Programs for Educational Leaders, 1st Edition, Modern Books World, , Jordan,

Al-Mousawi Falhi Jassim Mohamed, (2006), Contemporary Media Trends, Faculty of Arts and Education Publication, The Open Arab Academy, Denmark.

Brawn, (2002), "Training Needs Assessment: A Must for Developing an Effective Training Program.

Bouabdallah Lahcen, (2004), Evaluation of a Training Program in a Training Institution, The Issue of Education and Training in Africa and the Arab World, Series of Publications of the Human Resource Management and Development Laboratory, Farhat Abbas Sétif University, Algeria, Issue 01.

Casse Pierre, (1994), *La Formation Performante*, Office des Publications Universitaires, Paris, France.

Fathi Akasha Mahmoud, (1999), Industrial Psychology, Al-Jumhuriah Printing, Alexandria, Egypt.

Hassouna Faisal, Human Resource Management, Osama Publishing and Distribution, 1st Edition, Amman, Jordan.

Marwan Abdelmajid Ibrahim, (2000), Fundamentals of Scientific Research for Preparing University Theses, 1st Edition, Al-Waraq Foundation, Amman.

Mes'ei Muhyi-Eddine Mohamed, (1999), The Phenomenon of Globalization: Illusions and Realities, 1st Edition, Al-Shua'a Printing and Publishing, Egypt,.

Nasser Ali Karim, Ahmed Mohamed Al-Dulaimi, (2009), Administrative Psychology and Its Applications in Work, 1st Edition, Dar Wael, Jordan.

Ra'fat El-Sayed Abdel Fattah, (2008), Psychology of Training and Human Resource Development, Dar Al-Wafa, Cairo.

Rassem Jamal Mohamed and Ayad Khayrat Muawad, (2005), Public Relations Management: The Strategic Approach, 1st Edition, Egyptian Lebanese House, Cairo, Egypt.

Saleh Ma'mar Saleh, (2010), Trainin; Foundations and Principles, Debono Publishing, 1st Edition, Amman.

Shawish Mustafa Najib, (2011), Human Resource Management, Dar Al-Shorouk, 1st Edition, Amman, Jordan

Ta'ama Rushdi Ahmed and Al-Bandari Mohamed Ben Suleiman, (2004), University Education: Monitoring Reality and Development Visions, Dar Al-Fikr Al-Arabi, 1st Edition, Cairo, Egypt.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):723-739

Academic identity of university students
A field study at the Faculty of Psychology and Educational Sciences, University of Constantine (02)

Soufi naima

universite Abdelhamide Mehri – constantine2
naima.soufi@univ-constantine2.dz

Received: 28-07-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

The study aimed to know the academic identity of the university student. The number of sample members reached (82 students) from the Faculty of Psychology and Educational Sciences at the University of Constantine -02-. To achieve the objectives of the study, the academic identity scale of (DeCandia) was applied.Decandia, 2014), by following the descriptive approach, the results of the study showed that the level of academic identity among university students ranged between average and high, the level of orientation towards the future among most university students was high, the level of self-efficacy among most university students was average, the level of confidence in academic abilities among most university students was high, and the level of perseverance among most university students was average.

Keywords: academic identity, university student

1- Problematic introduction:

Identity is a topic that has received significant attention in both the humanities and social sciences. Identity is generally expressed in light of the set of characteristics, social relations, roles, social, religious, cultural and ethnic affiliations, all of which come together to define a particular individual or group of individuals. The use of identity has expanded and taken a great turn in the diversity of its meanings and complex uses, and it has appeared in different forms

Corresponding Author: Soufi naima: naima.soufi@univ-constantine2.dz

that include, for example, personal, social, national, religious, ethnic, professional, ideological, athletic and academic identity, all of which are defined within the scope of the field in which they grow and are active.

Ericsson was(Erikson, 1968) The first to see that identity is an important issue in human life, according to Erikson's opinion(Erikson, 1968),Identity formation is the main task of adolescence. It appears as the adolescent adapts to social demands, developmental challenges, and attempts to give meaning to his or her life choices and commitments. Identity is the organization of the self into multiple parts related to different roles and positions within society. Identity is thus linked to the meaning that is maintained by being a member of a group, or by the roles that are performed within a social group or society.(Al-Zubaidi, 2019).

Identity is not a one-dimensional construct, but rather it is composed of many aspects. Erikson acknowledged that(Erikson, 1968) There are components of identity that include: the ego dimension, the personal dimension, and the social dimension. The ego dimension refers to the continuity of personality, personal identity refers to the behavior that distinguishes the individual from other individuals, and the social dimension includes the individual's relationships with others.

Although some researchers agree on the integration of these three distinct elements of identity, others only acknowledge the existence of personal and social identity. The construct of academic identity has not been clearly defined in psychology. Some researchers describe it as related to the professional development of individuals in the context of higher education, and some researchers have used other terms that indicate that this construct includes identity associated with the university, educational identity, student identity, and identity associated with the school. Welch and Hodges defined(Welch & Hodges, 1997) Academic identity is defined as the personal commitment to a standard of excellence, the desire to persist in the

face of challenge, progress, excitement, and frustration that are essential elements in the learning process. Based on this definition, Graham and Anderson emphasized:Graham & Anderson, 2008))Academic identity is just one dimension of the broader self-concept. They suggested that academic identity is essential and central to academic performance and motivation to achieve, similar to the concept of self-efficacy. They acknowledged that academic identity formation occurs when a student perceives himself as capable of successfully completing academic tasks. (Ahmed Mahasneh, 2018) Identity may be based on a person's feelings and perception of everything that makes him different from others, that is, it is a person's sense of himself, his distinction, the ability to make decisions, clarity of perceptions, steadfastness in commitment to values, and the specificity of his goals in life.(Sultan, 2009).

Erikson spoke About the conflict and crisis, which he called the identity crisis, where the conflicts of the personality meet and come together either towards normality or towards uncertainty, identity, dissolution in others, and the feeling of alienation and the psychological and social symptoms that result from it. He assumed:EriksonEvery psychological and social stage is accompanied by a crisis, which is a turning point for the individual, arising from physiological maturity and from the social demands that the person must respond to at that stage. The different components of the personality are determined as a result of the way these crises are dealt with. (Al-Fattah, 2016)The process of identity formation, including academic identity, is considered an educational process, as the individual is influenced by the society in which he lives. Identity formation is influenced by the nature of society and its culture, lifestyle, and environment in which the individual lives, as well as by the past history of the individual's personality, and by factors related to the individual's view of the future, such as his goals, hopes, and ambitions, and factors related to the individual's present, such as standards, values, and prevailing conditions in society, such as transformations and crises.(Ahmed Mahasneh, 2018).

Since the student belongs to this educational environment that is subject to controls and laws to organize the lives of its members, his commitment to these controls, learning skills, implementing and completing certain educational tasks gives him a sense of self that is influenced by this environment, which constitutes an important factor in self-acceptance and the feeling of others of that self from management, professors and colleagues, so this feeling is strengthened and contributes to a large extent to the individual's psychological, social and academic development.

This is what made us ask the following question:

-What is the level of academic identity of university students?

2- **Study hypotheses:**

-The academic identity level of university students is average.

-The level of future orientation of university students.

-The level of self-efficacy of university students is average in

-The university student's level of confidence in academic abilities is average.

-The level of perseverance of university students is average. .

3- Study objectives:

The research aims to:

-Knowing the academic identity of the university student.

-Knowing the level of future orientation of university students in.

-Knowing the level of self-efficacy of university students.

-Knowing the level of confidence in the academic abilities of the university student.

-Knowing the level of perseverance of the university student.

4- Importance of the study:

The importance of this study lies in its shedding light on a topic that is absent in the Algerian university community, due to the scarcity of studies in this field despite the noticeable trend towards academic identity in global university community.

This study also derives its importance from its consideration of a type of individual identity, namely the academic identity of the university student.

Perhaps the most important thing that gives this study its importance is its focus on four dimensions of academic identity, which, according to the study tool, are: orientation towards the future, self-efficacy, confidence in academic abilities, and perseverance.

5- Theoretical framework of the study:

5-1-Theoretical concepts:

- Academic ID:

The construct of academic identity has not been clearly defined, with some describing it in relation to the professional development of individuals in the context of higher education, and others terming it university-related identity, educational identity, student identity, and school-related identity.

Identity formation is a continuous negotiation process between the individual and the environment or social context, with particular attention paid to the power relations at play in culture. From this perspective, identity is a continuous negotiation process during social interaction. This is particularly relevant to academic situations where individuals are exposed to a rich and interactive social environment where learning takes place. Therefore, students work to define their identities as learners based on the work and social situations they encounter at university.

According to Crocker(Kroger, 2000) The process of forming an adolescent's identity is greatly influenced by the academic context during middle adolescence, and at this time, adolescents' life trajectories are greatly influenced by the decisions they make regarding their education.

Ericsson commented, (Erikson, 1968)He also touched on the role of education in the process of identity formation, pointing to the crisis of productivity versus helplessness that children face between the ages of seven and twelve, which results when students are faced with the opportunity to learn skills and abilities, practice them with others, and explore them intellectually. (Al-Zubaidi, 2019).

- DeCandia's theory (Decandia, 2014)For academic identity:

She believes that academic identity consists of four components: future orientation, self-efficacy, confidence in academic abilities, and perseverance.

-Looking towards the futureFuture Orientation: It refers to one's ability to imagine one's future life circumstances. It is believed that future orientation may be a motivator or deterrent towards learning and setting goals, which in turn may affect one's self-efficacy and emotional state.

-self-efficacy : Self-efficiency **:**It measures an individual's beliefs in his or her ability to perform a task, accomplish a task, or reach a goal. Self-efficacy is similar in structure to self-concept, but there are several differences that distinguish them. Specifically, self-concept includes cognitive and emotional components of self-evaluation, while self-efficacy includes only the cognitive component.

In addition, self-concept is created by comparing oneself with others, while self-efficacy is developed by comparing one's past performance with one's present performance with an emphasis on personal mastery.

-Confidence in academic abilitiesConfidence in Academic Abilities : It is related to self-efficacy but differs from it. As is the case with self-concept, this construct is derived in part through social comparisons, while self-efficacy is derived from personal mastery. Sanders and Sander explained:(Sanders and Sander 2003) The concept of academic confidence, how students differ in the strength of their belief, firm confidence, or certain expectation regarding one's educational experiences.

-perseverancePerseverance : Known as Duckworth, Peterson, Matthews, and Kelly

(Duckworth, Peterson, Marrhews, and Kelly 2007)
Perseverance is defined as persistence and passion for long-term goals. They hypothesized that this construct is one of several factors that explain why some individuals achieve more than others when the intelligence variable is held constant. Perseverance is a personality trait rather than a cognitive or emotional factor. They suggested that perseverance can contribute to success in many skills and professions, including academics. (Al-Zubaidi, 2019).

We have adopted the theoryDeCandia's theory(Decandia, 2014)For academic identity .

5-2-Procedural concepts of the study:

- Academic identity: is the score obtained by students in the Faculty of Psychology and Educational Sciences at Abdelhamid Mehri University Constantine 2 by answering the academic identity scale prepared in this study.
- University student: is the person whose academic competence has allowed him to move from secondary school to university by means of a certificate that qualifies him for that. In this study, he is the student belonging to the Faculty of Psychology and Educational Sciences at Abdelhamid Mehri University Constantine -02-.

1-Study methodology:

Based on the previously mentioned presentation of the study problem and the importance of the subject, it is clear that the study method is the descriptive method. This type of study is based on describing the phenomenon with a complete and accurate description, with the collection of data and information in order to analyze it quantitatively and qualitatively, and to conclude by providing explanations for the phenomenon under study.

2-Study community and sample:

The study research community is represented by university students of different genders and academic levels. The study sample consisted of 82 students from the Faculty of Psychology and Educational Sciences at Abdelhamid Mehri University Constantine 2. We relied on the random sample, which gives equal opportunities to the study community's components to appear, without the researcher interfering or placing considerations or characteristics that determine the sample.

3-Study tools:

We relied on the academic identity scale.Decandia(Decandia, 2014)Translated by Abdul Azim Hamza Khair Al-Zubaidi and verified by the translation procedures.This scale consists of four sub-scales:

1-Looking towards the futureFuture Orientation :whose items were taken from the Malo scale of temporal orientation (Mello Time Orientation) It consists of 14 paragraphs.

2-self-efficacySelf-efficacy:Which paragraphs were from the general self-efficacy of Schwarzer and Jerusalem(1995Schawarzer and Jerusalem,)It consists of 9 paragraphs.

3-Confidence in academic abilitiesConfidence in Academic Abilities : which was developed on the basis of the scholastic confidence scale of McCue and Herley)1997Macue – Herlihy,)It consists of 18 paragraphs.

4-perseverancePerseverance Its paragraphs were from the scale of Duckworth et al.(Duckworth, Peterson, Marrhews, and Kelly 2007)

It consists of 12 paragraphs.

After arbitration, the scale now contains 40 items measuring 4 dimensions through:

-From paragraph 1 to 10, it measures the future orientation.

-From paragraph 11 to 20, it measures the dimension of self-efficacy.

-From paragraph 21 to 30, it measures the degree of confidence in academic abilities.

-From paragraph 31 to 40, measure the degree of perseverance.

6-Psychometric properties of the instrument (validity and reliability):

- Honesty:

The validity of the academic identity scale was verified by presenting the scale to a group of psychology specialists, and their comments were taken into account regarding the linguistic formulation of the paragraphs in terms of structure and language.

- Stability:

The reliability of the academic identity scale was determined using the Cronbach's alpha equation using the systemSPSSWe found the value of Cronbach's alpha as follows:

Cronbach's alpha	**Number of paragraphs**
9,53	40

From Table No. (01), we note that the total stability value of the scale is equal to 0.953, which is a high value of stability that reassures the stability of the tool's results if it is reused in the main study.

1-Presentation and discussion of the results of the study questions:

After retrieving the academic identity scale that was distributed electronically to students at the Faculty of Psychology and Educational Sciences at the University of Constantine 02, the data was unloaded and processed statistically using the Statistical Package for the Social Sciences.SPSSThe study results reached:

-Presentation and analysis of the results of the first question: What is th

It does not apply to me		**It rarely applies to me.**		**Often It applies to me**		**It applies to me perfectly.**		**P**
p ercentages	**t epetitions**	**p ercentages**	**t epetitions**	**p ercentages**	**R epetitions**	**p ercentages**	**Repetitions**	**aragraphs**
1 8.3	1 5	3 .7	8	1 9.5	1 6	5 8.5	48	P aragraph No. 01
2 0.7	1 7	6 .1	5	1 4.6	1 2	5 8.5	8	P aragraph No. 02
6 9.5	5 7	3 .7	8	8 .5	7	1 8.3	15	P aragraph No. 03
1 9.5	1 6	7 .3	5	2 4.4	2 0	4 8.8	40	P aragraph No. 04
1 8.3	1 5	6 .1	5	2 9.3	2 4	4 6.3	38	P aragraph No. 05
1 8.3	1 5	6 .1	5	2 4.4	2 0	5 1.2	42	P aragraph No. 06
1 5.9	1 3	1 2.2	1 0	1 7.1	1 4	5 4.9	45	P aragraph No. 07
1 5.9	1 3	7 .3	5	2 3.2	1 9	5 3.7	44	P aragraph No. 08
4 5.1	3 7	1 8.3	1 5	1 2.2	1 0	2 4.4	20	P aragraph No. 09
1 5.9	1 3	2 .4	2	3 .7	3	7 8.0	64	P aragraph No. 10
	2 1.1		5		1 4.5		40.4	**a rithmetic mean**

e level of future orientation among university students?

Table No. (02): Shows the frequencies, percentages, and arithmetic mean of the level of orientation towards the future among university students.

We note from the results of Table No. (02) that 78.0%Of the students, paragraph 10 "I believe that I will obtain a university degree" from the academic identity scale applied to them, and 29.3%Among them, paragraph number 5 often applies to them: "I believe that I will achieve my dreams."%18.3% of them rarely meet paragraph 9: "There is no point in thinking about what will happen in the future," while 69.5%%Of the students, paragraph 3 did not apply to them: "I do not want to think about my future."

We note from the table above that the highest arithmetic mean was for the alternative "applies to me completely" which was estimated at (40.4), which means that most of the students had a high level in the future orientation dimension of the academic identity scale.

-Presentation and analysis of the results of the second question: What is the level of self-efficacy of the university student?

It does not apply to me		**It rarely applies to me.**		**Often It applies to me**		**It applies to me perfectly.**		**P aragraphs**
p ercentages	R epetitions	p ercentages	R epetitions	p ercentages	R epetitions	p ercentages	R epetitions	
1 1.0	9	1 2.2	1 0	3 1.7	2 6	4 5.1	3 7	Pa ragraph No. 11
9 .8	8	1 5.9	1 3	2 9.3	2 4	4 5.1	3 7	Pa ragraph No. 12
1 7.1	1 4	1 3.4	1 1	3 7.8	3 1	3 1.7	2 6	Pa ragraph No. 13
1 1.0	9	1 4.6	1 2	4 3.9	3 6	3 0.5	2 5	Pa ragraph No. 14
1 2.2	1 0	4 .9	4	1 9.5	1 6	6 3.4	5 2	Pa ragraph No. 15
1 5.9	1 3	1 4.6	1 2	3 6.6	3 0	3 2.9	2 7	Pa ragraph No. 16
8 .9	7	2 9.3	2 4	3 6.6	3 0	2 5.6	2 1	Pa ragraph No. 17
1 3.4	1 1	2 0.7	1 7	4 1.5	3 4	2 4.4	2 0	Pa ragraph No. 18
2 4.4	2 0	2 9.3	2 4	3 5.4	2 9	1 1.0	9	Pa ragraph No. 19
1 1.0	9	2 5.6	2 1	3 5.4	2 9	2 8.0	2 3	Pa ragraph No. 20
	1 1		1 4.8		2 8.5		2 7.7	**ar ithmetic mean**

Table No. (03): Shows the frequencies, percentages, and arithmetic mean of the level of self-efficacy among university students.

From Table No. (03) we note that 63.4%Of the students, paragraph 15 completely applied to them: “I can solve problems if I invest my efforts to the fullest extent,” and 43.9%Of these, paragraph 14 often applied to them: “I am confident that I can deal well with unexpected events,” and 29.3%Of them, paragraph 24 rarely applied to them: “I can understand the information presented in the scale,” and 24.4%Paragraph 19 “I can write a high-quality scientific report” did not apply to them.

We note from what was mentioned in the table above that the highest arithmetic mean was for the alternative “often applies to me” which was estimated at (28.5), which suggests that most of the students had an average level in the self-efficacy dimension of the academic identity scale.

-Presentation and analysis of the results of the third question: What is the level of confidence in academic abilities among university students?

It does not apply to me		**It rarely applies to me.**		**Often It applies to me**		**It applies to me perfectly.**	
pe rcentages	R epetitions	pe rcentages	R epetitions	pe rcentages	R epetitions	pe rcentages	R epetitions
9, 829	8	12 .2	10	36 .6	30	41 .5	34
3. 7	3	17 .1	14	43 .9	36	35 .4	29
7. 3	6	25 .6	21	31 .7	26	35 .4	29
7. 3	6	14 .6	12	39 .0	32	39 .0	32
8. 5	7	30 .5	25	34 .1	28	26 .8	22
12 .2	10	18 .3	15	29 .3	24	40 .2	33
12 .2	10	3. 7	3	17 .1	14	67 .1	55
14 .6	12	8. 5	7	20 .7	17	56 .1	46
9. 8	8	8. 5	7	30 .5	25	51 .2	42
11 .0	9	9. 8	8	32 .9	27	46 .3	38
	7. 9		12 .2		25 .9		36

Table No. (04): Shows the frequencies, percentages, and arithmetic mean of the level of confidence in academic abilities among university students.

From Table No. (04) we note that 67.1%Of the students, paragraph No. 27 “I am respected by the teacher” applies to them completely, while 43.9%Most of them are Paragraph 22 applies to

them: “I can understand the lesson I read in books and references.”

and 30.5%Among them, paragraph 25 “I participate in the discussion of the scientific material” and 14.6 rarely apply to them.%Among them, paragraph No. 28 does not apply to them: “I am consistent in attending the tests.”

From the table above, we note that the highest arithmetic mean for the alternative is “applies to me completely”, which was estimated at (36), which means that most of the students had a high level in the dimension of confidence in academic abilities from the academic identity scale.

-Presentation and analysis of the results of the fourth question: What is the level of perseverance among university students??

It does not apply to me		It rarely applies to me.		Often It applies to me		It applies to me perfectly.		**P aragraphs**
p ercentages	R epetitions	p ercentages	R epetitions	p ercentages	R epetitions	p ercentages	R epetitions	
8 .5	7	1 4.6	1 2	3 5.4	2 9	4 1.5	3 4	P aragraph No. 31
1 8.3	1 5	2 4.4	2 0	4 1.5	3 4	1 5.9	1 3	P aragraph No. 32
2 0.7	1 7	1 3.4	1 1	2 4.4	2 0	4 1.5	3 4	P aragraph No. 33
9 .8	8	1 8.3	1 5	4 2.7	3 5	2 9.3	2 4	P aragraph No. 34
1 8.3	1 5	2 6.8	2 2	3 4.1	2 8	2 0.7	1 7	P aragraph No. 35
1 2.2	1 0	1 3.4	1 1	3 1.7	2 6	4 2.7	3 5	P aragraph No. 36
1 5.9	1 3	2 4.4	2 0	3 2.9	2 7	2 6.8	2 2	P aragraph No. 37
2 3.2	1 9	3 0.5	2 5	2 6.8	2 2	1 9.5	1 6	P aragraph No. 38
8 .5	7	1 4.6	1 2	3 2.9	2 7	4 3.9	3 6	P aragraph No. 39
2 9.3	2 4	1 3.4	1 1	2 5.6	2 1	3 1.7	2 6	P aragraph No. 40
	1 3.5		1 5.9		2 6.9		2 5.7	**a rithmetic mean**

Table No. (05): Shows the frequencies, percentages, and arithmetic mean of the student's level of perseverance.

From Table No. (05) we note that 43.9%Of the students, paragraph No. 39 "I complete every task I start" applies completely to them, while 42.7%Among them, paragraph 34 often applies to them: "Setbacks do not weaken me," and 30.5.%Of them, paragraph 38 rarely applies to them: "I have difficulty maintaining my focus on projects that take more than a few months to complete," and 29.3%Paragraph 40 "I accomplished goals that took years of work" rarely applies to them.

We note from the table above that the highest arithmetic mean was for the alternative "often applies to me" which was estimated at (26.9), which means that most of the students had an average level in the perseverance dimension of the academic identity scale.Discussion of results:

Through the results obtained after applying the scale to a number of university students in the Faculty of Psychology and Educational Sciences at Abdelhamid Mehri University Constantine -02-, and in light of the quantitative and qualitative analysis, the results of the study reached:

-The level of academic identity among university students ranged between average and high, which explains the relative fulfillment of the general hypothesis.

-The level of future orientation among most university students is high. This explains why the first partial hypothesis was not met.

-The level of self-efficacy among most university students is average. This proves the validity of the second partial hypothesis.

-The level of confidence in academic abilities among most university students is high, which explains why the third partial hypothesis was not met.

-The level of perseverance among most university students is average, which suggests that the fourth partial hypothesis is met.

2-Suggestions and recommendations:

-Preparing scientific studies and research on the concept of academic identity among different age groups and tracking its development over time to gain a broad understanding of the development of the sense of academic identity.

-Preparing studies and research on the concept of academic identity and linking it to other factors such as motivation, academic achievement, etc.

-Developing programs to enhance the concept of academic identity among university students and schoolchildren, to develop their sense of belonging to the academic field, especially in light of the Corona pandemic, which will be reflected in raising their level of achievement.

-Holding scientific and educational seminars that guide students and encourage them to develop their sense of academic identity in times of crisis.

References:

1-Abdul-Azim Hamza Khair Al-Zubaidi. (February, 2019). Academic identity and its relationship to the academic achievement of distinguished male and female students. Journal of the College of Basic Education for Educational and Human Sciences, University of Babylon, p. 741.

2-Omar Al-Azamat Ahmed Mahasneh. (February 1, 2018). Prevailing academic identity patterns among Hashemite University students in light of the WAS scale (Was) and Isaacson and its relationship to academic achievement. Jordanian Journal of Educational Sciences, p. 193.

3-Al-Fattah, A. H. (2016). The Objective Scale of Ego Identity Formation: A Standardized Version for Young Adolescent Males in

the Western Region of the Kingdom of Saudi Arabia. Umm Al-Qura: King Fahd National Library.

4-Sultan, A. M. (2009). Moral development of the adolescent. Amman: Dar Al Safa for Publishing and Distribution.

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):738-759

The Psychology of Criminal Behavior: A Psychological Analysis of Criminal Motives and Personality Types

Fatiha Benkherara[1], Imane Azzi[2]

[1]University of Martyr Hamma Lakhdar El Oued(Algeria)
fatiha-benkherara@univ-eloued.dz
[2]University of Martyr Hamma Lakhdar El Oued (Algeria)
azzi-imane@univ-eloued.dz

Received: 07-08-2025 Accepted: 10-10-2025 Published**:** 01-06-2026

Abstract:

This study examines criminal behavior through a psychological lens, analyzing factors that contribute to crime and classifying offenders into profiles such as the sadistic, psychopathic, and pressure-driven types. It explores the link between these profiles and psychological disorders using theories like Freud's psychoanalysis, social learning theory, and cognitive-behavioral therapy. The paper highlights the role of psychological treatment—such as group therapy and in-prison programs—in reducing recidivism. It also emphasizes the importance of family and societal support during reintegration. Ultimately, the study advocates for a holistic therapeutic approach to understanding and addressing criminal behavior.

Keywords: Criminal Behavior; Psychotherapy; Offender Typologies; Psychological Disorders.

1. Introduction

Crime is one of the oldest social phenomena that has accompanied human societies since their inception. It has been inherently linked to human behavior in the pursuit of fulfilling needs and desires—often leading to conflict with the laws and norms that regulate collective life. Although the definition of crime varies across cultures and societies, the common thread lies in its nature as a behavior that violates both legal and social standards. As such, it is subject to legal punishment due to the harm it inflicts on individuals and society at large.

Corresponding Author: Fatiha Benkherara: benkherara@univ-eloued.dz

With the advancement of societies and the increasing complexity of social relations, it has become essential to investigate the underlying causes of criminal behavior—particularly from a psychological perspective that focuses on understanding individuals' motives and behaviors. Understanding crime should not be limited to legal or sociological dimensions; rather, it must extend to the exploration of psychological factors that drive individuals to commit criminal acts. This necessitates the application of psychological principles and theories to analyze the offender's personality and comprehend the mechanisms behind their thoughts and actions.

Within this context, criminal psychology has emerged as a branch of applied psychology concerned with the study of the offender's personality, motivations, and the psychological factors influencing criminal behavior. It also seeks to explain defense mechanisms and personality disorders that may be present in offenders (Ben Youssef, 2024, p. 67).

The importance of this study is reflected in its aim to provide a comprehensive analytical reading of the phenomenon of crime from a psychological perspective. It focuses on analyzing the offender's personality and the psychological motives that may drive criminal behavior, in addition to classifying offenders according to psychological patterns. This represents an attempt to gain a deeper understanding of the phenomenon, which can contribute to the development of preventive and therapeutic psychological and social programs for offenders, and enhance the effectiveness of criminal justice policies.

Study Objective

This study aims to analyze the phenomenon of crime and criminal behavior from a psychological perspective by:

- Reviewing the most prominent psychological theories that explain criminal behavior.
- dentifying the underlying psychological motives behind criminal acts.
- Classifying offenders based on psychological personality patterns.
- Providing recommendations for employing psychological analysis in crime prevention efforts.

2. Conceptual Framework

Crime is considered a complex and multidimensional phenomenon, resulting from the interaction of psychological, social, and environmental factors in shaping criminal behavior. From this perspective, understanding crime through a psychological framework becomes highly significant, as it enables us to explain why some individuals commit crimes while others adhere to laws and social norms.

2.1 Definition of Crime

Crime is commonly defined as a behavior that violates the prevailing laws of a particular society and is punishable by law. However, the concept of crime varies across cultures and societies—what may be considered a crime in one place might not be viewed as such in another. Criminal psychology, in turn, focuses on studying crime from the perspective of the individuals who commit it. It aims to understand the psychological factors that drive these individuals toward criminal behavior (Sahi, 2022, p. 83).

2.2 The Definition of Crime

The definition of crime remains one of the most debated concepts in the social and legal sciences, as it varies depending on the lens through which it is examined. From a legal perspective, crime is defined as an act—or failure to act—that is criminalized by law and punishable by it. In contrast, psychology views crime as a manifestation of disturbances in an individual's psychological and social structure, which are reflected in behaviors that violate prevailing moral and social norms.

However, the definition of crime remains relative and subject to change across time and place. What is considered a crime in one culture may not be seen as such in another, highlighting the contextual nature of criminality. This underscores the importance of distinguishing between the criminal act as an objective occurrence and criminalization as a social and legal decision. For example, certain behaviors that were once criminalized—such as some forms of political dissent—are no longer deemed criminal in many countries today, reflecting the evolution of social norms and legislative frameworks.

From a psychological standpoint, crime cannot be fully understood in isolation from individual psychological and personal factors—such as impulsivity, poor self-control, or issues related to social upbringing. Therefore, the legal definition alone is insufficient to grasp or explain

the underlying motives behind criminal behavior. A more comprehensive understanding requires a psychological, social, and contextual analysis that delves into the internal and external dynamics influencing the individual's actions.

3. Classification of Crimes

Classifying crimes represents a fundamental step in understanding the overall structure of criminal behavior—whether from a legal, social, or psychological perspective. These classifications are not merely intended to organize or categorize criminal acts; they also serve as critical tools for identifying underlying causes, predicting potential risks, and developing appropriate intervention and prevention strategies.

Many criminologists have proposed various classifications of crimes to facilitate their study and to establish effective mechanisms for addressing them.

3.1 Classification According to the Severity of the Crime

This type of classification divides crimes into two main categories:

- Major (Serious) Crimes: These include acts such as premeditated murder, rape, and armed robbery. Such offenses typically involve significant harm to individuals or society and are met with severe legal penalties.
- Minor (Petty) Crimes: These refer to less serious violations, such as traffic infractions, verbal insults, or minor disturbances. Though they are legally punishable, they often result in lighter sanctions, such as fines or warnings.

3.2 Classification According to Motive

Crimes can also be categorized based on the underlying motive that drives the offender:

- Crimes Motivated by Revenge: Such as retaliatory killings driven by personal or familial vendetta.
- Crimes Motivated by Greed: Including theft, fraud, and embezzlement, where the goal is material gain.
- Crimes Motivated by Sexual Impulse: Such as sexual assaults or other offenses rooted in deviant sexual urges.

3.3 Classification According to Means

Some typologies focus on the method or tool used to commit the crime, distinguishing between:

- Crimes Involving Physical Violence: These include acts like murder, assault, and physical abuse, where direct bodily harm is inflicted.
- Crimes Involving Psychological or Emotional Violence: Such as threats, blackmail, and intimidation, which aim to harm the victim through mental or emotional coercion.

3.4 Classification According to the Victim

Identifying the nature of the victim plays a crucial role in categorizing the type of crime:

- Crimes Against Property: These include offenses such as theft, burglary, and arson, where the primary target is material possessions.
- Crimes Against Society: Such as bribery, forgery, and corruption, which undermine social order and public trust (Sahi, 2022, pp. 88-90).

Crime classification contributes significantly to identifying the nature of criminal behavior and determining effective methods for addressing it, as each category is often linked to distinct psychological and social conditions that must be considered within the scope of criminal psychology, as well as in the development of preventive and therapeutic measures.

However, one of the key challenges in crime classification lies in the overlap between categories. A single crime can fall under multiple classifications simultaneously. For example, an honor-related murder could be categorized both as a violent crime and a culturally-driven offense. This overlapping complicates scientific analysis and presents a challenge to researchers seeking precise interpretation and categorization.

In light of social and technological developments, it has become increasingly necessary to adopt flexible and dynamic crime classifications that account for the emergence of new forms of criminal behavior. These include cybercrimes and indirect psychological offenses such as emotional blackmail or digital abuse, which do not fit neatly within traditional categories.

This shift highlights the need for an adaptive analytical framework that can evolve alongside societal changes, ensuring more accurate identification, interpretation, and intervention regarding contemporary criminal phenomena.

The classification of crimes is not an end in itself, but rather a methodological tool aimed at understanding the phenomenon of

criminal behavior and directing efforts toward rehabilitation and prevention. However, such classification must be analytical and flexible, taking into account psychological, social, and cultural contexts, rather than relying solely on strict legal definitions.

A nuanced approach allows for a deeper comprehension of criminal motivations and patterns, enabling the design of more effective intervention strategies that extend beyond the limits of formal legal categorization.

4. Definition of the Criminal

A criminal is an individual who commits an offense and is distinguished from other members of society by behavior that violates legal and moral norms. However, this figure cannot be confined to a purely legal definition. It is essential to examine the psychological drives that underlie criminal behavior, as these motives vary from person to person.

Psychological factors such as frustration, anger, emotional distress, and aggression often play a pivotal role in prompting individuals to make impulsive decisions that may ultimately lead to criminal acts (Harmel, 2024, p. 177).

The concept of the criminal is one of the most complex and multifaceted in the human sciences, as it involves an interplay between legal, psychological, social, and cultural dimensions—even if legal definitions may appear clear and precise.

Approaching the definition of a criminal cannot be limited to the rigid legal formulation that views them merely as someone who has broken the law. Although this definition is necessary, it remains superficial and fails to capture the complexity of the human experience behind criminal behavior. At their core, the criminal is not just a violator of legal norms, but an individual shaped by a set of psychological tensions, motives, and emotions—often invisible, yet profoundly influential.

The diversity of psychological motives—ranging from frustration and anger to feelings of helplessness or a desire for self-assertion—makes each criminal a unique case that cannot be judged by uniform standards. This highlights the importance of the psychological dimension—not to justify the crime, but to understand it in depth. Criminal acts cannot be separated from the emotional and mental context in which they emerge, and any attempt to understand crime without considering its psychological drivers is incomplete and may lead to ineffective solutions.

Therefore, viewing the criminal as the end product of intertwined psychological and social circumstances enables the development of more realistic and humane rehabilitative and corrective policies, rather than relying solely on punitive responses.

4.1 Key Psychological Traits of the Criminal

Analyzing the psychological traits of criminals is a fundamental topic in forensic psychology, as it contributes to understanding the internal makeup of the delinquent individual and offers insights into criminal behavior from personal, emotional, and cognitive perspectives.

These traits vary depending on the type of crime and its underlying motives; however, psychological studies have generally agreed on the existence of a set of common characteristics shared by the majority of offenders.

- Aggressiveness: Many criminals exhibit high levels of aggressiveness, whether verbal or physical, which often emerges as an emotional response to situations that provoke anger or a sense of threat. This trait is considered one of the primary indicators of a tendency toward violent behavior.
- Poor Emotional Regulation:Criminals often show a marked inability to regulate their emotions, making them easily excitable and impulsive. They typically lack the capacity for reflective thinking before acting, which leads them to make emotionally driven decisions that may result in criminal behavior (Harmel, 2024, p. 118).
- Social Indifference: The criminal is often characterized by a lack of concern for laws and social norms, coupled with a diminished sense of responsibility toward their community. Such individuals tend to disregard the rights of others and view deviant behavior as a legitimate means to fulfill personal desires, with little regard for the consequences of their actions (Harmel, 2024, p. 119).
- Weak Sense of Guilt: Criminals typically exhibit a limited or absent sense of guilt or remorse following their offenses. This psychological deficit significantly hinders their reintegration into society or prospects for rehabilitation, particularly among repeat offenders.
- Dependency and Low Self-Esteem: Psychological studies have indicated that some offenders exhibit traits of excessive dependency on others and low self-confidence. These

psychological vulnerabilities may drive them to seek recognition or assert their presence through criminal behavior, particularly in the absence of positive motivation.

- Distorted Thinking: The offender often adopts irrational cognitive patterns that justify deviant behaviors, such as rationalizing aggression, blaming others, or interpreting criminal acts as legitimate means of revenge or self-expression (Yaïch Khazzar, 2017, p. 19).

It becomes evident, through the examination of the key psychological traits of offenders, that the criminal personality is often marked by a complex and disturbed emotional makeup—characterized by aggression, poor self-control, and a lack of guilt. These traits serve as warning indicators that must be taken into account when analyzing the motives behind criminal behavior and attempting to predict it. Moreover, the repeated presence of distorted emotional and cognitive patterns—such as dependency and social indifference—highlights the need to approach crime as a multifaceted psychological and social phenomenon, rather than as an isolated legal act.

Dealing with the traits of offenders should not be limited solely to the legal dimension; rather, it must extend to the implementation of early preventive psychological and social programs. These programs should aim to identify and address aggressive tendencies, strengthen emotional regulation skills, and foster a sense of social responsibility from an early stage in an individual's development.

- Psychological Factors Influencing Criminal Behavior: A range of psychological factors intertwine to influence an individual's decision to commit a crime. These can be broadly categorized as follows:
- Personal Factors: These include personality disorders, psychological trauma, and the emotional pressures individuals may experience. Such internal struggles can distort judgment, increase impulsivity, and lower resistance to deviant behavior.
- Environmental Factors: These pertain to the social environment in which a person is raised, including family dynamics, economic hardship, and experiences of harm or abuse during early developmental stages. These conditions often shape behavioral tendencies and may predispose individuals to criminal behavior if left unaddressed.
- Biological Factors: These refer to genetic influences and neurological alterations that may play a role in shaping

> criminal behavior. Studies suggest that abnormalities in brain function or inherited traits can predispose individuals to aggression or impulsivity, thereby increasing the likelihood of engaging in criminal acts (Yaïch Khazzar, 2017, p. 19).

From the above, it becomes evident that psychological factors constitute a central axis in the interpretation of criminal behavior. They serve as a link between the individual's inner characteristics and their surrounding environment. Personality disorders, distorted cognition, inner conflicts, and emotions such as aggression or inferiority all contribute to the development of criminal tendencies, which vary in intensity depending on the individual's psychological and social context.

Understanding the psychological motivations behind crime is not merely a theoretical endeavor—it is a practical necessity. It allows for accurate diagnosis of the causes of crime and enables the design of effective therapeutic and rehabilitative programs. Such interventions are vital to reducing the recurrence of criminal behavior and promoting the successful reintegration of offenders into society.

For example, individuals with certain personality disorders, such as narcissistic or sadistic traits, may display criminal behaviors characterized by violence or cruelty toward others. On the other hand, social deprivation or poverty may drive some individuals to commit crimes as a means to improve their economic or social conditions.

5. Psychological Theories Explaining Crime

Psychological theories constitute essential tools for gaining a deeper understanding of criminal behavior. They aim to identify the internal psychological factors that lead individuals to engage in criminal acts. These theories vary according to different schools of thought within psychology, each offering its own hypotheses and theoretical foundations for interpreting criminal phenomena.

5.1 The Criminal Personality Theory (Freud's Theory)

Sigmund Freud's psychoanalytic theory is one of the most prominent approaches in explaining criminal behavior from a psychological perspective. According to Freud, criminal tendencies arise from disturbances in the unconscious mind, particularly due to imbalances among the three components of the psyche: the id, the ego, and the superego.

- The Id: This component represents innate, instinctual drives and seeks immediate gratification of desires without regard for

consequences. It operates based on the pleasure principle and is the source of aggressive and impulsive urges.

Freud posited that when the id dominates behavior due to a weak or underdeveloped ego and superego, the individual becomes more likely to engage in impulsive or socially unacceptable acts—some of which may manifest as criminal behavior.

- The Ego: This is the rational component of the psyche that mediates between the impulsive desires of the id and the constraints of external reality. It seeks realistic and socially acceptable ways to satisfy inner urges.
- The Superego: Representing conscience and moral standards, the superego imposes ethical guidelines and internalized societal norms on the individual's behavior.

According to Freud, when the balance among these three elements—id, ego, and superego—is disrupted, the likelihood of engaging in criminal behavior increases. For instance, if the ego is too weak to regulate the powerful impulses of the id, or if the superego fails to provide sufficient moral restraint, the individual may resort to reckless decisions that lead to criminal acts (Maansar, 2021, p. 14).

Freud's analysis of criminal behavior presents an internal and profound perspective, connecting crime to the hidden dynamics of the psyche rather than merely to observable actions. According to this view, a person does not become a criminal simply due to an unstable environment, but rather as a result of unresolved inner psychological conflicts. The strained relationship between the id, which drives the individual toward instinctual gratification, the ego, which mediates between desire and reality, and the superego, which embodies the moral conscience, creates an internal stage where personal choices are formed. It is within this mental theater that the dominance of primitive urges over rational and ethical control can give rise to criminal behavior.

When the id dominates, and the ego weakens or the superego is absent, the individual becomes more prone to committing actions without regard for consequences or moral considerations. In this context, Freud's understanding of crime emerges as a result of a failure to regulate internal psychic energy. Though seemingly theoretical, this perspective helps explain certain types of crimes that cannot be accounted for by material or social motives alone, but rather stem from irrational impulses or unconscious drives. It offers a

psychological lens through which seemingly senseless or unprovoked criminal acts can be more clearly interpreted.

The strength of this theory lies in its emphasis on long-term therapeutic intervention. Reforming the offender is not merely a matter of changing their environment or applying legal deterrence; in some cases, it requires restoring their internal psychological balance. This is where psychoanalysis proves valuable, especially in cases of delinquency that do not respond well to superficial or purely punitive approaches. By addressing the unresolved inner conflicts that may drive criminal behavior, this theory advocates for a more profound and humane path toward rehabilitation.

5.2 Social Learning Theory (Albert Bandura)

Albert Bandura's Social Learning Theory views learning as the primary factor behind criminal behavior. According to this theory, individuals are not inherently delinquent; rather, they acquire criminal tendencies through observation and imitation.

When a person grows up in an environment where aggressive or deviant behaviors are modeled and reinforced—whether by family members, peers, or cultural influences—they are more likely to adopt similar behaviors. The repeated exposure to such conduct, especially when it appears to yield rewards or lacks negative consequences, strengthens the likelihood of replication.

Bandura emphasizes that learning is not purely behavioral but also involves cognitive processes, including attention, retention, and motivation. This suggests that criminal behavior can be shaped not only by direct experience but also by indirect exposure to deviant role models.

This theory underscores the significance of social context in shaping behavior and highlights the importance of positive reinforcement and healthy social modeling in early life as key tools in crime prevention.

The theory emphasizes the influential role of social models—such as parents, peers, or media—in shaping individual behavior. Research indicates that children raised in environments saturated with violence and criminal imagery are more likely to engage in delinquent acts later in life (Bougraaf, 2023, p. 05).

Albert Bandura's Social Learning Theory offers a realistic and practical perspective on criminal behavior, based on a simple yet profound idea: individuals learn through what they observe and experience. This approach moves away from viewing crime as an innate tendency or purely psychological deviation, and instead places it within the context of acquired behavior shaped by ongoing

interaction with the social environment. When a person is surrounded by models that encourage violence or normalize deviant conduct—whether through family, peers, or even the media—criminal behavior becomes almost instinctive, especially during childhood and adolescence.

The strength of this theory lies in the fact that it does not merely explain behavior, but also opens avenues for preventive intervention. If behavior is learned, then it can also be unlearned or redirected. Moreover, the emphasis on social models serves as a reminder of our collective responsibility, since a child does not grow up in a vacuum, but rather in an environment that shapes their awareness and guides their actions.

In the end, Bandura's theory confronts us with a clear truth: crime prevention does not begin in courtrooms, but rather in the everyday spaces where personality is shaped, values are instilled, and the earliest responses to life are formed.

5.3 The Social Analysis Theory (Émile Durkheim's Theory)

Émile Durkheim's theory is considered one of the most significant sociological approaches to explaining crime. According to Durkheim, crime is not merely a psychological phenomenon but a natural component of any society. He argues that modern societies experience considerable diversity in values and norms, leading to conflict among these values, and as a result, crime emerges as a consequence of this divergence.

Durkheim also posits that crime can, at times, be necessary for the functioning of society, as it plays a role in redefining and reinforcing social norms and values. Furthermore, he suggests that crime can promote social cohesion by drawing attention to deviant behaviors and facilitating their correction (Ben Saada, 2019, p. 222).

Émile Durkheim's conception of crime remains one of the most compelling contributions in the field of sociology, as it challenges the traditional view that treats crime solely as a dysfunction or threat. Instead, Durkheim saw crime as an indicator of a society's vitality.

From his perspective, crime cannot be fully understood through an individual psychological lens alone; rather, it is a natural consequence of the divergence in values within the very structure of society—particularly in modern societies, where normative diversity is prominent. This variation inevitably leads to friction or deviation from dominant norms, which, in Durkheim's view, renders crime a sometimes functional phenomenon.

What makes Durkheim's perspective coherent and insightful is that it does not justify crime, but rather situates it within a dynamic social context. In his view, crime plays an indirect yet important role in correcting deviant behaviors and redefining societal boundaries.

In other words, crime provokes collective reactions that, in turn, reaffirm moral limits and reinforce shared values. This understanding removes the notion of crime as an absolute evil and instead frames it as a phenomenon that requires contextual analysis—not merely punitive response.

Ultimately, what this theory offers is a framework for understanding crime not merely as a violation of the law, but as a product of complex social interactions—interactions that may, in some cases, be necessary for societal development and adaptation to change.

Through the review of various theories explaining crime, it becomes clear that criminal behavior cannot be attributed to a single factor or unified explanation. Rather, it results from a complex interaction between psychological, social, and biological dimensions. Each theory sheds light on a specific aspect of criminal phenomena and reveals distinct mechanisms that contribute to deviant behavior.

Despite the methodological and ideological differences among these theories, they complement one another to offer a more comprehensive understanding of criminal behavior. This integrative perspective paves the way for the development of multidimensional preventive and therapeutic strategies grounded in a deep understanding of individual motives and environmental pressures. Therefore, approaching crime through a multi-theoretical lens remains a scientifically essential choice for effectively understanding and addressing this phenomenon.

Psychological theories derive their significance in explaining criminal behavior from their ability to delve into the depths of the individual and explore the hidden drivers behind deviant conduct. While other approaches may focus on external factors such as poverty or the social environment, psychological perspectives serve as a reminder that criminal acts cannot be separated from the internal state of the individual — from their emotional, cognitive, and behavioral makeup.

The diversity of psychological schools — from psychoanalysis to behaviorism to cognitive theory — enriches our understanding of criminal behavior and provides us with multiple perspectives. Each school begins from its own set of assumptions to explain why some individuals commit crimes while others, under similar circumstances, do not. This divergence should not be seen as a contradiction, but rather as evidence of the complexity of criminal behavior and the

necessity of adopting multiple approaches to comprehend it thoroughly.

The greatest strength of these theories lies not only in their ability to explain criminal behavior, but also in their potential to offer therapeutic or preventive solutions based on a nuanced understanding of the offender's nature — not merely the nature of the crime itself.

6. Types of Criminals

The classification of criminals represents a central issue in criminal psychology, as it contributes significantly to understanding the behavioral and psychological motivations behind criminal acts. Such classification aids security, judicial, and psychological institutions in addressing each type of offender according to their specific characteristics. Researchers have developed various typologies based on differing criteria — some classify criminals according to psychological factors, others by motives, planning and execution, or the nature of the relationship with the victim, among other considerations.

6.1 The Sadistic Criminal

This type of offender commits crimes as a way to satisfy a pathological desire to inflict harm or suffering on others, whether the harm is physical or psychological. Their behavior is typically marked by cruelty, a lack of empathy, and often a diagnosable personality disorder—especially Sadistic Personality Disorder. Such individuals are frequently involved in crimes that include torture or humiliation.

Studies indicate that sadism is tied to the personal gratification an individual derives from causing pain and suffering to others. It is closely associated with psychological disorders, particularly sexual sadism disorder, where the act of harming is linked to deep-seated psychological or emotional disturbances (Qaitouni, 2016, p. 399).

6.2 The Psychopathic Criminal

The psychopathic offender is characterized by a lack of guilt or remorse for their actions, and a high capacity for manipulating others. They pursue their personal goals at the expense of others, showing no human empathy or emotional concern for their victims. Psychopaths are often intelligent, socially charming, but utterly ruthless, and they tend to engage in repeated criminal behavior.

This type of criminal usually lacks the ability to form healthy relationships or to respond to normal human emotions. They may

suffer from personality disorders, particularly Antisocial Personality Disorder (ASPD). What makes psychopathic criminals especially dangerous is their ability to hide their true intentions, making them difficult to detect or anticipate (Qaitouni, 2016, p. 399).

6.3 The Pressure-Driven Criminal

This type of offender commits criminal acts as a response to psychological or social pressures, such as poverty, emotional failure, or chronic stress. Often, these individuals are driven by internal motives like revenge or the desire for material gain.

They are frequently victims of their surrounding circumstances, and their criminal behavior usually does not manifest until they experience intense psychological pressure. Research highlights social deprivation as one of the most significant factors contributing to the emergence of such criminal patterns.

The Emotional Offender: This type of offender acts under the influence of intense emotional arousal, often triggered by sudden or situational factors. Crimes committed by emotional offenders are typically impulsive, arising from overwhelming feelings such as jealousy, anger, or humiliation, and are seldom premeditated.

The Revenge-Driven Offender: This individual commits criminal acts as a form of retaliation against a person or institution perceived to have wronged them. Motivated by a deep sense of injustice or personal grievance, the act is often fueled by a desire to restore personal dignity or to inflict harm equivalent to the perceived offense.

The Opportunistic Offender: This type of offender takes advantage of unforeseen or convenient circumstances to commit a crime, without prior planning or strong motivation. The driving force is often personal gain, greed, or the lure of easy benefit, rather than a deeply rooted intention to harm.

The Economic Offender: Motivated primarily by financial gain, this offender engages in crimes such as theft, embezzlement, or robbery. Their actions are typically calculated and goal-oriented, reflecting a utilitarian view of crime as a means to secure material benefits.

The Political Offender: This category includes individuals who commit crimes in pursuit of ideological or political objectives. Acts such as sabotage, assassination, or subversion are driven by the desire to influence political systems or challenge authority, rather than by personal motives.

The Revenge-Driven Offender: Also classified under psychological typologies, this offender acts out of a strong desire to retaliate, often

as a response to perceived injustice, humiliation, or harm, whether from an individual or an institution.

Criminals can also be categorized based on the level of organization and premeditation behind their actions:

- The Professional Criminal: A seasoned offender with extensive experience in crime. Their operations are thoroughly planned, often involving sophisticated tactics designed to evade detection and escape legal accountability.
- The Non-Professional (Impulsive) Criminal: Commits crimes spontaneously, without prior knowledge or preparation. Their behavior is typically driven by a fleeting emotional or situational impulse rather than deliberate intent.
- The Repeat Offender: Tends to return to criminal activity following release from prison or after serving a sentence, demonstrating a recurring pattern of deviant conduct (Qaitouni, 2016, p. 401).
- The Occasional Offender: Has no prior criminal background; their offenses usually occur under extraordinary or uncharacteristic circumstances.
- The Criminal with Insanity: Suffers from severe mental illness that significantly impairs reasoning and legal responsibility. These individuals are typically deemed unaccountable for their actions under the law.
- The Offender with a Psychological Disorder: Experiences mental or emotional disturbances that influence behavior, yet in most cases, these do not absolve them of legal responsibility (Yaïch Khazzar, 2017, p. 15).

These classifications affirm that criminal behavior is not a singular phenomenon, but rather varies depending on psychological, social, and situational factors. This necessitates an in-depth examination of the offender's personality before issuing judgments or implementing rehabilitation programs. The diversity of criminal typologies clearly illustrates that crime is not a one-dimensional act, but rather the outcome of a complex interplay of psychological, social, personal, and even political factors. On one hand, for example, both the sadistic and psychopathic offender represent a particularly dangerous type, rooted in profound psychological dysfunction—where conscience is absent, and the emotions of others are reduced to mere tools for pleasure or control. Although relatively rare, this form of criminality is especially

alarming due to its emotional coldness and detachment from basic human values.

On the other hand, there exists a category of offenders whose actions are driven by external pressures or impulsive circumstances—such as the emotional offender, the vengeful one, or those compelled by economic hardship. These individuals are not necessarily suffering from pathological psychological disorders; rather, they often act under the weight of harsh life conditions that distort their judgment. This is not to justify their actions, but it does call for a realistic approach that takes context into account and distinguishes between those who commit crimes with calculated coldness and those who act in a moment of human vulnerability.

Distinguishing between professional and non-professional offenders, as well as between repeat and occasional offenders, highlights the importance of examining an individual's criminal history and understanding the complexity of their behavior. Moreover, including mentally ill or insane offenders within such classifications reflects an awareness of the critical role that medical and legal assessments play in evaluating an individual's mental state at the time of the crime.

Overall, this type of classification not only serves academic research purposes, but also forms a fundamental basis for developing effective intervention strategies—whether therapeutic, preventive, or punitive. Each criminal pattern requires a tailored understanding and a specific approach; it cannot be reduced to a one-size-fits-all solution.

7. Psychological Care for Offenders

Understanding the psychological factors that contribute to criminal behavior opens the door to exploring effective ways of managing and treating offenders from a mental health perspective. In this context, it becomes essential to provide appropriate therapeutic interventions that address the psychological roots of criminal conduct, with the aim of reducing the likelihood of such behaviors in the future. Psychological treatment for offenders encompasses a range of methods designed to correct deviant behaviors and promote psychological and social stability.

7.1 Cognitive Behavioral Therapy (CBT)

One of the most effective approaches to treating offenders is Cognitive Behavioral Therapy (CBT), which focuses on modifying the negative thought patterns that may contribute to criminal behavior. Through this form of therapy, offenders are guided to identify

distorted beliefs and harmful perceptions that may drive them toward unlawful actions. The therapist works with the individual to replace these dysfunctional beliefs by developing healthy coping strategies for dealing with challenging situations.

Numerous studies have indicated that this form of therapy is effective in reducing individuals' aggression and violent behavior (Maansar, 2021, p. 22).

Cognitive-behavioral therapy (CBT) is regarded as a cornerstone in the therapeutic treatment of individuals with criminal tendencies or deviant thought patterns. What distinguishes this approach is its deep focus on the cognitive roots of behavior; it does not merely address outward actions but delves into the underlying mental frameworks that give rise to such conduct. Many offenders do not act solely out of necessity or pressure, but are also driven by distorted beliefs developed over time—such as justifying violence or questioning the legitimacy of laws. At this point, the therapist's role becomes crucial in breaking this cycle—not through moral preaching, but by empowering the individual to observe and critically examine their thoughts, and subsequently replace them with more mature and adaptive responses. What reinforces the effectiveness of this approach is that change occurs from within—at the level of cognition before behavior—which makes it more sustainable and grounded in reality. Consequently, it is no surprise that studies report a decline in violent tendencies following this form of therapy, as it recalibrates the entire psychological compass rather than merely suppressing actions on a temporary basis.

Group psychotherapy is another therapeutic approach used in the treatment of offenders, wherein individuals facing similar psychological challenges are brought together in a structured group setting to share experiences and exchange perspectives. This form of therapy can help participants recognize shared psychological issues and provides an opportunity for social support from peers undergoing comparable experiences. It is particularly valuable for offenders who struggle with social isolation or have difficulty engaging in interpersonal interactions.

Group interaction enhances an individual’s ability to communicate with others and teaches them how to reintegrate into society in a constructive manner (Maansar, 2021, p. 23).

Group psychotherapy is considered one of the most humane and effective approaches in addressing the complex internal struggles experienced by individuals such as offenders who face social

interaction difficulties or suffer from isolation. Placing an individual within a group of peers who share similar struggles fosters an environment of empathy and understanding—free from judgment—which is rarely attainable in more conventional therapeutic settings. Participation in such a group is not merely about exchanging experiences; it serves as a dynamic exercise in listening, self-disclosure, and the gradual restoration of trust—both in oneself and in others. The impact extends beyond alleviating psychological symptoms; it lays the groundwork for genuine social rehabilitation. Individuals who learn to communicate and listen within the safety of group sessions are often better prepared to engage constructively once they reintegrate into society after leaving correctional institutions.

Rehabilitation programs within prisons represent one of the key methods for treating and reintegrating offenders. These initiatives are designed to develop both personal and cognitive skills, offering an educational environment that encourages behavioral change through the acquisition of new competencies—such as critical thinking, problem-solving, and anger management. In addition to these practical skills, religious and cultural programs are also provided, aiming to rebuild the offenders' moral values and foster ethical awareness.

A study conducted by the Institute of Criminal Research revealed that rehabilitation programs within prisons significantly contribute to reducing recidivism rates among released offenders (Maansar, 2021, p. 23).

The discussion surrounding rehabilitation programs in prisons highlights a crucial aspect often overlooked in debates about reform and punishment. A prison should not be viewed solely as a place of confinement, but rather as a temporary space for reshaping behavior and rebuilding the self. These programs—particularly those focused on personal development skills such as critical thinking and anger management—equip inmates with practical tools to navigate life more effectively upon release.

What is also noteworthy is the integration of religious and cultural dimensions within these programs, reflecting a profound understanding of the role that values play in the process of change. The issue is not purely behavioral; it often stems from a distorted moral framework. Thus, when studies confirm that such programs reduce the likelihood of reoffending, it comes as no surprise to those who reflect on human nature and its innate capacity for learning and growth—even under the most challenging circumstances.

7.2 The Role of Family and Society in Rehabilitation

The treatment of offenders should not be confined to psychological sessions alone; it must also involve consistent support from both family and society. Emotional backing from family members can play a vital role in fostering positive change, as it instills a sense of responsibility and connection to others. At the same time, society plays a crucial role in reintegrating former offenders into daily life by providing employment opportunities and social activities that help channel their energy in constructive ways. Several studies have indicated that social reintegration significantly reduces the likelihood of reoffending, particularly when the individual has access to a strong support network (Maansar, 2021, p. 24).

Highlighting the role of family and society in the rehabilitation of offenders is a fundamental insight that aligns with contemporary approaches in criminology, which recognize that psychological interventions alone are no longer sufficient to address criminal behavior. Emotional support from the family, as emphasized in both psychological and sociological literature, serves as a powerful motivator for reinforcing feelings of belonging and responsibility, which in turn contributes to reshaping behavioral tendencies. Moreover, the societal role—through facilitating access to employment and encouraging participation in constructive activities—is seen as a protective factor against relapse. This conclusion is reinforced by multiple studies that have demonstrated the significant role of supportive networks in lowering the rates of recidivism. Therefore, the integration of therapeutic intervention with social support emerges as a more holistic and effective strategy within rehabilitation programs.

Based on the foregoing, psychological care for offenders brings us back to a fundamental point in understanding crime—not merely as a legal violation, but as a complex behavior often rooted in deep psychological disturbances within the individual. Focusing solely on symptoms without addressing underlying causes renders many reform efforts superficial and ineffective. Thus, the shift toward treating the psychological roots of criminal behavior marks a significant transformation in the approach to criminal justice. This approach acknowledges that deviant behavior is not always an expression of inherent malice, but may instead be an unspoken cry for help from someone who has not found a healthy way to cope with inner pain or psychological conflict. Such care goes beyond simply correcting behavior—it aims to restore psychological and social balance,

enabling the individual to become a contributing member of society rather than a burden to it. This underscores the necessity of integrating psychological treatment programs as an essential component of the justice system, rather than treating them as optional or secondary measures.

8. CONCLUSION

Crime is a complex phenomenon that cannot be fully understood without considering its deeper psychological dimensions. It involves a range of individual and personal factors that influence the offender's behavior and may lead to a departure from social norms. This study has shown that criminal behavior often stems not only from legal or social dysfunctions but also from internal conflicts and psychological disorders that require careful analysis and structured intervention. Classifying offenders based on psychological and behavioral traits helps uncover hidden patterns behind criminal motivations and contributes to the development of more effective intervention strategies—both within correctional institutions and in post-release reintegration efforts.

The importance of psychological support for offenders lies not only in its therapeutic value, but also in its role as a pathway to social reintegration and meaningful, lasting reform. Psychological treatment programs—when combined with family and community support—form essential pillars in breaking the cycle of reoffending and fostering an environment that encourages positive transformation.

Understanding crime from a psychological perspective does not imply excusing it; rather, it represents an effort to deconstruct its underlying causes and address them at their roots. This approach paves the way for more humane and realistic strategies in dealing with criminal behavior and lays the groundwork for a scientifically informed vision capable of contributing to the development of a more balanced and just society.

Study Recommendations

Based on the theoretical analysis presented, the study proposes the following:

- Strengthening the role of psychology within criminal justice policies by integrating psychological experts at various stages of investigation, adjudication, and rehabilitation.
- Designing specialized therapeutic programs that account for the psychological typologies of offenders, with particular

emphasis on cognitive-behavioral therapy and emotional support.

- Developing training programs for rehabilitation personnel within correctional institutions to equip them with the skills needed to manage complex psychological cases.
- Encouraging field-based academic research on the relationship between psychological disorders and criminal behavior, both in local and global contexts, to deepen the understanding of this phenomenon.
- Supporting the role of families and civil society in assisting released offenders by providing support networks that facilitate reintegration and reduce the risk of relapse.

10. Bibliography List

Ben Saada, H. &. (2019). A contemporary sociological approach to explaining crime and deviance among adolescents. *Haqa'iq Journal of Psychological and Social Studies*(14).

Ben Youssef, F. Z. (2024). The effectiveness of research methods in sociology for understanding the causes of crime. *Algerian Journal of Law and Political Sciences, 9*(1).

Bougraaf, H. (2023). An analytical reading of the major sociological theories explaining criminal and deviant behavior. *Annals of the University of Guelma for Social and Human Sciences, 17*(1).

Harmel,K. (2024).The professional criminal . Journal of Legal and Political Research andStudies,8(2).

Maansar, M. (2021). The concept of criminal behavior and methods of psychological care. *Al-Muqaddima Journal for Human and Social Studies, 6*(1).

Qaitouni, A. (2016). The classification of offenders between scientific theory and prison reality. *Insanah Journal for Research and Studies, 7*(2).

Sahi, F. &. (2022). The phenomenon of crime: Concept, causes, and forms. *Research Journal, 7*(1).

Yaïch Khazzar, W. (2017). The integrative perspective in explaining crime. *The Social Researcher Journal*(13).

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):760-772

Emojis In Digital Communication: A Semiological Study Following Roland Barthes' Framework

Cheurfa Asma

Badji Mokhtar University - Annaba, Algeria, asma.cheurfa@univ-annaba.dz

Received: 30-08-2025 Accepted: 08-11-2025 Published: 01-06-2026

Abstract:

This study investigates the semiotic dimensions of emojis in digital communication, questioning whether they function as a universal visual language. Using Roland Barthes' three levels of signification—denotation, connotation, and myth—the research analyzes a purposive sample of ten frequently used emojis, categorized into emotional expressions, gestural signs, and cultural objects. Findings show that while emojis present relatively stable denotative meanings, their connotative and mythic interpretations vary widely depending on cultural and social contexts. At the mythic level, emojis reproduce ideologies of emotional transparency, positivity, consumerism, and gender norms, challenging the assumption of universality. By applying Barthes' framework holistically, the study contributes to emoji scholarship and emphasizes the importance of semiotic inquiry in understanding digital discourse. Future research is encouraged to adopt cross-cultural and comparative approaches in order to capture the complex and evolving nature of emoji usage.

Keywords: Emojis, Semiotics, Roland Barthes, Digital Communication, Visual Language.

1. Introduction

Digital communication has undergone a radical transformation in recent decades, particularly with the advent of social media and instant messaging platforms. Among the most distinctive elements of this transformation is the emergence and widespread use of emojis—small pictographic symbols that supplement, and in some cases

Corresponding Author: Cheurfa Asma: asma.cheurfa@univ-annaba.dz

substitute, written language. Emojis have become embedded in daily digital discourse, shaping interpersonal interactions and transcending the constraints of purely verbal communication. Their ability to convey affect, nuance, and cultural symbolism in a compressed visual form has prompted both popular fascination and scholarly inquiry.

The proliferation of emojis across platforms such as WhatsApp, Twitter, Instagram, and Facebook highlights their growing importance as a communicative tool in the digital age. Some scholars argue that emojis constitute a new universal language, one that bridges cultural and linguistic barriers by relying on visual symbolism rather than alphabetic systems (Danesi, 2017; Novak et al., 2015). Others contend that while emojis may be widely recognized, their meanings remain context-dependent, culturally specific, and ideologically charged (Dresner & Herring, 2010; Stark & Crawford, 2019). This scholarly debate raises a crucial semiotic question: **to what extent can emojis be considered a universal visual language?**

The relevance of this question extends beyond casual digital interaction. It touches upon fundamental issues in semiotics, intercultural communication, and media studies. Emojis operate at multiple levels of meaning: they depict literal objects (denotation), evoke cultural and emotional associations (connotation), and reflect broader ideological narratives (myth), in line with Roland Barthes' (1967) seminal framework. As such, emojis provide fertile ground for examining how symbolic systems evolve in the digital era and how meaning is negotiated within globalized communication networks.

Despite a growing body of research, gaps remain in the systematic application of semiological theory to emoji analysis. Many existing studies treat emojis as supplementary linguistic markers rather than as complex semiotic entities capable of carrying layered cultural and ideological meanings. Furthermore, the universality of emojis is often assumed rather than critically interrogated. This study addresses these gaps by applying Barthes' model of semiology—denotation, connotation, and myth—to a purposive sample of widely used emojis, with the aim of uncovering the semiotic processes that underlie their interpretation.

2. Literature Review

In order to address the research problem and situate emojis within a broader semiotic perspective, it is essential to ground the study in a robust theoretical framework. Roland Barthes' semiology provides a comprehensive model for analyzing signs at three interrelated levels: denotation, connotation, and myth. Applying this framework to digital symbols such as emojis enables a deeper understanding of how seemingly simple pictographs convey complex cultural and ideological meanings. At the same time, reviewing existing scholarship on emojis as visual language helps to contextualize the present study within ongoing debates in linguistics, communication, and cultural studies. Therefore, this section outlines the theoretical foundation drawn from Barthesian semiotics and surveys key literature that has examined emojis as communicative tools, digital gestures, and ideological artifacts.

2.1. Semiotics and Roland Barthes' Model

Semiotics, the study of signs and meaning-making, provides a powerful framework for understanding how cultural texts—whether verbal, visual, or digital—communicate layered meanings. Roland Barthes (1967, 1972) expanded upon Ferdinand de Saussure's linguistic model of the sign, which posited the relationship between the *signifier* (form) and the *signified* (concept). For Barthes, signs are not neutral but culturally embedded, operating simultaneously at multiple levels of meaning.

Barthes distinguished three levels in the process of signification: **denotation**, **connotation**, and **myth**. Denotation refers to the literal, descriptive level of meaning. Connotation refers to the associative meanings that signs acquire within cultural and social contexts. Myth represents the ideological dimension, whereby signs naturalize and reinforce dominant cultural narratives. Through this triadic framework, Barthes demonstrated how everyday cultural artifacts—from advertisements to photographs—are invested with meaning that extends far beyond their surface representation.

In the context of emojis, Barthes' framework allows for a systematic exploration of how these pictographs function not only as literal

representations (e.g., a face with tears of joy) but also as carriers of cultural associations (e.g., humor, irony, or sarcasm) and ideological myths (e.g., global connectivity, digital intimacy, or emotional transparency). This layered model is particularly useful for analyzing whether emojis can sustain universal interpretations or whether their meanings are inherently shaped by cultural and social contexts.

2.2. Emojis as a Visual Language

Since their introduction in Japan in the late 1990s, emojis have evolved into a ubiquitous feature of digital communication. They are now integrated into nearly all major messaging platforms, reflecting their role in supplementing or substituting textual expression. Emojis are often described as a "visual language" because they rely on pictorial signs that can, in theory, transcend linguistic boundaries (Danesi, 2017).

Proponents of the universality hypothesis argue that emojis, much like traffic signs or pictograms, communicate meanings that are intuitively understood regardless of linguistic or cultural background (Novak et al., 2015). Their standardized Unicode encoding further supports this claim, ensuring that emojis retain consistent forms across devices and platforms. This perspective positions emojis as a potential lingua franca of digital communication, capable of bridging global audiences.

However, other scholars caution against overstating the universality of emojis. Dresner and Herring (2010) argue that emojis function more as markers of illocutionary force—indicating tone, affect, or speaker intent—rather than as fully autonomous linguistic signs. Similarly, Stark and Crawford (2019) highlight the cultural specificity of emoji use, noting how the same symbol may carry different connotations across communities. For example, the "folded hands" emoji 🙏 may be interpreted as prayer in some cultures and as a gesture of gratitude or respect in others.

Thus, while emojis may provide a shared repertoire of symbols, their interpretations are far from uniform. The gap between their denotative and connotative levels underscores the importance of applying a semiotic perspective to evaluate claims of universality.

2.3 . Semiotic Studies on Emojis

A growing body of research applies semiotic theories to the study of emojis, though often in fragmented ways. Some scholars adopt a structuralist approach, analyzing emojis as components of a digital grammar (Gawne & McCulloch, 2019). Others focus on the pragmatic functions of emojis, such as softening statements, managing politeness, or conveying irony (Alshenqeeti, 2016). Recent studies emphasize their multimodal role, showing how emojis combine with text, images, and hashtags to create layered digital discourse (Evans, 2017).

Despite this progress, relatively few studies explicitly employ Barthes' tripartite model of signification to emojis. Those that do often limit their focus to either denotative or connotative levels, leaving the ideological dimension underexplored. For instance, Danesi (2017) discusses emojis as a form of "semiotic shorthand" but stops short of interrogating their mythic dimensions. Conversely, Miller et al. (2016) highlight interpretive variations across cultures but do not systematically link these findings to semiological theory.

This research builds upon such studies by offering a comprehensive Barthesian analysis of emojis across all three levels of meaning. In doing so, it seeks to illuminate not only how emojis are recognized and used but also how they embed and reproduce broader cultural ideologies in digital communication.

2. 4. Research Gap and Contribution

While the literature demonstrates the communicative significance of emojis, it reveals key gaps that this study seeks to address. First, the assumption of universality has not been critically examined through a robust semiological framework. Second, existing scholarship often overlooks the ideological implications of emojis as cultural artifacts. Third, there remains a need for integrated analyses that bridge semiotic theory with empirical observations of emoji use.

By addressing these gaps, the present study contributes to the field of semiotics and digital communication in two ways: (1) by applying Barthes' framework holistically to the study of emojis, and (2) by

offering a nuanced evaluation of their potential and limitations as a universal visual language.

3. Methodology

Building on the theoretical framework and previous research, the present study adopts a methodological design that allows for a systematic exploration of emojis as semiotic signs. Since the research questions focus on how emojis operate at the levels of denotation, connotation, and myth, a qualitative semiotic analysis is the most appropriate approach. This section therefore outlines the methodological choices of the study, including the research design, corpus selection, analytical procedures, and limitations. By clarifying these aspects, the methodology ensures transparency and rigor, while also providing a structured pathway for applying Barthes' model to the selected set of emojis.

3.1. Research Design

This study adopts a qualitative semiotic research design, as its primary objective is not to measure the frequency of emoji usage but to interpret their symbolic meanings through Roland Barthes' semiological framework. A qualitative approach is particularly suited for semiotic inquiry because it allows for in-depth analysis of cultural texts, highlighting the layered processes of signification—denotation, connotation, and myth (Barthes, 1967).

The analysis is interpretive in nature, relying on close reading and theoretical application rather than statistical generalization. This design reflects the epistemological stance that meaning is socially constructed, context-dependent, and best examined through critical and cultural methodologies.

3.2. Sampling Strategy

A purposive sample of ten emojis was selected for analysis. The selection was based on three criteria:

1. **Frequency of use:** The emojis chosen are among the most frequently used across major social media platforms, as reported in Unicode Consortium rankings (Unicode, 2022).
2. **Representational diversity:** The sample includes emojis that depict emotions (e.g., 😂, 😍), gestures (e.g., 👍, 🙏), and objects (e.g., 🎉, 🍕), to capture the breadth of emoji functions.
3. **Cross-cultural relevance:** Emojis that have been documented in prior studies as subject to cultural variation in interpretation were prioritized (e.g., 🙏, 💁‍♂️).

This purposive strategy ensures that the sample is both manageable and analytically rich, allowing for a nuanced exploration of semiotic processes.

3.3. Analytical Framework

The analysis follows Barthes' three levels of signification:

- **Denotation:** Identifying the literal representation of each emoji (e.g., 😂 as a face with tears).
- **Connotation:** Interpreting the associative meanings based on cultural, social, and contextual usage (e.g., 😂 connoting humor, irony, or emotional excess).
- **Myth:** Uncovering the ideological meanings that naturalize particular worldviews (e.g., 😂 reinforcing the cultural emphasis on humor as a coping mechanism in digital discourse).

Each emoji in the sample is analyzed systematically across these levels. This method enables comparison between literal recognition, contextual variability, and broader ideological significance.

3.4. Data Sources and Procedure

The analysis is grounded in two types of data:

-Unicode emoji definitions (official descriptions of each emoji's pictorial representation).

-Contextual examples drawn from social media discourse, based on published corpora in existing studies (e.g., Miller et al., 2016; Gawne & McCulloch, 2019).

The procedure involved the following steps:

1. Documenting the Unicode definition of each selected emoji.
2. Reviewing prior empirical studies for documented variations in interpretation.
3. Applying Barthes' semiological framework to derive interpretive insights at denotative, connotative, and mythic levels.
4. Synthesizing findings across emojis to assess the extent of universality in their meaning.

3.5. Limitations of the Study

Like all qualitative semiotic research, this study has certain limitations. First, the sample size is limited to ten emojis, which may not fully capture the vast repertoire of emoji communication. Second, interpretations are subject to researcher positionality and may vary across cultural or linguistic contexts. Third, reliance on secondary corpora rather than primary ethnographic data constrains the scope of contextual analysis.

Nonetheless, these limitations are offset by the depth of semiotic interpretation, which provides insights into the symbolic status of emojis that broader quantitative approaches may overlook.

4. Findings and Discussion

After establishing the theoretical foundations and outlining the methodological procedures, this section presents the empirical findings of the study and discusses them in light of Roland Barthes' semiotic framework. The analysis is organized around three main categories of emojis—emotional expressions, gestural signs, and cultural objects—each examined through the levels of denotation, connotation, and myth. The findings are displayed in tabular form to illustrate the semiotic layers clearly, followed by analytical commentary that situates the results within broader cultural and communicative contexts. By combining descriptive categorization

with interpretive discussion, this section aims to demonstrate how emojis function not merely as tools of expression but also as cultural texts that embody and reproduce ideological meanings.

4.1. Emojis as Emotional Expressions

Table 1. Semiotic Analysis of Facial/Emotional Emojis

Emoji	Denotation (Literal)	Connotation (Associative)	Myth (Ideological)
😂 (Face with Tears of Joy)	A smiling face with tears falling from the eyes	Laughter, irony, exaggeration, emotional release	Digital culture values humor and resilience; emotions are best communicated visually in global online interactions.
😍 (Smiling Face with Heart Eyes)	A face with heart-shaped eyes	Love, admiration, aesthetic pleasure	Romantic and consumerist ideologies: emotions are commodified and visualized through standardized symbols.
😢 (Crying Face)	A face with a tear	Sadness, empathy, vulnerability	Normalization of emotional exposure online; digital spaces encourage affective intimacy.

Source: Developed by the author using Barthesian semiotic framework.

These emojis illustrate the strong affective role of visual signs in digital discourse. While their denotative meanings are relatively clear across cultures, their connotative associations are shaped by context. For example, 😂 may be interpreted as genuine laughter in Western cultures but as irony or ridicule in others. At the mythic level, these emojis reinforce the ideology of emotional transparency in digital communication, suggesting that feelings should be made visible, shareable, and standardized across platforms.

4.2. Emojis as Gestural Signs

Table 2. Semiotic Analysis of Gestural Emojis

Emoji	Denotation (Literal)	Connotation (Associative)	Myth (Ideological)
👍 (Thumbs Up)	A raised thumb	Approval, agreement, encouragement	Ideology of positivity and efficiency in digital culture; simplified affirmation replaces nuanced discourse.
🙏 (Folded Hands)	Two palms pressed together	Prayer (Asia), gratitude (West), respect (general)	Digital globalization naturalizes diverse religious/cultural practices into a single ambiguous symbol.
👏 (Clapping Hands)	Two hands clapping	Applause, encouragement, sarcasm	Ideology of performativity: online interactions framed as performances requiring validation.

Source: Developed by the author using Barthesian semiotic framework.

Gestural emojis reveal the instability of connotation across cultures. For example, 🙏 carries different cultural associations, challenging the idea of universality. At the mythic level, these emojis embody the digitization of human gestures, reducing embodied communication to simplified pictograms that reinforce quick, performative exchanges.

3. Emojis as Cultural and Symbolic Objects

Table 3. Semiotic Analysis of Object/Cultural Emojis

Emoji	Denotation (Literal)	Connotation (Associative)	Myth (Ideological)
🎉 (Party Popper)	A cone releasing confetti	Celebration, joy, success	The ideology of constant celebration and positivity in online life, masking complexity of reality.
🍕 (Pizza Slice)	A slice of pizza	Casual dining, youth culture, "Western" lifestyle	Globalization of consumer culture; Western foods symbolized as universally desirable.
💃 (Dancer in Red Dress)	A woman dancing	Femininity, festivity, passion	Gendered stereotypes: women associated with seduction, performance, and spectacle.

Source: Developed by the author using Barthesian semiotic framework. Object-based emojis show how cultural products are universalized through digital platforms. While may appear "neutral," its mythic reading reflects the **hegemony of Western consumer culture**. Similarly, naturalizes **gendered representations** of women, aligning with broader media stereotypes. At this level, emojis not only communicate but also reproduce cultural ideologies in subtle ways.

5. Discussion and analysis of results

The analysis across categories demonstrates that emojis operate as **multilayered semiotic signs**. While **denotative meanings** are relatively stable, **connotative and mythic levels** reveal significant cultural variability and ideological implications. This finding challenges the hypothesis of emojis as a **universal language**, suggesting instead that they are a **globalized but culturally embedded semiotic system**.

At the ideological level, emojis promote certain cultural values—positivity, emotional transparency, consumerism, gendered representation—thus naturalizing dominant global discourses. Emojis therefore serve not only as tools of communication but also as vehicles of cultural ideology, reinforcing and reproducing symbolic hierarchies in digital interaction.

6. Conclusion

This study set out to examine whether emojis can be considered a universal visual language through the lens of Roland Barthes' semiotic framework. By analyzing a purposive sample of emojis across three categories—emotional expressions, gestural signs, and cultural objects—the research demonstrated that while emojis possess relatively stable denotative meanings, their connotative and mythic interpretations are deeply embedded in cultural, social, and ideological contexts.

The findings reveal that emojis are not universally interpreted symbols but culturally situated signs that both reflect and reproduce dominant ideologies of digital communication. At the mythic level, emojis naturalize values such as emotional transparency, positivity,

consumerism, and gender stereotypes, thereby functioning as cultural artifacts rather than neutral communication tools.

This study contributes to the growing body of emoji scholarship by applying Barthes' tripartite model holistically, extending analysis beyond literal and contextual interpretations to the ideological dimension. It also underscores the importance of critical semiotic inquiry in understanding the subtle ways in which digital technologies shape global communication practices.

Future research should expand the sample size, employ cross-cultural ethnographic methods, and investigate the ideological implications of emojis in specific socio-political contexts. Such directions would further illuminate the complexities of emoji use and their evolving role in digital semiotics.

References

Books:

arthes, R. (1967). *Elements of semiology*. New York: Hill and Wang.

Barthes, R. (1972). *Mythologies*. New York: Hill and Wang.

Danesi, M. (2017). *The semiotics of emoji: The rise of visual language in the age of the internet*. London: Bloomsbury.

Evans, V. (2017). *The emoji code: The linguistics behind smiley faces and scaredy cats*. New York: Picador.

Miller, H., Thebault-Spieker, J., Chang, S., Johnson, I., Terveen, L., & Hecht, B. (2016). "Blissfully happy" or "ready to fight": Varying interpretations of emoji. *Proceedings of the International AAAI Conference on Web and Social Media, 10*(1), 259–268.

Journal article:

Alshenqeeti, H. (2016). Are emojis creating a new or old visual language for new generations? A socio-semiotic study. *Advances in Language and Literary Studies, 7*(6), 56–69. https://doi.org/10.7575/aiac.alls.v.7n.6p.56

Dresner, E., & Herring, S. C. (2010). Functions of the nonverbal in CMC: Emoticons and illocutionary force. *Communication Theory, 20*(3), 249–268. https://doi.org/10.1111/j.1468-2885.2010.01362.x

Gawne, L., & McCulloch, G. (2019). Emoji as digital gestures. *Language@Internet, 17*, Article 2.

Novak, P. K., Smailović, J., Sluban, B., & Mozetič, I. (2015). Sentiment of emojis. *PLoS ONE, 10*(12), e0144296. https://doi.org/10.1371/journal.pone.0144296

Stark, L., & Crawford, K. (2019). The conservatism of emoji: Work, affect, and communication. *Social Media + Society, 5*(2). https://doi.org/10.1177/2056305119849496

Internet websites:

Unicode Consortium. (2022). *Emoji frequency*. https://unicode.org/emoji/charts/emoji-frequency.html

ELWAHAT Journal for Research and Studies
Available online at :https://www.asjp.cerist.dz/en/PresentationRevue/2

ISSN : 1112-7163 E-ISSN: 2588-1892 Volume(19)/Issue (1) (2026):773-789

The Role of Serotonin in Regulating Depression in PTSD Patients (Clinical Study)

Boucherit Saci

Badji Mokhtar University, Faculty of Humanities and Social Sciences, Department of Psychology-Annaba.Boucherit.saci@gmail.com

Received: 23-07-2025 Accepted: 14-10-2025 Published**:** 01-06-2026

Abstract:

This study aimed to uncover the role of serotonin in regulating depression in patients with post-traumatic stress disorder (PTSD): What is the role of serotonin in regulating depression in patients with post-traumatic stress disorder?

We discussed the hypotheses and concluded that serotonin plays a key role in modulating mood and reducing depressive symptoms in patients with PTSD. The study relied on a clinical approach supported by the analysis of 3 clinical cases at Aboubaker Razi Psychiatric and Mental Disorders Hospital in Annaba and psychological scales such as the Beck Depression Inventory and the Davidson Trauma Inventory.

The results found a negative correlation between low serotonin levels and the onset of depressive symptoms, as well as the effectiveness of pharmacological treatments that target this neurotransmitter, especially SSRIs (selective serotonin reuptake inhibitors). The study reinforced the importance of combining psychotherapy and pharmacotherapy to achieve better results.

Keywords: Serotonin, depression, post-traumatic stress disorder, serotonin reuptake inhibitors, biological psychotherapy.

Corresponding Author: Boucherit Saci: Boucherit.saci@gmail.com

1. Problematic introduction:

The impact of post-traumatic stress disorder (PTSD) is not only psychological but also physical, with many patients experiencing chronic physical symptoms such as headaches, muscle pain, and gastrointestinal disorders. PTSD is also associated with an increased risk of cardiovascular disease, diabetes, and other chronic diseases. (Debray, 2020, p. 259)

Given these devastating effects of PTSD on the lives of individuals and society, there is an urgent need for a deeper understanding of this disorder, identifying the factors that contribute to its development and persistence, and searching for effective ways to prevent and treat it. In this context, understanding the neurobiological mechanisms behind PTSD is of paramount importance, as it can contribute to the development of more targeted and effective treatment strategies. (Salmona, 2023, p 53)

Among these neurobiological mechanisms is the role of neurotransmitters, the chemicals that transmit signals between neurons in the brain. Neurotransmitters are essential for regulating a wide range of brain functions, including mood, emotions, sleep, appetite, memory, and learning. Several studies have indicated a close relationship between neurotransmitter disorders and PTSD, as patients often have imbalances in the levels of certain neurotransmitters in the brain.

Among the neurotransmitters that have received significant attention in PTSD research, serotonin stands out as a key neurotransmitter that plays a critical role in regulating mood, emotions, and behaviors. Serotonin is also known as the "happiness hormone" due to its positive effect on mood and feelings of happiness and well-being. However, serotonin's role in the brain is more complex than just being the "happiness hormone." It is involved in regulating a wide range of other brain functions, including sleep, appetite, memory, learning, aggression, and impulsivity. (Lejoyeux, 2021, pp 34-37)

Numerous studies have shown that disturbing the level of serotonin in the brain is closely linked to the onset of depressive symptoms, making selective serotonin reuptake inhibitors (ISRS: Les inhibiteurs sélectifs de la recapture de la sérotonine) the first therapeutic option in the treatment of depression and anxiety. However, the relationship between serotonin and PTSD is still a matter of scientific debate. Some research suggests that low serotonin levels are the primary factor in the onset of depressive symptoms in PTSD patients, while neuroimaging studies have shown that PTSD patients have abnormalities in certain serotonin-related brain regions, such as the

amygdale and the prefrontal cortex, which may explain some of their emotional symptoms. (Boulenger. Arpon, 2016, p 324)

However, the variability in research findings makes it difficult to determine whether serotonin imbalance is a major cause of depression in TSPT patients or, given the complexity surrounding the relationship between serotonin levels and the onset of depression in PTSD patients, this study is important. aims to gain a deeper understanding of the relationship between serotonin and depression in the context of PTSD, and to identify the mechanisms by which serotonin affects mood and emotions in these patients. Several studies have shown a relationship between serotonin levels and depression in PTSD patients. For example, a study by Smith and colleagues (2018) found that plasma serotonin levels were significantly lower in chronic PTSD patients compared to healthy people, and that these levels were negatively correlated with the severity of depressive symptoms. What if PTSD patients took medications containing serotonin? What role does serotonin play in regulating depression in PTSD patients?

2. Hypotheses of the study:

2.1. General hypothesis:

High or low serotonin levels significantly contribute to the development and exacerbation of depression in PTSD patients.

2.2. Partial hypotheses:

- Low serotonin level contributes to the worsening of mood symptoms and the onset of depression in PTSD patients.

- Higher serotonin level contributes to the improvement of mood symptoms and depression in PTSD patients.

I. Theoretical aspect:

1. Definition of serotonin:

Serotonin is a chemical neurotransmitter known as the "happy hormone" (5-hydroxytryptamine or HT-5 for short) that plays an important role in regulating mood, sleep, appetite, and cognitive function. Serotonin is mainly synthesized in the brain and gastrointestinal tract from the amino acid tryptophan. It also has a role in affecting the central nervous system, gastrointestinal tract and blood vessels. According to a study published in the annual reviw of medcine, serotonin may be associated with depression and mood disorders, while increasing it may improve mood. (Naudet, 2020, p 219)

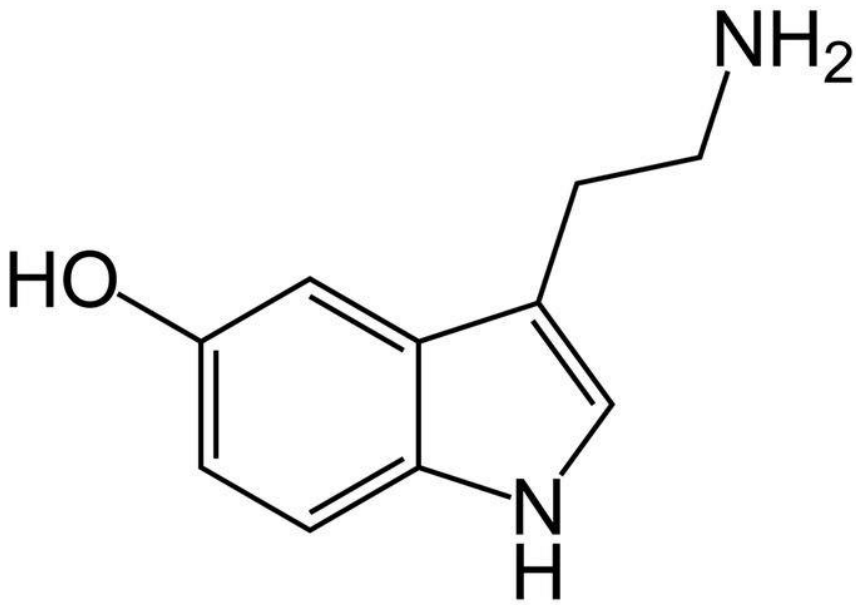
2. The mechanism by which serotonin is synthesized and produced:

Serotonin is mainly produced in enterochromaffincells, 90%, and in neurons in the central nervous system (CNS), 10%.

Serotonin (5-hydroxytryptamine, HT-5) is synthesized from the amino acid tryptophan, which is transported via plasma to the brain where it is converted to the precursor HT-5. (Hamon, 2020, p 194)

Tryptophan is an essential amino acid that is provided through the diet. L-tryptophan is hydroxylated at position 5 by the enzyme 5-tryptophan hydroxylase to produce 5-hydroxytryptophan (5-HTP), the latter is then decarboxylated (COOH-) by a decarboxylase (AADC) in the presence of vitamin B6 to produce serotonin.(Jacquot, 1989, pp 618-626)

Figure (1) The chemical structure of serotonin



3. Functions of serotonin:

Serotonin is a neurotransmitter that plays a key role in regulating many vital functions in the body and brain:

3.1. Mood and emotion regulation: Serotonin plays a key role in regulating mood and reducing anxiety and depression. Its deficiency may be associated with depression and anxiety disorders. (Bockaert et al, 2019, p 204)

3.2. Control of appetite and digestion: Serotonin affects appetite, reducing the feeling of hunger. It also plays a role in bowel movements, as more than 90% of it is found in the gastrointestinal tract. (Enders, 2015, p 58)

3.3. Production of melatonin: Serotonin helps in the production of melatonin, the hormone responsible for regulating sleep, as high levels during the day stimulate wakefulness, while low levels at night promote sleep. (Brillant, 2017, p 161)

3.4. Influence on cognition and memory: Serotonin is involved in cognitive processes such as learning, memory, and decision-making, and has a role in optimizing cognitive functions. (Stahl, 2021, p 73)

3.5. Regulation of body temperature: Serotonin contributes to the regulation of body temperature, which helps keep physiological functions stable. (Kim et al, 2023, p 275)

3.6. Impact on the heart and blood vessels: Serotonin affects blood pressure and vasodilation, making it an important factor in heart health. (Blangy et al 2021, p 336)

3.7. Sexuality: A relationship has been found between serotonin levels and sexual desire, where high levels of serotonin reduce anxiety and impulsivity but also sexual desire, a fact that explains why many antidepressant medications can reduce sexual desire.

3.8. Reducing feelings of nausea: When we eat something toxic, unpleasant or not properly tolerated by our body, the gut increases serotonin production to increase intestinal transit. (Delvaux. Mayer, 2017, p 282)

4. The role of serotonin in depression:

Serotonin is synthesized through enzymatic reactions, and any mutation that affects these processes may cause deficiencies at several levels such as decreased production, impaired uptake, or dysfunctional receptors leading to depression.

There is also a hypothesis that suggests that serotonin hyperactivity may contribute to depression, as increased serotonin at synapses leads to sensitization and increased receptor excitability. Some studies have shown that depressed and suicidal patients have increased 5-HT2 and B-adrenergic receptors in the frontal cortex of the brain. (Ferreri, 2018, pp. 52-54)

4.1. Serotonin receptors and their role in depression:

Every behavior is regulated by several serotonin receptors located in different areas of the brain, affecting anxiety, appetite, energy balance, and movement.

Receptors important in depression include 5-HT1A-B, 5-HT2A, and 5-HT3.

5-HT1 receptors are densely located in the dorsal raphe nuclei and cerebral cortex and play a role in eating disorders, depression, and obsessive-compulsive disorder.

5-HT2A and 5-HT2C receptors, which bind to G proteins, are found in brain regions responsible for emotions, such as the amygdala, hippocampus, and prefrontal cortex, and are among the most important receptors targeted in the treatment of depression.

Antidepressants reduce the density of these receptors, which helps alleviate symptoms.

Thus, serotonin is a key element in understanding depression, whether due to its deficiency or hyperactivity, opening the way for the development of treatments that target the balance of its neural activity in the brain. (Hamon, 2021, pp. 67-71)

5. Serotonin and PTSD:

Post-traumatic stress disorder (PTSD) is a mental disorder that appears following exposure to a traumatic event, affecting emotional regulation, memory, and stress response.

Serotonin (HT-5) plays a central role in regulating mood, anxiety, and sleep. Dysfunction in the serotonin hormone system is associated with PTSD symptoms, including hypervigilance and trauma reliving. (Miller et al, 2018, pp680-690)

Studies suggest that polymorphisms in the serotonin transporter gene (SERT, 5-HTTLPR) influence vulnerability to PTSD, especially in individuals exposed to early trauma. (Peretti et al, 2021, pp68-69)

II. Field aspect:

1. Methodology of the study: Due to the nature of the current study, the case study method was used, which is the most commonly used method for such studies.

We used the clinical method, as it is a clinical study that relies on interviews and uses tests and observations to reach the goals set by the clinical method, as Khalid Abdul Razzaq Al-Jar defines it as a method that relies on similarity: We all differ in quantity and agree in quality, but the feelings remain the same and the difference lies only in the amount.

The clinical method focuses on clinical observation in order to collect data and information that helps the specialist to understand the patient, his suffering, and the type of therapeutic sponsorship that applies to the case.

2. Study instruments: After observing and interviewing the subjects, we applied the Beck Depression Scale and the Davidson Trauma Scale.

3. Results of the two tests:

Based on the results of applying the two tests to the studied sample of 03 cases, the results showed a clear distribution of depression and trauma levels according to the Beck and Davidson scales. In the Beck Depression Scale, the cases recorded levels of depression that fell into the "very severe" category (37+ scores), while severe depression (24-36 scores), moderate depression (16-23 scores), mild depression (10-15 scores), and no depression (less than 9 scores). In general, the arithmetic mean of the depression scores in the sample was around points, with the dominance of specific symptoms such as sleep disturbances and chronic guilt.

On the Davidson Trauma Scale, one case met the criteria for a diagnosis of full-blown PTSD based on the presence of at least one reliving symptom, 3 avoidance symptoms, and a minimum of 2 arousal symptoms. The overall mean score was points out of 68, with symptom severity varying between sub-dimensions, with the "arousal" dimension (e.g., hypervigilance and irritability) scoring the highest. A clear clinical correlation was also observed between the severity of depression and trauma, as other cases diagnosed with major depression (≥24 on the Beck scale) constituted the majority of all PTSD cases, while trauma with moderate or severe depression was present in two cases. It should be noted that these results reflect acceptable reliability of the two scales (Beck reliability: 0.77, Davidson reliability: 0.78-0.99) in the local environment.

4. Analyze the results in light of the hypotheses:

4.1. Hypothesis 1: Recall the first hypothesis: "Low serotonin level contributes to the worsening of mood symptoms and the onset of depression in PTSD patients."

Our research hypothesis centers on the role of serotonin as a critical neural component in the development of post-traumatic stress disorder (PTSD) and depression in individuals who have experienced severe psychological trauma. Serotonin (5-HT) is a central neurotransmitter with a prominent role in regulating mood, sleep, appetite, and cognitive functions. Recent research suggests that imbalances in this neural system may contribute substantially to the development of complex psychiatric disorders such as PTSD and depression. Our study aims to discuss how serotonin alterations contribute to explaining the clinical symptoms of these disorders, drawing on recent scientific studies and real-life clinical cases.

Several studies suggest that changes in the serotonergic system may play a pivotal role in the development of PTSD and depression symptoms.

A recent neuroimaging study (Smith et al., 2022) showed that patients with PTSD show significantly reduced serotonin levels in the amygdala (AMYGDALA) and hippocampus (HIPPOCAMPUS), two areas responsible for fear processing and emotional memory. These findings support our hypothesis that serotonin disruption promotes the fixation of traumatic memories and the maintenance of alertness. The case of Samir: Samir, who was severely traumatized after the death of his mother and the suicide of his brother, represents a typical case of serotonin disorder after a devastating emotional trauma. He exhibited symptoms of tantrums, hypervigilance, and sleep disturbances, along with pronounced depressive manifestations such as loss of meaning and persistent sadness. This overlap between the symptoms of PTSD and depression strongly supports the hypothesis that serotonergic dysregulation could be common to both conditions.

On the other hand, a systematic study (Brown & Taylor, 2023) showed that low availability of serotonin receptors in the prefrontal cortex is directly related to the severity of depressive symptoms. This supports research findings that serotonin regulates one's mood, and that its imbalance leads to feelings of sadness and loss of interest.

The case of Kawthar: Kawthar, who survived a car accident in which she lost her best friend, developed symptoms of social withdrawal and severe depression with compulsive flashbacks to the accident. The sudden change in her psychological life, from an active teacher to a person suffering from

chronic sadness and sleep disturbances, points to a dysregulation of serotonin, especially with symptoms of rumination and a tendency to withdraw.

The case of Muhammad: Mohammed, who survived a horrific bus accident, suffers from recurrent nightmares, panic attacks, and deep depression. His accurate description of the accident demonstrates distorted and painful storage of the traumatic memory, reinforcing the hypothesis that impaired serotonin regulation contributed to the fixation of this traumatic memory and led to the onset of PTSD symptoms with depressive features.

Table (1) Analytical comparison of clinical conditions and their relationship to serotonin

Case	Shocking event	Psychological symptoms	The supposed serotonin imbalance
Muhammad	Fatal bus accident	Flashback, anxiety, sleep disturbance, deep sadness, depressive symptoms	Post-traumatic stress disorder, emotional dysregulation and traumatic memory
Samir	Mother's death and brother's suicide, witness to the event	Anger Attacks Depression Avoidance, Altered Personality, Substance Abuse	Chronic serotonin deficiency, neurotransmitter dysfunction due to repeated trauma
Kawthar	Car accident in which her best friend died	Mood disorder, isolation, nightmare flashbacks	Disruption of serotonin-related sensory and emotional responses

4.2. Hypothesis 2: Reminder of Hypothesis 2: "Elevated serotonin level contributes to improved mood symptoms and remission of depression in TSPT patients."

The second hypothesis in our paper concerns the role of serotonin in improving mood symptoms and remission of depression in TSPT patients. Serotonin is a neurotransmitter that plays a pivotal role in regulating mood,

anxiety, and stress response. Its altered levels have been linked to a number of psychiatric disorders, including depression and PTSD. In this hypothesis, we propose that elevated serotonin levels may contribute to the improvement of a patient's clinical symptoms and limit the worsening of trauma-related depression.

Recent scientific studies are helping to clarify the role of serotonin in the treatment of psychological symptoms associated with PTSD and depression. One study that supports this hypothesis is Felipe Corchs' (2009) study on the effect of tryptophan depletion on patients recovering from PTSD using SSRIs. The results of the study show that patients who were exposed to tryptophan depletion (the primary substance in the synthesis of serotonin) showed an increase in their responses to trauma-related stimuli. These findings suggest that the level of serotonin may play a pivotal role in reducing the response to traumatic stimuli, improving mood symptoms and reducing depression.

Another study that supported this hypothesis was James W. Murrougha's (2011) study, which showed reduced serotonin transporter binding in the amygdala in PTSD patients. It is thought that this poor association with serotonin may be responsible for the increased symptoms of anxiety and depression in these patients. This finding supports the idea that improving serotonin levels may help restore normal neurological function, thereby reducing the negative symptoms associated with trauma.

Annmarie MacNamara's (2016) study supports this hypothesis by revealing the effect of SSRIs in regulating emotions in PTSD patients. The results of the study showed that treatment with drugs such as paroxetine enhances the brain's ability to better process emotions, leading to improved mood and reduced depressive symptoms.

Samir is an excellent example of how elevated serotonin levels can help improve PTSD symptoms. From the beginning of his treatment, Samir used SSRIs, which helped to significantly improve his mood. Initially, his symptoms included bouts of anger and constant anxiety, but over time, these symptoms gradually began to subside. This improvement can be attributed to improved serotonin levels in the brain,

In addition, Drevets et al. (2020) study shows that antidepressant treatment can raise plasma serotonin levels and lead to an improvement in depressive symptoms, suggesting that serotonin plays an important role in improving a patient's psychological state.

Table (2) Comparison of cases, medications prescribed, and symptoms before and after treatment

Case	Prescribed medication	Symptoms before treatment	Changes after treatment
Muhammad	Sertraline 50mg	Violent flashbacks, excessive anxiety, sleep disturbance, depression, feelings of guilt	Reduced flashback, improved sleep quality, lower anxiety level, more stable mood
Samir	Paroxetine 20mg	Severe anger outbursts, depression, substance abuse, difficulty with impulse control, social avoidance	Improved mood, reduced anger outbursts, gradual onset of psychological stability, reduced addiction
Kawthar	Sertraline 50mg	Social isolation, nightmares, trauma flashbacks, persistent sadness	Decrease in nightmares, improved sleep, gradually increasing social interaction

5. General analysis of the results:

In light of the hypotheses, personal and family data, and the response of the cases to the Davidson PTSD Scale and the Beck Depression Scale, it was observed that all cases showed varying levels of depression and anxiety, reflecting a complex picture of the interaction between psychological trauma and mood disorders, and the outcomes of these cases are closely related to the role of the hormone serotonin, which plays a key role in regulating mood and emotional response.

Trauma negatively affects neurotransmitter systems, primarily serotonin, resulting in low levels of serotonin in the brain. This decrease explains many of the symptoms seen in the studied cases, such as persistent sadness, loss of interest, sleep disturbances, and a tendency to social isolation.

Numerous scientific studies show that PTSD patients are often deficient in serotonin secretion, which increases the likelihood of developing chronic depression, and that serotonin maintenance therapy combined with cognitive-behavioral psychotherapy (CBT) is essential. The goal is to restore chemical balance, reduce the worsening of mood and behavioral symptoms, and improve patients' quality of life in the long term.

The scientific literature has established that serotonin plays a pivotal role in regulating mood and emotions, and has a direct impact on how the brain processes traumatic experiences. Felipe Corchs' (2009) study showed that acute tryptophan depletion increases the response to trauma-related stimuli in PTSD patients who recovered with SSRIs, supporting the essential role of serotonin in promoting psychological resilience and confirming that trauma leads to an imbalance of hormones and neurotransmitters, of which serotonin is the most affected. Through my field experience, I have observed that cases that have experienced severe trauma, such as the loss of a family member or witnessing a traumatic event, do indeed show hypersensitivity to any trauma-related stimulus, even years later, which supports the findings of this study.

James W. Murrougha et al (2011) supported this, finding an abnormally low binding of the serotonin transporter 5-HTT in the amygdala in PTSD patients, which is associated with increased anxiety and depression. This biological abnormality is a logical explanation for the continued psychosocial suffering of the studied cases, even years after the trauma. This is what we observed in some of the cases, where generalized anxiety and chronic stress were inherent in them, with no clear justification in the present, which can be explained by this biological imbalance.

This opens the way for pharmacological interventions targeting serotonin receptors (such as ISRS inhibitors) to improve symptoms, as relative improvement was observed in the studied cases after ketyl incorporation, although the improvement was not complete, highlighting the need for continuity of treatment and follow-up of biological changes, in the same context, Annmarie MacNamara's study (2016) found that treatment with ISRS inhibitors, such as paroxetine, improves emotion regulation in TSPT patients, especially by improving brain function, which explains the variability in patients' responses to treatment depending on brain activity before the intervention. such as paroxetine, improves emotion regulation in TSPT patients, especially by improving brain function, which explains the variability in patients' responses to treatment depending on brain activity before the intervention, as this study found that some patients showed clear improvement with medication, while others did not show a noticeable

response, suggesting individual biological differences as indicated in the study.

By following the case and its psychological history, we observed that complex traumatic symptoms such as “re-personalization” or “remoisiement de la personnalité traumatique” - a change in one's perception of oneself and the world - may be a direct result of the prolonged negative impact of trauma on the serotonin system. This is supported by MacNamara's (2016) study, which asserts that the neurological changes that accompany TSPT lead to a “reprogramming” of emotional and behavioral cognition. This was clearly observed in one case, who expressed herself in sentences such as: “I no longer know my soul”, reflecting a ruptured identity and a radical change in self-perception.

On the other hand, Zadima Zarrouk Belaid's (2018) study confirms a strong relationship between PTSD and depression, supporting the clinical correlation between the two disorders, as supported by biochemical data. This is also confirmed by the study of Drevets, Turecki, and Sun (2020), which showed that serotonin levels in depressed patients are significantly lower than in healthy people, and that there is a relationship between kynurenine metabolites and symptom severity, which was actually reflected in the severity of symptoms in some patients, as I observed that the psychological state clearly deteriorates with the absence or interruption of treatment, which indicates the fragility of the biochemical balance.

As such, the results of this study not only show how serotonin is associated with depression and PTSD, but - similar to James et al (2011) - emphasize that low serotonin may be an important biomarker for diagnosis and therapeutic intervention. This is also supported by Ewa Alicja Ogłodek (2022), who showed how interactions between genes and environmental factors such as trauma can affect serotonin receptors and cause lasting changes in mood and emotion.

James Murrough et al (2011) and Annmarie MacNamara (2016) also discussed the relationship between serotonin and the brain circuits responsible for fear and attention, especially the amygdale and the prefrontal cortex. The dysfunction of these areas explains the patients' hyperarousal, which was also observed in the second case (Samir), especially in the form of sudden outbursts of anger and avoidance behaviors. This observation confirms that the exaggerated neurological response is not only a psychological issue, but has organic roots that require dual intervention.

From a therapeutic point of view, the results of the study supported the importance of combining CBT with ISRS-based pharmacotherapy, and I felt that this combination was the most effective, especially in cases with dual suffering from chronic traumatic and depressive symptoms.

Malaak et al (2025) emphasized that the combination of these two modalities leads to significant improvements in mood, psychological insight, and adaptability. The follow-up of the cases indicates a relative improvement after incorporating ketyl into the treatment plan, although the improvement was not complete, which indicates the need to continue treatment and follow up the biological effect.

On the other hand, the study of Rahma Ahmed Al-Kaso (2021) indicates that a decrease in serotonin also leads to an increase in oxidative stress indicators. The study cases (Samir, Mohammed, and Kawthar) show a range of complex psychological and physiological symptoms, such as hyperarousal, anger outbursts, and chronic fatigue, which can be partially explained by the findings of this study, and the improvement of oxidative The improvement in oxidative markers after using sertraline, as shown in the study, provides a partial explanation for the improvement in some aspects of Samir's psychological stability after undergoing treatment, and confirms that medications not only have a psychological effect, but also work to restore an internal biological balance that includes both the nervous and immune systems, linking the psychological and biological aspects in a more comprehensive manner. This integration of neurological and mood indicators supports our findings in this study and highlights the importance of viewing TSPT as a complex disorder that involves multiple levels: Biological, psychological, and social.

By analyzing the clinical data and comparing the results of the studied cases with the findings of recent scientific studies, it is clear that PTSD and depression share complex biological and psychological mechanisms, in which the hormone serotonin is the cornerstone. The cases studied showed clear indications of mood and emotion dysregulation, which is directly related to imbalances in the central serotonin system. The results also confirmed the importance of this hormone in explaining chronic and overlapping symptoms, reinforcing the need to adopt a dual therapeutic approach that targets both psychological and biochemical aspects.

Therefore, any effective therapeutic intervention must take into account the biological specificity of each case, and rely on an accurate assessment of serotonin levels, as well as ongoing psychological care. These findings call for more applied research that integrates clinical observation and

neurobiochemical analysis to better understand the relationship between serotonin, depression, and PTSD, thus contributing to the development of more effective and specialized treatment strategies.

6. Conclusion:

We conclude after our presentation of the study conducted in its various stages, in which we tried to adhere to the methodological controls of scientific research and went through all its known stages from asking questions to start, doing the exploratory study put the research path on the right path, so we defined the study questions and hypotheses, and determined - based on the theoretical balance that was collected and categorized - the tools of field investigation from observing these patients diagnosed with PTSD and depression. The tools of field investigation from the observation of these patients diagnosed with PTSD and depression, interviewing psychologists and doctors who follow their treatment and their health files, and we developed two scales, the Davidson Trauma Scale and the Beck Depression Scale, as a complementary test to ensure the validity of the results obtained from our study of 3 cases, which we carefully applied during their implementation. Taking into account the specificity of the studied topic, we followed the clinical approach in this regard... We conclude that the hormone serotonin is one of the main biological factors in regulating the psychological and emotional state of individuals.

Low levels have been shown to be associated with worsening symptoms associated with depression and post-traumatic stress disorder.

Evidence has shown that an imbalance of this neurotransmitter negatively affects the ability of individuals to adapt to traumatic events and leads to difficulty in restoring psychological and cognitive balance, hindering the patient's return to a normal and stable lifestyle.

These findings support the importance of adopting an integrated approach to diagnosis and treatment that takes into account not only psychological and behavioral aspects, but also the brain and biological changes associated with these disorders.

Separating the psychological and biological dimensions is no longer feasible in light of the complexity that characterizes contemporary mental disorders. The study emphasizes the need to enhance community awareness of the long-term effects of trauma and the importance of early intervention to treat serotonin dysregulation as a preventive step to avoid worsening symptoms and deteriorating quality of life.

It also highlights the need to adopt holistic treatment strategies that take into account the complex interplay between biological, psychological and social factors, as a multidimensional approach has proven effective in improving treatment outcomes and increasing patients' ability to adapt and regain their social and occupational functions.

The results of the study also point to the importance of supporting patients through sustainable psychological rehabilitation programs, focusing on relaxation techniques, cognitive reconstruction, and the use of supportive medications in the presence of documented chemical imbalances.

Although this study has provided a clear scientific framework for understanding the role of serotonin in the emergence and development of psychiatric disorders, there is still room for future studies that aim to explore deeper and more nuanced mechanisms of this neurotransmitter's influence. Future research should include the study of genetic factors that may contribute to an individual's sensitivity to low serotonin, as well as environmental factors such as lifestyle, nutrition, and exposure to repetitive stressors.

Bibliography

- Christian Peretti, Michel Ferreri, Pierre Thomas : Traité de psychopharmacologie : Fondements et applications thérapeutiques, 3ème édition, Editions Elsevier Masson, France, 2021.
- Florian Ferreri : Dépression et neurosciences: Des modèles biologiques à la clinique, Editions De Boeck Supérieur, Belgique, 2018.
- Giulia Enders : Le charme discret de l'intestin : Tout sur un organe mal aimé, Editions Actes Sud, France, 2015.
- Hugues Blangy, Frédéric Anselme, Laurent Bonello, Claude Kouakam : Neurocardiologie, Editions Elsevier Masson, France, 2021.
- Jean-Philippe Boulenger et Véronique Brand-Arpon : Le Cerveau Anxieux: Comprendre et traiter les troubles anxieux grâce aux neurosciences, Editions De Boeck Supérieur, Belgique, 2016.
- Joël Bockaert, Philippe Marin, Laurence Lanfumey, Michel Hamon : La sérotonine: de la molécule à la maladie, Editions Ermann, France, 2019.
- Kim E. Barrett, Susan M. Barman, Heddwen L. Brooks, Jason Yuan : Ganong’s Review of Medical Physiology, 26th Edition, McGraw Hill, United States of America, USA, 2023.

- Laurent Naudet : La sérotonine: De la molécule au comportement, Editions Elsevier Masson, France, 2020.
- Marion Debray : Le corps brisé : Comprendre et soigner les maladies psychosomatiques, Editions Dunod, France, 2020.
- Michel Delvaux & Gay Mayer : Neuro-gastroentérologie, Editions Elsevier Masson, France, 2017.
- Michel Hamon : Neuropharmacologie: Des cibles thérapeutiques aux médicaments, Editions Elsevier Masson, France, 2020.
- Michel Hamon : Sérotonine et Antidépresseurs: Des Bases Neurobiologiques à la Clinique, Éditions Lavoisier, France, 2021.
- Michel Lejoyeux : La Sérototonine: Clé des Émotions et du Stress, Editions Elsevier Masson, France, 2021.
- Muriel Salmona : Le Cerveau et le Trauma: Liens entre neurosciences et psycho-traumatologie, Editions Dunod, France, 2023.
- Serge Stahl : Les Neurotransmetteurs: Cerveau, Comportement et Cognition, Editions Dunod, France, 2021.
- Stéphanie Brillant : Le Cerveau de l'enfant : Comment il se développe, comment il apprend, Editions Actes Sud, France, 2017