

France's Christianization Policy in the Laghouat Region

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Abstract:

Like Other Algerian Cities; Laghouat was Subjected to A Fierce Crusade that Began with the French Occupation in (1852 CE). The Occupying Leaders Clearly Demonstrated their Crusading Intent by Targeting Mosques, Persecuting Scholars, and Implementing a Policy of Oppression against them. Lavigerie; Known for His Zeal in Spreading Christianity in Africa, Played A Significant Role, Recruiting Churchmen and Women, Particularly Members of the Missionaries of Our Lady of Africa. These Missionaries Used Every Available Means to Gain the Trust of the Population and Entice them to Convert to Christianity. The Missionary Education, especially Vocational Education, along with the Provision of Medical and Charitable Services, were among their Most Prominent Weapons. They Greatly Benefited from the Social and Economic Crises that Plagued the Region, such as Periods of Drought, Famine, and Epidemics, to Present themselves as Saviors and Leave a Humanitarian Impact on their Victims. The Missionaries Paid Particular Attention to Women, Establishing Schools for Girls and Workshops for Handicrafts, especially Weaving, with the Aim of Winning their Favor and Influencing them Directly.

Keywords: Laghouat, Christianization, Lavigerie, Missionary Education, Religious Institutions.

Introduction

Colonialism and Christianization are Two Sides of the Same Coin; Each Reinforces the Other. This was Evident in the French Campaign against Algeria in (1830 CE), which Included, in addition to Military Forces, Other Groups such as Translators, Journalists, Engineers, and Clergymen. France; Behind this Campaign, Was Not Seeking to Avenge its Honor, nor to Liberate the Algerians from Ottoman Oppression as it Claimed; rather, it was Driven by Religious Motives. Crusader Fervor was the Primary Reason for the Occupation, as Demonstrated by the Statements and Actions of Both its Political and Military Leaders. They Considered the French Occupation of Algeria to Be Nothing More than A Reconquest; Claiming that the Ancient Religion of the Algerians was Christianity. Therefore; Their Main Mission was to Return them to this Ancient Faith by Eradicating Islam through the Spread of Christianity among the Population. To Achieve this Goal; The Occupying Authorities Employed Various Methods and Tactics, with the Military Encouraging Clergymen to Carry out this Mission throughout Algeria.

Therefore; This Study Focuses on France's Missionary Policy (Christianization Policy) in the Laghouat Region, where It Implemented the Same Policies as in the Rest of Algeria, aiming to Eradicate Islam by Targeting its Institutions and Spreading Christianity among the Population

through Various Means and Methods. Hence; We address the Following Questions: **What Characterized France's Policy towards Islam in Laghouat? What Methods Did It Use to Achieve its Objectives? And What was the Population's Reaction to this Policy?**

1st: The Activity of Religious and Educational Institutions before the Occupation of the Laghouat Region (1852 CE)

The Religious and Educational Institutions in the Laghouat Region before its Occupation in (1852 CE) were Characterized by their Diversity and Intensive Activity; They were Represented by the Kuttabs (the Qur'anic Schools), Mosques and Zawiyas (Religious Lodges).

The First Type of Religious and Educational Institution is the Kuttab (the Qur'anic Schools), the Place Dedicated to Teaching Reading and Writing, the Basics of the Arabic Language, and Memorizing the Holy Qur'an. Architecturally; It is Sometimes Attached to the Mosque, and other times it is A Standalone Building,¹ characterized by its Simplicity. Most Kuttabs are Established by Qur'an Memorizers, often Poor Students, to Earn the Living. Therefore; Their Financial Resources are Limited, which is reflected in the Simplicity of these Buildings.² Kuttabs were Widespread in Algeria, in Various Cities, Villages, and Rural Areas.³ People Flocked to them, as They accepted Children from the Age of Five to Fourteen. The Teacher was A Student or Instructor, sometimes assisted by Another Qur'an Memorizer.⁴ The Instructor was Usually a Graduate of a Zawiya (Religious Lodge) or Qur'anic School, and had to Meet Certain Criteria, including Good Character, Memorization of the Holy Qur'an, the Ability to Recite It, and Knowledge of the Basics of the Arabic Language. As for His Salary; The Parents Pay for the Tuition for their Children's Education.⁵ The Teaching Materials Used in the School are Simple; Wooden Boards, Reed Pens, and An Inkwell Made of Burnt Wool Mixed with Water. And to Erase the Writing Boards; The Children Use Clay Stones. They Sit Around the Teacher on Mats Made of Esparto Grass, Reeds, or Carpets.⁶

The Tablet is Written and Corrected in the Morning, and the Children Read What They Have Written. In the Evening; They Read It Several Times Aloud Until They Have Memorized It, and then Recite It to the Teacher. If They have Memorized It Well; They Erase the Tablet the Following Day and Continue in this Manner Until They Have Memorized the Entire Holy Qur'an, or Parts of It. Among the Common Customs is that; Parents Hold a Celebration for the Child Who Memorizes

1 - Abdul Qader Fitas, Algerian Religious Folk Poetry (1830-1954 CE), PhD Dissertation, Faculty of Arts and Languages, Algiers, 2008-2009 CE, p. 30.

2 - Yahya Bouaziz, Topics and Issues from the History of Algeria and the Arabs, 1st Part, Dar Al-Huda, Algiers, 2009 CE, pp. 213-214.

3 - Sobhi Hassan, The Colonial Educational System in Algeria (1830-1962 CE), Riyad Al-Ulum, Algiers, 2005 CE, p. 20.

4 - Ahmed Tawfiq Al-Madani, The Book of Algeria, Arab Press, N.D., p. 304.

5 - Abdul Qader Fitas, Algerian Religious Poetry, Op. Cit., p. 30.

6 - Yahya Bouaziz, Themes and Issues, Op. Cit., p. 213.

a Part of the Holy Qur'an, and the Teacher is Also Honored for His Efforts in Teaching Children and Helping them Memorize the Book of Allah Almighty.⁷

The Second Type of Religious and Educational Institution Are Mosques. The Writings of French and European Travelers Who Visited the Laghouat Region Confirm that the City of Laghouat⁸ and the Various Palaces (Mansions) in its Suburbs⁹ Contain Mosques. The Inhabitants' Interest in Mosques Stems from their Pivotal Role in Building Society in Islam. The Mosque is Considered a Religious, Educational, and Social Institution whose Purpose is to Teach Muslims about their Religion, Spread Knowledge, Instill Virtuous Values and Morals, Cultivate Good Customs, and Perform Religious Rites. Prayers are Performed in the Mosque, Zakat (Alms) is Collected there, the Fasting Person Breaks their Fast and Begins their Fast there, and the Muslim Learns the Pillars of Hajj Pilgrimage. Religious and Educational Lectures are also Offered in the Mosque, and Disputes among Muslims are Resolved there.¹⁰

It is worth noting that; The City of Laghouat had Four Mosques, as Mentioned by Ibn Al-Din Al-Aghwati.¹¹ Atta Allah Talebi Stated that; The City of Laghouat Contained Five Mosques before the Occupation, namely; The Vintage Mosque (the Old Mosque), the Ibn Bouta Mosque, the Sidi Larbi Mosque, the AHLAF Mosque, and the Chadhiliya Mosque.¹²

The City of Aïn Madhi;¹³ Also Includes Several Mosques, including the Vintage Mosque (the Old Mosque), this Mosque; Whose Foundation Dates Back to the Fourth (4th) Century AH. It Played a Religious and Educational Role, where Lessons on Monotheism, Circles of

7 - Abdul Qader Fitas, Op. Cit., p. 32.

8 - The City of Laghouat Occupies a Distinguished Geographical and Strategic Location, situated on the Right Bank of the M'zi Valley, which runs along the Oasis at the Heart of the City and divides it into Two Parts. The city is also built atop Two Hills in the Tizgrarine Mountains. Like Other Desert Cities, it was Surrounded by a Stone Wall for Protection. It is the Main City in the Region, surrounded by Other Smaller Towns and Villages. Socially; Laghouat is Divided into Three Main Population Groups: The Ouled Serghine, who Inhabit the Western Quarter; the Ouled Ahlaf, who Live in the Eastern Quarter; and the Ouled Sidi El-Hadj Issa, who Live the Southern Part of the City. See: Général Philebert, *Algérie et Sahara: Vie du général Margueritte El-Aghouath, le Spectateur Militaire* 1826 CE, 04 Série, T14, à la Direction du Spectateur Militaire, Paris, 1881 CE, p. 362.

Et Paul Soleillet, *l'Afrique Occidentale: Algérie, Mزاب, Tildikelt*, Imprimerie de F. seguin Aîné, 1877 CE, p. 05.

9 - The Main Palaces Surrounding the Laghouat Palace are: El Houita, Aïn Madhi, El Assafia, Taghmout, and Qasr El Hirane. See:

E. Gortabert, *Géographie Universelle de Malte-Brun*, T5, Boulacer et Legrand Libraire-Editeur, Paris, S.D, p. 51.

10 - Abdul Qader Fitas, Op. Cit., p. 24.

11 - El-Hadj Ibn Al-Din, *The Travelogue of Al-Aghwati Ibn Al-Din El-Hadj*, edited by: Abu Al-Qasim Sa'dallah, International Knowledge for Publishing and Distribution, Algeria, 2011 CE, p. 87.

12 - Talbi Attallah, *Images of Cultural Life in the City of Laghouat between the 18th and 20th Centuries*, Articles on the Cultural History of the Laghouat Region, Proceedings of the First Meeting of the Union of Algerian Writers, Laghouat Branch, April 14-16, 1998 CE, p. 37.

13 - Aïn Madhi: A Very Ancient City, built on the Slope of a Hill from which Streams Flow Inexhaustibly, Irrigating the Gardens. It is the Seat of the Tijaniyya Family, located (60 km) from Laghouat, surrounded by a High Wall with Two Gates; One on the East Side and the Other on the Northwest Side. See: Duc de Dumas, *The Algerian Sahara*, translated by: Qandouz Abbad Fawzia, Granada Publishing and Distribution, Algeria, 2013 CE, p. 54.

Remembrance Almighty Allah (Dhikr Loops), and Lessons on the Prophetic Hadith and Interpretation of the Holy Qur'an were Offered.¹⁴

We Mention Here, as An Example and Not An Exhaustive List; The Educational Role of One of the Palaces of the Laghouat Region, which is the Palace of El-Maya "Qasr of Lalmaya",¹⁵ based on what General Trumelly Mentioned, who Said: "The Cheikh Sits in the Middle of the Mosque, and the Children Sit around Him, and their Cheikh is A Jurist in the Science of Religion, and Jurisprudence (Fiqh) is the Light of Islam and A Sea of Knowledge, and His Fatwa has the Force of Law in the Desert, and He Seeks to Transfer His Knowledge to these Children, so that They, in turn, may Pass it on to Others, who may Do the Same to them, with the same Success without a Doubt, and so on Until the Later Generations".¹⁶

What Can be Deduced from His Statement is that the Mosque is Considered an Educational Institution, in addition to Being a Religious Institution, that it Provides Lessons (Lectures) to Teach Children about their Religion, and that Knowledge is Inherited from One Generation to the Next, and it Shows the Teachers' Mastery of Religious Sciences, their Deep Knowledge of them, and their Competence to Transmit their Knowledge and Sciences to Subsequent Generations.

General Trumelly Explained that Despite the Mosque's Status in Al-Maya "Lalmaya", its Staff are Few, Consisting of the Imam, A Position that the Judge Combines with His Judicial Duties, A Tutor whose Task is to Teach Children, and A Muezzin who Announces the Time for Prayers.¹⁷

Guidance and Preaching were Provided by those in Charge of the Mosque, distinguished by their Wearing of White Turbans and Carrying Prayer Beads (Rosary). In addition to these; There were Two Caretakers Responsible for Cleaning the Mosque. As for the Expenses of the Mosque, Students, and Scholars; These were Borne by the General Population.¹⁸

As for the Last Institution, it is the Zawiyas (Sufi Lodges). It is worth noting that Laghouat was A Hub for the Interactions of Many Well-Known Sufi Orders in Algeria, due to its Important Geographical Location and its Political and Cultural Significance. The Zawiyas (Sufi Lodges) Focused on Teaching Religious Sciences such as Jurisprudence (Fiqh), Theology, and Sufism, in addition to Teaching the Holy Qur'an and the Arabic Language.¹⁹

14 - Ali Bourkna, The Scientific Reform Movement in Ain Madhi (1882-1962 CE), Conference on Reform Education in the Laghouat Region (1926-1962 CE) and the Role of the School of Education in the Liberation Revolution, Researchers Association for Historical and Archaeological Studies, Laghouat, December 09-10, 2018 CE.

15 - Qasr El-Maya (Lalmaya Palace): Built to the East on the Last Section of Mount Al-Masid, surrounded by a Wall with Towers. The Wall and Houses were Built of Stone and Mud. The Qasr is Located (14 km) West of Tadjerouna and (50 km) from Ain Madhi. See: Trumelly, S., The French in the Sahara: A Diary of an Expedition on the Algerian Desert Border, translated by: Muhammad Al-Ma'rabi, Granada Publishing and Distribution, Algeria, 2013 CE, p. 329.

16 - Ibid., p. 353.

17 - Trumelly, Op. Cit., pp. 353-354.

18 - Ibid., p. 356.

19 - Mahmoud Alali, The Reform Movement in Laghouat (1916-1954 CE), published with the Support of the Ministry of Culture, Algeria, 2008 CE, p. 65.

Among the Most Prominent Zawiya (Religious Lodges) that Spread in the Laghouat Region; We Find:

▪ **The Qadiriyya Zawiya (the Qadiriyya Lodge):**

This Zawiya is Affiliated with the Qadiriyya Sufi Order, named after its Founder, “Cheikh Muhyiddin Abu Abdul Qadir Al-Jilani”. It has a Long History in Laghouat, but the Identity of the First Person to Introduce it to the city, and the Exact Date of its Introduction, are Unknown. Among its Most Prominent Figures during (the 19th Century CE) was “El-Hadj Larabi Moutah”, He was the Head of this Order, with Permission from its Cheikh in Tunisia, and He did not Leave Any Manuscript. He Rebuilt the Dome or Shrine of “Cheikh Abdul Qadir” in Laghouat in (1896 CE). His Son, “El-Hadj Al-Tayyib”, then assumed its Leadership.²⁰ The Zawiya Served as an Educational Institution, Receiving Students to Memorize the Holy Qur’an, study its Sciences, and Learn the Arabic Language and its Grammar. Its Cheikhs Selected Qualified Teachers for this Purpose.²¹

▪ **The Tijaniyya Zawiya (the Tijaniyya Lodge):**

It is attributed to the Sufi Order Founded by “Cheikh Ahmed bin Muhammad bin Al-Mukhtar bin Salem Al-Tijani”²² (1737-1815 CE), after He Undertook Many Voyages and Met with Many Scholars and Well-Known Sufi Men. He Began to Lay the First Foundations of His Order and Gathered Many Followers around Him. Throughout the Period between (1771-1799 CE); He Worked to Spread the Teachings of His Order in the Sahara (the Desert), Tuat, Sudan, and Tunisia, and Branches were Established for it in Every Place it reached.²³

▪ **The Nasiriyya Order:**

Its Origins are in the Maghreb, and its Founder is “Muhammad ibn Nasir Al-Dar’I”. The Spread of this Order in Laghouat is attributed to the Connections Made by the Scholars of Laghouat with the Order's Cheikh and His Son, “Ahmad ibn Nasir”, the Author of the Nasiriyya Travelogue. Furthermore; “the Jurist Abdul Rahman Al-Fajji” was A Follower of Ahmad ibn Nasir, in addition to the Presence of Families of the Maghreb Origin Residing in the City. Among its Most Prominent Cheikhs are: “the Righteous Saint Sidi El-Hadj Issa,

20 - Attallah Talebi, Op. Cit., p. 25.

21 - Ahmed El-Amine, Op. Cit., p. 53.

22 - Ahmad Al-Tijani: His Father, Muhammad Al-Charif, Came to Aïn Madhi from the Maghreb. Ahmad Al-Tijani was Born in Aïn Madhi in (1737 CE). His Father taught Him the Fundamental, Secondary, Religious, Linguistic, and Literary Sciences, and He read Many Books on Sufism and its Figures. Between (1772 CE) and (1773 CE); He went on the Hajj Pilgrimage and during this time Connected with the Cheikhs of the Darqawi (Darqawiyya) and Qadiri (Qadiriyya) Sufi Orders, among Others. He then returned to Aïn Madhi between (1777 CE) and (1778 CE) and began Establishing the Tijani (Tijaniyya) Order, drawing on all that He had Learned. He gathered a Number of Followers and Devotees around Him, and His Order began to Spread. See: Louis Rinn, *Marabouts et khouns*, Adolphe Jourdan Libraire-editeur, Alger, 1884 CE, pp. 417-418.

23 - Ibid., pp. 418-419.

the Traveler Ibn Al-Din Al-Aghwati, Ahmad Al-Khanus ibn Al-Din, and Al-Bachir ibn El-Taouti".²⁴

In addition to these Zawiyas; Laghouat Region was Home to Many Other Religious Centers (Zawiyas), too Numerous to Mention Here. We have Only Presented A Few Examples. What Concerns Us Here is their Role in the Religious and Cultural Life of the Region; Which Can Be Highlighted as Follows:

- The Cheikhs of the Zawiyas Sought to Generalize and Make Education Free among the General Public; The Zawiyas took Care of Students of Knowledge, and in them the Holy Qur'an is Memorized, and Various Religious Sciences are taught, including: (Interpretation of the Holy Qur'an, the Prophetic Hadith Sciences, the Science of Monotheism, and the Science of Inheritance Legacy).²⁵
- The Zawiya's Keeness to Teach the Holy Qur'an to Adults and Children, Generation after Generation, has Contributed to Preserving it from Being Lost. Most Individuals, if They do not Memorize the Entire Holy Qur'an, memorize Some Parts of It, in addition to their Keeness to Apply the Teachings of the Holy Qur'an in their Daily Lives, and this is Reflected in their Behavior and Morals.²⁶
- Some Sufi Orders, such as the Rahmaniyya and Tijaniyya; Focused on Women's Education. This Stemmed from the Fact that Women Frequently Visited Shrines to Seek Blessings from the Saint or the Cheikh of the Zawiya (Sufi Lodge), not to Mention their Social Role as the Foundation of the Family. Therefore; Cultivating Close Relationships with Women and Nurturing them Spiritually, Religiously, and Morally Provided Significant Support to the Order. For these Reasons; These Orders gave Special Attention to Women.²⁷
- The Zawiyas Served as Repositories for Books and Manuscripts in Various Fields of Science and Knowledge, preserving A Rich Cultural Heritage. Among the Rare Books They Safeguarded from Loss and Oblivion are: (the Book by Abdul Aziz Al-Cha'ran, Al-Ibriz; the Book by Imam Al-Hujwiri Entitled Kashf Al-Mahjub li-Arbab Al-Qulub/Unveiling the Hidden for those with Discerning Hearts; and the Treatise by Imam Al-Qushayri, known as Al-Risalah Al-Qushayriyyah/Al-Qushayri's Epistle). This, if It Indicates Anything; Indicates the Interest of the Cheikhs of the Zawiyas and their Followers in Knowledge, Education, Copying, and Authorship.²⁸

24 - Boumediene Ka'bouch, The Cultural Reality in the Laghouat Region under French Occupation (1852-1962 CE), PhD Dissertation, Faculty of Humanities and Social Sciences, University of Algiers 02, 2019-2020 CE, p. 404.

25 - Ahmed El-Amine, Op. Cit., p. 52.

26 - Yahya Bouaziz, Topics and Issues, Op. Cit., p. 222.

27 - Meriouch Ahmed, Cultural Life in Algeria During the Ottoman Era, Publications of the National Office for Studies and Research on the National Movement and the November 01, 1954 CE Revolution, Algiers, 2007 CE, p. 137.

28 - Ben Jeddou Sa'idi, The Contribution of Sufi Orders to Enriching the Culture of the Region, Articles on the Cultural History of the Laghouat Region, Proceedings of the First Conference of the Union of Algerian Writers, Laghouat Branch, April 14-16, 1998 CE, p. 140.

- In addition to the Above; The Cheikhs and Scholars of the Zawiyas had Another Important Role, which was to Resolve Disputes within the Community between Tribes and Groups, which Contributed to the Cultural Openness of the Community and the Consolidation of the Concept of One Nation among the Community.²⁹

This Religious and Cultural Situation that Laghouat Experienced did not Meet the Approval of the Occupier, who, since the Beginning of the Occupation of Laghouat in (1852 CE), sought to Eliminate the Personal Characteristics of the Population, foremost among them Religion and Language, as its Authorities adopted An Arbitrary Policy towards the Islamic Religion, and Worked to Target it by Desecrating its Various Institutions, and this is what We will address in the Following Element.

2nd: Methods adopted by France to Combat the Islamic Religion in the Laghouat Region

1. Targeting Islamic Religious Institutions:

The Algerian Sahara witnessed Popular Uprisings during the (1850s), such as those Led by Muhammad ibn Abdullah³⁰ and Ibn Nasser ibn Chahra³¹. These Uprisings Generally Failed, resulting in French Expansion into Large Parts of Southern Algeria. This Expansion was Carried Out through Two Types of Campaigns; One by Military Forces, aimed at Territorial Expansion, and the Other by Missionary Societies Seeking to Facilitate Colonialism by Spreading Christianity in these Areas, or at Least by Sowing Doubt among the Inhabitants regarding their Faith. Missionary Groups, Comprised of Both Men and Women, Flocked to Desert Cities such as Laghouat, Ghardaia, Ouargla, Tougourt, Biskra, and Tamanrasset.³²

To Achieve this Goal; The Occupying Forces adopted A Hostile Policy towards Mosques. After Occupying the City of Laghouat in (1852 CE); The Occupying Leaders Launched a

29 - Ibid., p. 147.

30 - Muhammad ibn Abdullah: His Origins trace back to the Ouled Sidi Cheikh Family. He was Born in Tlemcen in (1805 CE). He Fought alongside Emir Abdulkader (Prince Abdul Qader), and the French Authorities Considered Him a Threat. After Returning from the Hajj Pilgrimage in (1848 CE); He resumed His Struggle against the Occupation. He reached Laghouat in (1852 CE), where His Position was Strengthened by the Joining of ibn Nasser ibn Shahra. France's Fears of Him Increased, and They Considered Him a Danger to their Interests in the Entire Region. They Decided to Remove Him before His Influence on the Population grew. However; He Entered the City of Laghouat with a Number of Resistance Fighters. After the City Fell; He Left Undetected by the French. For More Information; See: Le Commandant. M et V. Colomieu, Voyage dans le Sahara Algerin de Geryville a Ouargla 1862 CE, p. 165.

31 - Ibn Nasser Ibn Chahra: He assumed Leadership of the Larbaa in (1846 CE). He Descended from the Ouled Si Issa Clan of the Ma'amra Tribe, which Belongs to the Larbaa Tribe. He was raised on Courage, Generosity, and Chivalry. He Detested the Occupation and Declared His Enmity towards it. French Leaders attempted to Negotiate with Him, but to No Avail, as He was Determined to Reject and Resist the Occupation. He joined Muhammad ibn Abdullah. For More Information; See: Issa Bougrine, Ibn Nasser Ibn Chahra: A Pioneer of Resistance in Southeastern Algeria (1850-1875 CE), *Journal of Social Studies*, Vol. 04, 2nd Issue, December 2020 CE, pp. 142-143. Also; George Hirtz, L'Algérie Nomade et Ksourienne 1830-1954 CE, Diffusion, P. Tacussel, S.D, p. 190.

32 - Abu Al-Qasim Sa'dallah, The Cultural History of Algeria, Vol. 06, House of Islamic West, Beirut, 1998 CE, p. 129.

Vicious Campaign against Mosques, Destroying and Confiscating them, converting them into Churches, and Repurposing them for their Own Purposes as Warehouses, Stables, and Other Uses. This was Done to Combat Islam by Disrupting the Mosques' Traditional Functions and to Offend the Muslims by Desecrating their Holy Sites and Beliefs. For Example; The Old Mosque/the Vintage Mosque, was Vandalized by French Soldiers, and the Occupying Authorities Confiscated it and Placed it Under Seizure. It remained so Until the Residents Paid Large Sums to Reclaim it and restore it to its Former State. The Ben Bouta Mosque and the Sidi Larbi Mosque were Completely Destroyed. The Fate of the Al-Ahlaq Mosque Was No Better. It was Converted into A Church,³³ as Noted by "Fromenten", who Described the State of the Mosque Six Months after the Occupation of Laghouat; Saying: "...And to the Side; I Noticed a Low Building, painted White, with Rectangular Openings, topped by An Iron Cross. It was An Old Mosque/the Vintage Mosque that Had Been Converted into A Church".³⁴ After A Church was Established in the City of Laghouat; The Municipality took Possession of it and used it as A Warehouse. Then; Pasha Agha Jalloul Bought it and Converted it Back into A Mosque, as it had been Previously.³⁵ The Occupying Authorities Also Fought against the Mosques; They adopted A Persecutory Policy towards their Cheikhs and Imams by Pursuing and Monitoring them, imposing Strict Control Over their Religious and Educational Activities, and Putting Pressure on them, in order to Dissuade them from Performing their Religious Duty, which threatens their Interests in the Region and Stands as A Barrier to their Westernization Policy.³⁶

2. Attempts at Christianization:

The Occupying Authorities Set their Sights on Southern Algeria, unleashing Missionary Societies, particularly the Missionaries of Our Lady of Africa,³⁷ to Penetrate the Southern Cities. Their Primary Objective was to Reach Sub-Saharan Africa and Spread Christianity throughout these Regions. The Cities of Southern Algeria witnessed the Spread of Both White Fathers and White Sisters. Proselytizing targeted All Members of Society, and because Reaching Algerian Women Proved Difficult; The Missionaries of Our Lady of Africa realized the Necessity of Enlisting the Help of Nuns to Penetrate Algerian

33 - Attallah Talebi, Op. Cit., p. 37.

34 - E. Fromenten, Sahara et Sahel, Librairie Plon. E. Plon. Nourrit et Cie, Imprimeurs Editeurs, Paris, 1886 CE, p. 80.

35 - Attallah Talibi, Ibid., p. 37.

36 - Attallah Talibi, Ibid., p. 38.

37 - The Association of the Missionaries of Our Lady of Africa – The White Popes and its Female Branch, the White Sisters: Founded by Charles Lavigerie after His Appointment as Bishop of Algiers, to Engage with the Local Population through this Association. The Names White Fathers and White Sisters are Derived from the White Robes Lavigerie Designated for Members of this Association. However; Its Official Name is the Association of the Missionaries of Our Lady of Africa. See: Muhammad Al-Tahir Wa'li, Op. Cit., p. 38.

Families.³⁸ Thus; The White Fathers/Popes and White Sisters Collaborated, working together to Spread Christianity across Various Parts of Algeria.³⁹

In the City of Laghouat, from the Very First Days of the Occupation; A Priest was appointed as Parish Priest and Chaplain to the Soldiers Stationed there, who were Considered Parishioners. This Priest Immediately Opened a School in His Home, where All the City's Children, both Christian and Muslim, received An Education, which Helped Spread the French Language among the Native Population.⁴⁰

Beginning in (1868 CE); The White Fathers/Popes Moved their Centers to Laghouat, and Missionary Missions Followed. Laghouat Became the Hub from which They Launched their Operations into Southern Algeria and Sub-Saharan Africa. In December (1870 CE); The Zealous Missionary Lavigerie⁴¹ Sent Three White Sisters to Laghouat, but They Quickly returned, unable to Endure the Harsh Geographical Conditions. Following this Failed Mission; He Sent Two Jesuit Priests, Father/Pope Rochet and Father/Pope Olivier, to Assist French and Other European Soldiers and Settlers in the Region with their Christian Religious Practices. Their Primary Mission was; Their Aim was to Gain Favor with the Inhabitants of Southern Algeria, which They Successfully did in Laghouat, especially Since They were Fluent in Arabic. This Enabled them to Interact Directly with Tribal Leaders and Chieftains, particularly during Tribal Gatherings at the Region's Important Markets. This Allowed them to Become Intimately Familiar with the Tribes Present in the Area,⁴² and Even those Further afield. Naturally; This was to Understand the

38 - Missionary Work was not Limited to Monks; it Extended to Women, who were targeted as the Foundation of the Family and Society. To Influence them; It was Essential to Reach Women, whether Young or Married, as They were the Gateway to Muslim Homes, through Influencing their Families. Female Missionaries relied on Working in Hospitals, Providing Treatment to Women in their Homes, and Running Craft Workshops, among Other Activities. See: Méline Joyeux, *Les ouvrages des Soeurs blanches en Algérie coloniale: l'enseignement technique et le travail féminin au service de l'apostolat missionnaire (Années 1880-1930 CE)*, Archives de Sciences Sociales des Religions, 2023 CE, *Missions féminines catholiques en contexte colonial et post-colonial*, p. 25.

39 - Muhammad Al-Tahir Wa'li, Op. Cit., pp. 106-118.

40 - Paul Soleillet, *L'Afrique Occidentale: Algérie, Mزاب, Tildikelt*, Imprimerie de F. Seguin Aîné, 1877 CE, p. 12.

41 - Lavigerie: He is Charles Martial Allemand Lavigerie. He was born in Bayonne, Pyrenees, on (October 31, 1825 CE), the Eldest Son in His Family. He Studied at the Institute of Missionary Propagation and then at the Episcopal Seminary of Larousseur in Bayonne in (1848 CE). He was Ordained a Deacon and then Elevated to the Rank of Parish Priest in Paris in (1849 CE). He Obtained a Doctorate from the Paris Institute of Letters, where He Presented Two Dissertations, and was Appointed Professor of Letters at the Institut des Carmes, where He Prepared another Doctoral Dissertation in Theology. In (1854 CE); He was appointed Lecturer at the Sorbonne University to Teach Church History. In (1866 CE); He was appointed Head of the Archdiocese of Algiers and began His New Duties, exploiting Every Opportunity to Further His Missionary Agenda, including the Famine of (1867 CE), during which He was Known for His Great Zeal in Spreading Christianity. See: Narcisse Faucon, *le Livre d'Or de L'Algérie*, Challamel et Cie Editeurs, Paris, 1889 CE, pp. 375-376.

42 - Sa'idi Meziane, *The Missionary Activity of Cardinal Lavigerie in Algeria*, Dar Al Shorouq for Printing and Publishing, Algeria, 2009 CE, p. 339.

Organizational Structure of these Tribes, their Relationships with Neighboring Settlements, their Economic Resources, their Social Structures, Customs, Culture, and Other Essential Information Necessary for Controlling and Subjugating them.

Lavigerie Continued His Missionary Activities by Visiting Pope Pius IX, after which Father/Pope Charmeta was Appointed Head of the Laghouat Center, which Served as the Launching Point for Extensive Missionary Operations Targeting the Algerian Sahara and Sub-Saharan Africa. From the Laghouat Center; Father/Pope Charmeta Played a Crucial Role in Converting the Inhabitants of Southern Algeria. Impressed by His Efforts, Lavigerie Sent Him Back to Laghouat as A Priest, along with Fathers/Popes Bouchan and Boulrier, to Biskra. He then Dispatched Others to Several Desert Cities, such as: (Ouargla, Tougourt, and El Bayadh). They Seized Every Opportunity⁴³ to Advance their Interests, ingratiate themselves with the Local Population, and Convince them of their Good Intentions, concealing their True Aim of Proselytizing Under the Guise of Charitable Works, such as Opening Hospitals to Provide Free Medical Treatment.⁴⁴

In Support of the Christian Missionary Movement in Laghouat; A Church was Established in the City in (1900 CE). It was Founded by A Monk and Nuns, Father/Pope Vincent Dupaul, who Actively Engaged in Charitable Work for the Benefit of the Local Population. This Increased their Influence. The Inhabitants Suffered on Multiple Fronts; They were Subjected to Military Rule and A Policy of Oppression by the Colonial Administration. Their Suffering was Compounded by the Targeting of their Very Identity through the Christianization Campaign, which Employed Various Methods to Alienate them from their Faith and Sow Doubt in their Beliefs. The Presence of the Missionaries among them was Unsettling; They Eagerly awaited their Departure, Viewing them as A Threat to their Faith. They Harbored Animosity towards them, warned against them, and questioned the Sincerity of their Charitable Activities.⁴⁵

Among the Humanitarian Activities They Employed to Further their Missionary Goals was the Opening of a Clinic in (1906 CE), offering Free Services and Allowing Patients to

43 - Lavigerie did not hesitate to exploit any opportunity to serve his interests. He seized upon the marriage of Sheikh Ahmed Ammar, head of the Tijaniyya Sufi order, to the Frenchwoman Aurélie Picard in 1870, to tame and contain the Tijaniyya order by using this marriage to his advantage. The Governor-General, Duguaydon, had not authorized a civil marriage between Tijani and Aurélie, fearing the spread of the phenomenon of Muslim men marrying French women. Therefore, Lavigerie intervened to bless and oversee the marriage, ensuring it was conducted according to Christian rites, thus serving his missionary goals. Afterward, Tijani renewed his marriage according to Islamic customs under the supervision of the Hanafi Mufti in the capital, Bougandoura. See: Louis Rinn, Op. Cit., p. 41.

44 - Ba'li Hafnawi, *The Great Algerian Sahara in Travels and the Shadows of Paintings*, Dar Al-Yazouri Scientific Publishing and Distribution, Algeria, 2018 CE, p. 141.

45 - Louis Antoinen - Augstin Pavy, *Simple Esquisse par un Ancien Curé de l'Agouat, Challamel Ainé* –I. E, Paris, 1867 CE, pp. 41-42.

Purchase Medicine from the Military Hospital.⁴⁶ They relied on Medical Treatment because of its Significant Impact, as it was not Directed at Any Specific Group but Could Benefit Everyone, regardless of their Background. Furthermore; It had a Psychological Effect on Patients, since the Missionary Doctor treated their illnesses and alleviated their Pain through Kindness and Compassion, which Could Influence them and Even Foster a Sense of Attachment to the Missionaries.⁴⁷

Another Thing They adopted to Appear in a Good Light was Showing Kindness to Young Children by Providing them with Some of their Favorite Foods, such as Cheese, Sweets, and Others. The Missionary Activity Was Not Limited to the City of Laghouat Only, rather; They would Make Trips to Various Neighboring Palaces and to Bedouin Tribes with the Aim of Influencing them.⁴⁸

These Missionaries Left No Stone Unturned, exploiting Every Opportunity to Advance their Goals. One such Opportunity was their Manipulation of the Region's Circumstances, such as Famine, under the Guise of Providing Aid to Orphans, their True Aim Being to Convert them to Christianity. The Famine of (1919 CE) Provided them with An Opening, and They Gathered Orphans in the Laghouat Region, entrusting them to the Care of the Algerian Government. Father/Pope Noyer, the Apostolic Administrator of the Sahara, was tasked with Receiving and Assisting them. However; The Orphans' Situation in Laghouat Deteriorated, prompting the missionaries to Establish an Orphanage in (1921 CE) in the City of El Menia. Later; the White Sisters arrived to Care for the Orphaned Girls.⁴⁹

3. Educational Policy:

As Part of its Policy to Obliterate the Components of the Arab-Islamic Identity of the Algerians, the Occupying Authorities targeted Arab Education and its Institutions. This is what the Decree of (April 16, 1853 CE), came to Achieve, as it Stipulated the Establishment of Christian-Oriented Schools, in Implementation of the Wishes of the French Leaders, including General Lamoricière, who Considered that the Role of the Military Had Ended, and It was the Duty of the Church to Complete their Work, and Here He Meant its Work to Spread Christianity among the Population, so that They Could tighten their Grip On the Algerians and Subdue them.⁵⁰

In the First Stage of the Education Applied to Algerians, which Extended from (1830-1867 CE), missionary Education was not Directed to Algerians, but Rather to Europeans.

46 - Ibrahim Chu'aib, Al-Tawkhi for the Collection of Poems of Abdullah Al-Takhi (Diwan Ibn Kriw), Ibn Salem Press in Laghouat, Algeria, 1998 CE, p. 13.

47 - Muhammad Al-Tahir Wa'li, Ibid., p. 88.

48 - Testimony given by Djadj Attallah from the Municipality of El Haouita on (October 24, 2024 CE).

49 - Omar Daoud, The Missionary Movement in Algeria: The Activity of the White Fathers and Sisters in Ghardaia as a Model (A Socio-Historical Approach), Dar Nuzhat al-Albab, Algeria, 2016 CE, p. 145.

50 - Sobhi Hassan, The French Colonial Educational Doctrine in Algeria (1830-1962 CE), Anwar Al-Ma'rifa Publications, Algeria, 2014 CE, p. 252.

Basically; Algerians did not attend these Schools, as They required Students to Study Subjects that Focused on Christianity, such as Christian Religious Education.⁵¹

During this Period; The City of Laghouat witnessed the Establishment of its First French School in (1856 CE), the first of its Kind in the South. Initially; It was reserved for the Children of Settlers and Jews, but Later it Opened its Doors to the Children of the Region, especially the Children of Large Families Loyal to the Colonial Regime. Other French Schools were Also Opened in (1863 CE) in the Cities of Laghouat and Aïn Madhi.⁵²

As for the Second Phase; Which Extended between the Years (1867-1904 CE), what Distinguished it was the Appointment of Lavigerie as Bishop of the Church in Algeria, who was Very Hateful towards Islam and Muslims, and was An Advocate of Spreading Missionary Education.⁵³

The Laghouat Region was not Immune to this Policy. In (1869 CE); The Sisters of Charity Established a School in the City of Laghouat, initially Attracting Orphaned Children. This was Done to Connect with this Vulnerable Group in Need of Care and Assistance. Thus; their Charitable Work appeared to Improve the Children's Circumstances, Demonstrating to them and the General Public the Nobility of their Aims. Behind this, however; They Concealed their Desire to Instill a Love of Christianity in these Children, hoping to Convert them. A Separate School, run by the White Sisters, was Established in (1868 CE).⁵⁴

The Missionaries Also Established Two Types of Education aimed at the Children of Algerians; their Goal was the Same, which was to Convert the Children to Christianity, and They Consisted Of:

- **General Education:**

Includes: (Reading, Handwriting, Basic Arithmetic, History, Geography, and Arabic Language).⁵⁵

- **Vocational and Craft Education:**

Which was Open to Both Genders, was Offered. For Example; The First School for Girls was Opened in (1906 CE)⁵⁶ Under the Supervision of the White Sisters. It Provided Instruction in Domestic Skills, Cooking, Needlework, and Patchwork. The White Sisters Focused Primarily on Wool Crafts, opening A Carpet-Making School in Laghouat to Teach Girls Weaving.⁵⁷ Gradually; The White Sisters gained

51 - Muhammad Al-Tahir Wa'li, *Missionary Education in Algeria from (1830 CE) to (1904 CE)*, Dahlab Publications, Algeria, 2009 CE, p. 73.

52 - Mahmoud Wa'li, *Op. Cit.*, p. 77.

53 - Muhammad Hassanein, *French Colonialism*, National Book Foundation, Algeria, 1986 CE, p. 233.

54 - Mahmoud Wa'li, *Op. Cit.*, p. 77.

55 - Muhammad Al-Tahir Wa'li, *Op. Ct.*, pp. 126-127.

56 - Al-Chaib Warniqi, *Diwan of Poetry of Ali ibn Chahra Al-Sha'bi*, Compiled and Edited by: Rouighi Press, Laghouat, Algeria, 2007 CE, p. 56.

57 - Muhammad Al-Tahir Wa'li, *Op. Cit.*, p. 126.

Control of the Weaving Industry. Their Aim was to Gain Access to Women in the Region, especially given the Closed Nature of the Society, where Women were restricted from Leaving the House or Interacting with Strangers for their Own Protection. The French realized that, as Previously Mentioned; The Only Way to Reach Women was through the Nuns—the White Sisters. Therefore; They adapted their Work to these Circumstances, so They would Contact Women who were Forced by Circumstances to Stay at Home, helping them Either by Providing them with Raw Materials such as Providing Weaving Tools, Providing Looms for those in Need, and Buying what They Produced of Textiles. This was to Encourage them to Continue their Work, and the Products were Sold Locally or to Europeans and Tourists.⁵⁸ In (1901 CE); The White Sisters Offered Women from Laghouat the Opportunity to Work in their Workshops. This allowed them to Enter the Women's World, connect with them, and present themselves as Helpers in Developing their Weaving and Other Craft Skills. Their Aim was to Influence the Women and Draw them Closer to Christianity and its Principles. It is worth noting that; The White Sisters were Particularly Interested in Weaving, Conducting Research to Identify and Improve the Types of Carpets Found in Laghouat while Preserving the Local Colors and Designs.⁵⁹ These Workshops were A Center that Produced Carpets and Curtains for Tents, which were in High Demand, as They were Used to Decorate European Halls. This was due to the Regularity and Beauty of their Designs and the Quality of the Fabric.⁶⁰ Their Activity in this Field Continued, and the Number of Crafts in which Girls were trained Increased. For Example; The Number of Crafts in these Schools reached Approximately Thirty Crafts in the Year (1925 CE), and the Number of Female Students was Estimated at Eighty Students. Then this Number rose to One Hundred and Fifty Students in the Year (1929 CE), practicing Weaving. However; This Number witnessed A Clear Decline; Estimated at Eighty-Five Girls in (1951 CE).⁶¹ This Decline is Perhaps due to the Girls' Reluctance to Attend this Type of School after Discovering the Nuns' True Aim; Proselytizing. The Primary Goal of this Education was to Influence the Girls, Hoping They, in turn; Would Influence Other Women who were Previously Excluded from these Schools. This Education Also Aimed to Produce Wives who Could be Self-Reliant Should They Embrace Christianity.⁶²

Laghouat, like Other Regions of Algeria, was Subjected to A Fierce Crusade Since the Beginning of the Occupation in (1852 CE), when the Leaders of the Occupation revealed

58 - Odete Petit, *Laghouat Essai D'Histoire Socile*, Ed. College de France, Paris, 1976 CE, p. 70.

59 - Ibid., p. 50.

60 - R. Dassonvill, *Archives de l'Institut Pasteur d'Algérie*, Alger, 1934 CE, Vol. T XII, p. 512.

61 - Odette Petit, *Op. Cit.*, pp. 54-55.

62 - Muhammad Al-Tahir Wa'li, *Op. Cit.*, pp. 126-127.

their Crusading Tendencies by Targeting Mosques, as well as Pursuing Scholars and Adopting a Persecutory Policy against them. Lavigerie, who was Enthusiastic about Spreading Christianity in Africa in General, recruited Men and Women of the Church, especially the Missionaries of Our Lady of Africa Society with its Two Branches, the White Fathers/Popes and the White Sisters, to Spread Christianity in the Region. These Missionaries Used Every Possible Means to Bring the Population Closer to Christianity and Attempt to Persuade them to Convert. They Employed Various Methods, including Missionary Education, particularly Vocational Training, and the Provision of Medical and Charitable Services. In the Latter Cases; They Exploited the Dire Conditions the Region was Experiencing during Periods of Drought, Famine, and Disease, presenting themselves as Humanitarians to Influence their Victims. These Missionaries Paid Particular Attention to Women, opening Schools for Girls and Workshops for Crafts, especially Weaving, with the Aim of Gaining their Trust and Influencing them.

3rd: The Resistance of the Inhabitants of Laghouat to France's Religious Policy in the Region

Settler Colonialism is Necessarily Cultural Colonialism, aiming to Obliterate the National Identity of the Colonized Country through the Implementation of a Colonial Cultural Policy. This is what France applied in Various Regions of Algeria, and the Inhabitants of the Laghouat Region did not Stand Idly by. They worked to Preserve their Personal Characteristics because They were aware of the Danger of the Colonial Policy to their Culture;⁶³ As Follows:

- We have already Mentioned that Mosques were among the First Educational Institutions targeted by the Occupying Authorities in their War against Islam. Therefore; The Inhabitants worked to Reclaim their Confiscated Mosques and Built New Ones to Replace those Destroyed in the Resistance against the Christianization Project. Among the Mosques Built after the Occupation are the El-Taouti Mosque, named after its Founder, Cheikh Ali bin Ahmed El-Taouti, in (1864 CE). The El-Musawiya Mosque was also Founded in the Same Year, in addition to the Al-Safah Mosque, founded in (1874 CE), the Sidi Abdul Qader Mosque, which Dates Back to (1898 CE), and the Ibn Atta Allah Mosque, founded in (1905 CE). Other Mosques were Reclaimed, such as the Old/Vintage Mosque, which the Inhabitants Managed to Recover in (1853 CE) for A Very Large Sum of Money. Agha Jalloul also Purchased the Ibn Bouta Mosque, which had been Converted into A Church and then A Warehouse. These Mosques were able to Resist France's Missionary and Cultural Policies thanks to their Moral and Material Role.⁶⁴
- The Zawiyas Formed a Stronghold of Arab-Islamic Culture, serving as Religious and Educational Institutions that Played a Prominent Role in Preserving the Personal

63 - Al-Chaib Warniqi, Op. Cit., p. 56.

64 - Attallah, Op. Cit., pp. 40-41.

Characteristics of the Population,⁶⁵ foremost among them the Preservation of the Arabic Language and the Islamic Faith, particularly through the Religious Poems Memorized by the Disciples. They also Protected Islam by Safeguarding its Most Important Institutions; Some Zawiyas Even Established Mosques.⁶⁶ Furthermore; In the Face of the Christianization Efforts Led by French Clergy against Islam and Muslims, the Zawiyas Played a Vital Role in Countering these Missionary Campaigns and their Missionary Missions.⁶⁷ Perhaps the Most Prominent Example of this is; The Tijaniyya Zawiya in Aïn Madhi Played a Crucial Role in Thwarting the Efforts of Christian Missionaries and Resisting France's Westernizing Policies, thus Preventing their Influence on Society. It became a Major Obstacle for Missionaries in the Areas where it was Active, preventing them from Achieving their Goals. The Zawiya Left No Opportunity for them to Infiltrate, such as through Famine or Other Means, by Addressing the Needs of Individuals and Providing Assistance, particularly to the Poor and Needy, by Offering them Shelter, Food, and Protection.⁶⁸ In addition to its Educational and Religious Role, the Zawiya had a Noble Mission; To Preserve Islam and its Teachings and to Combat the Effects of Christianization and the Assimilationist Policies of the French Education System. This was achieved through its Educational Role, focusing on Teaching the Holy Qur'an and Nurturing Various Islamic and Linguistic Sciences. The Zawiyas of Aïn Madhi and Qamar were Particularly Renowned in this Regard. Its Cheikhs Consistently Encouraged Learning, Attracting Scholars, Jurists, and Men of Letters, and Bringing them Closer to Revitalize Intellectual Activity. Some of the Tijaniyya Successors Excelled in Various fields of Knowledge and became Involved in Teaching. For Example; Cheikh Muhammad Al-Saghir Al-Tijani taught Jurisprudence Fiqh, the Qur'anic Exegesis, the Prophetic Hadith, Arabic Grammar, and Morphology at the Zawiya of Aïn Madhi. They also Ensured the Copying of Manuscripts to Keep their Zawiyas Rich in Books, thus Protecting Individuals from Falling Prey to the Machinations of Colonialism. As A Result of this Activity; Their Zawiyas became Replete with Manuscripts, especially the Zawiya of Aïn Madhi. During the Colonial Period; The Followers of the Tijaniyya also worked to Provide Two Forms of Education, keen to Transmit the Message of Islamic Culture to Different Age Groups.

65 - Abdul Qader Fitas, Op. Cit., p. 15.

66 - Ibrahim Chu'aib, Op. Cit., p. 17.

67 - Ben Jeddou Sa'idi, Op. Cit., pp. 144-145.

68 - Cheikh La'raj, The Position of the Tijaniyya Order on Major Colonial Issues in North and West Africa during the 19th and Early 20th Centuries, PhD Dissertation in Modern and Contemporary History, Faculty of Humanities and Islamic Sciences, University of Oran 01, 2016-2017 CE, p. 65.

These Two Forms were; Missionary Education and Qur'anic Education.⁶⁹ The Zawiya of Sidi Omar ibn Muhammad Salih Al-Ansari in the Outskirts of Laghouat did the Same.⁷⁰

- The Qur'anic Schools also Contributed to the Preservation of Islam, especially since the Population was Skeptical of the Education Offered by French Schools. Consequently; They Sent their Children to these Schools, which helped Spread Literacy. The Number of the Holy Qur'an Memorizers Increased, and Laghouat became a Destination for Students and Disciples from Neighboring Towns who wished to Memorize the Holy Qur'an in its Schools, in addition to Learning about Islamic Jurisprudence, as the Book of ibn Ashir was taught to the Disciples of the Qur'anic Schools.⁷¹
- Parents were Reluctant to Send their Children to French Schools at the Beginning of their Establishment because They were Uneasy about what these Schools Offered, fearing their Children would be Influenced by Western Ideas and the Poison of Missionary Work. They Even Warned their Children against Conversion to Christianity. Therefore; They Preferred to Send their Children to Local Educational Institutions, which would Enable them to Preserve the Core Elements of their Arab and Islamic Identity.⁷²

Thus; The Inhabitants of Laghouat did not Stand Idly by in the Face of France's Christianization Policy that affected their Faith. They Confronted it in Various Ways, working to Reclaim their Mosques from the Occupying Authorities and Establishing New Mosques to Preserve the Islamic Religion and Stand against the Christianization Campaign, which Sought to Convince the Inhabitants to Embrace Christianity and to Make them Doubt their Religion. In addition; They Kept their Children away from French Schools and Instead turned to the Qur'anic Schools and Zawiyas to Learn the Arabic Language and Spread True Islam.

Conclusion:

After Studying this, Topic; The Following Conclusions Can Be Reached:

- The Religious and Cultural Situation in Laghouat did not Meet the Approval of the Occupier, who, since the Beginning of the Occupation of Laghouat in (1852 CE), sought to Eliminate the Personal Characteristics of the Inhabitants, foremost among them Religion and Language, as its Authorities adopted An Arbitrary Policy towards the Islamic Religion, and worked to Target it by Desecrating its Various Institutions.
- Like other Regions of Algeria; Laghouat was Subjected to A Fierce Crusade from the Beginning of the Occupation in (1852 CE), when the Occupying Leaders revealed their Crusading Ambitions by Targeting Mosques, Persecuting Scholars, and Implementing a Policy of Oppression against them. Lavigerie; Zealous in Spreading Christianity

69 - Cheikh La'raj, Op. Cit., pp. 177-179.

70 - Salah Mu'ayyad Al-Uqbi, Sufi Orders in Algeria: Their History and Activity, Dar Al-Barq, Beirut, 2002 CE, p. 530.

71 - Muhammad Ali Dabouz, The Renaissance of Modern Algeria and Its Blessed Revolution, 3rd Part, Arab Press, Algeria, 1969 CE, pp. 252-253.

72 - Alali Mahmoud, Op. Cit., p. 83.

throughout Africa, recruited Men and Women from the Church, particularly the Missionaries of Our Lady of Africa, with its Two Branches, the White Fathers/Popes and the White Sisters. These Missionaries Used Every Possible Means to Bring Christianity Closer to the Population and Attempt to Persuade them to Convert through Missionary Education, especially Vocational Training, and Medical and Charitable Services. In the Latter; They Exploited the Dire Conditions the Region was Experiencing during a Period of Drought, Famine, and Widespread Disease, allowing the missionaries to Present a Humanitarian Image and Influence their Victims. These Missionaries Paid Special Attention to Women, by Opening Schools for Girls and Workshops for Crafts, especially Weaving, with the Aim of Getting Closer to them and influencing them.

- Thus; The Inhabitants of Laghouat did not Stand Idly by in the Face of France's Proselytizing Policies that threatened their Faith. They resisted these Policies in Every Way Possible, working to Reclaim their Mosques from the Occupying Authorities and Establishing New Ones to Preserve Islam and Stand against the Proselytizing Campaign that Sought to Convert them to Christianity and Sow Doubt in their Religion. Furthermore; They Ensured their Children were not Exposed to French Schools, instead Enrolling them in Traditional Qur'anic Schools (Kuttabs) and Religious Centers (Zawiyas) to Learn Arabic and Spread the True Teachings of Islam.

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