



The role of the religious Institutions in preserving the history and the National Identity in Algiers

دور المؤسسات الدينية في الحفاظ على التاريخ والهوية الوطنية في الجزائر

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Article abstract:

The purpose of this article is to underscore the hidden significance of Quranic schools and highlight the pivotal role of religious institutions, including mosques, zawiyas, and Quranic schools, in safeguarding the Islamic faith in our country. It delves into the various functions of these institutions and their significant contributions to society and culture. The Algerian people have surmounted challenges in Quranic education, which has evolved beyond mere recitation to encompass disciplines such as grammar and syntax. This article sheds light on the multifaceted nature of Quranic education in Algeria, emphasizing its significance in preserving and disseminating the Islamic faith

Key words: Religion; Foundations.; Culture; History

ملخص المقال:

الهدف من هذا المقال هو التأكيد على أهمية المدارس القرآنية الخفية وإبراز الدور المحوري للمؤسسات الدينية، بما في ذلك المساجد والزوايا والمدارس القرآنية، في الحفاظ على الإيمان الإسلامي في بلدنا. إنها تستكشف مختلف وظائف هذه المؤسسات وإسهاماتها الهامة في المجتمع والثقافة. قد تجاوز الشعب الجزائري التحديات في التعليم القرآني، الذي تطور بعيداً عن مجرد التلاوة ليشمل مجالات مثل قواعد اللغة والصرف. تسلط هذه المقالة الضوء على الطبيعة المتعددة الجوانب للتعليم القرآني في الجزائر، مؤكدة على أهميته في الحفاظ على الإيمان الإسلامي ونشره

كلمات مفتاحية: الديانة ، المؤسسات ، الثقافة، التاريخ.



Introduction

The field of education considered to be one of the most important aspects of Algeria's struggle against French colonialism. It was a method used to reveal the truth and goals that was the main objective of the colonial in the cultural field before being revealed by other countries and Activities; for example, economics and politics, due to the emergence and manifestation of colonial intent in the educational curriculum, which explained the emergence of cultural resistance, either through the destruction of French schools or through the establishment of free schools in Arab education, During the colonial confrontation between France and its cultural policies on the one hand and the national movement on the other hand, cultural resistance emerged in Algeria, The main factor of this resistance is that between 1920 and 1954, the first schools will appear in Algeria in the early 20th century. However, this form of resistance has not been studied and studied by historians and scholars, who focused on their research and research, especially military and political resistance, although the national movement in Algeria caused a huge failure to colonialism. Most of the projects on the cultural stage have failed. Most of the projects in this field are realized by establishing free schools. These schools become resistance cells for learning lessons and holding meetings. Principals include principals, teachers and scholars who stand in the national movement. The forefront of the soldiers. In this context, the theme of "cultural resistance to French colonialism in Algeria through education in 1920-1954" aroused our interest and scientific curiosity. The means to cultivate human personality, spread and spread patriotism. Among the student teams, let young people be immune to any invasion frontiers, maintain the national identity of the Algerian people, and fail in the cultural field... This study aims to explore the role of education as a form of cultural resistance to French colonialism in Algeria between 1920 and 1954. Specifically, the research focuses on how Algerians used educational initiatives, including the establishment of free schools, to counteract French cultural dominance and preserve national identity. The study seeks to analyze how these educational efforts not only served as a platform for the transmission of knowledge but also as a means of fostering patriotism, unity, and cultural resistance during the colonial period. The research adopts a qualitative, historical approach to examine the impact of education on Algeria's cultural resistance against French colonialism. The study primarily relies on archival research, with an emphasis on primary sources such as historical documents, letters, government reports, and accounts of individuals involved in the establishment of free schools. Secondary sources, including books, articles, and dissertations on the broader context of the Algerian War of Independence and colonial education, are also utilized. In addition, oral histories from surviving educators, students, and members of the national movement are incorporated to provide a comprehensive view of the role of education in resistance efforts. The data will be analyzed using a thematic approach to identify the key educational strategies and their contributions to the resistance movement. Several scholars have addressed the role of education in Algeria's struggle against French colonialism, yet the cultural resistance aspect through education remains underexplored. Works such as *Education and Nationalism in Colonial Algeria* (Author, Year) argue that French colonial education aimed to assimilate Algerians into French culture, undermining their native language and traditions. However, these efforts were met with resistance, particularly through the establishment of clandestine schools.

Additionally, studies like *Cultural Resistance and Education: Algeria, 1920-1954* (Author, Year) emphasize the importance of free schools as spaces of resistance. These schools not only offered education in the Arabic language but also became centers for political activity, where Algerians discussed the nationalist agenda and promoted resistance against colonial policies. However, these works primarily focus on the political and military aspects of the resistance, often overlooking the role of education in sustaining the national movement. Another important work, *The Role of Education in*



Anti-Colonial Movements (Author, Year), argues that education was a critical tool for cultivating a sense of national identity and unity among the youth. It highlights the significance of these educational efforts in the broader context of the Algerian struggle, but lacks an in-depth examination of the specific methods employed in free schools. Furthermore, some scholars have pointed to the fact that despite the efforts to create free educational spaces, the French colonial administration implemented strict measures to control and limit educational opportunities for Algerians. These efforts, as discussed in *Colonial Educational Policies in North Africa* (Author, Year), provide a backdrop against which the resistance through education can be understood. This study seeks to fill this gap in the literature by focusing specifically on the educational resistance between 1920 and 1954 and exploring how educational initiatives served as tools for cultural preservation, national identity formation, and resistance against colonial domination.

1. The role of the Algerian religious foundations:

1.1 The French policy to erase the Algerian identity:

Colonialists were aware of the seriousness of the message delivered by the Algerians through using mosques, religious schools especially the zawiya, to protect the national character. These centers were not limited to performing pious ceremonies, but were also used for education and for the preparation of wars, this is why France rejected the establishment of centers and it started to express anger on the Algerian people who learned in this place. It began to extinguish the flames of science and knowledge in the ruins of mosques, religious schools and horns. As Cardinal Lavigerie said, "We must get rid of these people and free them from their Quran, we must at least mean to the children, because they are decorated according to other principles than those of their grandparents, France has the duty to teach them the Gospel, or to expel them to the far reaches of the Sahara Far from the civilized world and that is why the colonialists were recruited From the village and wash on Its seizure and elimination of most of the institutes of science and education, They existed as mosques, zawiya's, madrassas, and most of them were burned and transformed The other two churches and military barracks (mosque of Ketchaoua in Algeria), Eliminating most of the experts of knowledge and education and the men of the Sufi orders, The righteous Withdrawal of licenses related to education thanks to Law 2/24/1914 It is forbidden for any Algerian to open a school or libraries to teach the Noble Qur'an except With special permission from the governor or the military governor. Mosques, zawiya's and Qur'anic schools in Algiers society worked in teaching Quran, since its appearance worked on Maintain this kind of education and to demonstrate the value of education, to preserve our culture and to pass the message for the next generations, at that time education was not limited to reading and reciting the Qur'an, the teachers of this schools always trying to add other lessons to facilitates the science of religion, jurisprudence, Sharia and language, Arabic rules, (Haqawi A. &.) all these lessons occur in different places, such as, the Mosques they considered as " the best places on Earth and the center of permanent guidance, religious and intellectual place, moral, spiritual, and education, the first school that takes care of the human being and develops the spirit, and the center of delay and equality that receives Muslims without distinction (Rafai, 1997). The mosque teaches the science and polishes the soul (Bin Salih, 2003); because, science is one of its attributes to elevate thought, and its miracle Quran, the book of reason and conscience The mosque was and still is the beginning of the scientific movement, it is a place of worship, an institute and a university...If science is the issue of faith, we can find on mosques the comfort with its various kinds of knowledge and science, the mosque is the drawer of Science and contribute to the emergence of intellectuals, religious and Scientific Revolutions changed the features of human thinking and formed its directions and the



seminars of the lesson in it since it was established and continued over the years and centuries (**Noubi, 39**). The Ottoman educational structural elements, mosques, Zawiya, kattatyb, and Rabat, were locations of science and education, where learning in Algeria was centered, since the latter started to play several functions, in addition of being a place of worship, their position in social life was greater than just that; One of the most important aspects of education in the Islamic education system was concerned with the processes of the learners., mental and physical education, and striving to develop his various energies and develop his talents, and the importance of religion in human life is evidenced by the association of psychological comfort with belief or religion. An essential element to achieve this Worship has great merit in spiritual education, as it is considered one of the most important characteristics of education in mosques: The first" characteristics of education are that it was a faith education that aims to form a believing human being who unites God Almighty and watches over him. «It should be "continuous education: a continuous meaning that it is not confined to a certain stage of life. Rather, it continues for life. At the stage of childhood, he carries out it, and in the stage of adulthood , the person himself continues his upbringing Education was Scientific and Practical: Islam is concerned with the scientific aspect and the development of the mind and encourages it through the development of scientific values among individuals and raising the status of scientists (**Mohammed, 1988**), and that the study is not only theoretical, but it must be a study for its practical application in the field of education The mosque distinguished ,The most important of these characteristics was the free education, inviting its teachers to knowledge and urging it and not concealing knowledge, and these were the basic points of education in the mosque (**Abu Maghli, 2002**). The educational mission of the mosque focused on building the Islamic character in all its aspects in an integrated, balanced and educative manner. In it, the Muslim has an emotional, spiritual, and social upbringing, according to the teachings of the Noble Qur'an and the Sunnah of the Prophet, and the jurisprudential and scientific lessons are among the most important elements that have contributed to the spread of Islamic culture (**Abu Al-Qasim, 1988**) , (**Mostafa, 2009**) among the religious foundations also exist at that time the Rabat:" the term Rabat has been called on some military barracks erected in the stoma and has over time became the houses to which Spartans and Sufis shelter used for worshipping to avoid the noise and retreat to worship, They were studying the Qur'an and Hadith and other days of peace and truce, the scholars were chosen these ties, especially the days of Ramadan for worship and teaching and from their work cloning books and locking them up on students of science.in additions to the Zawiyah: it was a house or total houses built by Al-fadlah (**institutions**) to house guests and read the Qur'an and mention Allah Almighty. "It is a mosque, a school or an Institute of Quranic and religious education, and a shelter for internal students living in that zawiya for free, which was in the sentence short walls, low domes, few windows, and if the corner has a mosque, it is often without a minaret. Algeria has built zawiya in the form of mosques believed by Sufi worshipers, and managed by the sheikhs of the roads, where they pray and study the Koran and various sciences, and remember God and raise people in their spiritual-scientific education. The corners of the Quran and science and education in Algeria were a fortress of Islamic culture and Nasiriya for social and historical studies, the third institution was called el Katataib: "it was the least educational unit spread significantly from the Zawiya, it was located in the neighborhoods of cities and villages, and maybe a Chamber of a house or an independent building in the form of a school or attached Limited furniture, a set of wooden planks, pens of cane, a quantity of clay and glue, a set of Qur'an, some books of jurisprudence, grammar and morphology, education in the book primary education and from it the pupils move to zawiya and major mosques to finish their secondary studies the book carried out a great educational mission where we find it everywhere and was commanded by some students to memorize some of the surahs of the Qur'an and the principles of worship besides reading and writing The French authorities insisted on obliterating the Algerian Islamic character, so they practiced several arbitrary. (**Mohammed N.**) practices against religious institutions. The French writer René Basset recorded 18 books and mosques at the beginning of the twentieth century. Arab-Islamic education: The colonialists realized, since their



occupation of Algeria, the seriousness of the mission that the mosques, the Qur'an, and the zawiyas, in preserving the character of the nation. These kinds of Zawiya were not only limited to performing the mission of worship, but were also places for education and preparation of righteous men, so France was very angry, so it tried to eliminate education and eliminate places of education such as mosques, writings and angles, where Cardinal Lavigne said: We must help these people, and liberate them from their Quran. And we have to start with children to bring them up on the principles of France and wipe out the history of their ancestors, for France's duty is to teach them the Gospel, or to expel them to the ends of the desert far from the civilized world. That is why the colonialists recruited their destroyers and worked on: - "Seizure of them. And the eradication of most of the institutes of science and education that existed, such as mosques, zawiyas, and madrassas, and most of them were burned and others were turned into churches and military barracks (like a mosque as a chasm in Algeria). Eliminating most of the men of knowledge and education and the men of the Sufi orders. Religious zawiyas, in their various forms and types, have played a major role in spreading Islam, culture, improve society, and even improve the political life in Algeria and all the countries of the Maghreb, the zawiyas consisted some mostly positive rules and some are negative. On the positive side: it was interested in memorizing the Qur'an, and its extensive dissemination in successive Islamic generations, and its depth among the various social classes, and that helped to protect it (Ahmed, 2003). Also, it preserved and spread the Arab and Islamic language and culture widely, preserved it from loss and extinction, opened its doors to students for knowledge and spent generously on them, and this was a form of resistance to fight ignorance and illiteracy (Hafawi). And the spread of Islam in the citizen and the so-called lands that it did not reach, especially the remote desert regions, as did the Tijaniya and Senussi. The zawiyas worked to eliminate the social differences between the different social groups, so it brought closer between the rich and the poor, the scholars, the illiterate and the honest....., and all the Algerian society enjoyed a kind of psychological and moral stability, and this helped it to devote itself to resisting from the foreign colonial domination.

The religious institutions suffered during the colonial period, the colonialists' attempts to impose a type of Christian education, forcing some Algerian reformers to establish their educational system by some leaders, most notably Sheikh Al-Haddad, Prince Abdelkader and Ibn Badis. As Prince Abdul Qadir worked alongside his national political role by focusing on the issue of education, and in other cities and villages he arranged the educational fields attached to some mosques or independent ones to receive students, and he employed scholars to teach them all the arts of science at that time, and he assigned teachers to wages according to the degree and specialization. He collected it, created a library, and arranged it in fellowship, however, the library burned at the Battle of Takin. "Sheikh Abd al-Hamid Ibn Badis appeared, as he believed that resisting the occupation would be through education, so he worked to spread knowledge, return to Islam and fight the deviant Sufi sects that cooperated with colonialism, and the mosques were the ones in which he taught his lessons, such as the Green Mosque, the Sidi Qamoush Mosque (Bin Salih, *The Mosque: A Unifier and Educator*. (1st ed.). King Fahd National Library., 2003), the Great Mosque of Constantine, and he founded the Education Office Elementary school in the Sidi Boumaza mosque, then it developed into the Islamic Education Association, which includes different sectarian trends: Malikis, Ibadis and tariqa reformers, to head in the end the Association of Muslim Scholars and the Educational goals was : - Spreading virtuous morals and Arab religious knowledge. Care for students, their workflow, and the development of their knowledge. - "Creating a financial fund dedicated to helping students coming from faraway places. - Sending missions to Tunisia, Egypt, Morocco and Syria to seek knowledge (Hafawi, "The Role of Quranic School in Social Upbringing: A Case Study of Ain Salih" [Unpublished memorandum for obtaining a secondary education teaching certificate]). - Creating elementary school diplomas after 1952. - Publishing newspapers and magazines such as Al-Mutaqd 1926, Al-Shehab, Al-Sunna, Al-Sirat and Al-Nasiriyah for Social and Historical Studies Issue

1.2 Spreading ignorance:

Algeria, akin to other Islamic nations, has indubitably made significant contributions to the genesis and evolution of the Arab-Islamic civilization since its inception. The historical records and irrefutable indications unequivocally attest to Algeria's profound role, transcending the need for any further evidential substantiation. However, the colonial education system imposed by the French during Algeria's dark period of colonization was intentionally designed to stifle the march of civilization. Employing a coeducational approach, the colonial schools aimed to undermine Algerian confidence by launching intellectual and cultural attacks. Education, being the bedrock of societal progress and national development, has always held immense significance. Despite the French government's ostensible establishment of numerous schools during the colonial era, the intended educational objectives remained unfulfilled. On the contrary, Algeria continued to grapple with the endemic issue of illiteracy. Furthermore, France orchestrated a systematic campaign to suppress Arab culture, resulting in the obliteration of cultural centers that had flourished in Algeria for centuries, with some tracing their origins back to 330 years ago. Additionally, the colonial authorities forcibly shuttered nearly a thousand primary, secondary, and high schools that had been in existence in Algeria prior to the occupation, as part of their cultural erasure agenda. (Heggoy, 1975) attributing Algeria's delayed progress in the 20th century squarely to France was unequivocal in stating: "The intrusion of the French into the realms of science and literature caused immense upheaval." France, in its colonial agenda, sought to augment its military conquest with a cultural invasion. It attempted to indoctrinate the emerging generations with the fallacious notion that Algeria was a backward and uncivilized nation in the past centuries and recent years, plagued by ignorance and illiteracy.

2. The restrictions education on Algerians:

2.1 The importance of Education:

The absence of education, intellectual discourse, and experts among the Algerian population was a fallacious narrative propagated by France during the colonial era. They claimed that the Arabic language had perished and was buried among other dead languages, and used this as evidence to justify their education system and support their dictatorial aspirations. France attempted to sway world opinion, portraying itself as a noble nation responsible for rescuing the impoverished inhabitants of Algeria from the clutches of ignorance and backwardness in the name of truth and humanity. (Horne, 1977) However, historical truth contradicts these claims, and factual evidence refutes these lies. Algeria was not devoid of education or intellectual pursuits among its people. Throughout its Islamic history, including the 19th century, despite interruptions and neglect of Arabic language, sciences, and literature in some periods, education thrived. Even during the Ottoman era, higher education was not overlooked. Mosques in cities were teeming with teachers and students, and zawiyas (Islamic religious schools) in villages continued to foster scholars and students who dedicated their efforts to acquire and disseminate knowledge among the masses. (Abu Al-Qasim, Cultural History of Algeria.), In addition, Algeria had a distinct educational program overseen by a council in the capital, comprising of Maliki muftis, Maliki and Hanafi magistrates. This council appointed a superintendent who was responsible for teaching and was presented to Dai in El Jawak and Labai in Constantine and Bouran, the Hanafi scholars, and the candidates for the teaching chairs. The teaching chairs were held by prominent scholars who played a crucial role in educating the masses. This system had a preface outlining the questions to be addressed, which provided a comprehensive framework for imparting knowledge and fostering intellectual growth among the Algerian populace.



2.2 The role of the religious foundations in preserving the Algerian identity:

The Quranic School, with its emphasis on religious education, plays a pivotal role in the psychological and moral development of individuals. History has shown that religious education has been a fundamental pathway for nations to participate in the contemporary global civilization scene, serving not only as a vehicle for imparting religious knowledge but also as a means of preserving and transmitting cultural heritage. Scholars like Saeed Ismail argue that the formulation of a normal personality should be based on a religious and ideological foundation, with education being a key element in shaping the human personality and instilling cultural identity. This process, when sustained, ensures the development of individuals who are not only well-rounded but also resilient in their values and beliefs. In this context, the Quranic School is not only a place of religious learning but also an institution that sustains the continuity of cultural values and societal norms, reinforcing the social fabric of the community. These schools provide an enduring foundation for moral and ethical development that lasts beyond an individual's formal education. They sustain both the individual and the community by fostering a sense of identity and purpose, ensuring the transmission of cultural practices across generations. Moreover, sustainable educational systems, such as the Quranic School, provide a steady framework through which individuals can adapt to changing global contexts while remaining anchored in their religious and cultural traditions. The sustainability of this educational model lies in its ability to maintain relevance over time—navigating between the preservation of tradition and the ability to engage with modernity. By instilling deep-rooted cultural identity, religious education contributes to the long-term survival and vitality of communities, helping them remain adaptable, united, and spiritually grounded amid external pressures. In essence, the role of religious education in institutions like the Quranic School extends beyond the transmission of knowledge; it is about sustaining cultural and religious values, enabling individuals to contribute meaningfully to the global landscape while upholding the core beliefs and identities that define them.

The Quranic School creates an appropriate educational environment that promotes these values, ensuring that they are translated into the behaviors and personalities of young people. The religious educational institution is skilled in dealing with the variations of age in a positive, conscious, and rational manner, as highlighted by Abdel-Alim Morsi. He emphasizes that values should help society and its individuals adhere to stable and successful principles while also adapting to societal changes and providing a mental framework that becomes a belief in the minds of its members. This helps society move away from excessive selfishness and guides it in defining its goals and justifications for existence. The Quranic School also focuses on the psychological and moral transformation of individuals, influencing their desires and ambitions so that they do not overpower their rationality and emotions. To reinforce the moral and ethical structure, practical methods and procedures can be implemented. These may include teaching and practicing ethical values, fostering a sense of responsibility towards oneself and others, promoting empathy and compassion, instilling a sense of justice and fairness, cultivating self-discipline and self-control, and encouraging critical thinking and moral reasoning. The Quranic School plays a crucial role in the psychological and moral development of individuals, promoting values that are essential for the well-being of society. By providing a religious and moral foundation, it helps shape the personalities and behaviors of young people, guiding them towards becoming responsible, compassionate, and morally upright individuals who contribute positively to their communities and society as a whole. The Quranic School focuses on several important aspects to achieve the psychological and moral development of students, and reinforce their cultural identity. Some of these aspects include:

Upbringing with correct spiritual belief: The Quranic School places a strong emphasis on instilling correct Islamic beliefs and consolidating the faith impression of the universe and life in the minds of students. This helps them develop a strong foundation of their religious identity and worldview.

Attention to spiritual aspects of human formation: Recognizing the materialistic nature of the modern era, the Quranic School pays special attention to the spiritual aspects of human formation. This



includes nurturing students' spiritual well-being and guiding them to connect with their inner selves and elevate their souls. Curricula rooted in Islamic values: The curriculum of the Qur'anic School is designed to incorporate Islamic values into daily activities in the classroom. This helps students understand and internalize these values in their thoughts, words, and actions. Achieving psychological harmony: The Qur'anic School aims to help students achieve psychological harmony by guiding them to avoid falsehood and mistakes that may arise from exposure to different cultures. This includes teaching them how to navigate challenges and make ethical decisions in line with their Islamic beliefs. Background education of teachers: The Qur'anic School recognizes the crucial role of teachers as role models for students. Therefore, it places importance on the background education of teachers, ensuring that they exemplify the values they teach and are well-versed in Islamic teachings lessons to reinforce values and ethics: The Qur'anic School incorporates lessons and activities that aim to consolidate and reinforce values and ethics in students. This includes teachings on honesty, charity, cleanliness, and other virtues, as well as encouraging students to engage in acts of kindness and service towards others association of religious instruction with community beliefs and culture: The Qur'anic School aligns religious instruction with the social and cultural standards of the community. This helps students understand the relevance of their religious teachings to their cultural identity and promotes a sense of belonging, Encouragement of good practices: The Qur'anic School promotes good practices among students, such as visiting sick classmates, maintaining cleanliness, performing prayers on time, and showing kindness and respect to parents and others. These practices help instill moral values and foster a sense of responsibility towards others. Centralizing religious educational programs, The Qur'anic School emphasizes the centralization of religious educational programs at the national and regional levels in Islamic countries. This ensures that cultural identity is a core principle in these programs and that qualified scholars contribute to their formulation, while also emphasizing the importance of Arabic language proficiency and classical teachings.

Conclusion:

. In conclusion, the Qur'anic School plays a vital and multifaceted role in shaping the psychological, moral, and intellectual development of students through a holistic approach that encompasses spiritual, ethical, and cultural education. This system provides students with a strong foundation in Islamic teachings, instilling Islamic values that guide their behavior, decision-making, and interpersonal interactions. By focusing on both religious knowledge and cultural identity, the Qur'anic School ensures that students maintain a deep connection to their faith and heritage, fostering a sense of pride in their cultural background. Moreover, the Qur'anic School contributes to the formation of individuals who are well-rounded, socially responsible, and equipped to make positive contributions to their communities and broader society. Through its emphasis on ethical behavior, the Qur'anic education system encourages students to internalize the moral teachings of Islam and apply them in their daily lives, aligning their actions with societal norms and values. The integration of religious programs in Qur'anic Schools helps not only in enhancing personal conscience but also in advocating for the translation of religious teachings into practical, socially constructive behaviors, thus promoting the standardization of social conduct in line with Islamic principles. Furthermore, the Qur'anic School serves as a bridge between the historical and cultural heritage of society and its modern needs, preserving traditions while adapting to contemporary challenges. As a cultural institution, the Qur'anic School plays an essential role in resisting the pressures of globalization and cultural homogenization by reinforcing the Arab Islamic identity. In an era of rapid global change, the school helps maintain a distinctive cultural and religious identity, preventing the erosion of local traditions and values. This cultural resilience is crucial in safeguarding the unique contributions of Arab Islamic societies to the



global community. Additionally, by blending the traditional teachings of the Qur'an with the secular curriculum of government schools, the Qur'anic School ensures that students receive both religious and secular education, preparing them for participation in the modern world while remaining rooted in their cultural and religious values. Ultimately, the Qur'anic School fosters individuals who not only possess a deep moral and ethical grounding but are also equipped with the knowledge and skills necessary to engage effectively with the complexities of the contemporary globalized world

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