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Ismail Larbi

Abou Baker Belkaid University, Tlemcen-Algeria

PhD in History

<https://orcid.org/0009-0001-4036-279X>

ismaillarbi2017@gmail.com

The Tragedy in the Constantine Incidents of August 1934, Through An-Najah Newspaper

Abstract

The written press is considered an important source for historical writing, given that it contains details of events, their effects, and their repercussions. Perhaps An-Najah newspaper is one of the many examples of newspapers and magazines that have provided rich scholarly material for those interested in historical studies, researchers, and historians. This is because it was able to address various issues related to Algeria. Its journalists and columns covered political, religious, cultural, social, and economic topics, in addition to many aspects of French colonial policy in Algeria.

In this study, I attempt to shed light on one of the French practices within the framework of its colonial policy in order to consolidate its presence in Algeria in order to achieve its colonial project. This concerns the events that erupted in Constantine in August 1934, in which the colonial administration played an important role in inciting them and tried to exploit them to its advantage. In addition, I aim to clarify the effects and repercussions that these events left behind, from a tragedy manifested in the material and human losses.

Keywords: *print press, events Jews, tragedy, Constantine, An-Najah newspaper*

İsmayıl Lərbi

Abou Baker Belkaid Universiteti, Tlemcen- Əlcəzair

Tarix elmləri namizədi

<https://orcid.org/0009-0001-4036-279X>

ismaillarbi2017@gmail.com

1934-cü ilin avqustunda Konstantin hadisələrinin faciəsi, Ən-Nəcə qəzeti vasitəsilə

Xülasə

Yazılı mətbuat hadisələrin təfərrüatlarını, onların təsirlərini, əks-səadalarını özündə əks etdirdiyini nəzərə alaraq tarixi yazı üçün mühüm mənbə hesab olunur. Ola bilsin ki, “Ən-Nəcəh” qəzeti tarixşünaslıqla maraqlananlar, tədqiqatçılar və tarixçilər üçün zəngin elmi material təqdim edən çoxsaylı qəzet və jurnal nümunələrindən biridir. Çünki o, Əlcəzairlə bağlı müxtəlif məsələləri həll edə bilib. Onun jurnalistləri və köşə yazıları Fransanın Əlcəzairdəki müstəmləkə siyasətinin bir çox aspektləri ilə yanaşı, siyasi, dini, mədəni, sosial və iqtisadi mövzuları əhatə edirdi.

Bu araşdırmada, müstəmləkəçilik layihəsinə nail olmaq üçün Əlcəzairdə mövcudluğunu gücləndirmək üçün müstəmləkə siyasəti çərçivəsində Fransanın tətbiq etdiyi təcrübələrdən birini işıqlandırmağa çalışıram. Bu, 1934-cü ilin avqustunda Konstantində baş verən hadisələrə aiddir ki, bu hadisələrdə müstəmləkə administrasiyası onları qızışdırmaqda mühüm rol oynamış və onlardan öz xeyrinə istifadə etməyə çalışmışdır. Bundan əlavə, mən bu hadisələrin maddi və insan itkilərində özünü göstərən faciədən geridə qoyduğu təsir və fəsadları aydınlaşdırmaq məqsədi daşıyıram.

Açar sözlər: *çap mətbuatı, Yəhudi hadisələri, Faciə, Konstantin, Ən-Nəcəh qəzeti*

Introduction

The press is considered an important source for writing history, given the details of events and their repercussions it contains. Regarding the history of Algeria, all studies related to the region (= Algeria) are not without the use of or reliance on articles published in various newspapers and magazines. Perhaps An-Najah is one of the many examples of newspapers and magazines that have provided rich scholarly material for those interested in historical studies, researchers, and historians.

Research

It is certain that An-Najah has a rich history in Algerian history, given that it was the first Arab newspaper in the history of colonial Algeria. It published national and international news at a professional media pace, based on its subscription to the international news agency. Its news content varied between politics, culture, religion, advertising, and literature, including poetry and prose. Perhaps the political aspect occupied the lion's share of the newspaper's columns, as we can see in the various positions taken on the French colonial policy pursued by the occupation administration in Algeria, as reflected in the various issues of this newspaper. Among the issues addressed by An-Najah newspaper within the framework of French colonial policy in Algeria was the Jewish events in Constantine, which erupted in August 1934 and left a profound impact on various aspects of life in the city of Constantine. From this perspective, we decided to raise several questions: What were the causes of these events? How did they unfold? What were their repercussions and implications?

1- Definition of An-Najah Newspaper:

An-najah Newspaper is among the first Arab newspapers to emerge after World War I, It was founded in 1919 in the city of Constantine. This newspaper was initially a national project that included an Arab printing press, a library, and two Arab newspapers. The newspaper's publication extended from 1919 until it stopped in 1956 (Ahmed Hammani, 1984, p. 124).

It is noteworthy that the newspaper was issued in historical circumstances characterized by the French tightening the noose on Algerians and confiscating their rights to authorship, publishing, printing, and expressing opinions. Consequently, the issuance of An-najah Newspaper constituted a spur and a tool to break that ban imposed on writing in Algeria. Its issuance also represented the realization of the Algerians' dream that they had long cherished and waited to be embodied in reality, which prompted many to embrace "**An-Najah**" in writing (= writing in it), publishing, purchasing, and supporting... (Ahsan Tlilani, 2007, p. 37).

Sheikh Abdelhafidh Ben Lhashemi considered the founder of this distinguished newspaper, as he was born in the city of Tolga in southern Algeria in 1896. The latter assigned the editorship of "An-Najah" to Mami Ismail, also known as Ibn Abdi (Adel Noueihed, 1980, p. 180).

This newspaper includes its name in the middle in Arabic and French, and on the right side the date, issue, name of the newspaper's director and franchisee, in addition to the name of the editor-in-chief, and titles of subscriptions, advertisements and correspondence. The opposite side (= left) included the same information in French. (Ismail Larbi, 2022, p. 185).

At first, An-najah represented a national institution that scholars, writers and thinkers welcomed and participated in its editing, headed by Sheikh Abd- elhamid ben Badis, in addition to Sheikh larbi Tebbessi and the writer Muhammad An-najar Al-Harakati, in addition to Sheikh Abou Ya'la Zwawi and others. The newspaper's movement flourished until it became the first Algerian Arab newspaper. (Ismail Larbi, 2023, p 7)

The newspaper "**An-Najah**" began to be published every week (= every Friday) in one page during the period extending From August 13, 1919 to August 7, 1925, after this period the newspaper began to be published twice a week in four pages, then three times a day - Sunday, Wednesday and Friday - and after that it began to be published every day except Monday in the period extending from 1930 to 1931 (Amar Boutabba, 2009, p 34).

By looking at the form of "**An-Najah**" and the quality of the paper and its printing, we distinguish in this newspaper the accuracy, quality and the peak in production (an- najah, Issue 1964, Year 16, Friday, March 5, 1937) and this is due to the director of the newspaper and its franchisee, Mr. Abdelhafidh Ben Lhashemi, who was involved in the world of journalism, in addition to Mr. Mami Ismail, who is considered one of the most prominent cadres in the profession of journalism, such that his supervision of the editorial office in this newspaper is an addition to it for a kind of professionalism and a kind of quality and distinction. (Ismail Larbi, 2025, p. 8)

Perhaps this professionalism, quality in production and great distinction are due to the newspaper's various sources of supply, such that these sources are diverse, and this is from the amounts that the black box helps the newspaper with in paying the salaries of workers, journalists and technicians and purchasing the means of printing, digitizing, publishing, marketing, promotion and selling...

In addition to the subscriptions paid by the newspaper's readers, applicants and those who read it, where these subscriptions varied between annual, semi-annual, internal and external (Ahsan Tilani, 2007, p 38), in addition to what the advertisements published in the newspaper generate for various merchants, vendors, doctors, pharmacists, carriers and others, all of these sources made the newspaper achieve a kind of excellence, quality, quality and continued publication for many years (Ismail Larbi, 2022, p. 185; An-najah, Issue 2059, 1937).

As for the content of the "**An-Najah**" newspaper, many considered it to be an almost complete newspaper, and this is based on the diverse topics and multiple fields, as it is a newspaper that included political, social, religious, literary, scientific and cultural news and articles, and transmitted local and international news, and its columns were a space for various fields, and thus it is a newspaper that achieved a kind of distinction through its familiarity with various aspects (Awatif Abd errahmen, 1985, p. 39).

Despite the momentum that An-najah newspaper brought, it was subjected to harsh criticism by some of the contemporaries of this newspaper on the one hand, and by some historians and researchers on the other hand, because it was a newspaper Pro-colonialism, and many of them cite as evidence for this its sources of funding, as the colonial administration funded this newspaper first and the nature of its articles second (Ismail Larbi, 2023, pp. 7-8)

By looking at a number of the newspaper's special issues, it becomes clear that it was loyal to the colonial administration. For example, it called many French figures and leaders "**Mr. Honorable,**" "**Mr. Noble,**" and "**His Highness**" In this regard, we find one of the articles in the newspaper's columns, which was titled: "**The End of the Centennial Celebrations, The Noble Political Purpose for Which His Highness the Governor-General Came,**" and it included the following: "**...His Highness the Governor-General Le Bot has had no business since his arrival in Algeria other than the economic issue...**" (An-Najah, Issue 2059, Friday, 1937).

In addition, we find another article in which the newspaper criticizes the activities of the religious affairs committees, which tried to complete a religious institute, and considered that the reformers' undertaking such activities is a dangerous matter! In this regard, she wrote:

The Turkish Endowments Administration has begun working to repair mosques, congregational mosques, and religious institutes, and has allocated 300,000 Turkish pounds for this purpose. The Presidency of Religious Affairs has also made a serious decision, which is to establish a religious institute to graduate scholars, preachers, imams, and orators... (An-Najah, Issue 1171, 1931).

2- The Jewish Presence in Algeria:

Throughout history, Algeria has represented a model of coexistence between Jews (Nasser Eddine Saidouni, September-October 1983, p. 107) and Muslims in the region. Since ancient times, we find Jewish migrations to Algeria, which coincided with the Phoenician migrations to the region, in addition to the migrations of these (= Jews) with the Roman occupation (Henry Garrot, 1998, p 10). As for the Middle Ages, the 10th century CE represented the greatest era of tolerance, solidarity, and cooperation between Muslims and Jews in Algeria. (Fatima Bouamama, 2009, p. 17).

As for their relationship with the rulers, i.e., the Beys during the Ottoman period, it varied from one Bey to another. We find that during the reign of Salih Bey (Fatma Zahra gueshi, 2013, p 138), he established what was known as the Jewish Quarter by allocating vast areas of land and providing them with assistance in its construction. He also granted them a degree of independence in carrying out their activities normally (Issa Chenouf, p. 34).

Jewish communities in Algeria lived in the northern regions, particularly the coastal areas, in addition to their concentration in the southern regions and oases, given their distance from the unrest and disasters of the north. This contributed to a degree of demographic stability and continuity. Settlement (Kamal ben Sahraoui, 2013, p. 131).

We specifically mention the city of Constantine, which encompassed two social classes: Algerian Muslims and Jews. Jews represented 12% of the total population (99600 inhabitants in 1931 in

Constantine). Jews inhabited the upper part of the city in the Arab and European neighborhoods, but Muslims and Jews coexisted peacefully in Constantine, as in other cities (Fouzi Saadallah, 2004, p. 138).

Some historians consider Constantine to be the "Jerusalem of Maghreb," referring to the cultures that characterized the city, with its ethnic mosaic of Arabs, Zondj, and Moriscos. (Sabrina Louaer, August 2015, p. 176) Given the Jews' monopoly on commercial activity, Constantine represented a trade route for them to deliver their goods to Tunis, Djerba, Tripoli, and elsewhere, given that the city was a crossroads of trade routes (Issa Chennouf, p. 29).

In addition, the Jews of Constantine were street vendors; despite this, they lived in a difficult and miserable situation in Constantine. In 1850, which led to the spread of social ills, but with the French administration's attention to them and the improvement of their situation, their demographic growth increased and their economic influence expanded, and they began to control a significant portion of commercial exchanges (Youssef Mnasriya: 2009, p. 37).

3- The events of August 1934 and the role of the Jews in them:

As previously mentioned, the status of Jews in Algeria under the French, who granted them a number of privileges, enabled them to penetrate the administration, the army, the police, and public positions... (journal de l'avenir, samedi 08 Decembre, 1935). Within the framework of France's war on Islam, Christianity and Judaism cooperated in this, and perhaps all of this led the Jews to practice a kind of superiority over Algerian Muslims (Fouzia Loucif, p. 16).

Accordingly, all of these accumulations contributed to disrupting the coexistence between Muslims and Jews in Algeria and widening the circle of division between them. This was based not only on a sense of superiority and contempt for Muslims, but also on their audacity to insult the Prophet, peace and blessings be upon him, and his pure, noble family, and to violate the sanctity, sanctities, and dignity of Muslims (Mahfoudh Taounza, 2017, p. 116).

The events of Constantine in 1934 (See Abou al-Qasim Saadallah, 1992, p. 46) are not far from those images that embodied this conflict, hatred and malice. In this regard, we stop at these events that were caused by that Jew (An-Najah, Sunday, August 12, 1934, Issue 1598), called Khalifa Eliyahou, who attacked the Muslims with insults and curses (Nadhira Shetouene, 2007, p. 13). In addition to that, he relieved himself at the wall of the Green Mosque in the aforementioned city (Abdelaziz Filali, 2014, p. 45).

To make matters worse, the Jew and his wife unleashed a barrage of insults against Muslims and their religion. The Muslims responded, believing the Jew and his wife had violated the dignity of Muslims (André Noucshi, 1962, p. 75). The dispute widened further, with the Muslims there attempting to retaliate. This led to the Jews throwing all kinds of missiles and bullets at Muslims from their windows (An-Najah, 1934, Issue 1596).

The newspaper An-Najah attempted to elaborate on the issue in an article titled "Explanations and Clarifications." The article stated: "... On Friday, Muslims gathered in Constantine in front of the home of the Jew, who also threw household items at him and his family from his window. A group of Jews armed with pistols threw bullets at the crowd of Muslims! The Muslims were enraged by this attack, and a small battle broke out, during which seven people were wounded on both sides. The battle ended at midnight..."

"...and the clock had not yet struck half past nine when we saw a simmering and gathering in Rahbet Souf to the firing of several bullets. Then the simmering and gathering spread to the heart of the city and its outskirts. As soon as noon approached, they began to destroy the shops, stores, and taverns of the Jews, and to fire at their large warehouses located on the public road and elsewhere. Goods were thrown into the streets until the movement of cars and trams was disrupted, and a number of people were killed, and many others were wounded. Meanwhile, bullets were falling from the windows on passersby, but that did not stop the flowing current..." (An-Najah, Sunday, August 12, 1934).

As a result of the Jews firing these bullets (An-Najah, August 9, 1934, Issue 1597) and the Muslims being showered with bullets, the Muslims were outraged by this action on the part of the Jews, and a conflict broke out between them and the Muslims of Constantine that ended at midnight (An-Najah, Sunday, August 12, 1934, Issue 1598). However, beginning on Sunday, the Jews

assassinated a Muslim, which led to a revolt among the Algerians, who clashed with the Jews in a fierce battle, resulting in numerous casualties (Mohammed Tayeb Laloui, p. 145).

In this context, the newspaper *An-Najah* reported an example of the killings. We do not know why the newspaper tended to discuss the cases of Muslim attacks on Jews and the killings that occurred among the Jews, but not the reverse! In this regard, she wrote: "Mr. Abbasi, the police inspector, arrested the killer of the Jew who was killed by car. He also arrested the man called Santos Ibn Amara Tayeb ben Said, 20 years old, originally from Al-Taher, who was a butcher by profession. He confessed that he killed one of the Atali family by hitting him with a pin. He also confessed that Ibn Hamama Said Ibn Abdullah, a butcher in Faubourg Sanjan and Takouk Mohammed Ibn Amar, participated with him in the killing." (*An-Najah*, Sunday, 1934, Issue 1598).

A meeting was scheduled to be held between Algerians and Jews to express regret and attempt to clear the air. This coincided with an attempt by both Dr. Ben Djelloul and Sheikh Ibn Badis to issue instructions to maintain calm (Abdelkrim Boussafsaf, 2009, p 204) in the face of these events that had disrupted peace and security in the city (André Noucshi, Previous reference, p. 75).

In light of this situation, the colonial police surrounded the area with a military unit to isolate Muslims from Jewish neighborhoods. Meanwhile, Jews attacked Arab shops in their neighborhoods, chanting anti-Muslim and anti-religious slogans and calling for the death of Ben Djelloul (*An-Najah*, Sunday, 1934, Issue 1598). In response, crowds of Muslim demonstrators attacked the Jews and their shops, wreaking havoc and destruction. (Youssef Mnasriya, 2013, p. 136).

The matter did not stop there, but rather extended to the return of the Jews, who violated the sanctity of Muslims and their holy sites by once again attacking the houses of God and the mosques of Constantine, including the Sidi Lkettani Mosque, which was attacked and its doors and windows smashed. Meanwhile, the French occupation authorities opened an investigation into the The issue is for research into the case... (Eug Vallet, pp. 7-8).

These events were not limited to the city of Constantine alone, but rather extended beyond that, considering that these incidents had taken on a national dimension, and the repercussions of the incidents extended to various cities in Algeria, including Ain Beida, Annaba, Skikda, Alger, Sidi Bel Abbes, and Oran. The most serious of these were the disturbances in Setif, which prompted the colonial authorities to declare a state of emergency due to the situation getting out of control and the incidents spreading outside the city (Lyas Naït Kaci, 2002, p. 124).

In the context of discussing the ramifications of events outside the city of Constantine, *An-Najah* depicted this in an article. The article, for example, was titled: *Wed Znati during the Constantine Incidents*. Among the things the newspaper wrote in it was the following: "The days of the Constantine incidents that occurred between Muslims and Jews passed, and no incident occurred in the town of Wed Znati, despite the small number of Jewish residents and the spread of their shops and their large number, after they spent the day of Sunday buying and selling with Muslims... They were terrified, according to the news coming in about what was happening in Constantine, so many of them fled to Annaba and others, leaving behind their shops and residences, and not a single corruption occurred there. We were particularly pleased with what His Excellency the Governor of All Algeria said when he came to Constantine, those words thanks to which harmony and accord replaced strife and discord." (*An-Najah*, Sunday, 1934, Issue 1598).

4- Attempts to End the Discord:

A delegation representing Muslims in Constantine met with the governor-general to discuss this issue. The governor showed some responsiveness, attempting to calm the situation in the region, personally assess the situation, and take the necessary measures. He listened to the delegation, which included Ben Djelloul and others, and, during this meeting, called on the delegation members to calm the situation. He also promised to speak with the Jews. (*An-Najah*, 1934, Issue 1597).

Regarding these events, as previously mentioned, the governor-general, along with the city's sheikh and notables, intervened to put an end to these bloody events, which had plunged the city into a quagmire of chaos and unrest. The press also contributed to the intervention to resolve these disputes, by advocating for the governor-general's call, while some French fanatics called on Algerians to seek revenge (Mohammed Tayeb Laloui: The previous reference, p. 144).

Among the articles we find in the newspaper *An-Najah*, which reported the incident (= the intervention of the governor-general), is an article titled: *The Arrival of His Excellency the Governor-*

General, M. Card. The newspaper wrote in it: "... On Wednesday at nine o'clock in the morning, His Excellency summoned the representatives and notables of the people to the Prefecture Council in the Prefecture. He delivered a speech in which he expressed his regret for what had happened and declared that he considered himself a father to all the people of Algeria. If any animosity or disagreement arose between his children, he would seek to resolve it and establish a balance of justice and equity between them..." (An-Najah, Sunday, 1934, Issue 1597)

With regard to political life in Algeria, represented by its parties, these incidents provoked the discontent of all Algerian movements and leftist organizations. Some organizations, such as the North African Star and the Communist Party, did not hesitate to hold the French colonial administration responsible for these events, after the maneuver (An-Najah, 1934, Issue 1600) became clear, aimed at "having the potential danger of civil danger" and using this as a pretext to intensify political repression (Ahmed Mahsas, 2007, p. 112).

In the same context, the French authorities realized the seriousness of the situation, considering that these events had taken a different turn with the expansion of the scope of the incidents outside Constantine. This demonstrated the Algerians' adherence to their true religion, on the one hand, and their unity, on the other. Accordingly, Abou Lyaqhdhan (see: Adel Noueihed, the previous reference, p 356) called in the editorial of Al-Oumma newspaper to invest in these events to unite in order to confront colonialism (Al-Oumma, 1934).

On this basis, the French occupation administration launched a violent response to eliminate these slippages, starting with the intervention of security forces to disperse the crowds of quarreling and fighting people. The newspaper depicted this in an article, saying: "... The police and gendarmerie forces were exhausted in dispersing the crowds, and a group of soldiers was brought in, which also became confused about this. The government could not find a force to maintain security, because all the soldiers had headed to the military maneuvers in Tleghma" (An-Najah, Sunday, 1934, Issue 1598).

5- Trials of the accused in the sedition and chaos cases in An-Najah newspaper articles:

Regarding the prosecution of the accused and those responsible for these incidents, the newspaper included numerous trials in the form of articles in some of its issues. An example of this is an article titled: **The Trial of the Accused**. The newspaper stated: "In the previous issue, we had mentioned the first session held to try those accused of theft, concealing stolen goods, and carrying weapons. Today, we are listing the names of the first batch of them, which includes seventy defendants. The court issued severe and harsh sentences regarding the charges related to them, as a warning to others..." (An-Najah, 1934, Issue 1599).

Among the other trials that An-Najah reported in its columns, there was a trial that it formulated in the form of an article entitled: **The arrest of some of the bloodshed in the incidents of August 5**, in which the newspaper wrote: "Among those arrested on charges of committing and participating in the murders were: Amira Tayeb Ben said known by the nickname (Santou), Ibn Hamama Said bin Abd Ellah, Takouk Mohammed ben Ammar, and an old sheikh with three sons who are professional butchers called Ben H'mama Abd Ellah, Hashish Rabeh bin Saleh, and Alish Mohammed ben Mohammed... As for Santou, he was recognized by the daughter of a servant of the Halimngt family from the slaughterhouse, named Rosette Bensetti, when Santou was performing the slaughter in the butcher's shop. Santou is about 20 years old, and when he was arrested, he denied it the first time, then he confessed, as Ben H'mama Said and takouk Mohammed testified against him..." (An-Najah, 1934, Issue 1600).

An-Najah also conveyed the details of the trial of the Jew who caused the events, in an article entitled: **"Eliyahou Khalifa"** in which she demonstrated the bias of the French occupation administration in favor of the Jews, and the evidence for that is the article in our hands, in which she wrote: "The police court sentenced Eliyahu Khalifa, who caused strife between the Jews and Muslims, to two days in prison and a fine of 15 francs, for causing disorder and insults!" (An-Najah, 1934, Issue 1600).

6- Eliminating the strife and ending the events after the heavy losses:

The newspaper An-Najah depicted the efforts to eliminate the strife and end the events surrounding the Jews in Constantine in 1934, in many lengthy articles that filled its pages. Among the articles we find in this regard is an article entitled:

Regarding the measures taken by the French colonial authorities to disperse the crowds of demonstrators and end those bloody events, An-Najah explained this in an article, which included the following: "...the government was forced to bring in all the reserve soldiers present in the prefecture from Setif, Batna, Annaba, and Skikda, and to bring in firefighting equipment from the capital..., and when the city was besieged, people were prevented from passing except with permission from the prefecture administration or from the city sheikh's office. A telegram was sent to the governor-general, M. Card, and the prefect of the prefecture, M. Lebane, who were spending their summer vacation in France, and they arrived on a plane...." (An-Najah, 1934, Issue 1597)

In the context of talking about the measures taken to curb these events, An-Najah wrote: "...the government has become able to control security, so no one is allowed to pass except those who have a license, and carrying a weapon has become forbidden, so anyone found with one is taken to the police station where his weapon is seized, and he is thrown into prison if the police consider it necessary. Flowers from outside the city have been banned, as has leaving it, and shops have been closed and buying and selling have been prohibited until new orders are issued... Truly, the city of Constantine has begun to show signs of depression and anger has hung over it because of what has happened to it" (An-Najah, 1934, Issue 1598).

In the same context, and regarding the measures taken by the Governor General in this regard, the newspaper added in an article entitled "The Arrival of the Governor General" the following: "On Tuesday evening, the Governor General got off his plane at L' haymim Airport, then headed to the city in a convoy of cars, and visited the places where the disasters occurred..., and the next day he also visited the places that were burned and destroyed, such as Abdullah Bey Street, Zouave Street, Public Street, Rahbet A'souf, and Combe Street..., and the Governor General met with the Muslim representatives and told them to strive to calm the public, and promised them that everything must be settled in a just and fair manner. He also met with the Jewish representatives and advised them as he advised their Muslim companions..." (An-Najah, 1934, Issue 1598).

In the same context, the prefect followed certain procedures, which were reported by Al-Najah in an article titled: The Arrival of the Prefect, in which it wrote: "The Prefect of Annaba, Mr. Leban, arrived on the road to Annaba, on a plane. He was met at the airport by Mr. Land, the Secretary-General of the Prefecture Administration, along with Mr. San Siarge, Head of the Prefect's Office, and many government officials..." (An-Najah, 1934, Issue 1598).

As for the end of the events, we found two articles on the matter, and: The End of the Bloody Days. Among the articles that were included: "...and now all that remains for us is to inform our esteemed readers that the Constantine incident has ended, and that Monday, Tuesday, Wednesday, Thursday, and Friday passed in peace and quiet, without any disturbance or broken hearts. Fear has left hearts, anxiety has departed souls and minds, and the roads have been cleared for pedestrians, even with the necessary guards remaining to calm the people... What is certain is that this incident has gone, and in a week or less, Constantine will wear the robe of its beauty and her gentleness..." (An-Najah, 1934, Issue 1598).

The second article, which was titled: "The Calm of Constantine's Unrest, the Representatives' Efforts to Achieve the Comfort of the Residents - The State of the City After the Suppression of the Sedition," spoke in it about the calming of the situation and the return of calm and tranquility to the city of Constantine: "The local and non-local newspapers took the Constantine incident as a valuable opportunity to populate its valleys according to their tendencies and inclinations, and as long as they are far from our city and outside of it, they can write whatever they want and publish what the seducers of sedition and purposes suggest to them. As for us, it is our duty to turn a blind eye to everything that those newspapers try to stick on the residents and what they throw at them as long as we work for the benefit of our city, and this benefit depends on sowing the seeds of love and friendship among the inhabitants." (An-Najah, 1934, Issue 1598).

As for the intervention of some wise men from the city of Constantine to stop the bloodshed and calm the situation, and their contribution to saving some Jews from the wrath of Muslims, An-Najah touched upon this in an article in which I even mentioned their names. I wrote the following: "Many Muslims saved Israeli families from death and defended against the burning or looting of some warehouses or shops. Here is a list of some of those who performed this duty:

- Ben A'rab brothers: They saved the lentil warehouse located on Koro Street from looting and vandalism.
- Al-Ajabi Hadj Khoja: He saved the wife of the deceased Guedj from death.
- Zytouni Khadhir, Hamana ben Hamdani, and their sons: They saved Nassim Naqesh's house from burning and looting.
- Ben L'bjaoui, Mu'in Torjman: He saved two Israeli families.
- Ben Khabbesh: He saved Fortouni Shamla and Julie Shamla.
- Amirouche and Bouqida: They saved the Cohan family living in Four L'Qantara... and there are many families who saved Israeli families, and to all of these families, the Israeli families and Israels notables extend their thanks and gratitude for their compassion towards the human race and humanity..." (An-Najah, Sunday, 1934, Issue 1598).

In order to fortify the city of Constantine and to confront such incidents, the French occupation authorities developed a security plan, through which they made the city of Constantine a military center. An-Najah newspaper reported this in an article, which included: "Constantine will in the future be a military center, and 500 planes will be brought in to stay at the city's airport. A garrison of gendarmerie, police, and secret police will be stationed in the city, constantly patrolling the city and its districts, and mobilizing to supervise the slightest incident that occurs, and in any case, if sedition breaks out..." (An-Najah, Issue 1600, 1934)

An-Najah newspaper described the state of the city after the end of the events in an article entitled: The State of the City. It included the following: "The stone was lifted from passers-by, the cafes were opened, the torn fabrics and tapestries were removed from the approaches, some Israeli shops were opened on the public road, and telephone communications were given to whoever requested them and now nothing remained in the city except the police and secret police running after the thieves and oppressors of the Jews, and in fact the largest part of them was arrested.. (An-Najah, Sunday, 1934, Issue 1600).

A photo from the An-Najah newspaper of the city of Constantine after the painful incidents.



Source: An-Najah, Thursday, August 9, 1934, Issue 1597.

Conclusion

At the end of our study of the events surrounding the Jews in Constantine in 1934 and their impact through An-Najah newspaper, we reach several conclusions, such as:

- * An-Najah is considered one of the longest-running newspapers in Algeria during the colonial period (1919-1956), and it is also distinguished by its diverse topics.

- * The newspaper was able to cover most of the events, issues, and matters related to Algeria and Algerians.

* In its columns, An-Najah addressed many of the strategies of the French occupation within the framework of colonial policy, even if its view of these policies and strategies was narrow, as many researchers considered it a newspaper loyal to the colonial administration.

* Through many of its articles, An-Najah addressed the events of the Jews in Constantine in 1934 from various perspectives.

* An-Najah contributed to eliminating discord between the Jewish and Muslim residents of Constantine.

* An-Najah conveyed the impressions of Algeria's elites at the time regarding the issue. In addition, the newspaper reported on the French administration's contributions to calming the situation and its attempts to punish those involved in the unrest.

* The newspaper also reported on the tragedy that befell the city of Constantine, which witnessed bloody events that left dozens dead, in addition to the capture of dozens more and their imprisonment.

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