

Contributions of the Mujahideen of Oued Souf in the Liberation Revolution The Role of Mujahid Ali Lamkadem in Arms Supply

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Received: Nov 12th, 2024

Accepted: Feb 04th, 2025

Published: Feb 22nd, 2025

Abstract

In this paper, we aim to shed light on the contribution of one of the notable figures from the village of Al-Jadida in armament and the Algerian Liberation Revolution. The village was known for the full engagement of some families in revolutionary activities, including the family of Taleb Ali Lamkadem, who, to the best of our knowledge, has not been extensively studied, especially in academic research. Ali Lamkadem played a significant role in raising awareness and promoting education in his region, encouraging his sons—Ahmed, Ammar, and Mabrouk—to join the national movement after World War II. Mabrouk, in particular, collaborated with Commander Mohamed Al-Akhdar (Hama Lakhdar) to form a group that coordinated with the "Secret Organization" to implement armed revolutionary plans. Through my communication with one of Sheikh Ali Lamkadem's grandsons, Mohamed bin Ali bin Abdelaziz bin Ali Lamkadem, and by obtaining oral narratives he documented based on accounts from his relatives and those who lived through that period, I have attempted to present an interpretation of these recorded accounts. This study offers an opportunity for future generations and researchers interested in local history to gain insights into the revolutionary history of the men of Al-Jadida village and their struggle against French colonialism.

Keywords: Algerian Liberation Revolution, Oued Souf Mujahideen, Secret Organization (OS), Oral History of Resistance

Introduction

Like other regions of Algeria, Oued Souf is home to many distinguished figures whose contributions have been recorded in history. Some have had their efforts and legacies widely acknowledged, while others remain forgotten, their impact confined to popular memory despite their remarkable achievements. Their contributions have left an intellectual and educational imprint, not only in their own region but also in neighboring areas. Therefore, it is our duty to explore and document as much historical material as possible regarding the people of Oued Souf, delving into the collective memory to preserve what can still be saved and to provide future generations with insights into the struggles and accomplishments of their predecessors.

Among these overlooked historical figures who have not received sufficient scholarly attention is Sheikh Ali bin Abdullah Lamkadem. He played a significant role in education, religious advocacy, and revolutionary activities in the region, to the extent that the French colonial administration regarded him as a serious threat. As a result, he and his family faced severe repression, culminating in the burning of his home and those of his sons, followed by his execution along with some of his children.

The central research question of this study revolves around the nature of the support Sheikh Ali provided to the Algerian Revolution, as documented in oral accounts and available manuscripts. Additionally, it seeks to assess the extent to which his contributions influenced the success of the revolutionary movement in Oued Souf.

I. The Environment in Which Taleb Ali Lived

1. Geographical Location of Oued Souf Province

Oued Souf Province (1) is situated in the eastern erg of the vast Algerian Sahara. It extends between latitudes 31°–34°N and longitudes 6°–8°E, covering a total area of 82,800 km². The province is bordered to the north by Tébessa, Biskra, and Khenchela, characterized by the Aurès and Nememcha mountain ranges extending along the Negrine-Zab Est line. To the east, it shares a border with Tunisia, while Libya lies to the southeast. To the southwest, it is bordered by Touggourt and Ouargla (2).

2. Geographical Location of Al-Jadida Village (3)

Al-Jadida Village is located at longitude 6.57°E and latitude 33.33°N, positioned northeast of the city of El Oued (4). The village stretches 2.4 km from north to south and 3.5 km from east to west, with a total area of approximately 8 km². It is

bordered to the south by the village of Derminey and Debila Municipality, to the west by Magrane (5) Municipality and the village of Deguij, to the north by the villages of Oum Ezbed and Blila, and to the east by Hassi Khalifa Municipality (6).

3. Historical Background and Social Structure of Al-Jadida Village

The name Al-Jadida originates from the descendants of Sheikh Ali bin Khazan (7), who initially resided in Debila. Some members of the family later migrated to Sahn Al-Ratam, located north of Debila, and referred to their new settlement as Debila Saghira Al-Jadida (Little New Debila). Over time, the words Debila and Saghira were dropped, leaving only Al-Jadida as the village's name.

The Oulad Zeqzaw tribe (7) (from the Rabaye' tribe) and the Dabailia tribe (8) (descendants of Oulad Ali bin Khazan) constitute the majority of Al-Jadida Village's population (9). Additionally, some families joined them through proximity and intermarriage, adopting their tribal affiliations. The village also includes residents from the Jalmah neighborhood, who arrived later and belong to various tribes, albeit in smaller numbers (10).

4. Cultural Conditions in Al-Jadida Village

The inhabitants of Al-Jadida Village, like those of other villages in Oued Souf, placed great emphasis on Qur'anic education. Some of the most renowned Quran teachers of that time included:

- Sheikh Nasr Cheniba Abbas (known as Si Nasr) at Jami' Al-Sharif (11)
- Sheikh Mohamed Al-Saghir Boukhzana (known as Si Al-Saghir)
- Sheikh Mohamed bin Ibrahim Khanoufa and his student Sheikh Ali bin Saad Markhi (known as Taleb Ali) at Jami' Meida Mosque (12)
- Sheikh Mohamed bin Mohamed Razik (known as Ham bin Salem) in Al-Ghout, where he resided (13)
- Sheikh Ahmed bin Saleh Mebarki at Al-Huda Mosque in Jalmah (14)
- Sheikh Al-Aroussi Loughrissi, who taught in a house in Jalmah neighborhood (15)
- Ali bin Abdullah Lamkadem (known as Taleb Ali bin Lamkadem) (16)
- Sheikh Mohamed Saleh Qadiri (nicknamed Ar-Rani), Sheikh Al-Aroussi Lahweiti, and Sheikh Mohamed Saleh bin Al-Tayeb Hamdi were among the Quranic teachers at Omar bin Abdulaziz Mosque in Al-Jadida.
- As for formal education, the establishment of the first primary school in the village was delayed under French colonial rule until the year 1961. This school was later named after the martyr Lamkadem Ali (17).

5. The Administrative Status of Al-Jadida Village

After the French occupation of Oued Souf in 1881, the region was placed under military rule, and the tribes were governed by chieftains under French surveillance until municipalities were established. Al-Jadida was designated a municipality on November 20, 1958, under Decree No. 6417. However, following the decree issued on May 2, 1961, the municipal headquarters was relocated from Al-Jadida to Debila (18).

6. Political and Military Activity in Al-Jadida During the Lifetime of Taleb Ali

Despite the harsh political conditions imposed by military rule, the ideas of the Association of Muslim Scholars resonated in the region after the return of students and reformers from the University of Al-Zaytouna, starting in 1933 (19).

Sheikh Al-Arousi Houwaiti's settlement in the village of Al-Jadida since 1948 played a significant role in encouraging the youth to engage in jihad, defend the homeland, and resist the French occupation. Among those who had a notable impact on the revolution were: Mohamed Lakhdar bin Ibrahim Al-Shayeb, Mabrouk bin Ali Al-Moqaddam, Mohamed bin Al-Sassi Dassi, and others (20).

After the outbreak of the Liberation Revolution in November 1954, many young men from the village joined the ranks of the army. The student Ali played a crucial role in motivating them to do so. Notably, Commander Mohamed Lakhdar Al-Shayeb, his deputy Mabrouk Al-Moqaddam, Belkacem Chaabani, Bachir Cheniba Bellala, Al-Arabi Dassi, and Al-Ayeb Al-Bachir participated in the Battle of Houd Karim in Hassi Khalifa on November 17, 1954. Most of them also took part in the Battle of Sahen Al-Retem in Blila on March 15, 1955.

Following this battle, the French authorities gathered the Ouled Amara tribe in the Amia Rabeh internment camp due to the large number of the tribe's members who had joined the National Liberation Army. Additionally, the villagers, led by Mohamed Lakhdar bin Ibrahim Al-Shayeb, Mohamed bin Al-Sassi Dassi, Baraika Mohamed, Chaqour Mabrouk, Chaabani Bachir, and Yahiaoui Al-Taher, played a leading role in the Battle of Houd Sheika, which took place on August 8, 9, and 10, 1955 (21).

This battle led to the French forces moving into the village of Al-Jadida and besieging the houd (fortified enclosure) of the family of Taleb Ali Al-Moqaddam, accusing them of storing weapons there. As a result, all their possessions, including palm trees and the homes of his three sons (22)—simple enclosures built from palm fronds—were burned down. His son

Ahmed was then killed due to his involvement in supplying weapons for the revolution, and Taleb Ali, along with his son Ammar and several other villagers, was arrested and imprisoned in Souf (23).

Second: Introduction to the Personal Life of Taleb Ali

1. Name and Lineage

He was Ali bin Abdullah bin Ahmed bin Amara bin Khalifa bin Abdulaziz bin Khalifa bin Abdulaziz bin Zeqzao (24), known as Taleb Ali (25), from the Ouled Zeqzao tribe, which is one of the Rabai' tribes (26)—fourteen tribes that settled in Oued Souf in the 17th century (27) (28).

Taleb Ali belonged to the Ouled Amara clan, which is known in the village of Al-Jadida as the Amayra clan, named after his ancestor Amara bin Khalifa. This clan is divided into nine family names: Amari, Al-Moqaddam, Dassi, Qsiba, Baraika, Bin Omar, Khlaifa, Amara, and Al-Shayeb.

His mother was Maryam bint Ibrahim Laabidi, and he had six siblings: Ahmeida, Ali, Mohamed, Bachir, Bouka, and Khadija (29).

2. Birth and Death

Taleb Ali was born in 1884 in the village of Al-Jadida, which is part of the Debila municipality in Oued Souf province. He died under torture at the hands of the French army in late October 1956 (30). (May Allah accept him among the martyrs).

3 – His Wife and Children

After returning from Zaytouna University in Tunisia in 1907, Taleb Ali married his cousin, Maryam bint Belkacem Dassi (31), at the age of approximately 23 years. Allah blessed them with three daughters and five sons, in the following order: Alia, Ammar, Abdulaziz, Haddi, Abdelhadi, Ahmed, Mabrouka, and Mabrouk (32).

4 – The Reason Behind the Family's Title “Al-Moqaddam”

Taleb Ali's father, Abdullah, was a sheikh (Moqaddam) of the Azouzia Sufi Order (33). However, towards the end of his life, he renounced the order and advised his children to do the same. Nevertheless, people continued referring to the family as the Moqaddam family, and after his father's death, the family retained this title within the Amayra clan (34).

5 – His Upbringing

Taleb Ali grew up in a conservative, middle-class, Bedouin family that lived a nomadic lifestyle, relying on camel and sheep herding as well as palm cultivation. The family frequently moved in search of grazing areas across the northern desert of Oued Souf, including regions such as Ben Guecha, Douilelat, Oum Taboul, Bir Bouhabline, Boutina, Al-Aqla, and Zahaif, among others.

From a young age, Taleb Ali showed a strong passion for seeking knowledge. He memorized the Quran and studied genealogy and tribal histories (35).

Third: His Educational Journeys and Reformist & Political Activities

1 – His Early Education

Taleb Ali began his studies under Sheikh Si Nasr bin Ali Cheniba Abbas at the Sharif Mosque in Al-Jadida village, where he memorized the Quran (36). His teacher then advised him to continue his education at one of the katatib (Quranic schools) or zawiyas in Zaqm or Qamar to further his learning in writing, calligraphy, and arithmetic (37).

2 – His Journeys

A. His Journey to Ghardaïa

His first journey as a young man was to Ghardaïa around the year 1899, when he was approximately 15 years old. The purpose of this journey was to trace the origins and lineage of his tribe, as he frequently heard that the Rabai' tribe had migrated from the east toward the west of Algeria, reaching Sakia El Hamra and Oued Ed-Dahab in the Western Sahara. Thus, Taleb Ali traveled westward until he arrived at the Zawiya of Sidi Mohamed Al-Zegham in Metlili, Ghardaïa, where he stayed for three days. He inquired with the sheikhs of the zawiyas about the lineage of the Rabai' tribes and the Ouled Zeqzao clan. However, they imposed certain conditions before granting him access to the tribal genealogy tracing back to the Prophet's companions.

Taleb Ali refused to accept these conditions before consulting his father. He returned to his village and informed his father, who, being a sheikh of the Azouzia Sufi Order, rejected those conditions. As a result, Taleb Ali never returned to retrieve the genealogical records from the zawiya (38).

B – His Journey to Tunisia

Taleb Ali traveled to Tunisia to complete his studies at Zaytouna University after consulting his family, some friends, and senior sheikhs of the tribe (39). This was a common practice among the people of Oued Souf at the time, as it was customary for a student who had completed the memorization of the Quran to be sent to Zaytouna to seek knowledge under renowned scholars and obtain academic certifications.

This practice was particularly encouraged because the official schools in Oued Souf were under French administration and provided an education that contradicted Islamic teachings (40).

Thus, Taleb Ali traveled to Tunisia around the year 1900 and initially enrolled in the Zaytouna branch in the city of Nefta. He later decided to move to the main Zaytouna Mosque in the capital, Tunis, where he completed the perfected recitation of the Quran and studied Islamic jurisprudence (fiqh), theology (aqeedah), literature, grammar, and some sciences related to physiognomy (firasah).

He remained there for approximately **five years** before returning to Oued Souf.

C – His Journey to Constantine and Algiers

The mujahid Mohamed Dassi bin Al-Sassi recounted that after returning from Tunisia, Taleb Ali traveled to the city of Constantine, where he met Sheikh Abdelhamid Ben Badis.

Following this, he moved to Algiers, where he attended the founding assembly of the Association of Algerian Muslim Scholars in May 1931.

During this event, Taleb Ali met several renowned scholars of the association, including Sheikh Mohamed Al-Bashir Al-Ibrahimi. He was deeply influenced by the association's reformist movement and became determined to bring this message of reform to his region (41).

3 – His Reformist Activities

A – Teaching the Quran at the Mosque of Al-Jadida

After returning from his journey to Constantine and Algiers, where he met a distinguished group of scholars from the Association of Algerian Muslim Scholars (42), Taleb Ali dedicated himself to the mission of religious preaching in his village.

He started by teaching the Quran at the village mosque, delivering sermons and lessons in Islamic teachings, ethics, and religious guidance through his public study circles in front of the mosque (43).

B – His Room at the Village Mosque

Taleb Ali had a private room attached to the western wall of the mosque, with its entrance facing south. He spent most of his time there, using it as both his personal study and library.

Additionally, he practiced cupping therapy (hijama) in this room (44). He also held public lessons in the mosque (45), and one of the most important books he frequently read and taught from was "Risala of Ibn Abi Zayd Al-Qayrawani." (46)

Taleb Ali was known for his piety and ascetic lifestyle, dedicating long hours to reciting and studying the Quran with his students (47). One of his frequent prayers, which he often concluded his gatherings with, was: "O Allah, grant us a righteous life and let us die as martyrs." (48)

He was also known for his generosity, often giving away all his wheat or barley when the poor came to ask for help (49).

C – His Preaching Activities Outside the Mosque

Taleb Ali's preaching was **not limited to the mosque**; he extended his teaching and religious guidance to his friends in neighboring villages. One such friend was Hajj Al-Qadri bin Ali bin Abdullah Deqqa from the village of Oum Zbed (50). At the time, ignorance, superstitions, and religious innovations (bid'ah) were widespread in Oum Zbed and its surrounding areas. His student, Sheikh Lakhdar bin Hajj Al-Qadri, later recounted that the village was living in spiritual darkness due to polytheistic practices, religious innovations, and false beliefs.

Taleb Ali visited the village multiple times, often staying until late at night, educating its people. During these visits, he taught Sheikh Lakhdar several classical Islamic texts, including:

- "Lāmiyyat Ibn Al-Wardi" (a famous didactic poem), which they memorized and studied in-depth (51),
- Basic rules of Arabic grammar (nahw) and morphology (sarf).

Taleb Ali also traveled among the nomadic Bedouins of his tribe to teach them essential religious rulings, including:

- Correcting their beliefs (aqeedah),
- Teaching purification (taharah) and prayer (salah),
- Instructing women on how to recite Surah Al-Fatiha and short Quranic chapters that are essential for prayer (52).

Furthermore, he seized every opportunity to correct misconceptions and offer religious advice to the general public.

One of his students, the mujahid Mohamed bin Al-Sassi Dassi (known as "the living martyr") (53), narrated an incident from his childhood:

One day, while his family was camped in the desert, Taleb Ali arrived just as the Asr prayer was due. Young Mohamed, then only seven or eight years old, watched as Taleb Ali led the prayer for his father Al-Sassi and cousin Al-Arabi bin Mabrouk Baraika.

Curious, young Mohamed joined them in prayer. After the prayer ended, Taleb Ali noticed him and immediately offered advice, saying:

"Seven types of people will be shaded by Allah's shade on the Day when there is no shade but His – and among them is a young person who grows up in obedience to Allah." (54)

When the elders later asked Taleb Ali about this hadith, he explained it to them in full, emphasizing the importance of raising children with piety from a young age (55).

D – Names of Some Students Who Studied Under Sheikh Ali

Taleb Ali taught many students, guiding them in memorizing the Quran and studying Islamic sciences. Among his most notable students were (56):

- Mohamed Saleh bin Tayeb Hamdi (former imam of Al-Jadidah Mosque)
- Mohamed bin Belkacem Hamdi (known as Si Ali Hamdi)
- Lakhdar bin Al-Qadri Deqqa (known as Taleb Lakhdar)
- Al-Sadiq bin Omar Al-Muqaddam (grandson of Taleb Ali)

Additionally, several of his students went on to play significant roles in the Algerian Revolution, including:

- Commander Mohamed Lakhdar bin Ibrahim Al-Shayeb (known as Hamma Lakhdar)
- Mohamed bin Al-Sassi Dassi (known as "the living martyr")
- Ammar, Ahmed, and Mabrouk (sons of Taleb Ali)
- Hussein bin Ahmida (Taleb Ali's nephew)

These students later recalled their teacher's passionate speeches about the virtues of jihad, often emphasizing the importance of standing in the front lines if war were to break out against French colonial rule.

He would address them, saying:

"Be strong men—the revolution is coming your way!" (57)

Fourth: His Activity and Role in Preparing for the Revolution

1- His Participation in Preparing for Armed Struggle

Before the outbreak of the revolution, Taleb Ali was secretly active in its preparation. This was evident through his travels to villages neighboring his own, where he coordinated with some of his friends who held revolutionary ideas (58), including the mujahid Bachir Gharbi (59) in Hassi Khalifa (60). He also sent his son, Mabrouk (61), to the capital to coordinate with the revolution's leaders there (62). On some of these trips to the Aurès region in Batna, he was accompanied by Mohamed El Akhdar, and Taleb Ali frequently advised them never to separate (63).

Mabrouk had joined the national movement since the end of World War II, forming a group with the leader Mohamed El Akhdar (Hamma Lakhdar) to collaborate with the revolutionaries within the plans of the "Secret Organization" to launch the armed struggle. This effort was directly supervised by the leaders Mohamed Belouizdad and Mostefa Ben Boulaïd. One of the primary missions of this group was to collect and store weapons (64).

Among Taleb Ali's most significant contributions was the collection of weapons coming from Tunisia and Libya (65), storing them, and then transporting them to the Aurès region. His son Ammar frequently led these convoys himself (66), assisted by Khalifa Ben Belkacem Chaabani (67). They would send the weapons concealed within caravans transporting dates and wool to Biskra and Khenchela (68).

Abdelraouf Chaabani (69), narrating his father's testimony, the mujahid Belkacem Ben Khalifa Chaabani, stated: "I was sent by my father and Taleb Ali to the Sheshar area (south of Khenchela), tasked with transporting supplies or goods loaded on a camel without knowing their contents (70). Upon arrival, I would hand them over to Mr. Belkacem Kanzari at a prearranged location. He would take the camel, unload the cargo without me seeing it, then refill the sack with wheat or barley before I returned as usual. However, on my seventh or eighth trip, the camel stumbled and dropped its load, revealing weapons. It was then that I realized that what I had been transporting in previous trips were weapons. These journeys took place before the outbreak of the revolution. (71)"

Many convoys were sent to the city of Khenchela. During one of these journeys, the mujahid Belkacem Ben Khalifa accompanied the mujahid Ahmed Ben Mohamed Dassi (72) to the village of "Aghir" in Sheshar. There, they met with Abdelhamid Al-Alwani Al-Badsi (from the village of Badis in Biskra), Mostefa Boustia (one of Mostefa Ben Boulaïd's

deputies from Batna Province), and Belkacem Kanzari (from Khenchela Province). They handed them weapons, money, and letters sent by Taleb Ali to be delivered to the Aurès region (73).

Taleb Ali received letters from his son Mabrouk and some leaders of the Aurès (74). His grandson, Al-Sadiq Ben Omar, and his student, Mohamed Ben Belkacem Hamdi (Si Ali) (75), would read these letters to him. These messages were encoded. Si Ali Hamdi recounted that he once asked the sheikh about certain terms in a letter, to which he replied: "The sheep refer to the mujahideen, the wolf represents the French army, and the grass signifies the supplies sent to the mujahideen." (76)

Taleb Ali dedicated his sons to serving the revolution, including Ahmed, Ammar, and Mabrouk, who were among its earliest contributors. Ammar followed in his father's footsteps, having joined the national movement early on and built strong relationships with prominent leaders such as Mohamed Belouizdad, Mohamed Boudiaf, Larbi Ben M'hidi, and Mostefa Ben Boulaïd. Ammar was actively involved in purchasing and gathering weapons and transporting them to the northern provinces. He personally traveled to Libya to procure arms and sent them via trade convoys, often leading these convoys himself to ensure their safety (77). Through these efforts, Ammar gained the trust of northern leaders, who would stay at his home in Oued Souf when passing through on their way to Tunisia.

3- The Visit of Mohamed Belouizdad and Mostefa Ben Boulaïd to the Village of El-Jadida

Abdelghani Chabi (78), in his account of an incident involving the explosion of a quantity of bullets in the winter of 1947 in the village of Duremini, provided evidence of these leaders' visit to the house of Ammar Lemqaddem and his father, Taleb Ali. He stated:

"We were gathered at the house of Ammar bin Al-Bashir Allal (79), along with Ammar, the son of Taleb Ali Lemqaddem, cleaning about 800 bullets that had been brought from Libya (remnants of World War II). We found that around 200 of them were defective. During this process, we heard someone calling for Ammar. When he entered, he was informed that Mohamed Belouizdad and Mostefa Ben Boulaïd were waiting for him at his father Taleb Ali's house..."

Ammar then took the usable bullets with him, leaving the defective ones for the group to quickly bury after he left. Without delay, a deep hole was dug, and the damaged bullets were buried. Since the weather was cold, they lit a fire near the burial site for warmth. However, this caused the buried bullets to explode, producing a loud noise and a large plume of smoke. The explosion reached the ears of the French administration, which promptly dispatched forces to investigate. They questioned Sheikh Taher bin Al-Bashir Allal (80) about the incident, to which he replied that a group had been preparing gunpowder for wedding celebrations, and it accidentally exploded. This explanation successfully concealed the true nature of the event (81).

The city of Annaba was one of the places Ammar bin Taleb Ali frequently visited, as he had a strong relationship with Ahmed Al-Amin Chabi (the father of Abdel-Salam and Abdelghani) (82). Abdel-Salam, who was a young child at the time, recalled that Ammar would visit their home, usually arriving a day or two before the convoy to secure the route. These convoys often carried weapons that Ammar had brought from Tunisia and Libya. He would stay with them for long periods, sometimes up to three months, and was known among them as "Omar Al-Ruba'I (83)."

4- His Revolutionary Activity and Struggle

Taleb Ali worked tirelessly to spread revolutionary awareness and strongly encouraged young people to join the armed struggle against the French occupation. His charismatic personality made him well-liked and respected by the general public. This was due to his persuasive speech in the gatherings he held in front of the village mosque, where he frequently repeated the phrase:

"No matter how powerful France's weapons are on land and in the sky, they will never frighten us. Jihad will continue until we achieve victory or martyrdom. The day will come when they will be expelled from our land. (84)"

It is also reported that during the Battle of Houd Chikha, he climbed the minaret of the village mosque in El-Jadida and urged people to fight and join the battlefield, calling out:

"Allahu Akbar! Allahu Akbar! Jihad for the sake of Allah! Jihad for the sake of Allah! O people, rise up and support your brothers!" (85)

A- His Imprisonment and Torture After the Battle of Houd Karim (November 17, 1954)

Following the victory achieved by the mujahideen in the Battle of Houd Karim in Hassi Khalifa (86)—where a group of fighters (87) from the village of El-Jadida, led by Commander Mohamed El Akhdar Chayeb and his deputy Mabrouk Lemqaddem, the son of Taleb Ali, participated—France realized that a secret civilian organization was operating within El-Jadida. In response, the colonial authorities sought to identify its leaders and imprisoned everyone they suspected of involvement (88). Taleb Ali was among those arrested; he was captured inside the village mosque and taken to the prison in Oued Souf along with some of his associates (89).

The mujahid Mohamed Ben Sassi Dassi, who was imprisoned alongside Taleb Ali, recounted hearing conversations between him and the prison guards. Taleb Ali continuously recited the Quran, which irritated the guards. On one occasion, a guard ordered him to remain silent, but the sheikh refused, replying:

"By Allah, I will not stop, even if you lock me behind seven doors!"

In response, the guard struck him on the head with the butt of his rifle until he lost consciousness. His fellow prisoners feared he had died. Taleb Ali did not regain consciousness until the evening, when he found himself lying on the ground, his face covered in blood. Yet, as soon as he woke up, he resumed reciting the Quran.

He remained in prison for about a week, enduring interrogation and torture before he was finally released (90).

B- His Imprisonment and Torture After the Battle of Sahan Er-Retem (March 15, 1955)

Following the Battle of Sahan Er-Retem (91), during which Taleb Ali's son, Mabrouk, was captured, the French administration launched a massive arrest campaign targeting anyone suspected of having ties to the fighters involved in the battle. During this crackdown, Taleb Ali was arrested again and taken to Oued Souf prison for the second time. There, he was subjected to torture and interrogation regarding his son Mabrouk's recruitment and participation in the battle.

When Taleb Ali was asked why he allowed his son to fight alongside the National Liberation Army in Oued Souf, he firmly and resolutely responded:

"By Allah, if I had twelve sons like Mabrouk, I would send them all to fight for the sake of Allah, and I would fight alongside them."

Taleb Ali remained in prison for about a week before he was released (92).

D- The Burning of Taleb Ali's House and the Killing of His Son Ahmed After the Battle of Houd Chikha (August 1955)

After the Battle of Houd Chikha (93), the French authorities received intelligence from one of their informants in the village of El-Jadida, revealing that Ahmed, the son of Taleb Ali, had collected and hidden a large cache of weapons in the houd where he lived (94). These weapons were meant to be distributed among volunteers (95) preparing to join Mohamed El Akhdar's army, coming from the Aurès Mountains (96). However, the unexpected outbreak of the Battle of Houd Chikha prevented the weapons from being distributed.

Anticipating the danger, Ammar, Taleb Ali's other son, ordered the fighters not to proceed, fearing that their presence would be discovered and that they would all be killed, as had happened to those who participated in the battle. Consequently, Ahmed took the responsibility of collecting and hiding the weapons (97).

The Siege, Arrest, and Execution of Ahmed, Son of Taleb Ali (September 2–3, 1955)

On Friday, September 2, 1955 (16 Muharram 1375 AH) (100), French forces surrounded the houd (98) where Taleb Ali and his sons lived. They captured Ahmed, Taleb Ali's son (99), while he was on his way to the mosque and took him to Dibila prison (101).

After intense interrogation, torture, and brutal mistreatment, the French soldiers attempted to force Ahmed to reveal the location of the hidden weapons (102). However, he refused to disclose any information. In retaliation, they tied him up and dragged him behind a French military vehicle.

The following day, they returned him to his home in the houd and gathered his family members and some neighbors. In front of them, they subjected him to further torture until he succumbed to his injuries and passed away (103).

After failing to locate the weapons, the French forces burned down the entire houd, including its palm trees and the houses, which were simple enclosures made from palm fronds.

At the time, Taleb Ali was not present. When he returned and saw the destruction of his home and those of his sons, he simply said:

"O Allah, this is an atrocity. Allah is sufficient for us, and He is the best disposer of affairs." (104)

This tragic event occurred on Saturday, September 3, 1955 (17 Muharram 1375 AH) (105).

As a result, Taleb Ali was arrested for the third time and taken to **Oued Souf prison** for further interrogation about the whereabouts of the weapons and the activities of his sons against the French.

During his interrogation, he responded with unwavering determination:

"You have killed Ahmed, Ammar and Mabrouk are in your prison, Abdelhadi is blind, and Abdelaziz is a shepherd in the desert."

After the questioning, he was released (106).

Taleb Ali's Imprisonment and Execution (October 1956)

In September 1956 (108), a group of resistance fighters (107) from El-Jadida village, led by Mohamed Ben El-Sassi Dassi, joined the National Liberation Army stationed on the eastern borders. In response, the French authorities arrested Ammar, Taleb Ali's eldest son, and Hussein Ben Ahmida, his nephew, who were actively recruiting young men to join the liberation forces.

The French administration aimed to suppress the revolutionary movement in El-Jadida village, but their efforts failed because Taleb Ali continued encouraging, educating, and motivating young people to join the armed struggle against colonial rule (109).

Frustrated, the French authorities decided to eliminate him. An informant in the village advised them: "If you want to put an end to the unrest in El-Jadida, you must kill Taleb Ali and Sheikh Khalifa Ben Belkacem."

Acting on this recommendation, French forces dispatched a military unit to the village to arrest Taleb Ali, Sheikh Khalifa Ben Belkacem, and their companions (110), transferring them to Dibila prison (111) in October 1956 (112).

The Fourth Imprisonment and Execution of Taleb Ali (Late October 1956)

For the fourth time, Taleb Ali was imprisoned, where he endured the harshest forms of physical and psychological torture, despite his old age. Throughout the torture, he defiantly responded to his tormentors, repeating: "O enemies of Allah! O enemies of Allah!" (113)

A fellow prisoner recounted witnessing a French soldier pouring hot coffee (115) over Taleb Ali's head (116) during an interrogation session.

This time, he remained in prison for only one or two nights. Eid bin Mohamed Kseiba, who was imprisoned alongside him, later recalled:

"They took Taleb Ali out at night. Shortly after, I heard the sound of gunfire. Then, one of the soldiers came to me and said, 'We killed your uncle... we killed your uncle...'"

When he went outside, he found Taleb Ali's lifeless body and covered him with his burnous (a traditional cloak). (117)

Sheikh Khalifa met the same fate, and before them, Ammar (Taleb Ali's son) and Hussein (his nephew) had already been executed.

This series of executions took place in late October 1956 (118).

The next morning, the news of their deaths spread, shaking the entire village of El-Jadida. Grief engulfed the community as they mourned the loss of a symbol of faith, knowledge, and resistance (119).

The French forces seized all the bodies and buried them in a designated area where all those executed at Dibila prison were laid to rest (120).

Conclusion

Sheikh Ali—may Allah have mercy on him—dedicated his life to knowledge and true education, tirelessly encouraging its pursuit while combating innovations, superstitions, and all obstacles that hindered the progress and liberation of the nation. He worked to preserve national identity during a time when French colonial rule showed no mercy to those who sought to uphold Algeria's defining pillars.

His efforts focused on nurturing a righteous, active, and militant generation willing to defend the homeland and resist the occupier, which sought—through all means—to keep Algerians ignorant by erasing their fundamental religious, linguistic, and historical heritage.

Sheikh Ali successfully trained numerous students, some of whom actively participated in the Liberation Revolution, attaining high ranks in the National Liberation Army (ALN), including Commander Mohamed El-Akhdar. Others, after independence, became prominent figures in Algeria's development across various fields, such as Sheikh Imam Mohamed Saleh bin Tayeb Hamdi.

Key Findings:

- Taleb Ali was a leading reformer in El-Jadida due to his religious training at Al-Zaytouna Mosque in Tunisia and his affiliation with the Association of Muslim Scholars. His call to adhere to authentic Islam, based on the Quran and Sunnah, and to reject polytheism, innovations, and superstitions resonated strongly with the people.
- His home served as a meeting point for top revolutionary leaders, including Mustapha Ben Boulaïd and Mohamed Belouizdad, whenever they passed through Oued Souf.
- He was highly respected and loved by all, with his word carrying weight among the villagers, making him a key figure in resolving disputes and conflicts.
- Taleb Ali played a major role in resisting French colonialism, particularly by mobilizing young people to join the National Liberation Army. His activism led to multiple arrests, torture sessions, and ultimately, his assassination by the French administration.

References:

1. One of the most plausible explanations for the naming of Wadi Souf is that when shipments arrived in these regions, people said, "They settle those swords," meaning a collection of swords—that is, a sand dune that stretches out with

- a sharp top. It was thus named by comparing it to a sword (the cutting weapon). Over time, the letter "ya" was dropped from the word "suyuf" and it became "Souf." For more on the meaning of the name, see: Ibrahim Muhammad Al-Sassi Al-Awamir: *Al-Suroof fi Tarikh al-Sahra' wa Souf*, Al-Ma'arif for Printing, D.B, D.S, pp. 38–39.
2. Ammar Awadi: *Al-Imam wa al-Mujahid Sheikh Muhammad al-Eid al-Ghwar: Hayat 'Ilm wa Jihad 1921–2010*, Vol. 1, Dar Sami for Printing and Publishing, El Oued, Algeria 2022, p. 15.
3. It is called "Al-Jadida al-Sharqia" (Eastern New) or "Jadida al-Dabila" to distinguish it from "Al-Jadida al-Gharbia" (Western New), which administratively belongs to the municipality of Sidi Aoun.
4. The word "Al-Jadida" comes from "al-Jidda": the source of the new. For more, see: Ibn Manzur: *Lisan al-Arab*, Volume Three, Dar Sader, Beirut, p. 111.
5. Rachid Qsiba: *Al-Qa'id Hamma Lakhdar wa Dawruhu fi al-Thawra al-Tahririyya 1930–1955*, Matba'at al-Rimal, El Oued, Algeria, 2019, p. 16.
6. It is located to the northeast of the city of El Oued, between the towns of Zaqam and Hassi Khalifa, about twenty kilometers from the state capital, and National Road No. 16 passes through it. Several accounts exist regarding the naming of Al-Dabila, the most famous being that Ali bin Khazzan, while traveling from the town of Zaqam toward the eastern region with his belongings on his back and accompanied by his wife and daughter, noticed that his daughter, growing tired, fell behind. As she was slowly making her way back, he said to her, "Dubay li, dubay li," and his wife added from behind, "Dubay lahu, dubay lahu," meaning "Come here" (with "dubay" referring to a very slow pace). The place where he uttered these words was hence called Al-Dabila, and this explanation is considered the most plausible. For further details, see: Ibrahim Muhammad Al-Sassi Al-Awamir, cited earlier, pp. 116–117.
7. The name Zeqzaw was originally a nickname for a man known by this title. It is, in fact, a Berber word that refers to a dark green color. The Oulad Zeqzaw tribe consists of several family names, totaling thirty-one surnames, including: Razik, Nasrat, Jerad, Bouazza, Bechouachi, Boukarn, Chaqour, Ben Ammar, Ben Bouzid, Bouzidi, Salhi, Mansouri, Baaj, Chouia, Derbal, Masoudi, Ammari, Lamkadem, Dassi, Amara, Ben Omar, Qseiba, Braika, Khlaifa, Chaieb, Cheniba, Cheniba Ramili, Cheniba Blala, Cheniba Atiya, Cheniba Laqchem, and Cheniba Abbas. Most of them reside in the northern part of El Oued Province, distributed across the municipalities of Debila, Magrane, Hassi Khalifa, Ben Guecha, Taleb Larbi, and Douar El-Ma. Based on multiple interviews with Belkacem bin Mohamed Lamkadem, conducted between 2005 and 2012 at his home in Al-Jadida Village.
8. This name is associated with the town of Debila.
9. It is narrated that Ali bin Khazan (ancestor of the Dabailia tribe) and Abdelaziz bin Zeqzaw (ancestor of the Oulad Zeqzaw tribe) experienced an incident that led to an agreement of good neighborliness between them, around 1650 CE. The event occurred when Abdelaziz's sheep entered Ali bin Khazan's ghout (an agricultural depression) and ate some of his palm fronds. Upon learning that the sheep belonged to Abdelaziz, Ali bin Khazan went to him angrily. However, Abdelaziz welcomed him warmly, offering a sacrificial feast and serving him the best food available at the time. This act of generosity resulted in a reconciliation between the two men. Ali bin Khazan then uttered a famous saying that has been passed down through generations: "A home for a home, a neighbor for a neighbor, and whoever betrays his brother shall not prosper." Based on an oral account by Belkacem bin Mohamed Lamkadem, previously cited.
10. All the family names mentioned above represent those who were present in the village before the outbreak of the revolution.
11. Rachid Qseiba, previously cited, p. 34.
12. Oral interviews with Ahmed bin Al-Sadiq Al-Abed and Taher bin Al-Aid Khanoufa, previously cited.
13. The ghout refers to a low-lying fertile area, commonly used for palm cultivation. In some parts of Oued Souf, the term "houd" is used instead of "ghout" to describe a palm-growing area or palm grove.
14. Rachid Qseiba, previously cited, p. 35.
15. Oral interview with Mujahid Mohamed bin Al-Sassi Dassi (nicknamed "The Living Martyr"), conducted on 07/12/2013 at Omar bin Abdelaziz Mosque in Al-Jadida, between Maghrib and Isha prayers.
16. Sheikh Ali was commonly known as Taleb Ali, as it was a regional tradition to refer to anyone who had memorized the Qur'an as a "Taleb" (meaning student or scholar).
17. Rachid Qsiba, previously cited reference, p. 38.
18. Ibid., p. 23.
19. Ammar Awadi, previously cited reference, p. 33.
20. Oral interview with the Mujahid Muhammad bin Al-Sassi Dassi, previously cited source; Rachid Qsiba, previously cited reference, p. 37.
21. Zriba Al-Talib Ali and his sons Ammar, Abdulaziz, and Ahmed.
22. Oral interview with Abdullah bin Ahmeda Al-Muqaddam (nephew of Al-Talib Ali) and Ahmed bin Ahmed (grandson of Al-Talib Ali) on 06/05/2022 in Al-Jadida at 11:00 PM.

23. He had a small well (Hassi) in the town of Hassi Khalifa, and the area was later named after him; oral interview with Al-Eid bin Ahmeda Al-Muqaddam on 02/23/2006 after Asr prayer at Omar bin Abdulaziz Mosque in the village of Al-Jadida.
24. It was traditionally known in the region that anyone who memorized the Quran was called Al-Talib (the student).
25. The Rabay'a Tribe: One of the Arab tribes that has retained its name to this day, despite the passage of many years, dating back to when they lived in the Arabian Peninsula before the advent of Islam. It consists of three sub-tribes (from the well-known Banu Tamim of Adnanite origin):
 - a. The tribe of Rabee'a bin Zaid bin Manaa
 - b. The tribe of Rabee'a bin Hanzala bin Malik bin Zaid bin Manaa
 - c. The tribe of Rabee'a bin Malik bin Hanzala bin Malik bin Zaid bin Manaa
For more details, see: Ibrahim Muhammad Al-Sassi Al-Awamir, previously cited reference, p. 370.
26. These include: Ouled Zeqzao, Ouled Ahmed, Ouled Al-Hajjaj, Ouled Bloul, Ouled Massoud (Al-Alawna), Al-Zayoud, Al-Ruqai'at, Lafayez, Al-Aghwath, Al-Dawaima, Al-Atayra, Al-Hawamed, Al-Masabih, and Al-Qatayta. Oral interview with Belqasem bin Muhammad Al-Muqaddam, previously cited source; oral interview with Rziq bin Khazzan Nasrat, previously cited source.
27. They were Bedouin nomads who lived in the Libyan desert; *ibid*.
28. *Ibid*.
29. We did not use the phrase "The Martyr Ali Al-Muqaddam" because there is a religious injunction against labeling someone as a martyr. Umar ibn Al-Khattab (may Allah be pleased with him) once addressed the people, saying: "You say in your battles, 'So-and-so is a martyr, and so-and-so died a martyr'... but instead, say as the Messenger of Allah (peace be upon him) said: 'Whoever dies in the cause of Allah or is killed is a martyr.'" For reference, see: Ibn Hajar Al-Asqalani, Fath al-Bari Sharh Sahih al-Bukhari, Book of Jihad and Expeditions, Chapter: Do Not Say "So-and-so is a Martyr", Vol. 6, p. 106.
30. Oral interview with the Mujahid Muhammad bin Al-Sassi Dassi, previously cited source.
31. Oral interview with Belqasem bin Muhammad Al-Muqaddam, previously cited source; oral interview with Aisha bint Muhammad Al-Muqaddam, conducted on Saturday, 06/13/2020, at her home in Al-Jadida at 17:30.
32. Oral interview with Reda bin Al-Mujahid Mabrouk Al-Muqaddam, on 06/02/2022, at his home in Al-Jadida at 18:00.
33. Oral interview with Belqasem bin Muhammad Al-Muqaddam, previously cited source; oral interview with Khalifa bin Ahmed Shaniba Rumaili, on 06/15/2018, at his home in the village of Al-Daqouj in Al-Damini.
34. Oral interview with Khalifa bin Ahmed Shaniba Rumaili, previously cited source.
35. Oral interview with Khalifa Shaniba Rumaili, previously cited source; oral interview with Hamed bin Ibrahim Shaniba Abbas, previously cited source.
36. Oral interview with the Mujahid Muhammad bin Al-Sassi Dassi, previously cited source; oral interview with Muhammad bin Abdullah Qsiba, at his home in Al-Jadida on 06/12/2022, at 08:00 AM.
37. Oral interview with Khalifa bin Ahmed Shaniba Al-Rumaili, previously cited source.
38. Oral interview with the Mujahid Muhammad bin Al-Sassi Dassi, previously cited source, and Belqasem bin Muhammad Al-Muqaddam, previously cited source.
39. Abdelkader Azzam Awadi: The Migration of Wadi Souf Residents to Tunisia (1912–1962), Al-Alamiya Publishing and Distribution, 1st edition, Constantine, Algeria, 2014, pp. 123–124.
40. Oral interview with the Mujahid Muhammad bin Al-Sassi Dassi, previously cited source.
41. *Ibid*.
42. Oral interview with Malik bin Al-Muqdad Boukhazna, previously cited source.
43. *Ibid*.
44. Oral interview with the Mujahid Muhammad bin Al-Sassi Dassi, previously cited source.
45. Interview with Sheikh Ahmed Touba, previously cited source.
46. Oral interview with Hamid bin Al-Sadiq Al-Abed, previously cited source.
47. Oral interview with Ahmed bin Ahmed Al-Muqaddam, previously cited source.
48. Oral interview with Malik bin Al-Muqdad Boukhazna, previously cited source.
49. He was born in 1888 in the village of Oum Ezbed in Al-Maqran, the son of Ali bin Abdullah Deqqa and Maryam bint Lassoud Lirget. He was a merchant known for his good morals, well-loved among the people, and was a close friend of Al-Talib Ali Al-Muqaddam. He passed away in 1980 and was buried in Al-Jadida Cemetery. Oral interview with Abdelwahid bin Al-Qadri Deqqa, on 08/10/2023, at his home in the village of Oum Ezbed at 17:30.
50. Oral interview with Lakhdar bin Al-Qadri Deqqa, previously cited source.
51. Oral interview with the Mujahid Muhammad bin Al-Sassi Dassi, previously cited source.
52. He was Muhammad bin Al-Sassi Dassi, and his mother was Salima bint Muhammad Qsiba. He was born in the village of Al-Jadida in 1924 and was among the first generation of the revolution. He joined the army in 1955 and participated in several battles. He was nicknamed "The Living Martyr" because he was wounded in the Battle of

- Houd Chikka in 1955 by bullets and grenade shrapnel to the extent that he was presumed dead. He was placed in a truck carrying the deceased, but before burial, they discovered he was still alive. He was hospitalized, later imprisoned for a period, and then released. He rejoined the ranks of the National Liberation Army in September 1956. He passed away on 05/19/2016 and was buried in Al-Jadida Cemetery. Oral interview with Youssef bin Muhammad Dassi, previously cited source.
53. This hadith was narrated by Al-Bukhari and Muslim in their Sahih collections from Abu Huraira, who said: The Messenger of Allah (peace and blessings be upon him) said: "There are seven whom Allah will shade in His shade on the Day when there is no shade except His shade: a just ruler, a young man who grew up in the worship of Allah, a man whose heart is attached to the mosques, two men who love each other for the sake of Allah—meeting and parting upon that, a man who is called by a woman of status and beauty but says: 'Indeed, I fear Allah,' a man who gives in charity and conceals it so that his left hand does not know what his right hand has spent, and a man who remembers Allah in solitude, and his eyes overflow with tears."
 54. Oral interview with the Mujahid Muhammad bin Al-Sassi Dassi, previously cited source.
 55. He used to sit in the Sheikh's study circle with ten to fifteen students.
 56. Oral interview with the Mujahid Muhammad bin Al-Sassi Dassi, previously cited source.
 57. Oral interview with Al-Sadiq bin Omar Al-Muqaddam, previously cited source.
 58. The Mujahid Bashir Gharbi bin Muhammad was born in 1902. He was an imam at the Ghamra Mosque and joined the revolution in 1955, becoming the leader of the Souf region under the command of Talib Al-Arabi. He was captured and killed in Ramadan 1957. For more details about his life, see: Mohamed Rachid Tama, History of Hassi Khalifa, Sakhri Printing Press, El Oued/Algeria, 2012, p. 87 and beyond.
 59. Oral interview with M'atalah bin Muhammad Amara, previously cited source.
 60. These journeys were carried out in complete secrecy. Mabrouk Al-Muqaddam mentioned that he concealed this even from his mother, who would question his prolonged absences. He would mislead her, claiming he was working in the palm groves of Al-Maghir. Oral interview with Ahmed bin Ahmed Al-Muqaddam, previously cited source.
 61. Oral interview with Muhammad bin Abdullah Qseiba, previously cited source.
 62. Oral interview with Ahmed bin Ahmed Al-Muqaddam, previously cited source.
 63. A series of interviews titled: The Memory of Mujahid Si Mabrouk, El-Moudjahid newspaper, issue no. 1242, Friday, May 25, 1984, p. 46.
 64. These weapons were stored before being sent to the Aurès in Houd Sheikh Ali and Houd Hussein (the nephew of Talib Ali). Oral interview with Belqasem bin Muhammad Al-Muqaddam, previously cited source; Oral interview with Hadi bint Al-Bashir Al-Muqaddam (niece of Talib Ali) on 14/01/2024 in Al-Jadida at 16:30.
 65. Oral interview with Muhammad bin Masoud Markhi on 13/08/2023 at his home in Al-Jadida at 10:00 AM.
 66. Khalifa bin Belqasem Chaabani was born in 1896 in the village of Al-Jadida. He was one of Talib Ali's companions and assistants in arms collection. He joined the Association of Muslim Scholars early on and was present when leaders Mustafa Ben Boulaïd and Mohamed Belouizdad visited Al-Jadida at Talib Ali's house. He also had connections with Ammi bin Mohamed Al-Hajj. He was arrested in October 1956 for collecting weapons for the revolution and died under torture, along with Talib Ali, in the Debila prison. Oral interview with Abdelraouf bin Belqasem Chaabani in the municipality of Debila on 04/03/2024 at 10:00 AM.
 67. The trade caravans from Wadi Souf to Biskra and Khenchela passed through the following stations: First route: From El Oued through Debila, Bir Al-Naziya, Mouit Al-Tajer, Aqlat Al-Baha, Zriba Hamid, Khanqat Sidi Naji, Zriba Al-Oued, Ain Al-Naga, then Biskra and Khenchela. Second route: From El Oued to Biskra, passing by several water wells, including: Bir Ali bin Saleh, Bir Al-Roumi, Bir Bouchama, Bir Mohamed Al-Saghir, Bir Ouein, Bir Al-Hamraya, Bir Al-Biban, and Bir Al-Muqaybara, then the Chott areas of Biskra. For more details about caravan routes to and from Wadi Souf, see: Imam Berrik, The Algerian Revolution in Wadi Souf 1954–1962, Master's Thesis in Modern and Contemporary History, Department of History, University of May 8, 1945 – Guelma, Algeria, 2014, p. 18 and beyond.
 68. Belqasem bin Khalifa Chaabani was born in 1920. He participated in the Battle of Houd Karim on November 17, 1954, in Hassi Khalifa, where he was wounded and captured by the French administration. After his release from prison in 1957, he fled to Tunisia and only returned after independence. He passed away at El Oued Hospital on 04/06/2009 and was buried in Debila Cemetery. Oral interview with Abdelraouf bin Belqasem Chaabani, previously cited source.
 69. It is a large bag sewn by the women of the nomads after weaving it from goat hair, sheep wool, and camel fur. It is placed on the backs of camels and used to carry goods and supplies.
 70. Oral interview with Omar bin Al-Sadiq Al-Muqaddam at his home in Al-Jadida on 19/09/2023 at 12:30.

71. His father was Mohamed Dassi, and his mother was Aisha bint Ahmed Hammouda. He was born in the village of Al-Jadida in 1913, joined the revolution in September 1956, and participated in several battles. He passed away on 29/12/1996 and was buried in Al-Jadida Cemetery. Oral interview with Al-Arabi bin Ahmed Dassi on 03/05/2024 at his home in Al-Jadida at 08:30.
72. Oral interview with Ahmed bin Ahmed Al-Muqaddam, previously cited source.
73. Oral interview with Massoud bin Mohamed Hamdi, previously cited source; Mohamed bin Abdullah Qseiba, previously cited source.
74. Oral interview with Mohamed bin Massoud Markhi, previously cited source.
75. Oral interview with Mohamed bin Belqasem Hamdi (Si Ali), previously cited source.
76. Oral interview with Mohamed bin Massoud Markhi, previously cited source.
77. Abdelghani bin Ahmed Al-Amin bin Mohamed Al-Shabi, son of Khazan Mabrouka bint Al-Sayeh, was born in 1931 in Al-Debila and passed away on 25/08/2020 in the city of Annaba.
78. Ammar bin Al-Bashir bin Mida bin Al-Akhdar bin Ali was born in 1920 in the Ouled Lakhdar neighborhood of the village of Al-Darmini. He passed away in 2000 in the city of Annaba and was buried in Al-Debila Cemetery in El Oued.
79. Al-Taher bin Al-Bashir bin Mida bin Al-Akhdar bin Ali (one of the sheikhs appointed by the French administration in the region) was born in 1910 in the Ouled Lakhdar neighborhood of the village of Al-Darmini. He was killed along with his son Abdelkader in the town of Al-Maqren in 1962.
80. Oral interview with Ahmed bin Ahmed Al-Muqaddam, previously cited source; oral interview with Ahmed bin Abbas Amara (born in 1938) at his home in Al-Jadida on Thursday, 13/05/2021, at 10:00 AM.
81. Abdelsalam bin Ahmed Al-Amin bin Mohamed Al-Shabi, son of Mabrouka Khazan bint Al-Sayeh, was born in 1921 in Al-Debila and passed away on 13/09/2022. He was buried in the city of Annaba.
82. Oral interview with Aboubakr bin Mahmoud Al-Muqaddam (one of Omar's grandchildren) on 06/10/2023 at 14:00 PM.
83. Oral interview with Malik bin Al-Miqdad Boukhezna, previously cited source.
84. Oral interview with Abdullah bin Ahmida Al-Muqaddam, previously cited source.
85. The reason for this battle taking place in Houd Karim was that the mujahideen had agreed to meet with a group of young men from Oued Souf to integrate them into the National Liberation Army. However, some French collaborators learned of their presence in the village of Al-Jadida and started searching for them and tracking their movements. After having dinner in Houd Sheikh Ali, the mujahideen decided to spend the night in Houd Al-Bashir bin Omar Jadidi. They later received information from Mabrouka bint Sheikh Ali that French forces were looking for them. As a result, they left at dawn on November 17, heading east, with the French forces in pursuit. When they reached Houd Karim in Hassi Khalifa around 10:00 AM, a confrontation with the French forces ensued.
86. They were 11 mujahideen:
 - The commander: Mohamed Al-Akhdar Al-Shayeb
 - His deputy: Mabrouk Al-Muqaddam
 - Al-Arabi Dasi
 - Al-Bashir Shniba Ballala
 - Belkacem Chaabani
 - Abdelrazak Righi
 - Khazani Dardouri
 - Bashir Al-Ayeb
 - Al-Arabi Farjani
 - Saleh Souadqia
 - Abdelbari

Ammar

Oral interview with Ahmed bin Ahmed Al-Muqaddam, previously cited source; oral interview with Youssef bin Mohamed Dasi, previously cited source.
87. They were: Sheikh Ali, his son Ahmed, Khalifa bin Belkacem Chaabani, and his son Belkacem, Ali bin Abdullah Shniba Ballala, his son the mujahid Al-Arabi, the mujahid Mohamed bin Al-Sassi Dasi, Ali bin Amara Dasi, and his brother Mahmoud, Ibrahim bin Ahmed Al-Shayeb (father of Commander Mohamed Al-Akhdar), his son Al-Aid, Khadija bint Massoud Amara (wife of Commander Mohamed Al-Akhdar), Moammar Drouri (father of the mujahid Khazani Drouri), Ibrahim Laabidi, and Lakhdar Qaboussa. Oral interview with Youssef bin Mohamed Dasi, previously cited source.
88. Oral interview with the mujahid Mohamed bin Al-Sassi Dasi, previously cited source; oral interview with Belkacem bin Mohamed Al-Muqaddam, previously cited source.
89. Same source.

90. The mujahideen were on a mission to collect weapons and clothing and recruit young men to join them in the Aurès Mountains. However, they were reported by French collaborators, leading to their encirclement by French forces in Şahn al-Ratm, where an armed clash ensued. Seven mujahideen were killed: Righi Abdelrazak, Sdir Bashir, Wadih Kaddour, Khaldi El-Aid, Hammani Ali, Dasi Al-Arabi, and Hamdi Ibrahim. Two were captured: Al-Muqaddam Mabrouk and Abdelkamel Bougazala.
91. Oral interview with the mujahid Mohamed bin Al-Sassi Dasi, previously cited source.
92. Upon arriving from the Aurès, the group of mujahideen was divided into two: one heading west of Oued Souf and the other east, with the objective of gathering weapons and recruiting young men. However, their presence was discovered, and they were reported.
93. Oral interview with Sakta bint Mohamed Dherbal (who lived near Houd Taleb Ali and witnessed the burning of the enclosures) on 07/06/2020 at her home in Al-Jadida at 09:30 AM; oral interview with Belkacem bin Mohamed Al-Muqaddam, previously cited source.
94. Around 70 men gathered in Houd Mohamed Al-Akhdar bin Bouzid, located between the village of Jami' Mida and the village of Al-Darmini, as well as in Houd Hussein Al-Muqaddam (nephew of Taleb Ali). Oral interview with the mujahid Al-Bashir Boukhezna (one of the volunteers for Mohamed Al-Akhdar's army), previously cited source; oral interview with Ahmed bin Ahmed Al-Muqaddam, previously cited source.
95. The army was initially scheduled to descend into the village of Al-Jadida at the home of Mohamed Al-Akhdar, but after being discovered by a French collaborator, their route was changed westward to Guemar. See: Abu Al-Qasim Saadallah: Research and Opinions on the History of Algeria, Vol. 3, 1st ed., Dar Al-Gharb Al-Islami, Beirut/Lebanon, 1990, p. 124.
96. While Ahmed was digging a hole in the Houd to hide the weapons, he was seen by a French collaborator burying them. Ahmed threatened him not to inform the French forces, but he did not trust him, so he changed the weapons' location and moved them to an unknown place. Oral interview with Hadi bint Al-Bashir Al-Muqaddam, previously cited source.
97. Oral interview with Masoud bin Mohamed Hamdi, on 14/06/2020, at his home in Al-Jadida, at 18:30 PM.
98. Oral interview with Sakta bint Mohamed Dherbal, previously cited source.
99. Oral interview with Masouda bint Mohamed Al-Muqaddam (niece of Taleb Ali), at her home in Al-Jadida, on 19/06/2020, at 17:30 PM.
100. Oral interview with Masoud bin Mohamed Hamdi, previously cited source.
101. Oral interview with Khalifa bin the mujahid Hussein Al-Muqaddam (witness to the burning of the enclosures and the killing of Ahmed, son of Sheikh) on Tuesday, 12/12/2023, in Al-Jadida, at 16:30 PM; oral interview with Aisha bint Al-Hussein Al-Muqaddam, previously cited source.
102. Oral interview with Aisha bint Mohamed Al-Muqaddam (niece of Taleb Ali and witness to the burning of the enclosures and the killing of Ahmed, son of Sheikh), previously cited source; oral interview with Lahachmi bin Amara Khalaifa, on 12/09/2023, at his home, at 17:00 PM.
103. Oral interview with Khalifa bin the mujahid Hussein Al-Muqaddam, previously cited source.
104. Oral interview with Aisha bin Mohamed Al-Muqaddam, previously cited source.
105. Oral interview with the mujahid Mohamed bin Al-Sassi Dasi, previously cited source.
106. They were: Mohamed bin Al-Sassi Dasi, Mohamed bin Ali Baraika, Ahmed bin Mohamed Dasi, Al-Arousi bin Amara Dasi, Al-Sadiq bin Amara Khalaifa, Rajab bin Masoud Bouafia, Ahmed bin Mohamed Bouafia, Al-Saidi bin Khalifa Salmi, Ali bin Omar Bissa; oral interview with Ahmed bin Ahmed Al-Muqaddam, previously cited source; oral interview with Youssef bin Mohamed Dasi, previously cited source.
107. Oral interview with Youssef bin Mohamed Dasi, previously cited source.
108. Taleb Ali was well aware that the French administration would not leave him alone and would eventually arrest him. It was as if he sensed his imminent fate, so he asked his student, Mohamed bin Belkacem Hamdi (Si Ali), who was always with him in his room, to stop coming to him for fear of being arrested alongside him. The sheikh then gave him the book "Matan Al-Sharnoubia" by Abdelmajid Al-Sharnoubi as a gift. Oral interview with Si Ali Hamdi, previously cited source.
109. The village was surrounded, and the two sheikhs were arrested along with Lazhari bin Mansour Masoudi, El-Bachir bin Omar Jadidi, Khalifa bin Mida Moumni, El-Aid bin Mohamed Kasiba, El-Bachir bin Mohamed Yousfi, Khadija bint Masoud Amara (wife of commander Mohamed Al-Akhdar), and El-Jabbari bin Khalifa Shaabani. Oral interview with Amara bin El-Aid Kasiba, on 11/06/2022, at his home, at 19:00 PM; oral interview with Lazhari bin Mansour Masoudi, previously cited source.
110. This prison was opened in Debila in 1956.
111. Oral interview with Al-Sadiq bin Omar Al-Muqaddam, previously cited source.
112. Oral interview with Lazhari bin Mansour Masoudi, previously cited source.
113. Oral interview with Khalifa bin the mujahid Hussein Al-Muqaddam, previously cited source; oral interview with Aisha bint Mohamed Al-Muqaddam, previously cited source; oral interview with Masouda bint Mohamed Al-

Muqaddam, previously cited source; oral interview with Belkacem bin Mohamed Al-Muqaddam, previously cited source.

114. The mujahideen Taher Laajali and El-Aid bin Ahmed Ayashi washed Taleb Ali's head from the traces of hot coffee. Oral interview with Hamd bin Ahmed Jerad, on 21/08/2023, at his home at 8:00 AM, in the village of Blila.
115. Oral interview with Amara bin El-Aid Kasiba, previously cited source.
116. Oral interview with Al-Sadiq bin the mujahid Omar Al-Muqaddam, previously cited source.
117. After Taleb Ali was killed, his son Abdelaziz took the books that were in his room and distributed them among his relatives, fearing that the French authorities would destroy them. Oral interview with Mohamed bin Belkacem Hamdi (Si Ali), previously cited source.
118. The French administration designated a location between the village of Dermine and Debila, which was a deep pit among the sand dunes, where they disposed of the bodies of those they executed. Oral interview with the mujahid Mohamed bin Al-Sassi Dasi, previously cited source; oral interview with Belkacem bin Mohamed Al-Muqaddam; oral interview with Sadiq bin Ammar Al-Muqaddam, previously cited source.
119. Oral interview with Al-Sadiq bin the mujahid Omar Al-Muqaddam, previously cited source.

Appendix:

Oral Interviews:

- Oral interview with Khalifa bin Ahmed Hamdi (history researcher) on 07/06/2023.
- Multiple interviews with Belkacem bin Mohamed Lmokaddem between 2005 and 2012 at his home in El-Jadida.
- Oral interview with Belkacem bin Mohamed Lmokaddem.
- Oral interview with Ahmed bin Al-Sadiq Al-Abed.
- Oral interview with Al-Taher bin Al-Aid Khnoufa.
- Multiple interviews with Mujahid Mohamed bin Al-Sassi Dassi (nicknamed The Living Martyr) at Omar bin Al-Khattab Mosque in El-Jadida.
- Oral interview with Youssef bin Mohamed Dassi on 09/05/2024 at his home in El-Jadida.
- Oral interview with Abdullah bin Ahmida Lmokaddem (Taleb Ali's nephew) and Ahmed bin Ahmed (Taleb Ali's grandson) on 05/06/2022 in El-Jadida.
- Oral interview with Aisha bint Mohamed Lmokaddem on Saturday, 13/06/2020, at her home in El-Jadida.
- Oral interview with Reda bin Mujahid Mabrouk Lmokaddem on 02/06/2022, at his home in El-Jadida.
- Oral interview with Khalifa bin Ahmed Cheniba Remili on 15/06/2018, at his home in Daqouj, Damini.
- Oral interview with Mohamed bin Abdullah Qassiba at his home in El-Jadida on 12/06/2022.
- Oral interview with Malik bin Al-Moqdad Boukhezna.
- Oral interview with Abdelwahid bin Al-Qadri Deqqa on 10/08/2023, at his home in Oum Zbed village.
- Oral interview with Lakhdar bin Al-Qadri Deqqa.
- Oral interview with Maatallah bin Mohamed Amara.
- Oral interview with Hadi bint Al-Bashir Lmokaddem (Taleb Ali's niece) on 14/01/2024, in El-Jadida.
- Oral interview with Abdelraouf bin Belkacem Shaabani in Debila Municipality on 04/03/2024.
- Oral interview with Omar bin Al-Sadiq Lmokaddem at his home in El-Jadida on 19/09/2023.
- Oral interview with Al-Arabi bin Ahmed Dassi on 03/05/2024, at his home in El-Jadida.
- Oral interview with Ahmed bin Abbas Amara (born 1938) at his home in El-Jadida.
- Oral interview with Abu Bakr bin Mahmoud Lmokaddem (a descendant of Omar) on 06/10/2023.
- Oral interview with Al-Saketa bint Mohamed Dherbal, who lived near Taleb Ali's house and witnessed the burning of the zaraib on 07/06/2020, at her home in El-Jadida.
- Oral interview with Massoud bin Mohamed Hamdi on 14/06/2020, at his home in El-Jadida.
- Oral interview with Massouda bint Mohamed Lmokaddem (Taleb Ali's niece) at her home in El-Jadida on 19/06/2020.
- Oral interview with Khalifa bin Mujahid Hussein Lmokaddem, a witness to the burning of the zaraib and the killing of Ahmed bin Sheikh, on 12/12/2023, in El-Jadida.
- Oral interview with El-Hashemi bin Amara Khlaifa on 12/09/2023, at his home in El-Jadida.
- Oral interview with Amara bin Al-Aid Qassiba on 11/06/2022, at his home in El-Jadida.
- Oral interview with Hamad bin Ahmed Jerad on 21/08/2023, at his home in Blila village.
- 2. Newspapers:
 - Al-Mujahid newspaper, issue 1242, Friday, May 25, 1984.