

## The Martyrs of the Ramadan 1376 AH/April 1957 AD Massacres in Oued Souf– The Imams as an Example

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### Abstract:

France,  
imams.

The month of Ramadan in 1376 AH/April 1957 AD marked a turning point in the course of the Algerian liberation revolution in the Oued Souf region, which became the scene of mass massacres committed by the French occupying forces against the civilian population. These events were linked to the discovery of the clandestine civil organisation that formed the backbone of revolutionary activity in the region, undertaking the tasks of popular mobilisation, recruiting fighters, and providing material and logistical support to the mujahideen.

In this context, and in the face of this threat which the French authorities viewed as an existential danger to themselves, they decided to take brutal revenge on the region's inhabitants by specifically targeting the religious and intellectual elites, foremost among them the imams, as they were the link between society and the revolution and the leaders of local public opinion. Their assassination constituted a systematic attempt to dry up the sources of resistance and weaken the morale of the population.

**Keywords:** martyrs, massacres, Ramadan, Oued Souf,

### 1. Introduction:

The month of Ramadan in 1376 AH, corresponding to April 1957 AD, marked a bloody turning point in the course of the Algerian liberation revolution in the Oued Souf region, when the brutality of the French occupation manifested itself in the form of a mass massacre known in contemporary Algerian history as the 'Ramadan Massacres'.

The arrival of this holy month coincided with the French authorities' discovery of the secret civil organisation, which served as the backbone of the revolution in the region, undertaking the tasks of recruiting fighters, collecting funds and weapons, and caring for the families of martyrs and mujahideen. Faced with this threat, which France perceived as an existential danger to itself, it decided to take brutal revenge on the people of the Souf Valley, targeting the educated elite, scholars and imams who had played a pivotal role in raising public awareness and mobilising society in support of the revolution.

Building on the above, in this article I will address the following central question: how did the

brutality of the French occupation manifest itself in the Ramadan massacres in Oued Souf, and what role did the imams play in the secret civil organisation, which made them a systematic target for physical elimination?

To address this question, I have divided the article into five sections: the discovery of the clandestine civil organisation in Oued Souf; Al-Hajj Al-Bashir Gharbi; Ahmad Al-Tijani; Al-Azouzi Aliya; and Abd al-Rahman Maamari.

The main objectives of this research are:

- To shed light on a group that has been relatively overlooked in accounts of Algerian revolutionary history, namely the imams and scholars, whose resistance was not limited to the spiritual and educational spheres, but extended to active participation in the clandestine civil organisation.
- To document the crimes of the French occupation against civilians through academic research that enhances the historical awareness of future generations.
- To contribute research that will assist and guide other scholars and researchers studying the history of the revolution in the region in particular.

To carry out this research, and given its nature, I have adopted a historical approach, without neglecting analysis and description.

## **2. The discovery of the secret civil organisation in Oued Souf:**

The fierce battles witnessed in the Oued Souf region, such as: Hod Krim in Hassi Khalifa, Sahn al-Ratem, Hod Sheika, Dabidi, and Hod Sultan, as well

as other attacks and clashes with the French occupation army across the border, and the tireless activity of the Border Army led by the martyr Commander Jilani bin Omar, and later by the martyr Commander Talib al-Arabi Qamoudi, caused great fear and panic within French circles. The French military administration was also convinced that these specific operations carried out by the National Liberation Army would not have achieved their objectives had it not been for the solidarity of broad sections of society in the Souf Valley with the army, and its reliance on a well-organised civilian structure that served as a reservoir for this army, whose members the French authorities considered to be outlaws<sup>1</sup>.

Consequently, the French colonial authorities resolved to work diligently to unravel the threads of this organisation and, first, to identify its cells and members, and second, to dismantle it, dry up its sources, and eliminate it and its fighters. They therefore set about establishing surveillance centres within population centres to monitor the movements of all citizens, particularly members of the civil organisation which was tasked with recruiting fighters and spreading revolutionary ideology among the youth, collecting subscriptions, zakat funds, donations, weapons and supplies, and monitoring the movements of the enemy, its officers, soldiers and henchmen; without neglecting to care for the families of the martyrs and to provide psychological and material support to the families of the fighters of the National Liberation Army<sup>2</sup>.

By the month of Ramadan 1376 AH/April 1957 AD, the French authorities had obtained accurate and

documented information regarding the activities of the civilian cells, and so they set about implementing a plan aimed at eradicating the civilian organisation in the Souf Valley, exposing the activities of all its cells, leaders and members, and the roles of each of them, at the head of whom was the organisation's chief, the martyr Al-Hajj Al-Bashir Gharbi, imam of the mosque in the town of 'Amra' in Hassi Khalifa. They also identified the locations of these cells' meetings and gatherings, such as the cells in: Hassi Khalifa, Al-Makran, El-Oued, Al-Raqiba, Amish, Al-Rabah, Al-Trifawi, Quemar... and others<sup>3</sup> .

On Thursday, the fourth day of Ramadan, corresponding to the same day in April, and on the orders of the commander of the Oued garrison, in coordination with the 'Lassas' officer at the Dbila 'Lokar' centre, a mass arrest of patriots from Souf was launched. It began with Hajj al-Bashir Gharbi, who was taken to the centre along with the activist Lamine Nissi. This was followed by raids, arrests and interrogations accompanied by various forms of psychological and physical torture, including severe beatings to sensitive parts of the body, the use of electricity and water, tying the legs with rope, being dragged by military vehicles and horses, and burning with cigarettes on private parts of the body, as well as deprivation of sleep, food and drink, right up to cutting off pieces of flesh and removing intestines by cutting open the abdomen, and ending with random executions without trial! In a flagrant violation of human dignity by an army whose leaders raise the slogans: Liberty, Equality, Fraternity! which their revolution brought about in 1789<sup>4</sup> .

These executions and killings even affected the educated elites of the Sufi community and its

distinguished scholars, who had earned the respect of society and held a lofty status. Among them were the imams<sup>5</sup> , such as: Sheikh al-Hajj al-Bashir Gharbi Bahasi Khalifa, who was humiliated and killed. Sheikh al-Muslih Abd al-Rahman Ma'mari al-Zaghm. And Sheikh Ahmad al-Tijani of the Tijaniyyah order in al-Bayada, who linked the spiritual and jihadist dimensions. And Sheikh Al-Ma'lim Al-Wai'i Al-Azouzi Aliya, who prepared the youth and instilled awareness in them at the schools where he taught. We shall introduce them all so that their biographies, struggles and jihad remain firmly rooted in the memory of future generations, who will also recount the arrogance and brutality of the French occupation towards the people of Souf<sup>6</sup> .

### **3. Al-Hajj Al-Bashir Gharbi:**

The martyr Al-Gharbi Al-Hajj Al-Bashir, son of Muhammad and Mubarak bint Mabrouk, was born in 1902 in Hassi Khalifa. He grew up in a conservative family that worked as farmers and palm growers. He received a thorough education in the Qur'an and the Arabic language from a young age, until he was able to memorise the Holy Qur'an under the guidance of the town's elders. In 1940, he was appointed by the local community as their imam at the 'Umra' Mosque, after joining the Hassi Khalifa branch of the Association of Algerian Muslim Scholars. This followed a visit by Sheikh Abdul Hamid ibn Badis to the Souf Valley in 1937. Hajj Bashir was also sympathetic to the activists of the Algerian national movement and followed their activities<sup>7</sup> .

Hajj Bashir remained an imam and teacher of the Qur'an until the outbreak of the liberation

revolution, when he joined the resistance movement without hesitation; this was at the beginning of 1955, after he had made contact with the revolutionaries. By virtue of his strong character and social standing within his community, he won the trust of the local people, some of whom he recruited into the ranks of the National Liberation Army, foremost among them his three sons: Al-Arousi, Boubaker, and Abdelrahman, who was martyred. This was also a key reason why he was chosen by the martyred commander Taleb Al-Arabi to take charge of the secret civilian organisation of the revolution in the Souf Valley, to recruit young people, collect funds and weapons, raise awareness among the local population, and mobilise them in support of the revolution<sup>8</sup>.

Sheikh al-Haj al-Bashir was assisted in this task by the martyrs Khattab Abd al-Karim and Hammi Belkacem, and the mujahid Lamine Ounissi. Thanks to his efforts and powers of persuasion, the scope of the struggle within the tightly organised revolutionary movement in the Wadi Souf region expanded to include neighbouring areas such as Wadi Righ, Touqert, and Tamasin, as far as Ouargla<sup>9</sup>.

After the French authorities discovered the civilian organisation, on Wednesday 3 Ramadan/3 April, the French military command, represented by the garrison commander in the valley, and the 'Lassas' officer at the Debila centre, 'Locar', to the home of Hajj al-Bashir al-Gharbi, and asked him to record the citizens in a register detailing the number of individuals, their marital status and the occupation of each citizen. 'Locar' instructed his aides from the National Guard – who were not

from Souf – to assist him in the census process. However, the French military command's true aim was to gather more information on the organisation's members, so as to compare it with the records they were seeking to uncover through investigation, torture and the killing of those in possession of them<sup>10</sup>.

The following day, a seemingly small contingent of French forces returned, surrounded the village of 'Amra', and asked Hajj al-Bashir – who was being assisted in the task by the fighter Lamine Nissi – to continue the census. They then asked them to go down to register the citizens in the eastern settlement, having devised a plot and ruse to arrest them, which is what happened: they arrested them and took them straight to the 'Lassas' centre in Debila, where the torture and interrogation began, particularly against the leader of the organisation, Hajj al-Bashir, upon whom they inflicted the most horrific forms of torment: they pulled out his fingernails and teeth, tore his flesh with a 'jalm'<sup>11</sup>, and set their dogs upon him to tear at his flesh. The torture only ceased after he confessed<sup>12</sup>.

Al-Bashir Gharbi was taken, surrounded by French forces led by members of the National Guard and their auxiliaries, to the 'Umrah' mosque to inspect the premises. They began a search and found, in the minbar building, the subscription register containing lists of donors to the secret civil organisation. They also found some weapons and explosives. At that point, his son Boubaker was also arrested, along with his brothers and cousins. Then began the mass arrests, starting with the activists of Hassi Khalifa, before spreading to the rest of the

towns and villages of Oued Souf, reaching as far as the districts of El M'ghair, djama, Tougourt and Ouargla<sup>13</sup>.

Raids and arrests continued in the towns and villages from Friday 5 Ramadan/5 April, and by Friday 18 Ramadan/18 April, mass executions had been carried out in Hassi Khalifa, Debila, El Makren and El Zeghem. Among the martyrs was: Al-Hajj Al-Bashir Gharbi, the chief organiser.

The French forces did not content themselves with torturing him, but set rabid dogs upon him to tear at his genitals and flesh until he breathed his last, They then threw his pure body into the desert east of the town of Hassi Khalifa, rained a hail of bullets upon it even though he was already dead, and left the body there in the open, exposed to wild animals<sup>14</sup>.

To take revenge on him and his entire family following his martyrdom, may God have mercy on him, the French authorities, between 1957 and 1961, converted his house and his brothers' homes into housing for the colonial administration, and the 'Umrah' mosque, which he used to attend, into a military barracks and an office for its officers. They also converted the mosque's minaret into a watchtower to monitor the town's inhabitants, a flagpole for their flag, and a guard room, all with the aim of intimidating the town's inhabitants in particular, and the Oued Souf region in general<sup>15</sup>.

#### **4. Ahmed al-Tajani:**

The martyr Al-Tijani, Ahmed bin Al-Eid bin Yama and Hafsiya bint Ahmed, was born in 1901 in Al-Bayada. He was raised in a home of education and learning, as his father was a scholar and representative of the Tijaniyyah order in the Oued

Souf region. He memorised the Holy Qur'an and learnt the fundamentals of the Arabic language under his father's guidance, who subsequently sent him to the Zaytouna Mosque in Tunis to continue his studies. There, he immersed himself in various sciences and fields of knowledge until he obtained his certificate of completion<sup>16</sup>.

Upon his return to his hometown, he took on the role of imam and began teaching at one of the town's mosques. Sheikh Ahmad al-Tijani also took a keen interest in politics and the affairs of his homeland, maintaining regular contact with several national figures affiliated with the nationalist movement from the headquarters of the Tijaniyyah zawiya in Tamasin. Among his activities – with the assistance of some of the town's residents – was the establishment of a school for memorising the Qur'an and delivering lessons, named the 'Al-Sha'b' School. Among the teachers there were his brother Sheikh Muhammad and Ammar Busba'i bin Al-Aish<sup>17</sup>.

When the blessed liberation revolution broke out, Ahmad al-Tijani joined the ranks of the civil organisation at the beginning of 1955, The martyred commander Al-Talib Al-Arabi entrusted him with the affairs of the "A'mish" cells, including Al-Nakhlah, Al-Aqlah and Al-Bayadah, where he worked diligently to raise awareness among the people of the region, collect funds and weapons from them, and recruit their youth to join the revolution. This was in addition to his personal financial contributions to the liberation revolution<sup>18</sup>.

After the secret cells of the civil organisation were discovered, he was arrested by French forces at his

home in Al-Bayada, then transferred to the city of El-Oued where he was interrogated under torture. As a result of the brutal torture inflicted on Ahmed al-Tajani, he saw no escape from his tormentors except by sacrificing his life. He resisted the soldiers of 'Lassas' until he managed to kill one of them by strangulation and a fatal blow, and broke the bones of another, At that moment, another soldier caught him off guard and shot him, and he fell as a martyr. This occurred in the first days of Ramadan 1376 AH/1 April 1957 AD, making Ahmed al-Tajani the first martyr of the Ramadan massacres; may God have mercy on them all<sup>19</sup> .

#### **5. Aliya Al-Azouzi:**

The martyr Aliya Al-Azouzi, son of Al-Tahir and Al-Zahra, was born in 1928 in Al-Trifawi and grew up in a poor family. He memorised the Holy Qur'an under the guidance of the two sheikhs, 'Abd al-Karim Huwaidq and Haba 'Abdullah. After completing his memorisation of the Qur'an, his uncle al-Hadi arranged in 1946 for him to enrol at the Zaytuna Mosque in Tunis to continue his education at the branch in the city of Tozeur, where he remained for five years, until, in 1951, he obtained a qualification that enabled him to take up a post as a Quranic teacher and imam at the Sidi Marghani Mosque in the first courtyard of the city of El-Oued. Although he had intended to complete all stages of his studies, compelling circumstances and poverty forced him to return to Oued Souf<sup>20</sup> .

In 1954, Al-Azouzi Aliya returned to his hometown to continue his work, alongside his clandestine struggle to support the liberation revolution, by raising awareness among young people

and encouraging them to join the revolution, as well as collecting funds for its cause. In 1956, he was appointed by the martyred leader Al-Talib Al-Arabi to take charge of the resistance cell in Trifaoui<sup>21</sup> .

After the discovery of the secret cells of the civil organisation in Souf, and Al-Azouzi's activities in particular, French forces raided him at dawn whilst he was teaching the Holy Quran to the children of his village. He was arrested, his home searched, and then taken to the "Lassas" centre in the valley for torture and interrogation. Days after his arrest and torture, French forces executed him by firing squad along with some of his fellow villagers from the village of 'Al-Dabidi', located in the town of 'Al-Rabah', during the month of Ramadan 1376 AH/April 1957 AD<sup>22</sup> .

#### **6. Abderrahman Maamari:**

The martyr Maamari Abd al-Rahman bin Ali Warigi Haniya was born in 1898 in Zeghm. He grew up in a distinguished family that was deeply committed to its religion and Arab identity, earning a living through farming and date cultivation. He was devoted to memorising the Holy Qur'an and learning the fundamentals of the Arabic language at his hometown's mosque under the guidance of his grandfather Younis. After completing his memorisation of the Qur'an, he travelled to Tunisia in 1924 to continue his studies at the renowned Zaytouna Mosque for seven years, until he obtained a higher degree in the science of Sunnah and jurisprudence<sup>23</sup> .

Abdelrahman Maamari then returned to his hometown, determined to teach its children the Holy Qur'an by heart and to instruct its young people in

various sciences. In 1934, Sheikh Abdul Rahman joined the Association of Algerian Muslim Scholars, which spurred and encouraged him to continue fighting the corruption, innovations and deviations that had afflicted the religion and were beginning to spread amongst the people of the Souf Valley<sup>24</sup>.

Sheikh Abdul Rahman, may God have mercy on him, was a role model in his love for his country, his service to it, and his service to the Islamic faith. He spoke the truth, detested the brutal French occupation, and fought against its unjust and corrupt policies, which aimed to eradicate the identity of Algerian society and tighten its grip over it, calling instead for the adoption of the teachings of Islam. and as a result, the Sheikh endured a bitter struggle with the French authorities. When a delegation from the Association of Scholars, led by Sheikh Abdul Hamid ibn Badis, visited the town in the 1930s, they appointed him as head of its branch<sup>25</sup>.

The French authorities monitored Sheikh Abdul Rahman's activities and harassed him from time to time, until they saw in Sheikh Abdul Aziz al-Sharif's uprising in the Oued in 1938 the perfect opportunity to arrest him, along with his companion Sheikh Masoud Abbasi bin Muhammad. This is exactly what happened, as the two sheikhs were thrown into solitary confinement in Tokert after refusing to yield to the authorities' demands<sup>26</sup>.

After a period of detention, they were released having been subjected to various forms of torture and persecution; nevertheless, the French authorities did not cease to harass and provoke Sheikh Abdul

Rahman. When the blessed liberation revolution broke out, he was among its earliest supporters. He was entrusted with militant tasks within the secret civil organisation of the revolution in the Souf Valley, whilst continuing to deliver his rousing sermons in the mosques and fighting against and rejecting the tyranny and policies of the French occupation<sup>27</sup>.

Although he was aware in advance of the intentions of the officer 'Lassas' in Debila to arrest him, punish him for his activities against the French occupation, and that his fate might be execution, Sheikh Abdul Rahman refused to leave the town, saying: 'That is the day I have been waiting for to meet God as a martyr.' Indeed, French forces arrested him on 27 Ramadan 1376 AH/27 April 1957 AD, along with his comrade in the struggle, Sheikh Kalakami Ibrahim. After days of torture and interrogation, the two sheikhs were executed at the "Lassas" centre, which was run by the criminal officer "Locar"<sup>28</sup>.

## **7. Conclusion:**

In conclusion, I have drawn a number of conclusions, which I summarise as follows:

- The Ramadan massacres confirmed that the French occupation sought to strike at the infrastructure of the revolution by targeting the clandestine civil organisation.
- It also showed that Soviet society was an integral part of the revolution, and that the targeting of that society was not random but systematic.
- It demonstrated that mosques and zawiyas were not merely religious institutions, but spaces for national mobilisation and the dissemination of

revolutionary consciousness.

- The methods of torture and mass executions highlighted a stark contradiction between France's slogans (Liberty, Equality, Fraternity) and its colonial practices.
  - The massacres led to the loss of an elite group of scholars and imams who served as religious and social authorities.
- Despite this, the will of the Soviet people remained unbroken; indeed, their revolutionary spirit was quickly revived, reflecting the resilience of their social and religious fabric in

## 8. Appendices:

### Appendix No. 1: Martyr Al-Hajj Al-Bashir Gharbi<sup>29</sup>



### Appendix No. 2: Umra Mosque<sup>30</sup>



### Appendix No. 3: the 'Lassas' centre in Debila<sup>31</sup>

the face of oppression.

- The massacres serve as a historical lesson for future generations on the value of sacrifice and the role of religion and knowledge in resisting occupation.
- The Ramadan massacres did not quell the revolution in Souf; rather, they strengthened the people's resolve, as its inhabitants resumed their revolutionary activities before the end of the year, on two fronts: the first was an extension of the army of the Arab student leader Qamoudi on the border, and the second was in the historic Sixth Province.



**Appendix No. 4: Martyr Ahmed al-Tajani<sup>32</sup>**



**Appendix No. 5: Martyr Aliya Al-Azouzi<sup>33</sup>**



**Appendix No. 6: Martyr Abderrahman Maamari<sup>34</sup>**



## 9. Footnotes:

<sup>1</sup> Fouzi Masmoudi: **‘When the French Army Unleashed Its Wrath on Civilians!’**, *\*Africa News\* newspaper*, Vol. 3, No. 668, Algiers, 19 April 2023, p. 7.

<sup>2</sup> Directorate of Mujahideen and Beneficiaries of the Province of El Oued: **The Golden Register of Martyrs of the Liberation Revolution in the Province of El Oued 1954–1962**, Dar Sami, El Oued, Algeria, 2021, p. 53.

<sup>3</sup> Fouzi Masmoudi: op. cit., p. 7, and Directorate of Mujahideen and Beneficiaries of the Province of El Oued: op. cit., p. 53.

<sup>4</sup> Directorate of Mujahideen and Beneficiaries of the Province of El Oued: op. cit., pp. 53–54, and Fawzi Masmoudi: op. cit., p. 7.

<sup>5</sup> Eight imams were martyred in the Ramadan massacres, namely: Al-Hajj al-Bashir Gharbi, Ahmad al-Tijani, Aliya al-Azouzi, Ahmad Hanaka (Al-Bayada, 1887), Marzouki Marzouki (Al-Khabna al-Rabah, 1912), Al-Hadi Bahah (Tunis, 1930, originally from Qamar), Abd al-Rahman Maamari, and Ibrahim Kalakami (Al-Zaghm, 1912).

<sup>6</sup> Ali Ghanabzia: **Chapters and Studies in the History of the National Movement and the Liberation Revolution in the Souf Valley 1854–1962**, 1st ed., Dar Sami, El Oued, Algeria, 2022, p. 203.

<sup>7</sup> Abdelhamid Ben Nasr Basir: **The Glories of the Sons of Souf**, Introduction: Ali Ghanabzia, Vol. 1, Dar Sami, El Oued, Algeria, 2019, p. 76.

<sup>8</sup> Saad Al-Amamra and Al-Jilani Al-Awamer: **Martyrs of the Liberation War in the Souf Valley**, Al-Nakhlah Press, Algiers, 1991, pp. 93–94, and Abdelhamid Ben Nasr Basir: **Martyrs of the Ramadan 1957 Massacres in Wadi Souf**, Introduction: Mohamed Saïd Aqib, Dar Sami, El Oued, Algeria, 2020, p. 149.

<sup>9</sup> Abdelhamid Ben Nasr Basir: **The Glories of the Sons of Souf...**, op. cit., p. 77.

<sup>10</sup> Abdelhamid Ben Nasr Basir: **Martyrs of the Ramadan Massacres...**, op. cit., p. 83, and Ali Ghanabzia: op. cit., p. 198.

<sup>11</sup> Al-Jalm: a large pair of iron shears used for shearing wool.

<sup>12</sup> Abdul Hamid bin Nasr Basir: **Martyrs of the**

**Ramadan Massacres...**, op. cit., pp. 86–87.

<sup>13</sup> Ali Ghanabzia: op. cit., p. 199.

<sup>14</sup> Directorate of Mujahideen and Beneficiaries of the Wilaya of El Oued: op. cit., pp. 54–55, and Abdelhamid Ben Nasr Basir:

**The Glories of the Sons of Souf...**, op. cit., p. 77.

<sup>15</sup> Tama Muhammad Rashid: **Hassi Khalifa: History, Culture and Society of the Town of the Man of the Qur'an**, Si Lamine Ghamam, 1st ed., Sakhri Press, El Oued, 2012, p. 68.

<sup>16</sup> Abdul Hamid bin Nasr Basar: **Martyrs of the Ramadan Massacres...**, op. cit., p. 158.

<sup>17</sup> Saad Al-Amamra and Al-Jilani Al-Awamer: Ibid., p. 169.

<sup>18</sup> Abdul Hamid bin Nasr Basar: **Martyrs of the Ramadan Massacres...**, op. cit., p. 158.

<sup>19</sup> Saad al-Amamra and al-Jilani al-Awamer: op. cit., pp. 169–170.

<sup>20</sup> Saad bin al-Bashir al-Amamra: **\*Dictionary of Martyrs of the Souf Region, El Oued Province\***, Dar Houma, Algiers, 2014, p. 810; and Abd al-Hamid bin Nasr Basir: **\*Martyrs of the Ramadan Massacres...\***, op. cit., p. 164.

<sup>21</sup> Abdelhamid Ben Nasr Basir: **Martyrs of the Ramadan Massacres...**, op. cit., p. 164.

<sup>22</sup> Saad bin al-Bashir al-Amamra: **Dictionary of Martyrs of the Souf Region...**, op. cit., p. 810.

<sup>23</sup> Abdelhamid Ben Nasr Basir: **Martyrs of the Ramadan Massacres...**, op. cit., p. 169, and Saad Ben Al-Bashir Al-Amamra:

**Martyrs from My Country**, Algeria, Mezouar Press, El Oued, 2006, p. 89.

<sup>24</sup> Saad bin al-Bashir al-Amamra: **Martyrs from My**

**Country, Algeria...**, op. cit., p. 89, and Abd al-Hamid bin Nasr Basir:

**Martyrs of the Ramadan Massacres...**, op. cit., p. 169.

<sup>25</sup> Saad bin al-Bashir al-Amamra: **Martyrs from My Country, Algeria...**, op. cit., p. 89.

<sup>26</sup> Ibid., p. 89.

<sup>27</sup> Abdul Hamid bin Nasr Basir: **Martyrs of the Ramadan Massacres...**, op. cit., p. 169.

<sup>28</sup> Saad bin al-Bashir al-Amamra: **Martyrs from My Country, Algeria...**, op. cit., p. 90, and Abdul Hamid bin Nasr Basir: **Martyrs of the Ramadan Massacres...**, op. cit., p. 169.

<sup>29</sup> Abdul Hamid bin Nasr Basar: **Martyrs of the Ramadan Massacres...**, op. cit., p. 177.

<sup>30</sup> Ibid., p. 83.

<sup>31</sup> The photo was taken personally on August 19, 2025, on the spot.

<sup>32</sup> Abdul Hamid bin Nasr Basar: **Martyrs of the Ramadan Massacres...**, op. cit., p. 177.

<sup>33</sup> Ibid., p. 178.

<sup>34</sup> Ibid., p. 178.