

The Role of Algerian Women in Armed Popular Resistances

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Abstract:

Algerian women played a significant role in various armed resistances against foreign occupation in the 19th century. During the resistance led by Emir Abdelkader (1832-1847), figures like Lalla Zahra, Lalla Kheira, and Lalla Khadidja provided support in various capacities. Lalla Zahra, Emir Abdelkader's mother, was notable for her wisdom, compassion, and leadership. She actively participated in battles by providing medical aid and organizing mobile hospitals. She also encouraged and recruited women to support the resistance, contributing funds and supplies. Lalla Khadidja, Emir Abdelkader's sister, mobilized women and tribes to contribute to the resistance.

In the Kabylie region, Lalla Fatma N'Soumer emerged as a prominent leader. Raised in a Sufi family, she led armed resistance against French forces and was celebrated for her courage, earning comparisons to Joan of Arc. Alongside a group of women, she fought against the occupation and supported the wounded. Her resistance continued despite French efforts to suppress it, until her capture in 1857.

Lalla Zineb El-Kassimia El-Hamlia played a key role in managing the Hamel Zawiya and supporting armed resistance. Known for her knowledge and leadership, she provided education and upheld Algerian cultural and religious values. Despite opposition from the French authorities, she maintained the

influence of the zawiya, supporting the resistance both financially and morally until her death in 1904.

These women demonstrated remarkable courage, leadership, and dedication to the cause of Algerian independence, shaping the country's history with their sacrifices.

Keywords: Algerian women, Armed popular resistance, National movement, November Revolution, Kabylie region, Rahmaniya Sufi order, French occupation, Hamel Zawiya El-Kassimia, Popular resistance, Female warriors, Political struggle, Military aid, Humanitarian role, Historical role, Liberation.

Introduction:

Algeria witnessed armed popular resistances at the beginning of the 19th century, where the Algerian people, of different backgrounds and classes participated to express their rejection of foreign Occupation on their land. Among the most prominent of these resistances was the resistance led by Emir Abdelkader, which saw the participation of Algerian women, such as Lalla Zahra and Lalla khadidja, who joined under the leadership of the Emir and provided various forms of support, additionally. These were also popular resistances led by brave women like Lalla Fatma N'Soumer, Lalla Zineb Al-Qassimiya, and others. The role of Algerian women extended to political struggle within the national movement, where their participation was active and significant, culminating in the great role sacrifices they made during in the glorious November Revolution.

The Role of Algerian Women in Emir Abdelkader's Resistance (1832-1847)

The resistance led by Emir Abdelkader is considered one of the most of the significant and prominent armed popular resistances in Algeria, known for its comprehensiveness and organization. It has been the subject of many studies and writings, foreign and Arab, as well as Algerian. These works highlighted the genius and bravery of Emir Abdelkader¹ in leading battles and his ability to organize his state, proving his military and political prowess. Women also played a role in this resistance, represented by figures such as Lalla Zahra, his mother, Lalla

Kheira, his wife, and Lalla khadidja, his sister these women played important roles that cannot be overlooked².

The involvement began with resistance fighter lalla Zahra, the first wife of Sheikh Maherddine Emir Abdelkader's father³. She was known for her wisdom, intelligence and foresight, and was proficient in reading and writing Arab She gave birth to Lalla Khadidja and Emir Abdelkader⁴, and was herself from the Awlad Sidi Amr Bin Duba. She was considered the most cultured and knowledgeable woman in the region, and Mahieddine often consulted her, valuing her advice and coun .She continued in this advisory role with her son, Emir Abdelkader later on.

In the testimony of the German traveler "Wagner" regarding Lalla Fahra⁵, he stated. The "Arabs" held the Emir's mother in the the esteem⁶... her compassion for the sick and poor earned her love of all the miserable and unfortunate⁷.

This personality and charisma earned Lalla Zahra a high status in her community where she was held in respect and reverence among her people. Emir Abdelkader himself Often consulted her on various matters receiving advice and guidance. Historian "A. Delacroix"⁸, in his testimony, described her as "a virtuous lady with dignified of age the goodness of spirit, she was the best advisor to her assessing wisdom and foresight". Emir Abdelkader often referred to as the son of Lalla Zahra⁹.

In addition to these roles, she encouraged her son during battles and provided necessary medical aid to the wounded in his army, and supervised the mobile hospitals that accompanied the Emir's army as it pursued the enemy. She even provided medical assistance to some French officers .

Count Erisan, in his testimony about Lalla Zahra, mentioned that "she received them with great hospitality and respect¹⁰, offering them food in her tent, and spoke to them saying that their violent presence in an independent and prosperous country with a civilization was unjust to the Algerian people, and that inevitably one day they would return to their country in defeat¹¹.

She shared Emir Abdelkader's views on women and their necessity in contributing to and participating in the success of the popular resistance. She helped

recruit significant number of women, particularly from the Ghriss region near Mascara, who formed the Emir army's base. These women did not stop there but also donated all their jewelry to purchase weapons, ammunition, and supplies to support the armed popular resistance.

The military sol that "Lalla Zahra" played was reinforced by a humanitarian role, reflected in her car for prisoners. A letter was found in the archives of Dupusch¹² describing the condition of a mother with her two daughter who were prisoners at the residence of Bay Miliana before they were placed under of lalla Zahra , the mother of Emir Abdelkadir. The source mentioned that "they were staying in a special tent near of the Emir's mother's, and tow blakes slaves.

Were assigned to this esteemed lady to ensure her security, and no one was allowed to enter without permission every morning. She wass know for her assistance and support to the Mujahid Alshrif ben Abdallah and his wife Mariem , where she gat hered a large number of Mujahideen in areas like TOUGUERETE, Ouargla, and Rouissat, and provided them with supplies propaganda , and reinforcement¹³.

In the testimony of one of the French army commanders speaking about Lalla Zahra's treatment of French European female prisoners. He said. « They have hid these things as much as possible from their soldiers because if they had known about them, it would have motivated them to fight Emir Abdelkader with the same enthusiasm and fervor ».

The eldest sister, Lalla Khadidja and her daughters Lalla Zahra de played a significant role in supporting Emir Abdelkader's resistance. She was married to her cousin Sidi Mustafa bin Tayab wife, was vappointed by the Emir in 1837 as successor in " Alcharklala"¹⁴. She assisted¹⁵ him when he took the oath of allegiance and mobilized women and tribes to donate their jewelry to purchase weapons and supplies for the Mujahideen.

They were trusted as they stayed in the rear guard of the army but when Khadidja received the army and saw the soldiers determination weakening. Lalla Zahra, who stayed close provided her with necessary care and support during the fierce battle when news of the Emir's martyr of Djaafra. Spread, she mounted her horse, gathered the army, and she supported them¹⁶, comforted them in their hardship and strengthening their resolve. She addressed the soldiers saying "If my brother is gone, and the homeland will remain remembered until the end of time .these are his family and children, now in the care of God , and then in your care, so protect them until God reveals what is hidden". This stance reflects her great composure, strength and steadfastness¹⁷.

The Role of Women in the Popular Resistance in the Kabylie Region

The role of "Lalla Khadija bint Belkanoun," the widow of "ALBACHE AGHA» "BELKACEM OUKASSI" and mother of "Lalla Fatma N'Soumer"¹⁸, is one of the most prominent algerian women who have made significant mark in the history of armed resistance, particularly in the Kabylie region¹⁹. Her name echoed from the highest peak in the Djurdjura Mountains and spread through the great Kabylie region. This great woman was able, thanks to her wisdom and leadership, to play a prominent role²⁰. in raising her daughter Lalla N'Soumar, and represent her in the local popular resistance . She belonged to the followers of the Rahmaniya Sufi order, which was distinguished by its influences. She is considered one of the women who were respected and built for her in "Belbaza", and she used to go to worship at the summit of Djurdura .She lived among her people , in the machedalah area, taking care of their needs and managing their affairs. However, when she was no longer able to manage the affairs of the zawiya (Sufi school), she asked Emir Abdelkader to assign²¹ « Sheikh Al-Hajj Al-

Bashir » to manage it, and she endorsed him. He remained there until his death in 1841²².

“ Lalla Fatima N’Soumer”, born in 1830, was her mother’s successor in resisting the occupation in the Kabylie region. She hailed from a prestigious Sufi family and was raised in the Rahmaniya Sufi order. She was the daughter of Sheikh Tayyib, who oversaw the Rahmaniya Zawiya in Wargha. Lalla Fatima N’Soumer is considered one of the most prominent women who resisted the French occupation in the region, facing numerous French generals during her battles²³.

“Lalla Fatima N’Soumer” played a pioneering role in leading the armed popular resistance in the Kabylie region²⁴, receiving support and encouragement from Sheikh Al-Murabit and the rebel « Al-Hajj Omar, » the Sheikh of the Rahmaniya Sufi order, who encouraged her to engage in jihad against the French occupation because of the bravery and love for jihad he saw in her²⁵. The French historian « Louis Massignon »²⁶ nicknamed her « Joan of Arc of Djurdjura, » comparing her to the French national heroine « Jeanne d’Arc». However, she rejected this name, preferring the title « Khawla of Djurdjura», reflecting her adherence to the Islamic aspect of jihad and her emulation of Muslim female warriors²⁷.

«Lalla Fatima » was not the only woman on the battlefield ; a group of women fought alongside her, either fighting the enemy beside men or providing supplies and tending to the wounded and sick. The number of women who fought alongside her was about two hundred and Lalla Fatima N’Soumer provided them with moral support, making her a role model they followed²⁸.

Under these circumstances, General « Randon, » who became Governor-General of Algeria on 11 December 1851, was given orders to suppress the resistance in the Djurdjura region and complete the occupation. He personally led

a military campaign in 1857²⁹, and she herself led fierce resistance, inflicting heavy losses on the occupying forces³⁰.

After several bloody battles, « Randon » managed to defeat the rebels and the leader « Lalla Fatima. » The battles intensified in the « Larbaa Nath Irathen » area, where the French prevailed in May 1857³¹. On 24 June 1857, the « Icherriden » battle took place, giving the enemy an unforgettable lesson, showing that the people of Djurdjura were ready to defend their land and honor to the death. However, « Lalla Fatima » was forced to retreat, and the French army moved towards « Ait Tsourgh, » where the decisive battle took place. On 11 July 1857, « Lalla Fatima » and the women with her, about two hundred in number, were captured, as the French feared a resurgence of resistance in the Djurdjura region³².

The Role of Lalla Zineb El-Kassimia El-Hamliia in the Popular Resistance (1850-1904)

The Hamel³³ Zawiya El-Kassimia, founded by « Sheikh Muhammad bin Abi Al-Qasim » ,is a prominent religious institution and one of the most famous zawiyas in Algeria. It played a significant role in religious education and the teaching of Quranic and jurisprudential sciences, as well as serving as a cradle for armed popular resistances. Here, the role of Lalla Zineb El-Kassimia El-Hamliia in managing this zawiya and supporting the armed popular resistance in the region emerged. She was known for her knowledge and courage. The French traveler « Paul Eudel »³⁴ described her as : « She is a saint in Islam, inheriting that status from her great father, the founder Sheikh Muhammad bin Abi Al-Qasim, of noble lineage, and with all his spiritual authority and strong brotherhood, which he used to manage the zawiya, preventing any harm from coming to it. That is why 500 or 600 enthusiasts gathered around her, protecting her from any hardship,

believing that this would make them valiant warriors in battles, leading them to fight bravely for her... The love for Lalla Zineb, which was solidified among her followers, is never-ending»³⁵.

«Lalla Zineb » was born in the town of Hamel in Boussaada in 1850³⁶, She was the only daughter of « Sheikh Muhammad bin Abi Al-Qasim», the founder of the noble, Idrisid Hassani Hamel Zawiya³⁷. « Sheikh Muhammad bin Abi Al-Qasim » was keen on teaching her the Arabic language, the Quran, and the principles of jurisprudence, preparing her for various responsibilities and duties. She had a strong background in Islamic sciences³⁸ and excelled in mathematics, managing the waqf (endowment) properties of the zawiya during her father's lifetime. She also took on the task of teaching women and helping them memorize the Quran, thus providing a form of free Arabic education for women through the zawiya³⁹.

She stood against the French authorities who sought to pass the leadership of the zawiya to her cousin after her father's death. However, her refusal to surrender led her to confront the French military commander General « Cruchard, » resisting the threats, house arrest⁴⁰, and psychological warfare imposed on her. When her cousin tried to strip her of her authority and wealth, she hired the French lawyer « Maurice L'Admiral»⁴¹.

The French authorities objected to Lalla Zineb El-Hamliia El-Kassimia taking over the leadership of the zawiya due to her known courage, valor, and loyalty to the leaders of the armed popular revolutions, such as the sons of « Emir Abdelkader, » the sons of El-Mokrani, and the Bouaziz family, who were her closest allies and whom she inherited from her father⁴². « Coppolani » and his colleague « Dibon » counted more than 150,000 supporters of hers across many parts of the country⁴³. In addition, she was wealthy, and the French authorities

sought to strip her of her wealth, knowing that a significant portion of it was spent to support the armed popular resistance⁴⁴.

«Lalla Zineb El-Kassimia » assumed the leadership of the Hamel Zawiya during a critical and sensitive period when the French authorities were determined to eliminate the growing influence of the zawiyas in Algerian society and curb their support for and sheltering of armed popular resistances⁴⁵.

She succeeded in asserting her presence in a closed male-dominated society, and the colonial administration regarded her with utmost caution. She fought in a civilized manner, building her community through education, upholding the Arabic language, religion, and the values of Algerian society. Following in her father's footsteps, she took on the task of teaching men and women, addressing scholars in gatherings, until she passed away after a long illness in November 1904⁴⁶.

Conclusion :

In this article, we have reviewed examples of the struggle of Algerian women during the popular resistance in the 19th and early 20th centuries. These brave and heroic women had a significant and deep impact on society, such as Lalla Zahra and Lalla Khadija, who supported and assisted the resistance of Emir Abdelkader in western Algeria. Additionally, Lalla Khadija and her daughter Lalla Fatima N'Soumer, the heroic woman who led the resistance in the Djurdjura Mountains and inflicted heavy losses on the French forces, provided and created an excellent example of the valor and courage of Algerian women. Also, Lalla Zineb El-Kassimia El-Hamlia and her role in the popular resistance within the Rahmaniya order, along with the repercussions of the French colonial policies and practices against her, demonstrated that Algerian women throughout the ages

were always in tune with history, shaping its details through their great sacrifices for freedom and liberation from all forms of occupation.

¹ -Kaddour Mohammed Nagy, *The Youth of Emir Abdelkader*, translated by Mokhtar Mohammed, 3rd edition, Office of University Publications, Algeria, 2016, p. 48. Ibid., p. 49.

² -Moritz Wagner: A German naturalist and traveler (1813-1887) who joined the scientific committee tasked with conducting research on Algeria. He participated in the Constantine, Blida, and Reghaia campaigns, and after the armistice, he visited the city of Mascara under the protection of Emir Abdelkader. See: Abu Al-Eid Dodo, *Algeria in the Writings of German Travelers (1830-1855)*, National Publishing and Distribution Company, Algeria, no date, p. 29.

³ - Ibid., pp. 55-56.

⁴ - Abu Al-Qasim Saadallah, *Cultural History of Algeria (1830-1954)*, Vol. 6, Dar Al-Gharb Al-Islami, Beirut, 1998, p. 342.

⁵ - Mostafa Khiyati, *Prisoners of Emir Abdelkader (1838-1847)*, translated by Hadriya Yousfi, ANEP Publications, Algeria, 2013, p. 147.

⁶ - Abu Al-Qasim Saadallah, *op. cit.*, p. 334.

⁷ - Masouda Yahyaoui et al., *The Role of Women in the Liberation Revolution*, Ministry of Mujahideen, Algeria, 2007, p. 9.

⁸ - Ibid., p. 9.

⁹ - Mohammed Basha, son of Emir Abdelkader, *Tuhfat Al-Zair in the Feats of Emir Abdelkader and the News of Algeria*, Vol. 1, Commercial Printing House, Alexandria, 1903, p. 286.

¹⁰ - Masouda Yahyaoui et al., *op. cit.*, p. 9.

¹¹ - Antoine-Adolphe Dubuche (1800-1856): He led negotiations alongside the military governor with the Emir for the release of French military prisoners, and stated that he was truly astonished to find them in good health and decent appearance. See: Mostafa Khiyati, *op. cit.*, p. 148.

¹² - Henry Churchill, *The Life of Emir Abdelkader*, translated and annotated by Abu Al-Qasim Saadallah, National Publishing and Distribution Company, Algeria, 1986, p. 204.

¹³ - *Ibid.*, p. 279.

¹⁴ - Massoud Kouati, *Contemporary History of Algeria: Events and Views*, Homa Publishing House, Algeria, 2011, p. 14. Abu Al-Qasim Saadallah, *op. cit.*, p. 530.

¹⁵ - Mohammed Basha, son of Emir Abdelkader, *op. cit.*, p. 282. Abu Al-Qasim Saadallah, *The Algerian National Movement*, Vol. 1, Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1992, p. 613.

¹⁶ - *Ibid.*, p. 202.

¹⁷ - Ahmed Al-Sharif Al-Atrash Al-Sanussi, *op. cit.*, p. 49.

¹⁸ - Abu Al-Qasim Saadallah, *Cultural History of Algeria*, Vol. 3, Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1992, pp. 191-192.

¹⁹ - Ahmed Al-Sharif Al-Atrash Al-Sanussi, *op. cit.*, p. 49.

²⁰ - Ahmed Al-Sharif Al-Atrash Al-Sanussi, History of Algeria in Five Centuries, Vol. 2, New Basair Publishing House, Algeria, 2013, p. 648.

²¹ - Sharif Boubaghla: Born in 1810, his real name was Mohammed Al-Majid bin Abdul Malik, nicknamed Boubaghla for riding a mule in all his movements. He was from western Algeria and served in the guard of Miliana. He participated in the wars of the Emir and held some responsibilities under him, receiving political and military training at the military school of Emir Abdelkader. His movement lasted about five years, and he settled in Zouaoua at the end of 1849. He was killed on December 26, 1854, in Tazmalt. For more information about this figure, see: Bashir Belah, Contemporary History of Algeria (1830-1989), Vol. 1, Dar Al-Maarifa, Algeria, 2006, p. 187.

²² - Saleh bin Al-Nobili Ferkous, The History of the Algerian Nation's Struggle against French Occupation: Armed Resistance (1830-1862), Dar Al-Ulum for Publishing and Distribution, Algeria, 2012, p. 225.

²³ - Joan of Arc: 1412-1431, Jeanne D'Arc, a French activist who fought for her country in the fifteenth century, rose to the rank of a national hero due to her bravery and became a symbol of national unity for the French. In her early adolescence, her national feelings matured in an environment of French division while facing a war with England. In the midst of overwhelming national emotions, she led the French armies on May 8, 1429, to lift the English siege of the French city of Orléans. However, in 1430, she was captured by the forces of the Duchy of Burgundy, who sold her to the English. She faced a show trial that ended with her execution by burning. In 1919, the French government decided to consider the first Sunday in May a national holiday in honor of Joan of Arc. See: Abdul Wahhab Al-Kayali, Encyclopedia of Politics, Vol. 2, 1st edition, The Arab Institute for Studies and Publishing, Beirut, 1990, p. 21.

²⁴ - Awatef Qasmi Al-Hassani, Lalla Zineb: Thought and Civilization: A Sociological Study of the Personality of Lalla Zineb and Her Civilizational Role in the Hammalian Society (1857-1904), *Al-Sawtiyat: An International Academic Journal specializing in Arabic Language and Literature*, Issue 19, University of Blida, Algeria, p. 343.

²⁵ - Massoud Kouati, *op. cit.*, p. 15.

²⁶ - Saleh bin Al-Nobili Ferkous, *op. cit.*, p. 225.

²⁷ - Anissa Barkat Darar, *Lectures and Historical and Literary Studies on Algeria*, National Museum of Mujahideen Publications, Algeria, 1995, p. 13.

²⁸ - *Ibid.*, p. 13.

²⁹ - Massoud Kouati, *op. cit.*, p. 15.

³⁰ - Zawiya of Al-Hamel: The Zawiya of Al-Hamel is located southwest of Bousaada, 12 km away. Originally called "Shurfa Al-Hamel," meaning "Castle of Al-Hamel," it was fortified by both mountains and densely packed houses. It is located on the last peaks of the Ouled Nail Mountains on the eastern slope of Mount Omran in the chain known as Mount Messaad, surrounded by high mountains and elevations. Thus, it is at the center of the mountain chain of the Saharan Atlas. Additionally, the area of Al-Hamel is considered the central gateway to the Great Algerian Sahara, lying on the dividing line between the northern Tell region and the southern desert region, making it a strategic area. Paul Audal: Born on October 23, 1837, in Crotoy, northern France, he worked as a director of a sugar refinery in France. From a young age, he was known for his love of learning and traveling in Europe. He was interested in literature, writing for newspapers, and cultural affairs. He authored around 39 works, including four on Algeria. He traveled to Bousaada in the spring of 1899, recording all the

cultural and social aspects present there. See: Mahmoud Boksiba, Travelers to the Zawiya of Al-Hamel during the Era of Lalla Zineb (1897-1904), Qabas Journal of Human and Social Studies, Vol. 4, Issue 2, Martyr Lakhdar Hamma University, El Oued, December 2020, pp. 695-696.

³¹ - Awatef Qasmi Al-Hassani, op. cit., p. 346.

³² - Bashir Belah, op. cit., p. 129.

³³ - Muhammad bin Abi Al-Qasim: Sheikh Al-Allama Abu Abdullah Muhammad bin Abi Al-Qasim bin Rabih bin Muhammad bin Abdul Rahim bin Saib bin Mansour Al-Sharif Al-Hassani Al-Jazairi, was born in the Hammadiya Desert near Hassi Bahbah, near the city of Djelfa, in Ramadan 1239 AH / 1823 AD. He grew up in a house of knowledge and literature, memorized the Quran at a young age, and received his education in zawiyas near the village of Al-Hamel. He acquired the knowledge of his era, such as grammar, morphology, rhetoric, jurisprudence, and principles from his teachers in the zawiyas of the Kabylie region until he reached the level of issuing legal opinions. He was distinguished by his vast knowledge, which led Dr. Saadallah to explain this status that the Sheikh of the Zawiya attained by saying: "Perhaps this is the real karama (miracle) of the Sheikh because knowledge is the most honorable karama for a person. The scientific and spiritual reputation of Sheikh Muhammad bin

³⁴ - Zaouia El Hamel : Zaouia El Hamel is located southwest of the city of Bou Saada, about 12 km away. Originally called « Shurfat El Hamel, » meaning « the castle of El Hamel, » it was fortified by both the mountains and densely packed residential clusters. It is situated on the last peaks of the Ouled Naïl Mountains, on the eastern slope of Mount Imran from the chain known as Mount Messaad, surrounded by high mountains and elevations, making it centrally located within the mountainous chain of the Saharan Atlas. The El Hamel region is also considered the central gateway to the Great Algerian Sahara, as it lies on the

border between the northern Tellian region and the southern Saharan region, making it a strategic area.

³⁵ - Paul Audoul : Born on October 23, 1837, in the Crotoy region of northern France, he worked as a director of a sugar refinery in France. From a young age, he was known for his curiosity and love of traveling across Europe. He was interested in literature, writing for newspapers, and cultural aspects. He authored around 39 works, four of which were about Algeria. He traveled to Bou Saada in the spring of 1899 and documented all the cultural and social aspects of the area. See : Mahmoud Bouksiba, Travellers to the Zaouia of El Hamel during the Era of Lalla Zineb (1897-1904), Qabas Journal of Human and Social Studies, Vol. 4, No. 2, University of Martyr Lakhdar Hammeh, El Oued, December 2020, pp. 695-696.

³⁶ - Awatif Kasmi Al-Hasani, previous reference, p. 346.

³⁷ - Bashir Belah, previous reference, p. 129.

³⁸ - Mohamed bin Abi El Qassim : Sheikh Mohamed bin Abi El Qassim bin Rabih bin Mohamed bin Abdul Rahim bin Saeb bin Mansour, a noble Hasani from Algeria, was born in the rural area of Hamadia in Hassi Bahbah near the city of Djelfa in Ramadan 1239 AH/1823 AD. He was raised in a household of knowledge and literature, memorizing the Quran at a young age. He received his education in the zawiyas close to the village of El Hamel, acquiring the knowledge of his time such as grammar, morphology, rhetoric, jurisprudence, and other sciences from his teachers in the zawiyas of the Kabyle region until he reached the level of issuing fatwas. He was known for his abundant knowledge, which led Dr. Saadallah to justify the status reached by the Sheikh of the zaouia by saying : « Perhaps this is the true karamah (miraculous gift) of the Sheikh because knowledge is the most noble karamah for a person. The scholarly and spiritual reputation of Sheikh Mohamed bin Belkacem was widespread and well-known. » See : Abdelkrim Aoufi, A Study of the Catalog of Manuscripts in the Qassimi

Library : (Zaouia El Hamel – Bou Saada – M’sila), Heritage Journal, Issue 13, Zian Ashour University, Djelfa, March 2014, p. 72.

³⁹ - Isabelle Eberhardt, Notes de route Maroc-Algérie-Tunisie, Librairie Charpentier et Fasquelle-Eugène Fasquelle, Paris, 1908, p. 292.

⁴⁰ - Abdel Moneim Al-Qasimi Al-Hasani, The Figures of Sufism in Algeria from the Beginnings until the End of World War I, 1st ed., Dar Al-Khalil Al-Qasimi, Algeria, 2007, p. 164.

⁴¹ - Isabelle Eberhardt, OP.CIT., p. 343.

⁴² - Charles-Robert Ageron, Les Algériens Musulmans et la France (1871-1919), Vol. 2, Dar Al-Raed for Books, Algeria, 2007, p. 660 ;Abou El Kacem Saadallah, The Algerian National Movement, Vol. 2, 4th ed., Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1992, p. 130.

⁴³ - Ahmed El Sherif Al-Atrash Al-Sanousi, previous reference, p. 56.

⁴⁴ - Octave Depont et Xavier Coppolani, Les confréries religieuses musulmanes, Alger, 1897, p. 345.

⁴⁵ - Abdel Moneim Al-Qasimi Al-Hasani, Zaouia El Hamel : A Century of Giving and Struggle (1862-1962), previous reference, p. 362.

⁴⁶ - Awatif Kasmi Al-Hasani, previous reference, p. 374.