



***The Liberation Revolution in the South of Algeria
Through Algerian Folk Poetry
La Révolution de libération dans le Sud de l'Algérie à travers
la poésie populaire algérienne***

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Abstract ;	Article info
<p><i>Algerian folk poetry played a pivotal role in chronicling the events of the War of Independence against French colonial rule, particularly in the vast expanse of the Algerian Sahara, It served as a powerful medium for transmitting the revolution's unfolding drama and enshrining the bravery of its warriors and martyrs. Beyond mere documentation, folk poetry became a call to arms, stirring the spirit of resilience and urging the people to stand firm and press on in their struggle through passionate verses that echoed defiance and resistance. Folk poetry delved into a rich tapestry of themes, from vivid portrayals of battles and the immortalization of martyrs to poignant depictions of the people's suffering and heartfelt expressions of the euphoria of</i></p>	<p>Received 2025-03-14</p>
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independence...

Resilience

Introduction

Algerian folk poetry is considered an important part of Algeria's cultural heritage, created and spread during the Algerian Revolution against French colonialism. This poetry is characterized by its simple and direct style, and it was used as a means to spread awareness, express suffering, and evoke nostalgia for freedom and homeland. Although the Sahara was not the primary battleground during the revolution, Algerian folk poetry addressed various themes that reflect the spirit of resistance, freedom, and national unity throughout the country, including the desert.

The research problem:

This study explores the pivotal role of Algerian folk poetry in preserving the memory of the War of Independence, particularly in the vast expanse of the Sahara. It poses the following question: How did folk poetry serve as a vessel for chronicling historical events, igniting the national spirit, and giving voice to both the suffering and triumphs of the people during their struggle against French colonial rule?

Hypotheses:

First Hypothesis: Algerian folk poetry played a profound role in chronicling the War of Independence, immortalizing the names of heroes and martyrs, capturing the hardships endured by the people, and stirring the flames of national spirit.

Second Hypothesis: Folk poetry functioned as a vital conduit for preserving and passing down historical knowledge and events to future generations, particularly in light of the insufficient official documentation of that period.

Third Hypothesis: Folk poetry was instrumental in fostering national unity and bolstering the spirit of the Algerian people through impassioned and rousing verses that echoed the essence of resistance and defiance.

Fourth Hypothesis: Folk poetry wove together a rich tapestry of themes, from vivid portrayals of battles and the immortalization of martyrs to poignant depictions of the people's suffering and triumphant celebrations of independence, rendering it a faithful mirror of the revolution's reality.

The Liberation Revolution in the South of Algeria Through Algerian Folk

Research Objectives:

This research aims to present a comprehensive study of the influence of popular poetry on the liberation revolution in southern Algeria by exploring its role as a medium for documentation, motivation, and expressing suffering and victory.

Methodology:

During the study, we employed several methodologies, including the historical method to trace the events of the revolution, and the analytical method to examine texts and identify themes. Our findings revealed that Algerian popular poetry played a critical role in documenting the liberation revolution in the south by commemorating prominent figures, portraying hardships, and inspiring national spirit. It also provided an encompassing perspective on how poetry was utilized as a tool for chronicling and transmitting knowledge during the national struggle.

Folk Poetry and the Liberation Revolution:

Oral literary discourse, as a historical memory, is regarded as the sole means by which the popular community understands the world, transmits knowledge, and directs behavior. The folk poem documents various events, pinpointing specific days and locations, and offers a vivid portrayal of both the events themselves and the psychological reality of the time.¹

It is difficult to determine the exact time of the emergence of folk poetry in Algeria, but its appearance can be linked to both religious and political aspects², according to many critics, including Abdullah Rakibi. Critics have given various names to this type of poetry, including folk, sung, colloquial, vernacular, and poem...³

The folk poet would sing of the revolution as he wandered through the villages and markets, where it would be passed on by storytellers and reciters. The events of the revolution and its battles were then shaped into poetry and songs, aimed at imparting lessons and inciting the people to rise up and fight.⁴

Sung poetry chronicled the various events that Algeria experienced, particularly during the colonial period. It captured the country's historical moments across different eras, embedding them in the collective memory of the people. The poetry was passed down from generation to generation⁵, and some forms of folk poetry even reached homes, where they were recited by children and mothers, who sometimes participated in their singing. This played a key role in fully realizing the folk poet's message.⁶

The interest in documenting and publishing folk poetry in Algeria began in the mid-19th century, when many of its texts were published and translated into French. The focus was particularly on the

poems published in journals, which documented the armed confrontations between the Algerians and the colonial army. French researchers concentrated on the history of events and battles after they had ended, revisiting them through poetic testimonies. Algerian poets were regarded as the historians of that period due to the absence of official historical records of Algerian society, owing to the conditions of war⁷.

Documenting the Liberation Revolution in the desert through Folk Poetry:

The folk poet from the desert played a crucial role in documenting the Liberation Revolution in the desert, recording its events and details with precision. Through his poems and verses, he conveyed the reality of the struggle and resilience lived by the desert people during the revolution. His poetry mirrored the suffering of the people and their steadfastness in the face of injustice and oppression, while also embodying the spirit of resistance and defiance that prevailed during that period.

The folk poet was not merely a storyteller of events; he was also a catalyst for the revolutionary spirit. He encouraged the people to persevere and continue the struggle. Through powerful words and vivid poetic imagery, the poet conveyed the suffering and hopes of the people for liberation, highlighting in his verses the strength of will and the victories achieved by the revolution despite the challenges and difficulties. He emphasized the importance of unity and solidarity in achieving national goals.⁸

The folk poetry verse gained prominence in the Algerian literary scene. Among the poets of southern Algeria are Ben Krio, Mostafa Ben Ibrahim, Ali Anad, El-HadiJaballah, Fatima Mansouri, and Kroumi Ahmed....

In this research, we will examine some of the themes addressed by the folk revolutionary poetry in the Algerian desert, along with the names of the poets and examples of their poems:

- Describing the Heroes' Bravery and Conveying News:

Among the poets who spoke about the revolution, we mention: The poet Saleh Anad⁹ portrays the valor of the revolutionaries who confronted the French enemy in the desert, declaring:

“They are deserving, those who venture into boundless deserts,
And carve their way through the narrowest of valleys,
Who race with unwavering faith in defense of Muhammad’s religion,
Barefoot, they tread the thorny wilderness.
And when they strike against the armies of disbelief,
They advance like lions, fierce yet deliberate,
Obedience and respect are firmly rooted in their souls,

The Liberation Revolution in the South of Algeria Through Algerian Folk

Dwelling in their hearts and reflected in their words.¹⁰

verses vividly portray the heroism and sacrifice of the Algerian revolutionaries as they fought in the unforgiving desert, reflecting their struggles and courage in the face of adversity. The poet exalts those who dare to enter the vast deserts and endure the arduous journey through rugged terrains and narrow paths, as expressed in the line: “ss). This image Barefoot, they tread the thorny wilderne) captures their resilience and determination emphasizing their devotion to the cause of faith which imbues their struggle with profound spiritual and moral significance

In the heat of battle, they confront enemy armies with unmatched bravery, advancing like lions—both cautious and fierce. This depiction underscores their tactical brilliance, combat expertise, and unyielding resolve, symbolizing their indomitable spirit in the quest for freedom.

The poetess Fatima Mansouri ¹¹ emphasizes that the Algerian Revolution, which began in 1954, was the starting point on the path to freedom and that the coming days would bring victory to her homeland. The stanzas portray the martyr as "Raïs Sultana," signifying a majestic leader who valiantly protected his land, depicting him as the undisputed leader and a symbol of bravery among men.

The history of Algeria Is rich with the heroism of revolutionaries who neither surrendered to oppression nor retreated in the face of colonial power. Instead, they persevered in their struggle until achieving independence in 1962. That era was marked by heroic battles and immense sacrifices made by the people of Algeria for the freedom of their homeland.

The poet Ahmed Karoumi¹² vividly depicts the heroism of the Algerian people, stating:

The People Have Risen Today

They've begun to serve in politics,

The national army stands armed,

To reveal the banners high.

France is now betrayed,

Collapsed into the depths of a ravine,

The wall of darkness crumbles down.

In '54, we started,

In this war, we persevered,

Fighting valiantly against our enemy.¹³

In these stanzas, poet Ahmed Karoumi expresses his pride in the heroism of the Algerian people during the revolution against French colonialism. He states that the Algerian people have become organized and politically aware, actively engaging in their roles. The poet portrays them as strong and brave.

The poet refers to the Algerian National Army as organized and ready for battle, determined to raise the country's flag high. He speaks of France as "betrayed" and shattered, having fallen into a dark abyss, which reflects the moral defeat inflicted on the colonizer in the face of the Algerian people's will.

The poet returns to 1954, the beginning of the Algerian revolution, describing how the people stood firm and resisted, fighting against their enemy. The stanzas reflect a sense of pride and determination among the Algerian people, emphasizing that their sacrifices and efforts in the struggle for freedom were not in vain. Instead, they were a driving force behind achieving victory and independence.

The poetess Fatima Mansouri conveys news of the freedom fighters in her poem " " (The Answer of the Exile), written in 1956. In it, she speaks of a message sent by Mr. Mabrouk (the head of political assistance) to the hero Mohamed El Akhdar, who was wounded in the Battle of Sahn al-Ratim, imprisoned in France, and falsely rumored to have died by the French. She says:

Mr. Mabrouk, the master of men... stay away from harm.

The message from Mabrouk has reached us.

Peace be upon you, and God willing, you will bless us¹⁴

- Strength and Resilience of the People:

The poet **Medani Rahmoun** says¹⁵, describing the unity of the people under the banner of the Liberation Front:

Look upon the cities, witness the masses,

In the demonstrations, they charge unafraid.

The fighters, under command,

The Liberation Revolution in the South of Algeria Through Algerian Folk

Are scattered across every field of battle.

Their strength, born of unity, has grown immeasurably,

And they have attained the pinnacle of the highest aspirations,

Obedience and respect have been firmly rooted in their conscience,

Dwelling in their hearts, evident in their words.¹⁶

The poet describes the unity of the people under the banner of the Liberation Front, a powerful symbol of liberation and resistance. This unity is the driving force that unites individuals.

He vividly depicts the scene of the crowds in the cities, where people assemble in massive demonstrations with neither fear nor hesitation. The word “charge” evokes a sense of passion and strength, while “unafraid” reflects courage and an indifference to danger.

The poet uses the term “Fighters”, which refers to the revolutionaries who execute orders with unwavering preparedness. Their widespread presence reflects the comprehensiveness of the struggle and the readiness of everyone to contribute to the fight for the cause.

The poet asserts that the strength of the people resides in their unity, which has elevated them to lofty heights of success and accomplishment. The phrase “the highest aspirations” signifies that they have achieved goals that once appeared distant and arduous.

The poet concludes by noting that obedience and respect have become ingrained in the people’s conscience, and these values are deeply rooted in their hearts, manifesting in their actions and words. This reflects discipline and a steadfast commitment to the cause.

The popular poet Bouhamidi Al-Arabi¹⁷ speaks about the resilience of the Algerian people:

The people rose up for the demonstrations,

To bring down colonialism, nothing can stop us.

They swore by everything that they would never return,

Until the clear victory, and God is with us.

They burned their flag, and how much it wept,

They threw it far away, far away, it will never come back.

The sun of freedom shone upon us as it lit up,

And the clouds of darkness have moved away from our eyes.¹⁸

The poem as a whole reflects the feelings of pride and dignity that overwhelmed the Algerian people during their revolution against French colonialism. Through the depiction of the events and actions undertaken by the people, the poet highlights the mass demonstrations as a collective act aimed at overthrowing colonialism. The poet emphasizes that this uprising was not a temporary act but a firm commitment to expel colonialism once and for all. Bouhamidi Al-Arabi expresses the spirit of unity, determination, and faith in God, which were key factors in achieving independence. The poem is not only a record of the liberation movement but also a celebration of the victory and freedom that illuminated Algeria.

The poet uses the metaphor of the sun to symbolize the freedom that emerged after years of darkness. He conveys the profound joy felt by Algerians upon attaining independence. The expression "the clouds disperse" illustrates the end of oppression and tyranny, marking the return of purity and clarity to the people's lives. In this way, the poet concludes the poem on a hopeful and positive note, celebrating the triumph achieved by Algerians after a long and arduous struggle.

The poet, Al-Hadi Jaballah¹⁹, motivates the people to persevere in their struggle, stating:

"Move forward, don't retreat,

Speak up and rally for the revolution.

Move forward, don't let it pass,

He who hasn't sacrificed, hasn't truly lived."²⁰

The poet Jaballah uses an impassioned and direct style, issuing a strong call to revolutionaries and the general populace to advance without retreat. The lines emphasize that progress and bravery in the face of oppression are the sole means to achieve a meaningful existence. They highlight that revolution is not merely an option but a vital necessity for those who aspire to live with dignity. The poet urges individuals to take action and make sacrifices for the revolutionary cause, asserting that those who fail to dedicate themselves to this path will never experience the true essence of life.

- Describing the Suffering of the People:

The Liberation Revolution in the South of Algeria Through Algerian Folk

The popular poetry chronicles the circumstances and suffering of the Algerian people, including poverty, oppression, and displacement. In his poem "Ya Zayn al-Hiba," the poet Chouikha Boujemaa²¹ says:

"I am deprived of sleep, and the sustenance is bitter,

The beauty of the east is shattered within me.

The children of my land are scattered in the west,

Some bring their children, and some leave them behind.

We are scattered in the west, torn apart,

O God, gather us, we are lost."²²

The verses illustrate the hardship and deprivation endured by the people during that time. This resulted in the disintegration of social bonds and the loss of the once peaceful life. The verses convey the struggle of the Algerian people by portraying the loss of comfort, displacement, fragmentation, and the longing for reunification with family and loved ones, with the hope that God will reunite them.

- **Commemorating the Battles:**

Popular poetry played a significant role in documenting the events of the Algerian War of Independence. Many poems commemorated major battles and heroic figures, such as the Battle of HudCheika in El-Oued, and the Battle of Mount Bechar, where many heroes and other symbols died. These poems conveyed the events through simple, easily understood language, leaving a lasting imprint on the memory of the people.

The freedom fighter and writer Fatima Mansouri speaks about the fierce battle that took place in GhautCheika, led by the fighter Mohamed Al-Akhdar on August 17, 1955. He invited her to participate in the battle, and she indeed took part. She says:

"I will show you the strike of war, if you have forgotten it,

I will remind you of that day of HudCheika.

I will show you my strike,

If you had become a family in the sky.

Hamoud, on the day of war, holds a sword,

In his hand, eight strikes, like a healer.

The engine is flying in the sky... I hit it.

I will show you the strike of war, if you have forgotten it."²³

The verses together paint a powerful image of the Battle of HudCheika, highlighting the courage of the fighters, especially the writer herself, and the sacrifices they made in the pursuit of freedom.

The poetess talks about the leader Mohamed Lakhdar, who led the battle with courage and skill, saying "Hamoud on the day of war, his hand is sharp." She describes the strikes he made as precise and effective, highlighting that his leadership played a central role in achieving victory. The poetess emphasizes how essential his guidance was to the success of the battle, symbolizing the strength and determination of the Algerian revolutionaries in their fight for freedom.

Fatima Mansouri recalls the battle not only to remind others but to emphasize that she, along with all those who fought, will remain proud of what they contributed. The verses reflect great pride and defiance, highlighting the idea that forgetting is not an option. These memories must remain alive as part of the national heritage and collective memory. She makes it clear that she will recount what happened that day in detail, to provide a lesson in strength and courage, and to ensure that this war is never forgotten.

The poet Ahmed Kroumi recounts the battles that took place in the Abadla region, where several heroes, including Colonel Lotfi, were martyred. In his poem "The Sons of our country held the mountains":

Beneath Mount Béchar, in the region of Al-Marrah, they shot down an aircraft,

Leaving the soldiers in chaos, falling between the valleys.

The story of Mount Grouz struck terror into planes and soldiers alike,

Faced by nine brave men, heroes of the nation,

They captured soldiers as one traps birds with nets."²⁴

The verses describe a heroic story of the fighters in the Béchar region, who, with their limited resources, managed to achieve a significant victory over the enemy forces, shooting down the plane and scattering the enemy troops across the valleys. This reflects the careful planning and great courage that characterized the Algerian resistance.

The Liberation Revolution in the South of Algeria Through Algerian Folk

The verses express the poet Kroumi's pride in the fighters and their ability to inflict defeats on the enemy despite the significant differences in armament and resources. The poet also discusses other battles.

The strike was powerful, and the people of BaniSemir had prepared for it skillfully.

For three days, they fought against the enemy forces.

Some of the attackers did not have breakfast,

As they lost some weapons that were taken by the brave.²⁵

The stanzas speak of another battle from the Algerian resistance against French colonialism. The poet expresses the courage of the freedom fighters and their ability to plan and surprise the enemy in combat. The stanzas show how the fighters were able to endure for several days in the face of the enemy's army and manage to capture and use the enemy's weapons.

The poet Ali Fouchail talks about the battles that took place in Tindouf between the revolutionaries and the French occupation in the Hassani dialect. He says:

The beautiful battle, from where it began, the news spread and traveled everywhere.

We spoiled the greedy people, and the enemy armies kept coming.

He saw the battle as it lasted, and the light faded from him.

He saw the planes flying, and the second one was engulfed in flames.

The attack in the valley was unmatched, led by brave men who killed "Fabish" and "Logal" fled, while the others ran. This is what we lived and spoke about.²⁶

This Hassaniya poem speaks of the heroism of the desert people in Tindouf, recounting the battles they fought against the colonizers, including the Battle of Al-Munir — a significant area with stunning landscapes in Tindouf. It reflects on the losses in lives endured during these battles and how the colonizers were taught valuable lessons in resistance and sacrifice.

- **Commemoration of the Martyrs:**

The spirit of resistance and creativity that characterized the freedom fighters in their struggle for independence resulted in countless sacrifices. Many heroes fell in battle, as mentioned by the poet, including Colonel Lotfi, who was martyred in Bechar. The poet says:

On the 27th, in the mountain where the fires raged,

Lotfi, one of the steadfast heroes, was martyred for us.²⁷

The verses commemorate the martyrdom of Colonel Lotfi, evoking feelings of pride and sorrow simultaneously. They immortalize the memory of one of the heroes who sacrificed his life for the homeland. Colonel Lotfi is considered a prominent figure in the Algerian revolution, and his martyrdom marked a poignant moment in the struggle against French colonialism.

Revolutionary themes are evident in the works of folk poet Ali Anad²⁸, who preserved the legacy of the liberation revolution and took pride in the deeds of the revolutionaries and martyrs. Among these heroes was the martyr Mohamed Al-Akhdar, who lost his life in the Battle of HoudChikah:

The battle took place in Ladhaya,

After the declaration of struggle,

HammaLakhdar raised the flag,

And paradise with him and his children.

The memory every year remains,

For all the time, we will never forget you²⁹.

The stanzas carry strong feelings of pride and admiration for the heroism and resistance demonstrated by the fighters in the battle of HoudChikah in the Dabila region, specifically in the area of Ladhaya, which is about 4 kilometers away from HoudChikah in Al-Jadida. The words in these stanzas express loyalty to the memory of these events and emphasize that these events and figures will remain engraved in the collective memory. The repetition of these memories serves as a form of honoring the martyrs who gave their lives for their country, including figures like Mohamed Al-Akhdar. Additionally, the fighter Abdul Malek Al-Qureid, also known as Al-Janna, returned to recount the news of the battle.

- **Joy of Independence:**

The popular poets celebrated Algeria's victory, and the poet The poet Belkacem Harzallah³⁰ shared in this joy, saying:

Fly high, O flag, above the free land,

Algeria has borne immense suffering and torment.

The Liberation Revolution in the South of Algeria Through Algerian Folk

The French, defeated, have departed in disgrace,

And who could have foreseen that in their arrogance, they would return humbled?

Your calculations were flawed; you lost the battle,

And the rabid dog has fled the ruins.³¹

The poet Belkacem Harzallah expresses a deep sense of pride and joy at Algeria's independence, after enduring long years of suffering and struggle against French colonialism. He begins by addressing the Algerian flag, urging it to wave high with pride and honor. This flag, which symbolizes freedom and independence, stands as a testament to the immense suffering the country experienced during the colonial era. The people bore much pain and hardship in their quest for liberty.

The colonizer lost the battle and departed in defeat, after believing himself to be strong and invulnerable, confident that he could remain in Algeria. He miscalculated the will and strength of the Algerian people.

In the verses, the poet compares the colonizer to a "rabid dog", once fierce and cruel, but ultimately defeated and forced to abandon the land (the ruins) when he realized he could not stay.

These verses reflect the joy of the Algerian people in gaining their freedom, affirming that victory was theirs after long patience and bitter struggle.

The verses carry a celebratory tone, honoring the sacrifices made by the freedom fighters in their quest for independence. Poet Saleh Anad reflects on independence:

Oh France and your companions,

They have harvested you, leaving nothing of your soil.

Your crops have been destroyed, nothing grows there anymore.

The sons of the Arabs turned towards you, O disbelievers.

Be silent and return to your land,

The land of deserts is home to the Arabs.

We demand justice and freedom for our people,

No place remains for the infidels or the traitors.³²

These lines exude a profound sense of pride and triumph in the aftermath of independence. The poet adopts a tone of defiance and scorn toward the colonizer and its collaborators, notably the "Harkis." By declaring, "Your crops have been destroyed; nothing grows there anymore," he vividly portrays the eradication of colonial influence from Algerian soil. The verses celebrate Algeria's Arab identity and express a hopeful vision for a future where justice and freedom reign in the wake of liberation.

Conclusion:

Algerian folk poetry has given significant attention to the events and transformations that the country experienced. Characterized by its simplicity and accessibility, it was crafted to reach the general populace, particularly those who were not literate. Despite its lack of linguistic sophistication, it succeeded in capturing every detail of these events with remarkable precision, maintaining a powerful and evocative meaning. This distinctive blend of simplicity and depth is what garnered folk poetry its enduring appeal and loyal admirers.

The key findings derived from the study can be summarized as follows:

- The popular poet was deeply connected to their reality, expressing the people's suffering with sincerity and spontaneity.
- Popular poetry narrated the liberation revolution, witnessing its events from the beginning to independence, and immortalized the revolution's strength from the north to the south.
- Algerian popular poetry demonstrated that the wars against the colonizer in the south were as fierce as those in the Aurès Mountains, leaving behind many martyrs.
- The presence of women in popular poetry was evident, highlighting their active and resolute role in revolutionary mobilization and propaganda. It also revealed women's participation in battles, whether through direct involvement, aiding the wounded, or providing supplies and weapons.
- Popular poetry, with its simple style and closeness to common speech, easily conveyed its ideas to the general audience.
- Algerian popular poetry addressed various themes of war, including the resilience of the people, descriptions of battles, the commemoration of martyrs, and the hardships endured by the population during the war, such as starvation and displacement.....

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The Liberation Revolution in the South of Algeria Through Algerian Folk

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⁸ Alawa Kousa: *Article: The Liberation Revolution in Contemporary Algerian Folk Poetry*, Memory, June, 2017, p. 192

⁹ The poet Saleh Anad was born in Al-Muqrin municipality . Reference: Saad bin Bashir Al-Amamrah, Ahmed bin Taher Mansouri: "The Dictionary of Poets of Wadi Souf," Dar Moufim Publishing, Algeria, 2008, p. 333..

¹⁰ The same reference, p. 314

¹¹ The poetess Fatima Mansouri (1925–1985) was from the new region in the Wilaya of Oued Souf . It is said that she was a resistance fighter, and when the military commander asked her to stop writing poetry in exchange for her release, she refused, leading to her imprisonment for two years in the Lambeyz detention camp. This is mentioned by Arabic Daho in "The Dictionary of Algerian Folk Poets, from the 16th Century to the Early 21st Century," House of Culture and Arts Association, 2009, p. 632.

¹² Poet Ahmed Karoumi: Born in 1918 in Al-Abadla, Béchar. See Ahmed Hamdi: *The Collection of Popular Poetry*, p. 31, 32.

¹³ Ahmad Hamdi: *Collection of Popular Poetry*, p. 31.

¹⁴ The same reference, p. 42.

The Liberation Revolution in the South of Algeria Through Algerian Folk

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- ¹⁷ Bouhamidi Al-Arabi, 1926, from Beni Yakhlef, wilaya of Bechar . See the same reference, p. 83
- ¹⁸ The same reference, p. 83.
- ¹⁹ Al-Hadi Jaballah: A popular poet, Al-Hadi bin Ali bin Abdul Qader Jaballah was born in El Oued in 1882 and raised in the Zawiya of Sidi Abdullah. He lost his father at a young age, forcing him to work to support his orphaned siblings. The poet was deeply interested in the activities of the reformist movement. He witnessed the Algerian Liberation Revolution at nearly one hundred years of age, yet he meticulously documented its events with a spirited style. He passed away in 1978. In his poetry, Jaballah utilized an inciting approach to encourage combat and resistance. For more details, refer to Ahmed Zaghb, *Algerian Popular Poetry: From Reform to Revolution – Al-Hadi Jaballah as a Model, 1882–1978*, Mazouar Printing House, El Oued, First Edition, 2009, p. 18 and beyond.
- ²⁰ The same reference, p. 94.
- ²¹ The poet Shawikha Boujemaa, born in 1899 in Beni Ounif, Wilaya of Becher, is discussed in Ahmad Hamdi: *The collection of Popular Poetry*, p. 120.
- ²² The same reference, the same page.
- ²³ The same reference, p. 60
- ²⁴ The same reference, p.28.
- ²⁵ The same reference, p. 28
- ²⁶ Mustafa ben Dahina: *Glimpses from the History of Tindouf: An Approach to the National Struggle in the Tindouf Region during the French Occupation of Algeria*, Supreme Council of the Arabic Language, Algeria, 2010, p. 56
- ²⁷ Ahmed Hamdi: *Collection of Popular Poetry*, pp. 28–29.
- ²⁸ The poet Ali Aned: Born in 1928 in Al-Rabh, El Oued . He moved to Tunisia for work and later returned, engaging in various activities. He composed over 300 poems, with his first poem written in 1950. See: Ben Ali Mohammed Al-Saleh, *From the Masterpieces of the Popular Poet Ali Aned*, House of culture Publications, El Oued, 1st Edition, 2008, p. 9 and subsequent pages.
- ²⁹ The same reference, p. 55.
- ³⁰ The poet Belkacem Harzallah was born in 1928 in the municipality of Sidi Khaled, in the province of Biskra, and passed away in 2004. See Harzallah Mohamed El-Arabi: *The Life and Works of the Poet Belkacem Harzallah*, Publications of the National Association for Folk Literature, 2008, pp. 20, 29.
- ³¹ The same reference, p. 85
- ³² Ahmad Hamdi: *The Collection of Popular Poetry*, p.66.