



The Revolutionary Judge of the Liberation War in the Section of Zemoura: "Sheikh Ali Boubakeur" — A Biographical and Documentary Study

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• Abstract:

The revolutionary judges of the Algerian War of Liberation constituted a fundamental pillar within the organizational structure of the Revolution. The leadership of the Revolution accorded them great importance, entrusting them with highly sensitive responsibilities and granting them wide-ranging powers to organize the population and adjudicate their disputes, thus preventing them from resorting to the French administration. Moreover, these judges were tasked with organizing the sectors of the National Liberation Army (ALN) and the National Liberation Front (FLN) through the settlement of internal cases involving soldiers and officials of various ranks, particularly those concerning issues related to Islamic law. They were also entrusted with overseeing endowment funds (awqaf) and collecting donations in support of the Revolution. Despite the crucial role played by this group in managing the internal affairs of the War of Liberation, they have not received significant scholarly attention or extensive academic study

Keywords:

Sheikh Ali Boubakeur, Zemoura, Revolutionary Judges, Third Wilaya, War of Liberation

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• Introduction

Through this research paper, we aim to address one of the revolutionary judges operating in a region of Algeria that belonged to the historical Third Wilaya, by introducing his biography and examining some of the documents obtained from his personal archive. This judge is Sheikh Ali Boubekeur, the Revolutionary Judge of the Liberation War in the Section of Zemoura, which currently belongs administratively to Bordj Bou Arréridj. The main questions this study seeks to answer are: Who was Sheikh Ali Boubekeur? What are the key documents collected about him? And what is their content?

1. Definition of the Region of Zemoura

1.1 Location and Topography

Zemoura is located in eastern Algeria, within the Bibans Mountain Range, north of Bordj Bou Arréridj. The village's altitude is estimated at approximately 850 meters above sea level ¹, while the peaks of its surrounding mountains range between 1,100 and 1,400 meters². The climate is continental, characterized by cold, rainy winters and hot, dry summers, with winter temperatures ranging between +5°C and -3°C ³, and summer temperatures reaching 40°C to 42°C. The topography of the area is diverse, alternating between plains and mountains. The northern part is predominantly mountainous, whereas the southern part consists mainly of flat lands forming part of the High Plateaus and the plains of Bordj Bou Arréridj and Setif. Among the principal rivers crossing the area are Oued Chertioua and Oued Boulehaf, which converge in a region called Dahssa before flowing northward into the Oued Soummam ⁴.

1.2 The Terminology of the Region

It is worth noting that the name "Zemoura" is found in several regions across the Maghreb and the world. There exists a Zemoura in Misrata (Libya), one in Spain, another in America, and several in Algeria, notably in Relizane, Biskra, and Bordj Bou Arréridj, the latter being the focus of our study⁵. Scholars differ on the etymology of the name Zemoura. Some trace it to the Amazigh word "Azemmor," meaning olive, while others link it to "Tizemourin," meaning a group of olive trees or a cluster of villages. Another interpretation attributes it to the Turkish word "Zamourah."⁶

¹ Samir bensadi : *El Mokhtasar fi tarikh zemmourah* , imprimrie Zaiyach , Bouzriaa ,alger , 2013 , pp 18-22.

² Samir bensadi : *Esyasa El firanciya bizamoura « El Masalih El Idariya El Motakhsisa »* , Thèse doctorat , université Alger2 , département history , 2020-2021, p.

³ Samir bensadi : *El Mokhtasar* , op,cit , p22.

⁴ Samir bensadi : *Esyasa El firanciya*, op,cit , p43.

⁵ Ibid , pp33-39.

⁶ Samir bensadi : *El Mokhtasar* , op,cit ,p13.

2. The Outbreak of the Revolution in Zemoura

The first vanguards of the mujahideen began arriving in the Zemoura region to spread awareness of the Revolution and establish its organizational structure. Following the North Constantine Attacks, actual coordination intensified. The first presence of revolutionary units in the region dates back to the summer of 1955, while effective contact with villages such as Tizi occurred in the final months of that same year ¹. During this period, contact was established with all the surrounding villages of Zemoura Centre, leading to the formation of five-member committees, mobilized volunteers (moussebiline), and the enlistment of fighters in the National Liberation Army (ALN)².

2.1 The Beginning of Revolutionary Organization in the Region

As previously mentioned, the revolutionary organization began to take shape rapidly and encompassed several villages, including: El Kliaa, Tizi, Tasamart, Zemoura, Ouled Mouna, Chertioua, El Ghil, Ouled Hammouche, El Morabidine, Er Rabta, and Koudiat Ez-Zitoun. South of Zemoura, it also included: Ouled Boudinar, Taguerine, Chaabet Leksir, Lekhnik, Bir Essennab, Beni Hamid, and others³.

2- The Arrival of the Revolution in the Region

The battle of January 23, 1956, between the National Liberation Army and the groups belonging to the Messalist Movement stationed in the forest of Tila, is considered one of the first battles that broke out in the region ⁴. It was followed by the battle of February in the village of Beni Lalam ⁵. After this battle, the French army was deployed in the region, and the Center of the Specialized Specialized Administrative Section was established in May 1956 ⁶.

2-3 The Most Important Battles and Historical Events in the Region

The region recorded numerous battles and historical events, some of which we summarize as follows: among the most important battles are the Battle of Beni Lalam in February 1956, the Battle of Ouled Sidi Ali in 1956 ⁷, the Battle of Mount Hamada in April 1957 ⁸, the Battle of Ouled Djellal in June 1957 ⁹, and the Battle of Ain Mouchaib in December 1957, among

¹ —: *Aham El Ahdathe elati ; akaat bitizi ; Tasrihat Madjmouaa Mina Elmoudjahidin*, paper 01.

² Samir bensadi : *Ethawra bikismat Zemmoura*, Thèse Magister, université Alger2, département history, 2014-2015, pp50-79.

³ Ibid, pp52-67 and pp71-79.

⁴ Ibid, pp95-96.

⁵ Djamel Eddine Ben Salem: *Voyez nos armes voyez nos médecins chronique de la zone I wilaya III*, ENAG Edition, Alger, 2009, pp94-95 and Samir bensadi : *Ethawra bikismat Zemmoura*, pp97.

⁶ Samir bensadi : *Esyasa El firanciya bizamoura*, op,cit, pp 150-138.

⁷ El Monadama Elwataniya li Modjahidine (Tassamert) : *Kholassat Enadwa El djihouiya likitabat tarikh Elguelliaa1955 - 1958*, p10.

El Monadama Elwataniya li Modjahidine(bordj bou ariridj) : *Kamousse El Modjahid*, Elhouda, Alger, 2002, pp588-589

⁸ El Monadama Elwataniya li Modjahidine(bordj bou ariridj) : *Etakrir Elsiyasi walaskari Echamil e liahdath Athawra lissanawate thalathe 1956-1957-1958*, N.D.

⁹ Ibid.

others¹. Among the most significant historical events are De Gaulle's visit to Zemoura at the end of August 1959² and the Zemoura Meeting on June 24–25, 1962³.

3- Introduction to Sheikh Ali Boubakeur

Sheikh Ali Boubakeur was born in 1907⁴. His mother passed away a few months after his birth, so he was raised by his grandmother. At an early age, he entered the *kuttab* (Qur'anic school), where he studied under Sheikh El Arbi Kachat "the grandfather" (1865–1936)⁵. His grandson, Professor Abdelhalim, says about him⁶:

The only scholar he remained close to was Sheikh El-Mouloud El-Hafidhi, the astronomer, who had spent more than twenty years at Al-Azhar. When he returned to Algeria in 1922, he began teaching in his house, then built a private institute and opened it to students of knowledge. Sheikh Ali Boubakeur was among his most distinguished students and dearest to his heart. The period of study lasted about ten years, from late 1924 until 1934⁷.

When Sheikh El-Mouloud El-Hafidhi came to Zemoura, he invited Sheikh Ali Boubakeur, his cousin Sheikh Othman, and their brother in faith, Ali Saoud (1904–1943), to join his institute in Beni Hafid to study under him. These three remained there for about nine years, drawing from his knowledge in grammar, morphology, rhetoric, logic, theology, the principles of jurisprudence, exegesis, Hadith, arithmetic, mathematics, astronomy, timekeeping, and geography. When they had completed their tools of knowledge, they returned to Zemoura in 1934⁸.

According to the testimony of his grandson, who had access to many of his grandfather's manuscripts and documents, the subjects studied were as follows:

¹ Samir bensadi : *Ethawra bikismat Zemmoura* , opcit , pp95-124.

² Samir bensadi : *Esyasa El firanciya bizamoura*, op,cit , pp 188-191.

³ Samir bensadi : *Ethawra bikismat Zemmoura* , opcit , pp95-124; and Samir bensadi : "*Azmat saifat 1962* , Madjalat Elboughouth Etarikhia , university M'sila , T5 , December 2021 , pp423-457.

⁴ He was born in 1907 and registred in 1909 Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar1907-1986* , Information sent me in email .

⁵ Abdelhalim ben Khadhir boubkeur and Abdessamia boubkar : *Manhadj Echikh El Mouloud El Hafdhi Hafdhi fi Etarbia wa Etaalim* , El Ouma , Alger , 2000.

⁶ **Abdel Halim Boubaker**: Born in 1968 in the city of Bordj Zemoura, he memorised a quarter of the Qur'an under the guidance of Sheikh Al-Hussein ben Al-Zawi and Boubaker Boubaker, and completed it with his father Al-Khadir Boubaker. He received his primary and intermediate education in Bordj Zemoura and pursued his secondary education at Sidi Mebarak High School. He joined the Institute of Islamic Sciences in the capital, where he obtained a Bachelor's degree in Usul al-Fiqh in 1993. Since graduation, he has worked as a secondary school teacher in Islamic Studies, has a keen interest in the region's heritage, and has authored: 1 / The Methodology of Sheikh Al-Mawlood Al-Hafizi in Education 2 / The Collection of Friday Sermons of Sheikh Al-Mawlood Al-Hafidhi... . In preparation: Cultural Exchange between Zemoura and Beni Yala and its surroundings, Correspondence of the Scholars of Zemoura, Pages from the Cultural History of Zemoura, The Zaouias and Sufi Orders in the Wilaya of Bordj Bou Arreridj/ *Biography professor Abdelhalim boubekar* , he send this biography in my email .

⁷ Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar1907-1986* , op,cit.

⁸ Abdelhalim ben Khadhir boubkeur and Abdessamia boubkar : *Manhadj Echikh El Mouloud*, op,cit .

- **Grammar and Morphology:** *Al-Ajurrumiyya* with the commentary of Sheikh Khalid Al-Azhari, *Qatr Al-Nada* by Ibn Hisham, and *Alfiyyat Ibn Malik* with the commentary of Imam Al-Makkoudi.
- **Rhetoric:** *Al-Jawhar Al-Maknoun* by Al-Akhadhari, *Al-Samarqandiyya* on metaphors, and *Al-Talkhis* by Al-Qazwini with the commentary of Saad Eddine Al-Taftazani.
- **Language:** *Maqamat Al-Hariri*.
- **Logic:** *Al-Sullam* by Imam Al-Akhadhari.
- **Theology:** *Al-Jawhara* by Ibrahim Al-Laqqani, and *Umm Al-Barahin* by Imam Al-Sanousi.
- **Principles of Jurisprudence:** *Waraqât Al-Juwayni* with the commentary of Imam Al-Hattab.
- **Jurisprudence:** *Mukhtasar Sheikh Khalil* with the commentary of Imam Al-Dardir, and *Matn Al-Asimiyya* with the commentary of Mayara Al-Fasi.
- **Inheritance:** *Kitab Al-Azhar Al-Mustatab fi 'Amaliyat Al-Fara'id bil-Hisab* by Sheikh El-Mouloud El-Hafidhi (manuscript).
- **Exegesis:** *Tafsir Al-Khazin* and *Madarik Al-Tanzil wa Haqa'iq Al-Ta'wil* by Al-Nasafi.
- **Hadith:** *Mukhtasar Ibn Abi Jumra* and *Al-Muwatta'* of Imam Malik.
- **Geography:** *A Useful Summary and Valuable Lessons in the Science of Geography* by Sheikh El-Mouloud El-Hafidhi (manuscript).
- **Shamâ'il:** *Ash-Shamâ'il* of Imam Al-Tirmidhi.
- **Arithmetic:** *The Arithmetic Lessons* by Shafiq Mansour.
- **Astronomy, Timekeeping, and Cosmography:** He relied on his own writings, including *Al-Kawkab Ash-Shariq fi Az-Zij Al-Fa'iq*, *Dalil Al-Awqat fi Al-Basa'it wal-Munharifat*, *An-Nujum Ash-Shariqat fi Al-Basa'it wal-Munharifat*, *Bahjat An-Nazar fi Hisab Khusuf Al-Qamar*, *Kholasat Qawanin Kusuf Ash-Shams wa Sharhiha*, *Qawanin wa Istilahat fi At-Tawarikh*, and *Lessons in Astronomy*.

From Sheikh Ali's notebooks during his student days, we can observe astronomical exercises and applications that confirm the seriousness of work and the high scientific level of that time, including:

- Determining the astronomical seasons of the year 1353 AH / 1934 AD through astronomical calculations, showing that winter began on 16 Ramadan 1353 AH, corresponding to Saturday, December 22, 1934.
- Calculating the duration of the crescent on the night of Friday, December 8, 1934, with the mathematical result being forty-nine minutes and seventeen seconds.
- Researching possible eclipses and determining by calculation when they begin and end.

During the holidays he spent in Zemoura, he devoted himself to memorizing texts and teaching students some sciences such as grammar, where he taught Sheikh Khalid Al-Azhari's commentary on *Al-Ajurrumiyya*¹. When Sheikh Ali had completed his instruments of knowledge and achieved intellectual maturity, he returned to Zemoura at the end of 1934².

Two years later, Sheikh El-Hafidhi contacted his student Sheikh Ali Boubkeur to become imam of the Araf Mosque in Guenzet³. At first, he hesitated, explaining to his teacher that his chronic illnesses and his brother Sheikh Ahmed's frequent absences left no one to take his place.

¹ Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar 1907-1986* , op,cit.

² Ibid .

³ Abdelhalim ben Khadhir boubkeur and Abdessamia boubkar : *Manhadj Echikh El Mouloud*, op,cit.

However, he soon complied with his teacher's wish and went alone on 26 Rabi' al-Awwal 1355 AH, corresponding to June 15, 1936¹. There he undertook Friday prayers, teaching, and issuing legal opinions ².

According to the writings of his grandson, the researcher Professor Abdelhalim Ben Khedir Boubekour, based on his grandfather's documents:

He began teaching on Tuesday, 4 Rabi' al-Thani 1355 AH, corresponding to June 23, 1936. The first lesson was in grammar, based on *Al-Ajurrumiyya*, and the second was in jurisprudence, using *Matn Al- 'Ashmawiyya* with the commentary of Ibn Turki. He established the Friday prayer at the Araf Mosque on 21 Rabi' al-Thani 1355 AH, corresponding to July 10, 1936. On Thursday, 12 Jumada al-Ula, corresponding to July 30, 1936, he traveled with his family from Zemoura to Guenzet.

Educational Records and Teaching Activity

In his own notes documenting his teaching activity, it is recorded:

"We began the lesson on *Qatr* and *Al-Ajurrumiyya* on the thirteenth of Jumada al-Thani, year 1355 AH / 1936 AD, that is, on Sunday in Guenzet, and we completed it on Sunday, the fourteenth of the blessed month of Ramadan.

We began our studies on Thursday, October 21 [1937], in the morning, in the second part of *Al-Mukhtasar* [of Sheikh Khalil], in *Alfiyyat Ibn Malik*, and we were about to begin *Al-Risala* for the general public.

We completed the lesson of exegesis in the latter half of Dhu al-Qa'da, year 1362 AH [1943 AD]."

Among those who studied under him were Boubekour Boubekour and the poet-martyr El-Rabi' Bouchema ³

When the great protest occurred in Zemoura addressed to Sheikh Ali Boubekour, due to the death of several distinguished companions and eminent scholars, the people of Zemoura requested from the inhabitants of Guenzet that they relinquish the Sheikh to them. The people of Guenzet initially found the request heavy and difficult to accept, yet they eventually yielded to it ⁴. The delegation that came to Guenzet was headed by Sheikh Cherif Daoud ⁵. The Sheikh then returned with his family in 1947. Among those who witnessed this event was the eminent scholar Daoud Cherif Ben Aissa, who composed a poem:

"This is a day that came to us with glad tidings, rushing forth,
And congratulations appear and gleam."⁶

¹ Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar1907-1986* , op,cit

² Abdelhalim ben Khadhir boubkeur and Abdessamia boubkar : *Manhadj Echikh El Mouloud*, op,cit

³ Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar1907-1986* , op,cit.

⁴ Abdelhalim ben Khadhir boubkeur and Abdessamia boubkar : *Manhadj Echikh El Mouloud*, op,cit.

⁵ Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar1907-1986* , op,cit.

⁶ Abdelhalim ben Khadhir boubkeur and Abdessamia boubkar : *Manhadj Echikh El Mouloud*, op,cit.

After three years — that is, in 1950 — he was officially appointed, and a ceremony was held on the occasion. The writer Sheikh Mohammed Choutri composed a speech for the event that included a beautiful poem. Two congratulatory letters also arrived from Algiers: the first from Sheikh El-Akhdar Cherouk ¹ of Zemoura, and the second from Sheikh Ahmed Ben Zekri ², Director of *Al-Thaalibia School* ³.

According to the writings and testimonies of his grandson, the researcher Professor Abdelhalim, as taken from the documents preserved in his grandfather's rich library:

“In the aforementioned mosque, he fulfilled his duty in imamate and teaching with excellence, and he taught various sciences. He wrote in his own notes:

- We began studying *Qatr*, *Matn Al-Ajurrumiyya*, and *Ibn Ashir* on December 23, 1952, at the Abu Haidous Mosque, and we began *Al-Rahbiyya* on March 29, 1953.
- We began the study of *Alfiyyat Ibn Malik* on 17 Rajab 1374 AH, corresponding to March 10, 1955. May God assist us in completing it and open for us the gate to understanding its meanings and memorizing its words and structures. Indeed, He is the All-Opening, the All-Knowing, the Compassionate, the Merciful.
- We returned to reading *Alfiyyat Ibn Malik* on Wednesday, 20 Muharram 1380 AH, corresponding to July 13, 1960.
- We stopped at *Alfiyyat Ibn Malik* at the chapter of *Exception* on 15 Rabi‘ al-Thani 1380 AH, corresponding to October 6, 1960.”

If we refer to the testimonial he wrote for his student Sheikh Abdullah Kali Ali, together with these records and what was heard orally from some of his students, the sciences he taught were as follows:

- **Grammar:** *Al-Ajurrumiyya*, *Al-Azhariyya*, *Qatr*, *Alfiyyat Ibn Malik*
- **Morphology:** *Lamiat Al-Af'al*
- **Jurisprudence:** *Ibn Ashir*, *Al-Risala*
- **Theology:** *Al-Jawhara*
- **Arithmetic:** The four mathematical operations
- **Inheritance:** *Al-Rahbiyya*
- **Language:** *Maqamat Al-Hariri* ⁴.

Among his students who studied under him at Abu Haidous Mosque were: Mohamed Kachat, Lakhdar Ben Zghiba, Tahar Ben Hammouche Al-Qalai‘i, Dr. Mohamed Ben Abdelkrim, Abdelhamid Kali Ali, Abdullah Kali Ali, Salah At-Talki, Al-Madani At-Talki, Khedir Daoud, Ar-Rachid Ben Kali Ali, Al-Hajj Saadi Ben Daoud, Al-Hajj Ali Boubetra, Abbas Boubetra, Mohamed Ben Saghrun, Ahmed Essaïd Choutri, and Abdelkrim Boubekur. At home, he taught

¹ looke in detail at Samir bensadi : *Esyasa El firanciya*, op,cit , pp272-274 / see also the speech about Echiekh Lakhdar Cherouk (presented by a member of the cheikh family) *Elmoultaka Ethalith AAlam mantikat Zemmoura* , djamaïyat Eloulamaa Elmouslimine bordj zemmoura , Eladjna Edinia masdjid Abi haidousse , bordj zemmoura , 21-22 Aout 2015.

² Sendig chikh Ahmed ben zekri .

³ Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar1907-1986* , op,cit.

⁴ Ibid .

Dr. Al-Arbi Kachat (*Matn Al-Ajurrumiyya*) and his father¹ (*Al-Ajurrumiyya, Lamiat Al-Af'al*, and *Matn Ibn Ashir* three times)².

Sheikh Ali fulfilled his duty of leading prayers and teaching at Abu Haidous Mosque until 1955, when he was ordered by Amirouche to hand over the position, which he did. It was Amirouche who reappointed him to the Araf Mosque, where he stayed for only eleven days, for France had recaptured the village of Guenzet, which had been liberated. The Sheikh then fled on foot to Zemoura. After a time, the army entrusted him with the duty of acting as a legal judge among the people, where he served as judge, mufti, and guide until independence.

In the turmoil of the new life after independence, he was compelled by the Ministry of Justice to assume judicial duties at the Zemoura Court. However, he practiced this work for only half a day, as he was struck by a severe illness that lasted three months³.

Later Life and Role as an Independent Judge

He then devoted himself to free judicial work, as his house became a refuge for those seeking guidance and a haven for disputants, until his death on November 16, 1986.⁴

His Correspondence with Scholars, Sheikhs, and the Revolutionary Leadership

His Correspondence with Scholars and Sheikhs

The Scholar Sheikh Omar Abu Hafs al-Zamouri:

The noble and distinguished scholar, of ancient lineage, the respected and virtuous Sheikh Ali, son of Sheikh Sidi Ahmed Ben al-Taher:

"To you, I send from the depths of my heart these congratulations:

The sun of Eid al-Adha has risen with joy,
And its lights have shone upon all mankind."⁵

Sheikh Ali Boubekur composed verses in response to his brother and friend Sheikh Omar Abu Hafs al-Zamuri, beginning with:

"At Eid al-Adha, congratulations reached me,
Adorned with pearls and precious jewels."⁶

Sheikh al-Mauloud al-Hafidhi:

He was the Sheikh who accompanied him frequently and from whom he received much knowledge, and between them there were numerous correspondences.

¹ His father khadhir ben Ali Boubekar .

² Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar1907-1986* , op,cit.

³ Abdelhalim ben Khadhir boubkeur and Abdessamia boubkar : *Manhadj Echikh El Mouloud*, op,cit.

⁴ Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar1907-1986* , op,cit ; and Abdelhalim ben Khadhir boubkeur and Abdessamia boubkar : *Manhadj Echikh El Mouloud*, op,cit

⁵ Yacine ben Abid : *chikh oma Abou Hafs Atharoh Achariya* 1913-1990 , p10.

⁶ Document chikh Abou Zar .

According to the statement of the researcher in family and local history, **Abdelhalim Ben Khoudir Boubekur**,

“When Sheikh Ali demonstrated his superiority in astronomy and it became widely known among both the general public and scholars, letters began arriving from various regions, with their writers requesting that His Eminence prepare for them the tables of the five daily prayer times and Ramadan calendars. He hastened to fulfill these requests, considering them a personal duty imposed upon him by religious obligation.

Sheikh Mohamed Saïd Abouzar — Imam of the Hanafi Mosque in Algiers — wrote to him on **29 Rajab 1377 AH / 19 February 1958**, saying ¹:

‘... Therefore, we request from you — as you are the father of this noble task among those we know from the people of knowledge — to kindly send us, as soon as possible, the table of the five daily prayer times for the month of Ramadan. And if you would be gracious enough to include the following months as well, then such generosity is befitting of someone like you. May your reward be with God.’”²

Testimony of Sheikh Baba Omar, Mufti of the Malikites:

Praise be to God, and peace and blessings be upon the Messenger of God.

The Algerian Republic, The Great Mosque, Dhu al-Qa‘da 1382 AH / 26 March 1963.

The undersigned, **Mohamed Baba Omar**, Mufti of the Malikites in the capital of Algeria, testifies to the virtuous scholar **Sheikh Ali Ben al-Taher**, known as **Boubekur**, formerly Imam of Zemoura, in the province of Sétif, for what is known of him in repeated gatherings held at the mosque and elsewhere — of his wide knowledge in Arabic language, jurisprudence, hadith, and tafsir — in addition to his expertise in the sciences of inheritance, arithmetic, and astronomical calculations.

As for his character, he is an example of integrity, piety, and practice of what he teaches, possessing gentleness, refined manners, and righteousness in all deeds. May God increase the likes of him, benefit His servants through him, and guide us all to righteousness and truth³.

His Correspondence with the Revolutionary Leadership

Due to the mission assigned to him by the leadership of the National Liberation Army in the region — namely, the mission of **judicial authority** — Sheikh Ali Boubekur maintained extensive correspondence. Some of this correspondence has been preserved through his descendants, and several letters were found in his personal library. Among them is a letter dated **June 4, 1962**, sent by Assistant *Si Meqrán*, requesting that he adjudicate a certain case; however, the details of the case were not mentioned in the correspondence, since both parties were already aware of its particulars and further explanation was unnecessary⁴.

¹ Document baba Omar Mufti Malikites .

² See appendix n° : 53 of the thesis Samir bensadi : *Esyasa El firanciya*, op,cit , p480.

³ Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar1907-1986* , op,cit.

⁴ See appendix n° : 53 of the thesis Samir bensadi : *Esyasa El firanciya*, op,cit , p481.

Another document, dated **July 11, 1962**, was sent by the *Waqf* (religious endowments) officer of the town, named **Abdelhamid**, who stated in the document that he had received from Sheikh Ali Boubakeur the amount of **48,500 francs**¹.

In yet another letter, dated **July 12**, from the same *Waqf* officer, he sought the Sheikh's **legal opinion (fatwa)** concerning a man who had uttered a divorce to his wife, requesting his ruling on the matter ².

Since Sheikh Ali was the one entrusted with **judicial responsibility in the region**, he issued judgments in numerous cases, which fell within the strategy adopted by the Revolutionary Leadership to **boycott the French colonial administration**.

His grandson **Abdelhalim** wrote in his correspondence with us the following:

"In his archives, there exists a register containing the judicial cases he resolved and the matters he adjudicated. It bears the official seal of the National Liberation Front, in addition to other documents confirming that he was also entrusted with **collecting contributions**. The freedom fighter **Abdallah Aksouh**, known as *Djebballi*, bore witness to his revolutionary commitment, stating:

'Brother Sheikh Ali Boubakeur was among the most devoted men during the armed struggle, from the outbreak of the Revolution until the war came to an end. He played an essential role — indeed, a vital one — as a **judge**, resolving all disputes that arose among civilians, in addition to his profound lessons in preaching, guidance, and intellectual refinement, through which he oriented minds toward revolutionary progress.'

This dedication to serving the victorious Revolution was also confirmed by the Mujahid **Amar al-Hafidhi** in his memoirs."³

He also left behind a collection of **documents related to the division of inheritances** for numerous families in the *Qisma* (district), and his scribe was **Ayadi al-Masoud Ben Zidan**⁴.

4. Revolutionary Documents Concerning the Judge Sheikh Ali Boubakeur

4.1 The First Document:

Issued by the Revolutionary Command, signed by Assistant *Si Meqran*, and typewritten, containing the following main information:

At the top of the page, centered, was written: "*The Provisional Government of the Algerian Republic.*"

Beneath it, on the right-hand side, appeared "*The National Liberation Front and the National Liberation Army,*" with its French translation on the left-hand side.

¹ Mokrane Messrouf : Message **4 juin 1962** at *kadhi thawra* .

²religious endowments *Masoul Awkaf Abdelhamid* **11 juillet 1962** at *kadhi thawra*.

³ religious endowments *Masoul Awkaf Abdelhamid* **12 juillet 1962** at *kadhi thawra*.

⁴ Abdelhalim ben Khadhir boubkeur : *Echikh Ali Boubkar* **1907-1986** , op,cit.

Under the heading “*The National Liberation Front and the National Liberation Army*” appeared: *Wilaya III*, followed by *Zone I*, *Sector IV*, and *Village A*, each term also translated into French. At the center of these headings appeared the **symbol of a star and crescent**.

Beneath this information, the date and issuing authority were recorded.

The letter itself was very brief, reading:

“To our revered brother Sheikh Ali,

After extending to you my warm greetings and patriotic salutations...”¹

4.2 The Second Document:

Also issued by the Revolutionary Command and signed by Assistant *Si Meqran*, it contained the same introductory typewritten information as the previous one:

At the top, “*The Provisional Government of the Algerian Republic*”, followed by “*The National Liberation Front and the National Liberation Army*” on the right and its French equivalent on the left. Below were the same designations — *Wilaya III*, *Zone I*, *Sector IV*, *Village A* — each with French translation, and the same **star and crescent symbol** in the center.

Beneath this header appeared the phrase: “*In the Army, on July 11, 1962.*”

The report then continued:

“On the above-mentioned date, I received from Mr. Sheikh Ali Boubekeur the sum of **forty-eight thousand five hundred francs**, in the presence of brother *First Corporal Si Abbas*. The amount was also written in figures: **48,500 francs**.”²

Of this amount, **thirty-three thousand five hundred francs** were a donation or *zakat* from brother *Si Mahmoud Wali*, residing in Zemoura — may God reward him for his contribution to the Algerian Revolution and bless him and his wealth. As for the remaining **fifteen thousand francs**, they were from a purchase made by brother *Si al-Ayashi Othman*, also residing in Zemoura — for which we thank him in advance. Peace be upon you.”³

The report was concluded and signed by **Abdelhamid**, the *Waqf* officer, although his family name was not mentioned. His full name was **Abdelhamid Kalli Ali**.

4-3 The Third Document

This document did not originate from the official record of the Revolutionary Command; however, the *Waqf* officer wrote at the top of the paper the same principal information horizontally. Then, at the beginning of the line in the center, he wrote the phrase: “*Department of Religious Endowments*” (*Mawsoulat al-Awqaf*), and beneath it, the phrase: “*In the Army, on July 12, 1962.*”

¹ Mokrane Messrouf : Message **4 juin 1962** at *kadhi thawra*.

² religious endowments *Masoul Awqaf Abdelhamid* **11 juillet 1962** at *kadhi thawra*

³ Ibid .

He began the correspondence with the following greeting:

*"To the learned scholar, the virtuous and esteemed Sheikh Sidi Ali Boubekour, warm greetings and kind regards..."*¹

From the content of this letter, it is clear that the Waqf officer was asking a **juridical (fiqh) question concerning divorce**, as he wrote:

"... Furthermore, I inform you that this husband swore the following oath to his wife: 'You are forbidden, and your food is forbidden, and sleeping with you is forbidden.' Does this oath render his wife prohibited to him or not? Thank you in advance..."

The letter concluded with the phrase:

*"... Your son and student, Abdelhamid, Waqf Officer of the Town..."*²

At the end of the letter, the word *"Answer"* (*al-jawab*) was written, indicating that a reply was expected on the same document. However, the Sheikh's answer was not found on this document — it is possible that he replied in another correspondence.³

4-4 The Fourth Document

Unlike the three preceding documents, which were written in Arabic, this one was **written in French**. In this report, there was a record of the receipt of a sum from Sheikh Ali Boubekour amounting to **55,000 francs**, written both in numbers and in words. The report specified that this amount came from **Waqf (religious endowment) funds**.

At the bottom of the document appeared the **seal of the Provisional Government of the Algerian Republic**, along with information concerning the **region, sector, and wilaya**. It was issued by the **Committee of the Fourth Sector**.

The report's author signed his name as **H. Lehcen**, and based on our research and investigation, this name corresponds to the Mujahid **Hammouche Lahcen**.⁴

¹ religious endowments *Masoul Awkaf Abdelhamid* 12 juillet 1962 at kadhi thawra.

² religious endowments *Masoul Awkaf Abdelhamid* 12 juillet 1962 at kadhi thawra.

³ Ibid .

⁴ Elmoudjahid Hmouch Lahcen , 12 septembre 1962 .



Conclusion

Sheikh **Ali Boubekur** is regarded as one among the hundreds of **judges of the Algerian Revolution** who rendered invaluable services in managing the disputes and difficulties that hindered the progress of the Revolution in their regions. He was entrusted with major cases referred to him by the revolutionary leaders of the area, particularly by the **Waqf officer** of the town.

This research attempt thus constitutes an initial step toward the preparation of a **comprehensive academic study** devoted to the **Judge of the Algerian War of Liberation in the region of Zemoura**.