

The role and impact of Islamic scouting and socialization in the path of martyr "Bāġī Mūḥṭār ", the struggle and his jihadist formation.

دور وأثر الكشافة الإسلامية والتنشئة الاجتماعية في مسار الشهيد
"باجي مختار" النضالي وتكوينه الجهادي.

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Abstract:

This article talks about one of the makers of the events of the Algerian revolution on both its political and military sides, Martyr Bāġī Mūḥṭār, who was one of the most prominent leaders of the organization of the revolution and the wise leadership, which was characterized by revolutionary qualities, Its strength and violence derived from social upbringing and the dire economic and social conditions suffered by Algeria in general and Souk AHRĀS in particular, In addition to that, the massacres of May 8, 1945 because of which the new generation of militants increased their determination to take up arms and blow up the revolution, Among them was Bāġī Mūḥṭār, who learned the principles of organized struggle and grew up to love the homeland in Islamic scouting, He applied those principles in his education to young people, preparing them and training them to fight and confront the enemy, He was associated with the National Movement early as he was one of the most active elements of the People's Party in Souk AHRĀS, Then the movement of victory for democratic liberties, He also contributed to the formation and strengthening of the Special Organization and to the founding of the Revolutionary Committee for Unity and Labor, He supervised the preparation of the revolution and continued to train and provide supplies and weapons until his death.

Keywords: Islamic scouts; socialization; Bāġī Mūḥṭār ;struggle; Jihad.

Introduction

The following was stated by Rāmsīs Yōunān, a member of the Arab Writers Association, in the book "With the Algerian Revolution" by Dr. 'Abdel-rāzzāq Qāssōūm: "Our great admiration for the struggle The valiant Algerians in the cause of national liberation, their steadfastness in the face of a brutal army equipped with the latest war machines and numbering more than half a million soldiers, and their resilience in the face of the most heinous forms of torture that surpassed in their brutality and savagery the methods of the Nazis...

We say that our great admiration for all aspects of this heroism is doubled when we mention that the Algerians are not satisfied with this struggle for freedom, dignity and independence, but rather they are now preparing projects to reform the future Algerian society, and indeed they are already beginning to implement these programs while they are still in the thick of the battle..."

In his introduction to the book "With the Algerian Revolution in Cairo 1958," writer Yōūssēf Al-Sēbāī says: "...wars of liberation are not won by the sword alone, or by cannons and planes, but the pen still has a place in them, and the pens of our writers in Egypt, our writers in the Arab countries, and our writers in Asia and Africa will not falter and will not stop writing for the sake of the liberation of Algeria."

ġamāl 'Abdēl-Nāssēr said about the Algerian revolution: "It is considered a treasure and a source of pride for all Arab peoples...the Algerian people represented the greatest jihad in it...they submit but do not surrender...it succeeded because it prepared before it began..."

The Dean of Arabic Literature, Dr. Ṭaha Ḥussēīn, holder of the highest French degrees, described the debate between right and wrong, between the oppressor and the oppressed, i.e., between France and Algeria, saying: "This is a nation that is said to have reached the highest level of civilization, committing all kinds of sins and crimes that we do not know even an animal that has reached the highest level of savagery does, or anything close to it..."

So many people have written about the great Algerian revolution and its steadfast people, including writers, politicians, military personnel, human rights activists, and others who have engraved the tragedies and suffering of the Algerian people in the memory of nations in general, and recorded words of truth and victory.

There is no doubt that the history of our glorious revolution was full of lessons and examples, because it is a history recorded in the blood of the martyrs who represented examples of revolutionary ethics emanating from

the depths of the Algerian people, a people who reject slavery or assimilation into other nations, no matter what sacrifices of money, life, or precious things it costs them.

Thus, the events and facts that the Algerian revolution witnessed were made by the sons of the Algerian people who formed the leaders of the National Liberation Front and Army in the political and military battles.

Among the first martyrs of the Algerian Revolution was Bāḡī Mūḥṭār, one of the architects of these events in both their political and military aspects, and one of the most prominent leaders of the well-organized revolution and the wise leadership that characterized it. With revolutionary characteristics and qualities, it derived its strength and vigor from the social upbringing and the miserable economic and social conditions that Algeria in general and the Souk Ahrās region in particular suffered from. Add to that the massacres of May 8, 1945, which increased the determination of the new generation of fighters to take up arms and ignite the revolution. Among them was "Bāḡī Mūḥṭār," who learned the principles of organized struggle and grew up loving the homeland in the Islamic Scouts. He applied those principles in raising, preparing, and training young people to fight and confront the enemy. His name was associated with the national movement early on, as he was one of the most active members of the People's Party in Souk Ahrās, and later the Movement for the Triumph of Democratic Liberties.

He also contributed to the formation and strengthening of the Special Organization and to the establishment of the Revolutionary Committee for Unity and Action. He supervised the preparation for the revolution and diligently provided training, supplies, and weapons until his martyrdom, may God have mercy on him and all the martyrs and grant them spacious gardens in Paradise.

The question at hand is: What role did the Islamic Scouts play in shaping the national and revolutionary character of "Bāḡī Mūḥṭār"? And how did the social conditions and surrounding circumstances influence his struggle and love for his homeland?

Our sources in this article are almost entirely based on the firsthand accounts of the martyr Bāḡī Mūḥṭār's comrades, but through a video clip (audio-visual tape), because what I concluded from this article is that Bāḡī Mūḥṭār has very little writing from his own people, even in the city of Souk Ahrās; this is what prompted me to research this fighter.

Before answering these and other questions, we must introduce the martyr "Bāḡī Mūḥṭār," his birth, upbringing, formation, and environment, especially since these circumstances that he lived through and experienced

influenced the shaping of his militant and patriotic personality.

Circumstances of his upbringing and formation:

Bāḡī Mūḥṭār grew up in circumstances and conditions in which Algeria was transitioning from a phase of political activity of the national movement to a phase of preparation and revolutionary action, as a result of the colonial policy of domination and the crystallization of the idea of national independence. Since the middle of the twentieth century, the idea of armed action and preparation for it developed in a way that required field application after the Second World War. The events of May 8, 1945 had an effect on the psyche of the martyr Bāḡī Mūḥṭār, as they strengthened his rejection and hatred of colonialism and pushed him to commit to serving a sacred cause, the cause of a land and an entire people. It was in these circumstances that Bāḡī Mūḥṭār grew up.

1.1 His birth:

Mūḥṭār ibn Ḥassān ibn Ḥālīl ibn Muṣṭafā Bāḡī, son of Fāfānī Bīnt Ṣālāh Būzmāndō, was born on April 17, 1919, in Annaba to a middle-class family consisting of 14 members. His father worked as a Pasha Adl in the Annaba court. In 1923, he moved to Souk Ahrās to work in its court, and he settled with his family in a house that his father bought on Rue des Zayatin near Sidi Mes'oud in Souk Ahrās.

Bāḡī Mūḥṭār was raised in his family with integrity, righteousness and good morals. In this regard, his sister "Burnia", who is 7 years older than him, says: "He was very committed to morals, intelligent, and tended to be calm..."¹ When he reached the age of five, his father assigned him a religious teacher who taught him some rules of the Arabic language and made him memorize some chapters from the Holy Quran.

1.2. His Education:

Upon reaching the age of six, Bāḡī Mūḥṭār underwent the same procedures as other Algerian children upon reaching school age. The schools designated for the children of the local population were the same as those in other Algerian cities (Indigènes de la ville)² Bāḡī Mūḥṭār joined the "Māš Māršānd" primary school, which was run by Mr. "Bīkārd", and continued his studies there until he obtained the primary certificate for Algerians, and then in the following year he obtained the primary certificate for French people, that is, after succeeding in the competition that allowed him to move to the fifth year (Cour Complémentaire); This enabled him to enroll and continue his secondary education³ in 1936.

Bāḡī Mūḥṭār and his classmates suffered from racist and inhumane practices, coercion, pressure, and the fabrication of false pretexts to prevent

them from continuing their studies, such as requiring a uniform and prohibiting clothing typical of the Arab community, in addition to assigning them tasks for the headmaster, Private teachers and depriving them of free time allocated for reviewing their lessons, with the aim of weakening their academic performance and thus finding a justification for getting rid of them and dismissing them.

Bāḡī Mūḥṭār was aware of this humanitarian act, drawing his colleagues' attention to the malicious intentions harbored by the colonizer, namely the policy of impoverishment and ignorance. To avert this danger, he guided his companions, warned them of the consequences of such actions, and urged them to work hard and study diligently. Moreover, he joined a sports association; It is called: "The Vanguard Sports Association," using it as a cover for political activities such as:

- Raising awareness among association members and instilling a sense of patriotism in them.
- Allocating time for learning basic military principles and weapons training.
- Learning about the tactics employed in guerrilla warfare.

However, the colonizer would not forgive Bāḡī Mūḥṭār for his activity and vitality among his peers at school and in the sports association, so he continued to pressure him and devised methods of coercion and discrimination to force him to leave school. This is what actually happened to Bāḡī Mūḥṭār, who quickly left his studies because of that discrimination, racism, and falsification of historical facts by the colonizer ⁴.

Conversely, while he was pained by seeing images of injustice and contempt against his people, his determination grew and his will strengthened, so he took his father's well-stocked library as a source of knowledge and information that would help him to confront the destructive ideas that colonialism was spreading to falsify the historical facts of the Algerian people.

1.3. His Environment:

The martyr Bāḡī Mūḥṭār grew up in an environment characterized by a strategic and important location that attracted the ambitions of French colonialism after its occupation and consolidation of control over Algeria. What was this city?

1.3.1 Souk Ahrās: (Origin of the name and its meanings):

The name Souk Ahrās originates from the combination of two words, the first being Arabic "Souq" and the second Berber "Ahrās," meaning lions, which is the plural of "Ahre," meaning lion; Father de Foucauld ⁵ believes that the word "Eher" has Berber roots and means "to close the opening," while Belkeran notes that many Algerian city names are feminine forms of animal

names. For example, the Berber word for lion has two forms: its root is (ar) and its plural is (Iren) - (Airede) and its plural is (Airaden), with the feminine form being (tert), it means lioness ⁶, and some interpret the word "Ahrās" to mean: the color gray ⁷. It was also nicknamed the market of lions because the city contained a market for trading lions. Another saying is that it was originally called the market of the head, due to the presence of the market where the stuffed heads of wild and ferocious animals were sold, including lions, bears, elephants and leopards, This indicates that the Souk Ahrās region was famous for its dense forests and jungles where various types of animals and predators lived.

The ancient name of the Numidian city is "Taghast," derived from the Berber word "Taghust," meaning bag or sack, due to the city's location on the slope of a mountain surrounded by three peaks resembling a bag or sack containing the city. When the Arab conquerors entered it, it became known as "Suqara" or "Sukra," and in other sources, it appears as "Souq Ahrās." It was also known as the African Palace.

1.3.2 Location and History:

The city of Souk Ahrās is located in eastern Algeria on the Tunisian border. It is bordered to the north by the province of El Tarf, to the northwest by the province of Guelma, to the southwest by the province of Oum El Bouaghi, and to the southeast by the province of Tebessa. It lies within a depression surrounded by forested mountains on all sides, the most important of which are the Beni Saleh Mountains, and is traversed by the Medjerda River.

Because of its strategic location, the city has been subjected to more than one occupier throughout its history, which is full of many civilizations since ancient times, starting with the Numidian period, then the Phoenician, then the Roman, Byzantine and Vandal periods, passing through the Islamic conquest and the emirates that followed it, until the French occupation, which entered it in 1847 and left it in 1962.

During the revolution, Souk Ahrās and its surroundings were part of the Second Military Region, then they withdrew to form what became known as the Eastern Base, and Bāḡī Mūḥṭār was the commander of the battalion that fought the first battles against the French army.

Role of the Algerian Muslim Scouts in Bāḡī Mūḥṭār 's struggle:

Indeed, the Algerian Muslim Scouts were the cradle from which Bāḡī Mūḥṭār 's nationalist activity began, and the movement's emergence and development had a prominent influence on the formation of young people,

the development of their talents, and the expression of their patriotism and authenticity.

2.1 The emergence of the Scout movement in Algeria:

The Scout movement emerged in Algeria after the First World War, at the hands of the French who saw it as a suitable tool for educating their children, so they established federations for it in the style of France, It was overseen by higher councils, with the scouting movement prohibited from spreading among Algerians ⁸.

French and Israeli scout troops operated while Algerian sports teams and cultural schools, which aimed to unite Algerian youth in an independent scouting movement, were banned, This occurred in the wake of the massive centenary celebrations held by France From its invasion of Algeria, it launched many slogans, including ⁹:

- Algeria is French forever.
- Algeria is an extension of France.
- Algeria is an integral part of France.

In this atmosphere charged with rhetoric perpetuating colonial dependency in all its exploitative economic, social, cultural, and civilizational dimensions, Algerian scouts, who had been trained in French scouting organizations, began to break away and establish local scout troops, associations, and clubs throughout Algeria. Among the first Algerian scout troops were: Al-Raja, Al-Sabah, Al-Iqbal, Al-Qutb, Al-Amal, and many other small groups spread across various regions ¹⁰.

Thus, the Islamic Scout Association was formed in 1937, resulting in the first scout gathering in 1939, which lasted from July 27th to 29th. The scouting movement played a significant role in this.

2.2 The role of the Algerian Islamic Scouts:

There is no doubt that the youth changed their condition at the beginning of the thirties; as they became characterized by strong ambition and charged with national attitudes, and had a firm desire to sacrifice for just causes. Among these young people were the scouts who played an important role in igniting the spirit of national enthusiasm, with their national anthems, and the display of the national flag, before the 1954 revolution, the national flag was only seen by the Algerian Islamic Scout troops during their trips and activities; they also provided invaluable services to citizens in the field of culture by participating in the official uniform, the gatherings were characterized by an enthusiastic and vibrant atmosphere, and they were encouraged by leading figures of the reform movement, such as Sheikh: ĀbdūL Ḥāmīd ībn Bādīs and the rest of the members of the Association of Algerian Muslim Scholars.

2.3 Bāḡī Mūḥṭār in the Algerian Muslim Scouts¹¹:

The Algerian Muslim Scouts were the first organization Bāḡī Mūḥṭār joined in the early 1940s, where he learned the principles of organized struggle and grew up loving his country. This was driven by the deteriorating social conditions of the residents of Souk Ahrās, due to the idleness experienced by the youth, and his firm belief that armed struggle was the answer; it was the only way out of the dire situation, so he searched for a safe haven for young people, finding none other than the Algerian Islamic Scouts, which enjoyed ¹² a good reputation in society at the time. He joined them and became one of their prominent leaders, entrusted with the task of supervising and leading a scout branch in the city of Souk Ahrās, this branch comprises one regiment called the Al-Falah Regiment, consisting of one hundred young men, both cubs and adults. The mission of the Islamic Scouts was to instill patriotic values in the youth and prepare them as the men of tomorrow, upon whom they could rely to defend their homeland, the mission of Bāḡī Mūḥṭār continued for over seven years, his scouting activities, organizations, and objectives were based on ten strategic principles for the development of Algerian youth, as follows¹³:

- 1- A scout's honor is trustworthy.
- 2- A scout is loyal to God, his parents, his country, his superiors, and his subordinates.
- 3- A scout is a brother to another scout and a friend to all.
4. A Scout is helpful and assists others.
5. A Scout loves stability and sees God's power in nature.
6. A Scout is of good character, compassionate towards the weak, and kind to animals.
7. A Scout is obedient and steadfast in his duties.
8. A Scout is cheerful and smiles even in adversity.
9. A Scout is thrifty and resourceful.
10. A Scout is clean in his words, thoughts, and actions.

These ten articles served as the framework for the scouting movement of Algerian youth, who lived under social, economic, and political conditions that prevented them from achieving their demands and future aspirations within the framework of freedom and independence. These ten articles were considered a social project for the youth Through it, he rebuilds himself and returns to his authenticity, through the formation that enables Algerian youth to bring about radical change to the reality that Algeria was living in¹⁴.

From these ten points, Bāḡī Mūḥṭār undoubtedly derived his initial formation towards the national movement with its call for independence. Regarding the stage he went through in the Islamic Scouts, one of his

colleagues in the Scouts says: "He sought in this stage to educate young men, and he also allocated a portion of his own money to purchase the various supplies needed for scouting work, as for the second stage of training that Bāḡī Mūḥṭār followed with the youth, he would take a group of them to the mountains with a number of daggers, ropes and some other tools, and train them to fight and engage with the enemy. Gradually the training expanded until it included all the youth...".

The scouting training was conducted in two phases: daytime scouting training and nighttime military training with public awareness campaigns. Meetings were also held at night to educate and train young people¹⁵. During 1954, there was an intensive awareness campaign urging citizens to take up arms and resist the brutal occupation. This led to a meeting in Bāḡī Mūḥṭār by holding secret meetings, the last of which was the meeting held at the wedding of "Lmbārāk Yāḥyā" on the night of 31/10/1954, during which the leaders of the Islamic Scouts were called upon to join the armed struggle, and the Scout headquarters was closed on 06/11/1954.

With the outbreak of the liberation revolution, the French authorities arrested the scouts Māḍī ĀL Ḥāfsī and Mnāsriā ĀL Mānā', along with some other comrades. The rest took refuge in the mountains and joined the revolution. Given the paramilitary training that scout leaders such as; examples include: L'ārbī KbāyL, Mnāsriā ĀL Mānā', Ḥārīš Kādōūr Bōūrās Mōḥāmēd Ā Ṭāyēb, Māḍī ĀL Ḥāfsī and Mōḥāmēd ĀLārbī, Bāḡī Mūḥṭār, Drīdī Āḥmēd, Ġāwād Mōḥāmēd, and many others, they were a generation of scouts capable of bearing arms and standing up to the enemy, imbued with good morals and a patriotic spirit, and proud of their authentic affiliation with the scouting movement. Therefore, the Algerian Islamic Scouts at the level of the city of Souk Ahrās sacrificed the most precious thing they possessed for the sake of freedom and out of love for sovereignty and independence.

His struggle within the national movement before 1954 and the role of socialization:

From childhood, Bāḡī Mūḥṭār was interested in political activism, and the seeds of nationalism were sprouting within him. These seeds can be discerned by anyone who follows his life through the following stages:

-From his earliest years of schooling, Bāḡī Mūḥṭār was a zealous and patriotic young man. He would gather with his classmates in the schoolyard to refute ideas that belittled the virtues of the French and downplayed their heroism, proudly extolling the heroism Āmīr ĀbdēLkāḍēr and others who stood against French colonialism and rose up in many parts of the country¹⁶.

- Events of August 5, 1934, in Constantine; this conflict, which occurred between Jews and Muslims, escalated into a call for jihad, which was

answered by nearby villages and hamlets¹⁷. Undoubtedly, Bāḡī Mūḥṭār was influenced by this call, as were other leaders and chieftains, most notably Zīḡōūd Yōūsēf¹⁸.

- Numerous other events, including:

3. 1. The Role of Socialization and the Family Environment:

Bāḡī Mūḥṭār found within his family the appropriate atmosphere and climate to develop his exceptional militant and revolutionary personality, on the one hand, and his conscious patriotism regarding the concerns and goals of the Algerian people, on the other. His grandfather was fluent in Arabic, while his father was proficient in both Arabic and French and held the position of Chief Justice in Annaba, then in Souk Ahrās, his father had a library full of historical and Islamic books, from which he drew knowledge, sciences, and good morals such as humility, generosity, diligence, work, jihad, and other noble qualities and principles. He used to invite his colleagues to his house to review history lessons, so as not to draw the attention of the colonizer to his political activity, he worked with his brother-in-law in the fruit and vegetable trade, in addition to working on his father's farm, which had been transformed into a training center and weapons cache, according to his sister, Fātīmā Zāhrā Bāḡī¹⁹.

Bāḡī Mūḥṭār was distinguished by qualities he acquired from this noble family, He was distinguished by his compassion for his poor colleagues, being generous to them. He contributed his own money to the sports association and the Algerian Muslim Scouts, and even more than that, he funded the organization with his share of the farm, as attested to by his colleagues²⁰.

Among his courageous stances, which demonstrate his intense hatred for the colonizers and their descendants, was his aversion to military service the French prompted him to impose a strict diet before the medical examination and he committed to fasting, limiting himself to drinking only green tea. When he came for the examination, he was in a deteriorating health condition, so the recruitment committee was forced to exempt him from service permanently. Bāḡī Mūḥṭār was not affected by what he had done for that purpose, but rather considered it insignificant in order to avoid joining the French army.

What we should mention about this man's courage is his refusal to approve the municipality's budget, which did not take into account the interests of the citizens. The governor himself came to pressure the members to reconsider and withdraw from this position, which he saw as a challenge to the authority whose rule is unchallenged. When he entered the meeting hall, Bāḡī Mūḥṭār and his companions did not stand up to greet the governor, which aroused his hatred and anger, but to no avail.

3.2. His political activity and struggle:

Bāḡī Mūḥṭār joined the national movement at a young age, and some date his joining to the year In 1940²¹, when he was one of the most active members of the Algerian People's Party in the Souk Ahrās region, the brutality and bloodshed of the May 8th events had a great impact on the minds, eyes, and hearts of all the sons of the Algerian people, especially the fighters, including Bāḡī Mūḥṭār.

They were certain that France did not understand the language of peaceful demonstrations and political struggle, but rather the language of iron and fire, this prompted them to reassess their strategies and methods for dealing with this brutal colonialism²².

Their plan involved moving beyond clandestine activity by reactivating the People's Party publicly under the name of the Movement for the Triumph of Democratic Liberties. In October 1947, Bāḡī Mūḥṭār ran for municipal elections on this movement's list, won, and was elected, proving to be an excellent representative of the Algerian people, he used his membership in the municipal council of Souk Ahrās as a platform to carry out his struggle, and among his courageous stances, as we mentioned previously, was his refusal to approve the municipal budget that did not take into account the interests of the citizens. The man of principles also refused to stand for a minute of silence for the soul of General "Lāklērk", which was called for by the French authorities.

Various circumstances and factors, particularly the tragedy of May 8, 1945, influenced the thinking of Algerian militants towards adopting the option of armed struggle and preparing for armed revolution, which was the ultimate goal of the party's work²³. This is what the officials of the Movement for the Triumph of Democratic Liberties implemented following their conference held between February 15 and 16 They decide to create a military wing affiliated with the movement, comprising some of the strongest and most prominent fighters, under the supervision of Mōḥāmēd Bēlwāzdād; the latter did not hesitate to include Bāḡī Mūḥṭār in the list of members of the Special Organization.

Bāḡī Mūḥṭār was appointed head of the Souk Ahrās branch of the secret organization, and he was entrusted with the task of organizing the party cells in complete secrecy. These cells were linked to a regiment consisting of 10 people whose mission was military training and guerrilla warfare training. These regiments were in constant contact with the rest Throughout the country, through visits by activists such as Bāḡī Mūḥṭār, Mōḥāmēd Bōdīāf, Dīdōūš Mōūrād, and others, awareness and training efforts were concentrated on several key areas. Among the most important topics were:

studying the psychological and social condition of the Algerian people, examining the geographical location of the region, and analyzing the positive and negative outcomes of past uprisings The settler's situation, social status, and weapons training took place in the mountains surrounding the city of Souk Ahrās.

Despite the extreme secrecy maintained by the Special Organization, the French police were able to uncover its activities following the so-called Tebessa incident of 1950, leading to the arrest of hundreds of members of the party's clandestine organization, on March 27, 1950, Bāḡī Mūḥṭār was arrested and transferred to Annaba prison. Among his companions who were arrested were Zīgōūd Yōūsēf, Bēkōuš ĀbdēLbāqī, ībrāhīm Bēn Mōṣṭāfā, Bēn Āōūdā Āmār... They were subjected to all kinds of beatings and torture.

However, prison did not prevent him from continuing his political activity, raising awareness among the prisoners, and training them theoretically on the use of weapons , and now we have a place and a home, thank God," they would say, and they would chant patriotic songs after midnight, including: "From our mountains rose the voice of the free, our flag is a star and crescent, long live Algeria, young people..." After serving three years in prison, he was released on April 2, 1953, and Bāḡī Mūḥṭār returned to the city of Souk Ahrās and continued his militant activities within the ranks of the national movement. The division within the movement did not Despite his revolutionary will and spirit, the split was a valuable opportunity for revolutionary fighters eager for direct armed action²⁴.

3.3. His revolutionary activity:

Bāḡī Mūḥṭār played a significant and direct role in the formation of the Revolutionary Committee for Unity and Action, This committee, formed in the wake of the movement's crisis to prevent further division and fragmentation within the ranks of the militant base, was established on February 23, 1954. While short-lived, it produced a significant positive development ²⁵.

As part of the preparations for the revolution, Bāḡī Mūḥṭār held a meeting with members of the regiments in complete secrecy at the home of the militant and scout, Mnāsrīā ĀL Mānā', what prompted him to hold this meeting was to assign some tasks to the fighters, as he formed cells at the grassroots level with the goal of organizing the ranks by uniting as one man, and his focus on vigilance, self-reliance and resorting to the mountains in case one of them divulged his secret and his affair was exposed, and he drew up a plan to make the city of Souk Ahrās a link between the rest of the regions, he tasked a group of activists with mobilizing the various factions and spreading revolutionary and national awareness among the people in

villages and rural areas, collecting donations and medicine, and gauging public opinion and their readiness to launch a revolution.

Bāḡy Mūḥṭār divided his activities into two main axes:

The first axis: This was a political axis entrusted to competent activists with extensive political knowledge, enjoying a good reputation and the respect of the citizens, thus garnering their support and spreading awareness of liberation and the inevitability of armed struggle.

The second axis: This was a military axis entrusted to activists with military experience, whose mission was to train them in the use of weapons. They were divided into groups distributed across the following regions : this meeting, historically known as the historic meeting of the 22, decided to declare the armed revolution. The necessary arrangements were made to launch it, and leadership roles were distributed across the entire national territory²⁶. Bāḡy Mūḥṭār 's area of activity was the second region, the operation involved sabotaging the Ain Senour bridge and ambushing a train (the Ain Senour-El Mechrouha train heading towards Annaba)²⁷.

On November 19, 1954, during his fourth military operation in the Beni Saleh forest in the Majaz Safa area near Souk Ahrās, the battle lasted a full day. The enemy, due to their superior numbers and equipment, managed to surround the revolutionaries, and the hero Bāḡy Mūḥṭār fell as a martyr along with some of his comrades, he kept repeating: " We have come to you as guests, ō Mūḥāmēd (peace be upon him), we have died in jihad," but they taught the enemy a lesson they will never forget, a lesson of ultimate sacrifice and steadfastness. May God have mercy on him and grant him a spacious place in Paradise, and may He have mercy on all the martyrs. Amen.

Conclusion:

What we conclude with is what many researchers have noted, which is that the location of the city of Souk Ahrās and its scientific and political standing in successive historical periods, and the successive civilizations that the region witnessed, and its representation of the eastern base during the revolution, do not correspond to the documentary attention it has received, as the city's history of struggle, revolution, and ancient culture, The cultural heritage in general is shrouded in much mystery and neglect, especially since it is confined to oral traditions.

Furthermore, some of the states and civilizations that succeeded one another in the city focused on the military and political aspects, neglecting the cultural, educational, and economic ones.

As for the martyr Bāḡy Mūḥṭār, he received little attention from the pens of his fellow Algerians. Indeed, the Algerian cultural heritage It is suffering

under the weight of neglect, oblivion, and piracy, so it has become our duty to restore the reputation of Algeria's symbols and great figures, and to dust off its flags, its great men, and its cultural heritage. We must collect and record the largest number of living testimonies to write the history of the revolution in its political and military aspects, and even the other social, economic, and cultural aspects of the region, this is before it is too late, and then we can contribute to highlighting the basic features that define national identity.

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