

The Intellectual and the Activist Activity of Abd al-Salam al-Tilimsani in the Arab Levant during the 20th Century

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• Abstract:

Algeria gave birth to outstanding personalities who struggled with the tongue and pen and confronted the misleading French propaganda and the policy of divide and rule pursued by the occupation authorities, who employed all the capabilities and means at their disposal to discredit those militants who were confronting it secretly and openly inside and outside Algeria. Among the Algerian figures fighting outside Algeria and specifically in Beirut was the activist Abdessalam Bouazza Tlemsani the Algerian son of an Algerian immigrant who was born in Beirut, grew up, and educated there. Even after he became a Lebanese citizen, he remained attached to his Algerian Tlemcen origins and did not differentiate between the struggle for the independence of Lebanon and Syria from the French mandate and the struggle for the independence of Algeria and the Maghreb, where he founded and led the Arab Youth Association in Lebanon, and the Association for the Liberation of the Arab Maghreb in Lebanon, and then made the latter part of the Committee for the Liberation of the Arab Maghreb in Cairo and became its office or branch in Beirut. This study came to delve into aspects of the man's personality and identify the most important roles of the national and Arab struggle alike. The elements of the study also came according to what was mentioned in the problem and concluded with some testimonies about this Algerian activist.

Keywords:

Arab Mashreq, Struggle, Abdessalam Bouazza Tlemsani, Lebanon, French colonialism.

الملخص:

أنجبت الجزائر شخصيات بارزة ناضلت بالقلم واللسان، وواجهت الدعاية الفرنسية المضللة وسياسة "فرّق تسد" التي انتهجتها سلطات الاحتلال، والتي سخرت كل إمكانياتها ووسائلها لتشيويه سمعة المناضلين الذين تصدّوا لها سرّاً وعلانية داخل الجزائر وخارجها. ومن بين الشخصيات الجزائرية التي خاضت نضالها خارج الوطن، وتحديدًا في بيروت، المناضل عبد السلام بوعزة التلمساني، ابن المهاجر الجزائري الذي وُلد ونشأ وتعلّم في بيروت. ورغم حصوله على الجنسية اللبنانية، ظلّ متشبّهًا بأصوله الجزائرية التلمسانية، ولم يفرّق بين النضال من أجل استقلال لبنان وسوريا عن الانتداب الفرنسي وبين النضال من أجل استقلال الجزائر والمغرب العربي. وقد أسّس وقاد جمعية الشباب العربي في لبنان وجمعية تحرير المغرب العربي في لبنان، وجعل الأخيرة لاحقًا جزءًا من لجنة تحرير المغرب العربي في القاهرة، لتصبح مكتبها أو فرعها في بيروت. تسعى هذه الدراسة إلى التعمّق في جوانب شخصية هذا الرجل، والتعرّف على أبرز أدواره في النضالين الوطني والعربي على حد سواء، مع الاستناد إلى ما ورد في إشكالية البحث واختتامه بجملة من الشهادات حول هذا المناضل الجزائري.

الكلمات المفتاحية: المشرق العربي، النضال، عبد السلام بوعزة التلمساني، لبنان، الاستعمار الفرنسي.

• Introduction:

Algeria gave birth to personalities who struggled and struggled with the tongue and the pen and confronted the misleading French propaganda and the policy of divide and rule pursued by the occupation authorities, who employed all the means and means at their disposal to discredit those militants who were confronting it secretly and openly inside and outside Algeria. Among these figures was the militant outside Algeria and precisely in Beirut, the militant Abdessalam Bouazza Tlemsani, the son of an Algerian immigrant, who was born in Beirut, grew up and educated there, but he maintained his name and nickname, which he cherished, and did not apply for Lebanese nationality until his forties.

It was defined in the book "A Journey without Zad Biography of Abdel Salam Bouazza Al-Jazaeri", which was written by a group of writers under the supervision of his daughter, Mrs. Mona Bouazza Bouarchi, which stated the following: His father Mahdi and his brothers are Mohammed, Abdel Rahman, Ahmed, his father Mehdi Bouazza emigrated from Tlemcen to Beirut, where Abdel Salam was born in 1907, his mother died in 1911, he studied at the "Basta Al-Tahta School of Knowledge" and then at the "Free" School He was intelligent, patient and flogged, after the death of his father He was sponsored by his brother Abdurrahman.

It was also mentioned in a French archival document within the diplomatic archives in Paris to introduce Abdelsalam Bouazza Tlemsani Algerian as follows: "Born in Beirut in 1907, his father Haj Mahdi bin Mohammed born in Tlemcen in 1853, emigrated to Beirut with Prince Abdul Qadir in 1853 and registered his name in the French Consulate General in Beirut in 1886, received his primary education and then worked as a simple worker in trade, active, intelligent and fanatical Muslim, owns a transit house located on Marsa Street or the port, a member of Many Palestinian and Muslim Arab organizations or groupings, whom Riad El Solh trusts, will soon be on a propaganda visit to the countries of the Middle East (Palestine, Egypt, Iraq, Iran).¹

We find that after he became a Lebanese citizen, he remained attached to his Algerian Tlemcen origins and did not differentiate between the struggle for the independence of Lebanon and Syria from the French Mandate and the struggle for the independence of Algeria and the Maghreb, where he founded and led the Arab Youth Association in Lebanon, and the Association for the Liberation of the Arab Maghreb in Lebanon, and then made the latter part of the Committee for the Liberation of the Arab Maghreb in Cairo and became its office or branch in Beirut.

He supported the liberation movements and the liberation revolution in Tunisia, Morocco and Algeria, supporting them with money, organizing solidarity weeks, demonstrations, strikes,

¹ Ministère des Affaires Etrangères, Direction Afrique-Levant, Levant Généralités, N° 26, Rapport N° 893 /A L, adresser par M Armand du CHAYLA, Ministre de France au Liban à M Georges Bidault, Ministre des Affaires Etrangères Direction Afrique-Levant, Paris, A/S : Association de la Libération du Maghreb Arabe au Liban, p3).

collecting donations, submitting proposals and sending memoranda and statements to individuals, associations and organizations such as the Arab League, the United Nations and others.

Who is this fighter? What is his role and efforts in the field of national struggle in particular and in the Arab Mashreq in general?

1. Some aspects of his life:

At the end of World War I, Beirut was besieged and overrun by locusts, leaving its inhabitants threatened with famine, forcing them to emigrate, including the Bouazza family. Abd al-Salam emigrated with his brothers and settled in one of the villages of Hauran. His brother Muhammad took over the imamate of the village mosque and supported the family, and the child Abd al-Salam worked as an escort and guard for camel caravans transporting grain in Hauran. Then he worked in Darwish and Tannous Haddad Company for Export and Import in the port of Beirut in 1923, and thanks to his dedication, sincerity and honesty in his work, he won the confidence of his teacher Tannous. He appointed him warehouse keeper. During his work in this company, he was characterized by boldness, courage, honesty, sincerity and frankness until he became a prominent position with the owner of the company.¹

The state of orphanhood and poverty forced him to leave school before completing primary school (preparatory), so he began to search for increased knowledge in clubs and libraries and got to know intellectuals, befriended them and sat them, and learned French from the school of life, engaged in the struggle against the French mandate or occupation in Lebanon and began to carry publications and secret political documents to the house of his brother Abdel Rahman, where he lived. With the increase in raids and prosecutions carried out by the French mandate or occupation authorities against national movements and militants, Abdel Salam felt the need to live away from the family so as not to involve them in his serious national positions and movements. He rented a room in the area of the farm and turned into a center where plans are made, studied and publications are written, including carrying them for distribution in Beirut and abroad, and into a shelter for the homeless, such as the Iraqi poet Ahmad al-Safi al-Najafi, and when World War II broke out, the company's business declined, so he asked its owner to give him leave without pay to spend that salary on other workers he was supposed to lay off from their jobs.²

2- The beginnings of his struggle activity in the Arab Mashreq:

When France used Moroccan recruits from Spice (Knights) to suppress popular demonstrations demanding the release of detainees from the members of the boycott committees, he discovered the tendentious propaganda of France that tried to discredit those recruits, and the Maghreb community in the Levant and Beirut had a good reputation and prominent national figures emerged from them, headed by Sheikh Taher Al-Jazaery Al-Samouni, whose house was in Ras The spring Abd al-Salam used to visit him and hear from him the stories of heroism about Prince Abdul Qadir, Prince Muhammad bin Abdul Karim Al-Khattabi and Sheikh Muhammad Al-Bashir Al-Ibrahimi.

¹ A group of authors, A Journey Without Provisions, by Abdel Salam Bouazza Al-Jazairi, Introduction: Saeb Salam, Beirut 2002

² Ibid. pp 37 – 51.

When the Palestinian revolution in 1936 participated in the popular demonstration in support of it in Beirut, and then met with his classmate Mahmoud Salam and joined by Othman Hebbel and after meetings in the room of Abdel Salam they reached the formation of a secret movement called "Arab Youth Movement in Lebanon" in early 1936 aimed at moving the street Beirut and away from the noise of propaganda and achieve narrow partisan gains.¹

- Leading the Arab Youth Movement in Lebanon 1936:

The Arab Youth Movement in Lebanon (H.S.A.L.) formed cells and called for organizing strikes and demonstrations, distributing statements, incitement, closing markets, paralyzing daily movement, providing weapons, manufacturing explosives and IEDs² and throwing them on French targets and institutions, working among school and university students, and coordinating between neighborhoods, parties and national figures. Among the movement's leaders were: Amin Salam, Abdelkader Daaboul, Ibrahim al-Arab, Mounir Sinno, Ibrahim al-Itani, Sami Farroukh, Fawzi Chehab and Muhammad Ali al-Bizri, who worked to create public opinion against the French occupation and to mobilize the Beirut street continuously so that Beirut would not settle down and to the will of the Mandate.

Abdel Salam worked hard to preserve the independence of the movement and keep it away from political and ideological conflicts, and to focus on the commitment to fighting the Mandate and supporting the Arab national position of Beirut, and the members of the movement were the ones who funded it from their pockets, while being keen to establish strong friendly relations with the leaders and national leaders of Beirut, headed by Abdel Hamid Karami, Riad El Solh, Saeb Salam.

Among the activities of the movement was its participation in the popular gathering in support of the strike of Syrian cities on January 24 from the Great Omari Mosque, and on November 13 the autonomy treaty for Lebanon was signed - a month after the signing of a similar agreement with Syria - and the Lebanese were divided between supporters and opponents and the "Arab Youth Movement in Lebanon" was among the opponents and participated in the strike on November 17 on the occasion of the ratification of the treaty by the Parliament without objection, but a current appeared in the Council With an independent tendency turned into a new party in the name of the "Constitutional Bloc" led by Sheikh Bishara Khoury and Majid Arslan and Bahij Taqi al-Din and Camille Chamoun, and the movement allied with the new party and opened that for Abdul Salam new ways of work, and imposed on himself a pattern of clean living away from the sites of suspicion and distributed his days between work and struggle and educate himself in cultural clubs and intellectual councils, and then got to know the Iraqi poet Ahmed Al-Safi Najafi in Farouk's café and when he fell ill invited him to stay with him in His room for more than two years.

¹ Ibid. pp 56-57

² Ibid , pp 53-54

In 1937, his movement became coordinating national action and struggle with a new youth bloc "National Youth" led by Abdel Rahman Bakdash the enemy, Muhammad Rustom Tabbara, and the two movements merged into one movement and expanded the circle of national struggle action to include other Lebanese cities such as Sidon, Tyre, Tripoli and Bint Jbeil.¹

The Mandate authorities re-established in January 1937 the constitution and held mock parliamentary elections consisting of a parliament of 63 members attached to the Council appointed, and on the occasion of the anniversary of the birth of the Prophet Muhammad, which was held in the Great Omari Mosque, the Lebanese Prime Minister Khair al-Din al-Ahdab invited the French High Commissioner "de Martel" and the President of the Republic, "Emile Edde" and a number of members of the Arab and foreign diplomatic corps, so it was exploited by the "Arab and National Youth Movement" and raised banners and chanted slogans condemning the French colonialism in Lebanon and the English in Palestine, and Abdelsalam Bouazza, Mohamed Rustom Tabbara, Amin Salam and Mahmoud Salam, and the unified organization now issues statements bearing various signatures distributed simultaneously in neighborhoods and markets throughout Beirut and spreads yellow and red scraps in cafes, neighborhoods, markets and schools.

The anniversary of the Balfour Declaration was one of the occasions that the Arab Youth Movement turns into a tumultuous day of struggle for Beirut and Palestine. By organizing demonstrations in which they chant the Arabism of Palestine, and collect donations in neighborhoods and markets, and the movement's relationship with the Palestinian cause was consolidated after the Mufti of Palestine, Haj Amin Al-Hosseini, took refuge in Beirut, and the movement also stood in solidarity with the Syrian people when Turkey annexed the Alexandretta Brigade in 1938 and sent a letter of denunciation and protest to the Turkish Youth Movement led by Kemal Ataturk, and the movement also opposed France's approval of the annexation process and its signing of an agreement with Turkey on July 4, 1938.

In view of the pioneering role played by Abdessalam Bouazza in leading and activating the movement against French and Turkish policy together, the Persian Mandate authorities issued a decision on November 4, 1938 to exile him outside Syria and Lebanon as disturbing security and threatening public safety², but the exile decision was not implemented thanks to the popular and official support that Abdel Salam Bouazza received from the Grand Mufti of Beirut. Sheikh Tawfiq Khaled, Saeb Salam, Riad al-Solh and other popular, religious and national leaders and leaders, and Abd al-Salam entered prison several times and was repeatedly subjected to research and accountability, most notably the interrogation he was subjected to at the end of 1938 at the hands of Captain Nouredine al-Rifai, known for his arrogance in the police station in Burj Square, which turned the table on him Abdel Salam Bouazza during the investigation in response to the verbal insult he was subjected to, a heroic attitude that made a member of the police station of that station with national tendencies He destroys his file in order to rid him of prosecutions, and so the solidarity,

¹ A group of authors , op cit , pp 56-62

² A group of authors , op cit , pp , 63-78

support and popular and official support that supports him always triumphs and he and his colleagues are demobilized in the struggle.¹

When the outbreak of second world war the French High Commissioner in Syria and Lebanon, Gabriel Piot, issued on September 21, 1939, a decision suspending the constitution, and repression, displacement and prosecution increased under the pretext of measures of the state of war, and the deportation of the Mufti of Palestine, Haj Amin al-Hosseini, from Beirut, and a campaign of mass arrests was carried out against members and activists of the "Arab and National Youth Movement" on charges of smuggling weapons into Palestine and throwing them in prisons, and so that the movement does not fall into the trap of propaganda in favor of the Allies or the Axis, it decided to change the method of It issued statements in the form of memoranda addressed to major countries and international bodies and translated them with the help of President Saeb Salam and Abdurrahman Lataki.

In January 1941, the movement participated in the first strike in Beirut in protest against the conditions of misery, hunger, fear, oppression and persecution, and on April 2, the news of the Rashid Ali Al-Kilani movement in Iraq against the British Mandate arrived, so the Arab Youth Movement organized a demonstration of support in the streets, during which it denounced the French and British mandates together. After the fall of Syria and Lebanon to the pro-Axis Vichy government, the Allied planes delivered a statement issued by "General Catroux" addressed to the Lebanese and Syrians together on June 8, 1941, promising them to revoke the Mandate if they expelled the Axis forces from their countries in cooperation with the Allies, and on March 18, 1943, Lebanon regained power by constitution and an interim government was appointed that supervised the parliamentary elections, the first time that the Lebanese knew freedom now. Since the imposition of the French Mandate on them, and entered the House of Representatives national elements struggled with Abdel Salam Bouazza, such as: Abdel Hamid Karami, Riad Solh, Saeb Salam, Bechara Khoury, Hamid Frangieh, and the President of the Republic was elected and the formation of the independence government headed by Riad El Solh, but the Mandate authorities arrested President Bechara El Khoury and the independence government on November 11, 1943, and this resulted in bloody clashes with the French forces in the streets of Basta in which Abdel Salam Bouazza and his companions participated, and the crisis situation continued. Until November 22, 1943.²

-Establishment of the Association for the Liberation of the Arab Maghreb in Lebanon in 1946:

When the massacres of May 8, 1945 occurred in Algeria, Abdessalam Bouazza decided to do something for the benefit of his native Algeria and other Maghreb countries based on his fertile experiences in the struggle against the French mandate in Lebanon and Syria and the British in Palestine, so he held consultations with national leaders and activists of his movement that led him

¹ ibid

² A group of authors , op cit, pp , 65-83

to establish the "Association for the Liberation of the Arab Maghreb in Lebanon" in 1946 and assumed its presidency and assigned the honorary presidency to Sheikh Muhammad al-Arabi al-Azouzi¹ The Maghreb community formed a similar association in Damascus called the North African League, el mehrathi² bearing the same goals and orientations as its principles of independence and neutrality, limiting its activity to the definition of the issues of the Arab Maghreb, and seeking to provide means of material and moral support.

Abdessalam Bouazza wrote a letter on behalf of his association to Sheikh Mohamed Bashir Brahimi, president of the Association of Algerian Muslim Scholars (G.A.M.C.), in which he told him: "Sir and my teacher, if we see it as our duty to praise the students of independence, and we do so on occasions, how is our duty to those who build that independence? There is no doubt that we are descending our dignity and minds to the realm of naivety, if we do not realize the difference between those who demand independence and those who build independence."³

3. His relationship with Prince Muhammad bin Abdul Karim Al-Khattabi:

After the first meeting between them on an unknown date, Al-Khattabi sent a letter to the President of the Lebanese Republic, Sheikh Bechara Al-Khoury, on April 1, 1948, in which he said to him: "His Excellency Sheikh Bechara Khalil Al-Khoury, President of the Republic of Lebanon, may God protect him, Peace, mercy and blessings of God be upon you.

We are pleased to send our greetings to Your Excellency with full confidence in the President of the Association for the Liberation of the Arab Maghreb in Lebanon, Mr. Abdeslam Bouazza Jazairy, who has all the love and respect for Your Excellency and for Lebanon. He told us about your many and good exploits, above what is known about you and famous for your positions of pride and pride in the causes of the Arabs, and your kindness and kindness to his young association, his person and the Moroccans (the Maghreb), which made us repeat the verses of thanks and record the tender praise of Your Excellency and your esteemed government. We very much hope that Your Excellency will include this Assembly and its President with greater sympathy and encouragement, and that your high patronage will be an incentive to highlight its vitality.

I can only commend you for the commendable activity of the President of the Assembly in serving the cause of the Arab Maghreb at the Lebanese level, which made us rely on him in all matters related to our issues with Your Excellency."⁴

¹ Sheikh Muhammad al-Arabi al-Azzouzi: Algerian origin, he obtained Lebanese citizenship. He previously served as a mufti for North African recruits in the Army of the East, and was deputy mufti of Beirut. He was a fanatical Muslim, greatly admired by North Africans, and represented a dangerous opponent of France. See: French archive report issued by the French Minister in Lebanon, Armand de Chaillat, and sent to the French Foreign Minister, Georges Bidault, p. 3.

(Ministère des Affaires Etrangères, Direction Afrique-Levant, Levant Généralités, N° 26, Rapport N° 893 /A L, adresser par M Armand du CHAYLA, Ministre de France au Liban à M Georges Bidault, Ministre des Affaires Etrangères Direction Afrique-Levant, Paris, A/S : Association de la Libération du Maghreb Arabe au Liban, p3).

² Ahmed Badi' al-Maghribi al-Maharhi: Tunisian by origin, under French protection, professor at the Maqasid School and editor of Beirut newspaper. See: the same French archive report, p. 2.

³ A group of authors , op cit, pp , 92

⁴ Ibid., pp 94-95

Al-Khattabi also sent a similar letter to Lebanese Prime Minister Riad El Solh in which he affirmed his full confidence in the person of the Algerian, stating: "Dear brother Mujahid Al-Arab, Your Excellency the respected leader Riad Bey Solh, may God protect him. Peace, mercy and blessings of God be upon you.

I received your honorable liberation with Mr. Abdessalam Bouazza Al-Jazaeri, President of the Association for the Liberation of the Arab Maghreb in Lebanon. Therefore, I thank your brothers for your kindness, friendship and struggle for his person and for the cause of Morocco (Arab), I am not surprised by a mujahid who has been a fighter for the causes of the Arabs since his childhood, and who is still at the forefront of sincere workers for the liberation of every Arab country from East to West.

Mr. Abdeslam conveyed to us your news, encouragement and kindness, and as you noted your liberation, he is worthy of all the care you take in him. As for talking about your struggle for Morocco, it was nothing new, because your face is not strange in Morocco, it is known for defending it, and it has had a share in your past jihad, as well as hopefully in the future. May God help us and you to liberate the Arab Maghreb and lift this nightmare from your brothers, so that you will be credited with the results, as you had in the early days. Mr. Abdel Salam brings you with our greetings, hoping that you will give him your trust, as we have relied on him in all matters related to our issues with you.¹

During his second trip to Cairo, Mr. Abdeslam felt that Al-Khattabi's presence in Cairo began to bear fruit in the field, as the Maghreb Office was formed from the three main parties in the Maghreb countries (the Algerian People's Party, the Neo-Destourian Party, and the Moroccan Independence Party) and a permanent committee headed by Al-Khattabi emerged from it to undertake political, media and military coordination and integration between parties inside and outside Morocco. Damascus.

After his rhetorical appeal to the Moroccan forces to restore their role and effectiveness, Professor Abdeslam wrote to him: "Moulay His Highness Prince (Mohamed Ben) Abdelkrim Al-Khattabi Peace, mercy and blessings of God be upon you.

The Association for the Liberation of the Arab Maghreb in Lebanon, while saluting in Your Highness, the symbol of struggle and the title of jihad, prays to God to entrust you with His care and to achieve at your hands the gathering of the diaspora of the Moroccan countries and the unification of their word, so that they may enjoy their full sovereignty and beat over their hills their national (national) flags.

Moulay (Your Highness), when I had the privilege of forming this association with a generous group of my loyal mujahideen brothers, your honorable person was the best incentive for me to carry out this arduous task, so I thought to myself: Behold, Assad has returned to his den, and who

¹ A group of authors , op cit, pp , 96-97

is the first of Moulay Abdelkrim, the silent mujahid and the faithful Arab, to cleanse the Arab Maghreb of the ravaging cancer of colonialism?

Right, we did not stop crying with joy and pride when we received your generous statement from the Maghreb office in Cairo, but your Daoist cry calling out to the sons of the Arab Maghreb with a voice full of faith and a heart full of hope: The hour of action has arrived, but the hour of jihad, so come my sons and work with me to liberate the left wing of our Arab world. The Association for the Liberation of the Arab Maghreb in Lebanon, proud to join the Committee for the Liberation of the Arab Maghreb in Cairo under your banner, renews to Your Highness the pledge to be faithful to your principles and faithful to your goals. The covenant was responsible."¹

-Contribution to the development of the program of the Maghreb Liberation Committee in Cairo:

Professor Abdeslam left in his private archive three drafts, which included a working paper submitted to Emir Khattabi, Chairman of the Committee for the Liberation of the Arab Maghreb in Cairo on March 27, 1948, and the evolution of the paper from one draft to another indicates the extent of his attention to the smallest details to develop a phased work program to be implemented starting from the smallest Moroccan village, passing through the Arab arena, and ending with the formulation of a foreign policy for the Committee at the international level. This paper provides a clear picture of the general features of the political vision of Professor Abdel Salam, who was not a politician in the professional sense of the word, as he moved away in his paper from the high rhetorical tone, and limited his concern to trying to provide practical solutions that achieve a clear and specific goal, through institutions that undertake achievement. He considered that the Maghreb cause is going through a new stage of formation, and needs two conditions in order to restart it:

First: Maghreb class unity:

In his paper, Professor Abdel Salam described the struggle as: "Like the sea, it accommodates everyone, each according to his ability, knowledge and activity."² He stressed the raising of the slogan of unity of the word at this stage, and work by various means to prevent departure from the principles of this unity and avoid defamation and extremist partisanship, and events have proven the credibility of his warning, as the French occupation fragmented the unity of the Moroccan struggle in the mid-fifties by distracting the Tunisian leadership with some achievements and demands until it is fully emptied to the Algerian arena.

Second: Advertising and Media:

Mr. Abdel Salam was reading well the data and developments of reality in the Arab and international arenas, understanding the effectiveness and impact of media and propaganda. That is why he proposed two types of media: one directed to the Moroccan countries, and the other Arab and international. He tried to outline frameworks and practical steps to achieve those goals. His realism is evident in the call for propaganda in every Arab country to be carried out by an

¹ Ibid., p 98

² A group of authors , op cit, pp ,101-102

independent Maghreb association, composed of Maghreb nationals living in that country, provided that they are neutral in order to gain the confidence of all the parties and leaders of the country.

He proceeded in this conception from the experience of the association he established in Lebanon, where he succeeded in transforming it into a Moroccan-Arab voice, which enjoys the sympathy and support of most Lebanese groups and parties, including voices opposed to Arab trends and sympathetic to the French occupation of Algeria. "I believe that the Committee should pursue an international policy that exploits international circumstances and circumstances, and we can only do so by collecting information on the circumstances of each country, the extent of its strength or weakness, the policy of its men and parties, its international engagements, its foreign relations, and the objectives of its public and private policy in the Arab countries and the world."¹

We must also know very well what their interests are with us and their type, and whether they are the same interests as other countries, with the aim of creating competition between these countries and exploiting it for our benefit, without being bound by obligations that offend us, as this weapon in my opinion is no less important than the weapon of liberation in battles, provided that these actions are entrusted to loyal men, under the supervision and guidance of the Central Committee, and it is necessary to demonstrate (as Moroccan forces) when talking with them, and to be in fact solidarity and understanding. Lifeguards must combine intelligence and farsightedness, know how to take advantage of circumstances, have knowledge and awareness of their environment, have broad breasts, enjoy the greatest share of good behavior and composure, be of good conduct, do not drink alcohol, do not play with the facilitator, do not be tempted by the temptation of women, know how to show what must be shown, and conceal what must be kept secret away from selfishness and appearance, except as required by interest."²

4- Some testimonies about his struggle efforts:

Abdeslam did not write his personal diary, but he left letters and documents that enrich the memoirs and they present a picture of the man calling for revolution in Algeria and the issues of liberation in the Maghreb and the Arab and the areas of his movement in this context, he was content to work and let others testify to him, and we touch their testimonies in what they left. And those.

- Testimony of the Moroccan writer and activist Abdelhadi Boutaleb:

In his book "Memories, Testimonies and Faces", he said: "A great Arab mujahid, whose house was open to everyone who came to Lebanon from any Arab country, or belonging to Islam (...) He spends everything he has on hosting expatriates and holding meetings and seminars in his house to introduce the issues of the enslaved peoples, although he bears the name of the Algerian because he is originally from Algeria. He was the example of an Arab citizen whose citizenship is not

¹ Ibid , p 104.

² A group of authors , op cit, pp , 100 - 103

limited by geographical borders (...) he carried a big heart from which he lavished a flood of feelings of appreciation for those he met in Beirut, or heard of their delegation from leaders, elite intellectuals, and immigrants from their homelands, and honored the hospitality of all. He was kind to Shusha Badi Al-Arihiya. He hosted me repeatedly, and opened his house to two lectures I gave on Morocco's political issue, which he invited and supervised the organization of."¹

- Testimony of the representative of the Interim Government in Beirut, Mohamed Lakhdar Belaid:

He said: "I knew him before I knew him physically, I heard a lot about him, and when the Algerian interim government sent me in 1961 to the Beirut office, it was in my mind that I would meet an Algerian named Abdeslam, who is the resounding voice of the Algerian revolution in Lebanon, and I got to know him, and I found him - as I was told - a man who became the revolution all his concern, and sacrifices everything in order to support its march."

-Memoirs he was writing:

Abdeslam was staying up late at night, editing statements, appeals and memoranda issued by the Association for the Liberation of the Arab Maghreb himself, and following up their distribution to newspapers, and tried in the late forties of the last century to unite the efforts of his association in Lebanon with the efforts of the League for the Defense of North Africa in Damascus, which increased his burden. He traveled constantly between Beirut, Damascus and Cairo, carrying the assistance of his association to support the Arab Maghreb office, or carrying the instructions of the Standing Committee and the bulletins and positions issued on the development of the situation in the Maghreb countries.

In this regard, Mohamed Lakhdar Belaid said: "Abdeslam was of the opinion that the Arabs will not exist if they do not build power, and that power is not built by words. This view he applied to himself, and he wanted to apply it to others."

He carried the idea of establishing an army for the liberation of the Arab Maghreb to the Khattabi prince, and this dream was the obsession of all those who were shaken by the horror of the massacres of May 8, 1945 in Algeria, awakening them to the reality of the intentions of the French mandate to dissolve and eliminate the Algerian personality, and put an end to the hopes of those looking forward to a political solution that restores Algeria some of its dignity.

- Requesting the support of the Arab League:

When Abdeslam saw that the political parties in Algeria in particular and in the Maghreb in general had been unable to put the idea of armed struggle into practice, he bet on his association's move towards the Arab League to request support and aid and was sending memoranda on behalf of his association to the Council of the Arab League expressing his support for the League on the one hand, and requesting its support for the struggle of the Moroccan countries against the French

¹ Ibid , p 104

occupation on the other hand, in the first memorandum the Assembly appealed to the Council of the League to appoint consular representatives. The opening of banks in Algeria, Tunisia and Morocco, the embrace of Moroccan students by independent Arab countries to learn at their expense, the assistance of individuals and associations working in the revival and dissemination of the Arabic language in the Maghreb and the establishment of cultural institutions in its cities, similar to what France is doing in the Arab countries.

When the Council of the Arab League convened in Beirut, the Association for the Liberation of the Arab Maghreb in Lebanon sent a memorandum to the Secretary-General of the League, Abderrahmane Azzam Pasha, stating: "The time has come to raise the issue of the Arab Maghreb at this session held by the General Assembly of the United Nations on the occasion of the (adults) attempt to liquidate the Italian colonies in Africa, before we miss the train, and we see ourselves one day in front of a reality, which we cannot pay or avoid its dangers."¹

Another memorandum to the Council of the Arab League read: "The signs of the tendency of some Arab League countries to abandon the cause of the Arab Maghreb to a disturbing event, the impact of which is no less distant than the consequences of the tragedy of Palestine, we forgive you from error again." The L.F.M.A.L. also sent several memoranda to foreign diplomatic missions in Beirut to expose French practices. It wrote to individuals and bodies directly or indirectly related to the subject of French policy in the Maghreb, such as the dean of the Paris mosque, Kaddour Ben Ghabrit, on February 16, 1948, stating: "The Association for the Liberation of the Arab Maghreb in Lebanon sees in your appearance in one picture with General Guane, the enemy of Marrakesh and the Maghreb, something that contradicts the essence of your work as the imam of the mosque, and is offensive to your reputation alone in the Arab world."²

- Representation of Algeria in the Islamic Conference in Jerusalem 1953:

According to the report of the French archives issued by the Department of the East, Religious Issues, on the subject of the Islamic Conference in Jerusalem, both the Isra Committee and the Iraqi Society for the Liberation of Palestine called for the convening of the Islamic Conference in Jerusalem in 1953, and it was held on December 3, 1953 in the presence of delegations representing the independent and occupied Arab and Islamic countries together, including: Indonesia, China, the Caucasus, Iran, Afghanistan, Turkey, Tunisia, Morocco, Algeria, the latter represented by: Mohamed Bashir Ibrahim, President of the Association of Algerian Muslim Scholars, Fadil Wartalani, the Association's delegate in the East and vice president of its office in Cairo, Abdel Salam Bouazza Tlemceni Algerian, head of the office of the Committee for the Liberation of the Arab Maghreb in Beirut, and several committees emerged from the conference, including the Economic Committee, which included in its membership: Abdel Salam Bouazza Tlemceni Algerian,

¹ A group of authors , op cit, pp , 105-107

² Ibid., p 108

Mamdouh Qarqar, Moushed Abdeen, Sheikh Ahmed Sharbasi, Ibrahim Manko, Abdellatif Abu Koura, Salah Sharbaji. ¹

According to another report issued by the French Consulate General in Jerusalem dated December 7, 1953, edited by the Consul of France in Jerusalem, Mr. Patrice de Bovey, to the Africa-Levant Department at the Ministry of Foreign Affairs in Paris, the final communiqué of the said conference was signed by: Abdessalam Bouazza Tlemceni Algerian, Mamdouh Garqar, Murshid Abdin, Sheikh Muhammad Omar Sabra of the Lebanese scholars, Mahmoud Al-Ajouz from Lebanon.²

Abdeslam did not write his personal diary, but he left letters and documents that enrich the memoirs and they present a picture of the man calling for revolution in Algeria and the issues of liberation in the Maghreb and the Arab and the areas of his movement in this context, he was content to work and let others testify to him, and we touch their testimonies in what they left. In addition, those.

Conclusion

In this study, we dealt with some aspects of the national and Arab struggle waged by Abdelsalam Bouazza Tlemceni Algerian, head of the office of the Maghreb Liberation Committee in Beirut, knowing that in addition to this struggle, through which he provided great services to his first country, Algeria and his second country, Lebanon, and through them he benefited all Arab countries, east and west, with his honorable positions and steadfastness on his principles and national line, he achieved greater success in the economic field, where he was able to establish a company for maritime transport of goods called "Algerian Transport" has become a commercial fleet headquartered in Beirut and its branches in Turkey, Iraq, Syria, Kuwait, Jordan, Iran and other countries. This company still bears this name, which is the pride of both Algeria and Lebanon.

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² Consulat Général de France à Jérusalem, M Patrice de BEAUVAIS Consule de France à Jérusalem, à M le Ministre des Affaires Etrangères, Direction Afrique-Levant, Paris, N°995/AL, A/S, Congrès Islamique à Jérusalem, p1.

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