

## **Moroccan leader Allal El Fassi and the Algerian revolution** **\* Mohammed Bek**

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**Received:** 05/08/2024 ; **Accepted:** 16/12/2024 ; **publication:** 31/01/2025

### **Abstract**

Allal Al -Fassi is a unique historical figure who associated the discreet scientific competence and the purposeful theoretical ability. He is a political militant and a prominent official in the national movement, and a historical leader of an ancient party in the Maghreb, the Independence Party 1944. He is the Moroccan statesman who headed the Constituent Assembly after independence 1956, and he was a minister charged with Islamic affairs and endowments. He was also a member of the Arabic Language Academy in Cairo and the Arab Scientific Academy as well.

The Algerian issue is considered one of the most important issues that occupied politicians, thinkers, writers, journalists and arab and foreign artists after the Second World War, due to the events and massacres occurred before and during the Algerian liberation revolution.. Allal El -Fassi is considered one of the most prominent personalities and thinkers who criticized the unjust and French policy implemented in Algeria since its occupation in 1830. In his books and press books, he explicitly called on for Algeria's complete independence

Many historical writings ; mainly : (Hamad Hamani, "Allal El -Fassi", the diligent thinker. Mohammed Abdelhafidh Canon , a struggle in the poetry of Allal El –Fassi, Abdel kader Al -Idrisi, Allal El Fassi, a summit from Morocco,. Abdel -Karim Ghallab, features from the personality of Allal El Fassi.

This paper aims to shed light on Allal El -Fassi's personality, his biography, struggle, literature, and positions on political issues and liberation movements such as the issue and the *Algerian revolution*

**Keywords :** Algerian Revolution ; Allal El Fassi ; French colonialism ; National Liberation Front; Independence Party.

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## **I- Introduction :**

In this research paper, I will be discussing one of the prominent activists of the national movement in Morocco, "Allal El- Fassi," who was distinguished by his high-ranking scholarly personality and his contributions to fighting French colonialism by all available means. He left his fingerprints on the path of struggle in the cultural and political movement in the Maghreb region. Therefore, it was necessary to provide a brief definition of this unique character, as well as the support he provided to the struggle and fight against colonialism to achieve independence. Many historical writings have dealt with the personality of Allal al- Fassi and have shown his struggle, fight, and national positions in support of liberation movements in the Maghreb countries, including Algeria. To study the topic, we have raised the following problem: What was the extent of Allal al- Fassi 's interest in the Algerian cause and revolution? How did he support it?

### **1. Title Introducing the Personality of Allal al-Fassi**

#### **1.1 His Birth and Family**

Allal al-Fassi was born into a family renowned for its knowledge, religion, and wealth, in the city of Fes (المرنيسي، 1978، صفحة 21)، the scholarly capital of Morocco's far west. Muhammad ibn Allal ibn Abdelwahed ibn Abdelsalam ibn Abdullah ibn al-Majdoub al-Fassi was born in January 1910 (حماني، السنة الرابعة، العدد 20، ماي – جوان 1974، صفحة 158). He was named "Allal" in honor of his grandfather "Allal ibn Abdullah," who was a scholar, author, pious, and devout man, earning him the respect of notables and dignitaries (الإدريسي، 2015م، صفحة 533).

Allal al-Fassi was raised under the care of his father, Sheikh "Abdelwahed al-Fassi" (كنون، 2005، صفحة 24)، who taught at the Qarawiyyin Mosque in Fes and also worked as an official in the Scientific Council (غلاب، 1974، صفحة 200). He was an eloquent preacher and a skilled Mufti, and he also served as a judge in the city of Casablanca. However, he was dismissed from his position due to the political activism of his son "Allal al-Fassi" and returned to the city of Fes, where he remained in his house until his death in 1941 (حجي، 2004، صفحة 113).

His father owned many houses in Fez and was wealthy, with close ties to the rulers (العلمي، 1980، صفحة 28). Despite his numerous occupations, he took great care in raising his son Allal, paying close attention to his education and overseeing it himself (الشيخ وآخرون، صفحة 369). His mother, "Lalla Radhiya," was the widow of a wealthy merchant in Fes named "Bannani" who left her a considerable fortune. "She belonged to the Sharifian family of

al-Masfi, and this marriage was an alliance between the 'al-Fassi' and 'al-Masfi' families. She died in 1917 when Allal was no more than seven years old (القرقي، 2010، صفحة 16). However, the care and upbringing provided by his stepmother, "Aisha al-Mernissi," eased the pain of his loss and compensated him for the mother's love (الأزمي، 2004، صفحة 37). He called her "My mother Aisha" and had great affection for her (القرقي، 2010، صفحة 16). Allal continued to learn the principles of jurisprudence, monotheism, grammar, and literature until he was eleven years old, when he was a handsome young man whom many predicted would be a distinguished personality with a good reputation and upright behavior (Alam, 1975, p. 35).

## 2.2 his upbringing and education

Allal El Fassi was raised under the care of his father , a respected scholar and judge .Despite his young age, he was allowed to attend his father's meetings with colleagues, where he witnessed the decision to establish the Zawiya Nasiriya al-Hura, a school dedicated to educating the youth and preparing them for the struggle against French colonialism.

El-Fassi began his Quranic studies at the age of five (هشام، 2011، صفحة 236). By the age of seven, he had memorized the entire Quran along with some texts and poems under the guidance of scholars Muhammad al-Khamiss and Muhammad al-Alami (امدجار، 2005، صفحة 732). The former taught him Arabic calligraphy, while the latter oversaw his Quranic memorization. El-Fassi's upbringing was steeped in a scholarly and ethical environment. (عادل، 1986، صفحة 12). Like many prominent families, the al-Fasis were keen on ensuring their children received a Quranic education from an early age. Al-Fassi's father then enrolled him in the Al-Nasriya al-Hura Free School for the Education of Youth in Fes, where he studied the principles of jurisprudence, theology, grammar, literature, and prosody. Al-Fassi and his classmates were known for their discipline and commitment (عزام، 1981، صفحة 110). One account describes al-Fasi as a "thin young man with an air of dignity, no laughter, no smiles, no petulance in his actions, no frivolity in his movements. (تاويت، 1983، صفحة 32). Many predicted a distinguished future for him, and his teachers respected his intelligence. He never missed a class, memorized all his lessons, and read extensively from Arabic books. (العلمي، 1980، صفحة 34).

After successfully completing his primary education, alfassi enrolled at Al-Qarawiyyin University, where he pursued his higher studies (القرقي، 2010، صفحة 17). This institution served as a wellspring for many leaders of the national movement, instilling in them a sense of political awareness and motivating them to contribute to the struggle for

independence (المرنيسي، الحركة الوطنية المغربية من خلال شخصية علال الفاسي إلى (صفحة 22) (Al-Fassi's brilliance and scholarly abilities were evident, fueled by his passion for reading. The university at that time was brimming with rare scholarly works and precious books. He studied under a distinguished group of scholars (الريسوني، 2014 ، الصفحات 24-23). Alfassi demonstrated a strong adherence to his country's traditions while also embracing the changing realities of Morocco. He and his classmates often wore traditional attire, but he also donned European dress on occasion (الريسوني، 2014 ، الصفحات 25-23)

## **2. Allal El Fassi and the Algerian Cause:**

Allal El Fassi played a significant role in invigorating nationalist parties opposing French colonialism in the Maghreb region. He advocated for the idea of unity and joint struggle among various independence political currents. The national movement and the Algerian Revolution received the attention of this distinguished political figure (الصادق، 2008 ، صفحة 213).

### **2.1 Allal El Fassi's Relationship with the Algerian National Movement:**

The Algerian cause is one of the most prominent liberation issues against colonialism in the world and a platform for many thinkers, politicians, and free people of the world. Therefore, Allal El Fassi took it upon himself to defend this just cause through his writings, journalistic articles, and political seminars, especially since he had contacts and coordination with Algerian leaders in Cairo before and after the outbreak of the Algerian Revolution.

Allal El Fassi's position emerged before the Algerian Revolution when the crisis of the Movement for the Triumph of Democratic Liberties intensified in 1953. He sought to propose solutions that would contribute to bringing the two sides closer together. For example, when Messali Hajj decided to hold the Orono Conference on July 14-15, 1954, an Algerian delegation was formed in Cairo headed by Mohamed Khider and tasked with reconciling the two factions. Allal El Fassi carried a message to the leader Messali Hajj, advising and guiding him (الفاصي، 2010، الصفحات 100-99). It is worth noting that: "The Algerian delegation in Egypt was headed by Mohamed Khider, who made strong nationalist efforts and was able to raise the Algerian issue on the Arab table for the first time seriously, as a prelude to its transfer to international forums... They were also planning abroad to unify revolutionary work (الفاصي، 2010، صفحة 99).

He was also keen on the unity of ranks among the Algerians so that this conflict would not negatively affect the efforts of the Algerian delegation in Cairo, headed by Mohamed Khider in his quest to raise the Algerian issue on the Arab level. Allal recalls in this regard that: "The Algerian delegation

in Egypt was headed by Mohamed Khider, who made strong nationalist efforts and was able to raise the Algerian issue on the Arab table for the first time seriously, as a prelude to its transfer to international forums... They were also planning abroad to unify revolutionary work, or rather a unified revolution with Morocco" (الفاسي، الحركات الاستقلالية، الحركات الاستقلالية في المغرب العربي، 2003 ، صفحة 485).

His keenness was based on the unity of ranks among the Algerians to achieve their goals and independence, and on the other hand, the unity of ranks among the three Maghreb countries, as he states: "The National Action Bloc first and the National Party second did not spare any effort in the way of unifying the plan in North Africa between its various bodies and parties. And there was a time when the Association of Muslim North African Students in France was a symbol of the great attempts to achieve this idea" (الفاسي، الحركات الاستقلالية، الحركات الاستقلالية في المغرب العربي، 2003 ، صفحة 486). He adds: "The first thing the Independence Party thought about after its foundation was to take these cordial relations between the movements of the three countries to a wider and fuller scope" (الديب، 1984 ، صفحة 96).

It is the noble idea that the leader Ahmed Ben Bella and his comrades in the Revolutionary Committee for Unity and Action sought to embody on the ground with some of the resistance leaders in the Maghreb and the Independence Party headed by Allal El Fassi, by detonating an organized revolution in Morocco and Algeria at the same time. In this regard, Allal states that: "The Moroccan resistance's misconception and their belief in the difficulty of the Algerians detonating a revolution due to the lack of possibilities made them hesitant to do so" (الفاسي، الحركات الاستقلالية، الحركات الاستقلالية في المغرب العربي، 2003 ، صفحة 486). Historical events later proved the fallacy of the Moroccan leadership's belief, as the surprise was great for them when the Algerian Revolution broke out on November 1, 1954, as they never believed that the Algerians could unite their ranks and join the bandwagon of the revolution in Tunisia and Morocco.

This idea was embodied in the signing of a charter that brought together the Independence Party, the Constitutional Party, and the Movement for the Triumph of Democratic Liberties. The preamble to the charter stated: "Since the peoples of North Africa are heading towards one goal to fight colonialism in all its forms and move towards independence, establish national sovereignty, and work for the unity of North Africa within the framework of the League of Arab States..." (الفاسي، نداء القاهرة ، تصحيح، المختار ، باقة ، 2013 ، صفحة 89).

## 2.2 Allal El Fassi's Methods of Supporting the Algerian Revolution :

### 2.2.1 Supporting the Algerian Revolution through Writing:

Allal El Fassi expressed his support for the Algerian cause and revolution on several occasions and at Arab and international demonstrations through his supportive speeches and even through his writings and works. He addressed the Algerian people from Cairo in his book "The Cairo Appeal" after the outbreak of the major liberation revolution, expressing his great admiration for the courage of the Algerian people who refused the continuation of French colonialism in their country, saying: "O noble Algerian people... From this safe country, dear Egypt, and in the name of 321eighbor Morocco, and its great independence movement, I send you the best greetings and the best wishes, and I express to you my great admiration and the great pleasure that entered our souls when this luminous flame arose from you, which illuminates the horizon in the entire Maghreb. And we congratulate you on the great positions and the great battles that you are fighting in defense of your right and striving for your freedom, and in victory for your religion and Arabism, and in suppressing your enemies and colonizers" (صفحة 89 ، 2013 ، المختار باقة ، تصحيح ، نداء القاهرة ، الفاسي).

He adds: "And it is indeed a great uprising that you have set an example for the enslaved peoples, your brothers have been waiting for it for a long time, knowing that white Algeria must shake the pillars of colonialism when it moves, and threaten the pillar of slavery when it rises. And the Maghreb will not be liberated except if the struggle movement is consistent in it and the jihad contract is organized in it. Congratulations on your positions, and thank you for filling the gap and giving the lesson" (صفحة 90 ، 2013 ، المختار باقة ، تصحيح ، نداء القاهرة ، الفاسي).

Allal El Fassi wrote an article in the Algerian Al-Shihab newspaper, in which he encouraged the Algerian people and praised their noble deeds, saying: "I ask you, Al-Shihab newspaper, to accept it and publish it on the pages of your great newspaper. May you continue in honor, happiness and peace" (السنة الثانية 1344-1345/1926-1927م) (الفاسي، أيها الشهاب الثاقب ، السنة الثانية 1344-1345/1926-1927م).

However, after Morocco's independence in 1956, he declared his stand with King Mohammed V and called on the resistance movement to stop its revolutionary activities. Consequently, he abandoned the principle of continuing the armed struggle against the French and coordinating joint Maghreb action. His attention was focused on participating in power and achieving national goals (صفحة 521 ، 2017 ، سريج). Perhaps what confirms the correctness of what we have gone is his failure to take any positive position during the Extraordinary Congress of the Independence Party in December 1955, where his interests were focused on Moroccan issues only,

especially after the suspicions that surrounded the orientations of the National Liberation Front (283-282 الصفحات، 1988، المديني).

He also spoke about the issue of the Sahara and the issue of Moroccan borders in "Sahara Magazine", which he founded in 1957, where we find him considering the Algerian issue as a matter of life or death, as he said: "As for Algeria, we consider its issue in the forefront, and it is dearer to us than the issue of world peace, and from the victory of democracy over communism or vice versa, because it is a matter of life or death for us" (132 صفحة، 2009، دفا عا عن و حدة البلاد، الفاسي).

He expressed his determination to liberate Algeria, saying: "We are determined to liberate Algeria even if the whole world divided against Algeria" (276 صفحة، 1958، كي لا ننسى، الفاسي، 37), and he said: "As for the issue that has greatly concerned our country, from the issues of Africa, because it is part of the issue of our country itself, it is the issue of liberating Algeria. , And he continued, saying: "The independence of Algeria is not far away, and the unity of North Africa will be achieved in the near future," and concluded by saying: "And if this unity is achieved, no Moroccan, whether Tunisian, Moroccan or Algerian, will refrain from providing assistance to France within the framework of the general interest and on the basis of free relations between the peoples" - الصفحات 199-، 2017، منهج الاستقلالية، الفاسي) (200).

This position that the leader Allal El Fassi took towards the Algerian Revolution in its early stages continued and developed with the continuation of the events of the revolution and its deepening and expansion, especially after it became part of the joint Maghreb struggle. We find him on every occasion calling for the need to establish the unity of the independent Maghreb (دعوة علال الفاسي من القاهرة إلى وجوب التضامن مع القضية الجزائرية) and demanding France to abandon the idea of colonialism in North Africa. He used to call on the Maghreb peoples to be one united body in solidarity with the Algerian people materially and morally 2017، منهج الاستقلالية، الفاسي) (199 صفحة، . He said: "Is it reasonable for us Moroccans to let the French Tunisians play these games in the sister Algerian country?" (دفا عا عن، الفاسي، 281 صفحة، 2009، وحدة البلاد، 2009).

In an article he published in September 1956, he criticized the harsh French policy pursued in Algeria: "It is dear to us that this devastating war in the 322eighbor country should continue, and it is dearer that our Algerian brothers remain under French slavery, especially since there is no indication on the horizon that France wants "Even more grave is the fact that our Algerian brothers remain under French enslavement, especially since there is no indication on the horizon that France intends to do us justice in the

matter of Algeria. All the projects that are spoken of in the newspapers do not go beyond partial reforms that do not achieve any independence or liberation for our brothers"-الصفحات 379-380 (الفاسي، رأي مواطن ، 1985 ، الصفحات 379-380). Among the stances that are counted in his favor is his response to France's piracy of a Moroccan plane carrying members of the Algerian delegation heading to Tunisia for negotiations on October 22, 1956. He wrote an article entitled "The Despicable Piracy" in which he stated:

"The attack on the Moroccan plane and forcing it to land on Algerian soil and arresting our brothers, representatives of the Algerian Liberation Front who were on board, is an act that violates all laws and traditions that have been followed by states in dealing with each other..." (الفاسي، رأي مواطن ، 1985 ، الصفحات 381-383).

Allal El-Fassi renewed his rejection of French policy in Algeria by rejecting de Gaulle's project in 1958 when he wanted to hold a referendum of the Algerian people on the French constitution, using the formula: Do you accept to integrate into the French homeland or not? El-Fassi considered de Gaulle's announcement of this idea to be the greatest evidence that Algeria was a colony, and therefore it was not French (الفاسي، رأي مواطن ، 1985 ، صفحة 282).

When the Algerian Provisional Government was established in Cairo in 1958, he called for the organization of a popular festival in Rabat in support of the Algerian revolution. In this festival, he called on France to recognize the Algerian Provisional Government as the legitimate spokesperson for the Algerian people:

"In my closing speech, I appealed to France to reconsider its calculations and recognize Algeria's independence. Our position on France and the Algerian issue is well-known and cannot be changed" (الفاسي، منهج الاستقلالية، ، 2017 ، صفحة 199).

He also saluted Algeria, its government and people, in the speech he delivered during the Casablanca Conference in 1960, saying:

"On your behalf, I salute the Algerian government, which is currently temporarily residing in the city of Mohammédia near us... I also salute our Mujahideen brothers in the plains and mountains of Algeria... I do not want to add anything to the matter of Algeria, beyond what you know from our thinking, Algeria is our homeland and its cause is our cause" (الفاسي، منهج الاستقلالية، ، 2017 ، صفحة 199).

### 2.2.2 Political Support for the Algerian Cause in International Bodies and Conferences:

Allal El Fassi's political support for the Algerian cause and revolution was multifaceted. He utilized national occasions to express Moroccan solidarity

and support, such as the Tangier City Festival in 1957. In a direct message to the French authorities, El Fassi emphasized the importance of finding a solution to the Algerian issue, asserting that it was in France's best interest to appease the Algerian people (سريخ، 2017 ، صفحة 522).

Furthermore, the statement issued by the Executive Committee of the Istiqlal Party on March 2, 1958, strongly condemned French actions on the Tunisian-Algerian border. The French had established a prohibited zone known as the "Zone of Death" from which Algerians were forcibly expelled. The statement called on the international community to take action against this heinous crime against the unarmed Algerian people (مقلاتي، 2013 ، صفحة 130).

At the 1958 Maghreb Conference in Tangier, the focus was on supporting the Algerian cause and highlighting its Arab and international significance. The conference leaders and heads of state emphasized that the Algerian War was the sole obstacle to achieving Maghreb unity. The call to convene the Tangier Conference was initiated by the Moroccan Istiqlal Party (العايب، 2010. El Fassi participated in the conference as a representative of the Istiqlal Party, accompanied by Ahmed Belfrih, Abdel Rahim Bouabid, and other Moroccan, Tunisian, and Algerian leaders (خير الدين، د. ت، ن)، الصفحات 188-189).

This idea did not originate in 1958 but rather dates back to the October 1956 Tunis Summit, where the National Liberation Front (FLN) was absent due to the hijacking of the five revolutionary leaders' plane by French warplanes. El Fassi's call for the conference stemmed from his realization that political fragmentation and economic weakness were among the drawbacks of division among the people of the same nation (سلامة، 2017 ، صفحة 97).

The conference was held in the city of Tangier from April 27 to 30, 1958, and was presided over by Allal El-Fassi. In his opening address, al-Fasi spoke about the independence of both Tunisia and Morocco, noting that Algeria remained alone in its struggle against colonialism. He argued that the independence of Tunisia and Morocco would be meaningless without Algeria, and he paid tribute to the Algerian martyrs, saying: "On your behalf, I extend my greetings to the spirits of the martyrs of the sister Algerian nation, honoring them in the name of the Moroccan people as a whole, and pledging to God that we will continue to work for the ideal for which they sacrificed" (القادري، 2000 ، صفحة 80).

After the delegations delivered their opening speeches, Mr. Allal Al-Fassi presented the agenda items of the conference, which included:

- The repercussions of the war at the level of the Maghreb countries.

- Effective practical means to expedite the independence of Algeria.
- The implementing measures arising from these means in the Maghreb countries.
- Liquidation of the remnants of colonial control in the Maghreb countries.
- The desired unity among the Maghreb countries.
- The permanent body for the practical implementation of the conference's decisions. (مقالاتي، دور بلدان الوطن العربي في دعم الثورة التحريرية 1954-1962، ج.1، 2009، صفحة 170)

Allal El-Fassi's aim in calling for this conference was to study the new developments in the Maghreb region, to seek ways to evacuate the French colonial forces, and to achieve the desired goal of building a united and solidarity Maghreb bloc with the Algerian revolution. This is what he meant by saying: "The continuation of the revolution in Algeria has had a significant effect in urging us to accelerate the pace towards strong solidarity and a stronger bloc, out of our belief that each country of the Maghreb cannot stand up to colonialism alone," and then he adds, "For if Algeria remains under the yoke of colonialism, it is futile for us to rest assured of our independence" (54). (الفاسي، دفاعا عن وحدة البلاد، 2009، صفحة 207)

The Tangier Conference, held in April 1958, marked a pivotal moment in the Algerian Revolution. It provided much-needed diplomatic and moral support for the Algerian cause on the international stage, coming at a time when the revolution desperately needed solidarity from all Maghreb forces. The participants at the conference reached a series of crucial decisions during this critical phase of the Algerian people's struggle.

Allal El Fassi, the Moroccan nationalist leader who presided over the conference, delivered a powerful closing address that highlighted the positive role Morocco played in supporting the Algerian cause. He stated, "Morocco is an indivisible whole that cannot be divided. While the independence of the two countries (Morocco and Tunisia) is a great achievement of the people's struggle, it remains incomplete without the independence of Algeria." He further added, "I address my brothers who have tirelessly traveled the world advocating for the Algerian cause, seeking means to support it everywhere. They are our friends, the leaders of the Algerian Liberation Front (FLN), which emerged from the heart of the Algerian people, founded on the will of the people and the necessity of struggle, uniting all elements despite their different tendencies and aspirations..." (الصادق، 2008، صفحة 213).

Allal El Fassi's support for the Algerian cause extended beyond mere words. He actively engaged in diplomatic efforts, offering solutions, providing

advice, denouncing the policies of influential countries within the United Nations, and even criticizing the proposals of some Arab countries. When some Arab leaders, during their intervention at the United Nations, called for the deployment of an international police force to stop the ongoing war between Algerians and French, El Fassi wrote an article expressing his surprise and disapproval of this request. He argued, "The Algerian issue, in my view, is not a matter of stopping the ongoing war as the French portray it and as some of our brothers portray it. The war is only a means to an end, which is to achieve the aspirations of the Algerian nation for freedom and independence. If we assume that the issue is presented solely as a matter of security disturbance and the international police is tasked with restoring it, what means will guarantee the Algerians their freedom and independence?". (الفاسي، رأي مواطن ، 1985 ، صفحة 389)

El Fassi further clarified his demands, stating, "The first demand should be for the United Nations to recommend to both warring parties to negotiate on the basis of recognizing the Algerian reality... It is to force the occupier to accept the principle of recognizing Algerian freedom. This is sound logic.". (الفاسي، رأي مواطن ، 1985 ، صفحة 391)

His advice was also evident in a letter he addressed to the head of the Algerian Provisional Government, Ferhat Abbas, on February 23, 1960, regarding the issue of granting citizenship to European citizens in Algeria. Warning of the consequences of this measure, he stated, "I do not hide my surprise, frankly, at taking this position, which is, in my view, contrary to the independence for which the Algerian people have fought and are still fighting... The Europeans residing in Algeria number more than a million people, but at the same time they are densely concentrated in some regions of the country and are also the wealthiest and most influential elements among the cohabitants... I do not believe that the Algerian people fought to see after five years of their struggle... a 'Cuirassier' or a 'Massu' or a 'Salan' in the ranks of the Algerian government ministers or deputies of the Algerian National Assembly.". (الفاسي، رسائل تشهد على التاريخ، الجزء 1 ، 2006 ، الصفحات 251-250)

In another proposal regarding the Commission's proposals, Allal El Fassi demanded from it:

- "The necessity for the United Nations and France to recognize Algerian self-determination and the Liberation Army, and the necessity to declare Algeria's independence. When that happens, the Algerian fighters will stop fighting on their own, as happened in Tunisia and Morocco". (الفاسي، رأي مواطن ، 1985 ، صفحة 390)

Al-Fassi's political support for the Algerian cause was also evident in the general strike that the Istiqlal Party called for on September 16, 1958 in solidarity with Algeria, in addition to the many rallies that were held in many Moroccan cities in solidarity with the Algerian revolution.

When the Algerian Provisional Government was established, he said:

- "It will change the fate of affairs in the Maghreb, Africa and France itself, and will overturn the international situation despite what the great politicians want". (سريج، 2017 ، صفحة 523)

### 2.2.3 Calling for Support for the Algerian Revolution with Weapons:

Leaders Allal al-Fassi and Ahmed Ben Bella adopted the idea of unifying the armed struggle in both Algeria and Morocco after the Moroccan and Algerian sides reached, after several meetings, an affirmation of the need for unified liberation work for the Maghreb War, (الفاسي، دفاعا عن وحدة البلاد ، (240 صفحة 2009 through the establishment of the Army of Liberation of the Maghreb, which was in 1954 closely linked to the National Liberation Army, and benefited from it by obtaining weapons that enabled it to open the Moroccan front. (العايب، 2010 ، صفحة 10)

And on October 4, 1955, in Cairo, Allal al-Fassi delivered a statement in which he said: "The Moroccan Resistance Movement and the Algerian National Liberation Front announced in a joint statement issued yesterday, the formation of a unified command for the two movements to oversee the liberation movement, which exists in both countries, and all of its members will join the Army of Liberation of the Maghreb". (الفاسي، نداء القاهرة ، صحيح ، المختار باقة ، 2013 ، الصفحات 114-113)

Thus, the Moroccan liberation movement entered a new phase, characterized by cooperation and joint coordination, in the plans and military operations carried out by the resistance, (المرنيسي، الحركة الوطنية ، such as military coordination to develop a joint work strategy between Allal El-Fassi and Abdel Karim El-Fassi and Ahmed Ben Bella and Mohamed Khaider and Mohamed Boudiaf, where this leadership sought to liberate the Maghreb and achieve its national goals, which were agreed upon by most of the Maghreb parties and which came in the Charter of the Liberation Committee of the Maghreb, so Allal al-Fassi's announcement from Cairo was the beginning of the struggle. A new stage in the history of the joint resistance between the two countries. (الفاسي، نداء القاهرة ، صحيح ، المختار باقة ، 2013 ، الصفحات 114-113)

And the Maghreb liberation movement entered a decisive stage and the Army of Liberation of the Maghreb became a reality embodied in the field, (مقاتي، العلاقات الجزائرية المغربية إبان الثورة الجزائرية، الجزء 1 ، 2013 ، صفحة 133)

and its actual activity emerged in the first stage of the Algerian Revolution (1954-1956) and strengthened the deep Maghrebian feeling of unity and solidarity, which was reflected positively on the situation in North Africa by accelerating France's independence of Tunisia and Morocco 1956. (مقلائي، العلاقات الجزائرية المغربية إبان الثورة الجزائرية، الجزء 1، 2013، صفحة 337)

The efforts made by Allal al-Fassi and the National Liberation Front aimed at achieving the independence of all Maghreb countries without exception, by unifying the resistance movement within the Army of Liberation of the Maghreb, and Allal worked to direct and provide it with material and moral support (غلاب، 1974، الصفحات 204-205)، but the independence of Tunisia and Morocco hastened the strangulation of the unified work of the Army of Liberation of the Maghreb, although political activity continued within the framework of the Liberation Committee of the Maghreb in Cairo, in its belief in its principles and the unity of the struggle for the Maghreb, until it officially ended in 1956. (مقلائي، العلاقات الجزائرية المغربية إبان الثورة الجزائرية، الجزء 1، 2013، صفحة 198)

Nevertheless, it continued to support the Algerian Revolution even after Morocco's independence, albeit to a lesser extent than before, as evidenced by its positions towards French policy through the "Sahara magazine".

### Conclusion:

As mentioned in the historical sources and writings, the Moroccan thinker, fighter, and leader Allal El-Fassi strongly supported the national movement and the Algerian Revolution. His influence was significant and profound on the course of events and their development, which contributed to overcoming many obstacles and resolving numerous crises before and after Algeria's independence.

From this, I can conclude the following:

- Allal El-Fassi's high Arab-Islamic culture and his belonging to a distinguished and educated family made him an exceptional and prominent figure.
- The leader Allal El-Fassi's activity and intellectual and political struggle began in his youth.
- His contribution to the demand for the independence of the Maghreb countries and the need for concerted efforts between the Maghreb liberation movements to confront French colonialism and its plans in the region.
- His support for the Algerian cause and revolution was evident in his writings, lectures, and participation in Arab and international

conferences and regional and international organizations ("the Arab League, the United Nations").

- The necessity of highlighting and studying the important and active figures who struggled and fought in all ways for the liberation of the peoples and countries of the Maghreb and to promote the generations in the region to document relations and achieve political stability
- and economic prosperity.

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