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## THE EFFORTS OF ALGERIAN STUDENTS IN EGYPT IN SERVING THE ALGERIAN NATIONAL CAUSE BETWEEN 1945 AND 1956

**Fateh Bouferrouk\***

**Abstract.** This study examines the pivotal role of Algerian students in Egypt during Algeria's liberation struggle against French colonial rule (1954-1962), analyzing the evolution and impact of their activism. Using historical-analytical methodology, it traces the deep-rooted presence of Algerian students in Egypt- attracted by Cairo's cultural centrality and Al-Azhar's scholarly prestige- and documents how their organized militancy intensified post-1945, fueled by growing student numbers and exiled nationalist leaders like Al-Bashir Al-Ibrahimi. The 1956 student strike in Algeria marked a critical juncture, culminating in the formation of the General Union of Algerian Muslim Students (UGEMA), which unified diaspora efforts under the National Liberation Front (FLN, where students in Egypt leveraged multifaceted methods- media campaigns, political diplomacy, and military support- significantly advancing the independence cause. Despite exile hardships, their sustained engagement affirmed their integral role in achieving national liberation. Algerian students made a significant contribution to the struggle against the French colonizer and its policies alongside other segments of the Algerian people, given their status as an important and influential stratum within Algerian society, as their role began to emerge from the earliest days of the student movement in Algeria at the turn of the twentieth century, yet their tangible impact started to materialize following the end of World War II, benefiting from and influenced by the prevailing internal and external circumstances of the time; consequently, their activism intensified and their contribution increased markedly after the outbreak of the Glorious Liberation Revolution in 1954, culminating in 1956- the year they joined the Revolution and issued their famous declaration of a strike, along with the boycott of examinations and studies, commencing on May 19, 1956.

**Keywords:** Algerian Students, Algeria, Egypt, National Liberation Struggle, General Union of Algerian Muslim Students (UGEMA), Anti-Colonial Activism, National Liberation Front (FLN)

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## ДЕЯТЕЛЬНОСТЬ АЛЖИРСКИХ СТУДЕНТОВ В ЕГИПТЕ В ПОДДЕРЖКУ АЛЖИРСКОГО НАЦИОНАЛЬНОГО ДЕЛА В ПЕРИОД С 1945 ПО 1956 ГОД

**Фатех Буферрук\***

**Абстракт.** Данное исследование рассматривает ключевую роль алжирских студентов, находившихся в Египте, в ходе борьбы за освобождение Алжира от французского колониального господства (1954–1962 гг.), анализируя развитие и влияние их активизма. Применяя историко-аналитический подход, автор прослеживает глубокие истоки присутствия алжирских студентов в Египте, обусловленные культурной значимостью Каира и научным авторитетом университета Аль-Азхар, и документирует, как их организованная деятельность усилилась после 1945 года под влиянием растущего числа студентов и изгнанных националистических лидеров, таких как аль-Башир аль-Ибрахими. Студенческая забастовка 1956 года в Алжире стала важнейшим поворотным моментом, приведшим к созданию Всеобщего союза алжирских мусульманских студентов (UGEMA), который объединил усилия диаспоры под эгидой Фронта национального освобождения (ФНО). Студенты в Египте использовали широкий спектр средств – от медийных кампаний и политической дипломатии до военной поддержки – существенно продвигая дело независимости. Несмотря на трудности изгнания, их последовательная деятельность подтвердила их неотъемлемую роль в достижении национального освобождения. Алжирские студенты внесли значительный вклад в борьбу против французского колониализма и его политики, будучи важным и влиятельным слоем алжирского общества. Их роль начала проявляться с первых дней студенческого движения на рубеже XX века, но приобрела реальное значение после Второй мировой войны. Под воздействием внутренней и внешней ситуации их активизм усилился и достиг апогея с началом Великой Освободительной революции 1954 года, кульминацией которой стало присоединение студентов к революции и их знаменитое заявление о забастовке и бойкоте экзаменов и занятий, начавшееся 19 мая 1956 года.

**Ключевые слова:** алжирские студенты, Алжир, Египет, национально-освободительная борьба, Всеобщий союз алжирских мусульманских студентов (UGEMA), антиколониальная активность, Фронт национального освобождения (ФНО)

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## 1945-1956-Cİ İLLƏR ARASINDA MİSİRDƏKİ ƏLCƏZAİRLİ TƏLƏBƏLƏRİN ƏLCƏZAİR MİLLİ İŞİNƏ XİDMƏT ETMƏK SÖYLƏRİ

**Fateh Bufəruq\***

**Abstrakt.** Bu tədqiqat, Fransız müstəmləkəçiliyinə qarşı Əlcəzairin azadlıq mübarizəsi dövründə (1954-1962) Misirdəki əlcəzairli tələbələrin həlledici rolunu araşdırır və onların fəaliyyətinin inkişafı ilə təsir mexanizmlərini təhlil edir. Tarixi-analitik metodologiyadan istifadə etməklə, Misirdəki əlcəzairli tələbələrin dərin köklərə malik varlığını- Qahirənin mədəni mərkəz kimi çəkiciliyini və Əl-Əzhər Universitetinin elmi nüfuzunu- izləyir və 1945-ci ildən sonra artan tələbə sayı ilə yanaşı, əlcəzairli sürgün liderlər, xüsusilə əl-Bəşir əl-İbrahiminin təsiri altında bu hərəkatın necə intensivləşdiyini sənədləşdirir. 1956-cı ildə Əlcəzairdə baş verən tələbə tətili mühüm dönüş nöqtəsi olmuş, Əlcəzairli Müsəlman Tələbələrin Ümumi İttifaqının (UGEMA) yaradılması ilə nəticələnmişdir. Bu təşkilat diaspor fəaliyyətlərini Milli Azadlıq Cəbhəsi (FLN) ətrafında birləşdirmiş və Misirdəki tələbələr informasiya kampaniyaları, siyasi diplomatiya və hərbi dəstək kimi çoxşaxəli vasitələrdən istifadə edərək müstəqillik mübarizəsinə mühüm töhfə vermişlər. Sürgün həyatının çətinliklərinə baxmayaraq, onların davamlı fəaliyyəti milli azadlığın əldə olunmasında ayrılmaz rollarını təsdiq etmişdir. Əlcəzairli tələbələr cəmiyyətin nüfuzlu bir təbəqəsi kimi, Fransa müstəmləkəçiliyinə qarşı mübarizədə digər sosial qruplarla çiyin-çiyinə dayanmış, onların mübarizəsi xüsusilə İkinci Dünya Müharibəsindən sonra, daxili və beynəlxalq şəraitin təsiri ilə yeni mərhələyə keçmiş və 1954-cü ildə Əzəmətli Azadlıq İnqilabının başlanması ilə zirvəyə çatmışdır. 1956-cı ilin 19 mayında imtahanların və dərslərin boykotuna dair tarixi bəyanatla tələbələr inqilaba rəsmi şəkildə qoşulmuşlar.

**Açar sözlər:** Əlcəzairli tələbələr, Əlcəzair, Misir, Milli Azadlıq Mübarizəsi, Əlcəzairli Müsəlman Tələbələrin Ümumi İttifaqı (UGEMA), Antikolonial Aktivizm, Milli Azadlıq Cəbhəsi (FLN)

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## **1.Introduction**

Algerian students within the homeland did not enter the struggle against the French presence alone, but were joined by Algerian students pursuing their studies abroad, particularly those studying in various Arab Eastern countries, foremost among them being the Algerian students in Egypt, where they keenly felt the weight of the responsibility incumbent upon them towards their homeland and their brethren in Algeria, compelling them to directly engage in the struggle, the fight, and the support of their colleagues, to achieve the aspirations of the Algerian people for freedom and emancipation from the shackles of the colonizer- an oppressor that had weighed upon Algerians for over a century- whereupon they dedicated themselves and their pens to this purpose.

## **2.Algerian Student Migration to Egypt: Circumstances and Causes**

The presence of Algerians in general, and students in particular, in Egypt and the broader Arab East during the contemporary period of Algerian history, stems from several reasons, the most prominent being French policy, which relied on oppression, harshness, restriction of freedoms, racial discrimination, economic domination, confiscation of properties and religious endowments (*awqāf*), and monopolization of all cultural and religious institutions; indeed, colonialism, under its secular principles, was not content with secularizing society, but went further to dissolve all cultural institutions, seize religious endowments, control religious rites, and constrict the Arabic language.

As for the new educational system introduced by the colonizer to Algeria, it remained limited to marginalized groups and was not generalized, causing Algerians to feel insecure about their religion and culture (Harbi, 1994, pp.91-93), which led some to conclude they had no future in their own country, where the primary destination, especially in the early twentieth century, was the Arab Eastern countries, particularly Egypt, especially since the earliest Algerian migrants enjoyed prestigious status there and were provided with all facilities, which encouraged others to follow in their footsteps (Saadallah, 1983, pp.125-131), furthermore, another factor was the pursuit of knowledge; for centuries, Egypt had been a destination for North Africans in general and Algerians in particular, serving as a primary and essential route to perform the obligation of pilgrimage primarily and the obligation of seeking knowledge secondarily, especially given that Egypt hosted the most prominent and important centers of learning in the Islamic world (Messaoud, 1979, p.47).

Consequently, a significant number of Algerians attained high levels of knowledge and scholarship in Egypt, playing an important role in the cultural and scientific fields, participating extensively in the cultural movement, and seeing their cultural and scientific output gain widespread circulation; this, in

turn, also impacted their political activity there, especially as the latter succeeded in unifying them ideologically and politically (Hilal, 1984, pp.87-88).

For historical accuracy, the student movement in Algeria was not isolated from events in Algeria since its emergence on the national scene in 1919 (Meaning, since the establishment of the first legally recognized body under the name The Friendly Association of Muslim Students in North Africa on March 18, 1919. See: Belkacem, M. (1994). *The Unitary Trend in the Arab Maghreb (1910-1954)* [Master's thesis in Modern and Contemporary History]. Academic Year: 1993-1994. p. 192.); however, its impact on the national arena became pronounced after World War II (Hilal, 2009, pp.13-14), akin to the broader Algerian national movement, influenced by several factors, most notably the effect of the political struggle of students within the People's Party (Parti du Peuple Algérien), such as Ameen Debbahine and Chawki Mostefai, in addition to the arrival of Tunisian and Moroccan students following the German invasion during World War II to complete their studies at the University of Algiers, and the interaction of Algerian students with them; this was compounded by the conflict between the two student factions- Muslims and Communists- regarding nomenclature and ideology, which remained unresolved until the beginning of the Revolution, when they merged into a single organization (aakib, 2009, pp.61-67).

Despite the harsh circumstances (The late Abul-Qasim Saadallah recounts the circumstances of that period, saying: "Since my acceptance into studies would guarantee me financial assistance from the government - a grant from the Arab League; as each Algerian student received about five pounds monthly - I sought to enroll in any college. However, things went contrary to what I wanted, as my university acceptance was delayed and my relationship with Sheikh al-Ibrahimi, the official in charge of the Association's office and student missions, deteriorated. This made me go through a difficult phase in my life. I then lived in the suburb of Maadi with two colleagues, Abul-Qasim al-Jabali and al-Tarzi al-Sharfi, who provided me with some bedding. I slept on the floor for about three months - strangely, these months happened to be the winter months in Cairo." For more details, refer to: Saadallah, A. (2005). *The Path of a Pen (Diaries)* (Vol. 1). Dar al-Gharb al-Islami. pp.21-23.) endured by Algerian students in the broader Arab East generally, and in Egypt specifically, compared to their counterparts in France and Europe overall- especially following the outbreak of the Liberation Revolution- this did not deter them from engaging with events in their homeland; especially since Algerian students in Egypt were more acutely aware than others of the oppression targeting their culture and their Arabic-Islamic language, given that colonial policy fundamentally aimed at the effacement of Algeria's Arab-Islamic identity (Hilal, 1986, pp.115-116), as Pr. Abu Al-Qasim Saadallah summarized the contribution of Algerian students abroad, including those in Egypt, to the Liberation Revolution, stating: "The Algerian student in France and the Arab world has made a positive contribution towards advancing the Revolution to

its peak, and towards building Algeria as a productive revolutionary entity; today, the Algerian student is one of two men: he is either engaged in the national, political, and military battle, or he is a reserve soldier awaiting the signal from time to time; therefore, we students declare with all humility and cognizance of our responsibility that we consider ourselves under arms, and that we will not forsake the performance of our sacred mission demanded by our struggling homeland ..."(Saadallah, 1986, p.223).

### **3.Efforts of Algerian Students for the National Cause in Egypt**

#### **3.1.Before the Outbreak of the November 1954 Revolution:**

Egypt, particularly Cairo, had for centuries been a destination for knowledge-seeking students from the Maghreb countries, specifically Algeria, primarily due to several factors, the most important being Cairo's distinguished status- especially as it represented the principal cultural center in the Arab East since ancient times- in addition to the established prominence of Al-Azhar as a scholarly institution, long counted among the most significant centers of learning in the East. The urgent need of Algerians to form an educated national elite capable of restoring the standing of Algeria's cultural system in general, and its educational system in particular, drove their choice of Egypt as a destination for completing their higher studies there, capitalizing on Egypt's positive reception of Maghrebi students generally; Egypt hosted a considerable number of them to complete their studies, whether through personal initiatives or via official Algerian missions (Rizk & Mziane, 1982, pp.100-105).

These Algerian student missions, which traveled to Egypt to study in various Egyptian schools, institutes, and universities, received a warm welcome from Egyptians, especially as Algerian-Egyptian relations in this context are deeply rooted in history (Indeed, Egypt, since the emergence of the Maliki school, has been the source of most works circulating among Algerians in Maliki jurisprudence. There was no Algerian scholar who was unaware of the works of Egyptian scholars such as Ibn al-Qasim, Ibn al-Hajib, Sheikh Khalil, and Sheikh al-Dardir... The cultural connection between Algeria and Egypt appeared in four areas: first, Egypt's reception of Algerian students, with Al-Azhar particularly hosting them; second, the contact between Algerian and Egyptian scholars especially during Hajj; third, the settlement of a number of Algerian scholars in Egypt and teaching there; and fourth, the exchange of scholarly works between Algeria and Egypt. For more details, see: Masoud, A. p.46-47.); indeed, they continued robustly and fruitfully, extending the profound ties between the two since the dawn of the Islamic state (Messaoud, 1979, p.47). Furthermore, positive engagement also emerged from Egyptian intellectuals of diverse orientations towards the Algerian cause, which provided significant moral impetus to their counterparts in Algeria, who leveraged this to redouble their struggle efforts; Consequently, Egypt in the 1940s and 1950s became, notably, the destination for Maghrebi leaders compelled by the savagery and arrogance of French colonialism to leave their homelands; they found in Egypt, its scholars, and its opinion leaders

a strong pillar of support for their cause and an aid in continuing their political activity for the liberation of the Maghreb (Awimer, 2007, p.54).

The presence of Algerian students in Egypt during this period predates the Liberation Revolution, witnessing a notable increase facilitated by several Algerian leaders (Among them was Fodil El-Wartilani, who served as representative of the Association of Algerian Muslim Scholars' Cairo office since its establishment in 1949. He made numerous contacts with Arab brotherly nations, convincing them of the necessity to extend support to Algerian students coming from Algeria to complete their studies at Arab Eastern colleges and institutes. The call was answered, and scientific missions to Arab countries followed one after another. See: Fodil El-Wartilani, *Algeria in Revolt*, 3<sup>rd</sup> edition, Dar Al-Huda, 2009, p.40.") in Egypt, including Al-Shadhili Al-Makki,

(Born in 1912 in Khenguet Sidi Naji, Biskra Province, he memorized the Quran there, then moved with his family to Tébessa and settled there, where he devoted himself to seeking knowledge, before joining the University of Ez-Zitouna in Tunisia. He began his struggle within the ranks of the North African Star, later becoming one of the prominent members of the Algerian People's Party. He moved to Egypt following the massacres of May 8, 1945, fleeing French police pursuit. Thanks to his shrewdness, he managed to attain a distinguished position there, especially after Messali Hadj appointed him as a delegate to the Arab League. This qualified him to become one of the most prominent Maghrebi militants in Cairo. However, the political change that occurred in Egypt after the July 23, 1952 revolution somewhat disrupted his life there, particularly after the new regime's leaders began monitoring his activities with suspicion, which later escalated to surveillance, then his arrest and imprisonment alongside Ahmed Mezghana until 1958, after it was said that they opposed the National Liberation Front and its leaders when they established the Algerian Front, which Egyptian intelligence confronted at the behest of Ahmed Ben Bella. He died in 1988.

See:

- Reda Maimouni: *The Role of Maghrebi Nationalists in the Liberation Movement of Tunisia and Algeria from the End of World War II Until Independence*, Master's thesis, supervised by Lamia Bougrioua, History Department, University of Batna, 2011/2012, p.34.
- Rachid Ould Boussiaf: *Egypt's Handling of the Algerian Revolution Through the Book "Nasser and the Algerian Revolution"*, Master's thesis, supervised by Mohamed El Hassen Zghidi, University of Algiers 2, Academic Year: 2014-2015, p.37.

Hammoudi Ibrir: *\*Algerians' Positions on the Palestinian Cause 1945-1973\**, PhD dissertation, supervised by Ali Adjou, University of Batna, Academic Year: 2014/2015, p.36.)

who, through his mediations and interventions, enabled the admission of numerous students into various Egyptian universities (Aakib, 2009, pp.158-159).

The severe and critical deterioration of the education sector in Algeria, resulting from the exclusionary policies of the French colonizer towards Algerians, compelled families to send their sons to complete their studies- particularly in Islamic sciences- at various Arab and Islamic universities, especially Egyptian institutions; indeed, Al-Azhar University had long been their primary destination, even under the direst circumstances; **(These notably included the laws issued by the French authorities to prevent the emigration of Algerians**

**abroad**, such as the law of July 15, 1914, which definitively abolished travel permits abroad and obligated all natives to remain in their original regions.

See: Amar Hilal: \*Algerian Students at Al-Azhar in 1916\*, *Al-Thaqafa Magazine*, Year 14, Issue 79, Rabi al-Thani- Jumada al-Awwal 1404 AH / January- February 1984 AD, p.137.) for their enrollment at Al-Azhar did not cease even during World War I, as statistics indicate the presence of approximately 29 Algerian students at Al-Azhar in 1916, among them Sheikh Arzqi Al-Sharafawi Al-Azhari, Sheikh Mauloud Ben Sidqi Al-Hafizi, and Mohamed Ali Sharafawi; this persistence was due to Al-Azhar providing its students with a monthly stipend and accommodation- resources the Algerians urgently needed (Hilal, 2009, pp.130-134).

This cooperation intensified further during the 1930s, following the establishment of the Association of Muslim Scholars (Jam'iyat al-'Ulamā' al-Muslimīn), ("It was founded on May 5, 1931 following the boisterous French centennial celebrations of Algeria's occupation, by Sheikh Abdelhamid Ben Badis alongside a group of Algerian scholars including Bachir Ibrahimi, Tayeb El-Oqbi, Mubarak El-Mili and others. The association oriented itself toward national-cultural-religious resistance (if the expression may be used) to reform what French policies had corrupted and eliminate the impurities that the French colonizer had attached to Islam and the Arabic language. See: Mohamed Tayeb Al-Alaoui, *Aspects of Algerian Resistance from 1830 to the November 1954 Revolution*, 1st ed., Dar Al-Baath for Printing and Publishing, Constantine, Algeria, 1985, pp.107-116.") which initiated the dispatch of students from its affiliated institutes to continue their studies in Egypt, in addition to those students whose financial circumstances permitted them to pursue education in Egypt; foremost among these was Abu Ishaq Ibrahim Ettayesh ("Born in 1886 in Beni Izgen (current Ghardaia province) to a family of scholars, he is considered a pioneer in renewing Islamic thought. He studied at Zaytuna Mosque in Tunis after leaving Algeria in 1917, where he joined the Tunisian Constitutional Party and remained active. When French authorities pressured him, he was forced to leave Tunisia for Egypt, where he worked as a proofreader at Dar al-Kutub al-Misriyya and published numerous political and social articles in various newspapers. He remained in Egypt until his death in 1965. See: Mohamed Nacer, 'Abu Ishaq Ibrahim Atfiyash: An Algerian Voice in Exile (1886-1965),' *Al-Thaqafa Magazine*, Year 19, No. 103, July/August 1994, produced by El-Moudjahid Weekly Foundation, Algeria, pp.105-108."), who departed from Tunisia to Cairo in 1923, finding there a welcoming arena for advocating the Algerian cause; he dedicated his pen to this endeavor in Egyptian newspapers, notably *Al-Manāhij*, while also attaining a distinguished scholarly standing there, thereby gaining recognition from prominent professors and sheikhs of Al-Azhar (Hilal, 2009, pp.112-113).

However, the Association's efforts in sending students to Egypt remained modest until its president, Muhammad Al-Bashir al-Ibrahimi,

(Mohamed Bachir ibn Mohamed Saadi ibn Abdallah ibn Omar Al-Ibrahimi was born on July 19, 1889 in Ouled Braham, formerly in Sétif Province and currently in Bordj Bou Arréridj Province. He received his early education from his father and uncle before moving to Medina in 1911 to join his father, where he studied Arabic language and Islamic sciences. He remained there until late 1917 during World War I when he left for Damascus after the Ottoman authorities decided to relocate Medina's residents following



the intensification of Sharif Hussein bin Ali's revolt. He stayed in Damascus until 1921 before returning to Algeria to begin his reformist and educational activities. He later connected with Sheikh Abdelhamid Ben Badis and co-founded the Association of Algerian Muslim Scholars on May 5, 1931, having laid its foundations during their time in Medina, as he stated: '...I swear by God that those nights were when we established the foundations of the Association of Algerian Muslim Scholars, which didn't emerge until 1931...' He assumed the presidency of the association after Ben Badis' death on May 16, 1940, having been elected while imprisoned in Aflou. French authorities arrested him again after the May 8, 1945 massacres before releasing him. He moved to the Arab East in 1952 where he continued his activism after establishing an association office in Cairo. He passed away on May 19, 1965. See: Abou Imrane Sheikh et al., *Dictionary of Famous Maghreb Figures*, Faculty of Human and Social Sciences, Department of History, University of Algiers, 1995, pp. 22-24; Abdelhalim Merji, \*Issues of Maghreb Liberation According to Mohamed Bachir Ibrahimi and Allal Al-Fassi 1919-1962\*, Master's thesis supervised by Abdellah Meglati, University of M'sila, 2014-2015 academic year, pp. 9-20.")

relocated to Cairo under its mandate to garner Arab support; he stated: "...In 1951, I traveled to the East, commissioned by my Association, motivated by two objectives:

- To appeal to Arab governments to accept educational missions from the sons of Algeria;

- To address the governments of Arab and Muslim nations for financial assistance, enabling the Association to continue its work vigorously—as its field of action had expanded- while the Algerian people faced limited financial resources; should our brethren fail to support us, our movement might regress, which is precisely what the colonizer anticipates for us". Indeed, the Association succeeded in this endeavor, albeit modestly, by dispatching its first mission to the institutes of the Arab East; the mission departed for Cairo in November 1951, initially comprising 16 students, later increasing to 25 students and one female student after Al-Ibrahimi arrived in Cairo (Rabah, 1985, pp.224-230).

Initially, the Association's educational missions were confined solely to Egypt; through its Cairo office, it secured several scholarships from Al-Azhar and the Egyptian Ministry of Education for Algerian students in 1951 and subsequent years; subsequently, al-Bashir al-Ibrahimi obtained additional scholarships for Algerian students in other Arab countries such as Saudi Arabia, Iraq, Syria, Kuwait, and others (Aakib, 2009, p. 228).

The role undertaken by Algerian students there further crystallized through their alignment with Maghrebi students and coordination of efforts, particularly with those studying at Fuad I University in Cairo, who had forged strong ties with their Egyptian counterparts, where their efforts became more effective after resolving to establish the "Union of Maghrebi Students in Egypt" (This was not the first time students from the Maghreb united against foreign colonizers in their countries. They had previously established the Association of North African Muslim Students in Paris in 1919, which rotated its conferences among Maghreb countries: the first conference was held at Khaldounia in Tunisia (April 20-22, 1931) chaired by Ferhat Abbas; the second at Club du Progrès in Algiers (August 25-29, 1932) also chaired by Ferhat Abbas; the fourth in October 1934 at Khaldounia School chaired by Mongi Slim; the fifth in

Tlemcen (September 15-16, 1935); and the sixth in Tetouan, Morocco in 1936 after being denied permission in Rabat by French authorities. For more details, see: Yahia Bouaziz, *With Algeria's History in National and International Conferences*, OPU, Algiers, 1999, p.349."), to strengthen bonds among members, facilitate mutual assistance, and disseminate Maghrebi culture among their Egyptian brethren through radio broadcasts (Broadcasting activities expanded significantly after the establishment of Sawt al-Arab (Voice of the Arabs) radio following Egypt's July 23, 1952 Revolution, which began advocating for liberation of lands and people, national freedom, and reclaiming resources. See: Rashid Bousiefa, *op. cit.*, p.6."), articles, lectures, and active participation in all university activities (Al-Basa'ir, 1949). Algerian students' engagement persisted, growing increasingly mature and impactful after the outbreak of the November Revolution; they seized every opportunity and significant political event to advance their national cause, garnering sympathy from Arab and Islamic nations for Algeria (Saadouni, 2013, pp.113-115), utilizing all available media outlets- notably Voice of the Arabs Radio, which served as a platform for broadcasting speeches, statements, and poetry primarily directed at the Algerian people; indeed, since its early years following its establishment in 1952, the station's officials spared no effort in aiding Maghrebi militants, dedicating a specific segment to the Maghreb countries titled The Maghreb Corner, aired nightly after 10:00 PM under the supervision of eminent Egyptian media figures such as Muhammad Abu Al-Futuh and Professor Amin Bassiouni, among others (Bakkar, 2010, p.49).

Conversely, Algerian students spared no effort in expressing gratitude for Egypt's consistent support; scarcely did a national occasion in Egypt pass without Algerian students leading its commemoration- as exemplified during the Martyrs' Day observance in Cairo in late 1951, when they convened a fraternal meeting to prepare for participation in demonstrations held on November 14, 1951, in Khedive Ismail Square; there, they carried banners expressing full Algerian solidarity with the Egyptian nation, including: "Algeria stands with Egypt in its struggle," and "The Arab and Islamic peoples demand their freedom and independence"- actions that left a favorable impression on Egyptian public opinion, epitomized by the statement of the Royal Palace representative in Abdeen Square, who declared: "We thank Algeria for its solidarity with Egypt in its struggle" (Al-Manar, 1951).

### **3.2.Following the Outbreak of the Liberation Revolution:**

With the continuous increase of Algerian students in Egypt and facing the difficult circumstances they endured at the revolution's outset, the students formed an organizational body known as the "League of Algerian Students in Egypt" in summer 1955 (Hilal, 2009, p.73); student Belaid Mohamed notes that the league's formal emergence occurred in 1955, when its statutes were

registered with Egypt's Ministry of Social Affairs, making it an official body initially chaired by Mennour Merouche (Aakib, 2009, p.160).

Through their league in Cairo, Algerian students recognized the national responsibility incumbent upon them; thus, their mission extended beyond academic pursuits to encompass other spheres, for the Algerian student-conscious of his role's significance- understood that his purpose in the Arab East was primarily evangelical rather than cultural: he heralded the Revolution's objectives, embodied the heroism and struggle of the National Liberation Army, and represented the righteousness of the national cause- a critical and demanding mission compounded by the rigors of study and research (Hilal, 2009, p.73).

Algerian officials in Cairo routinely commemorated the November 1st anniversary during the Revolution, with Algerian students and the expatriate community actively participating annually; describing these activities, Abu Al-Qasim Saadallah states: "On the third anniversary of the Revolution's outbreak, Algerian students under the banner of the National Liberation Front held a ceremony at the Young Men's Muslim Association in Cairo; (It was founded in Cairo in December 1927 under the presidency of Abdelhamid Said, following the model of the Young Men's Christian Association (YMCA) which was established in Cairo in January 1923. The two organizations shared several common characteristics, particularly in their programs, especially their avoidance of political involvement and limiting their activities to social, cultural, religious, and sporting affairs. See: Isaac Musa Al-Husseini: *The Muslim Brotherhood as the Greatest of Modern Islamic Movements*, 1st ed., Dar Beirut for Printing and Publishing, Lebanon, 1952, p.3.)" several students delivered speeches and poems, including Saleh Kherfi and Abu Al-Qasim Saadallah, while the students collectively authored a statement read at the event- prepared by Mohamed Ben Akila and Ibrahim Fekhar- with attendees including Ahmed Tawfiq Al-Madani, Benyoucef Ben Khedda, and Hamid Rouahabia... " (Saadallah, 1986, p.625).

Following the hijacking of the five leaders' aircraft on October 22, 1956, Algerian students convened a passionate and large-scale meeting joined by Tunisian and Moroccan students, as they analyzed this grave French action and resolved to form a North African Union, demanding Arab governments withdraw their ambassadors, urging Tunisia and Morocco to reconstitute the Liberation Army and declare war on France, while the Student Union would undertake "forceful proactive measures" in Paris in response to this piracy (Chetara, 2009, p.621).

Prominent students who assumed significant responsibilities (During the period between 1956-1960, the leadership consisted of: Hocine Ait Ahmed as president, Mohamed Belaid as secretary general, Aboub Aliouche as finance secretary, Mohamed Talbi as deputy finance secretary, Ahmed Ferraki as head of social affairs, and Aboulkacem Saadallah as head of cultural affairs. See: Khireddine Chetara: op. cit., p.621.) in the League of Algerian

Students in Cairo include Ali Meftahe, Abdelhamid Mehri, Aïssa Boudefla, Abu Al-Qasim Saadallah, Yahia Bouaziz, Ahmed Belaid, and others; the League's activities continued vigorously until its formal incorporation into the General Union of Algerian Muslim Students (UGEMA) in 1959, thereafter becoming one of its branches in the Arab East (Hilal, 2009, p.75).

Driven by faith in the Revolution and commitment to elucidating its Arab-Islamic dimensions to Arab peoples, the Algerian student delegation- during a conference organized by the Maghreb Students' Club at its Cairo headquarters, attended by multiple Arab student delegations delivering addresses on behalf of their organizations- presented a speech by student Abu Al-Qasim Saadallah, who declared: "...Brothers... today, as we commemorate the anniversary of Algeria's Revolution, we do not celebrate it as Algerians nor as Maghrebis, but as Arabs who believe in a single enemy, a single goal, and a single homeland; we celebrate it as Arabs because the Revolution in Algeria has never been anything but Arab- authentic, emanating from the hearts of millions of rebellious Arabs, expressing their hopes for unity and liberation, answering the unconquerable Arab will no matter how many years pass or how thick the clouds gather around it...." (Saadallah, 1986, p.223).

Algerian students in Egypt also engaged in extensive cultural activism focused on promoting the national cause among Arab students and popular circles through:

Establishing a Cultural Committee, which worked since its inception to create a cultural bulletin authored by Algerian students despite financial constraints; it managed to publish three issues containing significant articles, research papers, stories, and poems expressing student perspectives on national, intellectual, and literary matters;

Prioritizing press media for its vital role in conveying news of the Revolution's developments; Voice of the Arabs Radio dedicated a segment titled "The Voice of Algeria" within its programming from the Algerian Revolution's earliest months- initially ten minutes long, then expanding to one full hour by 1960- produced and narrated by a cohort of Algerian students including Mohamed Fadhli, Turki Rabah, Abdelkader Ben Ghassi, Yahia Bouazzi, Abboud Aliouche, Mohamed Mefthahe, and Abdelkader Nour, in addition to distributing El Moudjahid newspaper (the National Liberation Front's mouthpiece) to local clubs and associations in Cairo (Hilal, 2009, pp.76-77);

Organizing weekly events featuring lectures (From delivered lectures: a lecture titled 'Democracy in Islam' delivered by Malek Bennabi; 'The Role of Algerian Women in the Revolution' delivered by Boualem Sidik; 'The Literature of Reda Houhou and Its Characteristics' delivered by Aboulkacem Saadallah; and from seminars, a seminar titled 'On the Student's Mission' moderated by Ibrahim Mezhoudi... See: Ammar Hilal, op. cit., p.78.")

and seminars, particularly during the Revolution's later stages; the Cairo Cultural Committee periodically hosted eminent scholars and cultural figures from Egypt and other Arab nations (Chetara, 2009, p.622).

The students' efforts extended beyond the aforementioned domains to include enlistment as volunteers in the ranks of the National Liberation Army, as many joined through personal means, with some receiving training under Muhammad ibn Abd al-Karim al-Khattabi (He came from a distinguished family of scholars and patriots; his father was a judge in the Central Rif region. He completed his primary education in his hometown of Agadir, then moved to Tetouan to continue his secondary education, and from there went to Fez to join Al-Qarawiyyin University. After graduation, he held several positions including Arabic teacher and Chief Justice. He led the resistance in the Rif after his father's death in 1920 and achieved numerous victories against the Spanish and later the French, until these two powers allied against him. Forced to surrender on May 26, 1926, France subsequently decided to exile him to Réunion Island, where he remained until 1947. After his release, he settled in Egypt, from where he resumed his anti-colonial struggle by founding the Committee for the Liberation of North Africa and the North African Liberation Army. He died on February 6, 1963, and was buried in Cairo. See: Abou Imrane Sheikh et al., op. cit., pp.186-190."), who oversaw military instruction for numerous students (Documents confirm that there was another Moroccan officer who graduated from military schools in Baghdad, mentioned by the name of Al-Hashimi Al-Toud. He was very enthusiastic about the Algerian cause and supported it whenever possible. Mr. Al-Toud facilitated the enrollment of some students from Cairo into the ranks of the National Liberation Army. See: Ammar Hilal, *The Students...*, op. cit., pp.79-80.) - they also participated in demonstrations before the French Embassy in Cairo, shattering its windowpanes and doors. Beyond volunteering for the Liberation Army, large numbers heeded the Front's call to staff various sectors- such as administration, medicine, and other fields emerging from the organizational resolutions of the Soumam Conference; thirty were selected and transported by the Front to Tunisia for deployment across national provinces, where many were martyred, while others represented the Provisional Government at cultural events throughout the Arab East (Hilal, 2009, pp.80-81).

Menmour Merouche, one of the students there, articulates the contributions of Algerian students in the Arab East- particularly Egypt- to the Liberation Revolution: "We students maintained contact with members of the Maghreb Office, (The comprehensive conference that brought together various North African national parties present in Cairo between February 15 and 22, 1947, which witnessed the participation of many Egyptian and Arab personalities in the opening ceremony, emerged from these efforts. See: Othman Benani, *Egypt's Contributions to the Struggle of the Maghreb*, Symposium on Egyptian-Moroccan Historical Relations, edited by Najat Al-Marini, Dar Al-Thaqafa for Printing and Publishing, Rabat, 1989, p.205.) Algerian militants like Al-Shadhili Al-Makki, Mohamed Khider, and Hocine Aït Ahmed..... Following the Revolution's proclamation, our contact centered on Ahmed Ben Bella, who facilitated the dispatch of a Cairo-based Algerian student delegation to the World Youth Festival in Warsaw (summer 1955); likewise, through coordination with him, we participated in preparing and

organizing the Arab Youth Festival held in Cairo and Alexandria in July 1956... This media work paralleled our educational and awareness-raising efforts to recruit new volunteers for the Liberation Army- the first martyr of the Revolution from Cairo was the militant 'Belkacem Zeddour'... Early Algerian student volunteers received training through initiatives supervised by Emir Muhammad ibn Abd al-Karim al-Khattabi, succeeded by waves organized under Ahmed Ben Bella; the first Cairo volunteers were the martyrs 'Arrar and Bouazza,' followed by the group that sailed aboard the ship Dina in March 1955, comprising seven individuals including student 'Mohamed Boukharouba'- the largest contingent from the Arab East joining the Revolution, all adherents of radical Maghrebi unity; they fervently supported armed resistance in Morocco or Tunisia and established the 'Coordination Committee for the Maghreb Liberation Army' in Nador, Morocco, on July 15, 1955, with Mohamed Boudiaf as Secretary-General; coordinating with the League of Algerian Students in Cairo and the Association of Algerian Students in Zitouna, the 'Maghreb Students' Club' formed in 1956- serving as the hub for solidarity activities with the Maghreb liberation struggle and a cultural center hosting lectures, seminars, meetings, and popular solidarity campaigns for the Algerian Revolution; prominent activists included students Abdelkader Ben Ghazi, Youcef Fathallah, Bachir Kessous... with the League's headquarters located at the Club, maintaining contact with Algerian student associations across the Arab East" (Chetara, 2009, pp.624-625).

#### **4.Conclusion**

Based on the foregoing, the study arrives at the following synthesized findings:

The presence of Algerian students in Egypt was not merely an offshoot of the Liberation Revolution, but possessed deep historical antecedents, as Egypt had for centuries been a destination for Algerians, who routinely sojourned there during pilgrimage journeys;

Egypt constituted the primary destination for Algerian students, attributable to multiple factors, foremost being Cairo's distinguished status as the Arab East's principal cultural center since antiquity, alongside Al-Azhar's entrenched prominence as a preeminent scholarly institution in the region, complemented by Egypt's positive reception of Maghrebi students generally, hosting a substantial number for study completion;

The militant activism of Algerian students emerged significantly after World War II, particularly following their numerical increase in Egypt, coinciding with the relocation of numerous Algerian nationalists there, as their endeavors secured enhanced facilities from successive Egyptian and Arab governments, spearheaded by figures such as Al-Bashir Al-Ibrahimi (President

of the Association of Muslim Scholars), Al-Fudhayl Al-Wartilani (the Association's Cairo representative), Al-Shadhili Al-Makki (People's Party representative), and other influential national personalities;

The outbreak of the Liberation Revolution on November 1, 1954, marked a pivotal turn in the trajectory of student activism in Egypt; students structured themselves into organized bodies embodied in student associations and clubs founded in 1955, thereby amplifying their national struggle efficacy;

Algerian student militancy in the Arab East peaked in 1956 following the merger of students in Egypt and the broader Arab East with their counterparts internally and in Europe under a single entity: the General Union of Algerian Muslim Students (UGEMA)- imparting substantial momentum to their activities, especially after formal affiliation with the National Liberation Front, under whose banner they operated;

Algerian students in Egypt leveraged diverse methods in their national struggle- including media campaigns, journalistic activities, and later political, diplomatic, and military engagements- significantly advancing the national endeavor toward independence despite hardships and obstacles, which demonstrated that students remained ever-engaged with their people's cause, actively responding to their homeland's struggles despite the bitterness of exile, all toward raising the nation's banner and achieving liberation.

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