

The Intellectual Structure of the November 1st, 1954 Appeal and Its Liberation Objectives



Falta fayssal *

Modern and Contemporary History, University of Banta 01
Fayssal.falta@univ-batna.dz

Boudjemaa Akram

Modern and Contemporary History, University of Banta 01
Akram.boudjemaa@univ-batna.dz

Date of submission: 25/02/2026 Date of acceptance: 24/05/2026 Date of publication: 08/06/2026



Abstract

The Proclamation of 1 November 1954 constitutes a foundational intellectual and political document that articulated the framework of the Algerian national project. It marked the transition of the national movement from a phase of political demands and reformist strategies to a comprehensive revolutionary stage grounded in armed struggle, which was presented as an inevitable option resulting from the closure of political avenues and the repressive nature of colonial rule. The proclamation was rooted in a clear national reference that affirmed the existence of the Algerian nation in its historical, geographical, and cultural unity, rejecting all assimilationist doctrines and the logic of integration into the colonial system, while declaring as its central objective the restoration of national sovereignty and the establishment of an independent Algerian state.

Moreover, the text conveyed a modern political vision of the future state. It did not limit itself to the demand for independence but called for the creation of a democratic and social state that would guarantee fundamental freedoms without racial or religious discrimination, reflecting an advanced awareness of the nature of modern statehood and its institutional foundations. In its social dimension, the proclamation emphasized the necessity of achieving social justice and dismantling the structures of exploitation produced by the colonial system, with the aim

* Corresponding Author

of improving the conditions of the popular classes, particularly peasants and workers.

At the external level, the proclamation situated the Algerian Revolution within its Maghrebi, Arab, and Islamic depth while expressing openness to international support in accordance with the principles of liberation and the right of peoples to self-determination, thereby conferring upon it a humanistic and universal dimension. In this sense, the Proclamation of 1 November was not merely an announcement of the outbreak of the revolution, but a foundational text carrying a comprehensive intellectual vision for an independent national state with democratic, social, and civilizational aspirations.

key words: Armed Struggle ,National Independence,National Unity, Anti-Colonialism ,Democratic State,Social Justice

Introduction

The November 1st, 1954 Appeal remains closely linked to the decisive turning point experienced by the Algerian national movement. It is the foundational document that announced the transition from political struggle to armed resistance and outlined the intellectual foundations and strategic vision of the Algerian Revolution. The Appeal emerged within a historical context marked by the accumulation of failures of peaceful methods in the face of French colonial policies, prompting its authors to formulate a clearly defined liberation discourse based on national unity, the legitimacy of resistance, and the necessity of establishing an independent and sovereign Algerian state. Studying the intellectual structure of the Appeal reveals the depth of awareness that shaped it and the ability of its authors to articulate a comprehensive liberation project rooted in national identity and responsive to regional and international transformations of the time. As such, it served as the founding proclamation of a revolution destined to reshape the course of Algeria's modern history.

- First: Overview of the November 1st Statement

P The six committee members met on October 23, 1954, at Dar Murad Boukshoura in the capital. During the meeting, they discussed the developments in the revolutionary organization, preparations for the revolution's beginnings, and the provision of means. The date of November 1, 1954, was set for the release of the statement. The secrecy was maintained until the set date, with the codeword "Khaled and Aqaba." ¹

The statement was written, and after the meeting, they went to a photographer near Bab El Oued to take commemorative photos. Mourad Didouch, the journalist, Mohamed El Ayshaoui, was called upon to edit the statement, which was then drawn up in Ighil Imoula in the village of Zemmour in the Greater Kabylie region. The November 1st statement represents the first document of the liberation revolution, issued by the National Liberation Front to the Algerian people of all affiliations on the evening of October 31, 1954. It was distributed on the morning of November 1st, outlining the principles and means of the revolution and laying the foundations for the reconstruction of modern Algerian state.²

- First: Overview of the November 1st Statement

The six committee members met on October 23, 1954, at Dar Murad Boukshoura in the capital. During the meeting, they discussed the developments in the revolutionary organization, preparations for the revolution's beginnings, and the provision of means. The date of November 1, 1954, was set for the release of the statement. The secrecy was maintained until the set date, with the codeword "Khaled and Aqaba."³

The statement was written, and after the meeting, they went to a photographer near Bab El Oued to take commemorative photos. Mourad Didouch, the journalist, Mohamed El Ayshaoui, was called upon to edit the statement, which was then drawn up in Ighil Imoula in the village of Zemmour in the Greater Kabylie region. The November 1st statement represents the first document of the liberation revolution, issued by the National Liberation Front to the Algerian people of all affiliations on the evening of October 31, 1954. It was distributed on the morning of November 1st, outlining the principles and means of the revolution and laying the foundations for the reconstruction of modern Algerian state.⁴

- Second: Islamic National Identity

Since the French colonization set foot in Algeria, they attempted to erase its identity and work towards Christianization. However, all these efforts failed due to the Algerian people's adherence to their religion, to the extent that even the First Covenant of the revolution did not exclude it. The covenant stated the establishment of a sovereign democratic and social Algerian state within the framework of Islamic principles. This is a significant title that, upon closer examination, contains characteristics and principles regarding the future outlook of the Algerian state. After achieving the first goal of independence, it is notable that the First Covenant of the revolution is not just a statement read to the people or a mere informational document declaring armed struggle, but it carries

values for the modern state project.⁵ The establishment of the Algerian state can be based on Islamic principles, meaning that the state to be established will not deviate from Islamic principles. After Algeria exercised its sovereignty under the Ottoman Caliphate system, colonization came and obscured its identity. Therefore, the existence of the Algerian state should not be questioned and is not up for debate as it is firmly rooted in Islamic principles.⁶

Therefore, those who crafted the November 1st statement distinguished Algeria and its people from the French people by asserting an Arab-Islamic identity. Their perspective revolved around Islam as the religion of the state and Arabic as the language of the people, fundamentally differentiating it from the French identity.⁷

Islamic principles were present throughout the stages of the national struggle, notably carried by the Muslim Scholars Association in its motto: "Arabic is our language, Islam is our religion, Algeria is our homeland." This sentiment was echoed by the Free Algeria newspaper, which first published on August 18, 1949, representing the movement for democratic freedoms with an Arab-Islamic stamp on Algerian nationalism. It was also emphasized in a document issued during the second conference of the People's Party held in April 1953 in Algeria, urging respect for religious beliefs in line with Islamic values and linking national culture to Arab-Islamic culture.⁸

As the National Liberation Front is a revolutionary organization seeking comprehensive change by eliminating the colonial system, it sought to entrench this principle and embody the Algerian state as a sovereign entity deriving its authenticity and identity from the national character. Islam represents the primary foundation of the Algerian national character, always manifesting the nation's identity. Arabic language is equally crucial in this context, serving as a unifying factor for all Algerians, transcending racial differences and dialectal variations.⁹

Although the November 1st statement was issued in French, it does not signify neglect or marginalization of the Arabic language. Rather, it aimed to address the colonizer and convey its noble message and objectives to the global and French public, specifically.

- Third: Unity

The November 1st statement called for unity on both internal and external levels, emphasizing "national unity" internally and striving for "achieving North African unity" externally.

Principle of National Unity: The statement outlined the National Liberation Front's mission in political purification by realigning the

national movement with its true path. This became evident after the national movement veered far from serving the country's greater interests and strayed from the approach that would serve the Algerian people, leading it into a whirlpool of conflicts. The purification process followed by the National Liberation Front aimed to eliminate all remnants of corruption, consolidate and organize the sound Algerian energies to dismantle the colonial system.¹⁰

Thus, the statement stated, "We provide the opportunity for all citizens from all social classes, parties, and Algerian movements to organize for the liberation struggle without any conditions." It also emphasized, "The elimination of all remnants of corruption and the spirit of reform that have contributed to our current backwardness, and the consolidation and organization of sound energies among the Algerian people to rid themselves of colonialism." This was a clear call for unity, as the National Liberation Front came to encompass all Algerians, irrespective of their party affiliations or social status, without restrictions. This was the practical embodiment of unity in purpose by swiftly engaging in revolutionary action as the optimal method to unify the Algerian people who already embraced the revolutionary spirit.

This principle, distinguishing the Algerian Revolution, held great significance. It thwarted all attempts aimed at undermining the National Liberation Front, which is considered the sole representative of the revolution and the people. This principle was one of the distinguishing features of the Algerian Revolution from other liberation movements worldwide that failed to uphold this principle, making them easy prey for colonial powers to eliminate or stifle them.¹¹

The November 1st statement sought to preserve national unity by reminding France to recognize Algerian citizenship in a manner that would eliminate all causes of discord and tension regarding the components of this citizenship. It called for the annulment of all statements, decisions, and laws that converted Algeria into French territory.¹² The statement emphasized, "Recognition of Algerian citizenship in a public and official manner, thereby nullifying all statements, decisions, and laws that designate Algeria as French territory, despite the history, geography, language, religion, and customs of the Algerian people." Additionally, it stated, "Commencement of negotiations with representatives authorized by the Algerian people based on recognition of Algerian sovereignty as an indivisible unity." The statement stressed the necessity for France to acknowledge Algeria's

full sovereignty as a whole entity, recognizing Algeria's right to self-determination.¹³

The statement from the beginning envisaged that there is no peaceful solution to the colonial issue in Algeria except by recognizing the Algerian people's right to independence and full sovereignty over their land and destiny. Thus, the weapons will not cease, and silence will only come with recognition of this right. There are no compromises, no gradual steps towards independence, or stages. The statement unequivocally rejected all forms of guardianship and dependency, especially since the elites advocated for it. It explicitly rejected "self-government," as was the case with Tunisia and Morocco.¹⁴

Regarding unity on the external level, the statement aimed to achieve North African unity within the Arab-Islamic framework. According to the National Liberation Front, this unity in North Africa would bring progress and development across various fields. Unity has always been and remains a prerequisite for the prosperity, strength, and growth of nations. By calling for this unity, the statement responded to all the colonial attempts to distort history, weaken resistance by denying this reality, and work towards integrating Algeria with France. This response affirmed the historical, geographical, and cultural ties of Algeria to the Arab-Islamic world, asserting the authenticity and identity of the Algerian revolution.¹⁵

This perspective was highlighted by Dr. Khernane Massoud, emphasizing the comprehensive and solidarity-based value of unity to win the battle. Through this intellectual and humanitarian concept, the Algerian revolution garnered sympathy and support from Moroccan and Arab brothers and the rest of humanity worldwide. The November 1st statement unequivocally illustrated Algeria's regional affiliation to the Arab Maghreb countries, its identity with the Arab nations, and its humanitarian stance as a people fighting against oppression, leading to the revolution gaining sympathy and support from the Maghreb countries and the Arab world.¹⁶

The statement focused on external dimensions, specifically the Maghrebi dimension in North Africa, as well as the Arab and Islamic dimensions. It significantly differed from the Tunisian and Egyptian revolutions, which included the African dimension as part of their affiliations.¹⁷ According to Rabah Louceni, while Gamal Abdel Nasser emphasized the African dimension, the statement highlighted the Maghrebi dimension as the primary focus, indicating that Algeria's identity dimensions are different from Egypt's.¹⁸

Abdullah ben Taoubal noted that amidst leading a revolution, they did not forget the unity of the neighboring Morocco.¹⁹ This was the reason for choosing "August 20th" and giving it an official coloration to demonstrate solidarity at the Arab Maghreb level. The revolution confirmed this solidarity in its battles, notably during the attacks in Northern Constantine, affirming its Maghrebi character and commitment to solidarity with the farthest Morocco on the second anniversary of King Mohammed V's dethronement and his pursuit of the unifying dimension in his struggle to build the Greater Arab Maghreb as a primary necessity.

- **Fourth: Respect for Basic Freedoms without Racial or Religious Discrimination**

The November 1st statement affirmed the principle of respecting basic freedoms without racial or religious discrimination among the various segments that make up Algerian society, whether Jews or Christians. The revolution's leaders explicitly acknowledged the right of religious minorities in Algeria to practice their religious rituals or beliefs freely within Algerian society, as is the case in all Islamic countries, in accordance with the Islamic principle "There is no compulsion in religion; the right way has become distinct from the wrong way."²⁰

Due to the credibility of the statement, it also emphasized the necessity of preserving their interests and freedoms if they, in turn, respected the demands of the Algerians and accepted recognition of their sovereignty. The statement included, "French interests, whether cultural or economic, obtained with integrity, will be respected, as well as for individuals and families." It further stated, "All French people who wish to remain in Algeria have the choice between their original nationality, thereby being considered foreigners under existing laws, or choosing Algerian nationality, in which case they are regarded as Algerians with rights and duties."²¹

Additionally, the statement mentioned, "To avoid misinterpretations and to demonstrate our genuine desire for peace, and to specify the human losses and bloodshed, we have prepared an honorable document for discussion with the French authorities, if they have good intentions. It definitively recognizes the right of colonized peoples to determine their own destiny." The Algerian liberation revolution declared its humanitarian projects aimed at the French people to achieve a peaceful solution to the Algerian national issue in accordance with legitimacy and legality. This step was a preemptive initiative to counter the propaganda of the French colonial authorities,

which aimed to tarnish the image of the revolution and its liberation methods, portraying the fighters as thieves and anti-establishment gangs.

The November 1st statement clearly outlined the revolutionary goal without any interpretation or concealment for political or diplomatic purposes, stating that this revolution was solely against colonial power, the sole blind enemy that refused to grant any minimal freedom despite peaceful means. This invalidated the colonial propaganda spread by France, creating the illusion of a religious war launched by Muslims to eradicate non-Islamic presence in Algeria. The statement emphasized that the primary and sole enemy was the French colonial power, as it stated, "Our movement is directed solely against colonialism, the only blind enemy that refused to grant even the slightest freedom."²²

This stance was evident in the "La Campagne de Jésus" article in the Midi newspaper, which highlighted that there was no holy war in the tragedy of Algeria today, as the White Fathers were aware. They witnessed that their schools were not being burned down. The nuns who encountered groups of revolutionaries and peasants on the road received greetings with a handshake and a "good morning, sister." Islam was not fighting Christianity; rather, people were fighting to share what Christians considered more important than life itself: the freedom to be human.²³

Furthermore, the El Moudjahid newspaper in its third issue directed a message to the Jews of Algeria, urging every Jewish Algerian to assert themselves and declare their stance clearly without ambiguity. The National Liberation Front was declared the sole representative of the Algerian people, seeing it as the duty of Jews to openly acknowledge their affiliation with the Algerian nation and contribute to building a free Algeria. They were considered as fellow citizens, and their acknowledgment and choice of affiliation would dispel doubts, disputes, and animosities sown by French colonialism in hearts.²⁴

Thus, the statement carried within it intellectual content about the foundations of the future state through the inclusion of humanitarian values based on equality and non-discrimination, whether on racial or religious grounds, thereby eliminating all remnants of colonialism

- Fifth: Social Democracy

In reality, the November 1st statement did not explicitly mention the term "republic" as a system of governance in the statement. According to Rabah Louceni, this does not mean that the founders of the National Liberation Front did not believe in it. There were several reasons for avoiding its mention in the statement, including the fear of

causing confusion among both the Algerian and French public. Mentioning it would have led the people to believe that it referred to what Ferhat Abbas advocated in his Democratic Union party's Algerian Manifesto.²⁵

Therefore, the leaders of the revolution simply avoided mentioning it, not because they believed in another system. Their choice of a republican form of governance was natural due to historical reasons. Algeria had not experienced monarchical rule or any other system that mediated between the popular masses and the ruling bodies or the hands that held power.

Rabah Louceni explains that when we say "the Algerian Republic," we mean the system of governance of the state, where the political power in Algeria, headed by the country's primary ruler, is elected by the people. This individual is responsible for appointing and selecting those who govern the country or lead it, unlike in a monarchy where the ruler ascends through inheritance.²⁶

As for the principle of democracy, the experience lived by the revolutionaries showed them that dialogue, consultation, and involving others in decision-making were the keys to success. They observed that the party's division and fragmentation were mostly due to individual leadership. Consequently, the statement began by addressing the Algerian people with the phrase, "O Algerian people, O fighters for the national cause, you are the ones who will issue your judgment about us, meaning the people in general and the fighters in particular." This implies that sovereignty in this revolution belongs to the people, making them the ones with the voice and authority.

This explicit affirmation of the democratic dimension of this revolution, considering the people's sovereignty as the foundation of democracy, was emphasized by the November 1st statement. Since its inception, the National Liberation Front has been keen on eliminating individual leadership. It opened its first statement by embodying this by addressing the people as the primary governing body and the judges to try and hold the revolution's leaders accountable. This was done by establishing a new organization with a collective consultative leadership that guided the struggle under the name of the National Liberation Front. This movement opened the door for the struggle to all Algerians from various social classes, all political parties, Algerian social strata, rallying around the revolution without any other considerations.²⁷

Therefore, the ranks of the National Liberation Army now included everyone without mentioning any previous parties. All personal

affiliations, party lines, and special interests dissolved within it, and the National Liberation Front worked towards achieving its goals.²⁸

- Sixth: Social Justice

The instigators of the liberation revolution believed in the necessity of establishing a suitable social revolution alongside the liberation revolution. This is confirmed by Mabrouk Belhacene, who stated, "Those who initiated the revolution were armed with an ideology and broad outlines of a societal project aimed at establishing a modern state based on social justice." Therefore, democracy here encompasses both political and economic aspects, built on the foundation of social justice and economic prosperity.²⁹

Abu al-Qasim Saadallah believes that the phrase "social democracy" mentioned in the November 1st statement implies that the system that Algeria will establish will be either communist or socialist, not just a fair social system as some may believe. The authors of the statement had socialist inclinations. Perhaps the fear of entering into conflicts with their colleagues and the masses of the people, who swim in the Islamic sea, prevented them from declaring this openly. This means that there is a tradition of the systems prevalent within the socialist camp and some of the communist republics with a social democratic system in Asia.³⁰

Thus, it is evident that the socialist influence was clearly present in the November 1st statement through the envisioned state embraced by the initiators of the liberation revolution, founded on social justice and linked with Islamic frameworks.³¹

Rabah Louceni believes that the statement introduced a great idea by including elements of Islamic principles. This concept has intellectual roots in the Islamic jurisprudential heritage. Upon close examination, one finds that this concept left the door open for reinterpretation and the utilization of past civilizations in a manner that aligns with the goals of Islamic law.³²

- conclusion

In conclusion, it becomes evident that the November 1st, 1954 call was not merely an announcement marking the beginning of armed action; rather, it was a comprehensive intellectual and political project that outlined the path towards national liberation. The call combined clarity of vision with realism in its objectives, grounded in a deep intellectual background that embodied the aspirations of the Algerian people for independence and the restoration of their sovereignty.

Thanks to this intellectual foundation, the revolution managed to maintain its unity and coherence, gaining both internal and external legitimacy that enabled it to persist until achieving victory. Thus, the November 1st call remains a crucial document for understanding the essence of the Algerian revolution, serving as a fundamental reference for comprehending its liberation trajectory and its intellectual and political dimensions.

Bibliography List :

- 1 Abdallah Meqlati: Research and Studies in the History of the Algerian Revolution, unpublished manuscript, undated.
- 2 Abu al-Qasim Saadallah: The Cultural History of Algeria, Vol. 10, Al-Basaer Publishing House, 2007.
- 3 Ahmed Tawfiq Al-Madani: This is Algeria, Al-Nahda Al-Masriya Library, Cairo.
- 4 Collective Book: The Liberation Revolution Through the Declaration of 1 November 1954, 1st ed., Blida.
- 5 El Moudjahid Newspaper: Issue 3, 1 September 1956.
- 6 Fath Al-Din Ben Azzoua: The Ideology of the Algerian Revolution (1954–1962), Dar Al-Irshad, 2013.
- 7 Gawasmiya Abdelkarim: The Foundations and Principles of the Algerian State Through the Declaration of 1 November 1954, Algerian Journal..., Vol. 2, Issue 4, 2016.
- 8 Ibrahim Lounissi: The Political Conflict within the National Liberation Front..., Houma Publishing, 2015.
- 9 Jamal Kannan: Issues and Studies in Modern and Contemporary Algerian History, 1994.
- 10 Khaled Abdelwahab: Intellectual and Human Dimensions in the Texts of the Algerian Revolution..., Journal of Studies, Issue 8.
- 11 Massoud Floussi: Imam Abdelhamid Ben Badis..., Dar Qurtuba, 2006.
- 12 Mohamed Al-Arabi Al-Zubair and Others: Reference Book on the Algerian Liberation Revolution, Houma Publishing.
- 13 Mohamed Ben Kassim Nasser Bouhajjam: Lectures on the Algerian Liberation Revolution, 2015.
- 14 Mohamed El-Aid Matmar: The November 1954 Revolution in Algeria..., Dar Al-Huda.
- 15 Mohamed Mohammadi: The Human Values of the Algerian Liberation Revolution..., 2020.
- 16 Mohamed Mohammadi: Human Values in the Charters of the Revolution..., 2019.
- 17 People's National Assembly – “News of the Assembly” Magazine: The Declaration of 1 November as a Reference..., Issue 3, 2018.

- 18 Radia Bousilt: A Comparative Analytical Study..., Master's Thesis, 2013/2014.
- 19 Rabeh Lounissi: Pivotal Stations and Issues..., Dar Al-Ma'rifa, 2012.
- 20 Rabeh Lounissi: Studies on the Ideology and History of the Algerian Revolution, 2012.
- 21 Saleh Daas Ambour: The Charters of the Algerian Liberation Revolution..., Journal of Social Sciences, Issue 5, 2020., p. 56.
- 22 Slimane Chikh: Algeria Takes Up Arms..., Dar Al-Qasba, 2003.
- 23 Tahri Fatima: Manifestations of the Religious Dimension..., 2016..
- 24 Youssef Ghasmi: An Intellectual and Political Reading..., Conference, 2012.
- 25 Zabiha Zidan: The National Liberation Front: Roots of the Crisis, Dar Al-Huda, 2009

¹ Mohamed El-Aid Matmar: The November 1954 Revolution in Algeria (1954–1962): The Aurès–Nemencha Region or The Opening Fire, Dar Al-Huda, Ain M'lila, Algeria, p. 80.

² People's National Assembly – “News of the Assembly” Magazine: The Declaration of 1 November as a Reference for Building the Algerian National State, Issue 3, February 2018, p. 9.

³ Mohamed El-Aid Matmar: The November 1954 Revolution in Algeria (1954–1962): The Aurès–Nemencha Region or The Opening Fire, Dar Al-Huda, Ain M'lila, Algeria, p. 80.

⁴ People's National Assembly – “News of the Assembly” Magazine: The Declaration of 1 November as a Reference for Building the Algerian National State, Issue 3, February 2018, p. 9.

⁵ Zabiha Zidan (Lawyer): The National Liberation Front: Roots of the Crisis (F.L.N.), Dar Al-Huda for Printing, Publishing, and Distribution, Ain M'lila, Algeria, 2009, p. 95

⁶ Saleh Daas Ambour: The Charters of the Algerian Liberation Revolution and the Problematic of State Building, Journal of Social Sciences "Sociétés et Humanités", Issue 5, University of Oran 2, 2020, p. 56.

⁷ Fath Al-Din Ben Azzoua: The Ideology of the Algerian Revolution (1954–1962), Dar Al-Irshad, Algiers, 2013, pp. 105–106.

⁸ Mohamed Ben Kassim Nasser Bouhajjam: Lectures on the Algerian Liberation Revolution, Al-Alamiya for Printing and Services, Blida, Algeria, 2015, p. 57.

⁹ Massoud Floussi: Imam Abdelhamid Ben Badis: Glimpses of His Life, Works, Thought, and Struggle, 1st edition, Dar Qurtuba, Mohammadia, Algeria, 2006, pp. 124–125.

¹⁰ Mohamed Al-Arabi Al-Zubair and Others: Reference Book on the Algerian Liberation Revolution 1954–1962, Houma Publishing, Bouzareah, Algiers, p. 26.

¹¹ Tahri Fatima: Manifestations of the Religious Dimension in the Declaration of 1 November 1954 – An Intellectual Reading of the Statement, Journal of Social and Human Sciences, University of M'sila, Issue 1, June 2016, pp. 71,72.

Mohamed Ben Kassim Nasser Bouhajjam:op.cit ,p 61 ,62¹²

¹³ Jamal Kannan: Issues and Studies in Modern and Contemporary Algerian History, National Enterprise for Communication, Publishing and Advertising, Rouiba, Algeria, 1994, p. 255.

¹⁴ Youssef Ghasmi: An Intellectual and Political Reading of the Declaration of 1 November 1954, International Conference on the Algerian Liberation Revolution, University of Guelma, 2–3 May 2012, p. 16.

Fath Al-Din Ben Azzoua:op.cit ,p 106.¹⁵

¹⁶ Khaled Abdelwahab: Intellectual and Human Dimensions in the Texts of the Algerian Revolution – The Declaration of 1 November 1954 as a Model, Journal of Studies, Issue 8, University of Oum El Bouaghi, p. 40.

¹⁷ Mohamed Mohammedi: The Human Values of the Algerian Liberation Revolution 1954–1962 through the Declaration of 1 November 1954, Al-Ibrahimi Journal of Social and Human Sciences, Issue 6, University of Bordj Bou Arréridj, June 2020, p. 218.

¹⁸ Rabeh Lounissi: Pivotal Stations and Issues in the Course of the Algerian Revolution and its Future, Dar Al-Ma'rifa, Bab El-Oued, Algiers, 2012, p. 52.

¹⁹ Abdallah Meqlati: Research and Studies in the History of the Algerian Revolution, unpublished manuscript, undated, pp. 188–198.

Fath Al-Din Ben Azzoua:op.cit ,p 147.²⁰

Mohamed Ben Kassim Nasser Bouhajjam:op.cit ,p66.²¹

²² Mohamed Mohammedi: Human Values in the Charters of the Revolution 1954–1962: A Reading in Theory and Revolutionary Practice Through the Declaration of 1 November 1954, Journal of Historical Studies, Vol. 6, Issue 6, University of M'sila, 2019, p. 100.

²³ Slimane Chikh: *Algeria Takes Up Arms, or The Time of Certainty*, analytical study in the history of the national movement and the armed revolution, translated by Mohamed Hafez Al-Jamali, Dar Al-Qasba Publishing, Algiers, 2003, p. 401.

²⁴ El Moudjahid Newspaper: Issue 3, 1 September 1956, p. 32.

Rabeh Lounissi: *Studies on the Ideology and History of the Algerian Revolution*, 1st edition, Kawkab Al-Uloom Publishing House, Algeria, 2012, p. 79

Gawasmiya Abdelkarim: *The Foundations and Principles of the Algerian State Through the Declaration of 1 November 1954*, Algerian Journal of Historical Research and Studies, Vol. 2, Issue 4, University of Sidi Bel-Abbès, December 2016, p. 233

²⁷ Collective Book: *The Liberation Revolution Through the Declaration of 1 November 1954*, 1st edition, Dar Al-Til Printing, Blida, Algeria, p. 14.

²⁸ Ahmed Tawfiq Al-Madani: *This is Algeria*, Al-Nahda Al-Masriya Library, Cairo, p. 198.

²⁹ Ibrahim Lounissi: *The Political Conflict within the National Liberation Front during the Algerian Revolution 1954–1962*, Houma Publishing House, Algiers, 2015, p. 29,30.

³⁰ Abu al-Qasim Saadallah: *The Cultural History of Algeria*, Vol. 10, Al-Basaer Publishing House, Hussein Dey, Algiers, 2007, p. 78, 79.

³¹ Radia Bousilt: *A Comparative Analytical Study Between the Declaration of 1 November 1954 and the Soummam Charter of 1956*, Master's Thesis, University of Batna, 2013/2014, p. 31.

Fath Al-Din Ben Azzoua:op.cit ,p 212.³²