

Algeria's contribution to supporting the Palestinian cause

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Abstract:

The Palestinian cause is considered one of the most complex liberation movements in the world, largely due to the Western countries' unwavering support for the Zionist entity within the framework of international legitimacy. This paper explores the roots of the Palestinian issue and Algeria's relationship with it, highlighting the main forms of support that Algeria has provided to Palestine since the beginning of the crisis, especially during the Arab-Israeli wars and after.

I chose this topic to demonstrate the justice of the Palestinian cause and to clarify the fairness of Algeria's positions on liberation issues and just causes worldwide, especially since its independence in 1962. I relied on various sources, including the newspaper Al-Basair, archival documents and references that chronicle the period. This topic has been the subject of several studies, including Hamoudi Abreer's article "Algeria's Official Position on Israel 1962-1973: The Dialectic of History and Politics," 10 January 2021, and Ahmed Shenti's article "Algeria and the Palestinian Cause: Pages from the Joint Struggle," among others.

The results show the justice of the Palestinian cause, the injustice suffered by the Palestinian people, and Algeria's honourable stance on the Palestinian issue.

Keywords: Algeria, Support, Cause, Palestinian.

INTRODUCTION

The subject of this study is the relationship between Algeria and the Palestinian cause, a complex and multifaceted issue that takes into account various factors, including the deep ties between the two countries and their peoples. This relationship is based on several dimensions, such as identity and belonging, as

both nations share a common heritage within the Arab-Islamic civilisation. There is also a historical and emotional link, as Algerians have a deep affection for this blessed land, known for its religious sanctities.

The relationship between Algeria and Palestine is not a recent development; it goes back centuries, especially since the Islamic conquests of North Africa and the integration of Algeria into the Arab-Islamic civilisation. Historically, when Algerians and The population of the Maghreb in general travelled to perform the Hajj pilgrimage, they often visited Al-Aqsa Mosque to pray, believing that their pilgrimage would be incomplete without this visit.

Algerians and The population of the Maghreb were instrumental in repelling the Crusader aggression against Al-Aqsa Mosque. Palestine endured almost 90 years of Crusader occupation from 1099 to 1187 AD, until the arrival of the noble King Saladin, who played a decisive role in the liberation of Al-Aqsa after his victory over the Crusaders at the Battle of Hattin on 2 October 1187. Many Algerians took part in this battle, including Sheikh Abu Madyan al-Ghawth “the Grandfather”, who came from Tlemcen to perform the Hajj and lost his arm in the battle, where he is buried.

In addition, Sultan Nur al-Din, the successor of the Ayyubid Sultan Saladin, established a waqf (endowment) for the The population of the Maghreb who participated in the liberation of Palestine, known as “Harat al-Magharibah”, in 588 AH (1192 AD). The Waqf established by Abu Madyan al-Ghawth “the Grandson” is also one of the most important al Magharibah endowments for the benefit of the poor and needy members of the community, established in 720 AH (1320 AD).

Palestine remained under Islamic control and became an Ottoman province from 1516 until the early 20th century, when Zionist plans began to encroach on this sacred land. The relationship between Algeria and the Palestinian cause is complex, and this study will focus specifically on their relationship since the beginning of the crisis commonly referred to as the Palestinian cause.

We can say that the beginning of the Palestinian suffering began with the imminent danger posed by the Zionist movement, which is considered a racist political movement founded at the end of the 19th century, specifically in 1897 at the Basel Conference in Switzerland. Some 204 Jewish delegates from various parts of the world, particularly Eastern Europe, gathered there under the

leadership of the Hungarian journalist Theodor Herzl. They founded the “Zionist movement”, whose main aim was to bring together Jews from all over the world in a national homeland.

Several regions and countries were proposed, including Uganda, but the consensus was to settle in Palestine - an area then under Muslim control and part of the Ottoman Empire. So the Zionists began to think about how to wrest this land from the Muslims. Their first port of call was Sultan Abdul Hamid II of the Ottoman Empire, whom they approached with various financial incentives. However, he refused their offers, which provoked opposition against him and led to his overthrow by the Young Turks party in 1909.

The Zionist movement then turned to Britain, the most powerful nation of the time, and successfully negotiated with them, persuading Britain to adopt the Zionist project.

My choice of this topic stems firstly from the oppression and injustice suffered by the Palestinian people at the hands of the Zionist military apparatus, particularly since the events of 7 October 2023. Secondly, it reflects my pride in Algeria’s honourable stance, which consistently supports just causes worldwide and defends the marginalised and oppressed. The third reason is to express the deep emotional attachment I feel as an Algerian to the Palestinian cause, which is of great importance to Arab and Islamic societies. Finally, it is to highlight the injustice suffered by the Palestinian people and to demonstrate the justice of their cause.

To fully understand this issue, it is essential to address the following questions: What are the roots of the Palestinian cause? What is the popular and official Algerian position on the Palestinian question?

This subject has been explored in various writings, both Arab and foreign, each presenting its own perspective. I have attempted to link the Palestinian cause with Algeria’s position, drawing on numerous sources that document the issue, including the newspaper *Al-Basair* and books such as Tahar Zoubiri’s memoirs “Half a Century of Struggle” and Mohieddine Amimour’s “Days with President Houari Boumediene and Other Memories”, among others. Through these references, I aim to extract historical information to shed light on various aspects of the issue.

The roots of the Palestinian cause and Britain's role in creating the crisis :

Britain embraced the Zionist project for several reasons, including:

- Elimination of Jews in Eastern and Western Europe: Britain sought to rid itself of the Jewish population that controlled sensitive sectors and to counter their plans and intrigues.
- Gaining Zionist support: As Britain was on the brink of entering World War I against the German and Austro-Hungarian forces, it sought to benefit from Zionist support, particularly in terms of financial contributions to the war effort.
- Pressuring the United States: Britain sought to pressure the United States into entering the war, which it did on 6 April 1917.
- Acquiring scientific advances: Britain also wanted to benefit from the technological advances developed by Jewish scientists such as Chaim Weizmann, a chemistry professor at the University of Manchester, who successfully manufactured explosives.

These factors, among others, led Britain to succumb to Zionist pressure, further entrenching the crisis surrounding the Palestinian cause.

These British ambitions led to the signing of a secret agreement with France on 16 May 1916, known as the Sykes-Picot Agreement. The two nations agreed to divide the Ottoman Empire's possessions in the Levant, with Britain controlling Palestine, Jordan and Iraq, and France taking charge of Syria and Lebanon. Britain was particularly keen to acquire Palestine in order to offer it to the Jews.

As a result, on 2 November 1917, Britain issued the Balfour Declaration By its Foreign Minister, who made a promise to the chief British Jew, Lord Rothschild , a prominent British Jew, who promised to establish a national home for the Jewish people in Palestine. This declaration has been described as “a promise made by one who does not possess to one who does not deserve”.

After the end of the First World War in 1918, Britain sought to fulfil this promise. The San Remo Conference was held in Italy from 19 to 26 April 1920, with the participation of the Supreme Council of the Allies. During this conference an agreement was reached on the division of the French and British mandates in the Levant. Subsequently, on 24 July 1922, the League of Nations

endorsed this mandate and reaffirmed the need to implement the Balfour Declaration.

From then on, Britain worked actively to fulfil the promise by encouraging Jewish immigration to Palestine. The establishment of the Jewish Agency facilitated the purchase of land and the migration of Jews to Palestine, marking the beginning of the suffering of the Palestinian people.

Palestinian reactions between the two world wars

The Palestinian people did not remain passive in the face of this conspiracy orchestrated against them with international complicity. They rose up on several occasions, leading to numerous revolts that coincided with the influx of Jewish immigration. Notable uprisings included the 1920 and 1921 uprisings in Jerusalem and Jaffa, the 1924 uprising, and the 1929 Buraq Uprising (also known as the Western Wall Uprising), when Jews attempted to claim the Western Wall as part of the alleged Temple of Solomon and its religious sanctities.

The Great Arab Revolt began in April 1936, initially in the form of strikes and demonstrations, which later escalated into an armed uprising led by the Grand Mufti of Palestine, Amin al-Husseini, and the Arab leader Izz ad-Din al-Qassam. The revolt was stopped in October 1936, leading to the formation of the Royal Commission of Inquiry (also known as the Peel Commission), which recommended the partition of Palestine into an Arab state, a Jewish state and a British Mandate. The Palestinians rejected this partition and the uprising resumed in 1938 and continued until the outbreak of the Second World War.

With the outbreak of the Second World War, Britain issued a White Paper on 17 May 1939, limiting Jewish immigration to 75,000 over five years, with all immigration to cease by 1943. However, the Jewish community rejected this decision and refused to comply, especially during the war, due to the persecution they faced under Nazi Germany and the international sympathy they received. As a result, they armed themselves and formed terrorist organisations such as the Haganah, which grew to some 60,000 members and carried out attacks against Palestinians and the British administration.

During the Second World War, the United States began to show sympathy for the Jewish people. President Harry Truman ordered the opening of immigration doors for Jews, allowing 100,000 to immigrate to Palestine immediately. Britain capitalised on Truman's interest and sought to involve the US in finding a solution to the Palestinian question. As a result, a US-British committee was formed to study the situation in Palestine, which proposed encouraging Jewish immigration and keeping Palestine under British mandate until it could be placed under United Nations trusteeship.

The Palestinians rejected the committee's decisions, while Jewish organisations such as the Irgun and Haganah carried out terrorist activities between 1945 and 1946, including sabotaging railways and bridges, looting British military camps and attempting to assassinate the British High Commissioner in Palestine. In response, the United Nations intervened and issued a report on 31 August 1947 proposing the partition of Palestine into an Arab state and a Jewish state, with Jerusalem designated as an international zone under UN supervision.

The UN General Assembly adopted this proposal, known as "Resolution 181", on 29 November 1947, reaching a consensus between the Western countries, the United States and the Soviet Union, while being rejected by the Arab states. The UN thus became the sponsor of the Zionist project under the cloak of international legitimacy.

On 14 May 1948, Britain, in agreement with the Jews, announced its decision to end the Mandate. The following night, 15 May 1948, David Ben-Gurion, head of the Jewish Agency, declared the establishment of the State of Israel, with Tel Aviv as its capital. Major powers quickly recognised the new state, starting with the United States, followed by the Soviet Union and Britain¹.

The attitude of Algerian academics and the national movement towards the Palestinian cause

Algerians' interest in the Palestinian cause has been evident from the beginning, especially among the elite, including scholars, religious figures and political leaders of the national movement. I will focus on the positions of certain religious scholars and reformers in Algeria, in particular the Association of Muslim Scholars, as it is a reformist association that calls for the consolidation of national values, including religion, language and history. This association

sought to unite Algeria with its Arab and Islamic environment and thus defend the nation's causes, with the Palestinian cause at the forefront.

Among these scholars, Sheikh Abdelhamid Ben Badis stood out. In November 1933, he sent a protest to the French Foreign Ministry condemning the violence in Palestine. He also sent a telegram to the Grand Mufti of Jerusalem. In August 1937, he sent another telegram to the French Foreign Minister on behalf of the Algerian nation, denouncing the proposed partition of Palestine.

The newspaper Al-Basair also published a statement by the "Executive Committee of the Islamic Conference" of 29 August 1937, protesting against the partition and declaring the unwavering solidarity of Algerian Muslims with their brothers who were being expelled from their homeland by British colonialism, which was seeking to dismantle their historic sovereignty. The statement called on the French Foreign Ministry to intervene with the relevant bodies of the League of Nations in order to preserve the unity of Palestine².

In the August 1938 issue of Al-Shihab, Sheikh Abdelhamid Ben Badis wrote an article entitled "Martyred Palestine" in which he spoke of the calamity that had befallen Palestine because of its subjugation to British control and the Zionist movement. He noted: "Colonialism and insatiable Zionism have intermarried and produced a significant portion of the Jews' blind greed for the holy land of Palestine, turning it into an unbearable hell³.

As for the partition resolution issued on 29 August 1947, known as "Resolution 181", which proposed dividing Palestine into Arab and Jewish states while placing Jerusalem under international mandate, the Association of Muslim Scholars and its leaders rejected this partition. Sheikh Abdelhamid Ben Badis wrote an article in Al-Basair titled "A Statement to the Noble Arab Palestinian People from the Supreme Committee" in which he clarified that "Palestine is an Arab land with a past and a present, and the Arab nation is determined that it will remain Arab in its future and forever. The just and practical solution to the problem cannot be to usurp a part of it and give it to an alien foreign element. In the Arab homeland there are no sections for gifts and donations; whoever wants to give should do so from his own wealth, and whoever wants to donate should do so from his private property⁴".

Other scholars also expressed their opposition, such as Sheikh Bashir al-Ibrahimi, who stated: "The election led to the division of Palestine as a

challenge to the Arabs and their rights and to the Muslims and their religion. The Jews were given fertile land without any choice or draw, while the Arabs were left with arid, sandy and barren mountainous areas. Jerusalem became a legacy of the Crusaders' enmity⁵".

These statements and positions reflect the genuine love for the land of Palestine and the considerable attention it received from Algerian scholars, despite the difficult circumstances under French colonial rule. The Palestinian cause was always present in their meetings and writings, in addition to their active participation in the revolts and uprisings of the Palestinian people.

Algerian immigrants played a significant role in the 1936 revolution, participating in three groups based on their villages in the Galilee (Safad, Tiberias, Haifa). Each group had a specific military role: the Safad group focused on surprise attacks, the Haifa group was responsible for transporting weapons, and the Tiberias group specialised in sabotaging oil pipelines. In addition, the Algerian villages provided logistical support, particularly in treating the wounded, feeding the fighters and providing the revolutionaries with information⁶.

Algeria and the Arab-Israeli wars

A. The 1948 war

With the outbreak of the first Arab-Israeli war on 15 May 1948, the efforts of scholars and national leaders converged to form the "Supreme Committee for the Support of Palestine", which elected Sheikh Bashir al-Ibrahimi as its president. Other members of the committee included Ferhat Abbas, Tayeb El Okbi and Ibrahim Biyouid. From this committee, an executive committee was formed in the capital, consisting of men of science, wealth and culture. Within a short time, the committee managed to prepare and send 100 mujahideen to the holy battlefield in Palestine, while hundreds more volunteered of their own accord⁷.

The Supreme Committee began by sending a telegram of support to Abdel Rahman Azzam Pasha, Secretary General of the Arab League, along with letters of protest condemning the governments responsible⁸.

The Algerians took part in dozens of battles against the Zionists, of which the battle of Hosha village (14 kilometres east of Haifa) was one of the most

notable. In this battle, 35 martyrs lost their lives, and the fighting lasted from 6 a.m. on 15 April 1948 until midnight of the same day⁹.

The number of Algerian volunteers in the 1948 war was between 220 and 260 mujahideen. They were integrated into the First Maghreb Battalion in the Negev and Bethlehem, the Second Battalion, known as the Ninth Brigade, on the northern front with the Syrian army, and the Third Battalion in northern Gaza. In addition, some volunteers joined the Holy War Army under Al-Husseini. This count does not include the Algerian mujahideen living in Palestine and Syria, estimated in the hundreds, and many others waiting in volunteer centres in Syria and Egypt¹⁰.

B. The 1967 War

The Six Day War began on 5 June 1967 with surprise Israeli attacks on Egyptian airports and quickly escalated to three fronts: Egypt, Syria and Jordan. During this conflict, Algeria sent a battalion of infantry and a squadron of MiGs to Egypt, losing three MiG-21s. On 23 July, the Popular Front for the Liberation of Palestine hijacked an Israeli plane bound for Italy and diverted it to Algeria, where it landed at Houari Boumediene airport.

When the Algerian military attaché in Cairo, Saleh Boubnider, received news of the Israeli air raid on Egyptian airports and air bases early on 5 June 1967, he reported it to the Revolutionary Council, which decided to provide support, even though the Algerian army was still being formed. Algeria sent a squadron of modern Sukhoi aircraft, consisting of only five fighters, and a squadron of MiG-21s, three of which were lost in combat with the Israeli air force¹¹.

In June, as the fighting began, Algeria put its forces on high alert and sent a battalion of 500 soldiers to Egypt, later reinforced by an additional 1,000 troops. A squadron of MiG-17s was also sent. In contrast to the 1973 war, the military contribution during the 1967 conflict was marginal, with the exception of intense fighting in Sinai and the outskirts of Port Said, due to the short duration of the conflict. Algerian forces remained in Egypt until 1969, participating in the war of attrition along the front with several units¹².

On 7 June 1967, Algeria escalated its military support to Egypt by providing 12 Ilushin-38 aircraft to compensate for losses in the Egyptian air force. On 8 June, President Gamal Abdel Nasser accepted a ceasefire, although he was deeply

disappointed by the outcome of the Israeli aggression. He announced his decision to resign on 9 June in a statement which read in part: “We responded to the ceasefire decision on the basis of the assurances in the latest Soviet resolution submitted to the Security Council, amid statements that no one can expand territorially¹³”.

On 7 June, Foreign Minister Abdelaziz Bouteflika travelled to Cairo on a special plane to inform the Egyptian authorities that Algeria was ready to put all its resources at Egypt’s disposal. He asked to return in the same plane with several Egyptian pilots To bring what can be provided from the aircraft ¹⁴.

Two squadrons of MiG-17s and 15 MiG-21s, piloted by Egyptians, took off from Algeria. In addition, T-54 tanks, SU-100 armoured vehicles and other necessary military equipment were sent to the front¹⁵.

However, the four divisions sent to the Arab East arrived only after the war had ended, leaving those who wanted to participate feeling deprived of a serious role in the conflict. Algeria also sent a ship with 30 tanks, along with weapons, ammunition and essential supplies for the war¹⁶.

The war ended in just six days, on 10 June 1967, resulting in an Arab defeat and setback. In addition to significant material and military losses, especially for Egypt - which lost some 12,000 soldiers, 312 aircraft and 783 tanks - Israel managed to occupy new territories, expanding at the expense of the Egyptian Sinai Peninsula, the Syrian Golan Heights and taking full control of the Palestinian territories.

After President Houari Boumediene confirmed the involvement of American and British planes in the aggression against Arab states, he decided to break off relations with both countries in solidarity with Egypt. Algeria, along with the Arab oil-producing countries, also decided to cut off oil supplies to the countries supporting the aggression. President Boumediene then went on a fact-finding tour of Egypt, Syria, Iraq, Sudan and Jordan, mobilising Algeria to reorganise Arab forces in preparation for the next battle.

On 13 June, a meeting was held in Cairo, later dubbed the “Arab Resilience Conference”. It was attended by representatives from Algeria, led by President Houari Boumediene, Syria (Nour al-Din al-Atassi), Iraq (Abdul Rahman Arif),

Sudan (Ismail al-Azhari, succeeded by Muhammad Ahmad Mahgoub) and the United Arab Republic (Gamal Abdel Nasser)¹⁷.

After the war, talks were held on 12 June 1967 between President Boumediene and the Soviet leadership (the Troika). During these talks, Boumediene directly accused Moscow of failing to support the Arabs. He expressed his frustration by saying: “You allowed what happened to happen, although you were the first to warn us, without any reaction from you other than statements and articles¹⁸”.

He further claimed: “If you think I came here to flatter you, I did not. I have come to tell you the truth, and the truth is that we are not the only ones who have been defeated; you have been defeated alongside us, even before us. If you do not see that the balance of global power has shifted in favour of the other side, then it is a catastrophe. And if you see it and do nothing, that is an even greater catastrophe.¹⁹”

President Boumediene ordered Finance Minister Kaid Ahmed to transfer \$100 million to the Soviet Ministry of Defence to supply the Arab brothers, especially the Egyptians, with the weapons they needed.

Algeria rejected the UN resolution (Resolution 242) of 22 November 1967, which called for the withdrawal of Israeli forces from the newly occupied territories, an end to the conflict, recognition of the sovereignty of each state over its borders and a just solution to the refugee problem. Instead, Algeria entered into a war of attrition with Israel.

C. The 1973 war

The third Arab-Israeli war broke out on 6 October 1973, launched by Arab forces to **erase setback** of 1967 and to regain the territories occupied by Israel, as well as to defend Palestinian lands. The Arab forces achieved significant successes: Egyptian troops, under the command of Saad El-Din El-Shazly, came close to recapturing the Sinai Peninsula after crossing the Israeli defence line established along the Suez Canal (the Bar-Lev Line). Meanwhile, Syrian forces were on the verge of retaking the Golan Heights.

On 17 October 1973, a historic decision was taken by Arab states to impose an oil embargo on countries supporting Israel, leading to an economic crisis in world oil markets and a rise in oil prices. In response, the Security Council, at the behest of Western nations, issued Resolution 338 on 22 October 1973,

calling for a ceasefire and the start of peace negotiations. This culminated in the end of the war on 25 October.

At the beginning of the war, Algeria sent two brigades to Egypt, supported by some 19 artillery pieces - one infantry and the other armoured - which were being prepared as the initial nucleus of a modern army. Algeria decided to sacrifice these brigades after reinforcing them with additional units. It also sent some 60 MiG aircraft, several hundred tanks and armoured vehicles and 2 million tonnes of oil to Egypt and the same amount to Syria. During the war, after negotiations with Moscow, additional weapons were supplied at an estimated cost of \$200 million, divided equally between the Egyptian and Syrian fronts²⁰.

The Algerian army made a significant contribution to the war, making Algeria the second largest contributor after Iraq. It participated on the Egyptian front with its 8th Mechanised Armoured Brigade, consisting of 2,115 soldiers, 812 non-commissioned officers and 192 Algerian officers. Algeria provided Egypt with 96 tanks, 32 armoured personnel carriers, 12 field guns and 16 anti-aircraft guns, as well as more than 50 modern aircraft, including MiG-21s, MiG-17s and Sukhoi-7s.

The late President Anwar Sadat said that after God Almighty, a large part of the credit for Egypt's victory in the October War was due to two men: King Faisal bin Abdulaziz of Saudi Arabia and Algerian President Houari Boumediene, according to statements made by his daughter Kameelia on an Egyptian television channel.

Algeria's participation in the war was positive and effective, helping to tip the balance in favour of the Arabs. David Elazar, the Chief of Staff of the Israeli army, who was blamed for the Israelis' defeat in that war and was dismissed, said in an interview published in the Hebrew newspaper Maariv on 29 October 1973: "I am not responsible for a defeat caused by foolish Israeli leaders who underestimated the Arab forces amassed on the northern and southern fronts. What happened to our forces was the result of underestimating the number and equipment of the Algerian units". He added: "The arrogant Sharon expected that the Algerians, with their primitive weapons, would flee at the sight of his tanks, but they set a trap for him, resulting in the loss of 900 of our best men and 172 tanks in one day²¹".

Other forms of Algerian support for Palestine

Before the second Arab-Israeli war, known as the Six-Day War in 1967, Yasser Arafat founded the Fatah movement with other activists in 1957. This movement would later become one of the largest Palestinian factions opposing the Zionist entity within the Palestine Liberation Organisation (PLO), which was founded on 28 May 1964 at a conference in Cairo under the auspices of Egyptian President Gamal Abdel Nasser. Shortly afterwards, the Palestinian Liberation Army was formed and the Palestinian Revolution was proclaimed on 1 January 1965. Yasser Arafat became leader of the PLO in 1968.

It didn't take long for Algeria to become an important destination for the leaders of the Palestinian armed struggle. Algeria allowed the opening of the first Fatah office on 23 September 1963 under the leadership of Khalil Al-Wazir (Abu Jihad)²².

At the end of January 1964, a delegation representing the initial nucleus of Fatah, led by Yasser Arafat, arrived in Algeria seeking weapons, training in their use and financial support to launch a Palestinian revolution. Boumediene agreed to place at the disposal of the Palestinian leaders the arms stocks that Algeria had acquired during its liberation struggle and that were located in Libya, Tunisia, Egypt, Jordan and Syria²³.

Another notable manifestation of Algerian support for the Palestinian cause was the consistent stance of President Houari Boumediene during the Fourth Conference of the Non-Aligned Movement, held in Algeria from 5 to 9 September 1973, where he declared, "We are with Palestine, whether it is the oppressor or the oppressed".

Algeria continued to support the Palestinian cause, especially after the 1973 October War and throughout the 1970s, when Algeria was at the height of its diplomatic power. On 24 October 1974, Algeria chaired the 29th session of the United Nations General Assembly, represented by its foreign minister, Abdelaziz Bouteflika. Palestine Liberation Organisation (PLO) leader Yasser Arafat took the floor on 13 November 1974 and was warmly welcomed by the Algerian representative in the hall, which was seen as a significant endorsement of the Palestinian cause. On 22 November 1974, the Assembly adopted a resolution accepting the PLO as a non-member observer state²⁴.

The United Nations recognised the PLO as the legitimate representative of the Palestinian people, reaffirmed the right of the Palestinian people to self-determination and invited it to participate in General Assembly sessions and international conferences held under the auspices of the UN.

As President of the Non-Aligned Movement, Boumediene sent a letter to the five major powers on 7 October, reminding them of the decisions taken at the Fourth Summit of the Movement in Algeria. He stressed that the summit had called on all countries, especially the United States, to stop providing political, economic and financial support to Israel, as this encouraged its continued aggressive and expansionist policies²⁵.

Other forms of support included the hosting of numerous Palestinian conferences in Algeria, such as the 5th, 6th, 7th and 9th conferences of the General Union of Palestinian Students. The Algerian government provided President Houari Boumediene's plane to transport PLO Chairman Yasser Arafat, trained Palestinian officers in various weapons at the Cherchell military academy, and established the first Palestinian radio station outside the ring of neighbouring countries, which broadcast daily for one hour from 1970 to 1995, reaching all continents. A major event was the declaration by the Palestinian National Council of the establishment of the independent State of Palestine, with Jerusalem as its capital, in Algeria on 15 November 1988.

Conclusion

The material and moral support that Algeria has consistently sought to provide for the Palestinian cause is situated in different contexts. The Palestinian issue is not only Algeria's concern; it is the concern of all Arabs and Muslims because of its religious symbolism, especially Al-Quds (Jerusalem), which is considered the first qibla and the third holiest place. In addition, Algeria fulfils its commitments to liberation movements and just causes worldwide, in line with the principles of its foreign policy, which emphasises support for liberation issues and the protection of Arab national security.

The third reason is that Algeria, like other nations that have suffered long periods of injustice and colonialism, feels the need to support its oppressed brothers and sisters.

Since the beginning of the crisis of the Palestinian people - the result of the usurpation of their land by the Zionist enemy, with the complicity of several major Western countries, especially Great Britain, and the support of international bodies and organisations under the guise of international legitimacy, beginning with the League of Nations and continuing with the United Nations - Algeria has not hesitated to offer all the support it can to our Palestinian brothers, whether this support comes formally from the Algerian state or from the people.

We have tried to highlight some of the positive aspects of Palestinian-Algerian relations, noting that Algeria, especially since its independence in 1962, has sought to support the Palestinian people, including through its participation in the Arab-Israeli wars, especially in 1967 and 1973.

Algeria has actively supported the Palestinian cause within international bodies and organisations, particularly the United Nations and the Non-Aligned Movement, among others. The country has opened its lands and welcomed Palestinian brothers from different backgrounds, whether as students, officers or refugees.

Algeria made a significant contribution to the admission and recognition of the Palestine Liberation Organisation (PLO) as an observer at the United Nations. From 1975 to 1991, it successfully persuaded the organisation to recognise the PLO as the legitimate representative of the Palestinian people and to classify the Zionist movement as a racist entity.

Algeria also hosted the declaration of the establishment of the free state of Palestine, with Jerusalem as its capital, on 15 November 1988. It was one of the first countries to officially recognise this state.

On 12 October 2022, Algeria successfully signed a reconciliation charter between Palestinian conflicting factions at the end of the “National Unity for Palestinian Reconciliation” conference. The charter emphasised the need to establish a principle of political partnership between the various Palestinian forces and stressed the importance of unity as a basis for resilience and resistance to occupation.

Currently, Algeria, as a non-permanent member of the Security Council, is actively lobbying for an end to the Israeli aggression in Gaza, which began on 7 October with the so-called “Al-Aqsa Flood Operation”.

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