

The Role of Women in Political and Social life in Ottoman Algeria 1830-1519 AD; Women in Power are Role Models

دور المرأة في الحياة السياسية والاجتماعية بمدينة الجزائر العثمانية 1830-1519م؛ نساء السلطة الحاكمة أنموذجاً .

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Abstract:

This researcher paper seeks to examine the role of woman in political life in ottoman Alger ire (1519-1830.A.D). The woman of the ruling authority is an example, and this can only be achieved by returning to the source writings that date this period in time and field ,which are somewhat little considering that most of them neglected to talk about the reality of the woman of the ruling authority due to their sanctity at the time .

Regardless of that, we were able to set some information, scattered among archival documents and various European or Arab sources, by reviewing their contents and scrutinizing their content to benefit from them while the topic serves the field of research .

Key Words: Woman in power , Alajiyar , Andalusian , Otomans , Social field, Political lif.

الملخص بالعربية:

تسعى هذه الورقة البحثية إلى الوقوف على دور المرأة في الحياة السياسية بمدينة الجزائر العثمانية 1830-1519م؛ نساء السلطة الحاكمة أنموذجاً، ولا يتأتى ذلك إلا بالعودة إلى الكتابات المصدرة التي تؤرخ لهذه الفترة زماناً ومجالاً، والتي تُعد قليلة نوعاً ما على اعتبار أن أغلبها أغفل الحديث عن واقع نساء السلطة الحاكمة لحرمتهم آنذاك، وبغض النظر عن ذلك، فقد تمكنا من رصد بعض المعلومات المتناثرة بين الوثائق الأرشيفية والمصادر الأوروبية أو العربية المختلفة، من خلال الاطلاع على ثناياها وتمحيص محتواها للاستفادة منها فيما يخدم الموضوع مجال البحث. الكلمات المفتاحية: نساء السلطة الحاكمة: العليجات: الأندلسيات: العثمانيات؛ المجال الاجتماعي: الحياة السياسية.

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Introduction :

The subject of women in positions of power in the city of Algiers during the modern era is a significant and worthy topic for research and study. It sheds light on the reality of women in the Ottoman society of Algiers (1519-1830 AD). This category of women includes the Aljiaat and the Andalusians who belong to some of the immigrant groups in the city of Algiers. They garnered the attention of the ruling authorities and were sought after in marriage. Consequently, they became part of the upper class in the social hierarchy constituting the ruling power. Additionally, there were the Ottoman women whose affiliation with the city placed them in the lower strata since their presence. Their husbands or fathers held power in the region, aiming to fill in some gaps in historical writings regarding this crucial subject.

Upon revisiting some archival documents, as well as Arab and foreign sources, to explore the information related to the topic of women in positions of power in the city of Algiers, it becomes evident that their ethnic and religious affiliations, educational levels, and their impact on the social sphere were key aspects. This includes aspects such as their attire, professions, and interests, as well as their influence in political matters, such as their involvement in appointing or removing certain leaders.

However, the researcher is prompted to ask: What role do women in positions of power play in the political and social life of Ottoman Algiers? What are the circumstances and repercussions resulting from their presence in this sector ?

Most studies that have addressed the topic of Ottoman Algiers have limited their discussions to various political, economic, social, cultural, and religious aspects, neglecting many details. The primary element constituting the society and its foundation, namely women, has been often overlooked, with discussions about them being scarce and superficial. This is evident even in documents such as marriage and divorce records. As for women in positions of power, the discussions about them were limited, possibly due to the sensitivity of the subject during that period, and rulers' reluctance to discuss their wives. This hindered Arab writers from addressing them, fearing the consequences. Consequently, most studies focusing on women in positions of power were authored by Europeans, relying on the information found in archival documents and contracts.

01 -Overview of the Ruling Authority in Ottoman Algiers:

Algeria experienced Spanish colonization at the beginning of the 10th century (16th century CE), during which Spain managed to control most of its coastal cities. The Zianid state was unable to resist and liberate its cities pushing the people of Algeria to seek help from the Barbary brothers, whose reputation had spread in the western Mediterranean basin. They responded to their request

and succeeded in liberating most Algerian cities, except for Oran, which was not liberated until the late 12th century (18th century CE). (A.Khrouf, 1427 AH / 2006 AD ,pp: 16-17-20).

During the 10th century (16th century CE), after the liberation process led by the Barbary brothers, Algeria transformed into an Ottoman province following the declaration of allegiance by the residents of Algiers to the Ottoman Caliphate. It became an Ottoman province subject to its laws and regulations. The ruler of Algeria was appointed by the Ottoman caliph, with the condition that he be of Ottoman origin or from the A'laaj group, and a supporting system called Diwan was established for them. The members of this Diwan were selected from the same two groups that had previously governed Algeria. (S.Abad, 2014, p p: 277-278-279; F .Benour, 1782 CE - 1830 CE, pp: 130-131)

02- The ethnic affiliation of women in the ruling class:

Women in the ruling class belong to the same male ruling group within the province. We find that they are Turkish women who accompanied their husbands or Aljiaat (women from noble or aristocratic families) who arrived in Algeria and married into them. Occasionally, there are also Andalusian women and some Algerian women among them.

A) Ottoman Women :

The term refers to various Asian and European Islamic ethnicities that fell under the banner of the Ottoman Caliphate, declaring their submission and allegiance to the Ottoman Sultan. The Turkish nationality, born to Turkish parents, constitutes the largest percentage within this group¹.

Their number, according to Heyd in the 10th century (16th century CE), was approximately 1600 Turkish. However, Filiat specifies their count between 6,000 to 10,000 Turks. In the first half of the 11th century (17th century CE), their number reached about three thousand Ottomans. In the first half of the 12th century (19th century CE), their count rose to 3661 Turksh. The German traveler Schönberg mentions that their number was around seventeen thousand Turks in the year 1830, and they formed something looks like a "nobility class. " (Abu Al-Qasim. S, 1998 , page 147; F.Benour, p: 243, A.F. Schonberg,2009, p p: 44-46)

Their settlement was particularly concentrated in the Maritime Quarter. As for the number of Turkish women, it was minimal because the majority of Turksh arrived as bachelors. There fore, the proportion of Turkish women immigrating to the city of Algiers was low. This can be attributed to the nature of Turkish women during that period, as they were refused to leave their homeland (J P Wolfe , 2005, pp : 171-200, Simon Beffaivre, pages 166-244-23 , Aicha Ghattas,2012, p: 2012 William Spencer, 2006, p: 107).

B) Andalusian Women:

Some historical studies include this group within the population of the city (citadins), and they constituted a significant percentage in the city. Their presence in the city of Algiers and other Algerian cities can be attributed to the policy of intimidation and conversion carried out by the inspectorial courts against them. Additionally, the expulsion decisions issued by King Philip II forced them to flee to the nearest geographic area to their homeland, represented by the geography of the Islamic Maghreb, especially Algeria, which opened its arms to host them during the reign of Khair al-Din Barbarossa as the ruler of Algiers.

This group also received attention from the Ottoman caliphs, who issued decrees sent to the governors of Algeria to take care of them in terms of housing and customs. The most important aspect of these decrees emphasized, "No one is allowed to confiscate their wages, clothing, and belongings, and the poor must be exempted from all costs... and you must provide them with housing".(Hamadi, 1492-1616, p: 30 , Joule Paul Wolfe, 2005, p: 157, Hanifi Halili, 2010, pp: 12-126 Digo de Haedo, 1998, p :491, Haedo DE Grammont , 1879,p: 03)

A significant number of Andalusian immigrants also arrived in the city of Algiers, especially after the fall of Granada in 1501. Their count reached approximately twenty-five thousand Andalusians in the year 1518. Andalusian migrations towards the city continued, especially in the year 1568 after their defeat in the Morisco uprising or the uprising of the Bsharats, increasing to seventy thousand Andalusians in the year 1580. By the year 1640, their number had reached one hundred thousand, and in another account, one hundred and twenty thousand individuals. However, at the beginning of the 17th century (1609), their count decreased to about two thousand five hundred Andalusians, as mentioned by Heyd. (H.Halili, 2010,p: 63 ; Joule Paul Wolfe, 2005, p: 157; Marthabides Garita Arenas, p: 157; Mohamed Al-Amin Belgaith, 2006,p: 68, Mohammed Zerouk, 1998, p17; Le père Dan, 1687, p: 89; O. Dapper, 1686,p: 177; Digo de Haedo, 1881, p: 38; Digo de Haedo, 1975, p: 213; Juan Penella, p: 17).

As for the number of Andalusian women, there are no statistics available, and it can be stated that their count was included in the overall statistics. These statistics did not differentiate between males and females, possibly due to the reluctance of Andalusian families to disclose specific data about their women.

C) Aljiaat :

The Spanish captive Heyd describes them, saying : "Aljiaat were Christians by blood and lineage, then they became Turkish voluntarily." He adds, speaking about their affiliation to the Turkish : "They are Turks by profession. In European terms, the term 'Aljia' is used for anyone who apostatizes from the Christian faith, and the captive becomes 'Alj' after declaring his Islam. Then he learns both

Arabic and Turkish languages, memorizes the Quran and the Sunnah." Aljiaat in the city of Algiers constituted a considerable percentage compared to the other groups arriving in the city. According to statistics from some sources, their number exceeded six hundred Aljiaat in the 10th century (16th century CE) . (M.Marouche, 2009,p : 177)

As for the Aljiaat women, they are Christian women who were captured by the sailors of Algiers, placing them within the whirlwind of sorrows and fears about their unknown fate in a country different from their own in terms of religion and ethnicity. To overcome these fears and envision what a convert to Islam would gain in terms of privileges, notably freedom, many of them chose to embrace Islam. This decision allowed them to attain their freedom and benefit from various rights, rather than remaining enslaved to their masters.

Some interpreted the reason behind the conversion of Christian women to Islam as their admiration and influence by the happy life that Muslim women enjoyed, thanks to the rights provided by Islam. This preference for Islam led them to choose to live in Islamic lands and reject returning to Christian lands, which, during this period, were characterized by a form of persecution against women. However, there were some Aljiaat women who remained spiritually connected to their Christian faith.

It can be said that outwardly they appeared as Muslims while their hearts remained Christian. The evidence for this is that they used to visit saints, collect donations and gifts, and present them to the churches in the city of Algiers. (Yahya Mohammed Taher, 2010, p : 324 ; Munir Marouche, 2009,pp: 102-157).

Aljiaat also enjoyed a range of privileges, the most important of which was that the Ottoman authorities allowed Ottoman men to marry Aljiaat women. The children born to Aljiaat women were included within the Turkish community to the extent that they were considered genuine Turkish. (Hadot., 1986,p: 115 ; Sakina Missoum,2003,p 160 ; orsteinn Helgason, 1918, p : 07 ; pananti , 1880, p24 , pierre boyer, 1970,p 79 ; Johanna to'th, 2013, p :37 ; pierre boyer, 1986, p : 79).

D) Algerian Women :

These are the women who belong to the Arab population of the city, with their origins traced back to the Arabian Peninsula. They arrived in the region as part of the Islamic conquests of the Maghreb, settling in the city of Algiers under the dominance of the Mazghanna tribes. The majority of Arab women in the city of Algiers are affiliated with the Tha'labah tribe. (J.P.Wolfe , 2005, pp : 211-231-228 ; Tawfiq Al-Madani, p : 274 ; Layla Kheirani, 2016,p p:49-48)

D - Physiological Traits of Some Women in Authority :

Ibn al-Khatib, the Andalusian historian, describes Andalusian women, saying : "Beautiful ladies endowed with charm, with graceful bodies, flowing emotions, purity of features, lightness of

Women in Power are Role Models.

movement, nobility of speech, and pleasant companionship. However, tallness is rare among them ." (Lisan al-Din ibn al-Khatib, p :139 ; Wasamiah Mustafa Mas'ad, 1998)

Regarding the Kargliyat women, they are described as follows : "...a woman distinguished by selfishness and arrogance to the extent that she refuses for other female groups to name their daughters after her, like Baya or Turkia " (Abdelhamid Zerdoum, 2011,pp 110-11)

As for Algerian women, William Shaler described them by saying: "...the Algerian woman is distinguished by beauty, whether it be her eyes that stand out by using kohl, making them more beautiful, the large eyebrows, and the beautiful teeth that they chew Siwak with, leading to the appearance of an orange color that spreads over the gums and enhances the brilliance of the teeth, highlighting their dazzling whiteness... with a beautiful and balanced figure." He adds, saying: "...considering the beauty of Algerian women, I believe that they can compete with women from any other country in the world"... . (William Schaller, p79)

Thirdly : Conditions to be Met by Women in Positions of Authority.

A - Reputation and Ethics :

The reputation and ethics of the wife were considered essential aspects that were scrutinized for anyone seeking promotion among the Ottomans or those in positions of government. An investigation and inquiry into his wife would be conducted, and if any blemish on her reputation was confirmed, he would be removed from his position. One historian mentions instances where officials were dismissed from their positions after the discovery of the poor reputation of their wives. (Digo de Haedo, 2014, p : 313) ,And we do not know whether these accusations were fabricated against them or if they were genuine allegations attached to them during a time marked by numerous intrigues and conspiracies.

B - Islamic Religion :

Verification of the wife's religion is required, stipulating that she must be a Muslim. The continuation or removal of the husband in power, and his punishment, is linked to this. This was evident in the case of Bou Derba, who married a Christian woman. When his situation was discovered, all his possessions were confiscated, and he was accused of apostasy (Ahmed Amin Mohamed, 1423 AH / 2002 AD, p :92-93).

C - Examples of Some Rulers of the City of Algiers and the Ethnicity of Their Wives :

Algiers witnessed marriages between the Ottomans and Andalusian women. This is attributed to the affiliation of both groups to the ruling class. For instance, the Beylerbey Haji Pasha married a Morisco woman, the mother of his daughter who was later married by Qaid Daut (interpreted as Dawud according to the translator). Husayn, the parents of Day Hussein, was a son-in-law to the

Andalusian family, namely Mr. Muhammad al-Andalusi, the son of Hajj Abdul Qadir bin Umar, and others (Frère Diego de Haedo, p : 83 ; Fawzi Saadallah, 1437 AH / 2016, p : 74-34 , Nasser al-Din Saidouni, 1424 AH / 2003 AD, p : 34, Abu Al-Qasim Saad Allah, p : 399 , Munir Marouche, pp : 277-278) .

Additionally, they married Aljiaait women. Ramadan Pasha married an Aljiaat woman of Corsican origin. After his death, Day Ali Pasha married the same Aljaa woman, later marrying her again after his death by Day Ottoman Pasha. Furthermore, Day Muhammad al-Dawlati, the Turkish, married Alawite woman Khadija (box , p p :124 -125, group 2 ,document 13, pp 124-125, M ;ch ;A 38 ; 1141, Numbers 38 and 67), They also married Algerian women. For instance, Hasan bin Khair al-Din Barbarossa married one of the daughters of Ibn al-Qadi, and Hussein Pasha, the last of the Ottoman rulers, married the granddaughter of Ahmed bin Yusuf al-Melliani (WMS.A.41 and 391988-1989 AD, pp : 388-389 ; Abu Al-Qasim Saad Allah, 1500-1830, p :01) .

Fourth : The Daily Lives of Women in Positions of Authority Inside Their Homes :

We did not find direct studies addressing the daily lives of women in ruling authority. Instead, existing research focused on the daily lives of wealthy families in general. The families of the ruling class are considered among the wealthiest in Algiers. Therefore, we attempted to explore their daily lives by examining what is known about the daily lives of wealthy families. We conducted a descriptive study of their rooms, clothing, and lives, and then mentioned into their political roles.

A. The Room :

The room typically contained an iron bed, referred to as "namousiya," placed at the end of the room. Its length was less than that of the room's wall, surrounded by curtains. Additionally, the room had carpets, mats, imported rugs from Turkey, cushions, bedspreads made of silk, and special door curtains. There was also a wooden chest, serving as a wardrobe in modern times, painted in light or dark green with floral or animal motifs such as flowers, birds, and fish. This chest was used for storing clothes (Treasury Register Number 2, T R L 4 & 35, Sherif Zahar, p: 39 , Simon Pfeiffer, p: 143 , G. Marcais, 1937, pp: 147-148, Ben Chneb, pp: 14-15, Laugier de Tassy, pp : 118-119, Fella Moussaoui El Kachai, 2013, p : 210,).

B - Women's Attire Inside Their Homes :

Turkish women, Aljias, and Karglias wear wide cotton or linen trousers with a caftan. The distinctive feature of their attire is the presence of golden, silver, and silken embellishments. They also commonly wear a "farmela," which is a short-sleeved coat tied with a belt, open at the chest, and worn over a longer coat or "kaboot" with long sleeves. The "farmela" is paired with long trousers and is characterized by a short and tight vest with buttons at the chest (Sherifa Tian Sajid, pp : 345-346-

Women in Power are Role Models.

347, William Spencer, 2006 AD, pp: 86-106-107, William Schaller, 1989 AD, p: 88 , Ahmed Bahri, 2001-2002 AD / 1422-1423 AH, p: 81, Sherifa Tian, 1990-1991, p: 126).

And among their clothes is the "Antari," a long gown adorned with lace and a skirt that facilitates opening and closing. Beneath it, there is a lightweight and transparent fabric shirt, paired with silk trousers that reach down to the ankles, tight around the hip (Sherifa Tian, p: 24) , As for the Andalusian women, their attire consists of linen trousers covered with a woolen or silk over-skirt (William Spencer, pp : 106-107, R Ari, 1973.pp : 383-386) .

As for footwear, they mostly wore red "rehia or "qubqab" ; the former being a wooden shoe, and the latter a leather shoe adorned with various decorations. Andalusian women, on the other hand, wore "qubqab", "baliqah", and icy slippers of dark colors adorned with golden or silver threads (Same, pp: 106-107 & Ibid., pp: 383-386) .

Women of the ruling class paid attention to their appearance and cleanliness, using baby soap, various perfumes, especially Moroccan incense, powders, and henna. They also adorned themselves with jewelry and accessories (Adel Al-Naqati, 2015, pp: 106-107, Lakhdar Boutaba, 2020, pp: 119-149, the National Museum, 2007, p: 86, Abdelhamid Imran, p: 69, William Spencer, pp: 107-108, William Schaller, p: 85, Morgane, p: 114, Thomas Show, 1980, p: 118, Chevalier D'Arvieux, pp: 286-288, Digo de Haedo, p. 54).

c- Their Clothes Outside Their Homes :

We cannot provide an accurate description of the clothing worn by the ruling women when they leave their homes because the sources did not elaborate on this. Therefore, we reverted to the nature of the gifts presented to the ruling women, among which is the "hayek." This conclusion is drawn from the sources' discussion of the hayek worn by Turkish women.

It can be said that most Turkish women in the city were women in power. The hayek worn by these women differed from the hayek worn by the rest of the women in the city in the type of fabric used. The fabric was made of white muslin, and they covered their faces with a transparent white cloth. Additionally, they wore a cotton shawl on their heads, wrapped in three layers (Abdelhamid ibn Abi Zayan ibn Ashnuh, 1972, n.d., pp: 31-32, : William Spencer, pp: 383-386) .

As for the Andalusian women, their hayek is distinctive in that it is of a single color, covering the entire body, making it impossible to distinguish between them. Thomas Shaw describes the Andalusian women's hayek, stating, "...I should explain somewhat the dress of the Moorish women only when they appear in public, for they are certainly covered with their hayeks even if they do not wear a veil, making it difficult to see their face".(Thomas show, p: 118) .

D- The educational level of the ruling class women :

Some members of the ruling class in the city of Algiers were keen on educating their daughters and women. They used to summon religious scholars to their homes to teach their daughters (M. Rozet , p: 76, William Schaller, p: 82) So, the Deputy of the Ministry of Agriculture arranged for a sheikh to teach his, daughter the Arabic language and religious sciences, including Quranic recitation, reading, and writing. By the age of fourteen, she had memorized one-third of the Quran. (Abu Al-Qasim Saad Allah, p: 338, Salihah Bardy, June 2018, p: 132, Aziz Sameh El-Tar, 1409 AH / 1989 AD, pp: 407-408).

T- Cooking and sewing among the women of the ruling authority:

Despite the comfortable conditions provided for these women, including maids and servants dedicated to serving them, the Deys, according to Aziz El Tar Samah, were allocated a cook by the Ottoman government to prepare their meals , However, some of the Deys' wives preferred cooking by themselves. For example, the wife of Dey Ali Khodja chose to prepare a lunch feast for some employees, consuls, and dignitaries, which was personally prepared by her husband. This indicates that she had learned the art of cooking and became proficient in it, impressing those who enjoyed the meal. She also engaged in handicrafts such as sewing and embroidery, which gained popularity among women. Blind Khedouj learned the craft of embroidery and sewing, benefiting from periods of rest. To preserve the privacy of the Dey's family, private baths were built for them, such as the bath of Sidi and other baths in the Kasbah surrounded by a small garden for sitting after bathing. Sometimes, the Dey and his family would go for a stroll in one of the city's gardens : "...and often the Dey would come to the refreshing breeze in the evening with his family... There is a cage filled with rare birds, and the garden's flower beds and basins are filled with flowers and trees". (M. Rozet , p: 76, William Schaller, p: 82 , M. A. 124 and 15, and A. 124-125 and 13, and A. 1 and 12-13, and A. 59 and 14, and A. 28/1 and 01, and A. 59 and 14, and A. 37/2 and 33, and A. 48/2 and 12, Youssef Amir, 2010, pp: 168-169 , Simon Befayir, Lisboure and Wild, p: 32 , Mohammed Khair Faris, 1969, p: 73 , Nour El-Din Abdelkader, p: 79, William Spencer, pp: 88-89 , Tawfiq Al-Madani, 1985, pp: 42-191, Khidawj Al-Ama, p: 10 , Sharif Zahar, p: 23, William Schaller, pp: 160-161 , Lisboure, 2002, p: 32; Pananti, 1880, p. 17, Laugier de Tassy, 1992, pp: 221-224 , H.D. De Gramment, 1887, p: 194, Venture de Paradis, 2006, p: 172, Boyer, p: 160).

E-Women of ruling power and inheritance :

The inheritance is a right guaranteed by Islam for women, and that is why the members of the ruling authority are keen to enforce it and grant women their rightful share of inheritance. As an example, we find that the wife of Dey Ahmed inherited millions of dinars. (Abdelkader Halimi, p: 268).

F-Palaces of ruling class women :

Some women of the ruling class benefited from receiving gifts from their fathers, which differed from what children usually receive from their parents. These gifts included palaces. Khadouja, the daughter of Dey Baba Hassan Pasha (1791-1798 CE), received a gift in the form of a palace built by her father when he was the treasurer in the government of Dey Mohammed ben Othman Pasha in Souk el Djemaa neighborhood in the lower Casbah. This palace is located above the shrine of Wali Sidi Ahmed ben Abdullah Dfein in Souk el Djemaa and dates back to the late 10th century AH / 16th century CE. Similarly, Aziza, the wife of Bey Rajab Pasha of Constantine and the daughter of the Dey of Algiers, received a palace from her father in the Casbah neighborhood, near the residence of Hussein Pasha and the Ketchaoua Mosque. It is believed to have been built before the earthquake of 1129 AH / 1716 CE (Fawzi Saadallah, 2013, pp: 118-119, Mohamed El Tayeb Akab, pp. 41, 45, 49, 57, 87; H.Klein, 1913, p : 149) , Hamdan Khodja specifies the construction date of the palace in the year 1560C (Hamdan Khawaja, 1982, p: 72) .

J) Women of the ruling class were involved in charitable endowments (Waqf).

The religious conviction held by women of the ruling class, rooted in the belief in the continuous impact of one's deeds after death, as mentioned in the Hadith of the Prophet Muhammad (peace be upon him) stating that a person's actions persist beyond their demise, has led some of these women to establish charitable endowments. For instance :

- Nafisa bint Abd al-Mu'min, the wife of Day Shaban, endowed a garden near the two holy mosques.

- Mimi, the wife of Day Hussein, established an endowment for her shop in Buzah for anyone who recites the Quran for the deceased buried in the Bab al-Wad cemetery (The Treasury R N 13; Aisha Ghattas et al, 2007, pp. 290-291) .

Fifthly - The Role of Women in Political Decisions :

A - Building connections through gifts :

Despite the predominantly male nature of political power during this period, some women in positions of authority played an indirect role in certain political decisions. This was affirmed by the English consul in a letter to his government : "The wives of the Algerian authorities are both greedy and influential, and they also demand gifts"... (Yassine Boudria, 2016-2017, p: 98,)

Based on this saying, we will attempt to explore the role of women in positions of authority in some political decisions. According to the English consul, it was possible to influence the decisions of some deys by offering gifts to their wives. We will discuss some aspects of the political decisions made by these women, such as :

The continuity of a bey in power was linked to the satisfaction of the dey. Therefore, some state officials, like the beys, sought to maintain their positions by approaching the wives of the deys and presenting gifts to them. For example, in the tax of Dnouch, a portion of the gifts was allocated to the wives of the dey and members of the diwan, consisting of clothes, shoes, and other gifts. In 1785, Bey Mohammed the Great brought gifts, including a crimson ḥayk from Tlemcen, imported silk ḥayk from Fes, and gold-plated bulāghī.

The English consul mentioned that the wives of Algerian authorities were both greedy and influential, and gifts played a role in influencing some deys' decisions.

Some state officials, like the beys, aimed to secure their positions by giving gifts to the wives of the deys. For example, in the tax of Dnouch, gifts were allocated to the wives of the dey and members of the diwan, including clothes, shoes, and other gifts.

Some deys, like Bey Ahmed, were removed from their positions, and they sought the intervention of Jewish intermediaries to be reinstated. The dey complied with the request of these Jewish intermediaries, demonstrating the influence of external parties in political decisions.

Hamdan Khodja mentioned a case where he personally visited the dey, sought his sympathy, and attempted to regain his position by offering a valuable gift to the dey's wife. This gift, consisting of a diamond-studded necklace.

Political leaders, such as the governors of Tunis, also dedicated a portion of their gifts to the dey's family. Ali Pasha al-Naqassis sent gifts to the dey of Algiers, including a Tunisian dress called "safsar" or "safsari," a garment made of silk or cotton used by women to cover their bodies, similar to the ḥayk, but different in terms of embroidery (Hamdan Khodja, p: 159; Mohamed Ben Saleh Al-Antari, p: 48; Ahmed Sharif Zahar, p: 40; Fatima Al-Zahra Kashi, 2007, p: 40 ; Nasser al-Din Saeedouni, p: 101).

The gifts were not limited to the rulers of the provinces only ; they also included members of the diwan, as mentioned earlier. For instance, the khaznagji (treasurer) would receive a variety of gifts directed towards his wives, such as furniture, mazugh (embroidered textile), crimson ḥayk, and silk ḥayk (Hamdan Khodja, pp. 159, 121; Mohamed Ben Saleh Al-Antari, p: 48; Ahmed Sharif Zahar, p: 40)

B - An example of political issues in which women played a role :

Sherif Al-Zahar expresses his astonishment, condemning the act: "... It is surprising how a man like this is killed ... for the sake of his wife, as it is said, and God knows best".... (Sharif Zahar, pp: 64-65).

Some women took advantage of their access to power through marriage to achieve their interests and the interests of their families, especially since marriage during this period was a political alliance. Despite women being kept away from the administration of state affairs, they indirectly intervened by influencing their husband's decisions. This could include seeking revenge for their fathers if they were killed or deposed. An example is the case of the daughters of Muhammad Pasha Al-Khaznaji, where one married the deputy of Al-Haraj, and the other married Al-Khaznaji Hassan Pasha, who later became the dey. The sister who married Al-Khaznaji sought revenge for her father's murder, while the other sister, married to the deputy of Al-Haraj, couldn't use her husband's position for revenge.

According to some scholars, this was due to a conspiracy by Saleh Pasha, who informed the former Dey Othman Pasha that Al-Khaznaji was the one refusing to implement his orders and rebelling against them. Othman Pasha then ordered the sale of wheat to Christians. As the daughter of Al-Khaznaji waited for the right time to revenge her father's death, once her husband became Dey, she immediately requested his removal from office. However, Saleh Pasha resisted the dismissal, leading to his killing (Mohammed Saleh Al-Antari, p. 63; Mukhtar Hassani, pp: 10-13).

C - The fate of the women of the ruling authority:

The fate of women in positions of power did not differ from the fate of their husbands, despite their exclusion from political and administrative affairs. Even if they were far from the government palace, they experienced the same destiny as their husbands. Some women would monitor the situation in the government palace from a distance, and upon hearing about an assassination, they would leave the palace to escape. However, some women were unaware until they were surprised by soldiers in front of them, as was the case with the wife of Ali Aga. The Anqashiyya killed her husband by attacking his house and family, asking his wife to inform them about his wealth. When she refused, they tortured and mistreated her in various ways until she revealed the hiding place. The same situation applied to the family of Dey Hassan Pasha. After her husband's death and his nephew Dey Mustafa took over, she immediately went to her husband's cousin's family, seeking the surrender of his wealth.

When they refused to disclose its location or did not know, he arrested the wife of his cousin, along with her children and father, and imprisoned them (Moulay Belhamissi, 1972 CE, p: 96; Aziz Sameh Al-Tar, pp: 572-408; Document Group 1642, Document Number 25; D'Arvieux: , p: 246).

****In conclusion:**

- Based on the foregoing, it can be stated that the majority of women in the ruling elite belong to social elements that migrated to the city of Algiers, namely the Turkish, Andalusians, and Algerians. They were favored by men in power who sought to marry them.

- Women of the ruling class enjoyed comfort and prosperity with the presence of servants to attend to their needs. Nevertheless, some of them preferred to cook themselves, especially during feasts. Additionally, some women engaged in various crafts popular among the city's women, such as sewing and embroidery.

- Despite the fact that the Ottoman rule in the city of Algiers was male-dominated, certain historical sources indicate the involvement of some women from the ruling elite in certain political decisions, such as the removal or appointment of governors.

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