

The Constantinian Women during the Ottoman Era



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Abstract:

The study attempts to shed light on the situation of women in Algeria, specifically the women of Constantine in the Ottoman era. As women are prone to duality, it is challenging to discuss them in isolation from men. Since women were involved in many aspects of the society, sometimes her responsibilities went beyond the house chores and children. The researcher encounters a lack of historical data despite the topic's significance. Writings on the past often neglect women due to strict ban and extreme conservatism. Hence, the researcher focused on the women of Algiers Eyalet, namely those of Beylikof the East(Constantine¹).

-Was her role limited to managing the household and raising children?

-Was the women of Constantine educated?

- What was her role in the economic field?

-Did women have a political role and influence?

key words: Woman, Constantine, Ottoman era, The Beylik of the East, Women's adornment.

Introduction

The topic of women in the modern era is rarely discussed. It is difficult to talk about women directly without linking them to men, as they are subject to duality. The basic task of women in general is to take care of family affairs and raise children. Despite the importance of the topic, it confronts the researcher with the lack of historical information.

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The available data is just scraps and fragments, scattered in travellers' books and prisoners' memoirs. The few sources that exist, talk about women in the city of Algiers, the capital of the Eyalet (province).

One of the topics that is not well studied in historical writings is women due to cultural reasons. Hence, the researcher dedicated this work to women in Algiers Eyalet, specifically women in Beylik of the East (Constantine).

-Was her role limited to managing the household and raising children?

-Was the women of Constantine educated?

- What was her role in the economic field?

-Did women have a political role and influence?

This research relied on the preserved Ottoman collection in the Manuscripts Department at the Algerian National Library El-Hamma. It protects significant information about the city of Constantine, women, inheritance, and sales transactions.

The research also relied on the book of *Nawâzil*(controversial issues)², by Ibn al-Fekkûn. These controversial issues included answers to questions related to Constantine society, its economic, social, and cultural aspects. They addressed some issues related to women directly and indirectly. In addition, there are sources that, despite the scattering and scarcity of their information, remain important sources such as The Book of *al-Mir'at*, by HamdânKhoja, and *Manshur al-Hidâya*, by Abd al-Karim al-Fekkûn, and others

First: The social role of the Constantinian women:

Women play an important role in society, as they are mothers, wives, sisters, grandmothers, and aunts. Despite this, they do not receive sufficient importance in determining their fate in marriage, divorce, and other matters. At first glance, the observer might think that society places women second after men.

- Women Marriage in Constantine society:

Marriage is a social phenomenon approved by all heavenly religions. In the Algerian society including the community of the city of Constantine, marriage has great importance among the people. The records of the Maliki court in Constantine³ are full of marriage contracts, which shed light on some of the customs and traditions of the city.

As for the woman's marriage, a woman was married by her father without her consent⁴, and this is contrary to Islamic law because one of the conditions of marriage is consent. The family is responsible for choosing her son's life partner, whom he/she may not have seen in his

entire life. The mother or sister takes the first steps, and here we have to stop at one of the issues of Ibn Al-Fekkûn⁵, which highlights one of the most important problems that the woman was suffering from. The lack of consultation of women about marriage, and this is what sometimes leads to alienation from the husband.

The issue was presented to the righteous grandfather, Abu Muhammad Abd al-Karim bin Yahya al-Fekkûn⁶. It said, “that a husband died, leaving behind a daughter of his, and he testified against his father that he had married her to a son close to him and that he had instructed her father to give her to the aforementioned son, and the daughter refused. However, he contracted with her without a power of attorney, and when he brought her, she fled from him and went to her mother’s house for more than two years, and did not return⁷.”

As for traditional marriage (*zawâjarabi*) (i.e. marriage to a cousin), after an extensive statistical study, conducted by researcher Fatima Al-Zahraa Guechi, on this subject through the civil registry, she concluded that the latter was rare⁸.

Regarding wedding ceremony, there are no explicit texts indicating that, except that parties were held, and sacrifices were slaughtered, and this was according to varying degrees among the people of the country. This was expensive, so there is a popular proverb that says: “Marriage is one night prepared for in a year⁹.” Among the customs of the people of the country is that the woman used to tie the headscarf¹⁰, and this custom is still widespread to this day. In one of the issues discussed by Ibn al-Fekkûn, he said, “When it was the night of the headdresses being tied according to the custom of the people of the country, and the people came to be tied, the headscarves were brought out, and they were tied unusually. Then after that night, the girl’s grandmother brought other robes in the morning for the girl, and gave them to her, and they gave her other robes during the visit as usual. The husband gave her on the night of the wedding what he usually had, and the girl continued to dispose of that dress and loaned it to the woman she wanted for a period exceeding a year and a half¹¹.”

This incident also proves that rich families used to marry their daughters to wealthy families. It had been noticed from the incident that the well-off women of Constantine used to lend their clothes to other women, and perhaps poor women, to beautify themselves with them for a long time. If this indicates anything, it only indicates their charitable work; the same phenomenon was present among the women of Algiers¹².

- Dowry:

The dowry¹³ constitutes one of the basic terms for the legality of an Islamic marriage and its establishment. It is determined by the parties whether the amount is small or large. The dowry is of two types, the specified¹⁴ dowry and the comparable¹⁵ dowry. The dowry is obligatory on the man and not the woman. The dowry becomes obligatory by one of two things, the mere contract, or by the actual consummation of marriage. Constantine Cases of the Judicial Council ruled to annul the marriage in the event of postponing the dowry¹⁶

The dowry is money that has value, and it may be gold or silver, and it may be a debt owed; it is permissible for the dowry to be measured or weighed, or an animal, or items such as clothes, just as it is permissible for banknotes to be a dowry¹⁷.

All operations related to the dowry were and still taking an official and public form. In the Algerian society in general, and Constantine in particular, the amount of the dowry was recorded in marriage contracts in detail: its immediate amount, its postponed amount, and its accessories¹⁸. This is what we do not notice in marriage contracts today, and the dowry remains only named in the contract¹⁹.

The so-called specified dowry was the famous dowry in Constantine, and the comparable dowry was not there at all²⁰. Perhaps this was at the level of marriage contracts because issues of *ibn al-Fekkûn* referred to the comparable dowry, and this is what was stated in the following:

“A man entered into a marriage contract with the daughter of a well-disposed person with a specified dowry, in addition to a comparable dowry²¹.” So what is the composition of the Constantine dowry?

In addition to the cash (advanced and deferred), the dowry consists of the *Malhfa*²², the shirt²³, the belt²⁴, the *caftan*²⁵, the bride's demand of maids²⁶, two ounces of jewellery or more, and different accessories.

By comparing the composition of the dowry in the city of Constantine, with its counterpart in the city of Algiers, it becomes clear that in the latter, the *caftan* comes in the lead. In addition, to the criticism of advanced and deferred dowry, unlike the women's dowry in Constantine, there was the *Millhfa* which is the one that takes the lead in its components, followed by wool²⁷, and it also includes other components like the belt, the jewellery, and house maid²⁸.

The components of the dowry in Constantine mentioned previously, were not absolute, but the varying percentage of mentions of its components made them take that order. In addition to what was

mentioned, the dowry included wool, honey, and sheep, but they were in exceptional cases that were not repeated²⁹.

- Women and divorce:

Besides marriage contracts, there were contracts for divorce, and the latter was also concluded before the judge, either to demand the wife's deferred dowry or to give it up. With regard to divorce, the man divorces the woman whenever he wants, but as for the woman who wants a divorce, all she has to do is file a lawsuit before the judge. A brother could divorce his brother's wife by power of attorney. Isabelle (G) says that Si Belkacem, son of Hajj Ahmed al-Qul, divorced his wife, Razia, and his brother's wife, Si Muhammad Hafsa, daughter of Belkacem al-Sabbagh, and this is that his brother and his guardian, and that was by oath and divorce for each of them without their will. This happened in Rajab 1204 AH/1790 AD.

Among the reasons behind this phenomenon are social and economic reasons.

1- As previously mentioned, the wife is not involved in choosing her life partner.

2- The dispute between the wife and her husband's family, and the wife's and her family's demand for her separation from the husband's father's home. This is what explains the following incident that was presented to Zakaria Yahya Al-Mahjoub:

"After living together for a year, she became bad with him while the husband was good to her. She left behind the husband and they decided to divorce. They didn't want to live with his father and that his father was the one who would support him, his wife and his maid, due to the husband being a poor earner³⁰."

3- There may be other reasons, such as infertility, bad-treatment of the woman, the husband's travel and prolonged absence, etc.

Second: Women of Constantine and material life:

1- Women's adornment and clothing:

There has been a fair amount of talk about Algerian dress in the Ottoman era in some foreign sources, and their authors have described the type of clothing, its colours and its fabrics. However, this was limited to the city of Algiers and no other cities.

Haedo says: "One of the most popular pieces of jewellery used by Algerian women is wearing necklaces made of pearls and others made of precious metal (gold), with a round decoration or pear fruit³¹ attached to it. They also put small and large earrings that come close to the shoulder of the wearer. These earrings were very heavy, some of them weighing a

pound, which affected the length of the ear³². The women used to pretend to be boastful, as the more affluent women reached the point of carrying five or six earrings in the ear at once³³. Even the feet were concerned with adornment, so women wore anklets made of pure gold or silver (above the ankles)³⁴.

The same applies to the Constantinian woman. One of the most popular pieces of jewellery that the latter used was the twisted clutch³⁵ embellished with pearls and precious stones, as well as the beads, bracelets, and anklets decorated with shape of heads of snakes³⁶. The Constantine woman was also adorned with anklets and some other jewellery, and this is what a judicial document stated in mid-August. The month of Ramadan 1222 AH/1807 AD, when Si Ahmed bin Al-Sassi inherited from his deceased wife, along with her father Hajj Ibrahim. They inherited what she owned, her estate and many other items. She left a shirt, a muslin quilt, a malhfaof dalka³⁷, a *benîqa*³⁸ a *kamkha*³⁹, a mirror, two quilts, a blanket, a pillow, another muslin quilt, two sofas, two beds, bracelets⁴⁰, anklets, and two small gold anklets, and a box and gold, and two bundles, a ring, a bowl (*karwana*)⁴¹, copper utensils, and two hayeks⁴².

It is clear from the document that women had a variety of clothes made of various fabrics, and they owned various household utensils, most of which were copper. Constantine's family knew these types of clothing and adornment⁴³.

As for her beauty, HamdanKhoja says, "That is why we see these women who do not stop working, we see them as dirty and do not take care of their appearance⁴⁴." Perhaps Hamdan meant a certain category of women of the desert because, in one of the issues discussed by Ibn Al-Fekkûn, there were some references to the beauty of the woman. He said, "Then it was said to her father, 'Why was she raised in her dowry?' He said, 'She is not like her peers in terms of her beauty⁴⁵.'"

Second: Women Roles in the economic and political fields:

1- Women's role in the economic field:

In addition to women being responsible for the household chores of preparing food and raising children, they were the ones who weaved tents, weaved yarns and brocades. They milked⁴⁶ animals and followed the path of the harvesters to collect the ears, and they were also in charge of grinding the grain, etc⁴⁷. Women were contributing to the country's economy, but within homes, because their exit was only when necessary⁴⁸.

Women enjoyed a kind of economic freedom, but they always remained in the care of the men. They were present in transactions and exchanges; even if they sold, they gave away more than they bought⁴⁹.

As for the nature of women's ownership in the Ottoman era, they owned all kinds of wealth, such as real estate of all kinds: houses, lands, baths, and jewellery. However, there is a strategy on the part of men to exclude women from this ownership, especially land ownership, by sometimes resorting to a common method in Islamic law, which is that the male heirs buy the female shares⁵⁰.

- Women and politics:

The role of women in the city of Algiers was very small, although they did not appear sometimes. Woman was not a member of the court, nor a high-ranking employee within the state. However, she interfered in the affairs of her husband and influenced him in making the political and fateful decisions of the state, among those who had a role in politics: the wife of Dey Baba Hassan Pasha⁵¹, who influenced her husband so he released the French who bombed the city of Algiers in 1100 AH/1688AD⁵².

In the city of Constantine, she was not a high-ranking employee in the beylik, but she was used to improving relations between the heads of powerful clans, through intermarriage, so Ahmed Bey bin Ali Al-Qulli⁵³ married Daykhabint Al-Hajj bin Bouzid Al-Maqrani. The latter, one of his daughters married the grandson of Sheikh Bouakaz, Sheikh Al-Dhaouda⁵⁴.

As for Bey Ibrahim⁵⁵, he married a member of the family of Sheikh Ferhat bin Said from the Bouakaz family, and the same applies to Hajj Ahmed Bey⁵⁶, as his maternal uncles were from the Ben Qana family⁵⁷.

Also, regarding Hajj Ahmed Bey, he mentioned in one of the correspondences between him and Dey Hussein⁵⁸ that the sheikhs of the country blessed Hajj Ahmed's mother (Ruqayabint Bin Qanah) with a sum of money and some mules, and Ahmed Bey told Dey Hussein, that his mother wants to send him what she got.

Although there were no women at court, as is the case in the Levant, and even in Tunisia and Morocco, Ahmed Bey's mother, by her behaviour, wanted to bring him closer to the Bey and preserve his position for him. Also, this document indicates mutual peace between the women of the two families⁵⁹.

Third: Women's education:

The Ottoman rule in Algeria did not give attention to women's education, as their educational level was very low. Therefore, we did not find any trace of the women of the Algiers community in the cultural field, for example in writing poetry. In this respect, Algerian society was paralyzed despite the presence of Andalusian influences on it in art, poetry, etc. Despite the presence of intellectuals who have studied Islamic history and the role of women in it, they refused to educate their daughters⁶⁰.

There may be women in society who were good at reading, but there is little indication of that. Some writings indicate that one of Al-Wartîlâni's wives memorized the Qur'an, and another copied books⁶¹.

As for women in the countryside, Dr. Saadallah says that they were more visible, carrying out their duties without embarrassment, within the limits of the environment and religion, and this is what Abdel-Karim Al-Fekkûn goes to in his talk about women in the city of Constantine in his definition of Sheikh Fakhrouf, who has a great estate. He says, "Muslim women come to him, one for whom he writes, and one for whom he prays⁶²."

This indicates that some women were living in ignorance, not distinguishing between permissible and forbidden. They were referring to men who claimed to be saints, but in reality, they were part of the nonsense of falsehoods and the claims of liars. They also used to gather with people like these in their homes⁶³.

Conclusion:

Accordingly, we conclude a number of results, which we list as follows:

- Women were one of the topics that were ignored, so it is difficult to talk about them directly without linking them to men.
- In most cases, women did not have the authority to choose their life partners, so they were always married by their fathers.

Through the study, it became clear to us that the husband pays a dowry to his wife, which is obligatory for the validity of the marriage, and the Constantinian court annulled the marriage in the event of the absence of the dowry. The noticeable is the emergence of the dowry clause (the deferred dowry), which the husband must pay within agreed-upon terms, and we notice that it has declined significantly, and is non-existent in our current society. The same phenomenon was present in the society of the city of Algiers during the Ottoman era.

- Regarding divorce, we note that its causes are numerous, and perhaps they are the same causes that our society still suffers from to this day.

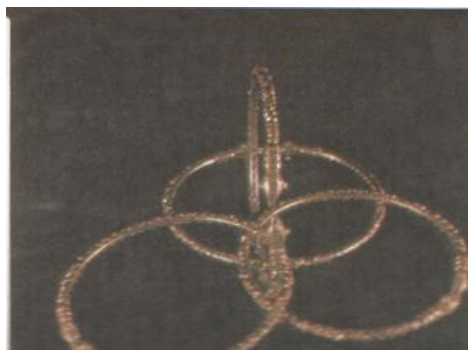
- As for women's adornment, it varied between various clothes, jewellery, and other things. Constantine women also owned various household utensils, most of which were copper, and this is what is known among Constantine families.

The subject of our study is a social one in nature. However, this did not prevent women from appearing in the economic field. Women of Constantine contributed to planting, milking, weaving, etc. She also went beyond that. Sometimes women sell, own real estate, jewellery, etc. She enjoyed a kind of freedom in her possessions, but she always remained under the guardianship of the man.

- As for the political aspect, she was not a high official or a member of the court, but she was used as a tool to establish friendly relations within the framework of the strategy of in-law circles.

Appendices:





Bibliographie:

¹ Its capital is Constantine, which is the largest and most important of the Beyliks and is considered the second governorate after Dar al-Sultan. It extends over a vast area from the shores of the sea in the north to the Ziband desertic region in the south, and from the Tunisian border in the east to the Kabylie lands in the west. The first bey (ruler) was Ramadan Choulak (1567-1574 AD). For more information about the capital of the Beylik, Constantine, see Abdelaziz Filali: **The City of Constantine, a Study of Historical Development and the Natural Environment**, 1st edition, Dar Al-Baath for Printing and Publishing, Constantine, Algeria, 1984, p. 79.

On the history of the city of Constantine, see also: Shagheib Muhammad al-Mahdi bin Ali : **The City in the Past and Present, History of the City of Constantine**, Al-Baath Press, Constantine, Algeria, 1980.

² It expresses a group of meanings, so it means severe hardships of time, the fall of something. also, it means Hajj...etc. What is meant by issue here are those daily incidents and events that befall people, so they turn to jurists to search for legal solutions to them. For more, see Abd al-Rahman Qaffaf: **Reference for issuing fatwas on issues of Ibn al-Fekkûn through the manuscript of issues between the 10th and 11th centuries AH**, study and commentary, Master's thesis in modern history, Department of History, University of Algiers, 2005-2006, p. 12. Concerning the manuscript of issues, Part of it was obtained by Ms. Louati Dalal, Professor in the Department of History, University of Algiers 2, Algeria.

³ A group of forensic records have been found containing various contracts, including marriage contracts, divorce contracts, etc. recorded before the judge of the Maliki Court in Constantine, dating back to the studied period, and covering the period of Ottoman rule and the French occupation (1202-1273 AH) (1787- 1857 AD). This record was in Arabic, so it became dual with French before it was completely French in 1856 AD. It was found in the corridors of the Palace of Justice, next to the oldest French books of this institution, and it was transferred to the Archives Department in 1983 AD. For more, see: Fatima Al-Zahra Guechi:

- **Marriage and family in Constantine in the 18th century AD**, Al-Casbah Publishing House, Algeria, 2007, p 7, 8.

- "The Local Archives in Constantine in the Ottoman Era," The Ottomans in the Maghreb through Local and Intermediate Archives, coordinated by: Abdel-Rahman Al-Muezzin, Abdel-Rahim Bahada, Faculty of Arts and Human Sciences, No. 123, Rabat, undated, pp. 138-142.

⁴Isabelle Grangaud: **The Impregnable City. A social history of Constantine in the 18th century**, Editions Média plus, Constantine, Algiers, 2004, p. 77.

⁵These are issues collected by Muhammad bin Abd al-Karim al-Fekkûn al-Tamimi. The al-Fekkûn family is one of the most ancient families in Constantine. This family was famous for its knowledge and righteousness. Muhammad bin Abd al-Karim al-Fekkûn al-Tamimi accepted some government positions, as for his father. Abd al-Karim (988-1580 AH/1073-1662 AD), was one of the most prominent members of the family in knowledge, work, and reputation. During his reign, the family reached the height of its material and moral strength. He is the author of the book "*Manshûr Al-Hidâya*." See Abd al-Karim Al-Fekkûn: ***Manshûr Al-Hidâya in the Case of Those Who Claim Knowledge and Guardianship***, Presentation, investigation and commentary, Abu Al-Qasim, Saadallah, Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1987, p. 70. Also: Abu Al-QasimSaad-Allah: **Sheikh of Islam Abdul Karim Al-Fekkûn, a Salafist preacher**, Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1987, p. 70.

⁶He is Abu Muhammad Abd al-Karim al-Fekkûn, the grandfather of Abd al-Karim al-Fekkûn. He was a preacher and a teacher at the Great Mosque in Constantine. One of his students was Omar al-Wazzan. He was one of those who knew the science of rhetoric and memorized issues and hadiths. He died in 988 AH/1580 AD. See: Abd al-Rahman Qafaf, Op. cit., p. 83.

⁷Muhammad bin Abdul Karim Al-Fekkûn: **Manuscript of Issues**, p. 37.

⁸It also addressed the issue of intermarriages, such as Turks, craftsmen, etc. See Fatima Al-Zahra Guechi: **Constantine, the City and Society in the Second Half of the Eighteenth Century**, PhD thesis, University of Tunis I, Tunisia, p. 371.

⁹ Popular proverb.

¹⁰It is one of the accessories that the bride takes with her to her marital home, such as mattresses, covers, blankets, clothes, etc.

¹¹Muhammad bin Abdul Karim Al-Fekkûn, Op.Cit., p. 47.

¹²For more on this phenomenon in the city of Algiers, see Hamdan Khoja: **The Mirror**, presented, Arabized and edited by: Muhammad Al-Arabi, Al-Zubairi, 2nd edition, National Publishing and Distribution Company, Algiers, 1982, p. 102. In this regard, he says: "When joys occur or when there on family holidays, these residents borrow precious jewellery and precious stones."

¹³The dowry is the woman's promised money. See Ibn Manzur: **The Tongue Al-Arab**, new edition, edited by: Abdullah Ali Al-Kabir, and others, Dar Al-Ma'arif, Cairo, p. 2420.

¹⁴This is what was given the correct name at the time of the contract, and the spouses agreed upon it. The dowry may be paid entirety, but most often half of it is paid and the remaining half is postponed for a specified period. See Fatima Al-Zahra Guechi, **Marriage and Family**, Op. Cit., pp. 33-35.

¹⁵In the absence of a specification, the similarity is in beauty, age, virginity, etc.

¹⁶Fatima Al-Zahra Guechi, Ibid.

¹⁷Id.

¹⁸I have observed some marriage contracts from the city of Algiers **through the records of the Sharia** courts, which are kept in the Algerian National Archives –Bir-Khadem and it is the same **group (Z)**, which is preserved in the Overseas Archives in "Aix-en-Provence", which includes seventy (70) Boxes, the last records, numbered 64 to 70, are summaries of documents, prepared in the first years of the French occupation of Algeria. I will mention, but not limited to, some of the documents preserved in the Aix-en-Provence archive in group (Z), in which the components of the dowry were mentioned. In the city of Algeria:

- **A.O.M.1Mi, B 38, Z 81.**

- **A.O.M.1Mi, B42, Z 91.**

The marriage contracts in the city of Algiers are similar in form to the marriage contracts in the city of Constantine, which were found in the appendix to the documents, in the book of Fatima Al-Zahra Guechi, *Marriage and the Family*, Op. Cit., p. 61, and they contain the expiration of the dowry, its deferral, and its annexes, but they are they differ in terms of the content of the accessories, which I will mention later.

¹⁹Perhaps so that the issue is not measured by preference, and perhaps also because these things have become of no use to institutions in managing the affairs of their citizens.

²⁰Fatima Al-Zahra Guechi, Op. Cit., p. 32.

²¹Muhammad bin Abdul Karim Al-Fekkûn, Op.Cit., p. 47.

²²It has priority in the components of the dowry, and it is what a woman wears when going out. See: Fatima Al-Zahra Guechi, Op. Cit, pp. 39-41.

²³It came in second place, which is the local name for women's underwear, which is a garment made of light and soft fabric. same, pp. 41-42.

²⁴This is what a woman tightens her waist with, and the woman has stipulated it in her dowry, and it usually follows the caftan. For more, see Sherifa Tayan: **Algerian Applied Arts in the Ottoman Era - An Artistic Archaeological Study** –Vol. 1, PhD in Islamic antiquities, Institute of Antiquities, University of Algiers, Algeria, 2007-2008, p. 234.

²⁵An Arabized word, it is a loose, open garment, with an open front, with a belt at both ends, made of silk or cotton, with a robe worn over it. See Mustafa Abdul Karim Al-Khatib : **Dictionary of Historical Terms and Titles**, 1st edition, Al-Resala Foundation for Printing, Publishing and Distribution, Beirut, Lebanon, 1417 AH/1996 AD, p. 352. For more details about the quality of the fabric for making the caftan, and its prices, see Khalifa Hammache: **The Family in the City Algeria during the Ottoman era, PhD in history**, Mentouri University, Constantine, Algeria, 1427 AH/2006 AD, pp. 370 et seq.

²⁶Also among the components of the dowry were female slaves, who were slaves fit for service. Some women granted the female slave in their dowry or made it a condition for them, but the demand of the maids was usually one of the components of the dowry. Fatima Al-Zahra Guechi, *Marriage and Family*, op. cit., p. 45.

²⁷Fatima Al-ZahraGuechi, referred to other components of the dowry, such as wool, etc., but she mentioned it only once.

²⁸For more details about the dowry in the city of Algiers, see Aïcha Ghetta, “The dowry in the city of Algiers (1672 - 1854), in: **Insaniyat**, No. 4, January - April (vol. 1), Algeria, p. 23.

²⁹Fatima Al-Zahra Guechi, Op. Cit., p. 33.

³⁰Muhammad bin Abdul Karim Al-Fekkûn, op. cit, p. 47.

³¹Diego de Haëdo, “Topography and General History of Algiers”, translation from Spanish by Dr.Monnerau and A.Berbrugger, in: **Revue Africaine**, 1871, T. 15, pp. 109-110.

³²Ibid, p. 109.

³³Dan (Père François): **history of Barbary and its Corsairs, Pierre Rocolet**, 2nd Edition, Paris, 1637, p. 28.

³⁴Haëdo, Op.cit., p. 110.

³⁵See Pictures at the end of the article.

³⁶The city of Constantine was a centre for the jewellery industry. Jewellery makers gathered in the “Al-Assam” market and worked under the supervision of the comptroller of the coin (coin secretary) appointed by the bey. See Farida Ben Wanish ; **Jewelry in Algeria**, Art and Culture Series, National Publishing and Distribution Company, Algeria, 1977, p. 25.

³⁷Dalka: a type of cloth. (quilt)

³⁸What a woman covers her hair with when she finishes showering.

³⁹Khamka: A type of thick fabric from which curtains and sofas are usually made. p. 38.

⁴⁰Bracelets, a woman adorns her hands, and they are usually made of gold, silver, or even copper.

⁴¹The bride used to take it with her to the marital home, and it was used to wash the man’s feet.

⁴²**Documents of the Algerian National Library in al-Hamma, Manuscripts Department, Ottoman Collection, Collection No. 1903, Document No. 28.**

⁴³Ibid.

⁴⁴Hamdan Khoja, op.cit, p. 74.

⁴⁵ Muhammad bin Abdul Karim Al-Fekkûn, op. cit, p 47.

⁴⁶It is milk that is fermented and then transformed into milk from which the butter is removed. This process was usually carried out in a bag made of leather, what is called in some Algerian regions “*Qerba*”.

⁴⁷Hamdan Khoja, op.cit., p. 74.

⁴⁸ Isabelle Grangaud, Op.cit., p. 177.

⁴⁹For more details about women’s contribution to the economic field, see SarhoudaYousfi: **Economic transactions and exchanges in Constantine in the late Ottoman era**, Master’s thesis, EmirAbdelkader University of Islamic Sciences, Constantine, Algeria, 2004/2005, p149.

⁵⁰Ibid.,pp. 153-154.

⁵¹He Is Hassan bin Hussein. He assumed power on the 10th of Dhul-Qa’dah, corresponding to July 12, 1791 AD, succeeding his uncle, Al-Dai Muhammad bin Othman Pasha (1766-1791 AD). During his reign, the final liberation of Oran took place in 1792 AD. From the Spanish occupation, thanks to the efforts of Bey Muhammad al-Kabir (Muhammad al-Akhal), the latter tightened the noose with his severe siege of the Spanish military garrison. Moreover, Muhammad al-Kabir asked Bey Hassan Pasha to

bear the expenses of the war, and after many negotiations a reconciliation was concluded between the two parties on September 12, 1791 AD, stipulating the evacuation of the Spaniards from Oran and Mers-el-Kébir, and granting the Spaniards commercial privileges in western Algeria. On Rajab 4, 1206 AH/April 27, 1792 AD, Bey Muhammad entered Oran and sent its keys to the Dey, and the latter sent them in turn, to the Ottoman Sultan Selim III (1789-1807 AD). Dey Hassan Pasha received the honorary title and the caftan of tulle, and a third toga was added. See: - Leander James Cathcart: **Memoirs of the Dey Prisoner's Cathcart, American Consul in Morocco**, translated from English, commented on, and presented by: Ismail Al-Arabi, Office of University Publications, Algeria, 1982, pp. 245, 225, 143. – Amine Mahrez: **The outbreaks of the Janissaries in the province of Algeria during the reign of the Days (1671-1830 AD), its role and organization through Ottoman documents: notebooks of duties**, PhD in modern history, Department of History, University of Algiers 2- Abu Al-Qasim Saad-Allah, Algeria, 2020-2021, pp. 210-219. Belbraouat Benatou: "The Second and Final Liberation of Oran and Mers-el-Kébir in 1206 AH/1792 AD", in: **Oussour Review**, No. 4-5, Algeria, 2004, p. 263.

⁵²Saadallah Abu Al-Qasim: **The Cultural History of Algeria (1500 - 1830)**, vol. 1, Dar Al-Gharb Al-Islami, Beirut, Lebanon, 1998, p. 163.

⁵³He is the grandfather of Haj Ahmed Bey bin Muhammad Al-Sharif. His term was (1170-1185 AH) (1756-1771 AD). For more, see Muhammad al-Mahdi bin Ali Shughaib, op.cit., p. 374.

⁵⁴Ibid., p. 375.

⁵⁵Bey Ibrahim: He is Ibrahim Bey of Kartli, who ruled between 1821 and 1824. He is an old Turk in Constantine, and he is the son-in-law of Ben Qara Ali. His term of office was two and a half years, then an order came to remove him and transfer him to Medea. See Muhammad Saleh Al-Antari, **Farîda Mansiya haw ldukhûl al-atrâk balad qasantîna wa 'istîla'ihim 'alayha, reviewed**, presented and commented by: Yahya Bouaziz, Dar Houma for Printing, Publishing and Distribution, Algeria, 2005, p. 113.

⁵⁶He is Haj Ahmed Bey bin Muhammad bin Sharif bin Ahmed Al-Qali, and the son of Al-Hajja Ruqaiyabint bin Qana. He received religious education from a young age. He became governor of eastern Algeria (Beylik of Constantine) (1826-1837). He showed firmness and competence when Algeria was subjected to the French campaign in 1830. He participated with a military force in confronting it with two fleets, then he quickly returned to Constantine after the fall of the city of Algiers to maintain security there. He succeeded in confronting the first French campaign against Constantine, but he was unable to withstand the second campaign in which the French forces seized the city of Constantine on the day October 13, 1837. See:

- Nasser al-Din, Saidouni: Algeria: **Starting points and horizons**, Dar al-Gharb al-Islami, Beirut, Lebanon, 2000, pp. 46 et seq.

- Muhammad al-Mahdi bin Ali Shughaib, Op. Cit, p. 410.

⁵⁷Hamdan Khoja, Op. Cit, p. 77.

⁵⁸Hussein was born around 1786 AD, the son of Hassan from a Turkish family. He learned to read and write in his town, and he had a great deal of culture, especially Islamic culture. He joined one of the military schools in Istanbul, after which he joined Algeria, where his personality emerged during the reign of Dey Omar Pasha (1815-1817 AD). He held the position of clerk of crops, and later became Khoja of Horses during

the reign of Dey Ali Khoja (1817-1818 AD), the latter, before death came upon him. Following the plague, he left a will to appoint Hussein Khojaas a Dey or governor of Algiers Eyalet, in 1818 AD. During his reign, the Eyalet was relatively stable compared to the chaos and turmoil that prevailed in the Eyalet (country) before his reign. He entered into a conflict with France over the issue of the debts of the Jews Bakri and Bouchenak so that the French government could impose a naval blockade of Algeria in 1827 AD, after the alleged propeller incident. After that, France launched its campaign against Algeria, after which the rule of Dey Hussein fell and the latter was exiled outside the country in 1830 AD, after which the period of Ottoman rule in Algeria ended, establishing French colonial rule that lasted 132 years. In 1833 AD, he settled in Alexandria, where he died and was buried there in 1838 AD, at the age of approximately 72 years. For more details about the personality of Dey Hussein and the period of his rule, see Fatiha Sahraoui: **Algeria during the reign of Dey Hussein (1818-1830 AD)**, Dar Kawkab Al-Ulum, Algeria, 2017 AD, p. 45.

A. Jal: "A Visit to the Dey of Algiers", in: **Revue de Paris**, T. 30, (Sep 4, 1831), pp. 36-52.

- Abu al-QasimSaadallah: **Research and Opinions on the History of Algeria**, vol. 3, 1st edition, Dar al-Gharb al-Islami, Beirut, Lebanon, 1990, p. 234.

- Ahmed Sharif Al-Zahhar: **Memoirs of the Captain of the Nobility of Algeria 1754-1830**, presented and edited by: Ahmed Tawfiq Al-Madani, National Publishing and Distribution Company, Algeria, 1974 AD, p. 141.

⁵⁹**Documents of the National Library of Algeria in al-Hamma, Manuscripts Department, Ottoman Collection, Collection No. 3205, Third File, Document No. 13.**

⁶⁰Abu Al-QasimSaadallah, *The Cultural History of Algeria*, op. cit., p. 136.

⁶¹Ibid., p. 137.

⁶²Abdul Karim Al-Fekkûn, op. cit, p. 175.

⁶³Ibid., pp. 176-178.