

The First Female Pirate in Islamic History (İslam Tarihinin İlk Kadın Korsanı)

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ÖZET (TÜRKÇE): *Bu makalede, orduları yöneten, savaşa katılan, denizlerde korsanlık yapan kadınlar incelenmiştir. Bir kadının savaşçı olarak düşünülebilmesi için, bir orduya, donanmaya veya tanınmamış olsa da örgütlü bir savaşçı gruba komuta etmesi esas alınmıştır.*

Farklı milletlerin mitolojilerinde ve tarihlerindeki ünlü kadınlar hakkında bilgiler verildikten sonra, özellikle Müslüman savaşçı kadınlar incelenmiştir.

İslam'da kadın her zaman tartışılan bir konu olmuştur. Bu nedenle, İslam dünyasındaki savaşçı kadınlar araştırılmıştır. Müslüman savaşçı kadınlar hakkında kısa bilgiler verildikten sonra, ilk deniz savaşçısı Seyyide Ayşe üzerinde durulmuştur.

Korsanlık özel bilgiler gerektirmektedir. Bu nedenle Seyyide'nin kimliği, korsanlık nedenleri, ilham aldığı savaşçılar ve ilham verdiği denizci korsan kadınlar incelenmiştir. Bu çalışma, Müslüman kadınların sosyal hayata katılımı konusunda yeni bilgiler verecektir.

ANAHTAR KELİMELER: Korsan, Müslüman Kadın, Seyyide Ayşe

ABSTRACT: *In this article, women who manage armies, participate in war, and pirate in the seas are examined. In order for a woman to be considered a warrior, she commanded an army, the navy, or an unidentified warrior group.*

After giving information about famous women in mythology and history of different nations, especially the Muslim warrior women were emphasized.

In Islam, women have always been the subject of debate. Therefore, the warrior women in the Islamic world have been researched. After brief informations about

Muslim warrior women, first Muslim sea warrior women Aisa Hurra was focused on.

The piracy is requires specific information. For this reason, the identity of Seyyide Ayse, the reasons of her piracy, her inspiration from warriors and maritime pirate women inspected. In this article will provide new information on Muslim women's participation in social life.

KEYWORDS: Piracy, Muslim Woman, Seyyide Ayse

Literature

There is too much supply in Turkey in the Turkish-Islamic naval battles that took place in the North African coast. It is estimated that most of these sources are in Algeria and Tunisia and Libya archives. Unfortunately, most of these resources have not been classified. On the other hand, it was possible to access some resources in Spain. In this study, the following works were examined:

Method

For the study English, Spanish, French, Arabic, Italian, Latin and Dutch main wikipedia texts were examined and an important list was created from the sources given in these texts. Some of the sources were obtained by purchasing, and some were obtained from open source internet archives. On the other hand, since the activity was carried out against the Spanish Navy, data and resources were searched in the National Library of Spain (Biblioteca Nacional de Espana). On the other hand, books and articles about female pirates were obtained and classified.

In this study, document analysis model was applied. During the data collection phase, the sources mentioned above have been examined and the relevant passages related to the subject matter have been translated into Turkish either directly or in summary.

Descriptive analysis and content analysis were used as the analysis method. The main codes for content analysis were determined and the inductive method was adopted. The data was tagged with the relevant codes, and chronological and context-related codes were combined to bring them together.

Introduction

The role of women in wars is different from culture to culture. Throughout history, although the war was made by men, women also played a role in wars. There are female gods in ancient cultures.

From the first period of humanity, it is understood that women do similar things with men. Therefore, women also participated in wars. Women's reasons to participate in wars are very diverse. In the Middle Ages, many kings took their wives to the war. Even if women did not participate in the war, they would breathe the air of the battlefields. It is understood that some women participated in the Crusades, which the Western world started to digest especially Muslims. In contrast, there have also been women who participated in wars in Muslim societies that fought against the Crusaders.

In this article, general warrior women are emphasized, in particular, Muslim warrior women and Muslim women participating in naval battles. The sociological, religious and cultural reasons of women's participation in wars.

Many women stayed home to protect their own families and property, while others accompanied efforts to benefit their communities and other family members. Sometimes they fought. It was no surprise that noble women were sometimes involved in the war. Because most of them were probably trained for this possibility.

Only noble women did not participate in the war. Women were carrying out tasks such as cleaning the lice of the soldiers and washing the lice. According to the known data, during the First Crusade, with the approval by the Catholic Church, women were taken to the army to "meet the needs of the soldiers". In some times, the existence of women in the army has been recognized as the cause of defeat and sin.

Since the Islamic tradition is spoken and the Western tradition is written, it is no surprise that there are more Western sources. Therefore, more Western warrior women are on the agenda. However, the warrior women in the East are not less than the West. On the other hand, it is common for the Western world to introduce women who write the war, or even to introduce women as warriors, as the husband goes to war.

Definition of Piracy

The word “pirate” in the Great Turkish Dictionary is given to the sea attacker who attacked the ships, the sea thief and the “anyone who uses the right to the right of others”. In the Oxford Dictionary, the pirate is defined as the person who attacked or stripped ships in the sea.

This word is taken from the Latin word *peirat* in Greek. In Greek, it refers to experience, enterprise and experience. The exact meaning of the word is “attacking the ships”. This word has been used in different ways in English since 1300s. Spelling was not standardized until the eighteenth century, and until this time spellings such as *pirrot*, *pyrate* and *pyrat* were used.

Today, the term pirate means a rogue attacking and plundering naval vehicles to obtain loot. Pirates do not represent a country, army or nation. They usually operate in their own name.

The corsair derived from the Latin word *cursus* means piracy. The word pirate is not the marine banditry but the naval force assigned by a state to destroy the elements that harm the interests of the seas. In other words, it means piracy by the permission given by the state. This task is expressed by the word *privateering* in English. Piracy and pirate are used in English for marine banditry.

In the Ottoman Turks, a military group that was dependent on the state and engaged in sea wars with the permission of the state was called pirate. Turkish pirates frightened, harmed, captured or sunked ships of states that were not in peace with the Ottoman Empire. The pirates bombed the ports of the countries in which they were at war. They plundered cities, led the enemy to panic, and caused economic and military damage.

In today’s Turkish, the use of pirate expressions for marine attackers without a connection to the state has led to confusion of concept. In Ottoman Turkish, the terms marine pirates were used for the sea attackers, *derya haramisi*, *deniz haydudu*, *deniz haramisi* and *deniz şakisi* without the permission of the state. These were naval thieves, murderers and robbers. The Turks took the piracy tradition from the Christian states. The Knights of Saint Jean were the most important Christian pirates targeting Turkish and Muslim ships. The Rhodes island was captured by the Turks in 1523, because the Knights of Sait Jean living in Rhodes had great damages to Turkish and Muslim ships. The Knights of Sait Jean were then placed in Malta with the permission of Charles Quint. The Knights of Sait Jean, who

vowed not to surrender his weapon before his death, carried out attacks on Turkish and Muslim ships by the Pope's permission.

Famous Female Pirates

The Britannica encyclopedia listed as the most famous pirate woman : American Rachel Wall, British Mary Read, Irish Anne Bonny, Chinese Ching Shih, Irish Grace O'Malley (Gráinne Ní Mháille) and Jeanne de Clisson (Jeanne-Louise de Belleville).

Rachel Wall was the last woman to be executed in Massachusetts, USA, for robbing her husband of help in a marine when she was fishing (Rowe, 1959 : 80)

British woman pirate Mary Read (D. 1721) and Irish mother Bonny were famous women pirates (Cordingly, 2006 : 57). Her mother raised Mary by dressing her up like a man. Although it was forbidden for women, she worked on ships and even joined the army disguised as a man. Rackham and his team captured him on a Dutch ship when he was working with the male name ki Calico Jack Holland. Shortly thereafter, they became friends with Rackham's lover, Anne Bonny, who discovered her secret, and they pirated together on the shores of Jamaica. Mary Read died while in prison despite being pregnant. Bonny lived in a quieter way after she was captured and for the rest of her life.

The Chinese woman Ching Shih, a prostitute, was captured in 1801 by a pirate named Cheng Yi. They then began to live together and set up a pirate army, which they called the dik Red Flag Fleet Daha. Upon Cheng Yi's death in 1807, Ching Shih commanded a fleet of hundreds of ships and 50,000 pirates (Murray, 1987 : 44). Even the Chinese Navy could not catch him and he was finally offered amnesty and retreated to the countryside with his trophies and died there.

Irish Grace O'Malley (Gráinne Ní Mháille) was born in 1530 and was called the á Pirate Queen al (Chambers, 2003 : 13). Her father and husband were sailors. He gave birth to one of his sons at sea. He demanded the release of Queen Elizabeth, his brother and sons captured by British ships, and succeeded.

In the 14th century, when the second husband of Jeanne de Clisson, Lord Olivier de Clisson, during the Hundred Years War between England and France, was executed as traitor by French King Philip 6, he sold his family's assets and bought three ships painted in black and equipped with

red sails. He marched with his two sons and began to attack the French forces (Robbins, 2004 : 116). It is said that every French nobleman he meets encounters himself.

Inanna, the goddess of abundance, sexual love and war in Sumerians, Esther in the Bible, the legendary Assyrian Emperor Semiramis who praised the courage in the war, the Phoenician goddess Astarte, the first female prosecutors known according to myths.

The Warrior Women of Antiquity

The Greek goddess Artemis (Latin Diana), usually depicted with a bow and arrows; Atalanta is a talented hunter, archer and wrestler; Athena (Minerva), goddess of wisdom, war strategy, arts and crafts; Most of the time, the gorgon, which was given to him by his father, Zeus, is depicted on the shield depicting Medusa (Aegis). Athena is an armed goddess of warriors and in Greek mythology he is the deputy of many heroes such as Heracles, Jason and Odysseus.

According to the legends in Greek mythology, the Amazons were a legendary and ancient female warrior. In a story by the Greek traveler Pausanias, Queen Penthesilea commanded the Amazon army during the Trojan War with the Greeks.

First known warrior woman of the ancient era BC. The Egyptian Queen who lived in the 17th century was the 1st Ahhotep. It is known that Queen Ahhotep 1 regulated the Egyptian army (Dodson & Hilton, 2004 : 35). According to ancient sources, BC. A few women participated in the Trojan War in the 13th century. B.C. Fu Hao led the war with Chinese Emperor Wu Ding in the 13th century and led the largest-scale ambush war in Chinese history (Ebrey, 2006 : 44). B.C. 11th century with M.S. Kangyuy (The Telegraph, 2015 : 11), who is believed to have lived between the four centuries and has daggers in his grave, is the oldest Turkish female warrior on the territory of modern Kazakhstan.

Semiramis ruled the Assyrian Empire at the end of the 8th century BC. The legendary warrior Queen Semiramis, who inspired Shakespeare and Dante, also lived in this period.

Thought to have lived in the 6th century BC, the queen of Saka Turks, Tomris, was the first known female warrior. The Achaemenid King Great Kiros killed her son, for this reason Tomris swore:

Kirus! You killed my son with the wine. But I swear to the sun that I will feed you with blood!

Saka Turks won the war. Among the dead was King Cyrus. Tomris threw King Kirus's severed head into a cask full of blood, You were unsatisfied with your blood in your life, now I feed you with blood! said (Karasulas, 2004: 7).

Women Pirates of the Ancient Age

Although piracy is known as a male profession, many women have been pirated. The 1st Artemis, Queen of Halicarnassus, Caria, is the first known sea warrior woman. Artemis was adviser and commander of Xerxes at the Battle of Salamis in 480 BC (United States Naval Institute Proceedings, 1942 : 26). Again in 480 BCE, the Greek diver Hydna and his father sabotaged enemy ships before a critical war and thus ensured that the Greek navy won the war.

The second known female pirate is Teuta, the Queen of Illyrian. Teuta (231 BC - 227 BC) was named a "horrible pirate queen" (Pennington, 2003 : 430) in the arts and stories.

Piracy in the Mediterranean in Early History

There was piracy activities The Mediterranean since ancient times. When trade in the Mediterranean grew, there was an increase in the number of pirates and piracy activities. From the beginning of the seventh century, Finike ships were subjected to regular attacks by pirates. Greek and Roman cities were also subjected to pirate attacks. In the subsequent period, the rise of piracy in the Mediterranean was caused by the Crusades. The Crusades prepared the necessary ground for both Christian and Muslim pirates. However, the Crusade initiated in 1096 by the Pope was not just directed to this purpose. It also had the purpose of seizing the Byzantine Church.

The crusades opened the way for the Europeans to move to the Holy Land over the Mediterranean. The opening of the Mediterranean trade routes led to the development of the cities of Genoa, Pisa and Venice. Then, piracy groups were established in the Mediterranean, which would follow the Pope's orders and preserve the path to the holy land. First the Knights of St. John appeared in Jerusalem and was approved by the Pope in 1113. Six years later the Knights Templar was founded. Their wealth and influence grew rapidly, and shortly thereafter they acquired very large properties in

Europe. These, according to the military-religious orders they received, continued the Holy War after the end of the Crusades.

The Crusades fueled religious fanaticism in the Islamic and Christian world. Christian armies lost the Battle of the Hattin in 1187 against the Islamic armies led by Selahattin Eyyubi. Selahattin Eyyübi donated the lives of many Christian prisoners, He punished the Knights of San Jean and the Knights Templar. Thus, the seeds of hatred of the wars that have lasted for centuries have been planted.

The Warrior Women of the Middle Ages

Gordafarid, one of the heroes of the Shahname, was a woman who fought against the Turan soldiers.

In Chinese culture, Mu Guiying was a woman who commanded the Chinese army against the invaders.

Malika al-Hurra Arwa al-Sulayhi (D.1138), from 1067 to 1138, ruled as the Queen of Yemen and commanded his army in many battles.

Altun Can Hatun (Ö.1060) was a great warrior woman. When she felt that he was going to die, She asked her husband to marry the caliph's daughter. He donated his fortune to Seyyide Hanım, the daughter of Khalifa, as a wedding gift.

The wife of the Seljuk Sultan Melikshah (1072-1092), Terken Hatun, is a female warrior who tries to bring her son to throne despite the Vizier Nizam'ul Mulk.

Kublai Khan's cousin Kaidu's daughter Ay Yaruq or Khutulun (1260-1306), by Marco Polo and Rashid al-Din was also mentioned a warrior woman (Rossabi, 2009: 42).

Padeira de Aljubarrota, who killed seven Spanish soldiers hiding in a bakery in the Battle of Aljubarrota in Portugal in 1385, is an important figure in Portugal.

In 1513, Catherine of Aragon, invaded Scotland at the head of her armies, although she was pregnant (Tremlet, 2000 : 25).

Süyümbike (1516-1554) The ruler of the Tatar Turks was hanbike (Noack, 2000 : 144). She is the national hero of the Tatarstan within the Russian Federation (en.wikipedia, 2008-2).

Chand Bibi (1550-1599), also known as Chand Khatun or Chand Sultan, was an Indian Muslim woman warrior.

Malahayati was the daughter of the admiral Mahmud of the Aceh Empire. Aceh Royal Military Academy Ma Akhad Baitul Maqdis had finished. It is the first woman admiral of the Muslim world and the world. She personally signed the contract to pass through the Malaga Strait with the representative of Queen Elizabeth of England.

Seyyide Ayse Hurra's struggle in the sea has inspired Malahayati, the first woman admiral of the modern world. Because Malahayati has lived in the period when the Ottoman Empire sent Kurdoglu Hızır Reis to help the Aceh Sultanate in Indonesia. Some historians regard Malahayati as equal to the Queen of Russian, Catherine II (1729-1796) and Semiramis who left deep traces in Turkish history. However, the comparison of Malahayati with Semiramis can not be in question. Because Semiramis was in gallantry with Ninus, King of Assyria.

The Female Pirates of the Middle Ages

The women among the Viking pirates are the Norwegian Princesses Sela and Rusla, and the Norwegian sisters Russila and Stikla (Druett, 2000 :16). In the Viking Age, Norwegian Stikla became a pirate instead of marrying him he didn't want. Princess Sala, daughter of King Koller of Norway, fought with Horvandil to be effective on the throne in 420, but died (Lorimer, 2002 : 127).

Also, as recorded in the *Gesta Danorum*, Norwegian Aldin was the leader of a group of male and female pirates (en.wikipedia, 2008-6). Wigbiorg, Hetha, and Wisna were 8th-century Norwegian sea captains. Wigbiorg died in battle, Hetha became queen of Zealand, and Wisna lost her hand in a duel.

Ladgerda (870), the inspiration for Hermintrude in Shakespeare's famous play *Hamlet*, was a legendary female warrior and wife of Viking warrior Ragnar Lodbrok.

Merthelflæd (870-918), the eldest daughter of King Alfred of England, commanded the fleet to protect the Anglo-Saxons from Viking raiders after her husband died in war against the Danes in 911.

Jeanne de Clisson (1350-1359) was a Breton woman who attacked French ships only to avenge her husband's death between 1346-1359 and was therefore referred to as the "Lioness of the Bretons" (Clarkson, 2014:29). She named her ship "My Revenge" and had all her ships painted black (Robbins, 2004: 17).

Elise Eskilsdotter (D, 1483) was also a Norwegian noble who became a pirate to avenge his wife's death. He fought naval battles outside the Bergen sea (Stanton, 2015 :141).

An important figure in Irish folklore and 16th-century Irish history, Gráinne Ní Mháille (Grace O'Malley), in addition to being Queen of Umail, was a pirate in 16th-century Ireland. In some sources, she is called The Sea Queen (The Sea Queen of Connaught) (Llywelyn, 2001 : 16) and the Pirate Queen (Chambers, 2003 : 24).

Lady Mary Killigrew (1530-1570) was referred to as the "Female Pirate" as the daughter of a former Suffolk pirate. Her second husband was also a pirate.

First Muslim Female Warriors

Although the names of the figures such as Empress Theodora, Aquitaine, Joan of Arc, Anne Boleyn, Caterina Sforza and 1st Elizabeth are known, the analogues among in the early Muslim world are not well known. Before the modern era, Muslim women played an important role in the Islamic world. It is necessary to remember that there are also warriors among these women. Remembering a few female warriors who lived in the early period of the Islamic world will be important to understand the subject.

Rufaida Al-Aslamia was nursing in the Battle of Badr in 624 (Jan, 1996 : 267). She was the first Muslim woman to receive the title of a veteran because she was wounded in battle. Nusaybah bint Ka'ab (Ghadanfar, 2001 : 215) fought in the Battle of Uhud in 625 after becoming a Muslim. Hammanah bint Jahsh (Ghadanfar, 2001 : 211) also carried water to soldiers in the Battle of Uhud and helped the wounded. Rumaysa bint Milhan (Ghadanfar, 2001 : 213) also fought a dagger. Umm Hakim (Ghadanfar, 2001 : 215) was killed seven Byzantine soldiers on his own by pressing a tent during the Marj al-Saffar battle.

In the first phase of Islam, the effects and roles of women in the public sphere invalidate the views that women are secondary to Islam.

First Muslim Woman Pirate: Seyyide Ayse Hurra

Seyyide Ayse Hurra's full name is Ali b. Rashid al-Alami is Hakimat Titwan. Al Hurra title in his name is free and independent noble woman; means a woman executive with superior authority. Hakima Tatwan is

mean the Governor of Tetouan. Some historians wrote that he was the last Muslim woman ruler who held the al-Hurra title.

Seyyide Ayse Hurra is thought to be the queen of Tetouan between 1515-1542. According to some Western researchers, one of the most important female figures of Western Muslims in the early 16th century. When the Portuguese army wanted to occupy Ceuta, she fought against the Portuguese. Seyyide Ayse Hurra is considered among the Andalusian-Moroccan heroes in the Andalusian-Moroccan folk culture (Lebbady, 2009 : 34).

His life was determined by Reconquista, the most important Christian ideology of his time. Reconquista, a Spanish term, meant conquering again. Reconquista aimed to expel or destroy the Muslims in the Iberian Peninsula from these lands.

It is estimated that Seyyide Ayse Hurra was from the Banu Rashid family in Granada and was born around 1485(Verde, 2017 :16). When Ferdinand and Isabella conquered the Muslim kingdom of Granada in 1492, he fled with his family to Morocco and settled in Chaouen. When she at the age of 16, he married a 30-year-old al-Mandri. Some sources indicate that he married El-Mandri, the son of El-Mandri.

As the Algerian historian al-Makkari pointed out, thousands of unfortunate migrants had to migrate to major North African cities such as Fez, Oran and Tunisia. The plains of Tetouan, Sale and Metidja were filled with immigrants and overflowed. Among the refugees were tribal chief Moulay Ali ibn Rashid, his wife Zohra Fernandez, his son Moulay Ibrahim and his daughter Ayse. The lineage of Moulay Ali ibn Rashid was connected to the Prophet Muhammad through Sultan Idris I, the founder of the first Islamic dynasty in Morocco in the 8th century.

Shortly after the expulsion of the family from Andalusia, Moulay Ali settled at the foot of the Rif mountains of Chefchaouen, near the northern coast of Morocco. Many other refugees settled here. Ayşe was old enough to comprehend what she had experienced in those years when she lived. Since his childhood was spent in a turbulent period, it is unthinkable that she received a good education. However, his acuteness last the years ahead suggests that he completed his education very well.

First Marriage

In 1510, he married Abu Hassan al-Mandari, the governor of Tetouan. As Tetouan was a strategic base for counterattack attacks on the north of Ceuta in the north, the battles between the Muslim (Nasrid) and the Christian (Portuguese) forces at different times were caused. The Portuguese realized Tetouan's position early and tried to conquer Tetouan from 1400 onwards.

Tetouan was an abandoned city for 80 years until Al-Mandari, a Granada captain, decided to rebuild the city. The 16th-century historian Al Hasan ibn Muhammad al-Wazzan noted that Al-Mandari, later called the "Lion of Africa", re-established Tetouan. Al-Mandari wrote that he gained "tax collection authority" because he built a fort near the city walls and fought the Portuguese attacking Ceuta, Ksar and Tangier.

There is disagreement among historians as to whether Sayyide Ayşe Hurra married Al-Mandari, the founder of Tetouan, or whether she married a younger member of the family with the same name. According to these allegations, Sayyide Ayşe Hurra may have married Al-Mandari's son or nephew named Al-Mandari. Regardless of who she married, the emergence of Seyyide Ayşe Hurra as a pirate woman shows that she received a good education, courage, determination and a leading spirit.

Meanwhile, Ahmed al-Wattasi, who was in southern Morocco, in what is now north-central Morocco, had sought Portuguese help to prevent the revolt of the Saadi tribes supported by Britain. Meanwhile, the Mediterranean Sea, once known as the "Roman lake", had become an international lake, and the Eastern Mediterranean in particular was completely under the control of the Muslim Turks.

Becoming a Ruler of Tetouan

Sayyide Ayşe Hurra's husband, Al-Mandari, died between 1515 and 1519, and Sayyide Ayşe Hurra became the ruler of Tetouan. Thus, he began to use the title "Hakimat Tetouan", that is, "Governor of Tetouan". In the Spanish sources of the period, Sayyide Ayşe Hurra's name was written in different ways such as Sida el-Horra and Sayyida el-Hurra. Spanish historian German Vazsquez Chamorro wrote in his work *Mujeres "Piratas"* that "Sayyida al-Hurra effectively ruled Tetouan and the city prospered in a short time" (Chamorro, 2004 : 161). Edaf Antillas, on the other hand, claimed that "most of this wealth stemmed from the goods, gold and other

treasures obtained in the attacks on Spanish and Portuguese ships” (Antillas, 2004 : 47).

Second Marriage

As Sayyide Ayşe Hurra’s power grew, her fame spread. In 1541, when Ahmed al-Wattasi wanted to marry her, she agreed, but refused to go to Morocco for the wedding. She insisted that the wedding be held in Tetouan. This marriage is the first marriage of kings outside the capital in Moroccan history. The marriage of Sayyide Ayşe Hurra with King Ahmed el-Wattasi of Wattasi was considered as a marriage of power among Muslims in Spain, as it evoked the marriage of Ferdinand of Aragon and Queen Isabella of Castile. With the marriage of Ferdinand of Aragon and Isabella of Castile, the two kingdoms were united and the “Kingdom of Spain” was established.

According to Portuguese sources, Sayyide Ayşe Hurra was the sister of Xexuão, the former governor of Xexuão. She was the daughter of Barraxe, the sister of Muley Ibrahim’s wife, who died in 1537. These people consider this marriage “political” as they have been the main enemies of the influential Portuguese in Morocco for years (pt.wikipedia, 2018).

Sultan Ahmed al Wattassi, whose real name was Abu al-Abbas Ahmed ibn Muhammad, was the sultan of the Wattasid dynasty in Morocco. He ruled from 1526 to 1545; He lost his throne for two years and became sultan again between 1547-1549.

In 1532, Sultan Ahmed el Wattassi sent a letter to the King of France, Franz I, through the merchant Hemon de Molon, proposing to develop trade relations. France sent Colonel Pierre de Piton as ambassador to Sultan Ahmed el Wattassi in 1533. Sultan Ahmed el Wattassi assured the French merchants that he would transport, protect and protect French interests.

Sultan Ahmed al Wattassi was captured by his southern rivals, the Saadis (Saadi dynasty) (1549-1659), in 1545, and was released 2 years later in exchange for the city of Mekinez. According to some researchers, Sayyide Ayşe Hurra was removed from the Tetouan governorship at this time. Sultan Ahmed el Wattassi died in 1549 and Ali Abu Hassun, who came to the throne after him, pledged allegiance to the Ottoman Empire in order to get his support. But he could not prevent the rebellion of the Saadis and Tlemcen fell into the hands of the Saadis in 1549. Thereupon, Ali Abu

Hassun went to Algeria. In 1554, with the help of Ottoman soldiers under Salih Reis, he captured Fez and became sultan again. He gave the Penon de Velez base, which the Moroccans took back from the Spanish in 1522, to the Turks. However, his dominance in Morocco was short-lived. Sultan Ali Abu Hassun was killed by the Saadis at the Battle of Tadla in 1554. Thus, the reign of Sultan Ali Abu Hassun and the Wattasid dynasty in Morocco came to an end (fr.wikipedia, 2018). Mohammed ash-Sheikh recaptured the city of Fez. He became the undisputed ruler of Morocco and founded the Saadian dynasty. He then allied himself with Spain to drive the Ottomans out of the area. The Moroccan ruler Mohammed ash-Sheikh refused to pledge allegiance to the Ottomans.

When Hasan Pasha besieged the Spanish-dominated Oran, Mohammed ash-Sheikh captured the Ottoman-ruled Tlemcen. Some Ottoman soldiers entered Mohammed ash-Sheikh's service and assassinated Mohammed ash-Sheikh in October 1557. He was succeeded by his son, Abdallah al-Ghalib. The Battle of Wadi el Laban broke out when Abdallah al-Ghalib claimed that the assassination was done with the support of the Ottomans. In March-April 1558, the war in Wadi el-Laban, which means "the river bed of milk", between the forces supported by the Moroccan forces and the forces supported by Hasan Pasha, the son of Barbaros Hayreddin Pasha and the Beylerbeyi of Algeria, remained inconclusive. Abdallah al-Ghalib ruled from 1557 to 1574.

Sayyide Aisha Hurra's piracy activities were criticized by local merchants who supported the Saadis as their business deteriorated. His son-in-law, Moulay Ahmed al-Mandari, allied himself with the Saadis and ended the Tetouan governorship.

Most researchers claim that Seyyide Ayşe Hurra lived in Chefchaouen for about 20 years, until 14 July 1561. However, there is no definite information about when Seyyide Ayşe Hurra died (Yemen Times, 2010:12).

Relationship with Turkish Naval Warriors

According to many western sources, Seyyide Ayse had a close relationship with Oruc Reis, a Turkish sailor known as Hurra's Barbaros Brothers. Thanks to this support, she strengthened his reputation as a pirate queen.

Oruç Reis and Hızır Reis, known as “Barbaros Brothers” in western sources due to their red beards, were active in the Algerian coast between 1504 and 1510. In addition to their piracy activities, they sometimes went to the shores of Spain and carried Muslims who wanted to escape the persecution of Catholic Christian Spain to the African side. Oruç Reis became known as “Father Oruç” because of his compassion and benevolence, especially because he recruited Muslims who had no money, without charge. Western researchers find it difficult to understand Oruç Reis’s humanitarian and religious aid, as they see Oruç Reis as “a bloody pirate who sees nothing but booty.”

The activities of Oruç Reis and Hızır Reis created as much satisfaction among Muslims as they created fear and anger among Christians. For this reason, Muslims living under the rule of especially the Spanish rule or Muslim city kings who declared their loyalty to Spain wrote letters to Oruç and Hızır Reis, asking them to help them. Oruç and Hızır Reis went to all the Muslim cities on the North-West African coasts, especially the cities of Algeria, Tilemsen and Oran, after the letters of the leaders of the Muslim community asking for help. It is natural that the aid given to Muslims in the region under the management of Oruç and Hızır Reis was also known by Seyyide Ayşe Hurra and welcomed with sympathy.

The Brothers of Barbarossa, who rescued the captive Muslims on the Christian ships and freed them without asking for any price, showed a lofty attitude of not releasing the Christian captives they captured in return for ransom. As stated in the famous work of Barbaros Hayreddin Pasha, *Gazavat-ı Hayreddin*, they punished the personnel of the Christian ships for persecuting the Muslims, and they did not stop punishing them by being greedy for money.

Seyyide Ayşe Hurra is not mentioned in the famous work of Barbaros Hayreddin Pasha called *Gazavat-ı Hayreddin*. In contrast, Spanish sources speak of the attacks on Gibraltar in 1540 and the loss of “many prisoners and loot” that Seyyide Ayşe Hurra had negotiated for ransom. There are interesting statements about Sayyide Ayşe Hurra in Portuguese sources. For example, Chamorro wrote, “The Portuguese were praying to God to see Sayyide Ayşe Hurra hanged from the mast of a ship.” Sebastien de Vargas, the Moroccan ambassador of the King of Portugal, described Sayyide Ayşe Hurra as “a very aggressive and bad-tempered woman in every respect.”

Strategic Importance of Tetouan

Tetouan is a city in northern Morocco. The name of the city means “eyes” in Berber. Its figurative meaning is “water resources”. Tetouan is one of Morocco’s two major ports in the Mediterranean. It is located a few miles south of the Strait of Gibraltar.

From the early sixteenth century, Tetouan had been one of the main settlements for Muslims who were expelled from Spain or who could not tolerate Spanish persecution.

Assessment of Piracy Activities

Piracy was common in the 16th century and was not limited to the southern coast of the Mediterranean. English pirates robbing Spanish galleys returning from America, the loot they obtained was an important source of income for Queen Elizabeth’s government.

There is no information about why Sayyide Ayşe Hurra became a pirate. On the other hand, it is not clear whether he participated in the piracy activity by commanding the ships himself. It is also unclear whether he supports pirate ships or if he seeks “services” from pirate ships. However, his experience is enough to understand why he is pirating or supporting pirates. A person cannot be expected to remain silent after losing his homeland as well as losing everything materially.

Sayyide Ayşe Hurra is known to use diplomacy from time to time.

Sayyide Ayşe Hurra did not have a navy. He was probably aiming to protect the African shores of his city with the support he received from “private persons”. Most of these people were people who had fled Granada.

After the success of the Reconquista, the Catholic Spanish rulers Ferdinand and Isabella forced thousands of Muslims to convert and forced thousands of Muslims to leave the country. Thousands of people were injured or killed.

Sayyide Ayşe Hurra did not engage in piracy until 23 years after her family was exiled. He must have studied the plans of distinguished families who had to leave the Emirate of Granada to reclaim their homeland. Sayyide Aisha Hurra’s husband was fortifying Tetouan to start a holy war against Catholic Christians.

His unexpected death led to the incomplete and largely uncoordinated work. For this reason, she came into contact with the Barbaros Brothers after her husband's death. It targeted Spanish and Portuguese shipping routes in the Mediterranean. Started. Even if he couldn't get Granada back, he could make Tetouan great with the money he stole from the Catholics. Fatima Mernissi's statement for Seyyide Ayşe Hurra that she was "the undisputed leader of the pirates in the Western Mediterranean" (Mernissi, 1997:141) is a great exaggeration. Mernissi's "The activities of Sayyide Ayşe Hurra are found in Spanish government documents from 1540. He was forcing the Spanish government to negotiate directly as the governor of Tetouan regarding both the loot and the captives". On the other hand, Sayyide of Mernissi says about Ayşe Hurra, "She doesn't seem to have gotten on the ship, but she definitely made a deal with the navy."

Conclusion

As it is known, Oruç Reis passed away in 1518 near Telimsan. Barbaros Hayreddin Pasha also died on July 4, 1546. Memoirs of Barbaros Hayreddin Pasha, which Seyyid Muradi had dictated, were published in Turkey under the name "Memoirs of Barbaros Hayreddin Pasha" (Tercüman, 1978). Considering the writings of his period, this book provides modest information about the events that took place. No female pirate, Muslim or Christian, is mentioned in the book in question.

Barbaros Hayreddin Pasha had married a woman from Andalusia. Born out of his marriage to this woman, Hasan Pasha (Angus, 2008:85) served as the Governor of Algeria three times, the first of which was between 1546 and 1552. After Barbaros Hayreddin Pasha, Hasan Ağa became the Governor of Algeria between 1535-1543, and Hacı Pasha became the Governor of Algeria between 1543-1544. The sources dealing with the magnificent defense of Hasan Ağa with 800 soldiers and 5 thousand locals against the Christian army of 40 thousand that besieged Algeria in 1541 do not mention Seyyide Ayşe Hurra. There is no information about Seyyide Ayşe Hurra in Druett's work (Druett, 2000:9), which deals with sea captain women in a broad framework.

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There is information about Seyyide Ayşe Hurra in the sections of Wikipedia, which is a global open information encyclopedia, in many languages, especially in Spanish and Portuguese. Fatima Mernissi introduced Seyyide Ayşe Hurra to the Western world as well as the Islamic world with her work "The Forgotten Queens Of Islam".

Undoubtedly, archives in all states have not been opened to the end. Many archival documents await researchers. The archives of Algeria, Morocco and Tunisia, which contain important documents of the history of Islam, are not fully open yet. Moreover, the documents transferred to foreign languages from the obtained documents are not counted. Therefore, it is certain that we will get more information about Seyyide Ayşe Hurra in the future. It is clear that researchers should pay more attention to this field.

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