

**The history of the modern Arab Maghreb
between the 16th and 19th centuries AD**

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The fall of Granada and its repercussions

The Maghreb countries witnessed developments between 15-16 AD. As a result of the emergence of Spain and Portugal, the decline of the Maghreb states, and the establishment of the Ottoman Empire.

- Spain was unified after the accession of the country a Rajona and the State of Castile 1469. It achieved success in 1492 with the fall of Granada and agreed with Portugal about the spheres of influence on the Maghreb coast with the Treaty of Torde Silas 1494.

- The Spanish captured Melilla in 1497 AD and Mers el-Kébir in 1505. Oran 1509, Cherchell and Annaba 1511 AD. Algeria sent a delegation headed by Salem Al-Toumi Al-Thaalabi to make a truce with the Spaniards in Bejaia and another delegation to Spain to negotiate with Ferdinand V, so they agreed with him to release the Spanish prisoners and build the Al-Binion fort. Abu Hammu al-Zayani called for help from the Spaniards against his brother Abu Zayan Ahmad, who called for help. Under these circumstances, the Ottomans appeared in the region, which had become unable to repel the Spaniards and was experiencing internal conflict, including what happened between the members of the family and Aruj.

- The Spanish expansion in Tripoli in 1516. The Portuguese expansion between 1507/1513 “Safi, Azemmour, Albrega, Fonte “sorry and a Ghadir.

❖ The conditions of the Maghreb countries in the late 15th century to the beginning of the 16th century BC

- Since 1269, the Almohads were divided into the Hafsids in Bejaia - Tunisia (1207 / 1574), the Zaians in Tlemcen (1236 / 1544), the Marnites + Beni Wattas 1258 / 1544.

- Their rule was marked by weakness and independent families emerged: “Banu Ammar and Banu Zakaria in Tunisia and Al-Tha’alaba in Algeria are sheikhdoms in Chlef, Banu Amer in Oran, Banu Al-Qadi in the Koko region, Al-Maqrani in Bordj Bou Arreridj, and Banu Djallab in Touggourt. In Morocco, the Saadians separated from the Wattasids in the south of the Souss region

❖ Conditions of joining the Ottomans:

1/ Algeria 1518:

-Arouj and Khair al-Din were on the Tunisian island of Djerba, and the people of Zawaoua in Algeria sought help from them. Arouj liberated Jijel in 1514, then liberated the fortress of El-Binion in 1516 and eliminated the Sultans of Tennis, the King of Tlemcen, Zayani, and the Emir of Tennis in 1517. Then he liberated Tlemcen in 1517, and Abu Hammou fled to Spain, seeking help from its king, Charles I, who helped the Zaian and killed them. Arouj in the Salt Valley 1518. As for Khair al-Din, he remained in Algeria and the rulers of Tlemcen, Tennis and Cherchell, the son of the judge, rebelled against him.

-Khair al-Din confronted the Spanish in 1518, then met with the notables of the city of Algiers to leave, and they clung to him. They sent a delegation to Sultan Selim I, including LaTo to join the Ottoman Empire, Khair al-Din was appointed governor-general of Algeria in 1518.

2/ Tripoli of the West 1551 AD:

-Charles V ceded Tripoli to the Knights of Saint John in 1536. The Ottomans tried to liberate Tripoli, led by Darguth Pasha and then Murad Agha, until Sinan Pasha came and besieged the city in 1551. They liberated it on August 14, 1551

3/ Tunisia 1534:

Sultan Al-Rashid Al-Hafsi sought help from the Ottomans against his brother Al-Hasan bin Muhammad, who was supported by the Spanish. They prepared the 1536 campaign, returned him to power, and rewarded them with privileges (Treaty of La Goulette). Darguth Pasha, ruler of Tripoli, liberated the city of Gafsa in 1560 and Kairouan. Alaj Ali launched a successful campaign against Tunisia in 1569, then the Battle of Libant took place on 10/17/1571, and the Ottomans were defeated until Alaj Ali and Sinan Pasha prepared a campaign and liberated Tunisia in 1574.

4/ The system of government in Morocco:

The Wattasids 1471/1554: During the reign of the two Caliphs, Muhammad al-Orange and Abu Abbas Ahmad, the situation of the Wattasids worsened and the influence of the Saadians increased, so they took control of the south and then Marrakesh in 1525, and Abu Hassoun al-Watassi failed to regain power.

Saadians 1549/1627:

-The Saadis are an Arab family from Hijaz who settled in southern Morocco (6 AH/12 AD).

They emerged with the Portuguese threat, so the people of the south sought help from them, after Sheikh ibn Al-Mubarak Al-Jazuli rejected power, so he directed them to Abu Abdullah Muhammad Al-Saadi, who was pledged to Balsus in 1510 and was called Al-Qa'im Bi Amr Allah. He formed an army from the tribes and the army was led by his son Ahmed Al-A'raj.

- 1517 Leadership passed to his sons Muhammad al-Araj and Muhammad al-Sheikh, who fought against the Portuguese and removed his brother Ahmed from power and entered Fez in 1549, then expelled Abu Hassoun al-Watassi from there in 1554.

- The Saadians faced the Ottomans, so Muhammad al-Sheikh cooperated with the Spanish, and was killed with help from Algeria in 1557. He was succeeded by his son, Abdullah al-Ghalib Billah (1557/1574), who disputed with him. aKhwa (Abdul MullK/ Ahmed Mansour) for power, who called for help from Istanbul, while Abdullah turned to the Spanish and left power to his son Muhammad al-Mutawakkil (1574/1578). The Ottomans launched a military campaign led by Abdullah and Ahmed and regained power in the year 1576, so al-Mutawakkil fled to Spain, asking for help, so he turned to King Sebastian. The Portuguese, who supported him, took place in the Battle of Wadi al-Makhzen on 8/5/1578, in which Al-Mutawakkil, Sebastian, and Abd al-Malik died.

Al-Mansur's policy 1578/1603:

A/ Internally:

- Eliminating the revolts of Daoud bin Abd al-Mu'min al-Murabit al-Hajj Ibn Qaraqoush 1588 al-Nasir bin Abdullah

- Try to retrieve some cities: In the afternoon and regained a temporary Sabbath

- He formed a modern regular army (from the Turks, the Alaajal, Andalusians, and some people from Souss and Marrakesh) and another from volunteers, and established residences, castles, towers, and a naval fleet.

- He was named Caliph of the Faithful and organized the relationship with the rest of the state employees

- He appointed his sons as rulers of the states and divided them into leaderships.

- Imposing taxes on the population and providing revenues to the treasury.

-He established the Badi Palace in Marrakesh and the Mosque in Marrakesh in 1587.

-Titled Caliph of Scholars and Allied Scholar.

B/ Foreign policy:

-During his reign, Morocco gained international prestige, receiving congratulatory letters from the Ottomans and establishing trade relations with the British since 1585.

-With the Spaniards he had hostile relations at first and then traditional after their cession of the port of Larache.

-He invaded Sudan in 1590 out of greed for gold and his desire to establish an empire and bring gold, slaves, and some scholars (Ahmed Baba Al-Toumbukti)

-After Al-Mansur 1603/1610 AD: A throne crisis emerged between his sons (Mawla Zaydan - Muhammad Sheikh Mamoun and Abu Firas), which paved the way for the emergence of competing religious and tribal entities. (The Ayashi movement 1614/1641 in the northwest, the Naqsis movement in Tetouan and Salé, The deltoïd angle in the middle atlas, small corner)

Alawites: They came from Hijaz and settled in Tafilalet. Their rule appeared after the Saadians at the hands of Moulay Al-Rashid bin Ali Al-Sharif 1631/1637 in eastern Morocco. Their grandfather, Al-Sharif Ben Ali, died, and a dispute arose between his two sons, Muhammad Al-Sharif 1637/1664 and Al-Rashid 1664/1672, and the matter ended with the latter, who took control of Fez and eliminated his rivals, so he became the first founder, then he was succeeded by his brother, Mawla Ismail 1672/1727.

The reign of Mawla Ismail 1627/1672:

-He was distinguished by his firmness and good behavior, and he made Meknes his capital. He loved wars, women, and money. He was a contemporary of the kings Louis

-He created forts and bridges and rebuilt Meknes in the style of the French Palace of Versailles. He liberated the cities of Maamoura in 1681, Tangier in 1684, Asilah and Larache in 1691. He maintained good relations with Algeria, attempted to expand west of Algeria in 1691/1701, and established trade relations with Europe.

-After Mawla Ismail :

-Appeared He was forced 1727/1757 until the reign of Muhammad bin Abdullah 1757/1790, who imposed calm, established

friendly relations with Algeria and Istanbul, strengthened his relations with Europe, regained Mazagran from Portugal in 1769, and focused on culture and science. After his death, his sons took over, including Salman 1797/1822, who faced internal strife and deviant Sufism and adhered to neutrality from Vienna in 1815.

Morocco began to lose its international prestige, especially during the reign of Abd al-Rahman ibn Hisham 1822/1859, then his son Muhammad succeeded him in 1859/1873. During the reign of Hassan I in 1873/1894, he carried out multiple reforms and confronted the Europeans (Conference in Madrid 1880), so Morocco became an open market, then he was succeeded by Abdel Aziz. Ben Al-Hassan 1894/1908, during whose reign the competition for Morocco continued and ended with secret agreements between France and Italy 1902 and Britain 1904 and Spain 1904, which paved the way for the imposition of dual protection on Morocco on March 30, 1912.

Tunisia 1574/1881

- **The pashas** (1574/1590): Tunisia became part of Algeria until 1587, then to Istanbul, which appointed Algeria a Shawat for an indefinite period, and the country knew calm and stability, followed Hafsid systems, imposed taxes, and the Turks monopolized power. The Pasha sought help from a Janissary military garrison, which formed the Court Council (senior officers, notables, and the director of finance).

- The influence of the army of officers increased, and the population complained about them, so the junior officers revolted against their leaders during the reign of Muhammad Pasha 1589/1590, and they overthrew the government in favor of the midwives.

The era of the Days (1590/1631)

- Ibrahim Rudisli, the first Dey in Tunisia. Their rule was characterized by individualism, and the most famous of them was Othman Dey 1598/1610. He held

Trade treaties with France and Italian cities, imposing taxes, courting some notables, and issuing the penal code. He was succeeded by Dey Youssef.

The era of the Beys:

A/ The Muradian Beys (1631/1702)

In reference to Murad Bey of Corsican, he was succeeded by his son Hammuda Pasha, who organized the beylik, developed the army, and moved the seat of power to the capital. Then he was succeeded by

his son Murad II 1666/1675, during whose reign the country stabilized, unlike his sons who disputed over power until the reign of Murad III 1699/1702, who became strict with The people appeared, and Ibrahim Al-Sharif appeared, who dismissed Murad III and ruled the country until 1705. The population revolted against him and called for help in Algeria, and Hussein bin Ali was appointed governor.

B/ Al-Husaynoun Beys (1705/1956)

- Named after Hussein bin Al-Hassan Al-Kriti the Greek, who held military positions, including Agha Al-Sabahiyya and then governor of Tunisia.

- During 1728/1756, the throne was contested by Ibn Al-Hussein bin Ali and his nephew, and was decided by the intervention of Algeria.

- Mahmoud Pasha 1782/1814: He eliminated the Janissaries, developed trade, strengthened ties with Istanbul, and confronted Europe.

- Ahmed Bey 1837/1855: He established military and civil schools, built ships, and developed the army. His successor, Muhammad II 1855/1859, continued the reform, issued the Covenant of Security document, and approved equality among Europeans in privileges. Then he was succeeded by Muhammad al-Sadiq 1859/1882, who issued the 1881 constitution, which enshrined the rights of foreigners, and he revolted. The people were against him (Ali Ben Ghadaham's revolt), so Europe intervened to protect the Bey and a European financial committee was formed to manage Tunisia's affairs. The Bey had assigned the prime ministership to Khair al-Din Pasha in 1873/1877, but Europe opposed him, so the country fell under European competition, and the Berlin Conference of 1878 supported the imposition of French protection on Tunisia. 1881.

- **The development of governance in Tripoli West**

1-The era of the Beylerbayat 1551/1606

- This era was characterized by calm and stability.

- Among its rulers was Murad 1551/1555, who fortified the country militarily and made Tripoli the capital instead of Tadjoura. He converted churches into mosques and restored castles and towers and repelled Saint John's attack on Tripoli in 1552.

- Murad Pasha succeeded Darguth Pasha in a year 1555 AD, who subjugated the interior regions and organized the army. He also confronted the revolts of Ibn al-Walid and Gharyan. He also confronted

the Spaniards on the island of Djerba (Tunisia) in the year 1560 and followed them to the island of Malta, where he was martyred. He was then succeeded by Janissary rulers until the rule of the decrees emerged.

2-The era of blood money 1606/1711

- Military officers, the most prominent of whom is Suleiman Dey 1610/1614, who gained the confidence of the court, encouraged maritime business, built Dar al-Sir, and established friendly relations with his neighbors and trade with Europe.

- After Suleiman Dey, the country's conditions deteriorated until the emergence of Dey Muhammad Pasha Al-Saqqazli, during whose reign the country knew calm and stability, until Dey Safar came in 1633/1649. He was succeeded by Othman Al-Saqqazli in 1649/1672, who continued the policy of his predecessors, and the conditions deteriorated after him over the course of 420 Dey until the establishment of the rule of the Karamanid dynasty.

3- Karamanid Dynasty 1711/1735:

- A Turkish family whose first grandfather came from the Karaman region in southern Anatolia in 1551 to Tripoli as a sailor. He owned farms and ruled the region, and his grandson became prominent. aHamad at the end of the era of the Days and dominated He ruled the country since 1711/1745, and he eliminated the strife and was succeeded by his son Muhammad Pasha in 1745/1767. Despite his weakness and shamelessness, he confronted the Europeans at sea and was succeeded by his son Ali Pasha Muhammad in 1767/1796, who eliminated the strife and restored calm to the country.

- The region experienced famine, conflict between the sons of Muhammad Pasha and between the clans and between the urbanites and the Karagla, and the attacks of the Europeans on his country. He weakened the family's authority, so he was succeeded by his son Ahmed, then Yusuf Pasha in 1779/1882, who achieved stability and calm and strengthened the relationship with Istanbul, its neighbors, and Europe. United States of America Which besieged his country in 1801, and Nasser NaLeon I in his campaign against Egypt in 1798.

- In response to Europe's request, Youssef Pasha released the prisoners and stopped maritime activity, which affected the country's economy and led to revolutions against it. He was succeeded by his son Ali in 1832/1835, whose rule was characterized by a dispute between the family and its members until the Ottomans regained power in 1835.

4-The second Ottoman era:

During this period, 33 Ottoman governors took over the affairs of the country, including Najib Pasha 1835/1837, Hassan Pasha 1837/1838, Ali Ashqar Pasha 1838/1842, Muhammad Amin Pasha 1842/1846, who carried out internal administrative and economic reforms, then he was succeeded by Minister Muhammad Nadim Pasha (1860/1866). He was just, interested in agriculture, reconstruction, and spending on the poor. He established a printing press, then he was succeeded by Reda Pasha 1866/1870. Breakfast of the country Economic and urban projects.

The situation continued to develop. There were many governors at a time when colonialism intensified in Tunisia in 1881, and a Sanusi religious movement appeared in Libya at the hands of Muhammad bin Ali al-Senussi Mostaganemi, which strengthened its relations with Istanbul until the Italian occupation appeared in Libya in 1911 after exploiting the weakness of the Ottoman Empire.

The development of governance in Algeria

1- Covenant Baylerbayat 1518-1587

This era began with Khair al-Din being appointed governor of Algeria with the rank of prince of princes, taking the city of Algiers as the capital of his rule, and appointing Ahmed bin al-Qadi as governor of the Kabylie region, the Emirate of Kokoa.

- Ahmed bin Al-Qadi confronted the Spanish Between 1521-1527, he forced them to retreat towards the city of Jijel. He also destroyed their tower in the city of Algiers on May 16, 1529. Due to his competence, the Sultan was summoned to Istanbul and appointed him as commander of the Ottoman naval fleet. He was replaced by his son, Hassan Agha, who confronted the Spanish campaign led by Charles V. Then he expanded the influence of the government to Biskra in the south.

In the year 1544, the Spanish attacked the city of Tlemcen, and Saleh Rais Hussein Agha succeeded him from 1552 to 1556. He expanded Ottoman influence to the cities of Touggourt and Ouargla and directed a campaign towards the Moroccan Fez in support of the Wattasids against the Saadians. He annexed the Kingdom of Beni Zayan under his rule in the year 1554 and liberated Bejaia in 1555 until he died in 1556.

Characteristics of the Beylerbayat era:

- 19 rulers assumed power. Khair al-Din Hassan Agha Salih Rais became famous and commented on:

- Most of the rulers were from the Riyās al-Bahr sect and were appointed for an indefinite period

- Confronting people and helping immigrants from Andalusia

- Algeria achieved its political and regional status

- Confronting Al-Saadi's expansion during the reign of Muhammad Al-Mahdi 1540

- Helping France against the Spanish invasion of 1543

- Algeria had a strong naval fleet that supported the Ottoman Empire in the battle of...1571.

- France obtains coral fishing privileges in Algeria

- Division of Algeria into four administrative regions: Dar Sultan (city of Algiers), Baylek

- East (Constantine), Beylik West (Mazouna, Mascara, Oran) Beylik of Tetari (Medea)

- Annexing Tunisia and Tripoli to Algeria

2- Pashas (1587-1659)

- After the Beylerbeyat enjoyed strong influence in Algeria, the Astana feared their independence of power in a Murad III issued a decree in 1574-1594 abolishing the previous regime and replacing it with the rule of the pashas. Ahmed Pasha is considered the first of the pashas from 1587-1589, and each pasha served for three years.

The characteristics of this covenant are:

- Conflict with Istanbul: If the pashas sought to get rid of the hegemony of Istanbul, Pasha Khidr (1589-1592) encouraged Riyās al-Bahr to invade by sea and reduce the privileges of French merchants in Kala and Annaba, which affected the relationship of Istanbul with France, which led to Henry IV's complaint about Pasha Khidr's actions being filed with the Sublime Porte. .

- The conflict with Tunisia, where Pasha Khidr fought it until Pasha Hussein concluded a peace treaty with it in 1628-1634.

- Internal conflict: Due to the short term of the pashas and their interest in their own interests and collecting money, internal revolts broke out, the people refused to pay taxes, and the Janissaries supported the group against the chiefs of the sea.

- During the reign of the pashas, Algeria was subjected to a Spanish campaign in 1601.

The era of the Aghat 1659-1671:

- During the reign of Pasha Ibrahim 1656-1659, Riyās al-Bahr revolt broke out against the Pasha because he denied them money, so they imprisoned him and supported them. Janissaries Those who eliminated the authority of the Pasha, kept him honorary, assumed power, limited their rule to two lunar months, and placed legislative authority in the hands of the Diwan Council, composed of Janissary officers, the first of the Aghas, Khalil Agha, 1559-1560, and the last of them, Ali Agha. 1665-1671 Their reign was characterized by:

- Loss of security in the country, as each Agha sought to extend his term, and some of them were removed or killed.

- Algeria was subjected to failed European campaigns by France.

- It occupied Jijel in 1666, and England attacked the city of Bejaia in 1671.

Era of the Days: 1671-1830:

- After the turmoil witnessed during the reign of...aGhawat, Riyās al-Bahr seized the opportunity and seized power, and the Diwan was electedaThey are limited to life, and they inform the Sultan of that who issues the decision to appoint him. The first of them is Muhammad al-Triki Pasha, 1771-1782, and he was succeeded by 24 deys, the last of whom was Dey Hussein Pasha, 1818-1830.

- At the beginning of the era, the deys strengthened their relations with Istanbul, keeping the position of pasha honorary, then they removed it, so the dey became a combination of the dey and the pasha, and thus the deys monopolized the rule. As their rule progressed, the Sultan did not have any influence in Algeria other than nominal sovereignty, praying for him in pulpits on Fridays and Eids, and providing assistance in times of crises. AndAaa AldespitefromOnly that the Dey was free to rule, negotiate with foreigners, and conclude peaceful and commercial treaties and agreements, which demonstrated actual rather than official exploitation.

- fromaThe two deys, Dey Shaaban, 1689-1695, and Dey Hussein, 1818-1830, became prominent.

- During the reign of the Days, Algeria played a solidarity role, as Algeria severed its relations with France in 1799 when it invaded Egypt in 1798 and participated with the Ottoman fleet against Greece in 1823 b.-8 ships liberated Oran in 1792 and Mers-el-Kébir in 1708.

Seventh: Relations of the Maghreb countries with foreign countries

Considering that the countries of the Maghreb are semi-independent entities, they have established foreign relations, some within the framework of Islamic solidarity with the Ottoman Empire, the symbol of the Islamic Caliphate, and some within the framework of the defensive balance in the western basin of the Mediterranean Sea.

1- With the Islamic Levant (Ottoman Empire):

-The relations of Algeria, Tunisia, and Tripoli in the West, with the exception of Al-Aqsa Morocco, with the Ottoman Caliphate were characterized by bilateral cooperation and exchange, represented by aiding the Ottomans and expelling the Ottomans.^aThe Spanish Hills have been on the coast of the three countries since the sixteenth century AD.

-The Maghreb countries contributed to supporting the Ottoman Empire in its wars against Europe in the Battle of Lepante in 1571 AD, confronting Napoleon's campaign against Egypt in 1798 AD, and in the Battle of Navarrene in 1827 AD.

-Despite the attempts of...^aIt will be less than Istanbul By the capitals of the Maghreb countries, especially during the recent political eras. The Maghreb countries maintained special relations, maintained military and spiritual cooperative relations with the Ottoman Sultan, pledged allegiance to the Ottoman Sultan, and each state received a governor appointed by him, and he remained a His name is mentioned in the Friday and Eid sermons and is celebrated. The leaders of the Arab Maghreb countries also allocated endowments to the Two Holy Mosques and established institutions to manage them and deliver their revenues to the Holy Lands and then to the poor in the places adjacent to the Two Holy Mosques.

-Despite loyalty to the Ottoman Sultan, the Maghreb countries enjoyed effective independence from the Sultanate TInbul, it concluded peace, war, and truces with its enemies, without referring to the Sublime Porte, and its rulers exchanged consuls, letters, and gifts with foreign countries, and its coasts were bombed by countries friendly to the Sultan.

2- Moroccan-Ottoman relations

-Morocco's relations with the Ottoman Empire acquired special importance, given that Al-Aqsa Morocco remained the only Arab

country that was not subject to Ottoman sovereignty, and it also represented a scene of conflict between Christianity, represented in European countries, and Islam, represented in the Ottoman Caliphate.

-The rulers of Al-Aqsa Morocco adopted a policy that preserved their independence, and accordingly the relationship was dual between tension and confrontation at times and cooperation at other times.

-From the beginning, the Ottomans tried to follow a policy of containment towards the first Saadian sultans, and this is evident in the Ottoman embassy to Sultan Muhammad Al-Sheikh, when it offered him help to fight the Christians in exchange for engagement in the name of the Ottoman Sultan.

-Because of the facts of the Ottoman-European conflict, the Ottomans did not come to the aid of Sultan Abdullah al-Ghalib (1557-1574 AD), against his brother Abdul Malik al-Saadi. (1576-1578 AD) who took refuge in Algerian lands, But they later intervened in the internal conflict in favor of Abd al-Malik against al-Mutawakkil (1574-1576 AD), so they supported him with a campaign that ended with his entering Fez and the flight of al-Mutawakkil, who sought help from the Portuguese king. Abd al-Malik gave the Ottomans a lot of money and significant gifts as a reward for them. He used to deliver sermons in the name of the Ottoman Sultan, and mint money in his name. The Sublime Porte also supported King Saadi, which was evident in the Battle of Wadi al-Makhazine, which confirms the informal subordination of the Sublime Porte, and the letters The Ottoman Empire of Sultan Abd al-Malik was...The for jihad and cooperation with the Emir of Algeria.

-Relationships changed during the reign of Al-Mansur Al-Dhahabi (1578-1603 AD). Although he continued to send gifts to the Sublime Porte, he was named Caliph and delivered speeches in his name, which confirms Morocco's independence from the Sublime Porte, which began to retreat relatively from expansion in the western Mediterranean, especially After the Libant campaign in 1571 AD, and the Ottomans were busy with their wars with Russia and its allies.

-The Saadi Sharifs, and after them the Alawites, had expansionist ambitions at the expense of the western Algerian front, especially since the Saadi Sharif had organized campaigns that reached as far as Tlemcen, and then continued with the beginnings of Alawite rule, which made the rulers of Algeria send a mission to convince Sharif Muhammad I Al-Alawi (1636- 1664 AD) with the idea of drawing the

border between Morocco and Algeria. But the Alawite kings continued their campaigns, especially during the reign of Mawla al-Rashid (1666-1672 AD) and Mawla Ismail (1672-1727 AD).

-In fact, the border conflict between the two parties is nothing but a cover for the Alawites aspiring to the Islamic caliphate, the legitimacy of which the Ottomans possess, and which was recognized even by their jurists, including Ibn Abi Mahli, who described Sultan Ahmed Al-Othmani (1603-1617 AD) as the owner of Bahrain and the Imam of the Two Holy Mosques.

3: With Africa

-The major metropolises of North and West Africa witnessed the extent of trade relations between tropical Africa and the civilizations of the Mediterranean basin.

As a result of that:

-The vitality and activity of the urban centers located in their final stations, such as Ghana and Gao, which formed the cradle of the establishment of two Sudanese states in the region, increased, which secured the local political situation and provided great possibilities to attract Maghreb merchants.

-Many indicators confirm that Moroccans contributed to the Sahrawi trade through several commercial centers between the regions of North and West Africa, including: Ghadames, Riglan, Touat, Sijilmasa, Draa, in addition to other centers such as Fez, Marrakesh, Tlemcen, Ghardaia, Touggourt, Kairouan... etc.

-Trade caravans exploited other famous trade routes, including Marrakesh-Timbuktu, Fez-Meknes, Sijilmasa - Oudgasht, Algiers - Timbuktu, Tripoli - Timbuktu, Al-Jarid in Tunisia - Ghadames in the south.

-The countries of the Maghreb exported books, horses, copper, weapons, and types of textiles and Moroccan goods, while importing gold, some cotton products, ivory, and ostrich feathers.

-Commercial activity continued, especially in the Far Maghreb countries. As the kings of Beni Wattas in Fez tried to revive traditional relations, "Muhammad al-Watassi of Portugal" sent an embassy to Hajj Askia Muhammad (1493-1528 AD). Among those who walked in the Moroccan embassy delegation was Hassan Al-Wazzan, known as Leon the African, who recorded his observations of Sudan in his famous book: "Description of Africa".

-During the Saadian era, Moroccan-Sudanese relations continued at the same pace during the sixteenth century, and were consolidated with many of the kingdoms and emirates of the southern bank of the Sahara. When Al-Mansur (d. 1603 AD) assumed the title of Caliph and Commander of the Faithful, he aroused the ire of the Ottomans, especially when he received an embassy from the king of the Kingdom of Kanem-Borno. (1564-1596 AD), "Idris Aluma", who searched for military support to confront his enemies in Sungai.

-The Ottomans supported the Sengai Empire, illustrating the hidden conflict over succession and leadership of the Islamic world.

-The most important diplomatic relations that the Saadians forged with Sudan were the relationship that linked them to the Kingdom of Singai during the reign of the Esqians (1493-1591 AD), and ultimately led Ahmed Al-Mansur to launch a military campaign in 1591 AD.

-Al-Mansur established a ruling system known as the "Archers" in the Sudanese region of the Saadian state. He made the city of "Tunbuku" the seat of his authority and appointed one of the commanders of his loyal soldiers at the head of the system, naming himapoison "The Pasha."

-Following the collapse of the Saadian state, especially after the death of Ahmed al-Mansur al-Dhahabi in 1603 AD, the pashas (archers) became independent of their influence from the central authority in Marrakesh.

-With the exception of the attempts of Sultan Moulay Ismail (1672-1727 AD), the sultans of the Alawite state did not succeed in renewing and reviving political relations with "Tunbuku." However, commercial, cultural and spiritual relations remained as they were, and this explains why Sudan and the jurists of "Tunbuku" called for help in 1893 AD to the Alawite Sultan Moulay Al-Hassan in order to ward off and repel the French colonial invasion of the region.

-The religious-spiritual dimension remained present in Maghreb-African relations, under the influence of many angles of the Qadiri and Tijaniyya orders. The people of Senegal and other people of French Sudan were moving to the Chinguetti academic centers, then to the Moroccan scientific centres, which paved the way for the Tijaniyah towards Sudan south of the Senegal River, and among its men there was Hajj Omar bin Saeed Al-Futi. (1794-1864 AD), Caliph of the Tijaniya order in Fut Jaloun in Sudan. His rule became widespread in the middle

of the nineteenth century. Then he aspired to establish a Tijaniya Islamic state, but he collided with the French occupation of the capital, “Sigo-o-Ségou,” in 1892 AD. Whatever the case, Tijaniya has spread to several countries in West Africa, especially in Ghana and northern Nigeria, where there are thousands of disciples of the Abrahamic Tijaniya order.

4: Europe

The efforts of the Europeans were united at the Conference of Vienna in 1815 AD, then the Conference of Aix-les-Chapelles in 1818 AD, where the European countries agreed on November 20, 1818 AD, to eliminate what they called Barbary (Maghreb) piracy, commissioning French and English envoys since 1819 AD, who contacted the rulers of the Maghreb, including Dey Hussein (1818-1830 AD) in Algeria, who He refused to comply, unlike the rulers of Tripoli (Youssef Pasha: 1795-1830 AD), Tunisia (Mahmoud Bey: 1814-1824 AD), and Morocco (Suleiman bin Abdullah: 1792-1822 AD). Who complied with the European threat.

Thus began the decisive phase in undermining the foundations of the Maghreb countries. It continued throughout the nineteenth century, beginning with the occupation of Algeria in 1830 AD.

-Algeria is considered a model of the Maghreb countries over which European countries have intensified competition since it joined the Ottoman Empire until it fell into the hands of the French occupation.

-Starting from the Beylerbayat era (1518-1587 AD), Algeria began to establish relations with European countries, forcing them to pay royalties in exchange for ensuring the security and safety of its vessels in the Mediterranean basin.

-Spain launched a campaign against the city of Algiers in August 1519 AD, and the 1541 AD campaign was led by Charlecan -Charles Quint,” all failed.

-France obtained coral fishing privileges off the eastern coast of Algeria (El-Kala, Annaba and Al-Qala), the establishment of the French fortress of Al-Qala in 1561 AD, and the signing of a peace and trade treaty between the two parties in 1628 AD.

-During the reign of the pashas (1587-1659 AD), French diplomatic relations with Algeria were complicated due to an end to the privileges of French merchants in Algeria due to France’s support of

Spain in its aggression against Algeria, so France was forced to negotiate and conclude a peace treaty on 09/19/1628 AD.

-In 1588 AD, Algeria attacked the shores of Naples, Sicily, Corsica, and Spain.

-In August 1601 AD, the city of Algiers was subjected to a campaign by the Spaniard John Duryea.j Doria” with the Pope’s blessing, but it failed.

-During the reign of Aghawat (1659-1671 AD), French naval raids against Algeria increased. In 1663 AD, France launched a military campaign led by the Duke Dubufort. Duc Beaufort attacked the city of Algiers, and another campaign was launched from the port of Toulon on July 23, 1664 AD, led by Colbert and Duke Dubufour, and landed in Jijel. Then, in 1665 AD, the King of France Louis Peace was not restored until the agreement of May 7, 1666 AD. England also attacked the ships of Algeria in 1669 AD, and then the port of Bejaia in 1671 AD.

-European hostility escalated with the intervention of the Spanish and the Dutch, and Algeria succeeded in reconciling with the Dutch in 1663 AD and the English in 1671 AD to fight the French.

-During the reign of the Days (1671-1830 AD), Algeria knew political stability and practical, unofficial independence from the Ottoman Empire in managing its internal and external affairs. The Dey would declare war and peace, conclude peace and trade treaties in the name of Algeria, send Algerian consuls to major powers, and agree to accredit consuls in Algeria, without consulting Istanbul. At this stage, the city of Oran was finally liberated from the Spanish in 1792 AD.

-During the reign of Muhammad Othman Pasha, Denmark bombed the port of Algiers in 1770 AD. In the same year, the Spanish King Charles III launched a failed military campaign against Algeria, then the Spanish repeated their failed attacks in 1784 AD against Algeria.

-Algeria was also subjected to European raids, including those organized by the French Admiral Duquesne during the reign of Dey Baba Hassan on July 12, 1682 AD, to attack Cherchell and the city of Algiers, but they failed.

-In 1684 AD, Algeria concluded a peace treaty with France for a period of one hundred years, but it was broken in 1776 AD, so the centenary peace was transformed into a sentence Attacks and projects to occupy Algeria in 1830 AD.

-Because of Napoleon Bonaparte's invasion of Egypt in 1798 AD, Algeria declared war on France, under pressure from the Sublime Porte.

-In 1801 AD, the French Consul concluded a contract "Debois Tanville -Dubois Thainville concluded a treaty with Algeria on December 17, 1801 AD, according to which the African institution was restored to work and exempted from taxes for a full year. However, this peace did not last long and French projects to occupy Algeria emerged. Napoleon Bonaparte appointed the consul, "Jean Saint-Andre." "To prepare a project to occupy Algeria.

-In 1802 AD, he sent Officer "Holan" again to Algeria for the same purpose, and in 1808, the role of Officer "Botan" came. Boutin, who prepared a complete report that was of great importance in the future occupation of Algeria.

-The period extending between (1789-1814 AD), that is, after the end of the French Revolution, witnessed the entry of the European continent into comprehensive wars known as the expansionist Napoleonic Wars, as Napoleon aimed to impose French control over most of Europe.

-The day after the fall of Napoleon in 1814 AD and the return of the Bourbon family to the throne of France, Algeria welcomed King Louis XVIII's desire to restore harmony between the two countries.

-After the end of the Battle of Waterloo" in 1815 AD, European politicians met at the Congress of Vienna (November 1, 1814 AD - June 8, 1815 AD), To redraw the political map of Europe, but the results went beyond Europe's borders to the countries of the Maghreb and Algeria in particular.

-England wanted to interfere in the affairs of Algeria in the name of fighting slavery and piracy and defending the interests of Christian countries. Representatives of the Knights of Malta presented several memorandums to the conference in Vienna, they demanded the restoration of the old regime and granting them a headquarters in the Mediterranean where all Christian fleets could gather to fight the pirates of the Moroccan countries. To embody its intention to improve relations with Algeria, the French King "Louis XVIII" appointed "Pierre Duval" as French consul in Algeria on August 28, 1815 AD. He brought gifts to the Dai.

-In implementation of the decisions of the Vienna Conference, the Lord arrived in Algeria "Exworth" in August 1816 AD at the head of a

naval force and bombarded the city of Algiers, which led to the severing of Algerian-English relations.

-France took advantage of the poor relationship between Algeria and England, and concluded two treaties on March 15, 1817 AD and October 1817 AD. 1817 AD, according to which the royalties paid to the Diwan were reduced by two quintals of coral to the Dai.

-To transform the Quadruple Alliance (England, Russia, Austria, Prussia) into a Quintuple Alliance, with France as the fifth party, a conference was held. "Aix-La-Chapelle", September 1818 AD, in which the participants agreed to issue a declaration to the Moroccan countries to limit piracy, which Dey Hussein received on September 5, 1819 AD, and he rejected thea You will respond to him.

-To satisfy the Diwan, the French government issued a memorandum on October 28, 1819, confirming its intention to satisfy the Algerian government, on the condition that it be allowed to pay the debts to the Jew Bakri, and the Dey accepted this condition.

-Since 1820 AD, the French Consul, Pierreval, intended to destabilize Algerian-French relations. In a letter sent by the French Foreign Minister, the Duc de Morency, to Dey Hussein on April 20, 1822, he expressed his government's dissatisfaction with the position of the Algerian authorities, who refused to return the warehouses and buildings that they owned. The African Company, Dey Hussein replied that the buildings were Algerian and were in the hands of the British after they obtained the Bastion concession in 1807 AD.

-In 1826 AD, Drofty, the French consul in Egypt, submitted a report to his government stating that France could use Muhammad Ali to occupy Algeria, in exchange for paying the costs of the campaign. However, the project was not completed, and thus bilateral relations reached a rupture in 1827 AD.

Eighth: Life a Social and economic issues in the countries of the modern Arab Maghreb

1-The life a Social

Due to the stability of the political situation, the migration of Andalusians, the occupation of the Maghreb cities by the Spanish, and the settlement of the Ottomans there, the situation improved. A Socially, the population increased, new cities appeared, and rural conditions flourished.

Examples of Algerian cities that flourished thanks to Andalusian migration are: Blida, Kolea, Cherchell, Dills, Medea, Miliana, and others. The same is true in the state of Tripoli, in which several metropolises developed, including “Zeltin,” For five, Sirte and Misrata, as well as for several Tunisian cities.

The countryside has known the spread of diseases and epidemics since the seventeenth century, as happened in Algeria in the years 1661-1664 AD, and Tunisia in the years 1663-1657 AD. And Tripoli in the West for years 1655-1691 AD. The population of Tunis, for example, decreased from 40,000 people in 1705 AD to 10,000 people in 1756 AD.

1-1: Categories of cities: forming a pattern asocial services in most Maghreb cities are as follows:

1-1-1 : Turkish minority:

It was represented by the soldiers, employees, and sea captains who controlled the government. Their number is small and they are concentrated in the state capitals and major cities. In the states of Tripoli, their number reached several thousand, and in the city of Algiers, in 1821 AD, their number reached approximately 3,661 individuals, and they settled in forts, barracks, and garrisons spread throughout the main cities.

1-1-2 : Al-Alaajal Sect:

European Christians were captured in naval battles. Most of them converted to Islam. Their number varied from one country to another, including the Italian Mizumurto in Algeria and Isti Murad in Tunisia. Some of them maintained their traditions, as they wore a red screen over their heads and lived at night in public prisons (Bagnes), and during the day they are allowed to work in the fields or work in marine workshops or in the workshops of craftsmen and in shops.

1-1-3 : Karagle:

A segment that resulted from the marriage of Janissaries with local Maghreb women and was stationed in some major cities, where Turkish garrisons were spread across the cities. Their number in Algeria, for example, reached 6,000 people at the end of the sixteenth century AD. Some of them joined the army and others assumed important positions since the eighteenth century AD. They also shared power with The urban class, and some of them rose to power, such as Ahmed Al-Qarmanli and his family in Tripoli. Some of them assumed the rule of

the Baylkat and even in the Sultan's house, including Mustafa Al-Omar, the bey of Oran, and Hajj Ahmed, the bey of Constantine, in Algeria. Some of them joined the groups of knights, "the Makhzen," as was the case in Manshiya (Tripoli), and some of them supported the Turkish rulers, just as they supported Dey Ali Khoja in putting down the rebellion. Janissaries in 1817 AD. As a result, the Turks feared them and removed them from power in Algeria.

1-1-4 : urban:

They are called Baladis. They settled in the past in the main cities. They were joined by Andalusian immigrants and nobles affiliated with the Al-Bayt family. Some of them integrated into Moroccan society, while others maintained their Andalusian character, as appeared in Derna in Cyrenaica Province.

They practiced trade, judiciary, and education, reclaimed lands, and dealt with the rulers, including the families of Ibn al-Fakun and Ibn Badis in Constantine, Algeria. They established new cities, including Kolea, Blida, and developed others such as Tlemcen. They normalized the language of the city's inhabitants with their Granatian dialect, and they also helped spread the Arabic language. Some influential families, such as Bonatir and Sharif Al-Zahar, became famous among them. In Algeria, and Ibn Ghalboun and Al-Daghis... in Tripoli.

1-1-5 : Jews:

Some of them go back to the pre-Islamic period and then converted to Islam, in addition to the Jews of Andalusia (the Safaridis), who came from Spain with the Muslims of Andalusia, and settled in the sixteenth century AD in the main cities. Their number in the city of Tripoli reached two thousand people, and they maintained a distinguished position through crafts and industry. Jewelry and trade, so they controlled trade exchanges with abroad. Like the Karamanli era in Tripoli, they were considered the richest sects in the city. They lived in their own neighborhoods. At the end of the eighteenth century AD, active Jewish elements came to Algeria, Tunisia, and Tripoli from Italian cities. Their number in Algeria reached thirty thousand people during the occupation. They clashed with the Algerians on several occasions 1801-1804-1805 AD.

1-1-6 : -Adventitia:

They came from the interior Maghreb cities towards major cities, to reside and work, and they belonged to the regions from which they

came, such as Algeria, where the Banu Mizab, the Jijliya, the Aghouatians and the Bassakra appeared. And the Jaraba community in Tripoli and Tunisia, they excelled in simple commercial activities, and the group of slaves (Al-Wasfan), most of whom were Sudanese slaves, were brought to serve in private homes. They had an agent known as the leader of Al-Wasfan. Their number is in the thousands (about 10,000 in Algeria, and 3,000 in the state of Tripoli in the early nineteenth century). Gregorian).

1-1-7 : - European community:

Elements coming from Europe, such as foreign merchants, consuls, Representatives of Christian religious missions, Christian prisoners, reside in the governorates of Tripoli, Algeria And Tunisia enjoyed many privileges

1-2: Countryside community

They are the total population that resides outside the cities. They constitute 95% of the total population. They are divided according to their relationship with the authority into a population that cooperates with the authority (the store tribes) and a submissive population (the parish tribes). An allied population (the alliances), and an abstaining population (In remote areas and mountains).

1-2-1: Makhzen Clans:

Tribal, agricultural and military groups, cooperating with the authorities, represent a link between the people in the countryside and the rulers in the cities. They have emerged since the late seventeenth century AD, ensuring security and security. a Establishing and collecting collections and taxes, punishing rebels, executing the orders of the beylik, monitoring the population, and participating in the quarterly campaigns (mahallas) carried out by organized garrison teams, in exchange for obtaining lands, possession of pastures, and exemption from taxes, consisting of knights known as-(aFor the Mazraqiyyah, the Sabahiyyah, the Makahiliyyah, or the people).

They settled near a mission controlling transportation, to monitor the movements of mountain tribes and Bedouin clans such as the areas of Tripoli and the areas of Cyrenaica. The most important of these tribes are the Manshiya warehouse in Tripoli, Beni Amer in the Oran region, the Bouhalouane tribes near the Wadi Djer (Afron) strait in Blida, the Ouled Al-Sahari warehouse west of Miliana, and the Amrawa warehouse near Borj Sebao. (Boumerdes district) The Ouled Khalif

warehouse is located around Tiaret, and other warehouses are spread between Algeria and Oran and between Algeria and Constantine, like the Ottoman tribes of Wadi al-Dhahab.

1-2-2: -The parish community:

Population groups that make up the majority of the rural population, directly subject to the Beyliks and the Knights of the Makhzen, pay heavy taxes, are devoid of weapons, and are headed by leaders from the Turks and Karagla or families loyal to the Beys, such as the Majahir tribes in western Algeria, who practice agriculture on state lands as wage earners or khamsin.

1-2-3: -Allied population groups:

It deals with the Beylik through its local sheikhs, most of whom are stationed in the west of the country and Harbiyun in the east and south of Titari (the soldiers), while in Jurjura, Babur, and Soumam, their leaders belong to ancient origins. The nature of eastern Algeria helped to increase the influence of these tribes, and they controlled two-thirds of the Beyliks, which made the Beys deal with them and recognize them, especially the tribes and sheikhdoms of the Nammasha and the Hanansha, Harakta, and Qasr tribes. Al-Tair in Setif, Ouled Boudiaf in Oras, Ouled Kacem, south-east of Constantine, Ouled Ashour in Fergioua, Ouled Mqrane in Bordj Bou Arreridj, Beni Djallab in Touggourt, Ouled Qana in Ziban and others, and the same is true in Tunisia and Tripoli.

1-2-4: - (Those who abstain from power):

Tribes far from the influence of the rulers live gathered in remote, mountainous areas, known as alliances, sheikhdoms, or hamlets, which led them to have special relationships with the rulers, guaranteeing them actual stability and benefiting from the privileges provided to them by the rulers, such as managing their production and purchasing their needs from the markets. This is the case with the tribes of the Green Mountain and the Western Mountain in Tripoli, or the Bedouin tribes in Cyrenaica and Fezzan, or the mountain tribes in the Aouras and Babur in Setif, Djurjura, Al-Wanchiris, northern Constantine, and some areas of the Saharan Atlas.

The authorities dealt with them in several ways, including installing garrisons and Makhzen clans close to them to guard them, and controlling the markets near them by installing Turkish commanders

and Makhzen knights to protect them. It also used force against them or imposed annual taxes on them.

1-3: The relationship between power and the population

-In the cities, the Turkish community enjoyed the services of the Beranis, prisoners, and slaves, while the urbanites, Andalusians, and Jews had many privileges. In the countryside, the Makhzaniya controlled the fate of the parish tribes, and the abstaining and cooperative tribes exchanged benefits with the authority. The rulers imposed their authority on the inhabitants of cities and rural areas in the following ways:

-Placing military garrisons in cities, especially in the capitals of Algeria, Tunisia, and Tripoli, and installing the Knights of the Makhzen in strategic areas of the countryside, such as Al-Wancheris Jarhara, Al-Auras in Algeria, Al-Khamir, Al-Jarid, in Tunisia, Nafusa, Al-Jabal Al-Akhdar, and Fezzan in Tripoli in the West.

-Cooperating with some of the major families in the cities and hereditary sheikhdoms in the countryside to control the population, such as the Ben Ashour family in Tunisia, the Al-Maqrani family in Majana in Bordj Bou Arreridj, the sons of Qasim in the high plateaus, Ibn Qana in Al-Ziban, the sons of Orabah in Al-Soumam in Algeria, the sons of Suleiman in Sirte, and Khalifa bin Aoun Al-Mahmoudi, Sheikh Al-Mahamid in Tripoli, west.

-Preserving the privileges of some groups in the cities and countryside, confirming their loyalty to authority, as is the case with the Karagla of Algeria and the Manshiya in Tripoli in the West, who - despite this - did not hesitate to revolt against the Qarmanlis.

-Administrative and military pressure on sects and ethnic groups in cities and rural areas, by monitoring rebellious tribes and tightening tax collection, as is the case with dealing with the tribes of the Hanansha, Namamsha, and Namamsha areas. Al-Ziban and South Oran in Algeria, Al-Jerid and Al-Dhahr in Tunisia in the state of Tunisia, central Tripoli, and Cyrenaica in western Tripoli.

-Increasing the spirit of hostility between tribes to create balance. This was embodied between the tribes of southern Algeria, Tunisia, and the general public of western Tripoli, especially regarding the exploitation of agricultural and pastoral lands.

2 - The life a Economical

The administrative development of the Ottoman states of Morocco, Algeria, Tunisia, and Tripoli led to the revival of local economic activity

2-1: Types of land ownership:

2-1-1: Private property:

It is spread near the cities. It is owned by Turks, Karaglas, Andalusians, Hadars, Jews, and some European merchants and consuls in the provinces of Tripoli, Sfax, Sousse, Tunis, Annaba, Constantine, Algiers, Mazouna, Tlemcen, and others..., and is exploited in the production of vegetables, fruits, and grains.

2-1-2: Communal properties and tribal lands:

Known as the Throne lands in Algeria, and the Arab lands in Tunisia, they are dominated by a tribal Bedouin character, exploited collectively under the supervision of the Sheikh of Al-Duwar, and exploited for grain production, as is the case in the areas of Jabal Al-Akhdar in Cyrenaica and the Jfara Plain south of Tripoli, and the Arab lands in central Tunisia and the outskirts of Beylik Constantine and south of Titari.

2-1-3:- State ownership:

Known as the Makhzen or Baylek lands, it produces grains and is spread in the areas of Tripoli, northeastern Tunisia, the plains of Annaba, the areas of Constantine, the Sebao Basin, Chlef, and the plains of Mitidja, Oran, and Gris in Algeria. Some rulers contributed to the development of agricultural policy.

2-1-4:- Endowment lands:

It is supervised by agents and supervisors, and belongs to several activities such as the Foundation of the Two Holy Mosques and the Great Mosque, The sabils of good deeds, the Almoravids, the nobles, and the people of Andalusia, constitute the largest part of the properties on the outskirts of the cities of Algeria. Constantine, Tlemcen, Tunisia and even Tripoli.

It is noted that the reason for the development of agricultural production in the coastal regions of Algeria and Tunisia is due to the role of Andalusian farmers who introduced modern methods to serve the land, introduced new crops such as saffron, types of flowers and cotton, and expanded the cultivation of berries to raise silkworms. Grapes, figs and olives

2-2: Industries and craft production:

Industries were concentrated in the main cities of Tunisia, Algeria, Tripoli, Constantine, Tlemcen, Sfax, and Sousse. The craftsmen continued to practice their professions, relying on manual skill and raw materials such as wool, leather, wood and metal.

- Handicrafts were distributed in the alleys and lanes of the cities. Which was known by the names of industries such as Al-Shawashiyah (cap makers) or Al-Balaghiyya (shoe makers) and Al-Muqaisiya (bracelet makers).

- Among the local industries: textiles, blacksmithing, metal processing, weapons, gunpowder preparation, leather, Wood, shipbuilding, ceramics, pottery, lotions and drugs.

2-3: Commercial exchanges

-Maghreb cities became major hubs of commercial activity; In the city of Algiers, markets, shops, and stores have spread, such as Souk Al-Rahba and Souk Al-Kabir.

-The city of Tunis became a hub for trade exchange; Dey Youssef repaired the merchants' quarter and took care of the yarn market, Murad Bey established the cloth market, Muhammad al-Hafsi repaired the Shashia market, and Hussein bin Ali al-Turki took care of the Sakajin market, at a time when the city of Tripoli was famous for its many markets, such as the Turk market, the Ribaa market, the vegetable market, the livestock market, and the gathering point for Moroccan pilgrims. It is a major station for trade exchange with Sudan and an important port for exporting some local products to Europe and the Arab Levant. It was also a center from which merchants and intermediaries from African cities such as Gallo, Kano, Djerba, Benghazi, Fezzan and others received supplies.

-Most of the Ottoman Maghreb states, such as Tlemcen, Algiers, Constantine, Annaba, Ouargla, Tunis, Sousse, Sfax, Nefta, Tripoli, Benghazi, and others, were linked to local trade through caravans, which made them a hub. It departs towards the Far Maghreb, the countries of the Levant, and the regions of Sudan, while the coastal cities have become in direct contact with many Eastern ports, especially with Astana, Izmir, Beirut, and...aSanctuary.

-By virtue of numerous agreements and a system of concessions, Moroccan cities maintained close trade relations with European

Mediterranean ports (Malta, Naples, Levorn, Genoa, Venice, Marseille, Barcelona, Alicante, Gibraltar)

Ninth: Maghreb cultural relations

The role of scholars emerged in weaving communication between the peoples and governments of the Maghreb, as they moved between scientific and cultural institutions, in the service of science or in proximity to power. Examples of scholars who have exemplified this interconnectedness include:

1- Sheikh Muhammad bin Ali Al-Kharoubi (died in 963 AH):

- He is considered an example of Maghreb communication. He is called the resident of Algeria, where he lived and stayed for a long time. He was attributed to the cities of Sfax, Tripoli and Algeria. He preached in one of the mosques of Algeria and explained the Messianic prayer.

- Al-Kharroubi served the Ottoman presence, especially in Algeria, a great service with his pen, his studies, and his Sufi method, the Shadhiliyya. He traveled several trips to Morocco, where he visited Fez twice, including during the days of Sultan Abu Abdullah Muhammad Al-Sharif and Marrakesh, and learned from him Moroccan scholars. Until he died in Algeria in the year 963 AH.

2- Sheikh Saeed Qaddoura: (died 1066 AH - 1656 AD):

-He is Saeed bin Ibrahim bin Abdul Rahman, of Tunisian origin. His parents immigrated to Algeria, where he was born in the year 979 AH. After the death of his father in the year 1001 AH, he went to the corner of Sheikh Abi Ali bin Abhlul Al-Majaji near Tennis, where he stayed for three years (1005 - 1008 AH). He then returned to Algeria to study under the guidance of Sheikh Muhammad bin Abi al-Qasim bin Ismail al-Matmati at the Grand Mosque.

-He traveled to Tlemcen in the year 1012 AH to seek knowledge. He studied under Sheikh Saeed Al-Maqri, then to the Figig Desert, Tafilalt, Sijilmasa, and the Beni Abbas Oasis, where he met his sheikh, Ahmed bin Abdullah Al-Sijilmasi Al-Abbasi, and then from there to Fez. His journey lasted more than seven years before returning to Algeria. Also among his sheikhs is Ibrahim bin Al-Hasan bin Ali Al-Laqani Al-Maliki Al-Masry (died 1041 AH).

-His Sheikh Al-Matamati appointed him as his successor to teach at the Great Mosque and agent for its endowments. Then he was appointed mufti of the Malikis starting in the year 1028 AH, until his

death in the year 1028 AH. (1066 AH - 1656 AD) and was buried in the corner of Sheikh Ahmed bin Abdullah Al-Jazairi.

Qaddoura was so popular with the pashas that they would stand in reverence for him, kiss his hand, and introduce him to the Hanafi Mufti (Sheikh of Islam), who represented the ruling school of thought.

3- Sheikh Ali Al-Ansari (He died 1057 AH - 1648 AD):

- A distinguished jurist attributed to Saad bin Ubadah al-Sijilmasi al-Jazairi. He grew up in Sijilmasa and then moved to Fez, and learned from some of its sheikhs, including “Abdullah bin Tahir al-Hasani, Ibn Abi Bakr al-Dala’i.” He read to the latter the books of al-Bukhari, al-Shifa’, al-Muwatta’, the treatise of al-Qushayri, al-Tanwir al-Hikam, and on the authority of Abu Abbas Ahmad Al-Muqri Al-Muwatta’, Al-Risala, Mukhtasar Khalil, Ibn Al-Hajib, and others. Then he traveled to Hijaz to learn from Al-Ghunaimi and Al-Ajhour, and he entered Egypt in the year 1043 AH and read it, then he returned and settled in the city of Algeria, to benefit his students with science.

- He had a close relationship with the ruler of Algeria, Youssef Pasha (1647-1650 AD). He was close to the scholars because of their support for him, on the one hand, and Al-Ansari also needed a force to protect him due to his foreignness, on the other hand.

4- Sheikh Abu Al-Qasim Al-Zayani Al-Maghribi (1147 - 1249 AH - 1734 - 1833 AD):

- He was born in Fez, Morocco, where he received his education. He gained a lot of knowledge in jurisprudence, hadith, interpretation, grammar, and logic. He was a traveler, minister, writer, and historian of the Alaouite state. He was from the Zayan Sanhaji tribe in the vicinity of Fez. He was born in the year 1147 AH. He studied in Al-Qarawiyyin. He contacted the royal court in the year 1169 AH. He held governorship over Oujda, Taza, Meknes, Tangiers, and others, and was appointed clerk in the royal palace.

- In the year (1200 AH 1786 AD), the Sultan of Morocco, Muhammad bin Abd Allah (1757-1790 AD) appointed Al-Zayyani as his ambassador to the Ottoman Caliph Abdul Hamid I. Upon returning to Fez, he resumed his work, moving from one position to another during the reign of Sultan Muhammad bin Abdullah Al-Alawi, but after the death of the latter, Al-Zayani was subjected to imprisonment during the reign of Moulay Yazid, then he resumed his work after Moulay Suleiman came to power, so he was appointed to Oujda, then he took

refuge in central Morocco, where he settled. In Oran, he was a guest of Bey Muhammad the Great, then he joined Tlemcen and spent a long period among its scholars. Then he went to Algeria, and its people and rulers honored him, until he returned to Morocco and died in (1249 AH - 1833 AD), leaving fifteen large works.

Thus, the scholars of the Maghreb countries played a positive role through the scientific cultural field, establishing relationships between peoples and authorities, through their training schools, scientific lessons, and even their positions on crucial religious and political issues.