

THE DIPLOMATIC DIMENSION OF EMIR ABDELKADER'S PERSONALITY



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Abstract:

Algeria experienced over a century of harsh French colonialism characterized by oppressive policies. Facing this occupation, the Algerian people launched successive uprisings led by figures such as Emir Abdelkader. Combining courage with political intelligence, he led a determined military and political resistance aimed at liberating his homeland and restoring its dignity. This study presents a scholarly analysis of Emir Abdelkader's personality, with particular focus on his diplomatic dimension. The research uses historical methodology and political psychology to examine Emir Abdelkader's character. The study demonstrates the importance of the diplomatic aspect in the Emir's personality and concludes that he was an exceptional leader with strong diplomatic abilities who showed considerable wisdom in handling sectarian crises and armed conflicts.

Key words: *Diplomacy; Emir's Personality; Truce; Negotiations; National state.*

Introduction:

The Algerian people resisted the French occupier from the first day French forces entered Algerian territory. After occupying the capital, Bourmont moved toward Blida on July 23, only to face a surprise attack by thousands of Algerians who forced him to retreat, leaving 15 dead and 43 wounded. This was the first popular assault following the occupation of the capital. Intense confrontations and battles between resistance fighters and the occupying army followed, as documented by the late Dr. Abu al-Qasim Saadallah, the distinguished professor of history at Algerian universities.

The resistance emerged as both civil and military responses to colonial violence, religious intolerance, claims of civilizational superiority, disdain for Islam, attempts to erase Algerian identity and culture along with moral values, betrayal of treaties, and

violations of personal and religious property. Resistance movements erupted against the brutality of colonialism.

The national movement was born from the suffering of an occupied people who rejected all forms of oppression and repression. The resistance took two forms: civil or political resistance and armed resistance. The poet Samir Khalaf Allah bin M'hidin captured this reality in his poem "**Beauties from the Land of Algeria**":

*Here in my land, slander once reigned supreme
And truth was radiant, while falsehood was spurned
And since De Bourmin's era, truth has been absent
And the face of people's injustice roams the earth freely.*

Among the political and military leaders who brought honour to Algeria was Abdelkader ibn Muhieddine, known as Abdelkader the Algerian. He fought the French occupation and led a popular resistance for fifteen years during the early period of the French invasion. He founded the modern Algerian state and became a symbol of Algerian resistance.

Examining Emir Abdelkader's personality reveals multiple dimensions: he was a scholar, jurist, ascetic, devout worshipper, Sufi mystic, poet, man of letters, warrior, leader, and humanitarian. In this study, we focus on the Emir's diplomatic personality. The international and popular recognition of the Emir's achievements and merit in resolving international issues and his notable positions earned him great respect and admiration. From this starting point, we pose the following research question:

What factors came together to shape the Emir's diplomatic personality?

Answering this question requires examining the Emir's life from his early years to identify the features of his personality and determine the psychological and environmental factors that influenced the development of his diplomatic character.

The study examines the Emir's personal life, his resistance to occupation, his organization of armed struggle, his establishment of the state, and his diplomatic relations with both friends and adversaries. It addresses his handling of the sectarian conflict between the Druze and Christians in the Levant and its impact on the wider world, revealing the Emir's diplomatic skill in containing and resolving crises.

Through this study, we address the following sub-question:

What internal and external environmental factors shaped the diplomatic personality of Emir Abdelkader?

Study Hypotheses:

1- Emir Abdelkader's diplomatic performance reflects his strong character and commitment to his patriotism and principles, rooted in his upbringing in a religious and upright environment.

2- The Emir's diplomatic behavior was guided by national interest rather than personal considerations.

Significance of the Study:

- Honouring the memory of a hero from among the finest sons of the nation and of Algerian history; Abdelkader ibn Muhieddine al-Hassani and introducing him to younger generations as a model of patriotism and devotion to his nation, drawing lessons from historical experience.
- Revealing an aspect of the Emir's diplomatic life through his biography.
- Contributing to historical research and enriching the cultural scene through careful study of the diplomatic personality of this devout scholar and warrior, Emir Abdelkader, while examining the external and internal environment and psychological factors that shaped a leader who gained fame among nations and states in his time.

Study Objectives:

This study aims to present a scholarly and systematic analysis of Emir Abdelkader's personality in its diplomatic dimension. He succeeded in uniting scattered and feuding tribes, rescuing them from fragmentation and achieving their unity. He resolved crises in the Levant, extinguishing the flames of sectarian conflict. His conduct as a prisoner of war demonstrated positions that testify to his humanity and his deep commitment to values of tolerance, brotherhood, and peace. These qualities come together in the principles of diplomacy that promote reconciliation, end wars, and prevent bloodshed.

Both enemies and friends recognized the Emir's standing and merit; he received praise locally and internationally. The study also seeks to contribute to Algerian scholarship with academic research that examines the diplomatic aspect of Emir Abdelkader's life.

The study aims to convey historical facts and the experience of a leader to the generation of independence with objectivity.

Methodology:

The study employs the historical method, as the subject relates to Algerian history, the history of heroes, and the biographies of great figures; a political and military leader who inscribed his name in golden letters in human history.

The study also uses political psychology to examine the personality of a decision-maker and leader who ruled and founded a strong state. His brilliance was shaped by both internal and external environments, beginning with his family, his teachers, and his travels.

Study Structure:

- **First Section:** The Colonial Context: A Historical Overview of French Colonialism in Algeria.
- **Second Section:** from Lineage to Resistance: The Biography of Emir Abdelkader and His Oath of Allegiance.

• **Third Section:** The Foreign Policy of the Emir's Modern State and Its Diplomatic Achievements.

1.The Colonial Context:

A Historical Overview of French Colonialism in Algeria

The French were not satisfied with a punitive military campaign or even permanent occupation. They went further, annexing Algeria to France and treating it as a territory within the French Empire. After the French invasion from Sidi Ferruch toward the city of Algiers, negotiations took place between a delegation sent by Dey Hussein Pasha and de Bourmont. These negotiations produced an agreement that France promptly disregarded. (Saadallah, 2011, p.18)

The drums of war for the French conquest of Algeria sounded on July 5, 1830. The occupation stemmed from multiple factors such economic, military, and religious, as follows:

1.1 The Economic Factor

The French sought to link Algeria's economy to France, coveting the country's rich treasury and seeking to eliminate French debts in Algeria that the Algerians had pressed to collect. They aimed to seize the country's wealth, which would provide raw materials that France needed for its industrial revolution.

1.2 The Religious Factor

This was a crusading campaign to spread Christianity and raise the cross in Algerian territory in place of the crescent, blessed by the Pope.

1.3 Expansionist Ambitions

Settlement was a policy to acquire land and real estate, especially agricultural lands. France's expansionist drive occurred within fierce international competition (Britain, France, Italy, the Netherlands, Portugal, etc.). France justified its presence and occupation by claiming to eliminate piracy and impose freedom of trade for Europe. (Saadallah, 2011, p.16)

1.4 The Internal Factor

King Charles X tried to cover up the failure of his domestic policies by directing his people's and opponents' attention toward his military victories abroad, thereby gaining the approval of the French people and the Pope. However, one month after occupying Algeria, a political storm hit his country and a coup occurred against King Charles X and his government. (Saadallah, 2011, p.30)

1.5 The Military Factor

The French aimed to destroy the Algerian fleet that had imposed its control over the Mediterranean Sea. They advanced by land in military operations and naval campaigns for military occupation.

Oran fell into French hands one year after the fall of the capital. After consultations and the search for an exceptional figure to undertake difficult tasks, consensus was reached on choosing Sheikh Muhieddine al-Jazairi, father of Emir Abdelkader, by the notables, sheikhs, and scholars of Oran. However, he declined due to his advanced age and proposed his son for this position because of his strength and courage.

His father said: "My son Abdelkader is a pious young man, intelligent, capable of settling disputes and leading in battle. He grew up in the worship of Allah. Do not think that I have sacrificed him to spare myself, for he is part of me, and what I dislike for myself I dislike for him. However, I have chosen the lesser of two harms, having become certain of the truth in what you have requested of me, while being certain that his undertaking of this duty is stronger than mine! So, I have given him to you willingly".

It was as if he had prepared him for such a great day. (Djilali, 2015, p.24)

2. from Lineage to Resistance:

The Biography of Emir Abdelkader and His Oath of Allegiance

2.1 His Lineage

He is Abdelkader ibn Muhieddine ibn Mustafa ibn Mohammed ibn Mukhtar ibn Abdelkader ibn Ahmad al-Mukhtar ibn Abdelkader ibn Ahmad, known as Ibn Kheddah, ibn Mohammed ibn Abd al-Qawi ibn Ali ibn Ahmad ibn Abd al-Qawi ibn Khalid ibn Yusuf ibn Ahmad ibn Bashar ibn Mohammed ibn Mas'ud ibn Tawus ibn Ya'qub ibn Abd al-Qawi ibn Ahmad ibn Mohammed ibn Idris the Younger, ibn Idris the Elder, ibn Abdullah al-Muhsin, ibn Hassan al-Muthanna, son of Hassan al-Sebt, son of Ali ibn Abi Talib and Fatima al-Zahra, daughter of Mohammed, the Messenger of Allah, peace be upon him. Emir Abdelkader's family took pride in their lineage extending back to this noble ancestry. (Khayeral-Din, 2002, pp 2013-214)

In the eighth century, Idris ibn Abdullah al-Kamil ibn Hassan al-Muthanna, son of Hassan al-Sibt, son of Ali ibn Abi Talib and Fatima al-Zahra, Allah bless them all, migrated to Morocco, fleeing from Abbasid persecution. He established the Idrisid state with Fez as its capital, which lasted until the second half of the twelfth century. After some branches of the large family settled in Andalusia, one of his ancestors, Abd al-Qawi the First, moved at the end of the fifteenth century (after its fall in 1492) and settled at the Qal'a of Banu Hammad near Setif.

Mohammed al-Jouzi mentioned that Abdelkader ibn Ahmad, known as Ibn Kheddah (named after his wet nurse) was a ruler of the Ghriss regions, a respected scholar and jurist who assumed leadership after the death of his Idrisid ancestors. He authored many books and died, may Allah have mercy on him, in the tenth century AH. His grandfather Mustafa founded the Qadiriyya zawiya, named after Sheikh Abd al-Qadir al-Jilani, after visiting Baghdad in 1791. His family was known for piety and served as a model for people in both jihad and scholarship. His grandfather Mustafa died in Ain Ghazala, near the city of Derna in the Barqa region of eastern Libya in 1797 on his return from pilgrimage. He was buried in the same place, and his tomb remains known to this day.

His father Muhieddine was born in the village of al-Qaitna in 1776. He studied under his father Mustafa and inherited from him the leadership of the Qadiriyya zawiya. His father was known for sound judgment and extensive knowledge. He resisted the oppression of the Beys of western Algeria since the era of Ali Qara, who ruled from 1812 to 1817, up to Hassan ibn Musa, who ruled from 1827 to 1830.

2.2 His Birth and Upbringing

He was born on September 25, 1807, in the village of al-Qaitna (Henry, 1974, p. 39) His mother was al-Sayyida bint Abdelkader Ibn Kheddah, who came from a family of learning and piety, descendants of Sidi Omar ibn Daouhah. He received his primary education in his birthplace under the supervision of his father, who devoted all his efforts and spared no energy in this regard. He learned reading and writing from his father and mastered them at a very early age. His intelligence and brilliance caught his father's attention. He completed memorizing the Holy Quran before reaching the age of eleven and became a noted horseman. He excelled in studying history, philosophy, and jurisprudence, learned the principles of various linguistic and Islamic sciences, and earned the rank of student. He was tasked with teaching Quran to children and giving lessons and Quranic interpretation in the zawiya.

To complete his studies, he travelled in 1821 to the coastal city of Arzew, located north of Mascara, about seventy kilometers away. There he studied under Judge Sheikh Ahmad ibn al-Taher al-Batyoui, who was famous for his extensive knowledge and broad learning. He then moved to Oran to the school of the learned jurist Ahmad ibn Khoja, author of the masterpiece *Durr al-A'yan fi Akhbar Wahran* (The Pearl of Notables on the History of Oran). He expanded his knowledge in linguistics, jurisprudence, grammar, rhetoric, philosophy, and logic, and refined his literary and poetic talents. He made efforts to attend the scholarly circles of Oran's scholars, such as Sheikh Mustafa al-Hashimi and Sheikh Ibn Naqrid. He spent two full years on this scholarly journey before returning to his birthplace. He married his cousin, Miss Kheira bint Abi Talib, in 1823 and settled in al-Qaitna as a teacher.

He made scholarly trips to al-Qarawiyyin (Mosque in Fez) and al-Zaytuna. The environment in which he lived was Islamic, educational, faith-based, and socially cohesive. Within this environment his personality was formed, and it influenced his

psychological, physical, intellectual, social, and political development. This formation Can Be attributed to several factors:

- The Emir's hereditary, biological, and mental factors.
- The cultural and social environment in which he grew up and lived (Fatima 2021, p. 156).

2.3 His Pledge of Allegiance

The Emir's wisdom appeared from the moment he was proposed for leadership. He was deeply concerned with unifying the ranks and bringing people together. After the tribal sheikhs and scholars pledged their allegiance to him in ease and hardship, he was keen that there be a general pledge in which all tribes would participate so that his allegiance would take place in a democratic atmosphere. He issued an invitation for a general meeting in the city of Mascara in which all forces and tribes would participate. (Henry, 1974, p. 96).

The Sultan of Morocco held great admiration and respect for the Emir's personality, his assumption of responsibility, and his jihad. The people welcomed him with hope, as he possessed the elements of strength and leadership. Tribal leaders and scholars pledged allegiance to him on November 27, 1832, in the Ghriss plain in western Algeria under the Derdan tree. This assignment of a young man in the prime of his youth to establish a state was his project; an emirate with a strong, well-structured and organized army. He opened the door to conscription for Algerians. The capital of the nascent state was Mascara, which he named "Zmala." The French army under Colonel Clauzel attacked it, so he made the capital mobile with agencies and services adapted to war; this was the Emir's shrewdness in his planning. He established military fortresses, built structures, facilities, and civil institutions, and factories, with the mosque as the central institution. He established a treasury and held a jihadist doctrine.

Emir Abdelkader's pledge of allegiance was a fully democratic pledge carrying such strength that it made the Emir capable of making any decision, taking the initiative to enact laws, and undertaking any project or program that would serve his resistance or organize his state.

Nasser al-Din Saadouni says: "The pledge of allegiance to Emir Abdelkader was issued for the first time in Algeria's history since its affiliation with the Ottoman State under the leadership of Khayr al-Din Barbarossa, a decision emanating from the will of the population, a political act achieved by consensus of the jurists and those who loose and bind, not by orders from the men of the Beylik." (Saidouni, 2000, p. 205).

2.4 His Resistance to Occupation

He inflicted losses on France through exemplary victories, defeating the world's greatest power for 17 years from his horse's saddle. His most famous battle was the Battle of Sidi Ibrahim. (Mohamed, 2014, p. 195)

El Emir defeated Commander Bugeaud in the Tafna River region, forcing him to conclude the Treaty of Tafna (a truce signed by both parties in 1837). This was an opportunity for the Emir to rebuild his army. Bugeaud broke the treaty and betrayed El Emir with an attack in a campaign of genocide against unarmed civilians using heavy weapons. El Emir tried to prolong the truce to gain time, acquire weapons, and maintain diplomatic contacts with the British and Ottomans. The war between France and El Emir lasted from 1838 to 1847. (Dardour, 2001, p. 23)

El Emir felt the noose tightening around him and that he was being personally hunted. He crossed the border into Morocco, recruited a number of Moroccan tribes, entered Algeria with them, and fought the enemy, who had destroyed agricultural crops and livestock, displaced people, and spread corruption in the land by terrorizing the population with force, destruction, and seizing provisions and ammunition. El Emir became a target and miraculously escaped each time they attempted to arrest him. He took refuge in Morocco, and the Moroccan Sultan refused to hand him over to France because he was supported by the Moroccan people, who saw in Emir Abdelkader the jihad movement in both Algeria and Morocco. The French army then struck Morocco's coasts, particularly Tangier, and defeated the Moroccan army in a battle on August 14. The Sultan signed the Treaty of Tangier, which declared El Emir a common enemy and an outlaw. (Saadallah, 2011, p. 260)

The Moroccan Sultan no longer wished the Emir's presence on Moroccan soil, as he felt threatened by the people's rallying around him. El Emir was presented with two options: surrender or escape. He chose the first option. On December 21, 1847, El Emir sent a letter to Lamoricière, the regional governor, requesting safe conduct and permission to travel to Alexandria. The French general approved his request.

El Emir led guerrilla warfare against the largest armies of his time (Saadallah 2011, p. 271). Despite his youth, betrayal, exile, and siege, el Emir remained a devout Sufi ascetic with such religious tolerance and noble character that books were written about him. European historians called him the "Military Imam" or the "Mystic Knight." He devoted himself to worship, writing, and teaching. France offered him the choice of remaining there, but he firmly refused. He remained a Sufi in his exile until his death, visiting scholars and religious men of various sects and religions. He moved to Damascus, where he gained wide popularity and encouraged learning, and his zawiya housed the largest library. (Foundation, 1988, p. 29)

The spirit of the Emir, who had believed in victory, was broken by obstacles after 16 years of battles and exemplary victories. He preferred martyrdom in the path of God over what he was forced into. He was transferred to residence in Lazaret on January 10, 1847, then to Fort Lamalgue with his family, relatives, and followers, then to the city of Pau, and from there to Amboise. Napoleon III released him on October 16, 1852. He settled in Istanbul, then in Bursa, and later moved to the Levant in Damascus, Syria, in 1855. (Djilali, 2015, p. 61)

3. The Foreign Policy Orientations of the Emir's Modern State and Its Diplomatic Achievements

Emir Abdelkader established the principles of foreign policy for the modern state. During his struggle, the Emir made several contacts and visits to countries outside the homeland. He corresponded with scholars and kings; his letters crossed borders within and beyond the country. He sent delegations to meet in negotiations and represent him abroad. The Emir possessed the elements of warfare, diplomacy, courage, sound judgment, loyalty, and the values of Arab nationalism. (Bouaziz, 1983)

El Emir founded his state in peacetime according to the principles of Islam, showing tolerance and compassion toward prisoners of war. He never broke a treaty or failed to keep a promise. Rather, he adhered to the terms of agreements and treaties concluded with the enemy. He did not bargain or sell his cause, as he was a messenger of peace and love. In Lebanon, sectarian conflict broke out between the Druze and Christians and spread to Damascus in 1860.

El Emir gathered the notables, dignitaries, and scholars and delivered a historic speech showing that Islam rejects what was happening. He was responsible for saving about 15,000 Christian lives, including ambassadors and consuls from Western countries. This conflict lasted about seven consecutive days. France sent 10,000 soldiers to Beirut under the command of General Beaufort.

A message was sent to the Emir that the general intended to strike Damascus. El Emir travelled at night, met with the general, and convinced him to abandon his attack (Arabi 2010, p. 178). This diplomatic achievement elevated the Emir's standing among people and nations. International newspapers wrote about him, and he received medals and letters of thanks and gratitude as a man of reconciliation, peace, and harmony.

Among El Emir's diplomatic positions was his treatment of prisoners as guests, providing them with good food and clean clothing. He did not force them to choose between Islam and Christianity but allowed them to practice their rituals freely, pledging to protect them and ensure their good accommodation. He preceded the Geneva Conventions and their rules for treating prisoners of war, sending a message of humanity to France, which was an invader that committed war crimes against Algerians. (Djilali, 2015, p. 138)

Algerian, Arab, and foreign historians praised El Emir's political wisdom, administrative competence, and diplomatic skill. He approached his diplomatic work shrewdly by carefully selecting the other party in negotiations and granting them the right to dialogue. This reflects the principles of negotiation, democratic dialogue, and freedom of opinion. The German Johann Carl Berndt and the Englishman Churchill testified that he was a compassionate, gentle leader who was kind rather than punitive or reproachful. His diplomatic positions prove his ability to manage and handle crises with the smartest and best solutions, making him a source of pride and admiration for both enemies and friends. His diplomatic brilliance refuted French claims that

presented El Emir to the world as a religious fanatic who hated Christians and killed anyone carrying a cross. By sparing Christian and Muslim blood and extinguishing the flames of sedition, European kings and heads of state competed to praise and honour him. Gifts reached him from throughout Europe and from around the world, demonstrating the Emir's high professionalism in crisis management and containment.

Researcher Mohammed Tayyeb says: "The Emir set an example of tolerance for humanity when he protected thousands of Christians, about 11,000 in the Bab Touma area of Damascus, from the Muslim Druze who wanted to exterminate them." He sheltered them in his house and the houses of his acquaintances and followers, standing up to extremist Muslims.

After 150 years since the exile of Emir Abdelkader, there was a commemoration organized by the O cemi Association, which presented the Shield of Tolerance to this symbol who had passed away, at the United Nations headquarters in Geneva, according to a report by Algeria Channel 3. This honour was received by the Emir Abdelkader's grandson, Idris al-Jazairi, speaking about civilizations and coexistence that El Emir advocated.

El Emir, as ruler of Damascus, quickly extinguished a fire that would have burned the Levantine lands and warned against recklessness. He addressed those who wanted to kill Christians: "Is this the image with which you honour your Prophet, peace be upon him? His anger will be upon you. I will not allow you to harm any Christian. Retreat or I will order my men to open fire".

The British Queen sent a letter to El Emir, who replied in his correspondence: "I did only what the duties of faith and the requirements of humanity demand." He was also thanked by Algeria, and in a letter to them he wrote: "What we did for the good of Christians is nothing but the application of Islamic law. All religions from Adam to Mohammed, peace be upon him, are based on two principles: the glorification of Almighty Allah and mercy toward His creatures". (Mohammed, 2019, pp. 392-395)

It is worth pausing to examine and study the positions of El Emir's diplomatic performance and his diplomatic achievements through, first, the diplomat himself, and second, his diplomatic dealings. There is no doubt that when war intensifies and expands, it leads commanders to resort to diplomacy. This is what happened when negotiations opened between El Emir and the occupation, thereby extracting France's recognition of him as a party in negotiations. The truce was achieved, and consequently, nations and brothers retreated from their ignorance and waiting and rushed to recognize Emir Abdelkader's young state and endorse his legitimacy domestically and internationally.

The French enemy prevented El Emir from communicating and establishing relations of cooperation and support with brotherly nations, deploying all financial, military, and diplomatic capabilities. They also planted spies to prevent El Emir's movements in foreign policy. History records the name of the spy Léon Roches, who served France in this regard, learned Arabic, and claimed to embrace Islam and Arab

life. El Emir's state welcomed him, and he lived close to El Emir to serve as a channel feeding France with news and secrets, even carrying forged letters with El Emir's seal to the Hejaz. (Achnou, n.d)

El Emir used religious seasons such as pilgrimage, holidays, and the arrival of Ramadan to calm Islamic world leaders and remind them of their duties toward the nation, including Mohammed Ali and Egyptian officials, the Moroccan Sultan, and the Sublime Porte.

El Emir met with Sidi Miloud Ben Arrach, the state's foreign minister, who possessed the necessary qualities. He visited France at the request of the occupation leadership in his first diplomatic mission, where the military governor forced him to sign a statement in El Emir's name. The content of the statement involved ceding areas from El Emir without subordinating them to any party; a violation of sovereignty and French provocation resulting from the success of Algerian diplomacy in its performance and positive impact and the tact with which it was conducted. El Emir criticized Minister Ben Arrach for his submission to the military governor.

Algerian diplomacy during the colonial era faced the first cases of the arrogant, haughty colonizer. El Emir entered into relations with nations to win them over and obtain support in weapons and funds. He communicated through correspondence with officials and non-officials, including Spaniards, English, and with America (Sliman, 2011, pp. 221-237). The battles El Emir fought were supplied with foreign weapons and ammunition such as gunpowder.

He had chosen emigration and therefore signed an agreement with General Lamoricière for temporary safe conduct. He preferred departure over entering into conflict between Algeria and Morocco and entering a war launched by the Sultan of Morocco after the signing between Moroccan Sultan Abd al-Rahman ibn Hisham and French Marshal Bugeaud on September 10, 1844, of the "Treaty of Tangier," which stipulated preventing Moroccan popular support for Emir Abdelkader.

This was a French plan to eliminate the Algerian popular resistance by inciting the Moroccan Sultan that his throne was threatened because of the Moroccans' rallying around El Emir.

Conclusion:

The exceptional diplomatic performance throughout the life of the heroic Emir Abdelkader established his position as the dean of freedom fighters and a symbol of national struggle and resistance. Environmental factors, both internal and external, contributed to forming his diplomatic personality, starting with his conservative family, his upbringing, his education, and his culture, particularly his father's role in shaping the features of his personality. In addition, his travels, his engagement with Eastern culture, his contacts, and his acquaintances, all these factors refined his diplomatic skills, from negotiation to concluding treaties and agreements, to humanitarian treatment of prisoners with mercy and gentleness, to his intervention in extinguishing sectarian strife. All these were outcomes of his environment,

performance, and external behavior according to a foreign policy doctrine built on religious, nationalist, and patriotic foundations, and on personal qualities of shrewdness, wisdom, and brilliance that were recognized by enemies before friends.

Diplomatic work requires competence, dynamism, and excellence in times of both peace and war. For his cause, the Emir spared no effort, whether on the battlefield, through his correspondence, or at the negotiating table. He also brought honour to Algeria in the Levant through his resolution of a crisis that manifested as civil war and his sparing of innocent blood qualities, he learned from his model, Mohammed, peace be upon him.

His life has been immortalized, perfuming Algerian history with the fragrance of jihad, civilization, refinement, humanity, and diplomacy. The Emir, may God have mercy on him, died in his exile in 1883, leaving behind wide admiration. His reputation reached America, where the city of Elkader in Iowa was named after him in 1845. Among his immortal sayings: "If France gathered all its wealth and gave me the choice between being a slave king or free but poor and destitute man, I would choose to be free and poor".

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