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The Conditions of the Algerian Coastal Cities at the End of the 16th AD/10th AH Centuries Through the Journey of Al-Tamegrouti (1589-1591 AD)

أوضاع المدن الساحلية الجزائرية أواخر القرن 16م/10هـ
من خلال رحلة التمكروتي (1589-1591م)

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(1516-1830).

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في الموروث العثماني بالجزائر (1516-1830).

Abstract:

This research paper aims to shed light on a diplomatic Moroccan journey that was embarked on by Abi Al-Hasan Ali Bin Muhammed Al-Tamemgrouti to the Sublime Port in the late 16th century AD by the command of the Moroccan Sultan Ahmad Al-Mansur Al-Dahabbi at that time .What matters to us from this journey is what he wrote from views and impressions about the coastal Algerian cities, because it is regarded as one of the most important journeys for it dated the events that Algeria knew during this vital and sensitive period with a great deal of integrity.

Keywords: Journey, Moroccan, coastal cities, Algerian, the late 16th century AD.

الملخص:

تهدف هذه الورقة البحثية إلى تسليط الضوء على رحلة مغربية دبلوماسية؛ قام بها أبي الحسن علي بن محمد التمكروتي إلى الباب العالي أواخر القرن 16م بتكليف من سلطان المغرب أنا ذاك أحمد المنصور الذهبي، والذي يهمننا من هذه الرحلة ما كتبه من مشاهدات وانطباعات حول المدن الجزائرية الساحلية التي توقف عندها أثناء ذهابه وإيابه، لأنها تعتبر من الرحلات المهمة كونها أرخت للأحداث التي عرفت الجزائر خلال هذه الفترة الهامة والحساسة بقدر من الأمانة.

الكلمات المفتاحية : الرحلة، المغربية، المدن الساحلية، الجزائرية، أواخر القرن 16م.

1. INTRODUCTION

This journey is categorized under the Ottoman relationships with the Saadians in Morocco during the late 16th century AD which was usually characterized by tension. In 1581, Ahmad Al-Mansur Al-Dahabbi feared that the Algerian Turks would launch a raid on his country; therefore, he sent a diplomatic mission to Constantinople. More visits took place frequently to the embassies in Istanbul with gifts and tributes since that day.

In 1589, Al-Mansur tasked the Jurist Abi Al-Hasan Ali Bin Mohammed Al-Tamegrouti with the same mission; hence, he went on his journey heading to the Sublime Port in the same year and went back in late 1591 AD. What is interesting in this journey is what he witnessed from views and impressions about the Algerian coastal cities in the late 16th century AD when Algeria was annexed to the Ottoman Empire.

So, what are the circumstances of these economic and political cities? And how was the cultural and social reality? Was this journey able to give us a precise description of the overall situation in Algeria?

2. Introduction to Al-Tamegrouti's Journey: The Musky Note at the Turkish Embassy:

The Musky Note at the Turkish Embassy is a book title written by Al-Tamegrouti¹, which he included in his

trip to the Turk land by the command of the Sultan Saadi Ahmad Al-Mansur Al-Dahabbi² to the Turkish Sultan in the Great Constantinople, Murad III³. This trip started diplomatically in 997 AH/ 1589 AD. He took the route of Marrakesh and Titwan, then he traveled by sea descending to the coastal Algerian cities during his round-trip. He registered his impressions and notes⁴, as he included historical information about the Capital of AL-Mansour and his country without forgetting to mention everything he saw since the day he left, the cities he passed through, and the marinas he arrived at until his return to Fes, the Capital of Al-Saadi. Then, he left to Tamegroute, his motherland in 999 AH/ 1591 AD.

He was accompanied by the Jurist and the writer Mohamed Bin Ali Al-Fashtali⁵ and Mohamed Bin Ali Bin Abi Al-Qasim, and his book *The Musky Note*; prose and narration that includes Poetic verses in various topics, such as family remembrance, the feeling of alienation, sailing, fasting Ramadan, spending Eid far from the family, etc. All these instances moved his poetic style. Therefore, he wrote his poems and recalls other's poems that are aligned with these memories. At the end of the book, there are many poems of his style. With this being mentioned, the book is regarded as one of the Maghreb's precious resources that dated the late period of the 10th AH/ 16th AD. Al-Yafrani said about him:

...The renowned scholar... Ali bin Muhammad Al-Tamegrouti. He, may Allah have mercy on him, was a contributor to sciences. He was the one whom Sultan Mansur sent as a gift to the King of the Turks in Constantinople. He authored his valuable book *Al-Nafhat al-Muskiyyah fi al-Sufrah al-Turkiyyah* on this occasion, a book from which I have selected its benefits in our book "Nuzhat al-Hadi⁶. (The 11th century).

He finished his writing on Sunday, Safar 29th, 1128 AH/ 1716 AD on the hands of his writer Muhammad Bin Abdul Rahman Al-Dar'i Bin Ali Bin Muhammad Bin Ibrahim Al-Jazuli Al-Bakri in lineage, and Al-Dar'i in origin⁷. The book was translated into French where Colonel Henry DE CASTIESHENRY commented on it. It was included in a collection of publications of the Moroccan historical section in Paris in 1929 AD. The Arabic version was also printed in the same year⁸. The version that we worked on was presented by the advocate Solomon Al-Said who was born in 1929 AD. in Tolga, Algeria. He studied in Al-Zaytouna Mosque, followed by the Rabat University in Morocco where he was interested in inheritance and the study of manuscripts⁹.

3.The Situation of the Algerian Coastal Cities in the Late 16th Century A.D throughout the Views of Al-Tamegrouti:

a. The Journey of Going to the East:

Al-Tamegrouti passed by many coastal cities which are: Honaine, Oran, Tenes, Cherchell, Algiers, Dellys, Bedjaïa, Collo, and Annaba. We will study each city in order based on the path he took, and we will stop at each city and see what it turned to in the late 10th AH/ 16th AD centuries and compare it to its previous situation throughout the view of both of Al-Hasan Al-Wazzan in the beginning of the 16th century AD, as well as Al-Idrissi during the 6th AH/ 12th AD centuries so that the image become clear.

Honaine City¹⁰: This city was the first coastal city he passed by on his trip in 997AH/1589 AD where he says about it: "... We docked at Honaine, which is a walled town. Today, it is a ruin with only its wall and mosque remaining. Inside the wall, there are fig trees. Then, we traveled from there.¹¹"

From this brief description, it is obvious that this city was void of citizens, although it was full of markets and trade movement despite being tiny. Al-Idrissi describes it in the 12th century: "... Honaine is a nice, small city on the seashore. It is thriving, with a well-built wall, markets, and trade. Outside the city, there are many farmlands and connected buildings¹²..."

There is no doubt that the Spanish colonial rule of Oran in 1509, followed by the colonizing Honaine, had a great impact on the migration of its citizens to

Tlemcen to escape colonialism. Al-Wazzan confirms this who passed by the same city in the beginning of the 16th century, and gave a detailed description that is equal to Al-Tamegrouti's, adding the reasons for its ruin, saying:

... Heniane is a small... very elegant and well-maintained. It has a small port. Ships from Venice come to this port annually, making substantial profits with the merchants of Tlemcen... in the past, the inhabitants of Honaine almost all worked in cotton and textiles... but when the news of the occupation of Oran reached them, they all left the city, which became deserted. The lands surrounding Honaine still produce large quantities of fruits such as cherries, apricots, apples, pears, peaches, and countless figs and olives, but there is no one to harvest them... when I passed through there, I was very saddened by the miserable state the city had fallen into¹³...

In addition to the richness of this small city, it represented a transit center for European trade ships that came from Venice. The reason for its ruin was the Spanish colonialism which made it lose this advantage like the rest of the Italian territories that were affected by the Mamluk states in Egypt by the change of the sea transportation roads at the beginning of the 16th century to the Cape of Good Hope route. This has made it lose its trade activities that used to provide abundant profits during the Middle Ages, and then it diminished and faded. In contrast, other cities became

active along the western coast of Africa¹⁴.

Oran City¹⁵: Al-Tamegrouti could not get access to it due to the Spanish colonial rule. He said about it: "A fortified city built by Muhammad ibn Abi Aoun and a group of Andalusians in the year 290 AH... Its inhabitants are described as being large in stature and strong, with a tall outsider barely reaching the shoulder of one of them...¹⁶"

Whereas Al-Hasan Al-Wazzan provided a larger description: "...Oran in a large city... With plants and institutions that distinguish every civilized city, with high, beautiful walls... Most of its inhabitants were artisans and weavers, and many of its people lived off their income. However, prosperity did not prevail there... And this is how the Spaniards seized Oran in the year 916 AH...¹⁷"

During the Middle Ages, Oran was one of the most important Algerian cities and was known for its abundant agriculture, commerce, and knowledge. This is what Al-Idrissi confirms:

...It has bustling markets, numerous industries, and active trade... It has a large port located two miles away, where large boats and passenger ships dock. This port has no equal in the ports along the Barbary Coast. Its people drink from a valley... it is surrounded by gardens and orchards with abundant fruits. Its people live in prosperity, with honey readily

available... also, butter, cattle, and sheep are inexpensive... and various ships from Andalusia come to it¹⁸...

It also had a significant scholarly movement in the past due to the abundance of scholars, schools, and mosques¹⁹. This also degraded due to Spanish colonialism that remained in the city which lasted for nearly three centuries, fortified by its castles and benefiting from its resources.

Mostaganem City²⁰:

Al-Idrissi says: "...It is a small city with markets, baths, gardens, orchards, and abundant water..."²¹ On the other hand, Al-Wazzan provides a clearer description of the beginning of the 16th century which revealed its weakness and poverty due to the weakness of the Zayyanid state on one hand, and the frequent raids of the Bedouins on the other hand:

... It has a great civilization and numerous inhabitants, but the Bedouins have been increasing their harassment of it since the authority of the kings of Tlemcen began to weaken... it has lost two-thirds of its population in our present time... it has a mosque and many weavers who weave fabrics, beautiful houses, and numerous water wells... Outside it, there are several beautiful orchards, but most of them are abandoned... It has a small port, but its owners do not make significant profits due to the extreme poverty of the population...²²

After that, it became a subject to Spanish colonialism in the middle of the 16th century. Al-Tamegrouti did not stop there, and this is why he gives it a concise description: "...Then we passed by Mostaganem... a walled city near the sea with springs, orchards, fields, and water. Cotton is grown in its land..."²³ It appears from these three descriptions that this city was tiny in the Middle Ages and remained so during the Ottoman Age, except for flourishing during the times of stability and prosperity.

Tenes City²⁴: It is regarded as a small coastal city, rich in grains, and its people are robust, as al-Wazzan said: "...a city ...on a mountain slope ...near the sea surrounded by walls, its inhabitants ...are rough and robust... As for its region, it produces plenty of wheat and honey..."²⁵

As for Al-Tamegrouti, he did not overlook it and said about it: "...Then we passed by the city of Tenes, a fortress built by the Andalusians and their companions in the year 262 AH..."²⁶ It is considered that its original inhabitants are descendants of Ali Ibn Abi Talib, may Allah be pleased with him. During the 12th century, this city was known for the wheat trade, which reached every horizon with its commerce as Al-Idrissi mentioned: "... It is an ancient city with fruits and fertility. It has regions, industries, farms, and very accessible wheat, with all grains present, and it exits from all horizons in boats, and has fruits of all kinds..."²⁷

Cherchell City²⁸: Al-Tamegrouti stopped here, but it seems that the duration is short due to his brief description: "... Then we docked at Cherchell, a fortified city abundant in buildings, agriculture, and fruits. Crops and others are brought from it to Algiers..."²⁹

Despite its small space, Al-Idrissi complimented it: "...Small in size but civilized, with flowing water and wells... it has abundant fruits... vineyards... and figs... there are pastures for their many cattle and sheep, plentiful bees, and honey... they also cultivate wheat and barley beyond their needs..."³⁰

All thanks to the Andalusians who rebuilt this city, because it was originally built by the Romans in the past and was so large and surrounded by suitable agricultural lands and a lot of Muslim people used to live in it. However, the Vandals destroyed it, and remained uninhabited later due to the wars between the Tunisian kings and the kings of Tlemcen for about three hundred years, and when Granada fell, it was sought after by the Andalusians who revived it and turned it into a base for jihad towards Andalusia and a center for shipbuilding, as well as silk³¹.

City of Algiers³²: Although Algiers did not have a prominent role during the Middle Ages, Al-Idrissi praised it and its blessings, saying:

Its people drink from fresh springs by the sea and from wells. It is populous and prosperous, with

profitable trade, established markets, thriving industries, and extensive pastures... their agriculture includes wheat and barley, and most of their wealth comes from cattle and sheep... there is plenty of honey and butter in their land... its people are tribal, with respected sanctuaries..."³³

As for Al-Tamegrouti, he reached it in Shwwal 997 AH/ 1589AD. He contented himself with mentioning what Ibn 'Abd Rabbih³⁴ said about it: "...It is the islands of Beni Mazghanna, a populous city with abundant fertility..."³⁵

The reader of this journey concludes that the ambassador Al-Tamegrouti was in a hurry on this mission. This is why he did not stay in the places he stopped by and his descriptions were very brief. However, when during his return, we find that he describes Algiers more broadly because at the end of the 16th century, nearly a century had passed since this city had become the capital. It witnessed many disturbances for it is a military base for jihad against Spain. Moreover, the sea incomes used to be plentiful, and this is what the observations of Al-Tamegrouti confirm.

City of Bedjaïa³⁶: This city had a huge historical popularity during the Hammadids³⁷ era. At the beginning of the 16th century, it was supported by some Andalusian migrants like other Algerian coastal cities, but it could not keep its old status³⁸.

Praised by its trade role, Al-Idrissi mentioned, "...And Bedjaïa city in our time is the city of the central West and the eye of the land of the Hammadids, and ships come to it from various places, with caravans bringing goods to it by land and sea. Its goods are diverse... and its people are prosperous traders who engage with traders from the farthest western regions, the desert, and the east..."

Throughout this, we discover that the city was a destination for caravans from east and west and even the desert. He also admired its economic situation and the strength of the armada: "...Wheat and barley are plentiful, and all kinds of fruits... It has industries... fleets... and ships... It also has iron mines and plenty of livestock... its people have always been well-fed, and their conditions..."³⁹

As confirmed by Sheikh Al-Balawi⁴⁰, who passed through it during the 14th century, expressing:

"A town whose fate is dangerous

mentioned in every flying land

Its discourse with kings is abundant

its place in hearts is prevalent."

Al-Hassan Al-Wazzan managed to give us a complete image of the situation of this city previously and how it turned later, "...Its houses are all beautiful, with sufficient mosques, schools crowded with students and scholars of jurisprudence and sciences...

Sufi lodges, baths, inns, and hospitals... Its markets are beautiful and well-organized... The people of Bejaïa were wealthy, arming many warships and sending them to invade the shores of Spain..."

However, the richness and the power that the city knew did not last long in the Middle Ages during the 16th century due to Spanish colonialism where Al-Wassan adds: "... And then came the fall of the city, and Count Pierre Navarro was sent to occupy it. The inhabitants live in poverty...". The situation in Bedjaïa got worse when Al-Tamegrouti passed through it where he explained excessively its previous situations, especially the cultural ones and its attractions to scientists: "... Bejaïa was once a great city in ancient times, a center of knowledge and a residence for scholars and the righteous among them, such as the righteous saint Abu Madyan Shu'ayb Ibn Al-Hasan Al-Ansari⁴¹, buried in Tlemcen... His residence was in Bejaïa during his lifetime..."

Then it was entirely ruined due to colonialism and its people's migration. He finishes his observation saying: "... And Bejaïa remains in ruins till now, destroyed by the Christians, with only a few houses... And a small fortress remained named 'The Pearl.'⁴²

Collo's Harbor⁴³: It is located in the shape of a mountainous horn extending into the sea. Before the 16th century, it was part of the Hafsid

Kingdom of Tunisia. When Al-Tamegrouti passed through it, he stayed there for only two days, describing it as a pleasant harbor, with a market, a mosque, and some houses. This indicates that it was a small mountainous village overlooking the sea⁴⁴.

As for Al-Idrissi, he was in the same position before Al-Tamegrouti centuries ago, mentioning that it was a thriving village with just a few buildings. He did not add anything⁴⁵. On the other hand, Al-Wazzan gives another portrayal, stating that it is a big city and its people live free from the King of Tunisia and the Prince of Constantine and that the people are brave, nice, and funny. The city also has agricultural lands, candles in the mountains, and the inhabitants have a great amount of leather: "... And there is no city richer on the coast of the Kingdom of Tunis than Collo because it began to bloom in its trade with the Genoese multiples of what it gave them, then selling ...the goods ...achieving substantial profits..."⁴⁶

Based on these insights, the researchers discover that these coastal areas passed through moments of strength and flourishing, and then contraction and weakness depending on the political situation that the country went through.

The City of Buna⁴⁷: Despite the decline of some of the Algerian coastal areas during the Ottoman rule, Annaba's situation was much better according to

Al-Tamegrouti who stayed in its harbor for two days and praised its huge fortress a lot. He also visited the grave of the righteous Wali Abi Abd Saleh Marwan Al-Asadi⁴⁸ in its university and said: "... Known as the land of carob trees (al'Unnāb) because most of its forests are carob trees..."

He counted its resources and its trade with the Grand Porte: "...and Annaba, abundant in meat, fish, milk, and honey, and most of its meat is from cows... From there, ships today transport large quantities of butter to Constantinople." The religious and scientific life were active during this period and the city was famous with scientific families such as Al-Buni and Al-Annabi. Many local and foreign workforce categories from England, Malta, France, the South, and Venice were mixed inside its society. Its port was the main sea gate of the East Beylik Constantine⁴⁹, the biggest province and the wealthiest.

It was popular with the coral trade by the Southerners first and then the French, which all led to its commercial and architectural evolvement⁵⁰. It seems that this city has been active in commercial activities since the beginning of the 16th century, and this is what Al-Wazzan confirmed:

... It has a dense population... and it has a remarkably beautiful mosque... the people there are courteous; some are traders and others are artisans and weavers who sell abundant quantities of

linen fabric... outside the oasis, all the land is suitable for wheat... every year, numerous ships come from Tunis, Djerba, and all the other coasts, and from Genoa to buy wheat and butter, and they are received with great warmth...⁵¹

Before this period (the 12th century), it was weak and not so many people lived there: "Now, it is in a state of decline and has few buildings"⁵². We conclude that the city had a huge development during the Ottoman Era in opposite to other cities that were developed and then collapsed like Honaine and Bedjaïa.

b. The Journey of Returning to Morocco:

After Al-Tamegrouti finished his mission in Istanbul heading back to Morocco, he passed by some Algerian coastal areas. He stopped at the harbor of Al-Annab (Annaba), then he passed by Bedjaïa at night only until he reached Algiers.

The City of Algiers: During his return, Al-Tamegrouti managed to stay for long⁵³ in Algiers and provide a satisfying description of the Eyalet's capital during the Ottoman era:

...Algiers is bustling with many markets, abundant in soldiers and fortified. It has three gates⁵⁴, and in it is a spacious mosque, led by a Maliki Imam, with three pulpits, one of them for the Turks led by a Hanafi Imam... its port is filled with ships, and its leaders

are described as courageous. They dominate the Christians in their lands, surpassing the rulers of Constantinople by far and striking more fear into the hearts of their enemies... Therefore, their lands are considered superior to all African lands, more affluent in trade, and host to the most prosperous markets... They even call it "Little Istanbul." The scholars there are reputable, though many are overtaken by love for worldly possessions and the allure of immediate gratification... It contains numerous books from Andalusia...⁵⁵

From this detailed description, we infer that the city was rich with bustling markets and active trade, with a vibrant fleet. All of this positively influenced the city's prosperity, leading it to be compared to a "mini-Istanbul." Regarding the scholarly aspect, it briefly states: "...its scholars were numerous..."⁵⁶

He mentions that they admire this life, probably as a signal to their busyness with trade or other occupations that have a good income. He caught an eye on a large number of Andalusian books, which indicates that the Andalusian element was present in large numbers due to their migration to the city of Algiers after the fall of Granada in 1492 AD. He took advantage of his staying in Algiers and visited many shrines such as the Shrine of Abdelrahman Tha'alibi⁵⁷ and Abu al-Abbas⁵⁸. He told the story of an important incident that occurred aboard

the two ships that brought them from Istanbul to Algiers.

When they docked at the port of Algiers and were loaded with money and gifts directed to the Grand Port, where many Muslims and pilgrims boarded along with the Hanafi judge who had completed his mission with his wives, children, and belongings. When the two ships set sail towards Istanbul, they were hijacked by Christian pirates who were on board before and waited for the ships to move to execute the attack plan. This was indicated by Al-Tamegrouti, who narrowly escaped falling victim to this plot. As a result, a large funeral was held in the city, highlighting that such an incident would not have occurred if the captains of the ships were Algerians: "... And such an event has never befallen the captains of Algiers..."⁵⁹.

The load of the ships was very heavy. Some stated that it was a thousand thousand mithqal (a unit of weight), while another cited eighteen quintals of gold. After he finished his stay in Algiers, he went to Honaine, then Titwan on Friday 7th, 999 AH/ 1591 AD.

4. Conclusion:

After this presentation about the situation of the Algerian coastal cities in the late 16th century throughout Al-Tamegrouti's journey, it is possible to come up with some conclusions, mainly:

-This journey is considered as a Moroccan journey that dated the

situations in Algeria during the important period of its history, as it provided us with an image of what the Algerian frontier cities' life looked like and what happened to the same during the same period; there were flourishing cities that became deteriorated due to Spanish colonialism such as Honaine and Bedjaïa, and other countries that were marginalized and then flourished in the Ottoman era such as Algiers and Annaba.

-It is possible to compare what Al-Tamegrouti witnessed with those who visited Algeria from foreigners during the same period, such as Haido who narrated almost all the impressions about Algiers and what it knew from growing prosperity and prominence during this period.

-We touch on the objectivity and the accuracy of mostly what Al-Tamegrouti wrote during this journey, reflecting the objectivity of the author except for some many digressions that did not allow the reader to differentiate whether the owner of the novel is the writer or another scientist. The excessiveness of using rhyme can make the reading dull. However, the writer managed to save for us many writings that he quoted from and that are considered lost, such as Taj Al-Mafraq by Al-Balawi.

-It is possible to know the qualities of the relationships that linked Algeria to the Ottoman Empire throughout his narration of the two ships

incident where he almost fell victim to a plot planned by Christians. He also provided a neat image of the conflict that Algeria experienced with its enemies in the Mediterranean Sea, as well as the braveness and the strength of its rulers, allowing it to claim a prestigious position in the western basin of this sea.

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¹ He is Abu Al-Hasan Ali Muhammad Al-Jazouli Al-Tamegrouti, born in (967 AH / 1559 AD) and died in (1003 AH / 1594 AD). A scholar, teacher, traveler,

¹² Al-Idrisi, Muhammad al-Sharif, (born 1099 AD - died 1164 AD), *"Nuzhat al-Mushtaq fi Ikhtiraq al-Afak,"* Volume 2, Library of Religious Culture, Cairo, 2002, p. 534.

¹³ Al-Wazan, Hassan ibn Muhammad al-Fasi, *Description of Africa*, Vol. 2, translated by Muhammad Hajji, Muhammad Al-Akhdar, 2nd edition, Dar al-Gharb al-Islami, Beirut, 1983, pp. 15-16.

¹⁴ Osman, Hassan, *Methodology of Historical Research*, 11th edition, Dar al-Ma'arif, Cairo, 1993, p. 35.

¹⁵ The city of Oran was occupied by the Spanish in 1509 AD until it was seized from them by Mustafa Bu Shlagham in 1708 AD. However, they returned to it in 1732 AD, and the Algerians finally expelled them from it in 1792 AD. See: Belhamesi, op cit., p. 45.

¹⁶ Al-Tamegrouti, op cit., p. 17.

¹⁷ Al-Wazin, op cit., pp. 30-31.

¹⁸ Al-Idrisi, op cit., vol. 1, p. 252.

¹⁹ Saadallah Abu El-Kacem, *The Cultural History of Algeria*, Part 1 (1500-1830), Dar Al-Basair, Algeria, 2007, p. 184.

²⁰ Mostaganem is a coastal city between Arzew and Tenes, about 15 km west of the mouth of the Chlef River. It was subjected to Spanish occupation three times (1543-1547-1558 AD). See: Belhamissi Moulay, *The history of the city of Mostaganem from the Earliest Times to 1833 AD* (in French) Algeria, 1976 AD.

²¹ Al-Idrisi, op cit., vol. 1, p. 271.

²² Al-Hasan Al-Wazzan, op cit., p. 32.

²³ Al-Tamegrouti, op cit., p. 18.

²⁴ About the city of Tennis, see: Belhamisi, *Algeria through the Moroccans in the Ottoman Era*, p. 47.

²⁵ Al-Wazin, op cit., pp. 35-36.

²⁶ Al-Tamegrouti, op cit., p. 18.

²⁷ Al-Idrisi, op cit., vol. 1, pp. 251-252.

²⁸ Cherchell is one of the most important cities between Algiers and Oran. During the 16th century, it was a center of Ottoman rule in Algeria. It was fortified by Aruj in 1516, who built a fortress there. The Spanish attempted to occupy it in 1531 but failed. See: Belhamissi, cited earlier, p. 47.

²⁹ Al-Tamegrouti, op cit., p. 18.

³⁰ Al-Idrisi, op cit., vol. 1, p. 258.

³¹ Al-Wazzan op cit., p. 34.

³² About the city of Algiers and its news during the 16th century, see: Al-Wazzan, *Description of Africa*. It witnessed events at the beginning of the century and spoke about them. Also see Carvajal Marmol, *Africa*, translated by Mohammed Hajji and others, Al-Ma'arif Library, Rabat, 1984.

(Traa Monnerau et Berbrug GGr ;Ra ;1870-1871)

³³ Al-Idrisi, op cit., vol. 1, p. 258.

³⁴ Ibn Abd Rabbih (born 246 AH / 860 AD- died 328 AH / 940 AD) was born in Cordoba, where he grew up and received his education. He excelled in poetry

jurist, and a writer. He is attributed to the village of Tamegroute, which is located on the banks of the Dra'a Valley beyond the High Atlas, and in which there is The Nasiriyah corner to which the writer is attributed, and it is a corner rich in rare Arabic manuscripts and where this manuscript was found. See: Muhammad al-Jazouli al-Tamegrouti, *The Musky Whiff in the Turkish Embassy*, presented by Suleiman al-Sayd, Dar Bou Salamah, Tunisia, 1988, pp. 3-4. / Also see: Al-Menoni Muhammad, *Arab Sources for the History of Morocco from the Islamic Conquest to the End of the Modern Era*, vol. 1, Casablanca, 1983, p. 138.

² He is Abu al-Abbas Ahmad al-Mansur, born in Fes in the year 956 AH/ 1549 AD. He is considered one of the greatest kings of the Saadi Dynasty in Morocco. He was a scholar and a literate politician who expanded the Kingdom of Morocco during his reign, leading to the flourishing of sciences and widespread prosperity. His era was indeed golden, as his reign extended from 986 AH / 1578 CE until he died in 1012 AH / 1603 CE. See: al-Tamgrouti, op cit., p. 15.

³ Murad III was the son of Seliman II and the grandson of Suleiman the Magnificent. He ruled from 982 AH/ 1574 AD until 1003 AH/ 1595 AD. He issued an order prohibiting the consumption of alcohol during his reign, which had been widely used during his father's reign. This led to a rebellion by the Janissaries. For more details, see: Farid Bey Muhammad, *History of the Ottoman Empire*, edited by Ihsan Haqqi, 6th edition, Dar al-Nafas, Beirut, 1988, pp. 259-261.

⁴ Moulay Belhamissi, *Algeria through the Journeys of Moroccans in the Ottoman Era*, National Publishing Company, Algeria, 1979, pp. 16-17.

⁵ He is the renowned scholar Abu Abdullah Muhammad Ali al-Fishtali, known for his good poetry and the author of 'al-Wafaat'. He considered these obituaries as a continuation of those of Ibn Khaldun al-Qasatini. See: Al-Tamgerouti, cited above, p. 15.

⁶ Al-Tamegrouti, op cit., pp. 3-5.

⁷ Op cit., p. 117.

⁸ Op cit., p. 5.

⁹ Op cit., p. 122.

¹⁰ Honaine is an ancient city built by the Africans, located in the far northwest of Algeria. The Spanish occupied it between 1531-1534 AD. It served as the natural port for the capital of the Zayyanids, Tlemcen, due to its proximity, approximately 45 km away. When Oran was occupied in 1509 AD, the king of Tlemcen sent reinforcements to Honein and fortified it because of its importance in trade exchanges with Venice, in particular. See: Ahmed Toufik El Medni, *The Three-Hundred-Year War between Algeria and Spain 1492-1792*, Dar Al-Basa'ir, Algiers, 2007, p. 217.

¹¹ Al-Tamegrouti, op cit., p. 17.

⁵⁷ Abd al-Rahman bin Makhlouf al-Tha'alabi, one of the great scholars and reformers of Algeria. He was born and raised in the district of Oued Yusr in 788 AH/1387 AD. Then he traveled between Bejaia, Tunisia, Egypt, and others until he returned to Algeria. He died in 875 AH/1471 AD, in the city of Algiers. See: Belhamissi, *Algeria During the Moroccan Journeys*, p. 59.

⁵⁸ Ahmad bin Abdullah al-Jaza'iri (Abu al-Abbas) al-Zawawi, a jurist and theologian who lived in the city of Algiers and died there (born 800-884 AH/D. 1398-1479 AD). He wrote "Kifayat al-Murid" (and the poem in the science of monotheism). See: Belhamisi, himself, p. 59.

⁵⁹ Al-Tamegrouti, op cit., p. 91

and prose, and he became famous for his book *al-'Iqd al-Farid* (The Unique Necklace), see: Belhamissi, the op cit., p. 45.

³⁵ Al-Tamegrouti, op cit., p. 18.

³⁶ In the 16th century, Algiers experienced instability. It was occupied by the Spanish in 1510, and attempts to liberate it in 1512-1514 were unsuccessful. It was eventually liberated by Salah Rais in 1555 and came under Ottoman rule. See: Belhamissi, *Algiers through the journeys of the Morroicans*, p. 48.

³⁷ The Hammadid state ruled from 1007 AD to 1152 AD. Its capital was Mila, then Bejaia.

³⁸ Saadallah Abu Al-Kacem, *Cultural History of Algeria*, part 1, Dar Al-Basa'ir, 2007, p. 178.

³⁹ Al-Idrisi, op cit., vol. 1, p. 271.

⁴⁰ Abu al-Baqa' Khalid al-Balawi al-Andalusi was a writer from the 14th century, known for his journey titled *al-Rihla al-Hijaziya*, which he undertook in the year 737 AH / 1336 CE. During his journey, he passed through several coastal cities in Algeria. See: Belhamissi, op cit., p. 50.

⁴¹ Al-Wazzan, op cit., p. 50.

⁴² Abu Madian was born near the city of Seville around 520 AH/1126-1127 AD and died in Tlemcen in 594 AH/1197-1198 AD. See Moulay Belhamisi, op cit., p. 48.

⁴³ Al-Tamegrouti, op cit., p. 22.

⁴⁴ The city of Collo is an ancient Roman city, historically known as "Chullu." It is located approximately 128 kilometers from Constantine. You can find more information in Belhamissi's op cit., page 53.

⁴⁵ Al-Tamegrouti, op cit., p. 25.

⁴⁶ Al-Idrisi, op cit., vol. 1, p. 02.

⁴⁷ Al-Wazzan op cit., p. 54.

⁴⁸ Buna is known as "Hipponne" in Latin, "Hippon Regius", and "Buna" among Arab geographers. Also known as the land of Carob. There is a specific issue about Annaba in the journal *Al-Asalah*, issue 34/35, year 1976.

⁴⁹ Abu Abd al-Malik Marwan bin Ali al-Asadi al-Qattan al-Buni, a jurist, interpreter, and memorizer. He was of Andalusian origin and grew up in Buna. After long travels, he returned to it and worked on teaching and writing until he died in 439 AH/1047 AD. See: Belhamisi, op cit., p. 54.

⁵⁰ Al-Tamegrouti, op cit., 25.

⁵¹ Saad Allah, op cit., pp. 177-178.

⁵² Al-Wazzan, op cit., pp. 61-62.

⁵³ Al-Takruti resided for more than two months in the city of Algiers, from Dhu al-Hijjah 8th, until Muharram 7th, 999 AH/1591 AD.

⁵⁴ Al-Tamakruti referred to 3 gates, while there were 5 gates: Bab Azzun, Bab Al-Wadi, Bab Al-Jadid, Bab Al-Bahr, and Bab Al-Jazira.

⁵⁵ Al-Tamegrouti, op cit., p. 90.

⁵⁶ Al-Tamegrouti, op cit., pp. 90-91.