

The Ottoman cultural and historical heritage in Algeria

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Abstract:

Historical and cultural heritage is considered the mirror of peoples and nations, as it reflects their historical depth and the extent of their contribution to building the edifice of global civilization. Heritage, in its simplest definition, encompasses all the tangible and intangible remnants left by past civilizations. Algeria is one of those strongholds on whose sacred land numerous political entities and ancient civilizations have succeeded each other, contributing to shaping a diverse historical heritage momentum. There is no doubt that the Ottoman era in Algeria is considered one of the most prominent historical periods, which left a rich historical heritage. This is due to the pioneering role it played during that period in various political, cultural, social, and other fields. The civilizational achievements, religious institutions, and historical remnants from the Ottoman period serve as eyewitnesses to the refinement of Algerian society's culture and as evidence of its alignment with the developments of its era.

Keywords: Algeria; cultural; Ottoman.

Introduction :

Algeria was associated with the Ottoman Caliphate since 1519, and it is likely that Khair ad-Din initially managed to make Algeria a naval power in the Mediterranean region, shaking Spain, alarming Europe, and earning the title of 'the Protected.' Its military institutions included some of the most significant Islamic naval schools. It is worth noting that most Western historians described Aruj, Khair ad-Din, Dragut, and Uluç Ali as pirates, a term with a very derogatory connotation, meaning a person who only engages in seizing loot, attacking ships, destroying coasts, and enslaving captives. In reality, this description by the Western historical school has its purposes and justifications, aiming to remove the religious aspect from Islamic activities and to frame them in purely economic terms, in order to tarnish the image of the Algerian navy and portray it as an aggressor practicing plundering and robbery primarily for economic gain. The truth is that Algeria had noble goals behind its activities; it engaged in jihadist actions dictated by custom and religion and carried out a liberation movement in the sense of international law.

After the establishment of Ottoman rule in Algeria as the first Ottoman stronghold in the Ottoman-Spanish conflict in the western Mediterranean region, the maritime activities carried out by the Barbarossa brothers and their successors, such as Salah Rais, Aydın Reis, Durgut, and Uluç Ali Pasha, began. During this period, the Algerian territory was divided into four provinces to facilitate the governance of the country, as follows:

-1**Dar al-Sultan**: Represented by the city of Algiers and its suburbs, it is directly subject to the Dey

2- **Beylik of Titteri**: Its center is currently Médéa, and it is the smallest of the beyliks in terms of area, according to one Algerian historian.

3- **Beylik of the West**: Its capital was Mazouna, then Mascara, and finally Oran after its liberation in 1792.4- **Beylik of the East**: Its capital is Constantine, considered one of the most important and largest beyliks, and each beylik was headed by a governor with the rank of Bey.

We point out that the beylic was divided into homelands overseen by leaders, and each homeland in turn consisted of tribes under the authority of a sheikh. It is worth noting that this administrative division did not change or get replaced until the end of Ottoman rule in Algeria, which contributed to the nation's prosperity, its ability to keep up with contemporary developments, and its resilience in facing external challenges. All of these achievements would not have been possible without political stability and continuity in all aspects of life.

The stages of Ottoman rule in Algeria

The Ottoman rule in Algeria went through four stages, each of which differed from the others with different features and characteristics, as follows:

1- The Baillurbayat Period: (1519-1587)

It refers to the era of the Prince of Princes, which represents the most flourishing period of Ottoman rule in Algeria. During this era, Algeria possessed a formidable naval force that allowed it to confront European projects, especially Spanish ones, with great strength, which had a significant impact on the economic and political spheres. This was thanks to the cooperative relationship between the ruling class of the Rais and the Algerian people. Perhaps the most notable manifestations of the strength of this period were the liberation of the Peñón of Algiers by Hayreddin Barbarossa in 1529, the liberation of Béjaïa by Salah Rais in 1555, Algeria's contribution to the liberation of Tripoli in 1551 and Tunis in 1574, among other historical events that demonstrated Algeria's distinguished presence on the regional and international stage.

The Pashas Era: 1587-1659

In 1587, Ottoman Algeria transitioned to a new political situation that included the governing apparatus. The previous system was replaced with a new one called the Era of the Pashas, in which the Pasha ruled for three years. Consequently, the Pasha focused on accumulating wealth before the end of his term, which negatively affected the relationship between the navy soldiers and the Pashas on one hand, and the general state of the country on the other.

The Aghawat Period: 1659-1671

Power definitively shifted from the hands of the Pashas to the heads of the garrison, the Aghawat, with the approval of the Diwan and the consent of the soldiers, in the year 1659 under the pretext of Ibrahim Pasha's actions during his second term, which were contrary to the established customs of the garrison when he attempted to collect zakat on the gifts that the Ottoman Sultan customarily sent as aid to the Algerian fleet.

This was a period filled with seditions, assassinations, and conspiracies. Notably, the Riyas faction actively participated in stirring up unrest against the Aghawat, attempting thereby to regain authority and governance from them. The Aghawat period is considered the shortest phase of Ottoman rule in Algeria. In fact, the Aghawat system, from its establishment, contained the seeds of its own downfall, which enabled the Riyas faction to organize a new coup and establish a new era known as the Dey Period.

The Dey Era: 1671-1830

The rulers of Algeria benefited from the experiences of previous administrations, attempting to appease the Ottoman Sultan and strengthen the power of the Deys by appointing them for life. The Dey was chosen through election by the High Council (Diwan), which functioned as a parliament, while the Sultan's role was limited to issuing the decree of appointment. The era of the Deys marked a period of military strength and the features of national sovereignty, as the Dey signed treaties on behalf of Algeria and sent consuls to major countries. Among the most prominent Deys of Algeria during this period were Dey Mustafa Pasha, Dey Omar, Dey Ali Khodja, and Dey Hussein. It is worth noting that by the end of this era, the Dey began to be selected from among the Janissary officers, giving the Algerian Regency a government structure similar to a modern republic.

In summary, during the Ottoman era, Algeria enjoyed national sovereignty and international recognition, which qualified it to be the dominant power in the western Mediterranean and to control its vital domain.

Sources of Algerian Culture During the Ottoman

Era The civilizational prosperity and cultural and scientific life of any nation are primarily based on the advancement and refinement of

sciences and arts. Those who examine the sources of Algerian culture during the Ottoman era find that it was centered on Islam as a religion and Arabic as the language for the majority of Algerian society. It is worth noting that Algerian culture was sometimes influenced by the cultures of intrusive and incoming communities at certain historical periods. Among the most notable communities that influenced Algerian society during the Ottoman era were the Andalusian community, the Kouloughli group, and the Ottoman Turks. The general cultural situation, and intellectual life in particular, in Ottoman Algeria was linked to educational institutions and vital organizations, and it was significantly influenced by the role of scholars in the cities and the sheikhs of religious lodges in the countryside. Meanwhile, manifestations such as architecture and music reflected the tastes and lifestyle of city and countryside residents. In this section, we will address the most important sources of Algerian culture during the Ottoman era and its main foundations, starting with the mosque, which was the central institution during this period.

Mosques:

The mosque is considered a beacon of knowledge and civilization, a place of worship, a gathering place for Muslims and their activities, and a central hub for religious, scientific, and cultural life. It is the heart of the village in the countryside and the soul of the neighborhood in the city, around which homes, houses, markets, and study circles (kuttabs) were spread. In this sense, it is a religious institution for worship, education, and the dissemination of knowledge, in addition to strengthening social bonds and discussing and resolving community issues according to the principles of Sharia. Sometimes, the construction of mosques was carried out by individual initiatives because the state did not pay attention to this matter, except for some rulers who built mosques and endowed them from their own funds.

This is confirmed by the author of 'Marvels of Travels' when he points to the Bey Mohammad al-Kabir, who built a mosque in western Algeria with his own money, which was named after him (Mohammad al-Kabir Mosque) in the city of Mascara. Among the most prominent mosques in Ottoman Algeria are the Ketchaoua

Mosque and the Grand Mosque, in addition to the old mosque in Mascara, the Sidi El Houari Mosque, and others.

Historical sources indicate that at the beginning of the French occupation of Algeria in 1830, the number of mosques reached approximately 13 main mosques and more than 109 smaller mosques, including more than 24 mosques affiliated with the Hanafi school of thought. Among the mosques spread across other regions, statistics tell us that there were 37 mosques and main mosques in Annaba and more than 50 mosques and main mosques in Tlemcen, characterized by their Andalusian style, most notably the Boumediene Mosque, the Great Mosque, and Mohamed Sanoussi Mosque. In Médéa, there were 11 mosques, including the Sidi Mezari Mosque, built by Mustafa Bazraaq in the style of Ayat Al-Taytari. It is worth noting that most of these mosques were accompanied by libraries for readers, students, and teachers. Most of their books were religious, although some contained a few works on science, mathematics, and medicine, which made the Ottoman era distinguished more by Quranic and transmitted knowledge than by rational sciences.

Scientific Schools:

Scientific schools are cultural institutions whose primary function is the teaching of various religious and non-religious sciences. Abu Ras Al-Nasri defined them by saying, <.....the school as we know it today, which is built for studying knowledge, that is, teaching and learning it.....>. In fact, during the Ottoman era, Algeria witnessed a wide spread of schools. Some mention that the city of Algiers had three schools of the Maliki school of thought. The goals of these schools across Algerian territories included memorizing the Quran, alongside teaching the basics of reading and writing and some other sciences, such as Hadith, grammar, language, jurisprudence, and monotheism, complementing these studies with arithmetic and reading medical manuscripts. Among the well-known schools in Ottoman Algeria, we mention:

A: Mazuna School: The city of Mazuna became famous for its religious school. Mazuna's reputation spread far and wide in the fields of Islamic sciences, including jurisprudence, Hadith studies, and theology. It was well-known for the frequency of its scholarly

gatherings, the diligence of its students, and the talent of its teachers, to the extent that it was described as a city of knowledge and jurisprudence. Its scholars were renowned for their specialization: some focused on explaining Mukhtasar Khalil, Al-Kharshi's commentary, and Al-Zarqani's commentary in Maliki jurisprudence, others specialized in legal rulings, judicature, and fatwas, some in inheritance laws, and others in narrating the Hadith.

B: Al-Qaytana School: This school was established near the city of Bou Hanifia in 1787 by Mustafa bin Al-Mukhtar after his return from Baghdad, the capital of knowledge at that time. Al-Qaytana School is considered one of the important educational schools in Algeria, as it combined all stages of education from the lowest to the highest.

Among the scholars who studied there was Abu Ras Al-Nasiri.

C: Al-Muhammadiya School: This is one of the most important schools founded by Muhammad Bey, which had a wide influence in the Arab and Islamic world in general, and in the western region in particular. It is considered the largest scientific institute housing competent teachers, and it was referenced by Abu Ras Al-Nasiri who said, '<.....the school from which knowledge almost burst out from all its sides.....>

Zawiyas: A Zawiya is an Islamic religious institution with a social character, consisting of complexes of houses of various sizes and shapes, including prayer houses and rooms for memorizing the Quran. It has taken the forefront among centers of culture and education, especially in rural areas, as it represents both a mosque and a school at the same time. It provides education in the Quran, in addition to jurisprudence, beliefs, rules of grammar, morphology, rhetoric, and Hadith. These Zawiyas are mostly established by Sufi religious figures who view their construction as a charitable act to promote and preserve Islamic culture.

Zawiyas are considered one of the most important features of the Ottoman era in Algeria. Every large or small city had a zawiya, and among their goals and purposes was to educate and enlighten the underprivileged segment of society, who were eager and in need of sources of knowledge and learning. Some historical studies have praised the vast number of zawiyas in Ottoman Algeria. Historians

interested in this subject mention that the number of zawiyas in the Kabylie region was no less than forty, including prominent ones such as the Zawiya of Sidi Abd al-Rahman al-Yiluli, Sidi Muhammad Buqbrin, Sidi Ali bin al-Sharif, and Sidi Ahmad bin Idris, among others. In addition, there were zawiyas in the desert regions (Boussaada, El Hamel, Sidi Khaled, Biskra, Sidi Okba, Tolga, Ain Madi, and zawiyas in the Oran area), and so on..

In reality, the zawiyas in Algeria are what preserved for this Muslim nation its Quran, language, religion, and Islamic morals in the face of colonialist projects aimed at erasing the components of national identity. In addition, they played a jihadist role, for there was no revolution, uprising, or resistance during the 19th century that was not associated with the name of a zawiya sheikh. Honest history attests that the leaders of the zawiyas, their sons, and their disciples were quicker than others to initiate jihad against the Spanish enemy. It is worth mentioning that the zawiyas in Algeria succeeded during this period in theorizing the national dimension and its values among the masses. Moreover, they managed to educate the younger generation spiritually, based on Islamic Sufism and its noble objectives.

Algerian heritage: manuscript and printed.

Alongside the prevailing popular culture, schools and Islamic corners (zawiyas) in Ottoman Algeria allowed the graduation of a distinguished group of writers, jurists, and historians, who undertook religious sermons and educational duties in the cities, most of them adhering to the Maliki school, and some in the major cities following the Hanafi school. Some of them made positive contributions to preserving Islamic heritage and enriching Arab-Islamic culture with what they collected or authored from various fields of jurisprudential, linguistic, and historical knowledge. Since the research field in the historical heritage of Algeria will be limited to Algerian historians and their works, whether manuscripts or those edited and printed, which constitute a civilizational heritage for Algeria today and must be preserved to be utilized in a way that serves the nation and enhances its status and authenticity, perhaps the most prominent of these are:

Abu al-Abbas Ahmad al-Maqri, author of the book "Nafh al-Tib fi Ghusn al-Andalus al-Ratib"; and Abd al-Rahman al-Akhdari in his book "Nazm al-Jawhar al-Maknun"; and Ibn Maryam al-Madiyuni in his book "Al-Bustan fi Dhikr al-Awliya wa al-Ulama fi Tlemcen". Abd al-Karim Ibn al-Fakoun: "Manshur al-Hidaya fi Kashf Hal Man Adda al-Ilm wa al-Wilaya". Muhammad ibn Maimun al-Jazairi: "Al-Tuhfa al-Mardiya fi Akhbar al-Dawla al-Bakdashiya bi Bilad al-Jazair al-Muhafaza". Abd al-Razzaq Ibn Hamadush: author of "Rihlat Lisan al-Maqal fi al-Naba' an al-Nasab wa al-Hasab wa al-Hal". Hamdan ibn Uthman Khoja: "Al-Mar'ah". Ibn Sahnun al-Rashidi: "Al-Thaghr al-Jumani fi Ibtisam al-Thaghr al-Wahrani".

Abd al-Qadir al-Musharrafi: "Bahjat al-Nazir fi Akhbar al-Dakhilin Tahta Wilayat al-Isbaniyyin bi Wahran min al-A'rab Kaba Bani 'Amir".

Muhammad ibn Ruqayya al-Tlemsani: "Al-Zahra al-Nirah fi al-Jazair Hin Agharat 'Alayha Junud al-Kuffar".

Muhammad ibn Abi Ras al-Nasiri, known for his prolific output estimated at fifty works, the most important of which are: "Dar' al-Shaqa wa fi Hurub al-Turk ma' Darqawa" and "'Aja'ib al-Asfar wa Lata'if al-Akhbar".

Ahmad ibn Hattal al-Tlemsani, in his work "Rihlat Muhammad al-Kabir Bay al-Gharb Nahw al-Janub al-Wahrani".

Muslim ibn Abd al-Qadir al-Wahrani: "Khatimat Anis al-Gharib wa al-Musafir".

Muhammad ibn Yusuf al-Ziyani: "Dalil al-Hiran wa Anis al-Suh". These are some historical works authored by Algerian historians during the Ottoman era, which served as raw material for the study of Algeria's history and an important source testifying to the depth of Algerian identity throughout history. In short, these scientific and historical works remain the most prominent link and the backbone of the historical heritage of Ottoman Algeria.

The Algerian Archive For a long time, foreign writings were the only means of documenting the modern history of Algeria. These works formed the primary material upon which the Western school in general, and the French school in particular, relied to write Algerian

history. This is clearly evident from the writings of their authors and historians. These works were partial, as they relied on a perspective hostile to Algeria, its people, and its government. This became particularly clear when Western works, in general, acknowledged the absence of features of a national Algerian state during the Ottoman era. From our review of these writings, it appears that during the modern era, Algeria was essentially a region experiencing a cultural void and intellectual stagnation in various fields.

However, the historical heritage of Algeria stored in national libraries and archival centers completely refutes these Western views. Despite the importance of Algerian historical documents and scientific manuscripts in the historical field and what they can contribute to scientific truth, they are still unfortunately absent from academic historical studies. In fact, this historical heritage is of great significance in the scientific field in general and in the historical field in particular, as it serves as a witness to past events and occurrences. We will attempt to shed light on the most prominent elements of the historical heritage of Ottoman Algeria..

Archive in language: Derived from the Greek word 'areche,' meaning 'to begin' or 'to record.' This word also entered Latin and then transferred to modern European languages. In the past, it referred to the residence of a judge or a public place, which in Greek corresponds to the words 'archeion' or 'archivon.' Archive in terminology: A collection of organized documents that includes papers, books, maps, audiovisual records, and other documentary materials related to commercial or public transactions, which are preserved because of their ongoing value. Historical archive: Refers to documents whose enduring value has been confirmed, due to their historical and scientific importance. It includes the various documents of institutions and individuals that are no longer needed in day-to-day operations. The historical archive is considered the most important source of information and the primary source for historical information. Therefore, it is necessary to pay attention to these documents in terms of organization and arrangement, with the aim of helping researchers access accurate information. These documents are considered the nation's heritage and the identity of the homeland on one hand, and its memory on the other.

Ottoman documents in Algeria were formed as a result of the continuous recording of orders, instructions, and decisions issued by the governors of the province and the officials of the beylic, or sent to them by the sultans of the Sublime Porte and their officials. Some of these documents also resulted from the activities of the province's agents abroad or from the consuls and merchants of European countries residing in Algeria. These documents provided valuable historical information, whether political, economic, or social, making reference to them extremely important, as no document could be dispensed with.

Ottoman documents related to the history of Algeria, whether currently located within Algeria, preserved in Istanbul, or deposited in European archives, have acquired importance both domestically and abroad. They have a special significance because they constitute the primary source for writing the history of Algeria during the Ottoman era. They provide researchers and historians with the necessary factual material and at the same time form the backbone of any historical work aimed at reviving the past of Ottoman Algeria according to scientific methodology and sound objective perspective.

The Importance of the Archive: Archival documents have utmost importance, which can be summarized as follows: 1- The archive is the memory of the nation, composed of primary informational material. 2- The archive records a truth, reflecting a certain reality or subjective stance. 3- The archive preserves memory and values the past of peoples by reviewing documents of historical and temporal significance. 4- The archive is a living testimony that seeks to demonstrate symbols of national unity. 5- The archive serves as a reference for historical and scientific research. 6- The archive is the best evidence of events and through it the identity of society is maintained.

Algerian archive documents

The Algerian National Documentation Directorate, which has recently been transformed into a national archive, possesses an important collection of documents concerning the history of the city of Algiers during the Ottoman era. These documents are generally divided into three sections: Bayt al-Mal Records: These are documents related to endowed properties and the revenues of

charitable institutions. They also include records of deposits and trusts of Bayt al-Mal. Bailek Registers: Mostly consisting of records of endowed properties, expenditure and treasury income schedules, and records of cases related to transactions.

Documents from Sharia courts, mostly consisting of Sharia contracts and judicial rulings, address issues of property and related transactions such as buying and selling, disputes, and lineage verification, in addition to records of marriage and divorce contracts. Furthermore, there are documents from the national archive related to the political and economic history of the Algerian state during the Ottoman era.

Conclusion

In conclusion, we can infer the following: The Ottoman period in Algeria left a civilizational, historical, and cultural legacy. This legacy serves as the collective memory of the Algerian nation, and it is incumbent upon everyone to utilize it, preserve it, and strive to strengthen it for the unity and stability of the nation.- Understanding the magnitude of this heritage, its scientific and cultural value, and attempting to integrate it within the frameworks of national identity that clearly reflect the authenticity of the Algerian people.- The necessity of paying attention to the historical heritage landmarks in Algeria and adapting them in ways that serve the interest of the nation, enhance its national unity, and strengthen its international standing.- Utilizing historical heritage as a means to instill a sense of patriotism in the minds of generations and the Algerian people by introducing them to the civilizational and historical achievements accomplished throughout the history of the Algerian state

Footnotes

- On the international and regional circumstances accompanying the establishment of the Algerian beylik, see: Khair al-Din Barbarossa, *Memoirs*, translated by Muhammad Darraj, 2nd edition, Dar Al-Qasba for Publishing and Distribution, Algiers, 2010, p.12.-- Hanifi Helaili, *Research and Studies in Andalusian-Moorish History*, Dar Al-Huda, Ain M'lila, Algeria, 2010, p.20.- Charles Andrieu Julian, *History of North Africa*, translated by Muhammad Mazali and

Al-Bashir bin Salama, 2nd edition, Vol. 2, Tunisian Publishing House, Tunisia, 1983, p.321.- Alaj Ali or Qalj Ali was a prominent military and political figure in Algerian history. His rule in Algeria ended with the end of the Beylerbeylik era. He made a significant contribution in the Battle of Lepanto in 1571, where he managed to save some military units from a tragic fate. Due to his military expertise, the Ottoman Sultan appointed him as a Pasha of the Ottoman Fleet. For more information, see: Muhammad Si Yousef, Qalij Ali Pasha and His Role in the Ottoman Navy, Master's Thesis, University of Algiers, 1988.- Muhammad bin Maimun Al-Jaza'iri, Al-Tuhfa Al-Murdiya fi al-Dawla al-Bakdashiyya fi Bilad Al-Jaza'ir Al-Muhamma, introduction by Muhammad bin Abdul Karim, 2nd edition, National Company for Publishing and Distribution, Algiers, 1981, p.363.

Ammar Bouhouch: The Political History of Algeria from the Beginning Until 1962, 1st edition, Dar Al-Gharb Al-Islami, Beirut, 1997, p. 57Ibid.Nacereddine Saidouni, History of Algeria in the Ottoman Era, Al-Basaer Publishing and Distribution, Algeria, 2003, p. 49Abu Ras Al-Nasri, Wonders of Journeys and Delights of News, Study and Verification by Bourkeba Mohamed, Vol. 1, Publications of the Ministry of Religious Affairs and Endowments, Algeria, 2011, p. 31Abdullah Shrit, The Complete Works, Vol. 4, Al-Sahl Publications, Algeria, 2009, p. 282Nacereddine Saidouni, Previous Reference, p. 53

Dey Hussein was one of the prominent figures of Ottoman Algeria. He ruled as the Dey of the Algerian Regency from 1818 to 1830 and was the last Dey of Algeria. During his reign, Algeria faced external aggressions, most notably the French campaign that ended the Ottoman presence in Algeria. For more about this figure, see: Fatiha Sahraoui, Algeria during the reign of Dey Hussein 1818-1830, Master's thesis, Department of History, Algiers, 2001; Abu Ras Al-Nasri, previous source, p. 32.For more on the topic of Andalusian influence in Algeria during the Ottoman period, see: Hanifi Hilaili, previous reference, pp. 23-36; Nasser Al-Din Saidouni, The History of Algeria in the Ottoman Era, Al-Basaer Publishing and Distribution, Algiers, 2013, p. 141; Abu Al-Qasim Saadallah,

Cultural History of Algeria, Vol. 2, previous reference, p. 413; Rachida Shadri Maamar, previous reference, p. 76. A prominent historical figure and owner of the civilizational project in western Algeria, he succeeded in liberating Oran in 1792. For more on this figure, see: Ben Attou Belbrouat, Bey Muhammad al-Kabir and his Civilizational Project, unpublished Master's thesis, University of Oran, 2005; also see Ibn Hattal Al-Tlemsani, The Journey of Bey Muhammad al-Kabir to Southern Algeria.

Abu Ras al-Nasiri, previous source, p. 45. The last Bayaat of Baylik Taytri, which he oversaw from 1819 until 1830, led his famous campaign to subdue the Ouled Nail. For more, see Mustafa bin Ammar, The Struggle for Power in the Era of the Deys (1671-1830), Master's Thesis in Modern History, University of Algiers, 2010.

Abu Ras al-Nasiri, previous source, p. 156.

Rachida Chadri, previous reference, p. 58.

Abu Ras al-Nasiri, previous source, p. 48.

Abu al-Qasim Saadallah, previous reference, pp. 285-286.

A scholarly figure known by the title 'Al-Hafiz', born in 1737 in the historic fortress of Beni Rashid near the city of Mascara in western Algeria. He authored many works, most notably 'Dar' al-Shaqawa fi Hurub al-Turk ma' Daraqawa', 'Ajayib al-Asfar wa Lataif al-Akhbar', among other academic works. He passed away in 1823. For more, see Hamdadu bin Omar, Abu Ras al-Nasiri al-Maskari and His Historical Writings, 1737-1823, University of Oran, 2002. It was named after Muhammad bin Uthman al-Kurdi, who was nicknamed 'al-Kabir' for his excellence and skill in managing the affairs of the Baylik, especially after the recapture of the city of Oran and the Grand Harbor. Among them were Abu Ras al-Nasiri, Muhammad Boujlel (al-Jilali), Taher bin Hawwa, and other distinguished scholars. Ahmad bin Sahnoon al-Rashidi, al-Thaghr.

Abu al-Qasim Saadallah, The Cultural History of Algeria, 1st edition, Vol. 1, Dar al-Gharb al-Islami, Beirut, Lebanon, 1998, p. 266
 Abu Ras al-Nasiri, Ibid, p. 47
 Nasir al-Din Saidouni, Ibid, p. 144
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Nasir al-Din Saidouni, Ibid, p. 146IbidIbn al-Fakoun, Al-Hidaya Manuscript in Revealing the State of Those Who Claimed Knowledge and Authority, Edited by Abu al-Qasim Saadallah, 1st edition, Dar al-Gharb al-Islami, Beirut, Lebanon, 1987Al-Khouli Jamal Ibrahim, Administrative Documents Between Theory and Practice, Egyptian-Lebanese Publishing House, Cairo, n.d., p. 46Hamed Awda Abu al-Futouh, Organization of Press Information in Archives and Information, Egyptian University for Research, Cairo, 1968, p. 7Al-Shami Muhammad, The Arabic Encyclopedia, Library and Information Terms English-Arabic, Academic Library, Cairo, 2001, p. 89Nasir al-Din Saidouni, Algerian Papers, Studies and Research on the History of Algeria in the Ottoman Era, 2nd edition, Al-Basaer for Publishing and Distribution, Algeria, 2012, p. 59IbidNasir al-Din Saidouni, The Status of Real Estate Endowments in the City of Algiers at the End of the Ottoman Era, National Publishing House, Algeria, 1681, pp. 71-72Nasir al-Din Saidouni, Algerian Papers, p. 95

