



A study in the political conditions of Algeria at the end of the Ottoman era.

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Abstract. This historical research aims to answer many of the problems and questions related to the history of Algeria, in the late Ottoman era, which is still shrouded in mystery, due to the absence of serious historical studies on this subject, and this research may be limited to the political aspect, because of its great importance in the life of countries, and global political systems. Through our research, we study the various aspects that characterized the political situation in Algeria during the last era of the Ottoman rule. In this seminar, we focus on the major landmarks of the political field and its advantages in Algeria between 1711 and 1830, a very sensitive stage for the Algerian Ottoman Eyal.

It has dealt with this topic according to a systematic plan, containing an introduction and two basic sections, and each topic contains basic demands, which have a close relationship to the subject. As for the results of the study, it can be said that they are very positive results, as the study confirmed the reality of the role of political chaos and local rebellions, in the collapse of the Algerian political system at the end of the Ottoman rule.

Keyword. Ottoman Algeria, the stage of midwives, the political situation, political assassinations.

Une étude sur les conditions politiques de l'Algérie à la fin de l'époque ottomane.

Résumé. Cette recherche historique vise à répondre à de nombreux problèmes, et questions liés à l'histoire de l'Algérie, à la fin de l'époque ottomane, qui est encore entourée de mystère, en raison de l'absence d'études historiques sérieuses sur ce sujet, et cette recherche peut se limiter à l'aspect politique, en raison de sa grande importance dans la vie des pays et des systèmes politiques mondiaux. À travers nos recherches, nous étudions les différents aspects qui ont caractérisé la situation politique en Algérie au cours de la dernière période de la domination ottomane. Dans ce séminaire, nous nous concentrons sur les grands repères du champ politique et ses atouts en Algérie entre 1711 et 1830, étape très sensible pour l'Eyal ottoman algérien. Il a traité ce sujet selon un plan systématique, contenant une introduction et deux sections de base, et chaque section contient des demandes de base, ont une relation étroite avec le sujet, comme pour les résultats de l'étude. L'étude a confirmé le rôle du chaos politique et des rébellions locales dans l'effondrement du système politique algérien à la fin de la domination ottomane.

Mots-clés. L'Algérie ottomane, le stade des sages-femmes, la situation politique, le mysticisme, les assassinats politiques, la rébellion de Derqawi, la révolution d'Ibn al-Ahrash.

Introduction

Historical studies have unanimously divided the Ottoman rule in Algeria into four basic stages, each stage differed from the other with a set of political, economic and military characteristics. The midwives stage is considered the last stage of the Ottoman rule in Algeria, one of the sensitive stages for the Algerian eyalet, as the Algerian state witnessed during this stage many developments and changes in the political, military and social fields. This qualified it to be the most influential and influential stage on the historical course of the Algerian Eyalet and its developments, especially in the political aspect, which was characterized by chaos and provided the right atmosphere for French colonial projects.

0.1. The problem of research..

To what extent did the political situation of the Algerian state in the late Ottoman era contribute to the collapse of the political system in Algeria ?

Who bears responsibility for the loss of the city of Algiers and its submission to French occupation in 1830 ?

These general problems arise from sub-questions that can be summarized as follows ?

What are the advantages of the political field in Algeria during the last period of the Ottoman era ?

How did the Ottoman administration contribute to the deterioration and instability of the political situation of Algeria at the end of the Ottoman era ?

0.2. Research and Study Objective..

The aim of the research is mainly to try to study the political situation in Algeria during the last period of the Ottoman era, and to show the deep reasons that precipitated the collapse of the Algerian-Ottoman political system through the analysis and description of the various historical events that contributed to accelerating the loss of the Algerian Eyalet in 1830.

0.3. Research hypotheses.

The deteriorating political, situation in Algeria during the last period of the Ottoman era, played a prominent role in the fall of the city of Algiers to the French occupation in 1830. Popular revolutions with a religious dimension against the Ottoman ruling authority effectively contributed to the destabilization and collapse of the political system.

The phenomenon of political assassinations within the Algerian Eyalet has had a prominent role and an important factor in accelerating the collapse of the political and military system of the Algerian Ottoman Eyalet.

The Ottoman authority bears an important part of the responsibility for the political situation in Algeria .

In order to answer these problems and follow the hypotheses, we will discuss in this research paper the major features of the political situation of the Algerian Eyalet in the late Ottoman era.

0.4. Methodological framework of the study

Our research is based on a list of distinctive sources and references that are directly related to the topic, especially those archival sources or books that relied on them as a primary source in their studies, and we will analyze and examine the content of this scientific material, By relying on some scientific approaches, which are commensurate with theoretical historical studies, foremost of which is the descriptive historical method, which is highly commensurate with historical studies, The analytical approach that we use in our analysis of many events and facts, and the comparative approach through our comparison of some historical events and the accounts and opinions of historians in proportion to these studies.

It addressed the subject by addressing the following elements.

Historical studies confirmed that the French project towards Algeria came after an in-depth study, by engineers, spies, consuls, and other men and personalities who believed in the idea of making Algeria a territorial annex to France, and for the success of this project, their studies and research focused on the relationship of Algerian society with all its spectrums and orientations with the ruling authority, And the extent of society's interaction with the state, and in this regard the results of their research were encouraging, after they realized the tension of the relationship between society and its central government, And the extent of the gap between the two sides, so they took the initiative to employ this issue in their colonial project, and exploited it in the appeal addressed to the Algerians on the eve of the occupation invasion.

1. Disorder of authority and rotting of the administrative situation.

The Algerian Eyalet witnessed in the recent period of the Ottoman era a serious transformation that included all sectors of life, and despite the attempts made by some midwives such as the Dey Muhammad bin Othman Pasha* to reform the country, but its results were limited, It came late, when the internal situation worsened, and external ambitions multiplied, and the general deterioration witnessed by the Algerian Eyalet at the end of its reign is due to a set of accumulations in which internal, and external factors combined.

During the Ottoman era, the Eyalet of Algeria experienced periods of chaos and turmoil, associated with political instability, which had a direct impact on the general situation. However, this situation does not negate the existence of reform attempts, the purpose of which was to bring about a comprehensive change in the deterioration witnessed by the Eyalet, and perhaps the most important attempt in the eighteenth century AD, was that led by the Dey Muhammad bin Othman Pasha.

What gives this attempt its importance is the rule of stability and tranquility, as it was later crowned with the completion of the political unity of the country, after the liberation of Oran in 1792, and this liberation was the restoration of Andalusia in the psyche of the Algerians, which made many contemporaries of the event praise the owner of this project.

It must be noted and noted the conquest of Oran and its liberation from the Spanish presence, as this strategic city formed the space of conflict between Algeria and Spain, after the first liberation in 1708, Spain was able to occupy it for the second time in 1732.

During the reign of the Dey Osman Pasha, a treaty was signed between Algeria and Spain in 1791, the twentieth and twenty-first articles of which stressed not to attack Oran and Marsa el-Kebir, and to restrict them by the Dey in Algeria or the West Bay.

In return for the Spanish refraining from sending any boat that the Algerian party may consider a hostile act, except by referring to the Algerian authorities, and in 1792 the Algerian Eyalet was able to achieve its desire to liberate Oran from the Spanish presence, as we mentioned earlier. At the external level, Algeria has known since the middle of the eighteenth century AD political stability, which enabled it to adopt a firm policy with European countries, led by England and France, and subjected French privileges to censorship when renewed in 1767, 1768, 1790.

It also limited the influence of the English consul, who was forced to leave Algeria in 1783, and was able to raise the value of annual royalties to countries that benefited from trade exchange with Algeria, without being bound by treaties such as Venice and the Netherlands.

Political stability and social interaction between the local population and the ruling authority is what enabled the Eyalet to achieve its desired goals, such as its liberation of Oran and the implementation of a successful policy against European countries, and this calm and stability maintained the prestige of the state and its sovereign position in the Mediterranean, but things will take another turn at the beginning of the nineteenth century, the results of which will be an epidemic for the future of the Algerian Eyal.

Historical studies agree that the beginning of the nineteenth century was an era of chaos and turmoil for the Algerian eyalet, which was one of the most

prominent manifestations of the assassination of six midwives, and the following table clearly shows this.

The Dey reign Method of assassination

Mustafa Pasha 1798-1805 AD was slaughtered.

Ahmed Pasha 1805-1808 AD was shot dead while trying to escape from the palace.

Ali Al-Ghassal 1808-1809 AD was forced to take poison and refused and strangled.

Haj Ali 1809-1815 AD was killed by strangulation in the bathroom.

Muhammad Al-Khaznaji 1815 AD was killed by strangulation in the Palace of El Geneina.

Omar Pasha 1815-1817 AD in which he was executed by strangulation.

It is clear through the table that the political situation of the Algerian Eyalet rotted at the beginning of the nineteenth century AD, so that the position of the Dey became the source of terror and danger, and this table also confirms the exacerbation of the rate of political assassinations during this period, and not only the city of Algiers and the center of power, but the rest of the provinces knew repeated isolation and executions until the period of the rule of many of them no longer exceeds a few months.

Some studies date the spread of the phenomenon of political assassinations that pervaded Algeria during the nineteenth century AD, to the corruption of the Janissaries and its continuous interference in political life, and this policy was not born of the nineteenth century or the result of a particular system, but the intervention of the Janissaries in matters of governance has begun since the early periods of the establishment of the Algerian eyalet.

Foreign writings exaggerated the dramatization, when they pointed out that the life of the Dey sometimes ended as soon as he left the palace, this is what made the French historian Dugra Mon "de Grammont" believe that half of the midwives had been assassinated, and the repercussions of this were clear, Where the rate of stay in power decreased to four years, which is evident starting from the era of the Dey Mustafa Pasha, who was overthrown by the soldiers after three failed attempts, and since that time the soldiers have continued to interfere clearly in political life,.

The book of the news Ahmed Sharif al-Zahar is overflowing with phrases that emphasize the extent of the growing role of soldiers in the appointment and dismissal of rulers, as we often read «... The military brought him to the Emirate House...», «... After the military revolted and killed him...», "... And when they were killed, they went to al-Qishla and brought B...", "... Then the soldiers arrived at the Emirate House and sat down.

The increasing interference of the Janissary band in political life led to the assassination of most of the rulers, the only one whose death was natural was the

Dey Ali Pasha in this era, despite the strictness of his policy towards the soldiers, and this explains his change of the seat of power from the Palace of El Geneina to the Kasbah and the persecution of the soldiers,.

He was also able to completely control the Ottoman Turks, by assigning all jobs to a large number of Karaghila and urban areas, and he aimed to remove the Ottoman Turkish element from political life, and to rely on local power, in order to reduce the excesses of the Janissaries.

When Algeria needed new soldiers to strengthen its soldiers, the ruling authority sent a delegation to the Ottoman Empire to recruit soldiers, but those assigned to that task were not bound by the recruitment method that was followed in the early eras, where it knew the selection of soldiers according to agreed criteria such as efficiency, discipline and morality .

Hamdan bin Othman Khoja, who lived in the last period of the Ottoman era, described the Janissary army in Algeria as saying: "... This unprincipled armed militia began to commit violations against the Bedouins and tribes, and then these wretched people ignited revolutions and overthrew the leaders of the state according to their whim...", the same source adds, "... They opened the gates of the militia to anyone, even to people who had been polite and condemned, and among the recruits were Jews and Greeks.

These conditions resulted in a group of rulers who lacked the ability to put an end to the excesses of soldiers, but became unable even to protect themselves from the conspiracies of soldiers, and the first victim opened in the nineteenth century was the Dey Mustafa Pasha (1798-1805 AD) in 1805 AD, followed by Ahmed Khoja 1805-1808 AD..

It is worth mentioning that as a result of these assassinations, the new Dey, upon his appointment, initially initiated a comprehensive change in the administrative apparatus of the authority, appointing the elements that stood by him during the coup, these sudden changes, instability and lack of continuity in the administrative apparatus of the ruling authority, It has affected in one way or another the rotting of the political situation of the Algerian Eyalet at the end of its era, and these conditions did not remain confined to the central authority, but extended to the rest of the provinces, whether in the east or west of Algeria, and this is what Al-Antari referred to in describing the conditions of the province of eastern Algeria By saying: «... In those days, he spoke with the soldiers and asked them to walk with him to Algeria in order to kill the Pasha... He will seize his kingdom, These conditions were reflected in the thinking of the midwives, as they did not think about the affairs of the country, but their only concern was to collect money because they knew that their term of office was not long, and some beys practiced negative policies in their provinces, and when complaints abound against them, the dey transferred them to other areas instead of isolating them,

as happened with the Bey Othman, who was Bey on the Beylik of the West in 1798 AD .

Zayani said of him, "... He did not pay attention to the affairs of the parish that God had assigned him, but made it forgotten..." Then he was appointed to the Beylik of the East in 1803 AD, and remained in power until he was killed in one of the battles against the rebellious tribes, and this is evidence of the weakness of the central authority, despite that, the last period of the Ottoman era knew a group of midwives who were at the level of events and were able to withstand a period of time in the face of the challenges that occurred in the internal and external arena.

Among these midwives we mention the Dey Ali Khoja (1817-1818 AD), who tried to restore Algeria to its ancient glory, and he realized that the corruption and deterioration of the army had hindered the prosperity of the country, so he hurried to reform its conditions, and made among the soldiers spies to pick up news for him and also used teams of people and kara yields instead of Janissaries, It is clear from these procedures that the dey Ali Khoja was preparing a reform project, but death surprised him from the plague and he recommended his position to his successor.

From the above, it is clear that the political situation within the Algerian Eyalet has become the demise of Ottoman rule in Algeria, especially after the worsening role of the Janissaries in state matters, these conditions will encourage popular revolutions and tribal rebellions led by Tariqi and Sufis in both eastern and western Algeria, which had a profound impact on the future of the Eyalet.

2. Local rebellions with a Sufi and Tariqi dimension.

With the beginning of the nineteenth century, the Algerian Eyalet witnessed a wave of revolutions and uprisings, led by a group of Almoravids and sheikhs of the corners, under which the Ottoman presence in Algeria was threatened, and it was a decisive factor in its demise and collapse, These revolutions also coincided with the intensification of the Anglo-French competition for the acquisition of spheres of influence within the Algiers prosecution, the acquisition of the reins of power by the Jews, and the spread of the wave of public discontent among the population towards the unjust policy applied by the midwives.

Among the most important of these revolutions, for example, those that erupted in the Jarjara region during the years 1804, 1810 and 1823 AD, the revolution of Ibn al-Ahrash in northern Constantinople, the revolution of Derqawa in western Algeria between the years 1805-1816 AD, the Tijani revolution in Ain Madi in 1816 AD, and the revolution of Nammasha and Aures between 1818-1823 AD. We will limit our conversation to the revolt of Dargawa

and Ibn al-Ahrash, because of their results and effects that reflected on the general situation of the eyalet.

Historical studies have been interested in studying the phenomenon of Sufism in Ottoman Algeria, and shed light on the relationship of Tariqi and Sufi men with the ruling authority, and most studies have tried to answer a general problem, the content of which is the following. To what extent can the revolutions of the road men be considered an explicit response to the policy pursued by the ruling authority? To what extent have external actors contributed to fueling these revolutions ?

The phenomenon of the spread of Sufism and Tariqiya emerged during the fifteenth century AD, characterized by political dispersion and economic crises, and the defeat of Muslims in Andalusia and their migration towards the Islamic Maghreb*, and the relationship of the Ottomans with Sufi orders went through two important stages.

First: is to bring these people closer to them because of their urgent need for those who support them while they were in Algeria to fight the Christians, and they found in the Almoravids and the followers of the Sufi orders the best helper for them to establish the system of government in Algeria, and this interdependence continued until the end of the eighteenth century, where they made them a mediator between them and the Algerian tribes that are intractable to them, and then the Sheikh of the Sufi order had the social and political status created by the Ottoman regime in Algeria.

Second: represented in the political, economic and security conditions that prevailed in the country and the region in general, where the rulers were forced to break their previous covenant and hurried to marginalize the Almoravids and exploit them like the rest of the common people, but these Almoravids refused to submit to the order and rebelled against the authority, and incited the people against them, which caused a lot of problems for the Ottoman administration, and the most prominent of these revolutions is the revolution of Ibn al-Ahrash.

3. The revolution of Ibn al-Ahrash

Al-Mazari defined it by saying: "... Ahmed ibn al-Ahrash is a Moroccan boy, the owners of a doctrine, and Darqawi is a way, a lineage shield, he came to those tribes and claimed to be the awaited Imam Mahdi, and he was the owner of sorcery, tricks and news, He immediately exchanges things for the thing he wants, such as dripping the sword with blood and stones for dirhams... So the people saw the wonders from him, and he showed them the strange things that are the heart of the eye, and have no truth, so they supported him and held allegiance to him party by party, And they recruited with him and his whole command was a lie, and they followed the sources and obeyed him in the prohibitions and orders..." Ibn al-Ahrash also claimed that his call is answered,

and victory is always his ally and the gunpowder of his enemy does not harm him, nor does it hurt his followers..

Historical studies gather that Ibn al-Ahrash visited the Levant to perform the Hajj, and also participated in fighting the French in Egypt during Napoleon Bonaparte's campaign, and during his return he limped to Tunisia, where he found support by Hamouda Pasha, who incited him to fight the Ottomans and eliminate their government in Algeria, During his return to Constantine, he implemented his project and advocated for it, and was able to attract a huge number of people amounting to about ten thousand men, and some studies attributed that the rebellion of Ibn al-Ahrash was encouraged by Britain for economic reasons, and if we accept that the revolution of Ibn al-Ahrash was at the behest of the outside, the dissatisfaction of the population with the Ottoman administration has provided the appropriate atmosphere for this rebellion.

Ibn al-Ahrash marched to Constantine with his supporters, and many battles took place between him and the Bey of Constantine, in which Ibn al-Ahrash was able to win, and the Bey was forced to flee towards Tunisia, and when the Dey Mustafa Pasha learned Osman Bey was appointed governor of Constantine, and delegated to him the order of Ibn al-Ahrash, but this Bey did not succeed in his endeavor, as he was killed in one of the battles with Ibn al-Ahrash as we mentioned earlier.

The inhabitants of the countryside and northern Constantinople showed their support for the revolution of Ibn al-Ahrash, because of the unjust actions of some rulers, and the Bey's attempt to extend his influence to the areas that remained abstaining from his authority, and the adoption of an unfair financial policy aimed at extracting taxes, even by stripping campaigns and punishing those who abstain from their performance, and their reliance on the method of military repression when any rebellion or disobedience occurs, and what increased the aversion of the population from the authority of the Beylik, and helped Ibn al-Ahrash is the hostility of the sheikhs of the corners and road seekers to the rulers, after these ignored them and tried Subjugate and restrict them.

The determination of the central authority in Algeria to put an end to this rebellion began, with the intention of the Dey Mustafa to go out at the head of a military force himself to track the revolutionaries when he received the news of the Bey's death, but his advisers tried to convince him to refrain from doing so, so he sent Hajj Ali Agha to calm the eastern sides of the country.

And appointed Abdullah bin Ismail commander of the homeland rough Baya on Constantine, and assigned him to pursue the son of the Ahrash, has been able to Bey Abdullah to dispel the crowds of Ibn al-Ahrash in the areas of Mila, thanks to the army that took him with him from Algeria, and when the emergence of Ibn al-Ahrash again in the areas of Bejaia was defeated again by the teams of Juldash and agents Mokrani, and after strenuous efforts managed Hajj Ali Agha and Bey

Abdullah to put a final end to the revolution of Ibn al-Ahrash in eastern Algeria, where the latter was able to join the masses of Derqawa in western Algeria, which declared the revolution against the Beylik led by the son of Sharif Abdelkader Derkaoui.

What can be said is that the revolution of Ibn al-Ahrash has resulted in serious results, threatening the future of the Eyalet and ravaged its stability, as well as recorded heavy losses in money and lives, so only a few survived the locality of the East, consisting of four thousand soldiers, most of them Turks and a few of them from Zawawa divisions.

This revolution convinced the rural population of the possibility of rebellion against the authority of the Beylik, and refused to pay taxes, and encouraged some preachers to rebel, such as the revolutionary, who appeared after the withdrawal of Ibn al-Ahrash and claimed to be his grandson, and perhaps the most important result of the revolution of Ibn al-Ahrash in the Kabylie region is the return of the unity of the Muqrans, who were divided against themselves before the appearance of Ibn al-Ahrash in their region.

Most of the historical studies gathered on the failure of the rebellion of Ibn al-Ahrash, and justified this failure by the non-spread of the Darqawia method in the east of the country, as most of the inhabitants of that region were subordinate to the Rahmaniyyah way, if Ibn al-Ahrash succeeded in gaining some supporters from the people of the east of the country, it is due to his strong and influential personality, as it can be said that the goals and desire of the population to get rid of paying taxes.

And revenge on the policy of rulers has coincided with the ambitions of Ibn al-Ahrash, who knew how to attract his supporters by employing the honorable lineage, and the dignities granted to him, despite the difference in ways and Sufis between Ibn al-Ahrash and the people.

Whatever the outcome of this rebellion, it has expressed a loss of trust between the local population and the ruling class, and this is what France will employ and exploit in the implementation of its colonial project, and the student of the appeal made to the Algerians on the eve of the occupation is clearly aware of this.

The rebellion was not limited to the Algerian east, or in a certain geographical area, but the spark of these rebellions extended to all parts of the Algerian country, although the project of Ibn al-Ahrash has failed in the Algerian east, the Algerian west witnessed a rebellion is also led by the Sufi order itself, represented by the person of Ibn Sharif Darqawi.

4. The Derqawi Revolution.

Derkaouia was one of the most important Sufi orders in Algeria, due to the large number of followers in the west of the country, and its close relations with the sultans of the Alawite Morocco, and the Sheikh of the Darqawia order resides in the spiritual capital of Morocco in Fez, and the Derkaouis showed violent resistance to the Ottomans until the expression Assi became synonymous with the expression Darqawi.

This rebellion broke out in 1804 in the first state of Bey Mustafa, and its news was collected by Abu Ras al-Nasiri, in his book, which he called "Warding off misery in the war of the Turks with Dargawa.

This revolution included large areas, under which it threatened the Ottoman presence in Algeria, where the Ottomans recruited their power and many battles took place between the two parties, such as the Battle of Fartasa, in which the Bey army was defeated, this battle encouraged the Derqawi to launch other attacks on the ruling authority, and many of their followers dragged the country to the brink of the general revolution, which made the Ottomans tighten the noose on the leaders of other Sufi orders, during and after the Derqawa revolution, and this revolution also led to the destabilization of trust between the subjects and the governors.

After the matter settled for Derkaoui called the people of the desert to pledge allegiance, they responded to him began again to gather his crowds, and he besieged Oran, and when presented by Mohammed bin Othman, found Derqawi had besieged it from all sides, and the condition of the people is bad for the length of the siege as well as the interruption of land supplies, due to the seizure of Derkaoui on the city and its suburbs, and his control of the ports and crossings, and became Derkaoui promises his soldiers every day to seize Oran, and urges them to enter and sabotage.

Ibn al-Sharif al-Darqawi appealed to all tribes to declare war and jihad against the Ottomans, and their allies from the Makhzen tribes, in a smart strategy to intensify efforts, and employed in his appeal the policy of tax exemption, which was the prominent link and the important factor in the tribes' support and support, which enabled him to then control a wide geography of the country, which extended from the borders of Miliana in the east to Oujda in the west, which led the Ottoman garrisons to withdraw towards the coastal cities, and this mass circumvention enabled him to besiege Oran.

According to historical studies, the Derqawa rebellion was at the behest of the Alawite Morocco, as a result of the historical ambitions in western Algeria, and what confirms this proposition is the series of raids and attacks launched by the Far Maghreb through different historical periods on the city of Tlemcen and its surroundings, and the failure of the Moroccan military raids led to the adoption of other means, so they found in the Darqawia method with a large

spread in the Far Maghreb and the Algerian west, so they employed it to achieve their goal, as evidenced by the letter sent by Sharif Derkaoui to the Sheikh of the way in Morocco.

In a preliminary study of these letters, it becomes clear the size of the relationship between Ibn al-Sharif and the rulers of Morocco, because the message was addressed to the people of Tetouan, even if the Sheikh of the Tariqa was meant, then who invited Ibn al-Sharif to employ the term Tetouan in his letter, and is this term meant by the ruling body in Morocco or the sheikh of the Darqawia order?

Through the letter of the Sheikh of the Darqawia order to Sharif Derkaoui, we see an incitement by the Sheikh of the Darqawia to revolt against the Ottomans, and we do not exclude that this is at the behest of the Moroccan Alawite authority, and this is confirmed by some studies, which reported the failure of the mediation of the Alawite Sultan, who was asked by the Bey of the Algerian West to convince the Sheikh to calm the situation, but he supported the position of his followers, but the Sheikh of the Order will change his mind later upon his arrival in the Algerian west, and Al-Zayani summarized his opinion of the revolution for us, saying «... When he heard the call to prayer and the retreat of people to worship in the city, and saw the armies of Ibn al-Sharif in which there is a lot of corruption, he said to him, Sir Abdul Qadir bin Sharif, that you told me that the Turk and those who followed them Christians, do not fast and do not pray and have nothing of the legitimate pillars, and you asked me permission in their jihad and I authorized you, and when I saw them I found them more faith and worship than me and you and your followers, and that your followers are the corrupters on earth, there is no doubt that jihad in you and in your people is permissible not In the people of Oran... and that I am innocent of what you have committed.(...

Through the above, we conclude that the change in the position of the Sheikh of the Darqawiyya order is due to :

That the Sheikh received false information about the Ottoman rule in Algeria, and about the policy of the governors, and that Sharif Derkawi portrayed him in the form of infidels and Christians, and exaggerated in order to take permission from him to implement his rebellious project, and when the Sheikh came to Oran, and discovered the truth of the matter, he retracted and disowned Sharif Derkaoui...

The sheikh may have been pressured by the Moroccan government to calm the situation, fearing that the revolution would contagiously spread to it, due to its geographical proximity and Sufi symmetry .

This position helped to disperse the forces of Derqawi, as he was defeated in one of the battles in which the Knights of the Tower played a prominent role in favor of the Ottomans, near Sidi Mubarak, and his movement was finally

eliminated by the Makhzen tribes, and some studies have confirmed his death, while trying to retake the city of Mascara in 1806 AD..

These revolutions, which broke out almost simultaneously and spread in the east and west of the country, were not a coincidence, because the foreign hand was from the beginning moving individuals, nurturing in them the ambitions to reach power and leadership, and the speed of the spread of revolutions indicates a prior willingness to carry them out as a result of Ottoman policy..

These revolutions stirred foreign ambitions towards Algeria, especially in light of the European competition for them, especially Britain and France, taking advantage of their dire internal conditions according to their old policy.

The Ottoman Sultan Mahmud II revealed his desire to get rid of these rebellions and improve the conditions of the Algerian eyalet, so he took the initiative to send Farman to the Dey of Algeria, urging him to follow a soft policy towards the local population, and also ordered to avoid what leads to sedition and unrest, and this is what the Sultan expressed by saying: «... That all your actions conform to the Shari'a... You make all your efforts in praiseworthy actions and desired movements, and do not act contrary to what is hoped..." As a result of his policy in managing the affairs of the Eyalet, the Ottoman Sultan took the initiative to send his report, which includes expressions of praise for his efforts and skill in managing the affairs of the Eyalet.

Conclusion

In general, it can be said that the Algerian Eyalet witnessed at the beginning of the nineteenth century administrative and political rot, accompanied by tribal rebellions of a knocking and mystical nature, almost ravaged the future of the Eyalet, this is what made some French consuls acknowledge the need to win the Almoravids and get closer to them, if France intends to send its campaign to Algeria, The political conditions characterized by chaos and turmoil were reflected in the rest of the other areas, which gave the opportunity and paved the way for external ambitions, especially European, which ended at this time to settle their problems definitively, at the Vienna Conference and rid them of the specter of the French Revolution, and the other conditions, whether economic or social, were not isolated from the political conditions. At the end of the research, we can confirm the following results:

.-1The political situation, characterized by chaos and rebellion, played a prominent role in the collapse of the defense and war capabilities of the Algerian Eyalet at the end of the Ottoman era.

-2The local rebellions and revolutions that included the Algerian country indicated the lack of trust and the interruption of the rope, which had been linking Algerian society to the Ottoman authority for three centuries.

-3The critical political and chaotic conditions of the Algerian Eyalet effectively contributed to the collapse of the system of government in Algeria during the Ottoman period.

-4The unstable political conditions in Algeria precipitated the demise and collapse of Ottoman rule.

-5These unstable political conditions provided the right opportunity for the success of the French colonial project in Algeria in 1830.

-6The Ottoman authority bears an important part of the responsibility for the political situation in Algeria.

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