

Overview of the Methods of Collecting Algerian Documents at the Beginning of the Second Half of the 19th Century: The “Algerian Historical Society” as a Model

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Abstract: Barely twenty-six years after the occupation of Algeria - that is to say in the year 1856 - the French occupying authorities decided, with the encouragement of the Ministry of War, to create the "Algerian Historical Society". Among their assigned objectives: the preparation of a complete campaign of exploration of the Algerian soil, aiming to collect everything that would make it possible to obtain data and information on the zones under their occupation, and to extend it to zones still "outside control". Among the most important things that the association has inscribed in its agenda are documents, collectibles, numismatics and other materials that can reveal the "history" of Algeria and the region since the Libyan (antiquity) era up to the period of Turkish domination. The "Algerian Historical Society" and its spokesperson, the "Revue Africaine", which came into being the same year, decided that all documents that would come into the possession of soldiers or civilians involved in the campaign should be collected, translated and inscribed, mentioning the geographical location in which they were found. Based on the above, this research will be limited to documents in Algeria in particular, in terms of mode of collection, translation and methods of analysis, in the period between the years 1856 - 1871 only - note that this description campaign lasted one hundred and six years - a difficult period in the modern history of Algeria, given that the campaigns of the colonial army on most Algerian cities and regions, which resisted the occupation, have encountered fierce resistance, which lasted over seventy years, such as the resistance of Emir Abdelkader in the west and center, Ahmed Bey in the east, Zaatcha in the south (Biskra), the Mokrani and Awlad al-Sheikh in the rest of the country.

Keywords: Algerian Historical Society, African Review, Description Campaign, Documents, Collection Method

1. Introduction

There is no dispute in saying that the French Revolution (1789 AD) provided humanity with a set of higher values (equality/freedom/fraternity), but like any revolution, it paved the way for some of the promoters of its ideas to commit foolishness and transgressions against many peoples, including European and non-European.

This intellectual and political revolution, in particular, nationalized the properties of religious sects, private universities, and royal palaces of all kinds, and subsequently acquired books, manuscript documents, and antiquities and artistic holdings from inside and outside France.

This exceptional situation contributed to the emergence of

libraries, museums, and documentation centers, the formation of which called for the principles of the French Revolution based on participation, freedom in obtaining information, and providing opportunities to everyone (for the French, of course), after they were limited to a specific group of society, which are the affluent groups that are organically linked to the existing political system.... After importing huge quantities of these books, manuscripts, and other documents into basements belonging to the new revolutionary authority, it was necessary to resort to inventorying these materials:

Arranging and indexing them with the aim of benefiting from them when necessary. This methodological movement, especially around documents, was primarily accompanied by the issuance of legislation and rules regulating the science of

documents, and the refinement of its concepts and terminology, which not only led to the emergence of the names of scholars and theorists in the field of documentary science, but also to Exploiting this in campaigns to search for documents in many countries that later fell into the clutches of the occupation, such as Algeria.

However, although nineteenth-century French writers and thinkers were saturated with the ideals produced by the French Revolution, the majority of them were drawn into colonial propaganda campaigns, forgetting what they defended in their books and articles. [1]

Among these, we can mention, for example: Alexis de Tocqueville, author of the books "On Democracy in America" and "On Algeria,"

Who, even if he was not satisfied with the methods used by the occupation army of killing, burning and destroying the population in the plains and mountains, he did not mind placing the hand of the French occupation army on all parts of the country, instead of taking over the northern regions only, and "D. Tocqueville "at this point, he even began to legitimize the settlement of Algeria, and among his justifications were:

Firstly: On the geopolitical level, France must confirm its position as a power in the face of its opponent, England. Second: Dominance over Algeria, from his point of view, guarantees France a military base for its security on the other side of the Mediterranean. As for the third justification of De Tocqueville, a defender of the rights of indigenous people and blacks in America, he is in Algeria at that time, and will fall into the quagmire of racism, as he admitted That the indigenous population (i.e. the Algerians) is considered an inferior and "barbaric" people (to some extent), unlike the French. [2]

As for the great novelist Victor Hugo (1802-1885, author of the masterpiece "Les Misérables"), and the famous storyteller Guy de Maupassant (1850-1893), they went as far as de Tocqueville went, where they described the Algerians and the Arabs. All with disgraceful titles and epithets, exuding hatred, racism and inferiority, which are the epithets that the French Revolution came to abolish from the dictionary of the French and replace them with brotherhood, solidarity and freedom according to the perspective of the universality.

This article will attempt to discuss the historical context of the creation of the Algerian Historical Society and its spokesperson, the "revue africaine", then the methodology followed by the latter in the collection of various Algerian, historical, religious and other documents. Finally, try to know the undeclared objectives of this campaign, which continued for almost a century, to describe Algeria culturally, scientifically and socially.

The question posed in this regard is:

Were the methods of collecting Algerian documents and translating them into French a method that the magazine followed from the beginning of its publication until its discontinuation, with the aim of contributing to extending the French occupation's control over all of the Algerian

countries?

Or was this a result of the research process that characterized nineteenth-century science, based on impartial study and excavation of everything related to it, the history of scientific and cultural activity, regardless of its location?

The truth that can be revealed in the first place is that despite the general circumstances that characterized this stage of Algerian history, and the reasons for which the "Algerian Historical Society" was established, it is a matter of objectivity and impartiality to say that the results reached by the teams of researchers, archaeologists, and affiliated investigators This association played a major role in establishing the foundations of the scientific method in Algeria and in all educational institutions throughout the nineteenth century and an important part of the twentieth century.

2. "Algerian Historical Society" Its Establishment and Roles

2.1. Establishment

This topic was previously discussed in detail during the eighth scientific symposium of Studies in the Antiquities of the Arab World in 2006 AD, through a presentation titled:

Arabic manuscripts in Algeria in the African Journal. Since the problem of this contribution will focus its study and analysis on Algerian documents during the second half of the 19th century AD.

I think it is necessary to bring some information about the Algerian Historical Society founded by the French occupation authorities during that period, the circumstances of its founding and the roles assigned to it, so that it can shed light on the methods of collecting documents and the political backgrounds that were behind it.

So, with the encouragement of the highest authority in power, which is the Ministry of War in Algiers, A. Barber, along with a group of high-ranking officers in the French army and a number of French Arabists, founded the Algerian Historical Society sixteen years after the occupation of Algeria.

The decision to establish this association was made in the year 1856 AD, according to Barburger himself, after the experiences of periodicals and newspapers that began to be published at the beginning of the occupation failed to give the true picture of scientific research. Barburger says:

These periodicals contributed to giving glimpses of scientific research in this country, but the results reached were not tightly organized to establish the rules of real scientific research, which is what prompted us in the Algerian Historical Society to create the "African Journal..." [3]

- 1) Among the goals set by the Historical Society in its programme:
- 2) Collecting, studying and introducing through specialized publications all events related to the history of Africa, especially those related to Algeria from the

Libyan era (the ancient era) until the period of Turkish rule and the French presence.

- 3) The association starts its concept of history from its general dimension, which includes:
History in its narrow sense - languages - geography - arts - and sciences of North Africa.
- 4) The association uses all available means to preserve fixed historical monuments (triumphal arches, structures, columns...) Especially other mobile landmarks.
- 5) As for Article No. 27 regarding the management of the association from a research perspective, we read the following:
- 6) The association publishes a collection of research and works based on:
- 7) Reports written by the association's committees.
- 8) Memoirs and other scholarly works.
- 9) Memoirs and unpublished works, whether in archives or elsewhere.
- 10) Publish articles published in other African and Asian periodicals that the association deems useful.
- 11) Composition of some members of the Algerian Historical Society:
- 12) Members of the Historical Society consist of two different categories:
- 13) A group of researchers and Arabists, and another group of soldiers.
- 14) First category:
Adrian Berbrugger, Director of the Algiers Library and Museum, Chairman.
- 15) Bresnier - Professor of the Arabic Language Chair in Algeria.
- 16) Devoulx - Director of the Arab Archive at State Properties (Domaine).
- 17) Second category:
Baron de Slane, chief translator in the army and attaché to the military government, vice-president of the association.
- 18) Marshal Count Randon, Governor General, founder of the Historical Society, as honorary president.
- 19) Colonel De Neveu, second vice president of the association.
- 20) With a quick reading of the functions of some members of the Algerian Historical Society, we conclude that the work entrusted to it has more military than scientific justifications, as the establishment is intended to give a scientific character to the research and studies of this historical society.

2.2. Roles of the Algerian Historical Society

- 1) Likewise, like the scientific magazine "Journal Asiatique", which began to be published in 1822 AD by the Asiatic Society, those in charge of the "Algerian Historical Society" decided to issue a "scientific" magazine that would examine the history of North Africa specifically, and especially in everything related to the history of Algeria of the Year, and it had that at

the beginning of the year 1856 AD. But unlike the Asian magazine, which is still published to this day, the African magazine stopped appearing in Algeria or abroad as soon as Algeria gained its independence.

- 2) If the magazine's declared goals were to "become a true African historical library that complements the research carried out by European scholars on the history of Africa and the colonies," then what was not announced was writing the history of the region from a settler perspective that deprives Algerians of their history. This is done by following the following steps included in the studies and articles:
- 3) Collecting and studying historical, social and other documents, an analytical study to benefit from them when needed, especially in the field of expropriation with regard to documents related to ownership.
- 4) Focusing on Roman antiquities, inscriptions and coins in order to link the North African region and Algeria, especially with Latin-Christian Europe.
Many of these studies and research have contributed to the development of teaching programs for children of centenarians and the fortunate few children of Algerians.
- 5) Focusing on the critical study of everything that is Islamic in Algeria and the rest of the other Arab and Islamic regions, so the Messenger, peace and blessings be upon him, became in their writings the "alleged prophet."
- 6) The presence of the Ottomans in Algeria and the Islamic world was linked to ignorance, fanaticism, and chaos. Indeed, the history of Muslims in general and Algerians in particular fell into the grip of colonial scissors, so scholars of the African magazine - or at least part of them - began to denounce what Muslims did to Christians in terms of captivity and imprisonment during the period that followed the fall of the Ottoman Empire. Some Andalusian emirates are in the hands of Christians.
- 7) Showing the image of the French and European civilization as constituting salvation for Algerians and Muslims in general...
- 8) Encouraging the use of the Algerian colloquial language in literary writings in general by publishing books on pornographic topics.

2.3. The Algerian Historical Society's Focus on Roman Antiquities and Neglect of Islamic Antiquities

It is known that the French campaign against Algeria in the year 1830 AD was - according to French literature at the time - a disciplinary and reaction to the political and economic events that France was experiencing, that is, a vent to the revolution of 1830 AD or the July Revolution, which was demanding the head of King Charles X due to the deterioration of social and economic conditions. [4]

However, as conditions stabilized in Paris, the leaders of the French occupation began to look to Algeria as a savior from the famines that periodically struck France, due to its vast green plains, forests, and other things that were

mentioned previously, regarding the intense competition between the French and British empires.

French historian Benjamin Stora says:

There were a number of scholars among the ranks of the invading French army during the 1930s and 1940s, who were fluent in local languages such as Arabic, Kabyle, and Shawi. Because it was necessary to know and understand the local population in order to be able to penetrate the space of this enormous whole that was Algeria and, at the same time, on the military, administrative, cultural and religious levels." [5]

The French military's familiarity with and familiarity with the local languages of Algeria yielded a huge number of written and cartoon information and notes, which were the "help" during the celebration of the centenary in the year 1930 AD, for French colonial historians to write the history of the region and Algeria in particular, "out of the conviction that it is an integral part." From France, and thus the French presence goes back to the Roman Empire, and from there the focus is on the Latin of Algeria, with an ancient mythical connection between this region of North Africa and Southern Europe..." [6]

With the establishment of the Historical Society, the main features of the methodology that would be followed in inspecting, monitoring and studying local Algerian documents became clear, considering that they are the relics of a bygone era, namely the Islamic and Ottoman era, which must be erased or distorted and the focus should be only on Roman and Christian antiquities and documents.

Among the most prominent intellectual and religious figures who had a long history in this regard are the French writer and thinker Louis Bertrand (1856-1941) and the well-known cleric in French Algeria, Cardinal Charles Lavigerie (1825-1892). As for the first, with the help of his friend, the famous historian Stephane Ghazal, author of the book "Histoire ancienne de l'Afrique du Nord", Ancient history of North Africa", who was also an advocate of North African Latin, Louis Bertrand will ride the wave of reviving and valuing archaeological discoveries from theaters and cities. And the archaeological study associated with it, and forcibly inserting it into the imagination of the people of the region to reconnect them with the Latin past. He was one of the first writers and theorists of Latin Algeria, and indeed Latin North Africa, through his novel writings of a colonial nature, such as *Le Sang des races* in 1899 and *L'Invasion* in 1908. Among his famous quotes about North African Latin: "French Africa is the Roman Africa that continues to live"...and "The Arab-Islamic presence in the region and Algeria in particular is one of the episodes that must be forgotten". [7] As for the second, Cardinal Lavigerie, since his entry into Algeria in the year 1866 AD, as a cleric who rose in religious responsibilities until he became Cardinal of Algeria and Carthage, he issued an order compulsory to study the Arabic language in church seminars, and out of his great admiration for the aforementioned writer Louis Bertrand, He called for the population of Algeria with Christians. "With the aim of restoring Christianity to North Africa, he called on intellectuals to pay more attention to Roman and Christian

antiquities in order to emphasize his point of view and that of his predecessors, about the Latin of North Africa and Algeria in particular." And due to the intensity of his enthusiasm for the issue, and his observations that the local population did not respond to his call, he decided to "buy child slaves." From neighboring African countries and introducing them to Christianity.

From the two models in the appendices (Figures 1 and 2) and from other models that cannot be accommodated here, the "Algerian Historical Society" derived its main methodology in dealing with Algerian material and intangible antiquities, and it was based on two basic points:

- 1) Focusing on everything that would link Algeria and North Africa to Latin France.
- 2) Neglecting, or even demolishing and erasing, every trace that suggests the region's distinctiveness, whether in the purely historical field or the religious and cultural field.

On the basis of this, during the barbaric invasions throughout the fifty years that followed the first entry into the occupation in 1830 AD, the burning, demolition and distortion of Arab-Islamic and other antiquities began, and the falsification of historical and civil archival documents (from royal contracts and others) to begin the largest acquisition in history of an entire country, which is something that It led to the country being robbed of its history and cultural components.

In a letter to a French officer called Colonel Lucien-François de Montagnac, Algerian archives and wooden artworks were often used as fuel for campfires.

"...Everything must be taken and plundered without distinction of age or gender:

Grass must no longer grow where the French army has set foot [...].

This is how you should wage war on the Arabs:

Kill all the men up to fifteen years of age, take all the women and children, load them up and send them to the Marquesas Islands or elsewhere..." [8]

With this "civilized" character and method, the French occupation and the "Algerian Historical Society" were able to eliminate an important part of Algeria's cultural history, through brutal colonialism, and not protection, as was the case in Tunisia or Al-Aqsa Morocco. Here is an answer to the question that some people ask:

Why are the antiquities in Algeria more Roman and Christian than Islamic?

Islamic monuments in Algeria between demolition and acquisition:

According to the testimony of French writers and historians from the nineteenth century, only twenty years had passed since the French occupation took over Algeria in general and Algiers in particular, until the features of the city began to change due to takeover, demolition and obliteration.

In an article in the African Magazine in 1897 AD, the French writer "Aumerat" reported that, in 1832 AD, the state (meaning the occupying state) and the Europeans took over most of the real estate in Algiers and its suburbs, including

buildings, palaces, and gardens, after they had been owned by Muslims in 1830 AD.

"In a census of real estate properties ordered by General Clausel dating back to October 1830 AD, we know that what was within the walls of the city of Algiers alone was more than 8,000 properties, divided into four types: [9]

Type I:

It was called "baylik", meaning state property, and it was seized at the beginning of the occupation.

Type II:

The treasury includes movable and immovable property that has no heir, or that has been confiscated for one reason or another. The state, represented by Al-Khaznaji, sells it at public auction.

Type III:

Properties of private individuals from the general public, which include residential or commercial buildings, bathrooms, gardens, etc.

Type IV:

Institutional properties include mosques, "habous" (endowments), schools, zawiya headquarters, and others.

These real estate properties, of all types, had their own documents. Throughout the fifty years that followed the occupation, the followers of the Algerian Historical Society were able to collect, classify and study them. Some of them remained in the National Archives Center in Algiers or other archive departments in Oran or Constantine, but most of them were destroyed. Transferring it to France the day after independence.

The aforementioned census counted the number of mosques in the capital at 103 [10], including 14 mosques belonging to the Hanafi school of thought, which the Turks followed, and 89 mosques belonging to the Maliki school of thought [11] which was followed by the Algerian population, Arabs and Amazighs. However, a significant number of these mosques were demolished to open roads or build Hospitals and the like, and the conversion of others, as is the case with the ancient "Ketshawa Mosque" (Figures 3 and 4 in the appendices), for example, whose construction dates back to the year 1612 AD and was expanded in 1794 AD, and the colonial authorities converted it into a church during the occupation.

Algiers, the capital, did not know the demolition and transformation of its antiquities, the only Algerian city. Rather, this matter extended to many Algerian cities. We will mention, for example, what happened to the antiquities of the city of Tlemcen in terms of obliteration, demolition, and appropriation.

Perhaps the "Tashfin School" in Tlemcen is the best evidence of what was spent by the hands of the French occupation.

It was founded by the Zayani Sultan Abu Tashfin bin Abi Hammou I under the local Zayani rule (1235 AD - 1545 AD) in the center of the city of Tlemcen when the latter was the capital of Central Maghreb (Algeria) [12], but its architecture was completely destroyed since 1872 AD by a decision of the administration of the colonial authorities

under the pretext of its inconsistency with the authority. The new urban structure leading to the city and replacing it with the current municipal hall [13]; This was despite the opposition expressed by some locals and Europeans, such as the architect Edmond Duthoit (1837-1889), who was appalled that one of the city's distinguished cultural symbols would be demolished.

This school is distinguished - according to some scholars - from other schools built in the Islamic West by several architectural and decorative characteristics, which make it a unique architectural and artistic model in the history of architecture and art in the West. [14] The reason for this distinction is some examples of zellige paintings that still bear witness to the aesthetics of architecture in Tlemcen at that time (the two paintings: 4 and 6 in the appendices).

This French architect was able to obtain a license from the colonial authorities Part of its mosaics was transferred to the Tlemcen Museum and the Algiers Museum, and another part of the beautiful artifacts to the Louvre Museum, but these pieces soon returned to Algeria after the governor's decision enabled the pieces to be returned to North Africa, specifically to the Algiers Museum, Stephane Gsel. [15]

What is interesting about the matter, some say, is that when one of the French officers decided to demolish the landmark, he ordered the tiles and ornate marble to be transferred to the Louvre Museum in Paris, saying: "Her beauty does not suit Arabs."

3. The Algerian Documents Under Study

The document collection movement in Algeria during the second half of the 19th century AD, that is, from the founding of the "Algerian Historical Society" in 1856 AD, to the beginning of the twentieth century, and even until 1930, the date of the French celebration of the century of occupation, witnessed a significant expansion geographically, coinciding with Occupying Algerian cities and villages, seizing everything that falls into the hands of its officers, including documents, manuscripts, jewelry, etc.

Over time, the Historical Society, and other "scientific" societies such as the "geographical" and "archaeological" societies affiliated with it, were able to access techniques and methods of study and investigation, which enabled them to obtain information that was essential for continuing the occupation, plundering, and plundering, especially on buildings, real estate, and lands. Etc.

This is in terms of time, but in terms of terminology, what is meant by documents in this paper are archival documents written on paper that were in the possession of state institutions at the time (baylik), or corners, mosques, families, and people, as was mentioned previously, and with regard to the documents themselves or The research material (Corpus) includes the documents collected and studied in the mouthpiece of the Algerian Historical Society, which is the African Journal. The publication and printing of the African magazine "Revue Africaine" lasted for one hundred and six years, with four hundred and seventy-one issues. Its materials

contained everything related to history in its general sense: Antiquities, geography, languages, etc., but the largest share was in the section on antiquities, documents, manuscripts, collectibles, and others. [16]

The documents that fell into the hands of French officers, correspondents, and privates were placed in the Algerian Library since its founding in 1835 AD.

Until archival centers were opened in Algerian cities such as Algiers, Oran, and Constantine throughout the nineteenth century.

As for the methods of compiling them, after they reach the scientific body of the Historical Society, its scientific council, which is also the scientific council of the African Journal, its mouthpiece, and which is composed of well-known historians, archaeologists and translators, studies the documents and accompanying reports, written by correspondents, revises, corrects, criticizes and translates the documents. A number of them were known, and they played a major role and reputation throughout the nineteenth century in the field of investigation, study, and cataloging in the field of manuscripts and manuscript documents.

4. Methods of Collecting Documents

Analytical statistical approach:

The methods of collecting documents of all kinds by the agents of the Algerian Historical Society, which was headed for the first time by Adrian Barbruger, did not differ from the methods of collecting everything that would contribute to extending control over the cities and villages of Algeria at that time, so that these documents, collectibles, and manuscripts were among the most important sources. Through which, the history of Algeria is rewritten specifically according to the view formulated by advocates of the Latinization of the region and the return of Christianity to its homeland, which later led to the establishment of teaching programs and educational policy in Algeria throughout a century and more of the French presence in the region. This is also the same reason that has made it difficult for French colonialists until now to consider Algeria as non-French, as advocates of "French Algeria" still nostalgia for that time until now, and have not yet understood that Algeria is Arab, Berber, and Muslim.

In general, the documents collected by the Algerian Historical Society, and studied within the issues of the African Journal, are roughly divided into three sections:

1) First Section:

It includes contracts; Property contracts, goodwill contracts, and documents related to buildings and real estate properties in general, are mostly among the documents that the French occupation was keen to obtain.

2) Second Section:

It includes political and military documents of all kinds, maps, etc.

3) Third Section:

Legal and religious documents in general, such as fatwas and others.

4.1. Firstly: Building and Real Estate Documents

They are very numerous, linked to buildings and buildings owned by Algerians. They were monitored, arranged and studied, with the aim of giving them a legal character, to strip the people of the cities, especially the city of Algiers, of their property.

A contract of fame (Acte de notoriété) in favor of the (Turkish) leader Abu al-Hasan Ali bin Farab, dated in the third third of the year 1025 AH, corresponding to the first days of December 1616 AD. [17]

It was translated and studied by the orientalist L. G. Bresnier, and it is a contract that shows that the Hamma area in Constantine has turned into a desolate forest.

Adrian Burberger, president of the Historical Society and founder of the Algiers Library and Museum, comments on the document, saying:

"It is a very important historical document that confirms what was written by the Spanish "Haedo" about the conditions of the city of Constantine on his journey that he made in the aforementioned years.

Bergberger's enthusiastic interest in this document is evident in his attempt to provide a historical justification for the colonial authorities to "nationalize" the property of the Turkish commanders and princes, as ordered by the authorities, considering that the property of the beyliks (the state) and their collaborators necessarily belongs to the existing authority.

A title deed for a building that became used by the French army as a barracks [18], later called the "Macaron" barracks.

The date of writing this contract dates back to the month of Shawwal of the year 1011 AH, corresponding to March 14-23, 1603 AD.

The building was designated:

Its area, floors, rooms...

Among the information contained in this document is the indication that it was built by Ali Pasha.

After studying this contract, the investigator and student of this document, the Arabist A. Devouls, discovers that the aforementioned Ali Pasha is Ali Al-Alj, known as Al-Fartas, a former Christian who converted to the Islamic religion, who ruled between the years 976 and 979 AH.

A document sourced from the archives of the Constantine City Administration, [19] subject:

Conditions of Constantine's mosques and their endowments (statistics).

The document consists of two pages, and its writing dates back to the era of Salih Bey (1771-1791 AD).

It has the signatures of Mufti Si Muhammad Ibn al-Mawhib and Mufti Si Ahmed Ibn Jalloul, and at the top of the document, according to the author of the article - Vero - there is Saleh Bey's seal, with the words written underneath it:

Abdo Saleh Bey bin Mustafa, dated in the year 1185 AH.

Ownership contract for some houses (residences) that were turned into barracks and military areas, including: [20]

An ownership contract for the Bab Azoun barracks

(Algiers), written in Rabi' al-Awwal 1008 AH (October 11-20, 1599 AD). The author of the study in the magazine indicates that the building was called the Janissary House in the Ottoman era.

The ownership of the building goes back to Prince Ibrahim Al-Khaznaji (for the first time), and then the names of those who owned the building come later. The author of the article refers to some of them, such as: Mustafa bin Muhammad, the tax agent for Ibrahim Al-Khaznaji, then Mustafa bin Mustafa Agha Al-Sabais (SPAHIS), meaning the knights.

Contracts for establishing and building mosques and zawiyas: [21]

For example, Zawiya Al-Abbasi and Abdul Rahim Mosque.

First contract:

Signed by the Hanafi judge of Algiers, at the end of the month of Rabi' al-Awwal 1089 AH/May 13-22, 1678 AD, stipulating the establishment of the aforementioned mosque by Sayyid Mustafa bin Muhammad al-Andalusi, called Ibn Krumba.

Second contract:

A property contract dating back to the year 926 AH/1519-1520 AD, referring to the old name of the zawiya (which is Zawiya Sidi Issa bin Lahcen) and changed to the name of Abu al-Abbas (Ahmad bin Salem al-Abbasi al-Sharif).

The name of the judge who sealed the contract was not mentioned. (Sample of contracts in appendices, Figure 7).

4.2. Secondly

Historical documents:

The aim of collecting and studying them by the staff of the Algerian Historical Society was to identify the most important material aspects of the history of the Algerians at that time.

A document about the events of the Beylik of Oran, [22] it was written by one of Bey Hassan's secretaries, discovered and translated into French by the Arabist Alphonse Rousseau.

The document talks about the Ottoman period in Algeria, and therefore - according to Barbrugger - it sheds light on an important aspect of the local history of the Beylik of Oran region.

Map of the city of Algiers in 1541 AD. [23] It was found by a Frenchman, who could be one of the Historical Society's correspondents, named Louis Besse. It dates back to the era of King Charlecan while he was trying to conquer the city of Algiers in his time.

Document entitled: "The Phalangist Sash" [24] is a military document attributed to Emir Abdel Qader. It was studied by the orientalist "Berbrugger" and it appears to be an exact translation made by a French Mozarab officer who is not mentioned in the study.

The original text was published, according to "Berbrugger" himself, in Constantine, with the care of Colonel "Boissonnet," and the document was preserved in the Library of Algiers during that period.

In the same study carried out by Burberger, there is mention of another document, which bears a strange title:

"Arab Legion Monitoring".

Among the initial observations about these two documents and other documents is that those in charge of the association, during this period (1865-1871), tried their best to understand and study the Algerians and the ways of thinking of their military leaders such as Emir Abdelkader, and the goal was to identify the movement and arming of the uprisings, the number of which increased in All parts of Algeria during the aforementioned period, such as the Al-Maqrani uprising and others.

A historical document bearing the title "The Bright Flower" [25], its original text is Turkish, Othmanli, translated into Arabic by Muhammad bin Mustafa, and it is arranged in the collections of the Library of Algiers.

The document was then translated by the French orientalist Devols Jr.

The subject of the document relates to O'reillilly's campaign against Algeria in 1775 AD.

This O'Reilly is Count Alexander O'Reilly, born in Ireland around 1735 AD.

He served in the army with several armies:

Austrian, French, Spanish.

It is one of the official Turkish documents in the form that was in circulation at the time.

It has six pages, and the date of its writing is 11 Jumada al-Thani 1194 AH (1780 AD).

A historical document that talks about the meeting of the consuls of Spain, Pablo Cachon, Denmark, Gennaro, and the United States of America, Ash Lee, in Algiers during the invasion of 1830 [26], dated April 30, 1830 AD, signed by the Spanish consul.

Its text talks about the meeting of the aforementioned parties in order to find a formula that would enable them to protect their interests in Algeria and the harm that might befall them from the residents of the capital, especially when they noticed the restlessness and lack of respect of the people of Algeria for the European consuls, and in order to protect themselves and their families from the anger of the residents, they bought a building bearing the name Ben Talib Park.

4.3. Thirdly

Legal and religious documents (fatwas and permits).

A collection of legal documents included in an article entitled:

The issue of ownership from the point of view of Islamic law. La question de la propriété jugée by the doctors of the Muslim community » «by the orientalist E. Vayssettes [27].

After discussing the Maliki doctrine in Algeria, and its role in the social and political life of Algerians, especially in the ownership of lands and buildings in general, and the people's use of the basic principles of Islamic law.

Documents translated and commented on by judge of cordoba ibn hamdis.

First document:

Text in Arabic dating back to the year 1252 AH/1797 AD, bearing the seal of the judge of the city of Mila, Sheikh

Muhammad al-Makki.

Second document:

A text also in Arabic, bearing the seal of the Maliki judge of the city of Constantine, Sheikh Al-Hafsi bin Mashur Marzaqa, dated 1789 AD, and other texts revolving around the same subject.

However, what is striking is that they all revolve around the issue of transferring ownership from one person to another or from one institution to another, especially if it relates to ownership that has no owner.

A legal document in Arabic dating back to the year 1252 AH / 1863 AD about Christians converting to Islam. This is what it says:

Praise be to God, in the Hanafi court in Al-Jazair, protected by God Almighty, before the judge whose character is mentioned above, the Christian "Yarkov Alnosco" testified before his two martyrs that he disavowed the Christian religion and entered the religion of Islam, and testified that there is no god but God and that our master Muhammad is the Messenger of God, and the judge called him Abdul God is in the presence of Al-Isbahi Hassan bin Suleiman, dated late Jumada II in the year 1252 AH, and Abdul Rahman, may God grant him success..." [27]

The text was translated into French by the orientalist "Breznier" and commented on it.

The document establishing the balcony corner (original document) included an article by the orientalist "Albert Devols" under the title:

Religious buildings in ancient Algeria: "Les édifices religieux de l'ancien Alger", a document dating back to the year 1021 AH/1612-1613 AD, signed and bearing the seal of Dey Muhammad ibn Bakdash ibn Ali, six pages in length.

An old original document about the Ketchawa Mosque (its founding), also dating back to the year 1021 AH. It consists of four pages and was completed during the reign of Pasha Hassan. The author of the article did not mention any seal or signature on the document. [28]

A leave from the authority (the Turks) to Si Abd al-Qadir bin Muhammad Amqran, signed and bearing the seal of Hajj Muhammad Pasha, called al-Triki, in the month of Jumada al-Thani in the year 1093 AH/June 1682 AD.

Hajj Muhammad bin Mahmoud Pasha al-Triki ruled between the years 1661 and 1681 AD.

According to the studied document, he was the first governor of the city of Algiers, and he was chosen by the Janissaries.

The subject of the license relates to the extension of control of the holder of this license over the Barbasha tribe and its clans: Sons of Abdullah, Sons of Berri, Barbasha, and the leave is within the scope of the holder of this leave, which was not mentioned by the student of the document. [29] (See in the appendices an example of it, Figure 8).

5. Conclusion

In conclusion of this presentation about the documents,

whether political or religious, which were supervised by the Algerian Historical Society, with the support of the occupation authorities at the time, a set of conclusions can be drawn, including:

The aforementioned association has translated, studied, analyzed and published more than seventy topics related to documents, during a period of only 15 years, since the year 1856 AD, the date of the establishment of the association, and the year 1871 AD, the date of the armed popular uprisings carried out by the Algerians more than forty years after the military invasion.

Within ninety issues of the African magazine, which is the mouthpiece of the association, no less than seventy topics were written that focus on the study and translation of Algerian documents, i.e. a percentage exceeding 75 percent of the total studies published by the magazine in the period mentioned above.

The topics during this period were the translation and criticism of Algerian documents in general, related to the period of Ottoman rule, and specifically those related to buildings, palaces, endowment lands, and others.

Most of the published and studied documents were related to the buildings and structures that the colonial authorities demolished, built barracks on their ruins, or changed their nature, as was the case with the mosques and zawiya headquarters that were widespread in Algerian cities at that time.

Conflicts of Interest

The authors declare no conflicts of interest.

Appendix

Two examples of advertising paintings that spread during the nineteenth century in "Latin" Algeria.



Figure 1. Promotional photographs of Algerians amid Roman ruins; Source: <https://www.alamyimages.fr/photo-image-ruines-de-timgad-aujourd-hui-l-algerie-ville-coloniale-romaine-illustration-de-liebig-carte-de-collection-de-la-serie-demeure-83343974.html> consulté le 09/07/2022.



Figure 2. Colonial railway marketing advertisement combining Algerians and Roman ruins.

Source: <https://journals.openedition.org/nda/1613?lang=en> Consulté le 09/07/2022

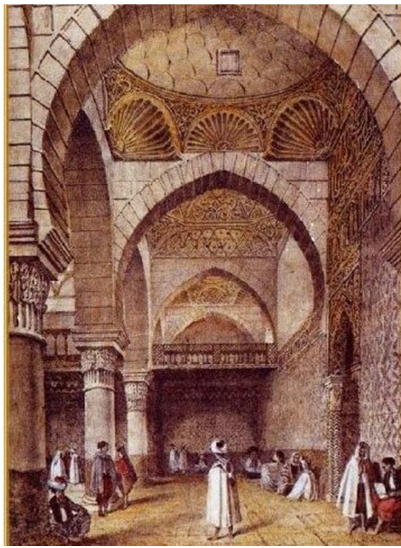


Figure 3. Ketchawa Mosque from the inside before 1830, source:

The Casbah Post <https://www.thecasbahpost.com/ketchaoua-lhistoire-a-travers-la-pierre> Consulté le 12/07/2022

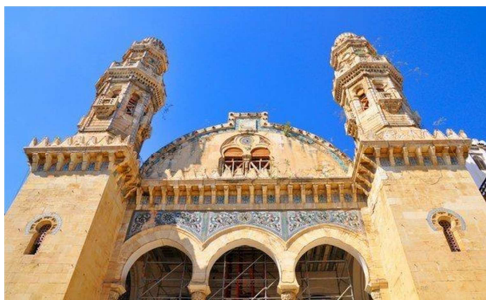


Figure 4. Ketchawa Mosque in Algiers after independence, source: <https://www.google.com/search?q=mosqu%C3%A9+de+ketchaoua+apres+1%27ind%C3%A9pendance&client=firefox-a> Consulté le 31/03/2023.



Figure 5. Gate arch.

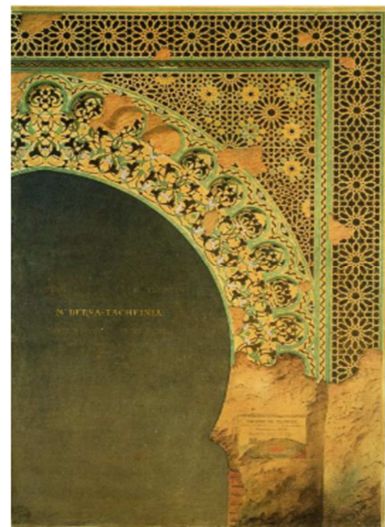


Figure 6. The facade of the western gate.

Source: Sharqi, "The Tashfin School in the Zayaniyya City of Tlemcen," 951.

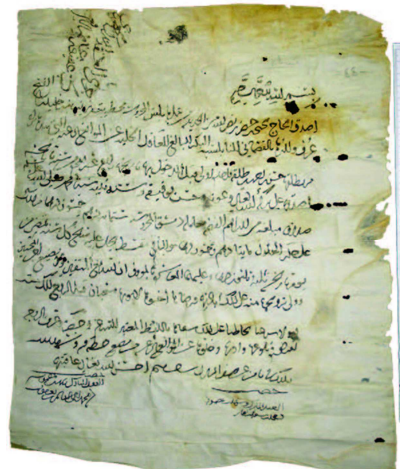


Figure 7. Sales contract.

Source: Institut de recherches et d'études sur les mondes arabes et musulmans iremam, UMR 7310, CNRS/Aix Marseille Université, Consulté le 10/09/2022

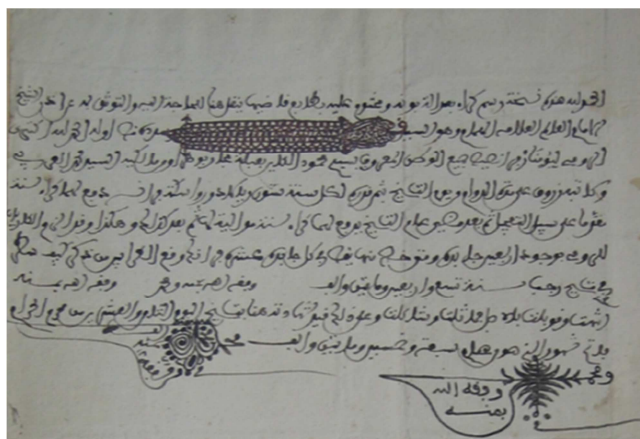


Figure 8. A sample of leave before the occupation.

Source: Institut de recherches et d'études sur les mondes arabes et musulmans iremam, UMR 7310, CNRS/Aix Marseille Université, Consulté le 12/06/2022

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