

Economic and Social Impacts of the Maritime Jihad Movement on Western Algeria during the 16th Century

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Received: 28-08-2025

Accepted: 17-05-2026

Published: 01-06-2026

Abstract:

This study aims to analyze the economic and social impacts of the maritime jihad movement on Western Algeria during the sixteenth century, highlighting its effects on social structure and regional economic development. It adopted a descriptive and analytical methodology based on original historical sources, archival documents, and accounts from diverse historians, with a focus on the sixteenth century and using the city of Algiers, its fleet, and population as the primary sample. The study employed historical research tools, as well as quantitative and statistical analysis of booty, ships, and captives. Results showed that maritime jihad was a cornerstone of economic growth through the influx of spoils, tributes, and utilization of captives, leading to economic prosperity, demographic expansion, and notable population diversity. It further contributed to urban development and the flourishing of crafts and culture, while also deepening practices of slavery and social disparities within society.

Key words: Maritime jihad; Algeria; economic impacts; social impacts; 16th century.

1. Introduction:

At the beginning of the sixteenth century AD, the Mediterranean witnessed decisive historical transformations following the fall of Al-Andalus and the intensification of the conflict between Islamic powers and Christian Europe. Amid this tense atmosphere and the raging naval struggle, Algiers emerged as an exceptional naval power, elevating itself from a simple local entity to a major player in the political and economic landscape of the Mediterranean, thanks to the movement of maritime jihad.

The maritime jihad was not merely a series of temporary military campaigns but evolved into a major institution, organized and supported by the state. It played a central role in defending the coasts of the Maghreb and within the Mediterranean Sea, as well as working to restore the balance of power between the two shores of the sea.

The importance of this research lies in unveiling the deep foundations upon which the naval power of Algeria was built during this period, and how maritime spoils, captives, and the pressing relations with Europeans transformed the economic and social face of Algiers, making it one of the richest and most prosperous cities in the Mediterranean, and a home to a diverse population mosaic in which Ottoman, local, Andalusian, Jewish, and European elements were blended.

This research highlights the necessity of understanding the maritime jihad movement not only as a military phenomenon but also as a civilizational factor that brought profound transformations to the structure of Algerian society, its sources of livelihood, patterns of life, the flow of wealth, urban expansion, and the opening of doors for coexistence and conflicts among diverse population groups. From this perspective arises the importance of studying the economic and social impacts of the maritime jihad movement on Western Algeria, considering it one of the most important transformations that contributed to shaping the modern historical identity of Algeria and influenced its political and social development for hundreds of years thereafter.

2. The Algerian Maritime Jihad Movement during the 16th

Century:

During the 16th century, Algeria possessed a strong naval fleet whose origins trace back to the Barbarossa brothers, sons of Jacob. They initially arrived with 21 ships at Jijel. Over time, the Algerian fleet grew in size and sophistication, employing fast and advanced vessels such as galiots, round ships, and brigantines for naval maneuvers. This naval power elevated Algeria to the leadership of the maritime jihad movement in the 16th century. During this period, Algeria earned the titles "Algiers of the Crusades" and "House of Jihad" in recognition of its prominent role in maritime jihad activities (jamil, 2017–2018, p. 126), (‘Nāṣer’ ddīm’ S’aydúnī & Bú’abdallī, 1984, pp. 44-45); (S’aydúnī, 2012, pp. 133,135).

2.1. The number of ships of the Algerian fleet according to different sources (Duffy, Haedo, Brodil, Fisher, reports sent to Philip I I):

Year	Number of ships in the fleet
1530	60 ships
1544	8 galleys, 12 fustas
1553	40 galleys, galleots, and brigantines
1555	20-30 galleys
1558	More than 53 vassels (lumane and 25 frigates)
1560-1570	66 ships
1563	50 ships
1571	50 armed boats
1580	20-25 frigates, 36 galleys and galleot

"The naval expeditions during the 16th century, especially at its beginning, were individual ventures or formations consisting of a few

ships owned by individuals bound by contracts or circumstances. In other words, it can be said that the Algerian navy was a private enterprise." (Marrúš, 2009, pp. 170-171) ; (jamil, 2017–2018, p. 126).

With the arrival of the year 1533 AD, the situation changed, and the activity of maritime raids took on an official and organized character, led by the fleet (with the possibility of participation by independent raiders outside the state). For example, the campaign of Khair ad-Din on Tunis in 1534, where the campaign consisted of 84 ships (from Cádiz), including 18 belonging to Khair ad-Din personally and 5 to other raiders (Marrúš, 2009, p. 79).

After the year 1580, the institution of maritime jihad became an independent mercantile entity, and Algeria shifted its focus from the Mediterranean Sea to the Atlantic Ocean, as commercial maritime exchanges were increasingly conducted there. It is worth noting that the state contributed to funding and supplying the raiding ships (with oil, dried fruits, rice, dried meat, olives, etc.) in return for one-fifth of the spoils (Wulf, 1986, p. 190).

2.2. The most notable sayings about the Algerian Navy: Historian Dugramont said: "The audacity of the Algerian corsairs steadily developed and increased. Thus, they seized heavily armed Spanish ships loaded with gold, silver, and luxury goods returning from Latin America, and they also repeatedly surprised the inhabitants of the shores of the Bay of Biscay, the coasts of the North Sea, and the seas of England. From the cliffs of Madeira in the Atlantic to the icebergs in Iceland, no one could escape their pursuits. He also said: 'For three centuries, Algiers remained the terror of Christendom and its disaster, as not a single European crew was spared by the daring Algerian sailors. Moreover, Algiers imposed an annual tax on three-quarters of Europe, and even on the United States of America.' European coasts no longer cultivated their lands except in fear, they began to live in constant anxiety, fearing the appearance of the Barbary pirates."The German historian Yuri Simionov said: "It was not only the French who fought against the Algerian pirates, but all nations, without exception, fought this maritime plague: the English, the Dutch, the

Spanish, the Genoese, and the Neapolitans fought against it, but their struggle remained in vain" (Múlúd Qāsim, 1985, pp. 70-73).

3. The Economic Effects of Maritime Jihad on Western Algeria during the 16th Century:

The maritime jihad in Algeria from the 16th century to the 17th century was the driving force behind the economy of the Eyalet. It is said that this type of trade was a special activity in the city of Algiers and was the most profitable for it, to the extent that it rivaled India in the low prices of its markets (Tablīt, 2015, p. 282); (‘Amīn, 2015, p. 145); (Barbarús, 2010, p. 153).

The spoils of maritime jihad came from three main sources: the cargoes of ships seized at sea, the ransoms paid for captives, and the tributes (gifts and taxes) that various European countries paid under bilateral and formal agreements to protect their ships. There was also a fourth source obtained directly from the maritime institution itself, through authorization for anchorage and fees for ship repair and restoration workshops and shipbuilding facilities. The spoils of maritime jihad were considered a profitable occupation by many modern historians, as the state received a share ranging between one-seventh and one-tenth, obtained 12% of the prices of captured ships, and received a substantial portion of the amounts paid for the ransom of European captives (Hlaylī, 2007, p. 67) .

"The trade of spoils was among the top exported goods abroad, especially materials that were not used domestically in Algeria, such as brandy, alcoholic beverages, and salted fish. This was because they were not part of the Algerian diet or were religiously prohibited. These goods were sold cheaply locally, then resold at high prices abroad. This also enabled merchants to earn substantial profits from engaging in this economic activity" (‘Amīn, 2015, p. 148).

3. 1. Ships with their cargoes: Before the arrival of the Ottoman Turks in Algeria, the Andalusians were the ones responsible for naval warfare and served as the backbone of the maritime invasion force at that time. Their beginnings were driven by seeking revenge for themselves against their oppressors (the Spanish). Their victims were

small fishing boats, small coastal boats, and insignificant commercial ships that carried grains, alcohol, fruits, and fabrics. Their operations spanned from one coast to another, but they did not pose a significant threat to Spanish commercial interests. With the arrival of the Ottoman Turks in their ships, the naval fighters showed their skill early on. At first glance, they succeeded in capturing two large ships of the Papal fleet. As a result, the amount of loot began to increase more, and it was generally obtained during naval wars or when the commanders (referred to as "Riyas") monitored ships that were discovered to be foreign. These ships were considered a threat to the province and were seized along with all their contents. Looting also occurred when the naval fighters attacked European coasts. The ships that were primarily captured were Spanish, but there were also Italian ships, represented by those from Genoa, Sicily, Naples, Tuscany, and ships from the Papal states (Wulf, 1986, pp. 29,107,181-182).

The number and types of ships varied greatly, as well as the wealth they carried. This can be illustrated by highlighting the most important years in which the key events took place, as follows, by way of example but not limited to: After the incident involving the papal ships, the forces headed to the coasts of Sicily under the leadership of Khair al-Din ibn Ya'qub (Barbarossa) for their usual maritime jihad. After bombarding its capital, Palermo, they managed to seize nine naval vessels containing 40 stores loaded with wheat, barley, olives, olive oil, dry bread, planks, beans, rice, coffee, cloth, and lead. They then proceeded to the Gulf of Venice, where their booty consisted of three naval ships, each carrying 10,000 gold ducat. The Algerian fleet set out for the invasion with 15 vessels and entered the Gulf of Genoa, where they captured 14 ships after settling there for 14 days. In cooperation with Sinan Pasha's fleet, the number of ships increased. As Kheir Ed-Din stated in his memoirs: "...I met Sinan Pasha, and together we seized 9 more infidel naval ships, bringing the total number of vessels to thirty..." Some of these were loaded with cloth, others with silk, and some with honey. Others contained grains and pepper. It happened that when the fleet sent under the command of Gourd Oghlu returned, it paid 10,000 gold ducats to Kheir Ed-Din as part of the spoils. At that time, since he was

located in Jijel, he said: "...in those days, not a week passed without sea commanders arriving at the Jijel harbor with a ship taken from the infidels..." (Barbarús, 2010, pp. 152-154) .

With Khair al-Din's return to the city of Algiers after five years of residence in Jijel, the number of ships taken as spoils increased. During this period, six ships that Khair al-Din had sent under the command of Sinan Pasha returned, towing seven European ships filled with military equipment and provisions. Khair al-Din said: "... One of them was loaded with gunpowder, bullets, and cannonballs, in addition to sixty bronze cannonballs... The second ship was loaded with oil, tar, masts, and planks. The third carried olives, olive oil, cheese, and honey. The fourth was loaded with sugar, while the other two carried precious money" (Barbarús, 2010, pp. 152-154,166-167) .

The following table summarizes what we have discussed."

3. 1. 1. Maritime Spoils of Algeria as Depicted in 'Memoirs of Khairuddin Barbarossa':

Events	Spoils
First Campaign against Béjaïa	Capture of 7 ships (4 of them of the galiot type) and 150 Spanish prisoners.
Second Campaign against Béjaïa.	Capture of 1 ship loaded with wax and 25 prisoners
Third Campaign against Béjaïa	Capture of 10 ships, 78 prisoners, 8 barrels of gunpowder, and many other spoils
Campaign of Charles V ("Carlos / Charles Quint") against Algiers	Number of captives: 2,700 prisoners.
Campaign of Khayr and his brother Ishaq.	Capture of 16 ships loaded with gunpowder, lead, planks, tar, oil, rice, and wheat
Khayr al-Din's Campaign against	Capture of 4 ships loaded with

Ténès	cannons and rifles, and 350 soldiers captured, plus 50 kg of black pepper, 75 kg of cinnamon, 400 kg of honey, 25 ells of fabric, 25 ells of silk, 1,000 rolls of wool, and many military supplies.
Khayr al-Din's Campaign against Tunis	Capture of 9 ships containing 40 warehouses stocked with wheat, coffee, barley, olives, olive oil, fabric, hard bread, planks, beans, rice, and lead.
Khayr al-Din's Campaign against Venice	Capture of 3 ships, each carrying 10,000 gold ducats and hundreds of prisoners.
Khayr al-Din's Campaign against Genoa and the Strait of Messina	Capture of 30 ships (21 seized in Genoa and 9 in Messina), some carrying fabric, silk, honey, wheat, and pepper.
Sinan Pasha's Campaign at the Strait of Gibraltar	Capture of 12 ships.
Sinan Pasha's Campaign	Capture of 6 ships loaded with gunpowder and lead, bronze cannonballs (60 bronze shells). - Second ship: loaded with oil, tar, masts, and planks. -Third ship: loaded with olives, olive oil, cheese, and honey.-Fourth ship: loaded with sugar. -Fifth and sixth ships: carried valuable treasures
Destruction of the Penon Fortress	1,050 captives — 700 of them taken during the fortress's destruction, and 350 captured while attempting to supply the fort with provisions and

	military gear
Eydin Reis's Campaign in the Western Mediterranean, Southern Coast of Spain, and Strait of Ceuta	Capture of 12 ships (5 galiots and 7 large Spanish vessels) and 375 Spanish prisoners.
Eydin Reis's Attack on Majorca	Capture of 15 ships loaded with coffee, rice, silk, fabric, mirrors, pistols, and rifles
Khayr al-Din's Attack on Cherchell	Capture of 20 naval vessels and 1,900 prisoners
Eydin's Attack on the Balearic Islands, Bombarding Majorca and Spanish Coasts	Capture of 55 ships, 3,000 prisoners, 80 monks, 36 chests, and silver chandeliers each weighing 25 kg of silver
Eydin Reis's Naval Raid while Returning from Istanbul to Algiers	Capture of 7 ships and 700 prisoners.
Deli Muhammad Reis's Attack on a Spanish Fleet	Capture of 29 galiot-type ships.
Khayr al-Din's Attack on the Balearic Islands, Majorca, and Minorca, and the destruction of the ports of Faro and Mahón	Capture of 5,500 prisoners in Mahón Harbor, and seizure of a large ship at Faro Harbor coming from India carrying many Indian goods, 36,000 gold dinars, 76 cannons, 300 sailors, and thousands of oarsmen
Campaign of Charles V against Algiers	Capture of 20,000 prisoners, 150 cannons, war machines, and munitions.

3. 1. 2. The maritime spoils of Algeria through the book of Al-Munawwar Marwesh (Barbarús, 2010, pp. 51-209):When the Algerian fighters managed to repel Charles V's campaign in the year 1541, the latter lost about 130 ships and 17 galleys. In the year 1553, the French king requested assistance from the Algerian fleet in his war against the Spanish, as mentioned in the previous section. Responding to his

request, Salih Reis set out at the beginning of June of the same year, landed forces in Majorca, plundered the countryside, and continued to the Spanish coasts, ultimately capturing 10 Spanish and Portuguese ships, three of which were armed with ammunition and fighters. After participating with the Ottoman fleet in the siege of Malta, the Algerian maritime fighters seized 18 ships from the Spanish Basque Country off Málaga in 1566. In total, 50 ships were captured around the Strait of Gibraltar. In 1570, they continued their naval attacks on the Spanish and captured 3 Maltese galleys, including the admiral's galley. Among other known exploits, the fleet under the command of Murad Reis seized 3 Spanish ships, and in alliance with the Corsair captains, they captured 4 Maltese galleys and 2 Sicilian galleys, which were then taken to Algiers. Between the years 1580 and 1582, the naval spoils consisted of: two galleys from the Pope, one of which was for the admiral, three Spanish galleons, in addition to four Maltese galleys and two French ships. The value of the goods they carried exceeded one million Spanish silver coins of 4 and 8 reales. This was under the command of Murad Reis. In the years 1586–1588, the Algerian naval raiders captured galleon-type ships from Venice, one of which carried a full cargo of silk... and ships. Between 1590 and 1592, the sea warriors captured another type of ship, a Genoese "sheitia" loaded with wine. During the years 1593–1597, it was reported that they acquired 4 galleons, 5 ships, a vessel of the Marseille type, and a "sheitia." Their loaded goods included medicines, sugar, paper, oil, silk, carpets, wine, fabric, mirrors, and dried grapes. In 1594, they took an admiral galley belonging to the Duke of Florence and a galley of St. John. In 1595, the naval fighters captured 3 more Sicilian ships. In 1599, two large ships of the "ships" type were taken in Portuguese seas and brought to Algiers (Marrúš, 2009, pp. 100,102,154,158,160,304,306-307). Faced with this large number of European ships that fell as spoils into the hands of the Algerian navy, Marmol said: "...its port was usually full of Christian ships brought by the pirates from all parts of the Mediterranean, loaded with prisoners and spoils" (Marmúl, 1984, pp. 365-366).

3. 1. 3. Statistics of spoils for the period from 1531 to 1599 (Fkāyar, 2018, p. 59); (Marrúš, 2009, pp. 256-307); (Carey, 1794, p. 23); (E‘ tallī, 2011-2012, pp. 50-59):

Year	Booty (Spoils)
1531	Capture of two ships loaded with provisions and weapons.
1563	The Qilij seized 19 ships, including an admiral’s barge and the Ste Anne, St. Gean, Patroness. These spoils were displayed for eight years at the gate of Algiers.
1582	Murad Reis captured two ships loaded with silk bales from Lyon
1586	Hassan Pasha the Venetian and Captain Mami Arnaut captured ships of the “nao” and “galleon” type loaded with silk. The price of one ship without cargo reached 10,000 écus, and one was ransomed by its owner for 90,000 écus.
1590-1592	Seizure of a Genoese ship loaded with wine, a Portuguese ship, and a nao.
1593-1597	Capture of 4 galleons, 5 naos, and a ship of the Marseillais type (Marseillan) and “Chittia” type, loaded with sugar, paper, oil, silk, drugs, wine, fabric, raisins, and mirrors.
1594	Murad Reis captured a ship named Cadiz of the Prince belonging to the Duke of Florence, and another named Saint John.
1595	Murad Reis seized 3 Sicilian ships.
1599	Murad Reis captured two ships of the “nao” type.

3. 2. Prisoners as an Important Source in the Revenues of Maritime Jihad: It appears from the actions of the Algerian naval commanders that they carried out their operations against Spanish and European bases more as a form of punishment for the fleets of those countries that attacked their ships and coasts, rather than primarily aiming to obtain booty. According to Mermol’s earlier statement, prisoners constituted the most popular commodity during the 16th century and were referred to as prisoners of war. They were given special treatment, whereas Algerian prisoners in Europe were treated harshly. (Sīdhum, 2011, p. 27) .The captives were of various types, including nobles, high-ranking royalists, ship officers, merchants, bourgeois travelers, as well as ordinary sailors and poor peasants. The

captives were gathered either after ships were taken as spoils, or when the Algerian naval fighters attacked European coasts and took their inhabitants as prisoners (Wulf, 1986, pp. 208-229). This can be illustrated through several events outlined as follows:

During the first Spanish campaign against Algiers in 1516, the result was the killing and capturing of about 3,000 Spanish soldiers. In the second Spanish campaign in August 1519, around 5,000 Spanish soldiers were taken prisoner. The narrative mentions that in 1519 the Spanish suffered a naval disaster under the command of Hugo de Moncada, with approximately 3,000 prisoners taken. When Khair ad-Din was established in Jijel, he moved to the Gulf of Venice and captured three ships carrying hundreds of captives. The number of Christian prisoners after Khair ad-Din liberated the Baniyun fortress in 1529 reached about 27,000 prisoners, including the son of Prince Bortardo, six Christian kings, and hundreds of their soldiers and sailors. In 1541, during the Battle of Algiers, the Algerian navy captured about 12,330 sailors and 24,000 soldiers, and Ali managed to seize a Spanish ship carrying 70 Christians, including four women (Marrúš, 2009, p. 74); (Barbarús, 2010, p. 151). Between the years 1550 and 1559, the majority of the captives were men, women, and children kidnapped from Corsica and taken to Algiers. In the village of Ambiegna, the Algerians managed to capture a young Giovanni along with 40 others, and their numbers continued to increase during the years 1562–1565. When the Portomaurizio area in Liguria was attacked, about 58 people were captured, and then 10 people in Antiano. Among the captives between 1575 and 1579 was the famous author of *Don Quixote*, Miguel Cervantes. Between 1580 and 1582, Murad Reis, upon raiding a Spanish city on the coast near Alicante, captured 500 people (Marrúš, 2009, pp. 74,88,100,160,304).

3. 2. 1. The Value of Prisoners: During the 16th century, Algeria witnessed numerous maritime spoils that contributed to enriching the treasury and economy. Among the most profitable of these spoils were Christian captives, whose ransom brought considerable revenue. Captives were considered a manifestation of the economic prosperity of the Regency. For example, Dutch prisoners (mainly sailors) were skilled in repairing large sailing ships with tall masts, which benefited Algerian seamen. The value of prisoners varied — each had their own

price. A Kebodhan (captain) was valued at about 2,500 qurush, while his assistants, shipbuilders, and surgeons were each valued at 1,500 qurush. An ordinary sailor was valued at 100 qurush. German captives were more expensive due to their expertise in maritime affairs. The ransom for women was higher than for men, since Christian women of the upper class often came with their maidservants, and their numbers were limited, whereas most men came from the poorer classes.

According to the French consulate in Algiers in the period 1580–1582, the ransom value of a prisoner was estimated at less than 100 Spanish reales. As a result of this practice, cities such as Genoa and the Republic of Venice played a prominent role in the Mediterranean basin. Important depots also emerged, such as the Tuscan port of Livorno (Marrúš, 2009, pp. 208-209); (Sa 'yūd, 2011, p. 151); (Bilil, 2010, p. 22); (Habenstreit:, 2013, pp. 42-43).

3. 2. 2. Ransoming of captives: Some captives attempt to escape using small boats they make themselves, and when caught, they are beaten with sticks. Others are freed by converting to Islam in exchange for participation in military campaigns, like the American consul James Cathcart. Alternatively, captives were ransomed in the place where they were captured by exchanging them for money, or ransomed through European intermediaries, who were often French, Spanish clergy, members of the Holy Trinity groups, the Mercedarian group, and the "Franciscans" Mercy Friars ⁽¹⁾.

The number of prisoners during the period (1578-1598)

Year	Number Of Prisoners
1578	"25,000 prisoners (Italy, Malta, France, Spain)"
1580	25,000 prisoners

¹ -At times, securing their ransom proved to be a particularly intricate endeavor, especially when conducted within the broader framework of hostile diplomatic and military relations—most notably with Spain—where antagonism often hindered or complicated negotiation processes. see (Hlāyī, 2008, pp. 74-76).

1587	20,000 prisoners
1598	15,000 prisoners

3. 3. European Royalties and Fees: In the 16 century, European countries paid Algeria royalties and fees, whether in monetary terms or in kind, for various purposes. Some of these are:

3. 3. 1. The Tribute (Al-Luzmah): This was a contractual obligation in exchange for peace or to prevent naval commanders from attacking the commercial ships of the concerned country, or in return for commercial commitments. Among the countries that paid this tribute were Spain, France, Denmark, the Netherlands, Portugal, and others. Although France was an ally of the Ottoman Porte, it still paid tribute for trading privileges. The French Royal Africa Company paid a tribute estimated at 150,000 francs ('Abbād, 2012, p. 352); (Marrůš, 2009, p. 98). The royalties paid by Venice after establishing relations with Algeria amounted to 5,000 annually. It is mentioned that in 1540 a peace treaty was concluded with Venice, which was forced to pay 300,000 and was granted a long period of peace. The Netherlands used to deliver iron, wood, gunpowder, lead, tar, ropes, and other naval supplies to Algeria. Tunisia paid royalties to Algeria because of its imposed subordination, which consisted of oil, liquid soap, and cotton fabrics, estimated at 150,000 pounds (Hāla, 2012-2013, p. 91).

3. 3. 2. Gifts: These are presents and offerings given on public and private occasions such as religious holidays, the birth of the Dey's child or a member of his council, and events related to the appointment of consuls and official positions. These gifts are countless and are monitored during their presentation. Often, golden watches, some rifles and pistols, fine quality fabrics, crimson damask embroidered with gold, as well as food items like refreshments and dried fruits are given to the ruler's family. At that time, consular gifts from the Dutch consulate reached 30,000 pounds, the Danish consulate paid the same amount, while England paid every five years, and France every six or seven years. These gifts were distributed among the Dey and his entourage (Hāla, 2012-2013, pp. 88-92).

3. 3. 3. Customs Fees: European countries pay fees to the port through religious officials, including door duties, ransom money for customs, and 15 ducats for obtaining the Dey's right for the caftan, 7 piastres for scribes and state secretaries, and 7 piastres for the Raïs. Additionally, ships docking at the port are required to pay 20 qirsh, while ships belonging to hostile countries pay 40 qirsh. In the years 1595 and 1597, the fleet commander Mami Raïs confiscated Moroccan horses brought by the French merchant Lanch, as the export of these horses abroad was prohibited. Lanch paid 4,000 qirsh to the Pasha of Algiers to retrieve them (‘Abbād, 2012, p. 353); (Marrúš, 2009, pp. 98,162).

4.The Social Effects of the Maritime Jihad Movement on Western Algeria during the 16 Century:

The activity of the maritime jihad movement had significant impacts and effects on the social life of Algeria on several levels, starting with the demographic composition of Algerian society. This composition changed during this period due to the variables and conflicts experienced in the Mediterranean Sea. The military conflict produced a mixture of new European elements within Algerian society under the Ottoman umbrella. When we talk about the social structure, the city of Algiers included many different groups, leading to a remarkable linguistic diversity. The Turkish language was used by the Ottoman Turks and the “Ajalaj” (elite troops). It was also used by some locals and slaves due to their contact with the Ottoman Turks. Arabic was the language of the locals and was also used to some extent by Ottoman Turks and Christian slaves. There was also a commonly spoken language known as “Frank,” which was a mixture mostly of Spanish and Italian words, with some Portuguese words included. This language entered Algeria with a large number of people taken prisoner from Tetouan and Fez after the Battle of the Three Kings (Battle of Wadi al-Makhazin) in which the King of Portugal, Sebastian, was killed in 1578. Everyone spoke this mixed language: the Ottoman Turks, locals, and even women and children. It was further enriched by the captives brought by the leaders of the sea—from Spain, France, and Italy—as well as by the “Ajalaj” from these countries and Jews.

The sects that existed in the city of Algiers included several groups, notably (‘Abbād, 2012, p. 356); (‘Amūra, 2009, p. 303):

4. 1. Category of Ottoman Turks: This category occupied the top of the social hierarchy in the city of Algiers during the Ottoman era, as power was concentrated in their hands. It included military leaders, high-ranking political and administrative officers, and soldiers.

4. 2.Kraghla: This is the class of the children of Turks born in Algeria from Algerian mothers. In the eyes of these Turks, they were considered a socially lower group and were therefore called “sons of slaves” or “Kraghla.”According to some references, their number increased until, by the end of the 18th century, they reached about 6,000 people in the city of Algiers. Due to the social weight represented by this group, the eyes of the Turks and their spies never left them, fearing the possibility of their collusion with the notables of the Bedouins and tribal chiefs with the aim of seizing power in Algiers They also competed with the Ottoman Turks over privileges, which led to numerous conflicts between them. The ruling council (Diwan) did not trust them, and therefore they were not allowed to hold high positions except in the last years of the Ottoman presence in Algeria (Hlāyī, 2008, p. 166).

4. 3. The Andalusians and Moriscos: They were immigrants from Andalusia who brought with them wealth, numerous arts, techniques, and professions that enriched the economy of the country. They were distinguished by their competence and skills; most of them were educated and well-off, forming an important bourgeois class. They worked in trade, industry, education, and the judiciary, and had their own customs and traditions which they transferred from Andalusia (‘Amūra, 2009, p. 304).

They are considered one of the most prominent demographic groups in Algerian society due to their large numbers and their role in various fields of life. Their presence in Algeria dates back to the Islamic period, and their migrations continued into the country through the movement of maritime jihad. Their status strengthened and their influence increased during the 15th century due to Spanish persecution and threats to their religion and language. The Andalusians had a significant impact on Algerian society and represented a historical gain for the Islamic Maghreb and a loss for

Spain, as they were more cultured, advanced, and active. This community settled in cities such as Cherchell, Ténès, Dellys, and Mostaganem, and they founded new cities like Blida. They contributed to the development of the Algerian navy with their funds and expertise in shipbuilding and weaponry, as well as their knowledge of navigation. Furthermore, they helped develop the economy by improving cities and handicrafts, practicing all forms of arts such as tailoring, ceramics, carpentry, and pottery, especially silk production by introducing silkworm cultivation. They also contributed to agricultural development through irrigation techniques by building channels. On the urban level, they fortified cities by constructing forts, including the Kasbah of the island. In addition, they excelled in sculpture, music, calligraphy, education, medicine, and bookmaking. They enriched social life with their traditions and customs, characterized by refined taste and distinction in food, such as sweet meat dishes, and clothing, such as the caftan. Despite their involvement in commerce, maritime activities, and the economy, they did not aspire to rise to political positions (Wulf, 1986, p. 123).

It is noted that their population during the first quarter of the 16th century reached 3,000 craftsmen, who worked in textile manufacturing (in which they excelled) and shipbuilding. Among the most famous wealthy Andalusian families in Algeria were: Ibn Ammar, Ibn al-Shahid, Al-Zahar Khoja, Bin Bakir, Ibn Ramoul, Ibn Al-Amin. Prominent wealthy Andalusian figures include: Muhammad bin Ahmed al-Andalusi, Ali bin Hassan al-Andalusi, Abu Abdullah Muhammad al-Andalusi, Hattab bin Muhammad al-Andalsi, Muhammad bin Hafs Omar al-Andalusi. Notably, they were the ones who contributed to the integration of the Jewish element into Algeria (S'aydūnī, *Dirāsāt āndalusiyya - Mazāhir 'al -Tta'tīr 'al -'Ibirī wa 'al -Wujūd 'al -'Andalusī bil- Jaza'ir*, , 2013, pp. 133-151).

4. 4.Jews: A few of them trace their origins back to before the Islamic period, while others fled alongside Muslims from Andalusia due to Christian persecution. The monk Dan estimated their number in the city of Algiers in 1634 to be around 10,000 Jews. Later, Logier de Tassy estimated in 1725 that there were 15,000 Jews in Algiers out of a total of 30,000 Jews in all Algeria. Aside from their religion, paying the jizya tax, wearing a special dress, and refraining from participating in wars, they were fully integrated into Algerian society, imitating the locals in their customs and traditions and speaking Arabic. Since they

were a significant social group that could not be ignored in Algeria, their economic status rose through trading in maritime spoils, as well as brokerage and commercial mediation, which they practiced. However, they had a bad reputation in Algerian society for their excessive and illegitimate gain and their dominance over the country's people (‘Al -Mashhadan & Ramadān, 2013, p. 427).

4. 5.Europeans: The Maritime Jihad movement produced a category of Europeans represented by the "A'lej", captives, consuls, traders, Christian clergy, and foreign company representatives.

4. 5.1.The category of the A'lej:

A- Definition: They are Christians who converted to Islam, called the "A'lej" or "the guided ones" (المهتدين). Europeans called them renegades (Renégats). This category in the city of Algiers enjoyed all the privileges that the Ottomans had. Their favored activity was maritime jihad. Haïdour informs us that the number of the A'lej affiliated with the "Riyas" faction reached 22 in the 16 century. Their knowledge and diverse skills helped them rise to administrative and military positions alike, such as "Khoja," commander, "Sabayehi," and "Bey." Among the most famous A'lej who rose the ranks of Algiers' governance were: Hassan Agha (adopted son of Khair ad-Din Barbarossa), Kilic Ali, Hasan Fenarianu, and Hassan Qorso. The A'lej who belonged to the Riyas of the sea had a major role in counteracting the European fleets and their repeated attacks on Algiers, acting as a defensive barrier externally. Internally, they participated in all matters of governance and its affairs through their presence in the councils involved in decision-making. They also established their own council called the "Riyas council," which was managed by an appointed head named the "Wakil al-Harj" (Mahma, 2011, pp. 37-38). The A'lej preferred to integrate into the Ottoman faction, which made them a foreign element mostly linked to naval activity. Their numbers increased during the naval strength period in the 16th and 17th centuries, then dwindled as the navy weakened and fewer captives arrived. At the peak, the number of the A'lej in the city of Algiers was estimated at 25,000 people, about a quarter of the city's population. Notable wealthy figures among them included Ali Piccinino of Italian origin and Mezzomorto (also Italian) during the 17th century (S'aydúnī, 2010, p. 54).

B - Famous rulers:

-Hassan Agha (son of Khair al-Din): He was captured as a young child near Sardinia and raised by Khair al-Din. He eventually reached power and is considered the "third ruler of the city of Algiers."

-Al-Qulaj Ali: Originally from Venice, he was captured during a journey to study in Naples and came to Algiers in 1536. He reached power as a Beylerbey in March 1568 (Bin Hruf, 2006, pp. 107-111).

-Hassan Fenzyano: Captured as a child by Rais Dragut, he converted to Islam under Al-Qulaj Ali's guidance and ruled Algiers in two terms: the first from 1577 to 1580, and the second from 1583 to 1587 (Haedo., 1880, p. 177).

4. 5.2. Prisoners:

A-Definition: They are those captured by Algerian sailors along with their maritime spoils or during their raids on the shores of the Mediterranean Sea. A portion of them were allocated to the Pashas, while the rest were sold to the highest bidders. It is estimated that their number in the city of Algiers alone reached about one million people during the 17th century, which is roughly a quarter of the city's population at the time (around 100,000 people). The number of prisoners fluctuated over time, increasing during the 17th century and then decreasing towards the end of the century 18th century due to the decline in maritime raids and fewer spoils. Most of them were required to spend the night in prisons established specifically for this purpose since 1607. The majority of these prisoners were released in exchange for a ransom, some converted to Islam (8,000 converted in 1634 out of a total of 25,000 prisoners), and some integrated into the local population, becoming active members of society. Prisoners made up a significant sector of the population in Algiers. Although the majority were Spaniards or Italians, there were also slaves from all over Europe, mostly men. However, raids on ports sometimes resulted in the capture of traveling European women, leading to the presence of some European women in Algiers, albeit in small numbers. The conditions of the prisoners varied widely. Some worked as rowers at sea, others in stone quarries, farms, road construction, or building activities. Some worked as luxurious servants in households, wearing fine clothes and performing light or important tasks. Others managed

taverns, practiced crafts, or were skilled supervisors and artisans in shipyards. They came from various sectors of life—from nobles to peasants, from doctors to water carriers. In other words, the work performed by these prisoners spanned social services and economic roles within the city of Algiers (S'aydúnī, *Safaḥāt min Mādī 'al- Jaza'ir 'al -Majīd – 'al -Baḥriyya Al- Jazā'iriyya: zurūf naš'atiha wa 'awamel Taṭawuriha wa 'asbāb du'fihā*, 1997, p. 31).

B- Important prisoners during the 16th century:

-Pierregilles: The Greek scholar who was captured during his scientific journey from France to Greece by order of King Francis I in the year (1546).

-Dominique Gourgues: Who was captured during his journey to America from Europe in the year (1558).

-Don Carlo Davagona along with his companion Antonio Veneziano were captured in April (1578-1586). (S'aydúnī, *Waraqat Jaza'iriyya: Dirāsāt wa Abḥaṭ fi -Tārīḥ 'al - Jazā'ir fi 'al -'ahd 'al 'uṭmānī*, 2012, p. 139).

-Miguel de Cervantes Saavedra: The Spaniard who was captured by Arnauts (Albanian troops) on 26 September 1575 (Debelle, 1846, p. 418).

-Diegudi Haido: The Spanish historian who was captured in the year (1578), along with his brother Rodrigo (Dan., 1887, pp. 205-206); (Mahma, 2011, pp. 137-138).

4. 5.3. Consuls, merchants, Christian clergy, and representatives of foreign companies: Consuls and merchants represented most of the Christians who were not prisoners, and they were generally a minority because commerce was not large-scale, except what related to the sale of spoils from maritime jihad. Jews did not leave room for others in this potentially profitable sector. Nevertheless, Christian communities existed in the coastal cities, which traded through their ports with foreign merchants. These agents and consuls formed a distinct community that lived under Islamic tolerance a luxurious life. As Charles remarked: "If fate wills that I leave the position I currently occupy in Algiers, I will grieve for life for losing the kindness, generosity, and natural charm I find here (Šalar, 1982, p. 106).

Clergy can also be considered part of this group since they were responsible for purchasing and ransoming prisoners, which was one of the most important commercial activities at that time.

5.The consequences of the spoils from Algerian maritime activity on the country during the 16th century.

5. 1. On the political and military levels: The redemption of captives was not an easy matter, and their remaining in Algeria reflected on several aspects, including the following:

5. 1.1.Politically: The frequent seizure of ships loaded with large numbers of sailors and various people as spoils during the 16th century resulted in an increase in the number of captives in Algeria. When most of them lost hope of being ransomed, this made them consider converting to Islam. Indeed, many of them converted to gain freedom. However, what happened subsequently was that these captives later rose to positions and thus acquired new political acumen. From another perspective, Barbarossa (Khair ad-Din) treated the captives as if they were his friends to obtain important information through good treatment. He stated in this regard: “The truth that I must praise here is that I had spies throughout all the countries of the Mediterranean under my command, but sitting and conversing with a captive was more beneficial for obtaining information, and I learned from one of the captives that King Carlos is now in Barcelona,” meaning that these captives acted as informers or secret spies loyal to the Sultan (Barbarús, 2010, p. 172); (Wulf, 1986, pp. 100,196).

5. 1.2.Militarily: The Christian converts became affiliated with the Ottoman Turks. Over time, they worked within the Algerian navy and were promoted from the rank of assistant fleet commander to commander themselves. They were distinguished by courage and boldness, such as Ali Pasha (Ali Bitchin). The number employed in the navy was estimated at about 2,000, of whom 500 were used for rowing the Algerian galleots. The captives skilled in naval matters, such as Germans, were usually kept in the country. This appears in the fact that senior shipbuilders, craftsmen, and even ship engineers were prisoners and slaves. All this increased the strength of the naval leadership cadre. As for the raw materials that were found inside the ships, such as wood, in addition to what they obtained by dismantling unusable ships, all of this led to an increase in the country's wood

wealth, which prompted them to build new ships for the navy. This explains the formation of a naval fleet the size of the Eyalet (province) (Marrúš, 2009, p. 203); (Wulf, 1986, pp. 100,192-193). Even Khair al-Din said: "...I ordered the distribution of the cargo of one of the ships... As for myself, I built a ship with 26 oars that was large and fast-moving..." which indicates an increase in naval shipbuilding. The abundance of spoils led to a situation where each sailor's share during distribution consisted of 4 rifles and 5 pistols (Barbarús, 2010, p. 151).

5. 2. Economic Level:

5. 2.1. State Treasury: The treasury came to hold a considerable amount of money, if not a large amount, due to multiple sources of income, including:

1- Money paid for the ransom of captives: The sale and distribution of captives constituted the largest portion of the Algerian state's income because they brought in silver coins. Among the huge ransom amounts, we can mention the following: Don Martin Al-Qurtubi De Cordve, Marquis Cortez De Cortez, paid Hassan Pasha 23,000 gold Ecus; a nobleman from Catalonia named Grasiran de Pines agreed to pay 100 pieces of silk, 100,000 gold doubloons, 100 horses, and an equal amount in cattle; the bishop of Govea paid 16,000 ducats; the nephew of the governor of Brazil paid 4,000 ducats; the governor of Mazagan paid 10,000 ducats; the monk Antoine de la Croix paid 5,000 livres; whereas the craftsman or ordinary sailor paid around 500 livres for his ransom. Spain alone paid 60,000 qirsh to ransom its prisoners, numbering between 200 and 300 captives (Hlayli, 2008, p. 74); (Wulf, 1986, pp. 208-209,213).

2- Taxes and fees paid by European countries to Algeria.

3- Seizure of ships loaded with foodstuffs eased the state's financial burden on several essential raw materials. The food spoils were distributed to the poor and the remaining cargo was sold. Bread wheat was sold at a cheap price to bakers, as well as olive oil, rice, coffee...

5. 2.2. The development and improvement of trade and merchants: This is because some captives were craftsmen, so they were placed with masters of the same craft or were entrusted with overseeing their workshops. This increased production and filled the market, attracting

merchants from other countries. Consequently, the ripple effect of this exchange led to a diversity of goods. In addition, valuable spoils found in ships were brought to the market and sold at the lowest prices. Khayr al-Din said about this: "The spoils were so abundant that merchants and ship owners flocked to Jijel to buy them." In another place, he stated: "Algiers became, due to these spoils, a model city rivaling the markets of India in terms of cheapness" (Barbarús, 2010, pp. 151,190).

5. 2.3. Labor force and productivity: The population doubled after 1520, which led to the opening of large workshops to meet the needs of the city and its expanding activities. This also included captives who were not selected for roles such as guards, servants, or were not bought; the state employed them in stonework, state farms, artisan houses, and shipbuilding workshops. This increased the labor force and thus the economy of Algiers flourished during the 16th century. (Hlāyī, 2008, p. 69); (Marrúš, 2009, p. 355).

5. 3. On the social level: It is represented by:

5. 3.1. Wealth: During the 16th century, Algerian society experienced prosperity and a comfortable lifestyle, moving out of the circle of misery and deprivation. Pashas, fleet commanders, and some senior military officers owned palaces, gardens, and farms cultivated by slaves. The wealthy invested their money in building and maintaining the ships of the maritime jihad. Examples include Ahmed Pasha Arab, Al-Hajj Murad (the son-in-law of Sultan Abd al-Malik of Fez), and others. The flourishing trade also enriched merchants, even non-Algerians, as Khayr al-Din said: "Merchants would buy goods for one dirham in Algiers and sell them for 10 dirhams, which made them enormously wealthy" (Barbarús, 2010, p. 190).

5. 3.2. Intermarriage and the blending of human races in Algeria: The permanent stay of captives in Algeria, especially the "Al-Lij" (converted captives), most of whom became sailors and prominent merchants, reflected social stability through marriage to Algerian women. There are cases proving that after the death of a husband, a slave would convert to Islam and marry the widow, abandoning his Christian faith. The same occurred with female slaves who abandoned their religion and married their masters, as well as Turks. This created new social features in Algerian society. Examples include Khayr al-

Din's marriage to the Italian Maria De Gaetano, his marriage to the daughter of the judge Sultan Kuku, and Al-Lij Hassan Grigo, of Greek origin, marrying the sister of Khayr al-Din's wife. Yahya ibn Yaish (who died in 1574) and one of the leaders married an English female captive, who was a Berber craftsman by origin and married the freed female slave of the teacher Ali Al-Jabasi. This affected the genetic structure of society, in characteristics such as eye color, hair, skin color, and body shape (Wulf, 1986, pp. 227-228); (Marrůš, 2009, pp. 183-184).

5. 3.3.High population density: In the year 1580, the population of Algiers was estimated at around 80,000. Reports from Spanish spies confirmed this in 1587 by stating: "Algiers is full of people as if they were packed in an egg" (Marrůš, 2009, p. 204).

5. 3.4.Lack of security: This is evident from the spread of theft. Most owners did not provide the slaves (prisoners) with the necessary food, so this latter group resorted to looting shops, sneaking into houses, and stealing money, leading to what became known as the "thieves' market". The emergence of the phenomenon of building decorated baths, and on the other hand, the spread of "banios": These were taverns for drinkers, which were overseen by the slaves (Marrůš, 2009, p. 231) ; (Wulf, 1986, pp. 233-234).

5. Conclusion

The study of the effects of naval jihad in Algeria during the sixteenth century clearly reveals how maritime movements can radically transform societies. This organized movement served as a primary channel for an unprecedented influx of wealth into the country, enriching the state treasury with gold, silver, and precious goods, fostering a vibrant market for spoils, and establishing Algeria as a vital regional trade center. These spoils laid the foundation for a war-and-travel-based economy, attracting migrations and integrating captives, refugees, Andalusians, and others into the social fabric. This resulted in the emergence of a lively society, rich in cultural and linguistic diversity, infused with new customs, oriented towards consumption and prosperity, marked by a significant population increase and the rise of new social classes in power and wealth.

Despite the prosperity, cultural distinction, and political independence of this period, naval jihad also had negative side effects, such as social and security problems arising from the large number of captives, the varied origins of the population, and an economy based on spoils and tribute. Nevertheless, this era remains one of the glorious chapters in Algerian history, creating a sharp civilizational interaction and dialogue between Mediterranean peoples and elevating Algeria's status as a formidable power. This experience demonstrated that the strength of society and the state lies not only in militarization and weaponry but also in the ability of institutions to capitalize on international circumstances, absorb diversity, and turn sources of wealth into instruments for urban and societal development.

Therefore, we conclude that the naval jihad movement created a unique Algerian model of coexistence and socio-economic transformation, leaving profound marks on the course of modern Algeria and establishing new landmarks among nations. In that era, Algeria truly became the "Algiers of Maghazi," the vibrant heart of the Mediterranean, full of life, wealth, and diversity.

Recommendations

Based on in-depth research on the maritime jihad movement in Western Algiers during the sixteenth century and its economic, social, and political impacts, the following recommendations can be made to enhance the study of the topic and better understand its dimensions:

- Expand future historical research to include comparative studies between the experience of Algiers and maritime jihad in other cities and regions of the Mediterranean basin in order to understand the differences, similarities, and mutual influences.
- Strengthen economic studies examining the impact of the spoils and captives economy on economic and social stability, focusing on the effects of this economy on urban development and infrastructure in Algiers.
- Conduct more detailed studies on the impact of the population diversity resulting from maritime jihad on social structures and lifestyles, paying attention to the role of multiple groups such

- as Andalusians, captives, Jews, and Europeans in shaping the modern Algerian identity.
- Focus on analyzing the role of naval and military institutions in managing maritime jihad and their connection to Ottoman authority, as well as the effects on the organization of naval and political power in the region.
 - Encourage research into the cultural and intellectual aspects that emerged from the interaction between peoples and the resulting social changes, contributing to a deeper understanding of Algerian civilizational identity and its influences on the Mediterranean basin.
 - Study the potential negative effects, such as security and social problems caused by the large number of captives and population diversity, and attempt to derive lessons to enhance stability and coexistence in multicultural societies.
 - Increase attention to documentation and monitoring of the long-term impact of this period on political and social developments in modern Algeria, linking it to contemporary challenges facing social and economic diversity.

These recommendations contribute to building a comprehensive framework to understand the maritime jihad movement as a multidimensional phenomenon that historically influenced Algeria and its societal and political conditions, supporting the development of academic and field knowledge on this vital topic.

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