# The Phenomenon of Order- based sufism in Algeria during the Ottoman Period and its Impact on Ottoman Authority and Society

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**ABSTRACT**

In earlier periods of Islamic history, Arab and Islamic societies witnessed the emergence of a social and religious phenomenon characterised primarily by Order- based sufism . Algeria experienced two distinct phases in the development of Sufism: individual Sufism in the first phase, and popular Sufism in the second. This phenomenon, which Algeria experienced prior to the Ottoman period, significantly impacted Algerian society, extending beyond the spiritual and devotional spheres to encompass other cultural, political, and social realms. During the Ottoman period, there was a notable rise in social activity, marked by the spread of Order- based sufism and the proliferation of zawiyas. Each zawiya had its own distinct character. As institutions associated with Order-based sufism and their sheikhs, the zawiyas occupied a prominent position in society and played a significant role in relations between the population and the Ottoman authorities. This is the subject examined in this study.

**Keywords**: Sufism – order-based sufism– religious groups – Ottoman authority.

## 1.INTRODUCTION`

The Sufi movement in Algeria during the Ottoman era is considered an extension of the Sufi movement from earlier periods of Islamic history. During this period, Sufism in the Islamic world underwent several phases, ranging from asceticism to the establishment of Order- based sufism , sufi orders first appeared in Algeria at the beginning of the sixteenth century.

These orders held a position of great prestige and esteem within Algerian society because of their religious, social and political roles, as well as the services they provided to the population in the fields of education and social solidarity. They also served as intermediaries between the population and the Ottoman authorities.

When considering the geographical area under discussion in this study – namely, Algeria – it is important to recognise a significant phenomenon that characterised this region during the period under examination: namely, the widespread presence of Sufism in general and Order- based sufism in particular. This species is widely distributed throughout the whole of Algeria

The significance of this study lies in its focus on a pivotal era in Algeria's history: the Ottoman period. It explores the religious and social dimensions, offering insights into the spiritual landscape of Algerian society and the complexities of Sufism as a religious and cultural domain. This area has attracted the interest of researchers across various disciplines, including the humanities, sociology, and literature, emphasising its academic and social relevance.

The objectives of this study are as follows: Firstly, it aims to define the term 'Sufism'. which has been the subject of differing opinions among researchers and historians specialising in Sufism. Secondly, the study seeks to trace the historical origins of Sufism in Algeria and its development during the period of Ottoman rule, as well as the emergence of what is known as the 'tariqah' (Sufi order) and their connection to Sufism. These sufi orders, in conjunction with the zawiyas, played a pivotal role in the preservation of Algerian society's unique identity

A further objective is to highlight and clarify the nature of the relationship between the Ottoman authorities and the sufi orders or their sheikhs – and the impact of this relationship on Algerian society. A comprehensive understanding of this relationship will provide valuable insight into the conditions that prevailed during this period

Against this background, the research question addresses the reality of Order- based sufism in Algeria during the Ottoman era, whilst highlighting the nature of the relationship between the Ottoman authorities and the sheikhs of the Order- based sufism , and the implications of this relationship for society in situations of both alliance and conflict.

In order to address the research question of this study, entitled "The Phenomenon of Order- based sufism in Algeria during the Ottoman Period and its Impact on Ottoman Authority and Society", it was necessary to focus on certain key points that were considered essential to the research. These involved defining the concept of Sufism and highlighting the historical context of its emergence in Algeria, whilst examining the reality of popular sufi orders in the Eyalet of Algeria. Furthermore, I aim to highlight the spiritual and social role of sufi orders within Algerian society, as well as the relationship between these orders and Ottoman authority.

Before exploring the intricacies of this topic in more detail, it should be noted that this article does not claim to be a comprehensive study of the subject, but rather represents one instalment in this ongoing research. I will therefore briefly touch upon the issue of Sufism in terms of its meaning and origins, within the framework of discussing the historical context of the emergence of Sufism in Algeria.

**First: The historical context of the emergence of Sufism in Algeria (meaning and origins):**

Before delving further into this topic, it is worth defining the meaning of the term 'Sufism' – a term on which historians have differed in their definitions. The definition of the term 'Sufism'—in terms of its linguistic and historical roots and its epistemological significance—has represented a complex and contentious issue ever since interest arose in documenting the terminology of this discipline within Arab and Islamic culture. Opinions have varied and views have differed regarding the precise and comprehensive epistemological definition of Sufism and the science of Sufism[i] .

Some have argued that the word 'tasawwuf' is derived from the Greek 'sophos', meaning 'wisdom', whilst others have suggested that the word is derived from 'al-safā' (purity), a title borne by the leading Sufis, known as 'al-Asfiyā'[ii] .

Some attributed it to the 'front row' in the presence of God, whilst others attributed it to the wearing of woollen garments[iii] , which were the attire of worshippers and ascetics; however, they did not restrict the practice to the wearing of woollen garments[iv] . Consequently, this term has been the subject of considerable debate and discussion amongst scholars, researchers, historians and academics.

Ibn Khaldun defines Sufism as one of the Islamic sciences that has emerged within the Muslim community; its origin lies in the fact that the way of life practised by these people was already present amongst the early generations of the Muslim community and its leading figures, the Companions and the Successors.[v]

This is why some Sufis have gone so far as to claim that the leading Companions and Successors were themselves Sufis – in order to prove that Sufism is not alien to Islam—[vi] . Regardless of these various definitions, there are those who have reservations about reducing the meaning of Sufism to ('purity'), 'the first rank', 'the attribute' or the wearing of woolen garments; this is what al-Qushayri[vii] alluded to when he expanded the meaning of Sufism to include asceticism, knowledge and other connotations.

This concerns the definition of Sufism; as for its origins and source, we find that whenever the question of the source of Islamic Sufism is raised,the traditional, hardline views are trotted out once more, which hold that Sufism is foreign to Islam and that Muslims adopted it from other nations such as the Indians, Persians and Greeks, as well as from Jewish and Platonic doctrines. These interpretations seek to find evidence and support for themselves in the sayings of the Sufis, interpreting them through an ideological lens[viii] .

The prevailing view is that Sufism emerged at the dawn of the Abbasid era, not only due to the expansion of the conquests and Muslims' inclination towards a life of luxury and extravagance, but also for other reasons, including the intermingling of Muslims with people from the eastern lands who had converted to Islam, and the cultural influences—Persian and Indian—they brought with them, as well as other factors linked to the political situation[ix] .

The researcher Yahya Bouaziz points out that Sufism emerged in the Islamic East as early as the second century AH (8th century CE) through the work of Rabi'a al-Adawiyya (714–801 CE),Abu Yazid Tayfur al-Bustami the Persian (d. 160 AH/874 CE), Abu al-Qasim al-Junayd al-Khraz or al-Zajjaj the Iraqi (d. 297 AH/910 CE), and Abu al-Mughith al-Husayn al-Hallaj al-Baydawi (d. 310 AH/922 CE),In the third century AH (9th century CE), we find Abu Hamid al-Ghazali (d. 504 AH/1111 CE) and Abd al-Qadir al-Jilani (d. 563

AH/1167 CE)[x] .

As for the fifth and sixth centuries AH (11th and 12th centuries AD), Muhyiddin Ibn al-Arabi al-Andalusi (d. 637 AH/1240 AD) and Umar ibn al-Farid (d. 631 AH/1234 AD) came to prominence.[xi]

It is noteworthy that from the seventh Hijri century, corresponding to the thirteenth Christian century (7 AH/13 AD), Sufism became a discipline in its own right within the religious sciences and was regarded as one of the most noble of disciplines[xii] .

The science of Sufism spread from the East to the Islamic West through Ibn al-Arabi (d. 543 AH/1148 AD) and Abu al-Hasan al-Shadhili (d. 656 AH/1258 AD). From the 6th century AH/12th century AD onwards, Sufi Islam established itself amongst the disciplines of religious instruction in North Africa as well as in the Levant, and Sufism put down roots during the Almoravid and Almohad periods[xiii] .

Turning to the subject of Sufism in Algeria, we find that during the sixth century AH, the Sufi movement in Algeria was characterised in its early stages **by Scientific Sufism**, as confirmed by Sheikh Mubarak al-Mili, who stated: 'Then came the Mu'minid state, which disseminated knowledge and championed philosophy, whereupon men of Sufism emerged whose fame spread far and wide[xiv] '.

During this early phase of Sufism, Algeria was home to eminent figures who contributed to a rich cultural output, thanks to Sufi scholars and sheikhs such as Abu Madin Shu'ayb, buried in Tlemcen; Abd al-Rahman al-Tha'alibi; Muhammad al-Hawari, Abd al-Rahman al-Bughlasi (who died in 716 AH), Muhammad ibn Yusuf al-Sanusi, Aisa ibn Salama al-Basri and others, These figures distinguished themselves through a combination of scholarship and practice, possessing a thorough knowledge of the Qur'an and the Sunnah, as well as piety, righteousness and detachment from worldly temptations[xv] . These are among the fundamental requirements of Sufism, through which a Muslim strives to subdue the self, to remain upright, to obey God, the Exalted and Glorious, and to follow what is set out in the Qur'an and the Sunnah.

The second stage of Sufism is that of popular Sufism, which differs from the first stage in a number of aspects and characteristics; this is what we shall explore whilst discussing the reality of popular Sufism.

**Secondly: The reality of Order- based sufism (popular Sufism)[xvi] in the Eyalet of Algiers:**

At the beginning of the 10th century AH/16th century AD, life in the Islamic Maghreb began to experience decline and turmoil as a result of both internal and external factors, namely the weakness of the three dynasties (the Hafsids, the Zayyanids and the Marinids) and the encroachment of colonial powers upon them; Consequently, the phenomenon of Sufism began to spread inland in the form of a migration from the cities to the countryside as political conditions in the cities deteriorated. With the spread of the Sufi movement in the countryside, followers of the Almoravids established their zawiyas there, where facilitated the spread of the Order- based sufism , giving rise to what is known as popular Sufism organised along the lines of the Order- based sufism . Fernand Braudelremarks in this regard: "From the fifteenth century onwards, we clearly witness a renewal of Moroccan Islam and a rallying of Islamic society around the clergy of the Order- based sufism "[xvii].

In his interpretation of the spread of Order- based sufism, the researcher Salih Abbad attributed it to the general crisis facing the Islamic Maghreb, in addition to external factors that contributed to fuelling it, such as the defeat of the Almohads at the Battle of Al-Uqab and the subsequent Spanish victories on the Iberian Peninsula, and the accompanying spread of Christianity and the mass exodus of Andalusians, culminating in the Iberian invasion of the coasts of Islamic Morocco, and the profound psychological impact this had on the Moroccans. This contributed to the emergence of a tendency towards introversion amongst the inhabitants of North Africa, who lacked the strength to respond to the barbarity of the Spaniards, and so they found solace only in the Sufi masters and the Ashraf[xviii].

Consequently, the emergence and spread of Order- based sufism in the Levant and the Far Maghreb played a major role in their proliferation in Algeria from the 16th century AD onwards.

The Order- based sufism occupied an important position in Algerian society in terms of their contribution to shaping the political, social, economic and cultural events that Algeria experienced during the Ottoman era; in this study, we shall focus on the political and cultural roles played by these religious groups [xix] in terms of their relations with the population and the Ottoman regime.

In his study of the Sufi and Tariqah movements, the researcher Alfred Bell highlighted the transformation witnessed by rural communities, particularly following the emergence of the zawiyas established in the countryside, which succeeded in replacing the cities as centres of Islamic studies.

The zawiyas succeeded in gaining the trust of the rural masses and became, to a large extent, a substitute for scholars of religious sciences in universities; they spread Sufi Islam throughout the countryside

and towns and paved the way for the triumph of the Order- based sufism .

During the period under study, Algeria witnessed, alongside individual Sufism, collective Sufism—or what might be termed **'popular Sufism'**—as represented by the sufi orders . With the emergence of these orders, only a small number continued to practise Sufism in its traditional sense, that is, through seclusion and devotional worship[xx]. Sufi orders emerged in Algeria at the beginning of the16th and began to grow during that century, before spreading widely in the second half of the 18th and the first quarter of the 19th century.

In any case, the Order- based sufism were spreading throughout the country to such an extent that some counted sixteen orders, thirteen of which belonged to the Shadhiliya [xxi] as Officer Louis Rinn reported that the Shadhiliya alone had twenty-one orders and sub-orders, each with its own specific name, in his book " Marabouts and the Khouan "[xxii] .

Alongside the Shadhili order, we find the Qadiriyya[xxiii] , the Tijaniyya[xxiv] and the Darqawiyya[xxv] , which spread throughout Algeria, according to the professor and researcher Amiraoui[xxvi].

He argues that, prior to the French occupation, most of these orders were Sufi in name only, not in practice; this may explain why some of them subsequently aligned themselves with the French side as a result of their departure from true Sufism [xxvii] .

Furthermore, whilst most of these religious groups differ in form, they are united in substance by their affiliation with Sunni Islam [xxviii] .

In their early days, the sufi orders coexisted with the Almoravids, showing respect for the influence the latter had acquired; they then gradually began to replace them until they had almost completely absorbed them [xxix] .

Similarly, the Turks had no choice but to engage with Sufism and the Order- based sufism , and they found no difficulty in doing so, as the Sufi movement was not alien to them [xxx] .

Be that as it may, the Rahmaniyya, Qadiriyya, Taybiyya, Tijaniyya and Zayyaniyya were the most widespread in most regions of Algeria – in Ain al-Bayda, Tolga, Djerdjura, Souk Ahras, etc. – and their zawiyas were present throughout the country, whether for the purposes of education, providing food or accepting gifts [xxxi].

**Thirdly: The spiritual and social role of Order- based sufism within Algerian society:**

Sufi orders focused on spiritual upbringing and education, but some, such as the Rahmaniyya order, placed greater emphasis on spreading education; consequently, educational zawiyas of this order proliferated, whilst the Darqawiyya, Shadhiliyya and Tijaniyya orders prioritised the spiritual upbringing of the masses [xxxii] . Consequently, one might ask: what was the relationship between the sufi orders and the population?

Religious groups worked to fill the void in rural society, which demanded little work of its inhabitants, in an era when life was simple and untouched by civilisation, and in a society living in isolation from its government—which attached no importance to the population, neither in terms of education nor religious guidance—what might the state of Algerian society in rural areas have been without the sufi orders?

The sufi orders chieved spiritual unity amongst the people, something the Turks deliberately neglected, because spiritual unity ran counter to their policies and their fear that it might transform into national unity that would bring an end to their rule [xxxiii] .Moreover, the Order- based sufism did not attract only men, but women as well, particularly the Tijaniyyah and the Rahmaniyyah.

The Order- based sufism also succeeded in winning over a number of tribes, even though these tribes had previously been strongly inclined towards the Almoravids, most of whom were in the service of "the Odjak"; through this allegiance, the tribes could be seen as evolving and thus aspiring to a broader horizon than that of the Almoravids. Consequently, the order served, on the other hand, as a unifying factor not only for more than one tribe but for more than one region [xxxiv] On this basis, the sheikh of the order came to wield greater influence within society than the tribal sheikh and even greater than the bey [xxxv] .

It is noteworthy that the Order- based sufism chose the rural areas as their sphere of activity, as the countryside was considered a suitable environment for spreading their message and gaining followers, given the intellectual level of the rural population; at the same time, they were removed from the seat of government and beyond the scrutiny of the Turkish authorities [xxxvi] .

Religious groups employed various methods and means to attract people to their cause; these methods are considered the main reason for the widespread willingness of Algerians to join the Order- based sufism and, consequently, for their proliferation. Among these methods were the claims made by the sheikhs of the Order- based sufism about themselves, which astonished the minds of the gullible and simple-minded,

leading them to accept these claims with complete trust and faith, Consequently, the vast majority of Muslims viewed these "Khouan"—and particularly their sheikhs—as revered figures in deep communion with spiritual forces [xxxvii] .

They also regard what they say and do as a subtle compulsion upon every Muslim whose heart is filled with faith to bow before them in silence; even some of the scholars and official clerics of the Ottoman era failed to weaken the power of the Sufi sheikhs or diminish their influence, and there is no clearer evidence of this than the revolt of the followers of the Rahmaniyya Order against the scholars who sought to bring down Sheikh Muhammad Abd al-Rahman, the Sheikh of the Rahmaniyya Order, forcing the government to instruct the scholars to exonerate the Sheikh from heresy for fear of a revolt by his followers[xxxviii] .

Consequently, neither the Ottomans nor the scholars, nor even the Almoravids, succeeded in standing firm against the sufi orders ; for the orders united society spiritually to a great extent, something the Ottoman authorities were unable to achieve, as the Order- based sufism had an administrative system similar to the administrative systems of the governments of that era, particularly with regard to positions of authority, the collection of funds, and the mobilisation of followers to invest in land and property held in trust by the order's zawiyas, as well as in relation to the care, management and governance of the followers. Furthermore, the orders possessed secrets akin to state secrets, known only to those in charge of their affairs amongst the order's men, whilst nothing of the sort existed amongst the Almoravids[xxxix] .

However, just as these Sufi leaders were a blessing to society by championing culture and education, resolving disputes and providing security, so too were they a curse upon society due to the local conflicts they instigated amongst themselves and their propagation of superstition and sorcery within Algerian society[xl] This led to conflicts with the class of scholars as well as with the central authority

**Fourth: The Relationship between the Order- based sufism and the Ottoman Authority:**

It has already been noted that the Turks had no difficulty in dealing with the sufi orders , as the Sufi movement was not unfamiliar to them. Whilst the orders had adopted political stances in the Far Maghreb, we observe that this did not occur in Algeria until the late Ottoman period with the Tijaniyyah and Darqawiyyah orders [xli] . During the final years of their presence in Algeria, the Ottomans relied on the Murabitun, who prided themselves on suppressing the Order- based sufism that had rebelled against them—such as the Darqawiyya, for example. Although the Ottomans frequently won over the Murabitun sheikhs to their side by granting them privileges, the Order- based sufism nevertheless managed to spread [xlii] .

As a result of the corruption that had emerged within the governing bodies since the early nineteenth century, several uprisings, rebellions and revolutions broke out against the Ottoman governors and rulers[xliii.] This came after the Ottomans had burdened the tribes with increased taxes as piracy revenues dwindled; this led the tribes to seek a new power to protect them and rally around, and they found this power in the Sufi order, whose followers comprised dozens of tribes rather than a single one[xliv.] The people also realised the extent of the threat facing them from abroad, particularly as the Ottomans—to whom they had entrusted leadership for three centuries in exchange for protection—had become incapable of fulfilling this fundamental task, which had justified their presence. Consequently, they rallied around the Order- based sufism [xlv] ,and the first signs of a popular uprising against Turkish rule began to emerge.

Despite the shared sentiment between the Ottomans and the Algerians, as well as the solidarity and alliance in times of common danger [xlvi] there were, however, Algerian factions opposed to the Ottoman regime from the very beginning of its presence in Algeria, both in the countryside and in the cities. Among these factions were some scholars who resented certain rulers, as well as some families and tribes, and also some men belonging to the Order- based sufism [xlvii.] The latter group launched several revolts from the early nineteenth century onwards, the most significant of which were the Darqawiyya revolt, led by Ibn al-Ahrash and Ibn al-Sharif in the east and west of the country, and the Tijaniyya revolt led by Sidi Muhammad al-Tijani in the south-west of the country [xlviii]

These revolutions varied in their methods and objectives: some were religious in nature, some were of a political and nationalist nature, and some were driven by economic motives, whilst others were the result of a rebellion by individuals driven purely by a spirit of adventure or a desire for prestige and reputation. Some of these revolts were short-lived and limited in scope, whilst others were long-lasting and far-reaching [xlix] Before delving into the details of these revolutions, we note that most studies dealing with them have confined themselves merely to describing the battles that broke out between the rebels and the ruling authority; furthermore, they often attribute their causes to the oppressive tax policies pursued by the beys whilst collecting taxes from the local population [l] .

Studies have failed to highlight the true dimensions of these revolts; this is due, on the one hand, to the scarcity of sources dealing with them, and, on the other hand, to the bias of those sources in favour of the ruling authority, as they described the leaders of the revolts as adventurers and sorcerers[li] .

Consequently, the final period of Ottoman rule in Algeria was marked by numerous revolts, such as the Ibn al-Ahrash revolt of 1804 in the east of the country, the Darqawa revolt of 1805 in the west, and the revolt led by Muhammad ibn Ahmad ibn Salim al-Tijani in 1826 in the south.

Ibn al-Ahrash uprising is considered one of the most serious popular revolts against Ottoman rule in Algeria. It took place against a backdrop of local and international tensions, particularly strained relations between Algeria and Tunisia, where the Bey of Tunis, Hamouda Pasha, sought to win over Ibn al-Ahrash by bribing him with money,in order to oppose Ottoman rule in Algeria. Furthermore, the Darqawiyya order had spread throughout Algeria, gaining followers, including Ibn al-Ahrash; the Sultan of Morocco, Moulay Slimane, exploited the followers of the Darqawiyya order to oppose the Ottoman rulers in Algeria[lii]

We might also mention the difficult economic conditions towards the end of the Ottoman period, which forced the authorities to increase taxes and demand that the Almoravids, the sufi orders and the tribal chiefs relinquish their privileges; they rebelled and incited the population against the authorities. This revolt came to an end in 1807,This occurred after he had formed an alliance with Sharif al-Darqawi; however, the latter went on to kill Ibn al-Ahrash after regarding him as a rival.[liii]

As for the second revolution, it was led by Ibn al-Sharif al-Darqawi.This uprising arose after the Darqawi order had spread throughout the Eyalet of Algiers, where it had gained followers. In turn, these followers complained to Ibn al-Sharif al-Darqawi about their plight, claiming they had been subjected to injustice at the hands of the Ottoman rulers. He promised them that he would change their situation and began preparing for the uprising.These preparations lasted five years (1800–1805).[liv]

The revolution led by Ibn al-Sharif al-Darqawi intensified in 1807 AD, during which he suffered successive defeats under the rule of Bey al-Maqlash in numerous battles, including the Battle of al-Tuta, Al-Jadiya and Tafna, where Al-Darqawi suffered heavy losses. The situation remained unchanged throughout the reigns of Bey Mustafa Al-Ajmi and Bey Ali Qara Baghli, the latter of whom quelled Al-Darqawi's rebellion in 1813 in the western region. As for Ibn Al-Sharif, he disappeared from public view and accounts of his fate vary.[lv]

As for the third uprising, led by the Tijaniyyah order in 1826 under the command of Muhammad ibn Ahmad ibn Salim al-Tijani,came to an end at the Battle of Aouaja. When news reached the Ottoman authorities that Muhammad al-Kabir al-Tijani was besieging a camp, the Bey of Oran, Hassan, marched out to meet him. Fierce fighting ensued between the two armies, and the battle ended with the defeat of the Tijaniyyah, the killing of Muhammad al-Kabir al-Tijani and the beheading of him and other prominent Tijaniyyah leaders; their heads were sent to the Dayi Hussein, and with this action, the Tijani revolt was quelled.[lvi]

We can therefore say that, although the sufi orders initially served as a pillar of support for the Ottoman authorities in confronting European Christian campaigns, the situation changed from the late eighteenth century and into the early nineteenth century,This was due to local circumstances linked to the tax policy pursued by the authorities towards the population, as well as regional circumstances characterised by strained relations with both Tunisia and Morocco. This tension was exploited by both the Bey of Tunis and the Moroccan Sultan to coordinate with the leaders of the popular revolts and members of the Order-based sufism (the Darqawiyya and the Tijaniyya),However, despite all these difficult circumstances faced by the Ottoman authorities in Algeria, this did not prevent them from responding forcefully to these popular revolts, which they managed to quell and suppress.

**2. CONCLUSION**

Through this study, we have sought to address the central issue and the sub-questions intrinsically linked to this topic, and we have arrived at the following conclusions:

- With regard to defining the concept of Sufism, we observed that there is a divergence of opinion amongst researchers and historians specialising in the field of Sufism as to its precise definition.

Sufism is a religious phenomenon and a branch of human knowledge, as well as a spiritual treasure trove for Arab and Islamic societies; during the period under study, Algeria was one of the societies that took an interest in the phenomenon of Sufism.

Sufism organised along the lines of specific orders is the result of a shift within Sufism from individual, devotional practice to a form of popular Sufism organised within a social framework.

The Ottoman authorities took an interest in the issue of Sufism, particularly Order- based sufism or

popular Sufism, alongside individual Sufism, in order to gain political legitimacy.

The sufi orders attained a position of prestige and sanctity within Algerian society through the veneration of the sheikhs of these orders and adherence to their teachings.

The order-based sufism, alongside the zawiyas, worked to preserve the identity of Algerian society and its Arab and Islamic foundations, through the educational, religious and mutual support roles they performed.

As regards the relationship between the Order- based sufism and the Ottoman authorities, it was at times characterised by appeasement and reconciliation, in the interests of both parties; from the outset, the Ottoman authorities sought to secure the loyalty of the sheikhs of the sufi orders , the Murabitin and the tribal leaders in order to gain legitimacy for their rule. However, towards the end of the Ottoman period, the situation changed completely.This occurred against the backdrop of a shift in the authorities' policy towards both the Sufi order sheikhs and the tribes, as they were stripped of the privileges they had previously enjoyed. This contributed to the sufi orders inciting the population against the Ottoman authorities, a development that coincided with a tax policy which placed a heavy burden on local communities

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19. Some have adopted the term ‘tarikah’ to refer to religious groups such as the Ikhwan, a view espoused by the scholar Kamal Filali in his translation and critical edition of Edward de Nouvelles’s book The Ikhwan.
20. Al-Eid Mas’ud, ‘The Almoravids and sufi orders in Algeria during the Ottoman Period’, Serta, Issue 10, a journal published by the Institute of Social Sciences, University of Constantine, Algeria, p. 10.
21. Attributed to Abu al-Hasan al-Shadhili, who died in 656 AH (corresponding to 1259 AD); he was the renowned righteous imam and sheikh of the Shadhili order, born in the far west of Morocco, who travelled to Tunisia and Egypt, and died whilst on his way to perform the Hajj. See: Latif Zarqi, The Tijaniyyah Order in Tunisia: History and Prospects, 1st ed.,Dar al-Ahram for Printing and Publishing, 2019, p. 19.
22. Yahya Bouaziz, The History of Algeria in National and International Conferences, University Publications Office, Algiers, 1999, p. 133.
23. The Qadiriyya Order is named after its founder, ‘Abd al-Qadir al-Jilani, in reference to his place of birth, Jilan, a region in Iraq. He travelled to Baghdad and studied there, after which his focus shifted to Sufism, alongside his interest in fiqh, hadith and fatwas,He subsequently became a figure people sought out to visit, and many learned from him regarding the path he followed. See Muhammad Wajdi Farid, Encyclopaedia of the Twentieth Century, Beirut, Dar al-Ma’rifah, 3rd ed., vol. 3, p. 281.
24. The Tijaniyyah Order is one of the Sunni sufi orders ; it is attributed to its founder, Sheikh Ahmad al-Tijani, who was of Algerian origin (1737–1815). His biography is well known amongst those interested in Order- based sufism , and he has been featured in most of the biographical works published after his time. See: Latif Zarqi, The Tijaniyyah Order, op. cit., p. 6.
25. The Darqawiyyah Order is attributed to its founder, al-‘Arabi ibn Ahmad al-Darqawi (1159 AH–1239 AH / 1737–1823), and is one of the Sunni Order- based sufism ; it is regarded as a branch and a revival of the Shadhiliyyah Order. See:

- Depont (o) and Coppolqni (s), Les Confréries Religieuses Musulmanes en Algérie, Algiers, Adolphe Jourdan, 1897, p. 170.

26. See also: Al-Jawadiya Maqidish, ‘The Darqawiya Order in Algeria: Its Concept and Stances on Foreign Occupation (1786–1914)’, Al-Turath Journal, Vol. 7, No. 1, 2017, p. 129.
27. Amiraoui, Relations in the Eastern Algerian Beylicate, Dar al-Ba’ath, Constantine (Algeria), 2002, p. 30
28. Amiraoui, ‘Relations in the Eastern Beylicate’, op. cit., p. 30.
29. Edward Donovoe, The Brotherhood, translated and edited by Kamal Filali, Dar al-Huda, Aïn M’lila, Algeria, 2003, p. 24.
30. Al-Eid Mas’ud, The Almoravids and sufi orders in Algeria, op. cit., p. 10.
31. Abu al-Qasim Sa‘d Allah, A Cultural History of Algeria, Vol. 1, National Book Foundation, Algiers, 1985, p. 423.
32. Amiraoui, From Algerian Historical Forums, Dar al-Bahth, Constantine (Algeria), 2000, pp. 32–33.
33. Al-Eid Mas’ud, op. cit., p. 14.
34. Al-Eid Mas’ud, op. cit., p. 17.
35. Amiraoui, From Algerian Historical Encounters, op. cit., p. 34.
36. Amiraoui, ‘Relations between the Eastern Beylik and Tunisia’, Al-Jaza’ir, op. cit., p. 29.
37. Al-Eid Mas’ud, The Almoravids and the sufi orders , op. cit., p. 11.
38. Al-Eid Mas’ud, The Almoravids and the sufi orders , op. cit., p. 12.
39. - Al-Eid Mas’ud, ibid., p. 12.
40. Ibid., p. 19.
41. Amiraoui, From Historical Encounters, op. cit., p. 33.

42. Salih Abbad, Algeria under Ottoman Rule (1514–1830), op. cit., p. 25.
43. Amiraoui, From Algerian Historical Encounters, op. cit., p. 34.
44. Filali al-Sayeh, Algerian–Tunisian Relations 1792–1837, Institute of History, University of Constantine, 1983, p. 4.
45. Al-Eid Mas'ud, op. cit., p. 10.
46. Al-Eid Mas'ud, ibid., p. 11.
47. Saadallah, A Cultural History of Algeria, Vol. 1, op. cit., p. 206.
48. Amiraoui, Brief Issues in the Modern History of Algeria, Dar al-Huda, Ain M'lila, Algeria, 2005, p. 78.
49. Arzqi Shuitam, The End of Ottoman Rule in Algeria and the Factors Leading to its Collapse (1800–1830), Master's thesis, Faculty of Arts, University of Alexandria (Egypt), 1988, p. 77.
50. Sa'dallah, op. cit., p. 206.
51. Arzqi Shuitam, op. cit., p. 77.
52. Muhammad ibn Yusuf al-Zayani, A Guide for the Perplexed and a Companion for the Sleepless: News of the City of Oran, with an introduction and commentary by al-Mahdi al-Bu'aidli, p. 207.
53. The most famous of these revolts were: the revolt of Salim al-Tumi, who was killed by Aruj Barbarossa; the revolt of the Zabani in Tlemcen and their subsequent killing by Aruj; the revolt of Ibn al-Qadi, Emir of the Emirate of Koko; the revolt of the Suwayd tribe (in the city of Ténès);the Zawaoua revolt against the Ottoman commander known as 'the Butcher' in 1158 AH in Bouira, the Karagla revolt in 1634, and other revolts; for further information, see Amiraoui, Brief Issues in the History of Algeria, op. cit., p. 78.
54. Zainab Ja'ani, 'The Revolt of Ibn al-Ahrash in the Eastern Beylicate', New Eras magazine, Issue 18, 2015, p. 130.
55. Zainab Ja'ani, 'The Revolution of Ibn al-Ahrash', ibid., p. 135.
56. Abd al-Ra'uf ibn Qasir, 'The Darqawiya Order's Revolt against Ottoman Rule in Algeria and its Implications for the Military Establishment (1800–1813)', Herodotus Journal of Humanities and Social Sciences, Vol. 8, No. 4, 2024, p. 218.
57. Abd al-Ra'uf ibn Qasir, *The Darqawiya Revolt*, op. cit., p. 219.
58. Abd al-Hafiz Himi, 'The Tijaniyyah Order in Algeria and the Ottoman Authorities' Stance towards it as Reflected in Local Sources (1196–1242 AH / 1782–1826 AD)', Afaq Fikriya Journal, Vol. 4, Special Issue, 2018, p. 49.