



The Tax Policy And Its Role In Shaping The Relationship Between The Ottoman Authority And The Rural Tribes Of The Eastern Beylik Between 1671 And 1837 Ad

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Abstract:

This study sheds light on the Tax Policy applied by the Ottoman Authority to the various Rural Tribes in the Eastern Beylik from 1671 AD until the fall of the Beylik's Capital at the hands of the French colonizers in 1837 AD. This Region was one of the largest and richest Beyliks in Algeria; therefore, the Beys were keen to impose a Tax Policy aimed at exploiting its resources and ensuring the continuous supply of its resources to the Treasury of the Province.

This study aims to discuss the Tax Policy imposed on the Rural Tribes in this Beylik, highlight its most important repercussions, and demonstrate the role of this Policy in shaping and defining the nature of the relationship between the Ottoman Authority and these Tribes.

Keywords: Tax Policy, Ottoman Authority, Eastern Beylik, Rural Tribes, Rebellions.

Introduction:

The Tax Policy was considered one of the most important Ottoman Policies in Algeria, and one of the most prominent aspects of the relationship between the Authority and the Rural Tribes in the Eastern Beylik. This Region, one of the largest and richest Beyliks in the country, was known for its numerous settled Rural Tribes. Therefore, the Beys of this Region directed all their resources to impose their control over it and ensure the collection of Taxes from all members of these Tribes.

What is noteworthy about this Tax Policy is that it determined the nature of the relationship between the Authority and the Rural Tribes in this Beylik. It was an important factor in revitalizing the Beylik's Treasury and winning over some Tribes and their leaders. It also played a role in creating instances of disobedience and the beginning of rebellions in this Region.

Through this research paper, we will try to find an answer to the following issue:

How did Tax Policy contribute to defining and shaping the relationship between the Ottoman Authority and the Rural Tribes of the Eastern Beylik from 1671 AD until the fall of Constantine, the capital of this Region, in 1837 AD?

Therefore, we can raise a number of sub-questions that fall under this issue as follows:

- What were the most important Taxes imposed on these Tribes? And how were they collected?
- What were the most significant repercussions of this Policy on these Tribes?
- How did this Policy contribute to ensuring the loyalty of these Tribes and their leaders?
- How did this Policy influence the emergence of rifts and rebellion between the Ottoman Authority and some of these Tribes and their leaders?

The aim of this study is to highlight the role of Tax Policy in shaping and defining the nature of the relationship between the Ottoman Authority and the Rural Tribes in the Eastern Beylik. To answer these questions, we relied on the historical approach based on analysis and description in this study, which serves us in this type of studies.

First: The Applied Tax Policy in the Beylik and its Repercussions on Rural Tribes:

A. Types of Taxes Imposed on Rural Tribes in the Beylik:

The Taxes imposed on the Rural Tribes in the Beylik of Constantine varied during the Reign of the Deys (1671-1830 AD) until the fall of the Beylik's Capital in 1837 AD. This was due to the expansion of the Algerian State, especially in the late eighteenth Century AD¹, and the Tax Collection Process by those in charge exceeded what was stipulated by Islamic Law. Consequently, it was primarily composed of the Legal Zakat (Alms Tax)², while illegitimate Taxes were also introduced³. In addition to Zakat⁴ and the Tithe⁵, there is Al-Lizma Tax (Compulsory Tax)⁶, which was imposed on the Nomadic Tribes⁷ and the Algerian Tribes settled in the oases and on the farmers of the Kabyle Lands north of the Beylik⁸. It is worth noting that the Ottoman Authority in the Beylik ensured the regular collection of this Tax from the various Tribes of the subjects. As for the Tribes remote in the Desert or entrenched in the Mountains, military campaigns were directed to collect it⁹. The Authority also imposed Taxes on real estate, which included a Tax on the ownership of palm trees for the inhabitants of Southern Constantine¹⁰. In addition, there were many Taxes that these Tribes were not accustomed to paying¹¹, such as the Tax imposed by the Ottoman Authority on tribal notables in

¹ - Hanifi Halili: **The Structure of the Algerian Army During the Ottoman Era**, 1st ed., Dar Al-Huda, Ain Mlila, Algeria, 1428 AH/2007 AD, p. 109.

² - William Schaller: **Memoirs of William Schaller, American Consul in Algeria 1816-1824 AD**, Translation, Commentary and Introduction: Ismail Al-Arabi, 1st ed., National Publishing and Distribution Company, Algeria, 1982 AD, p. 58.

³ - Muhammad Waqqad: **The Phenomenon of Tax Evasion and Rebellion Against Ottoman Tax Policy in Algeria During the Late Ottoman Era (1700-1830 AD)**, *Al-Ibrahimi Journal of Literature and Humanities*, Vol. 2, No. 1, January 2021 AD, p. 96.

⁴ - **Zakat**: is the Zakat imposed on wealth and livestock. See: Muhammad Waqqad, *Ibid.*, p. 96.

⁵ - **Tithe**: A Tax usually estimated at one-tenth of the crop or one-tenth of agricultural production. See: Muhammad Waqqad, *Ibid.*, p. 96.

⁶ - **Al-Lizma (Compulsory Tax)**: It is one of the Taxes collected from Algerian Tribes to supply the soldiers in the countryside. See: Ammar Amoura: **Algeria, the Gateway to History, Algeria in General**, Vol. 1, 1st ed., Knowledge House for Publishing, Algeria, 2006 AD, p. 250. See also: Muhammad ibn Maimun Al-Jaza'iri: **The Satisfactory Masterpiece in the Bektashi State in the Protected Lands of Algeria**, Introduction and Investigation: Muhammad ibn Abd Al-Karim, National Company for Publishing and Distribution, 2nd ed., Algeria, 1981 AD, p. 40.

⁷ - Muhammad ibn Maimun Al-Jaza'iri: *Ibid.*, p. 40.

⁸ - William Spencer: *Ibid.*, pp. 149, 150.

⁹ - Fulla Moussaoui Al-Qasha'i: **The Tax System in the Constantine Countryside in the Late Ottoman Era 1771-1837 AD**, 1st ed., Al-Qafila "The Caravan" for Publishing and Distribution, Bab Ezzouar, Algeria, 2016 AD, p. 106.

¹⁰ - Muhammad ibn Maimun Al-Jaza'iri: *Ibid.*, p. 40.

¹¹ - Muhammad Al-Salih ibn Al-Antari: **A Forgotten Uniqueness in the Event of the Turks Entering Constantine and Seizing Its Homelands, or the History of Constantine**, Review and Investigation: Dr. Yahya Bouaziz, Special Edition, Knowledge World for Publishing and Distribution, Algeria, 2009 AD, p. 24.

the event of the discovery of a corpse whose killer was not known on their Lands. The Tax amounted to ten thousand (10,000) francs, to be distributed to the family in accordance with what was prescribed by the wise Shari'a¹².

In addition, Fines¹³ were considered one of the most important sources of funding for the Beylik's Treasury. These included Monopolies Fees, which were imposed on the various Lands of the Beylik¹⁴. These Taxes also included the Throne Taxes¹⁵ and Excise Taxes¹⁶ imposed on the various markets of the Beylik¹⁷. We should not forget the Sin Tax¹⁸, as well as the Tax on Dead Lands¹⁹.

The Ottoman Authority imposed an Annual Fine on the Lands of the throne in the Beylik, paid in cash by their owners, in addition to the Aid²⁰ and Al-Lizma Tax (Compulsory Tax) imposed from time to time. The Communal Lands, however, were not exempt from Taxes, which were paid quarterly and were called Revenue Taxes. These Taxes varied in their forms and names, including the Burnous Right, the Good News Tax, and the Wedding Tax²¹. What distinguishes these Taxes is that they were only temporary. Alongside this, we find the Danush Guest Tax (The Due Revenue Tax), which was paid by the tribal Sheikhs, and the Dowry Pasha Tax to renew the Beylik's equipment. This tax was collected in the form of contributions from the various Tribes. Another tax included the "Imposed Hospitality" Tax on all tribal Sheikhs during the Bey's presence on their Lands, as well as the Tax on Rams, Mares, and Herd Horses²².

Among the Taxes imposed by the Ottoman Authority in cash was the 'Assa Tax (The Quota Tax)²³ on Tribes that frequently frequented the Beylik's pastures and various markets, such as the Sha'anba, Arba', and Mukhadmiyya Tribes²⁴. It should be noted here that the value of these Taxes

¹² - Hamdan bin Othman Khoja: **The Mirror**, Introduction, Translation and Investigation: Muhammad Al-Arabi Al-Zubayri / Foreword: Abdelaziz Bouteflika, ANEP Publications, Algeria, 2005 AD, pp. 123-124.

¹³ - **Fines:** The plural of fine, which is an exceptional Tax paid in kind or cash. See: Muhammad Waqqad, **Op. Cit.**, p. 97.

¹⁴ - Ammar Amoura: **Algeria, the Gateway to History, Algeria in General**, Vol. 1, *Ibid.*, p. 250. See also: Muhammad Al-Salih bin Al-Antari: **Op. Cit.**, p. 24.

¹⁵ - Ammar Amoura: **Algeria, the Gateway to History, Algeria in General**, Vol. 1, *Ibid.*, p. 250.

¹⁶ - **Excise Tax:** A Tax imposed by the Ottoman authority on various markets, paid in kind or cash. See: Muhammad Waqqad, **Op. Cit.**, p. 98.

¹⁷ - Ammar Amoura: **Algeria, the Gateway to History, Algeria in General**, Vol. 1, *Ibid.*, p. 250.

¹⁸ - **Sin Tax**: A monetary Tax imposed on tribal members who commit a violation against their sheikhs and leaders. See: Muhammad Waqqad, *ibid.*, p. 97.

¹⁹ - Same Place.

²⁰ - **The Aid:** A Tax imposed on the Tribes of the subjects to finance the Mahalla “the Locality Camp” in the event that the collection of zakat and tithes from them is insufficient. See: **The Same Place**.

²¹ - Nasser Al-Din Sa'iduni, Sheikh Al-Mahdi Bouabdelli: **Algeria in History**, Vol. 4, 1st ed., National Book Foundation, Algiers, 1984 AD, p. 53. See also: Muhammad Dada: **Agricultural Life in the Algerian Countryside in the Late Ottoman Period**, **New Ages Magazine**, Vol. 3, No. 7-8, 1433-1434 AH/2012-2013 AD, p. 149.

²² - Muhammad Waqqad: **Ibid.**, p. 98.

23 - **The 'Assa Tax (The Quota Tax)**: Also called the Share Tax, it was one of the Taxes imposed by the Ottoman authority on the Nomadic Tribes that came annually to stock up on grain from the hilly regions. See: Djilali bin Faraj Hussein: **Markets and the Rural Economy in Algeria during the Reign of the Deys 1671-1830 AD**, A Thesis for a Doctorate Degree (PhD) in modern history, specializing in the Project of Power: Economy and Society During the Ottoman Era (1519-1830 AD), supervised by: Dahou Faghrou, Department of History and Archaeology, Faculty of Humanities and Islamic Sciences, University of Oran Ahmed Ben Bella, 1442-1443 AH/2021-2022 AD, p. 327. See also: Fulla Moussaoui Al-Qasha'i: **Op. Cit.**, pp. 114-115.

²⁴ - Dalinda Al-Arqash et al.: **The Modern Maghreb Through Sources**, 1st ed., Mediacom University Publishing Center, Tunisia, 2003 AD, p. 150. See also: Nasser Al-Din Sa'iduni: **The Role of the Makhzen Tribes in Supporting Turkish Rule in Algeria**, **Al-Asalah Magazine**, No. 32, Al-Ba'ath Press, Constantine, Algeria, April 1976 AD, p. 56.

varied from one Tribe to another, and even within a single Tribe, depending on its Area of settlement²⁵.

Among the Taxes enacted during the Reign of Salih Bey (1771-1792 AD) was the Al-Jabri Tax (Algebraic Tax), which was set at (5 and 10) sa' of wheat or barley produce, and (10) straw nets. This Tax came within the framework of the process of organizing the Tax Policy in the Beylik²⁶. Within the framework of the same Policy, the last of the Beys, Ahmed Bey (1826-1837 AD), decided to organize the Tithe Tax and impose it on the various Tribes of the Beylik. He established this Tax and was able to collect it²⁷.

On the other hand, the Ottoman Authorities imposed heavy Taxes on merchants in the various markets of the Beylik²⁸, particularly on locally manufactured products²⁹. The markets witnessed a boom as a result of the Authorities' encouragement of trade³⁰. The goal was to impose their control over the various Tribes, especially those that were reluctant to buy goods and commodities, which they needed³¹. Also notable is the existence of a Tax called the "Passage Tax", which was imposed on the Hajj Caravan passing through the Lands of a particular Tribe, with its Sheikh collecting it. However, the markets held during this season were not subject to regulation by the Ottoman Authorities, and no Taxes were collected from them. The Sheikh of the Tribe through which the Caravan passed was satisfied with the Passage Tax alone³². This is evidence of the existing Authorities' encouragement of trade and service to the Pilgrims.

B. How to Collect Taxes from Rural Tribes in the Beylik:

Throughout the Ottoman presence in Algeria, the Mahalla “the Locality Camp”³³ remained an important means of collecting Taxes and ensuring their flow to the Authorities from all parts of the Beylik. Especially from the Regions that were often in a state of rebellion and disobedience to its Rule. The best example of this is the Regions far from the Capital, such as the Regions south of the Beylik. The Mahalla “the Locality Camp” was an important means by which the Authority obtained many spoils and gains³⁴. “Ibn Maimun”, the author of “The Satisfactory Masterpiece” confirmed the

²⁵ - Arzeqi Chouitam: **Algerian Society and its Activities in the Ottoman Era 1519-1830 AD**, A Thesis submitted for a Doctorate Degree: The State in Modern and Contemporary History, Supervisor: Ammar Ben Kharrouf, Department of History, Faculty of Humanities and Social Sciences, University of Algiers, 2005-2006 AD, pp. 154-155.

²⁶ - Muhammad Al-Salih ibn Al-Antari: **Ibid.**, The Footnote p. 65.

²⁷ - Ojan Faysat: **History of Constantine During the Ottoman Period 1517-1837 AD**, Translation: Ahmed Sissaoui, Reviewed and Introduced: Haroun Hamadou, 1st ed, Treasures of Jugurtha Publishing and Distribution House, Constantine, Algeria, 2019 AD, p. 287. See also: Fulla Moussaoui Al-Qasha'i: **Ibid.**, pp. 127-128.

²⁸ - LOUIS RINN: **THE KINGDOM OF ALGERIA UNDER THE LAST DEY**, TYPOGRAPHY ADOLPHE JOUR DAN, PRINTER-BOOKSELLER-PUBLISHER, ALGERIA, 1900 AD, p4.

²⁹ - Nasser Al-Din Sa'iduni, Sheikh Al-Mahdi Bouabdelli: **Ibid.**, p. 62.

³⁰ - Nasser Al-Din Sa'ïduni: **The Financial System of Algeria in the Late Ottoman Era 1792-1830 AD**, 3rd ed., Al-Basa'ir Publishing and Distribution, Bab Ezzouar, Algeria, 2012 AD, p. 36.

³¹ - Nasser Al-Din Sa'iduni, Sheikh Al-Mahdi Bouabdelli: **ibid.**, p. 74.

³² - Djilali bin Faraj Hussein: **Op. Cit.**, p. 328.

³³ - **The Mahalla “the Locality Camp”**: Sa’iduni defined it as a group of soldiers who accompanied the Bey in the process of collecting Taxes from the rural Tribes. It was formed from Nubian soldiers, in addition to the men of the Makhzen. Their mission focused on participating in the Mahalla “the Locality Camp” and military campaigns to collect Taxes and monitor the movements of the Rural Tribes. See J. O. Habenstreithe: *The Journey of the German Scientist: J.O. Habenstreithe to Algeria, Tunisia, and Tripoli*, Introduction, Commentary and Translation: Nasser Al-Din Sa’iduni, 2nd ed., Al-Basa’ir Publishing and Distribution, Bab Ezzouar, Algeria, 2014 AD. p. 79.

³⁴ - Nasser Al-Din Sa'iduni: **The Financial System of Algeria in the Late Ottoman Era 1792-1830 AD**, Ibid., pp. 114, 115.

existence of a Mahalla “a Locality Camp” that started from Dar Al-Sultan towards the Beylik of Constantine, whose main task was to ensure the collection of Taxes, and to join the Bey there and his soldiers to lead it through all his geographical Region, and to collect Taxes in the form of offerings mostly. The Bey's soldiers at that time were composed of men of the Makhzen and a number of Turkish soldiers in addition to some Kouloughlis (The Karagla)³⁵. “Ahmed Al-Sharif Al-Zahar” confirmed that this Mahalla “Locality Camp” started at the beginning of the summer³⁶, for a period of (06) six months of work³⁷.

The Mahalla “the Locality Camp” accompanied the provincial governors with their various soldiers to collect Taxes and monitor Tribes³⁸. The Mahalla “the Locality Camp” of the Eastern Beylik thus served as a means of representing authority over its territory and a tool for disciplining the inhabitants of the Desert and the Regions that had refused to be part of the Beylik. It also connected them to the Bey, who, through it, increased his control over Areas far from his Capital³⁹.

In order for the Beylik of Constantine to achieve its goal, it is divided into Two Parts: The First Part: led by the Bey⁴⁰, who has reached Qasr Al-Tair, south of Setif, after setting out from the Capital of the Region. There, he waits for the Caliph of his Region, coming from Dar Al-Sultan, at the head of a group of soldiers numbering (60) Safra⁴¹. Thus, the Eastern Beylik is formed, and the Bey leads its first part heading south of the Beylik, intending to reach Ouled Boutaleb, Al-Hanaancha, Ouled Sultan, and Al-Harakta. As for the Second Part: led by his Successor heading north of the Beylik towards Zwaga, Ferjiwa, and the Sahel El-Babor Region, to reach Merdas and Beni Saleh. Then the Two Parts of this Region meet in the direction of Faj Al-Arab, and from there the Bey and his Successor head to Constantine. Thus, they have collected Taxes from the Rural Tribes of the Beylik⁴².

What confirms the Beys' involvement in the Tax Collection Process is what was confirmed by “Schaller”⁴³, and what was mentioned by “Al-Antari”, the author of “A Forgotten Uniqueness”, where

³⁵ - **Op. Cit.**, p. 41. To know the route of the Mahalla “the Locality Camp” in the Beylik, See: Appendix (No. 3).

³⁶ - **Memoirs of Hajj Ahmed Al-Sharif Al-Zahar, Chief of the Ashrafs of Algeria**, Investigation: Ahmed Tawfiq Al-Madani, National Publishing and Distribution Company, Algeria, 1974 AD, p. 36.

³⁷ - Aisha Ghattas: **The Modern Algerian State and Its Institutions**, Special Edition, Publications of the National Center for Studies and Research on the National Movement and the Revolution of November 1, 1954, Algeria, 2007 AD, pp. 12, 84. See also: Ahmed Al-Sharif Al-Zahar: **Ibid.**, p. 36. See also: Hamdan bin Othman Khoja: **Op. Cit.**, p. 101.

³⁸ - J. O. Habenstreithe: **Ibid.**, p. 79.

³⁹ - Habiba Aliliche: **The Direct Military Strategy to Establish Ottoman Rule in Algeria 926-1246 AH/1516-1830 AD, Al-Asalah Journal for Studies and Research**, Volume 3, Issue 6, 2021 AD, p. 76.

⁴⁰ - Document No. (27) from Collection (1642). See: Appendix (No. 01).

⁴¹ - **Safra**: A word that refers to the table around which the Janissaries sit to discuss a matter related to the running of the state or to eat. It is also used to refer to a battalion whose number ranges between (16) and (21) soldiers. See: Djamila Maachi: **The Janissaries and Society in the Beylik of Constantine at the End of the Ottoman Era**, A Thesis submitted for a PhD in Modern History, Supervised by: Kamal Filali, Department of History and Archaeology, Faculty of Humanities and Social Sciences, University of Mentouri Constantine, 1428-1429 AH / 2007-2008 AD, p. 8.

⁴² - Djamila Maachi: **The Janissaries and Society in the Beylik of Constantine at the End of the Ottoman Era, Op. Cit.**, pp. 85-86. See also: Nasser Al-Din Sa'iduni: **History of Algeria in the Ottoman Era, Followed by the Ottoman Provinces of Maghreb, Algeria, Tunisia, and Tripoli**, 2nd Revised Edition, Al-Basa'ir Al-Jadida for Publishing and Distribution, Algeria, 2013 AD, pp. 134-144. See also: Nasser Al-Din Sa'iduni, Sheikh Al-Mahdi Bouabdelli: **Op. Cit.**, p. 37. See also: Jahida Bouaziz: **Internal Conflicts and Their Impact on Rural Society in the Eastern Beylik at the End of the Ottoman Era (1771-1837 AD/1185-1253 AH)**, A Thesis Submitted for the Master's Degree in Modern History, specializing in the Countryside and Desert, Supervised by: Djamila Maachi, Department of History and Archaeology, Faculty of Humanities and Social Sciences, University of Constantine 2, Academic Year 2011/2012 AD, p. 62.

⁴³ - **Ibid.**, p. 59.

he mentioned the departure of Bey Qalian Boukamia (1713-1736 AD) to his Region to collect Taxes himself through his Mahalla “his Locality Camp”, as well as Hussein Zarq Aino (1754-1756 AD), and Bey Saleh (1771-1792 AD) as well⁴⁴, as well as what “Muhammad bin Maimun” indicated in “The Satisfactory Masterpiece” regarding that⁴⁵. All of this indicates the departure of the Beys with their Mahalla “their Locality Camp” to collect Taxes and organize their process.

To ensure the continuity of this process and to maintain the Beys' positions, they exerted force and pressure on the population, as “Schaller” confirms. This contributed to the emergence of misery among the Rural Tribes in the Beylik, and these Tribes lived in difficult circumstances⁴⁶.

In addition to the Beys, the Tribal Sheikhs also sought to exercise violence and force in the Tax Collection Process, as they were the ones charged by the Beys with this on their Lands. This is confirmed by the effects witnessed by “J. O. Habenstreithe” in the Beylik, where he reported what he saw of the acts of violence practiced by Sheikh Bouaziz, the Sheikh of Al-Hanaancha, on the Tribes of El-Kala to collect Taxes from them, the value of which exceeded (30) thousand piasters, and his possession of the livestock of the Tribes of the Region that dealt with the African Company there, in order to remain the leader of his Tribe⁴⁷. The Tribal Sheikhs were also able to impose a type of tax called “the Transit Tax” on the Hajj Caravan passing through his Lands⁴⁸.

Alongside Tribal Sheikhs, we find that Leaders participated in this process, and both benefited from a share of it as a privilege granted by the Authorities⁴⁹. Almoravids were also employed in this process, particularly in the late Ottoman Era, to collect Taxes from Regions independent of the Ottoman Empire, particularly in the Mountainous Regions inhabited by Amazigh Tribes⁵⁰.

Taxes were also collected from Nomadic Tribes in the Rural Areas of the Beylik, who were known to take refuge in Desert Areas to evade paying these dues. The Ottoman Authorities would then send local soldiers to the settlements of these Tribes during harvest time to collect the Taxes due from them, according to “J. O. Habenstreithe”⁵¹.

C. Implications of the Tax Policy on Rural Tribes in the Beylik:

The Tax Policy applied by the Ottoman Authorities to various Rural Tribes had numerous negative repercussions that harmed them. Many Tribes were affected by the Ottoman Authorities and their representatives' power to pressure the Region's population to facilitate the Tax collection process. This resulted in a difficult situation among their members, characterized by widespread poverty and misery⁵². What exacerbated this situation in the countryside⁵³ was the increase in the value of these

⁴⁴ - **Ibid.**, pp. 55, 59, 62.

⁴⁵ - **Ibid.**, p. 31.

⁴⁶ - **Ibid.**, p. 45.

⁴⁷ - J. O. Habenstreithe: **Ibid.**, p. 91.

⁴⁸ - Djilali bin Faraj Hussein: **Op. Cit.**, p. 328.

⁴⁹ - Mubarak bin Muhammad Al-Hilali Al-Mili: **History of Algeria in the Past and Present**, Vol. 3, 1st ed., Algerian Renaissance House Library, Algeria, Undated Edition, pp. 303.

⁵⁰ - Findlin Schlosser: **Constantine in the Days of Ahmed Bey, 1832-1837 AD**, Translation and Introduction: Abu Al-Eid Doudou, Special Edition, Ministry of Culture, Algeria, 2007 AD, p. 99.

⁵¹ - **Op. Cit.**, p. 31.

⁵² - **Ibid.**, p. 45.

⁵³ - André Bernian et al.: **Algeria Between Past and Present**, Translation: Rabeh Istanbouli and Munsef Ashour, 1st ed., Office of University Publications, Algeria, 1984 AD, p. 168.

Taxes and fees, especially during the last period of the Ottoman presence in the Region⁵⁴, despite the fact that these Taxes were determined based on the circumstances of each Region⁵⁵.

The Rural Areas of the Beylik of Constantine witnessed a significant depletion of their wealth due to the Tax Policy at the end of the seventeenth-Century AD⁵⁶, as well as the eighteenth-Century AD. This is proven by what "J. O. Habenstreithe" mentioned about Sheikh Bouaziz, the Sheikh of Al-Hanaancha, who plundered the sheep of the Tribes that dealt with the African Company in El-Kala and imposed Taxes amounting to (30,000) piasters, in order to guarantee his permanent position over this Tribe. This action had other negative effects, represented by the significant impact on the wheat trade in the Region⁵⁷.

The Taxes imposed on the Rural Tribes of the Beylik became heavy over time⁵⁸, due to the large Taxes imposed on the Beys by the Deys in the Capital. This is proven by what Consul "Schaller" mentioned about what the Bey of Constantine paid to Dar Al-Sultan in 1822 AD. These Taxes amounted to (60,000) Spanish Dollars⁵⁹, which is considered a large sum, a large portion of which was naturally borne by the various Rural Tribes of the Beylik.

What highlights the size of Taxes and their burden on these Tribes is what "Faist" reported about the Successor of the Bey of Constantine between (1819-1820 AD), Mahmoud Shaker, that he was self-imposing Taxes and royalties without resorting to the Authority to determine their value, which made him earn huge sums of money that exceeded the income of the Bey of Constantine, Ibrahim Al-Gharbi (1819-1820 AD) at that time⁶⁰. Likewise, what the Bey Muhammad Manamani (1824-1826 AD) imposed on any family from a Tax that reached (10) Bojo, and this amount is considered large if we compare it to the poor conditions that the Tribes of the subjects of the Beylik experienced during his Reign⁶¹.

The Tax Policy contributed to the movement of some Rural Tribes, especially the border ones, to the markets of the nearby cities of Tunisia, such as Kairouan, Gafsa, and others, to buy their provisions. Among the most prominent of these Tribes are Ouled Obeid and Al-Nemamcha⁶². They have reached the point of migrating to this Province because of the Taxes imposed on them. The best example of this is the migration of Al-Chabiya Clan to Tunisia as a result of Al-Lizma Tax (Compulsory Tax) imposed by Saleh Bey, estimated at (2) Francs for each tent of the Ouled Sidi Obeid tents, following his campaign against Zawiyat Al-Qantis⁶³.

⁵⁴ - Ammar Amoura: **Algeria, the Gateway to History, Algeria in General**, Part 1, *Ibid.*, p. 250.

⁵⁵ - Ammar Amoura: **Algeria, the Gateway to History, Algeria in General**, Part 1, *Ibid.*, p. 250. See also: Arzeqi Chouitam: **Algerian Society and its Activities in the Ottoman Era 926-1246 AH/1519-1830 AD**, 1st ed., Arab Book House for Printing, Publishing, Distribution and Translation, Al-Quba, Algeria, 2009 AD, p. 216.

⁵⁶ - Nasser Al-Din Sa'iduni: **Algerian Papers: Studies and Research on the History of Algeria in the Ottoman Era**, 2nd ed., Al-Basa'ir Publishing and Distribution House, Algeria, 2009 AD, p. 209.

⁵⁷ - J. O. Habenstreithe: **Op. Cit.**, p. 91.

⁵⁸ - Nasser Al-Din Sa'iduni: **Algerian Papers: Studies and Research on the History of Algeria in the Ottoman Era**, *Ibid.*, p. 209.

⁵⁹ - *Ibid.*, p. 59.

⁶⁰ - *Ibid.*, p. 262.

⁶¹ - Fulla Moussaoui Al-Qasha'i: *Ibid.*, p. 121.

⁶² - Pierre Castel: **Haouz Tebessa**, Commentary, Investigation and Introduction: Al-Arabi Akoun, 1st ed., Baghija Hussam Press, Algeria, 2010 AD, p. 111.

⁶³ - Saleh Farkous: **Hajj Ahmed Bey of Constantine 1826-1850 AD**, 1st ed., Office of University Publications, Ben Aknoun, Algeria, 2007 AD, p. 46.

Many Rural Tribes also engaged in rebellion and disobedience as a result of this Policy, refusing to pay what they considered to be heavy Taxes⁶⁴. The Taxes became a catalyst for rebellions within the Beylik⁶⁵, and so the Beys launched military campaigns against those Tribes that refused to pay Taxes⁶⁶. This is evidenced by the letters of many Beys, such as Ahmed Bey (1826-1837), who described them as groups that refused to pay Taxes and impose fines⁶⁷.

Due to the diversity of Taxes and the heavy burden on the Rural Tribes, some of these Tribes resorted to evading or completely avoiding paying them, which prompted the Authorities to resort to new methods of Tax collection called “Al-Zawija Tax”, which is based on collecting the Tithe Tax on the Cultivated Areas instead of the quantity of the produced crop. It was set at (12) Hectares for the plain Lands of the Beylik, which are famous for their fertility. While we find it estimated at (7) Hectares in the Areas of the high plateaus, reaching only (5) Hectares in the Lands located in the Mountainous Areas with rugged terrain⁶⁸. “Habenstreithe” confirmed that the Nomadic Tribes in the countryside of the Beylik adopted the same approach to refrain from paying Taxes, as they were known for their constant evasion of paying them by heading to the Desert to hide among its terrain. Therefore, the Authorities resorted to sending the Mahalla “the Locality Camp” soldiers to their settlement Area at the time of harvest to collect Taxes from them⁶⁹.

Tax evasion by some Tribes negatively impacted the Beylik's economy. This forced many Tribes to abandon their fertile agricultural Lands. This led to a severe shortage of agricultural crops, which were no longer available. This was compounded by the high prices of these crops in the markets, especially at the end of the eighteenth-Century⁷⁰. The Rural Tribes themselves were also affected by this evasion, particularly before Hajji Ahmed Bey assumed power in the Beylik. They could only pay Taxes once every three years, even though they were relatively low compared to previous periods. This was due to the Tribes' neglect of their agricultural Lands, which led to widespread poverty and misery⁷¹.

Second: The Role of Tax Policy in Shaping the Relationship Between the Ottoman Authority and the Rural Tribes in the Beylik:

A. Paying Taxes as A Manifestation of the Rural Tribes' Loyalty to the Ottoman Authority:

Many Rural Tribes in the Beylik of Constantine enjoyed a semi-independent status from Ottoman Authority. They were bound to the Ottoman Authority by paying Taxes through their Sheikhs, who had their own laws that were applied to them⁷². Therefore, many historians agree that the relationship between the Authority and the Rural Tribes in Algeria was often based on the payment

⁶⁴ - Fulla Moussaoui Al-Qasha'i: **Ibid.**, p. 197.

⁶⁵ - André Bernian et al.: **Ibid.**, p. 168.

⁶⁶ - Rachida Chadri Maamar: **Abd Al-Nour Tribe in Algeria Between the Ottoman Era and the French Occupation**, **Journal of Humanities and Social Sciences**, University of Constantine 2, Vol. 9, No. 1, June 2023 AD, p. 715. See: Khadija Doubali: **The Relationship of the Ottoman Authority with the Tribes through the Files of Ottoman Documents No. (1642) 1242-1245 AH / 1826-1830 AD (The Eastern Beylik as a Model)**, 1st ed., Wamda Publishing, Distribution and Translation House, Jijel, Algeria, 2022 AD, p. 104.

⁶⁷ - See: Document (No. 19) Ottoman Documents Collection (No. 1642). See: Appendix (No. 2).

⁶⁸ - Muhammad Waqqad: **Op. Cit.**, p. 100.

⁶⁹ - **Op. Cit.**, p. 31.

⁷⁰ - Muhammad Waqqad: **Ibid.**, p. 101.

⁷¹ - Hamdan bin Othman Khoja: **Op. Cit.**, p. 135.

⁷² - William Schaller: **Ibid.**, p. 108.

of Taxes and their recipients⁷³. Therefore, the Ottoman Authority considered the payment of Taxes by Rural Tribes to their representatives a symbol through which the Tribes expressed their allegiance to the Ottoman Authority and an expression of their loyalty, despite its meager nature at certain times⁷⁴. The payment of Taxes was a means by which the Tribes expressed their submission to the Ruling Authority in the Region⁷⁵. It can also be considered an important factor in the continuity and strength of the province⁷⁶.

It is noteworthy that the Rural Tribes in the Beylik often paid their Taxes in the form of offerings⁷⁷. The Makhzen Tribes paid Taxes, from which they were not exempted, such as the Tithe and Zakat⁷⁸. The Ottoman Authorities considered this to be a manifestation of the extent of the Makhzen Tribes' cooperation and alliance with them⁷⁹.

Saleh Bey contributed to the imposition of Taxes on the various Tribes of the Beylik of Constantine. He also worked to organize them by establishing Al-Jabri Tax (Algebraic Tax)⁸⁰. During his Reign, Al-Lizma Tax (Compulsory Tax) was collected from the Ouled Obeid Tribe⁸¹. Among the Beys who took an interest in Tax regulation, we find Ahmed Bey (1826-1837 AD), who organized the Tithe Tax and succeeded in establishing it, and the Rural Tribes began to pay it smoothly⁸². This was in addition to Al-Lizma Tax (Compulsory Tax), which the Tribes paid at the beginning of spring each year⁸³. It can be concluded from this that Tax regulation encouraged the Tribes' connection to the Authority in the Beylik and contributed to building a communication relationship through which the Authority guaranteed the loyalty of the Rural Tribes on the one hand, and the Tribes ensured peace and security in their Lands on the other.

Many Tribes were still obliged to pay the Fine Tax, we find Ouled Belqasim in the Aures Mountains while they were in the arable Lands near them⁸⁴, as well as Al-Hanaancha⁸⁵, Al-Nemamcha and Beni Saleh⁸⁶. In addition to that, we find El-Babor, Al-Harakta, Ouled Abd Al-Nour Tribes, Al-M'Sila, Al-Siniyya, Al-Zrarda and Ferjiwa Clans, and many of the Aures, Ziban and Ouled

⁷³ - Nasser Al-Din Sa'iduni, Sheikh Al-Mahdi Bouabdelli: **Op. Cit.**, p. 113. See also: Fulla Moussaoui Al-Qasha'i: **Op. Cit.**, p. 122.

⁷⁴ - Arzeqi Chouitam: **Algerian Society and its Activities in the Ottoman Era, 926-1246 AH/1519-1830 AD, Ibid. (The Book), p. 52.**

⁷⁵ - Ojan Faysat: **Op. Cit.**, p. 144.

⁷⁶ - Arzeqi Chouitam: **Algerian Society and its Activities in the Ottoman Era, 926-1246 AH/1519-1830 AD, Ibid. (The Letter), p. 148.**

⁷⁷ - Muhammad ibn Maimun Al-Jaza'iri: **Op. Cit.**, p. 41.

⁷⁸ - Dalinda Al-Arqash, Abdul Hamid Al-Arqash, and Jamal Bin Al-Tahir: **The Modern Maghreb through Sources**, 1st ed., Mediacom University Publishing Center, Tunisia, 2003 AD, p. 149.

⁷⁹ - Nasser Al-Din Sa'îduni: **The Role of the Makhzen Tribes in Supporting Turkish Rule in Algeria**, Al-Asalah Magazine, Issue 32, Al-Ba'ath Press, Constantine, Algeria, April 1976 AD, p. 55.

⁸⁰ - Muhammad Al-Salih ibn Al-Antari: **Ibid.**, Footnote p. 65.

⁸¹ - Saleh Farkous: **Op. Cit.**, p. 46.

⁸² - Ojan Faysat: **Op. Cit.**, p. 287. See also: Fulla Moussaoui Al-Qasha'i: **Op. Cit.**, pp. 127-128.

⁸³ - Findlin Schlosser: **Ibid.**, p. 36.

⁸⁴ - Ojan Faysat: **Ibid.**, p. 123.

⁸⁵ - Muhammad ibn Muhammad ibn Umar Al-Adwani: **History of Al-Adwani**, Investigation, Introduction and Commentary: Abu Al-Qasim Sa'd Allah, 1st ed., The Islamic West Publishing House, Beirut, Lebanon, 1996 AD, pp. 208-210.

⁸⁶ - Fulla Moussaoui Al-Qasha'i: **Ibid.**, pp. 106-107.

Haddad Clans. Its value reached more than (386) Francs on the eve of the occupation in the year (1830 AD)⁸⁷.

What can be pointed out is that the Tribes that benefited from a kind of autonomy paid Taxes and tributes to the Authority in the Beylik. An example of this is the inhabitants of the Kabyle Region and the Tribes present in the Desert⁸⁸, as well as the Tribes settled in the villages of the Beylik, and this is what “Schlosser” pointed out⁸⁹. What was noted about the Desert Tribes, such as the Tribes of Wadi Souf and the Touggourt Region, is that they do not pay Taxes except by force through military campaigns⁹⁰. Banu Jallab began to pay approximately (100,000) one hundred thousand Riyals to the Mamluk Bey from (1818 AD) until the fall of the Beylik Capital in (1837 AD) at the hands of the occupying forces⁹¹.

Here, we must not fail to point out that Al-Nemamcha often failed to pay their Taxes to the Authorities⁹², and when they did, they were not fully paid⁹³. This was only during the Reign of Ahmed Bey, who succeeded in subjugating them. They improved their relationship with him and continued to pay their Taxes⁹⁴. Among the Tribes that continued to pay Taxes were the Merdas Tribes⁹⁵.

B. Strengthening the Relationship with Some Rural Tribes and Their Leaders by Abolishing Taxes:

The Tax Abolition Policy was considered one of the most important Policies adopted by the Ottoman Authorities in the Beylik of Constantine to consolidate relations with some Rural Tribes, due to the positive results achieved through it.

The Ottoman Authorities relied on Tax Abolition as a tool to control the Sheikhdoms, subjugate them, and gain close ties with the Sheikhs and Almoravids in the Beylik, who were known to have significant influence over the Tribes⁹⁶. Men of the Religious Zawiyah “Scientific Angles” and many Scholars tasked with teaching, issuing Fatwas, and even leading the imamate benefited from Tax Exemption⁹⁷. The same applies to those who had good relationships with the Authorities in the Region, such as Scholars, their Children, and even their Grandchildren⁹⁸. These individuals were

⁸⁷ - Rachida Chadri Maamar: **Abd Al-Nour Tribe in Algeria Between the Ottoman Era and the French Occupation**, Op. Cit. p. 715.

⁸⁸ - Ammar Amoura: **A Brief History of Algeria**, 1st ed., Dar Rayhana, Algeria, 2002 AD, p. 105.

⁸⁹ - Op. Cit., p. 81.

⁹⁰ - Ojan Faysat: **Ibid.**, p. 265.

⁹¹ - Muhammad bin Muammar: **The Relationship of Banu Jallab, Sultans of Touggourt, with the Ottoman Authority in Algeria**, **Islamic Civilization Magazine**, Vol. 9, No. 12, June 15, 2015 AD, pp. 23-24.

⁹² - Pierre Castel: **Ibid.**, p. 177.

⁹³ - Laraibi Ismahane: **Economic Life in the Eastern Beylik During the Ottoman Era 1713-1792 AD**, A Thesis submitted for a Doctorate Degree in modern and contemporary history, Supervised by: Hanifi Halili, History Department, Department of Human Sciences, Faculty of Humanities and Social Sciences, Djillali Liabés University of Sidi Bel Abbés, 1433-1434 AH/2012-2013 AD, p. 154.

⁹⁴ - Saleh Farkous: **Ibid.**, p. 45.

⁹⁵ - Document (13) in Collection (1642). See: Appendix (No. 03).

⁹⁶ - Nasser Al-Din Sa'iduni, Sheikh Al-Mahdi Bouabdelli: **Algeria in History**, Vol. 4, **Op. Cit.**, p. 109.

⁹⁷ - Ahmed Bahri: **Ottoman Algerian Taxes Through Some Mazonian Decrees**, Algerian Journal of Manuscripts, Vol. 9, No. 10, 2013 AD. University of Oran. p. 9.

⁹⁸ - Othman Menadi: **Scholars and Authority in Ottoman Algeria: A Historical Study of Rapprochement and Discontinuity**, **Al-Maaref Journal for Historical Research and Studies**, Vol. 8, No. 1, October 2022 AD, p. 476.

rewarded with this Exemption in return for their loyalty to the Authorities, as confirmed by “William Spencer”⁹⁹.

In the same vein, the Makhzen Tribes benefited from numerous privileges, as they supported and backed the Authorities no matter the circumstances. Perhaps the most important benefit they gained was the Exemption of all their Lands exploited within the Beylik from Taxes¹⁰⁰, particularly the Monopolies Tax, the Fine, and Al-Lizma Tax (Compulsory Tax), as well as all Taxes imposed on other Tribes, such as Arbitrary and Deterrent Taxes¹⁰¹.

Among those who benefited from this Policy in the Beylik of Constantine were the Ouled Dhiab, whom Dali Bey (1676-1679 AD) granted a Tax Exemption in the year (1088 AH/1677 AD)¹⁰², as well as the Sheikh of the Medjana Region, who was exempted from all Taxes except the Caftan Tax, which was estimated at the time at (10,000) Bojo, in exchange for his endorsement of the Rule in the Region¹⁰³.

Among the Religious Zawiyas “Scientific Angles” that benefited from this Exemption are the Zawiya of Ben Sidi El-Mihoub and Sidi Abdel Wahab in the Mountainous Region near Imola and El-Babor in Oued Sahel in (1707 AD). Taxes were also abolished on all their food products and oils traded in the Algeria Market, and they were also exempted from paying duties on their purchases. The Authorities granted this privilege to all Almoravids and their Servants¹⁰⁴. Among Almoravids, we mention Muhammad bin Ali, who settled in the Lands of the Ouled Abd Al-Nour Tribe. His Zawiya also benefited from special protection provided by Bey Boukamia¹⁰⁵.

Among the Religious Zawiyas that also benefited from this Exemption is the Zawiya of Al-Shalihi in Ouled Abd Al-Nour. Hussein Bey, known as Bouhank (1736-1754 AD), granted Sheikh Al-Shalihi a Tax Exemption and gave him a house¹⁰⁶, as did the Zawiya of Ben Abdul Rahman Al-Akhdar¹⁰⁷.

Among the Beys who sought to strengthen relations with the Rural Tribes is Salih Bey (1771-1792 AD). He eased their Taxes with the aim of improving their living conditions after ensuring the good condition of the Beylik's Treasury¹⁰⁸. The Authorities also stood by the Tribes affected by

⁹⁹ - William Spencer: **Algeria in the Age of the Sea Captains**, Translation and Introduction: Abdelkader Zabadia, Dar Al-Qasbah Publishing House, Algeria, 2006 AD, p. 86.

¹⁰⁰ – Ammar Amoura: **Algeria, the Gateway to History, Algeria in General**, Vol. 1, **Op. Cit.**, p. 253. See also: Ammar Amoura: **A Brief History of Algeria, Op. Cit.**, p. 105. See also: Roland Musnier: **General History of Civilizations, the Eighteenth Century, the Age of Enlightenment**, Translation: Youssef Asaad Dagher and Farid Dagher, 2nd ed., Oueidat Publications, Beirut and Paris, 1987 AD, p. 314.

¹⁰¹ - Dalinda Al-Arqash et al.: **Op. Cit.**, p. 149.

¹⁰² - Ojan Faysat: **Op. Cit.**, p. 106.

¹⁰³ - Djamilia Maachi: **The Ruling Local Families in the Eastern Algerian Beylik from the 10th Century AH (16th Century AD) to the 13th Century AH (19th Century AD)**, 1st ed., Office of University Publications, Ben Aknoun, Algeria, 2014 AD, p. 166.

¹⁰⁴ - Charles Ferro: **The History of Jijeli**, Translation: Abdel Hamid Sarhan, 1st ed., Dar Al-Khalduniya, Al-Quba, Algeria, 2010 AD, pp. 138-139.

105 - Rachida Chadri Maamar: **Abd Al-Nour Tribe in Algeria between the Ottoman Era and the French Occupation**, *Ibid.*, p. 717.

¹⁰⁶ - Ahmad ibn Al-Mubarak ibn Al-Attar: **History of the City of Constantine**, Investigation, Commentary and Introduction: Abdullah Hammadi, New Edition, Dar Al-Fayez for Printing, Publishing, and Distribution, Constantine, 2011 AD, p. 129.

¹⁰⁷ - Othman Menadi: **Scholars and Authority in Ottoman Algeria: A Historical Study of Rapprochement and Discontinuity**, **Al-Maaref Journal for Historical Research and Studies**, Vol. 8, No. 1, October 2022 AD, p. 476.

¹⁰⁸ - Fulla Moussaoui Al-Qasha'i: **Ibid.**, p. 75.

drought and locust infestations, Exempting them from Taxes in light of their dire situation¹⁰⁹. This suggests that the Authorities took an initiative to improve their image among the affected Tribes and worked to strengthen their relationship with them and ensure their support.

In order to win over Almoravid Families to their side, and as a result of their loyalty, some Beys granted them Tax Exemptions, and many of them were treated with special respect. Among these Families is Al-Wakaksa Family in the Tebessa Region, in recognition of the Authorities' respect for their ancestor, Boukes. There were also some Families in the Babor Mountains¹¹⁰. With the rise of Ahmed Bey (1826-1837 AD), he also sought to win over the Almoravids Tribes, granting them Tax Exemptions and exempting them from some of the duties imposed on them by his predecessors. His goal was to gain their loyalty and avoid the mistakes of previous Beys¹¹¹. Among those who benefited from this Exemption is the Zawiyat Al-Qantis¹¹².

It is noteworthy that some of the Eastern Beys, during the famines that befell the Beylik during their Reign, ordered a complete Exemption from Taxes. “Al-Antari” pointed out that during the famine that occurred during the Reign of Bey Abdullah, the Tribes were exempted from paying Taxes by order of the Bey¹¹³. Many peasants also benefited from Tax Exemption in the event that their lands did not produce any crops¹¹⁴. Thanks to these Exemptions, the Beys were able to win over the Rural Tribes and ensure their loyalty in various circumstances.

What proves the sincerity of the Authority and its dedication to its will to gain the trust of the Bedouin Tribes in the Beylik through its Policy based on Exemption from paying Taxes and the Cancellation of some of the demands of the Makhzen; what the author of “The Mirror” “Hamdan bin Othman Khoja” mentioned about the last Beys in the Beylik, Ahmed Bey (1826-1837 AD), that he ordered the payment of (15) Fifteen Francs in place of a camel load of grain for every single plow, with the aim of winning over the Tribesmen and making them trust him¹¹⁵. This is considered an acknowledgment by the Authority of its will to attract the Tribes and win them over to its side in various circumstances through this Policy.

C. The Abstention of Rural Tribes to Pay Taxes and Their Evasion of Them is a Manifestation of the Estrangement Between Authority and Beylik:

The reaction of some Bedouin Tribes in the Beylik of Constantine to the high cost of Taxes, which burdened them, was to refrain from paying Taxes to those in charge and to express their dissatisfaction with the unfair Tax Policy applied to them.

The refusal of some Tribes to pay Taxes of various kinds was a reflection of the Tax Policy applied by the Ottoman Authorities. Therefore, they openly declared their disobedience and engaged in rebellion against the Ottoman Authorities when they felt injustice and oppression¹¹⁶.

¹⁰⁹ - Saleh Al-Antari: **The Famines of Constantine**, Investigation and Introduction: Rabeh Bounar, 1st ed., National Publishing and Distribution Company, Algeria, 1394 AH/1974 AD, p. 42.

¹¹⁰ - Ahmed Saoudi: **Spiritual Power's Relationship with the Ottoman Administration in the State of Algeria 1519-1830 AD - The Almoravids and Sufi Orders as a Model** - *Journal of Islamic Studies*, Vol. 6, No. 11, June 2018 AD, p. 501.

¹¹¹ - Saleh Farkous: **Ibid.** p. 46.

112 - Same Place.

¹¹³ - **Op. Cit.**, p. 42.

¹¹⁴ - Hamdan bin Othman Khoja: **Ibid.**, p. 106.

¹¹⁵ - **Op. Cit.**, p. 108.

¹¹⁶ - Fulla Moussaoui Al-Qasha'i: **Op. Cit.**, p. 197.

Therefore, the Beys directed military campaigns against them with the aim of subjugating them¹¹⁷. This is what Ahmed Bey (1826-1837 AD) reported about the Tribes refusing to pay Taxes, describing them as rebellious groups that refrained from paying the Fines¹¹⁸.

Among the Tribal Sheikhs who refused to pay Al-Lizma Tax (Compulsory Tax) except by threat or temptation sometimes, we find the Sheikhs of Al-Maqrani, Al-Hanaancha, the Tribes of Sahel El-Babor, and Al-Dhawawda¹¹⁹, in addition to Al-Nemamcha who refused to pay Taxes on many occasions¹²⁰, as they were known for their lack of constant submission to Authority and for being very rebellious against it, especially at the end of the (18th) Century AD, the eighteenth-Century AD, after the decline of the power of Al-Hanaancha¹²¹. Even after the French occupation of Algeria, Al-Nemamcha continued to refuse to pay Taxes to Ahmed Bey (1826-1837 AD), which prompted him to direct a campaign to invade it in (1834 AD), towards the Lake Al-Arnab Area "Rabbit Lake" near Ain Al-Saboun Region, where he killed a lot and plundered the cattle and camels of Al-Bararcha and Al-Alawenah¹²². Medjana and Al-Dhawawda also refused to pay Al-Lizma Tax (Compulsory Tax) and entered into a conflict with him because of it¹²³.

Likewise, the Sheikh of the Free Al-Hanaancha, Bouaziz, refused to pay the demands of the Makhzen in the year (1136 AH/1724 AD), which forced the Ottoman Authorities to send a campaign led by Bey Hassan Boukamia (1713-1736 AD), who managed to harm him and inflict heavy losses. However, his daughter, Aljia, with her cunning, was able to achieve a true victory over this Bey after a certain defeat¹²⁴.

Among the Tribes that refused to pay Taxes due to their burden, we find the Ouled Abd Al-Nour Tribe in (1811-1812 AD). Chaker Bey (1814-1818 AD) was able to quell their rebellion in (1813 AD), only for them to resume their refusal again during the Reign of the Last Bey, Hajj Ahmed Bey (1826-1837 AD), alongside Al-Talaghma. However, the Ottoman Authorities at the time were unable to defeat their rebellion except through Hajj Ben Qana, who proposed a truce to the Bey. Bey Ahmed accepted a covenant of security with the aim of establishing security in the Region, only for this Bey and the Sheikh of the Arabs to betray them and punish them. The Sheikh of the Ouled Abd Al-Nour Tribe, Al-Alami continued his rebellion until events reached the Righa Region, known for its refusal to pay Taxes, as well as El-Eulma and Amer Regions¹²⁵.

The Tribes of the Sahel El-Babor, Bejaia¹²⁶, Jijel, and El-Kala also abstained from paying Taxes due to the Tax Policy they saw as unfair, implemented by the Beys, especially during the Late Ottoman Rule. The Ottoman Authorities launched campaigns to deter them¹²⁷. In addition to these,

¹¹⁷ - Rachida Chadri Maamar: **Abd Al-Nour Tribe in Algeria between the Ottoman Era and the French Occupation**, *Ibid.*, p. 715. See: Khadija Doubali: **Op. Cit.**, p. 104.

¹¹⁸ - Document (No. 19) Ottoman Documents Collection (No. 1642). See: Appendix (No. 2).

¹¹⁹ - Fulla Moussaoui Al-Qasha'i: **Ibid.**, p. 106.

¹²⁰ - Pierre Castel: **Op. Cit.** See: (E) VAYSETTES: **HISTORY OF THE LAST BEYS OF CONSTANTINE**, O. R. A. No. 7, Year 1863 AD, Paris, p. 115.

¹²¹ - Pierre Castel: **Ibid.**, p. 176.

¹²² - Pierre Castel: **Ibid.**, p. 178.

¹²³ - Fulla Moussaoui Al-Qasha'i: **Ibid.**, p. 158.

¹²⁴ - Djamilia Maach: **The Ruling Local Families in the Eastern Algerian Beylik from the 10th Century AH (16th Century AD) to the 13th Century AH (19th Century AD)**, **Op. Cit.**, p. 268.

¹²⁵ - Fulla Moussaoui Al-Qasha'i: **Ibid.**, pp. 200, 203.

¹²⁶ - Laraibi Ismahan: **Ibid.**, p. 155.

¹²⁷ - Jahida Bouaziz: **Ibid.**, p. 41.

manifestations of the rebellious relationship, which was primarily driven by the Tax Policy of the Beylik.

Conclusion:

From the above, it can be said that the Tax Policy implemented by the Ottoman Authorities in the Eastern Beylik from the beginning of the Era of the Deys (1671 AD) until the fall of the Beylik's Capital at the hands of French Colonialism (1837 AD) played a fundamental role in shaping and defining the nature of the relationship between the existing Ottoman Authority and the various Rural Tribes in this Beylik. We have reached a number of conclusions through this study, which can be summarized as follows:

- ❖ The Taxes imposed on the Rural Tribes in the Beylik of Constantine varied during the Reign of the Deys (1671-1830 AD) until the fall of the Beylik's Capital in (1837 AD).
- ❖ The Mahalla “the Locality Camp” remained the effective tool for Tax Collection and contributed to the representation of Ottoman Authority in various Regions of the Beylik.
- ❖ The Beys oversaw the Tax Collection Process by accompanying the Mahalla “the Locality Camp” as it moved through the various Regions of the Beylik. They exerted force and pressure on the Rural Tribes to ensure their collection and maintain their positions.
- ❖ Tribal Sheikhs also contributed to the Tax Collection Process, often using force and pressure, and some Almoravids were also assigned this task.
- ❖ Nomadic Tribes were not spared the burden of paying Taxes as they advanced into the Desert.
- ❖ The Tax Policy applied by the Authorities to the Rural Tribes in the Beylik contributed to the spread of misery and poverty among the members of some Tribes and to the depletion and plunder of their wealth.
- ❖ The impact of the Tax Policy applied to Rural Tribes, particularly those on the border, was that some of them moved to the markets of the Tunisian Province, while others migrated and settled there. It also resulted in many of its members refraining from cultivating their lands, leaving them fallow.
- ❖ The Rural Tribes of the Eastern Beylik engaged in rebellions and disobedience as a result of the Tax Policy applied to them, creating chaos in this Region.
- ❖ Taxes were considered a symbol of the Rural Tribes' loyalty to the Ottoman Authority, and paying Taxes represented a manifestation of the Tribes' subservience to it.
- ❖ The Makhzen Tribes loyal to and cooperating with the Authorities were not exempt from Taxes, despite their dedication to serving the Ottoman Authorities under various circumstances and occasions. This was also the case for the Tribes that enjoyed a degree of autonomy.
- ❖ Rural Tribes remained obligated to pay Taxes to the Authorities except in special circumstances, such as drought and famine.
- ❖ The Ottoman Authorities were able to strengthen their relationship with some Tribes and their Leaders by granting them Tax Exemptions.
- ❖ The Abstention to Pay Taxes, Tax Evasion, and Tax Fraud were a manifestation of the rift between the Ottoman Authorities and some Rural Tribes in the Beylik.
- ❖ The Ottoman Authorities' Abolition of Tax Exemptions for some Almoravids contributed to fueling revolts and was seen as a manifestation of the rift between the Authorities and the Rural Tribes.

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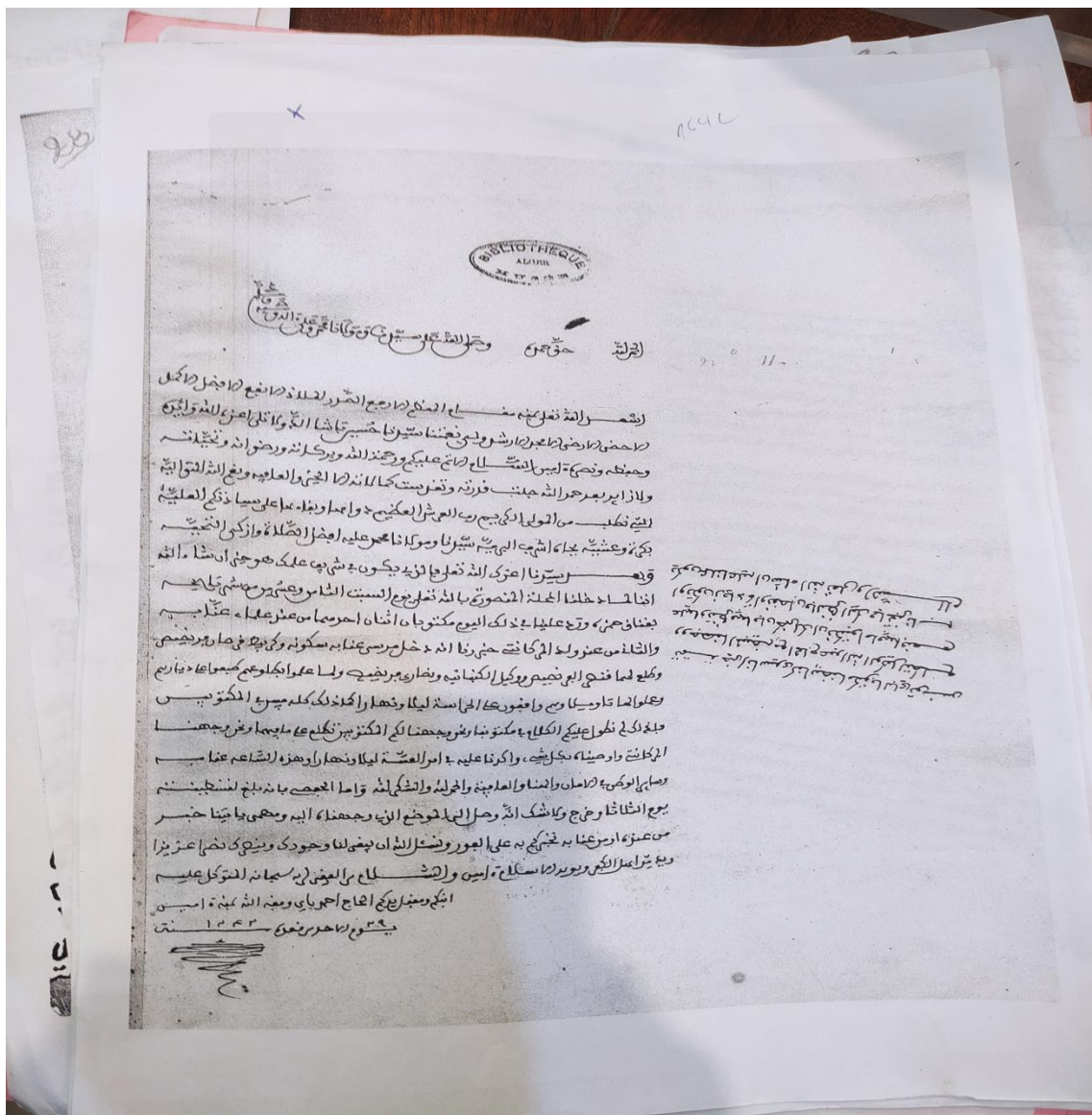
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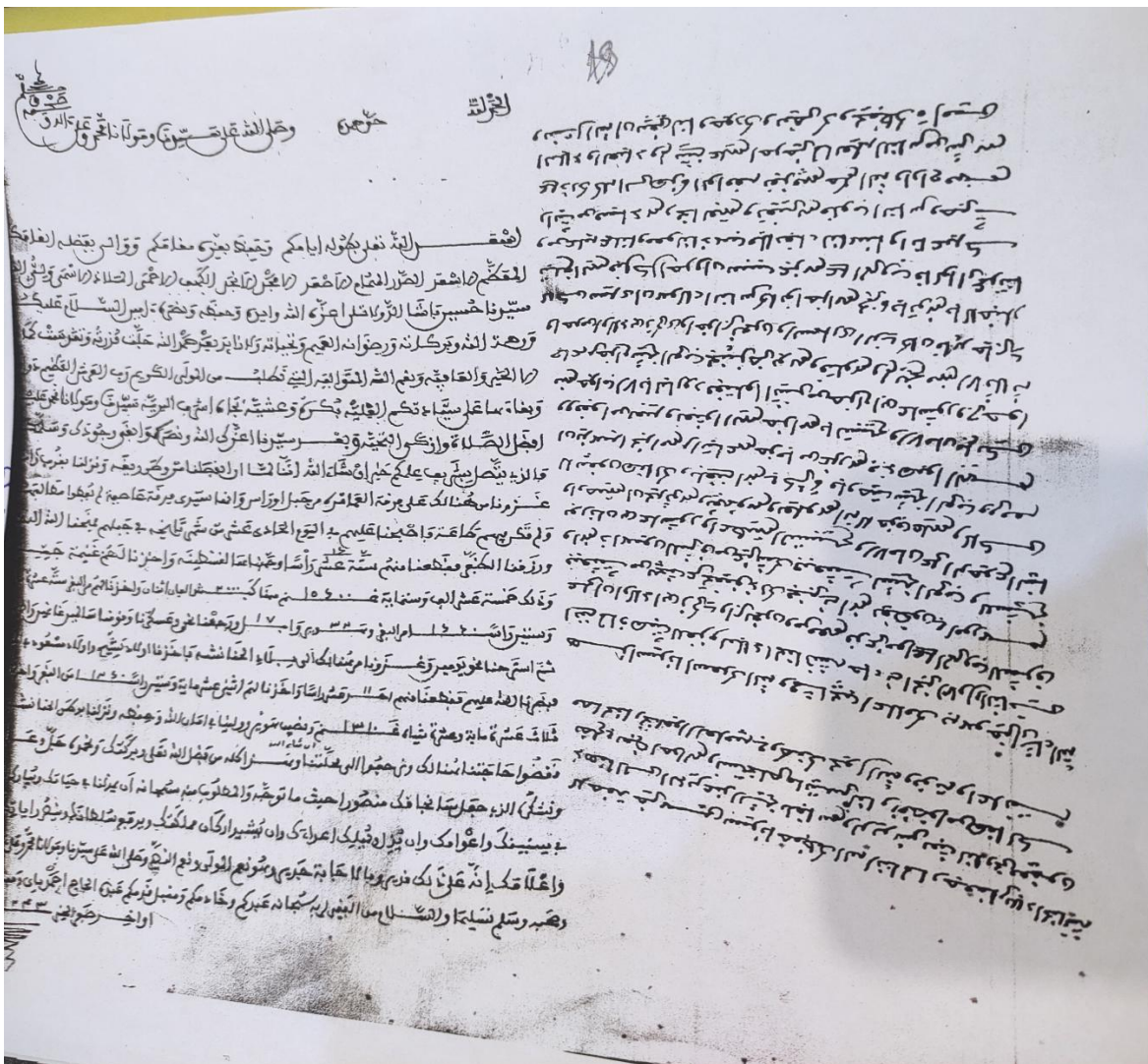
Appendices:

- ✓ **Appendix (No. 1):** A letter from Ahmed Bey (1826-1837 AD) to Dey Hussein, informing him of his presence in his neighborhood and his entry into the Hamza Canal.



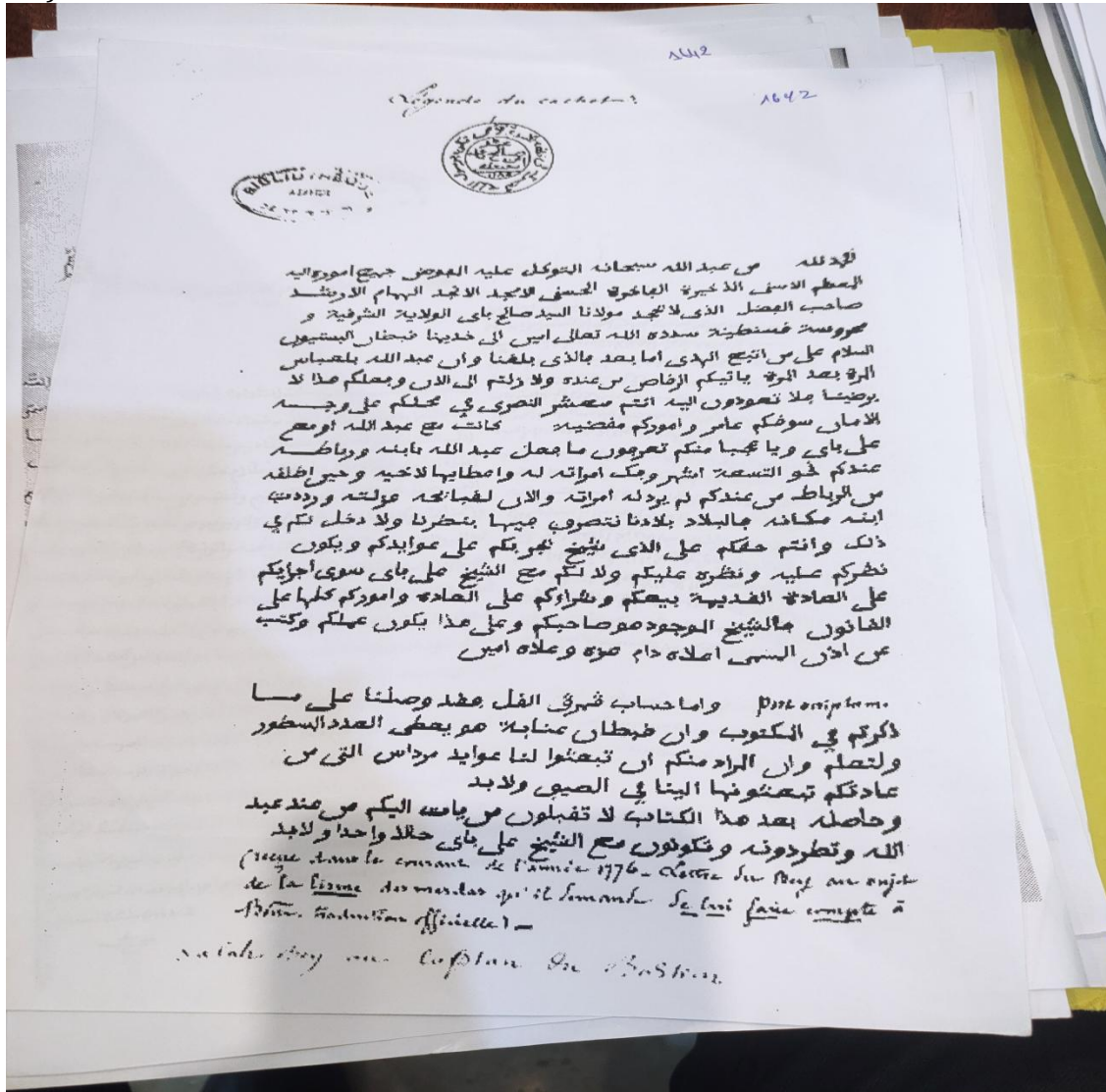
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- ✓ **Appendix (No. 02):** A letter from Ahmed Bey (1826-1837 AD) to Dey Hussein, in which he mentions his subjugation of some of the rebellious Tribes in the Aures and Al-Hanaancha, as well as the rebellion of Ben Na'mun, the Ouled Ben Zikri, and the Sahari. It is dated 1243 AH/1828 AD.



Document (No. 19) from Collection (1642) in the Manuscripts Department of the National Library of Hamma, Algiers.

- ✓ **Appendix (No. 3):** A letter from Salih Bey (1771-1792 AD) to the Captain of the Bastion in Annaba, ordering him to send the Summer Taxes for the Merdas Region in the year (1776 AD).



Document (No. 13) from Collection (1642) in the Manuscripts Department of the National Library of Hamma, Algiers.