

FOREIGN MIGRATIONS TO ALGERIAN CITIES DURING THE MODERN PERIOD ALGIERS CITY AS A MODEL

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Abstract: This article explores a topic deeply woven into Algeria's social fabric: the movement of migrants throughout Algerian cities across history. With a particular focus on the modern period, this study examines the city of Algiers as a destination for these migrants. The historical significance of this phenomenon has sparked considerable interest from modern and contemporary historical writings, making it a topic of ongoing discussion. Focusing on the city of Algiers, this research investigates the historical significance of migration. The enduring interest in this topic from modern and contemporary historians stems from its profound impact on Algerian society. Driven by various historical, political, social, and economic factors, diverse ethnic and religious minority groups, including Turks, Alagi, Andalusians, and Jews, migrated to Algerian cities, particularly Algiers. These groups formed a significant social fabric within Algerian society and significantly influenced the local community.

Keywords: Foreign migrations; Algiers; Modern period; Ethnic Minorities; religion; local society.

LES MIGRATIONS ÉTRANGÈRES VERS LES VILLES ALGÉRIENNES À L'ÉPOQUE MODERNE LA VILLE D'ALGER COMME MODÈLE

Résumé : Cet article explore un sujet profondément ancré dans le tissu social algérien : le mouvement des migrants dans les villes algériennes à travers l'histoire. Avec un accent particulier sur la période moderne, cette étude examine la ville d'Alger en tant que destination pour ces migrants. L'importance historique de ce phénomène a suscité un intérêt considérable dans les écrits historiques modernes et contemporains, ce qui en fait un sujet de discussion permanent. En se concentrant sur la ville d'Alger, cette recherche étudie l'importance historique de la migration. L'intérêt durable des historiens modernes et contemporains pour ce sujet découle de son impact profond sur la société algérienne. Poussés par divers facteurs historiques, politiques, sociaux et économiques, divers groupes ethniques et religieux minoritaires, dont les Turcs, les Algériens, les Andalous et les Juifs, ont migré vers les villes algériennes, en particulier Alger. Ces groupes ont formé un tissu social important au sein de la société algérienne et ont influencé de manière significative la société locale.

Mots-clés : Migrations étrangères ; Alger ; Période moderne ; Minorités ethniques ; religion ; société locale.

Introduction

When observing historical studies nowadays, it is noted that there is a shift in leaning towards sociological studies; before this the focus was on political and military aspects. That is through adopting sociological approaches which help in making social

phenomenon understandable within society. In other words, today we highly need studies and research that prioritize social history. On this regard, this study is on the grounds of sociological nature, as it consists of topics that are within the realm of social history. This concept has involved studying traditions, customs, and values in the past years, within society. However, in recent years of the 20th century, there has been a shift in its trajectory. It transformed into being interested in social structures and different relationships that are formed from human interaction, besides other concerns on minorities and groups who are marginalized. Based on these aspects, we have dedicated this research to issues that are related to migration, considering that it is one of the subjects that gained much attention in various academic studies. As this issue is an old social phenomenon that has been present since the existence of human beings; known by people, civilizations, and tribes of the different periods since ancient and medieval history. At the start, it was related to external invasions and raids. Nevertheless, in modern times coming to our days, it has become linked to alternative reasons and dimensions, including enhancing social conditions, cultural and intellectual exchange with other ethnicities, as well as to feeling of marginalization with the homeland. In addition, in this study we will focus, titled as "Foreign Migration to Cities of Algeria during Modern Periods: The Case of Algiers", on the migrations that are external excluding migrations that are internal. It also sheds light on the role that the cities, as social centers, have in attracting cultures, commercials, and people.

Despite the well-documented presence of migrants in Algerian cities throughout history, a gap remains in understanding the specific factors that drove these migrations, particularly during the modern period. This research aims to bridge this gap by focusing on Algiers and exploring the historical, political, social, and economic forces that compelled diverse ethnic and religious minority groups to migrate to the city. By examining these factors and their impact on Algerian society, the research seeks to shed light on the complex dynamics of migration and its lasting influence on the social fabric of Algiers. The following paper would depend on the main research question: How did historical, political, social, and economic factors during the modern period influence the migration of diverse ethnic and religious minority groups to Algiers, and what were the lasting consequences of these migrations on the city's social fabric?

Migrations to Algiers during the modern period were the result of a combination of overlapping factors, including: the turbulent political conditions in the migrants' countries, the search for better economic opportunities, and the desire to escape religious or ethnic persecution. In addition, Migrations have influenced the social composition of the city and contributed to its cultural diversity. As well as, Some migrant groups faced difficulties in adapting to the local community, but in the end they contributed to its enrichment and development.

The research aims to collect comprehensive and accurate data on the migration of various ethnic and religious groups and minorities that migrated to Algiers during the modern period, and to analyze them from a historical and social perspective, to understand the motives of this phenomenon and assess its effects on the local community. The study relied on various historical sources, such as documents, books, and studies. Interviews with members of migrant groups were also used. In addition to the use of the historical method as it helps to understand the historical context of minority migration to Algiers, including the political, economic, and social conditions that prompted these groups to migrate. The study is depended on descriptive approach: To describe the social and cultural makeup of migrant communities. As well as, Analytical approach: To analyze historical and social

statistical data, and to understand trends and changes in the numbers and characteristics of migrants. As well as Analyzing historical and social statistical data.

0.1 Background of the study

It traces the movements of migration that cities of Algeria have notices during modern era, with a specific emphasis on Algiers as a case study of cities that experienced massive concentration and attraction of incoming groups. Moreover, the cause of selecting this city is because of various factors, including its shifts which started from the year 1519 wherein it became the capital city of the country and one of the significant cities of the Mediterranean. Foremost, this city has an essential role in the Islamic-Christian issue, as well as to rapidly becoming a center for hub for commercial investment and political authority, that is thanks to the city's economic prosperity. In this vein, this study addresses a pivotal issue associated with a central subject related to newcomers and their settlement within the local community. From this stance, the issue of this study aims to shed light on how far is the impact of foreign migration on the demographic structure and several political, social, economic, and cultural elements, can we acknowledge the settlement of these incoming groups within the society, was there an existence of the local community with non-local aspects? To offer answers to these questions, the researcher ought to focus on three crucial stages that I viewed as essential for this research. It is concerned with comprehending the underlying reasons behind newcomers' migration to the city of Algiers. In addition, to trace their geographical and historical origins and their settlement areas, and to highlight the impact of these newcomers on the local community. Before plunging into the focus of this topic, the researcher wanted to elucidate that the articles do not offer an in-depth study, but rather a portion of the multifaceted research. Hence, this study is initiated by a parenthesis concerning the issue of defining the terms (meaning of the term migration).

0.2. The relevance of the topic

The importance of this research lies in the study of minority migrations to Algiers during the modern period, by analyzing the historical, political, social and economic conditions that prompted these groups to migrate to Algiers in particular and assessing their impact on the social and cultural composition of the city. The importance of migration becomes visible when taking into consideration its crucial role in the Algeria's modern history. Through the demographic changes and other impacts coming from historical events that define that period, it is evidenced. This study comes in response to the increasing interest shown by historical writings in the modern and contemporary period in this issue, due to its organic link with the social history of Algeria and the fact that it has been a topic of lively debate for those interested in this field of history.

1. Approaches and Concepts (Defining the Concept of Migration)

One of the most well-known methodological aspects is to identify the concepts referred to in the research. We will begin by identifying the concept of migration. As a matter of fact, the topic of migration has caught the attention of various researchers, particularly the ones who are interested in historical and social fields. Thus, the designated concepts for this phenomenon of migration have differed in accordance with the various points of views of research, whether its historical or sociological. What should be focused on is the concept of 'migration' cannot be defined in one work because it is a matter of historical circumstances, in other words, it is a matter of time and place. Therefore, some

terms are found intersecting with the term 'migration', for instance exile, alienation, expulsion, refuge, and displacement. Including other terms, that is 'Alharga' (clandestine migration). Surely, among these terms there is a difference in implication, and the term 'migration' when it comes to its motives and aspects.

1.1. Language Perspective

In language migration is not limited to one word, but rather it includes multiple meanings. The term 'migration' stems from the verb 'hajar', which means departure from a place. It is said 'hajara al-makan', referring to leaving it. Migration in Arabic refers to departure from one land for another land, indicating detachment and separation, contrary to connection. Migration, among Arabs, was recognized as a movement of the Bedouins heading from the desert towards the city.

1.2. Terminological Definition

In the legal sense, Migration is articulated as particular migration, for instance the migration of the prophet—may peace be upon him, from Mecca to Medina, which is a move from the abode of non-believers (Mecca) to the abode of Islam (Medina). An alternative definition in the legal terms is migration contemplating the abode, that is the migration from the abode of non-believers to the abode of Islam or departing an abode with extreme upheaval. In social sciences, migration is linked with individuals and groups of population, as it means the transformation of individuals from one given place or a country to another. Wherein, Gunar refers to migration as 'leaving one's country to be part of another, if it is from birth or for a long period with the purpose of lasting residence, most of the time the motive of enhancing one's situation by working.' In the Latin language the term 'migration' can find its roots, which refers to coming to or entering to, and shifting to the native place of residence. In addition, there is migration that is willingly and there is migration that is forced or pressured, and coercion migration under the label of displacement, mostly occurs through external reasons that are forced on individuals and groups, including the expulsion of the Moriscos in Andalusia by random expulsion of Andalusians. Moreover, migration is usually separated into internal migration that happens within the home country from countryside areas, and external migration that is outside the home country. Furthermore, in the International Conference in Rome (1924), the term 'migration' is defined as "any foreigner who arrives in a country seeking work and with the purpose of lasting residence... which is the contrary of a worker who comes to a country to work transient." (BenFatima & Hafdallah, 2017, p. 123) Coming to the term of 'migration', it is directed to the places of settlement and attraction. That refers to the homelands and countries that migrants move to. On the purpose of seeking security and enhancing their social status. To sum up, we can offer an understandable definition of migration as an enduring historical and social phenomenon. Including, the movement of groups and individuals from one country to another or from one region to another who are trying to enhance their social conditions, escape from political persecution, natural disasters, or destructive wars, each have different factors and goals.

2. Reasons and Purposes of Migration

Studying migration as a scientific phenomenon of European aspects, Arabs, and ethnic and religious minorities to Algiers. Of which will become part of Algerian society during the modern period, indicating to take into consideration the causes and reasons of

this migration. This implies that there are groups of intertwined elements, incorporating historical, political, economic, and natural aspects, which have been managing it.

2.1. Historical Factors

-The Progress of Christianity and the Persistence of the Reconquista Wars

The progress of Christianity and the persistence of the Reconquista played a crucial contribution in the expanding of Andalusian immigrants, particularly those who came from the eastern part of Andalusia., for instance Almeria and Malaga. The 12th AD century or the 6th Hijri century, stands for the culmination of Andalusian migration, as well as the start of the Islamic territorial withdrawal in Andalusia following the collapse of the city of *Talitla* and after the uninterrupted retreat. Furthermore, in 619 AH/ 1212 AD, the battle of the *Al-Aqab* was a defining moment (Allaoua, 2014, pp. 50-51). wherein Muslims were beaten in this battle. This defeat had an influence on the history of Muslims in Andalusia. It conducted to the collapse of various crucial Islamic cities for example Cordoba (636 AH/ 1238 AD), Valenica (636 AH/ 1238 AD), Seville (646 AH/ 1248 AD) Murcia (641 AH/ 1234 AD), and Jaen (646 AH/ 1248 AD). All in all, this was a significant element in driving Muslim groups to escape and merge to the territorial realm of North African countries, including Algeria. (Saïdouni, 2003)

2.2. Political Factors

At the start of the Ottoman era, the North African provinces had witnessed a series of migration of European Christians escaping the conditions in Europe. Ships from many regions of Europe, coming from the North to its South, were moving towards Maghreb, the Ottoman's province, by carrying a massive number of Christians. Many of them chose to embrace Islam by their freewill and willingly. Because of the religion's endurance dominant in the regions, in which Algeria was the prime embracer. (Basti, 2020) In addition, they were presented with prospects for growth, and presuming top positions in the province. It is alluded mainly to Europeans who discarded Christianity and adopted Islam to reveal their Christian origin. (Youcef, 1988) This group, known to European historians as Renegades, transformed from Christianity. (Choitam, 2006)

2.3. Economic factors

The economic factors were represented in the very distinctive trade relations between the Zayyanids in central Maghreb and the Nasrids in Andalusia, facilitated by increased port activity between the two states. Key ports included Almería and Málaga in Andalusia, and Honein in central Maghreb, through which commercial exchanges took place. (Amirat, 2017). This relationship had a direct impact on the Andalusian migration to central Maghreb, as Andalusians flocked to cities in central Maghreb, especially the capital Tlemcen, where its sultans welcomed and honored them. As a result, we conclude that there were factors that contributed in one way or another to this migration of new arrivals from ethnic and religious minorities to Algerian cities, concentrating clearly in the city of Algiers for the aforementioned reasons. (Haedo (FD), 1780)

3. Origins of Migrants and Their Settlement Areas:

3.1. Turkish Community

The geographic origins of this group varied, including Anatolian Turks who were originally referred to as "Haydou" Turks and came from cities like Izmir, Konya, and Bursa.

On the other hand, non-Anatolian Turks had diverse origins from Albania, Bosnia, Aegean islands such as Crete, Melos, Cyprus, and Rhodes. The researcher "Maashi" highlighted the multiple origins of this group in her discussion about the Turks of Constantine, as documented in the records of Sharia courts, covering regions from Asia to Europe. They were identified in historical documents by nicknames like "Izmirli" from Izmir, "Kritli" from Crete, "Istanbuli" from Istanbul, "Rumeli" from Rumelia in Anatolia, "Rodosl" from Rhodes, "Arnout" from Albania, and other geographic references. (Maachi, 2007). Some examples of these origins can be seen in names found in various legal documents such as wills, inheritances, sales, and purchases. For instance, Khalil ibnNu'man, the Hanafi Turkish from Crete, "Al-MukarramMawla Muhammad ibn Ibrahim al-Jritli," and "Al-Mubta' al-Hajj Yusuf ibn al-Izmirli." Tal Shufal noted that out of 147 identified Enkshariya, 111 were Anatolian Turks (around 76%), indicating the predominance of the Anatolian element in the military establishment. (Shuval, 1998) Within this group, the "Kouloughlis" community also emerged, integrating into the Turkish community. They were primarily associated with naval activities, with an estimated population of 25,000 in Algiers. Notable figures among them included Ali Bitchin of Italian origin and, also the Italian Mezzomorto. (Saidouni, 1431 AH, p. 54) This community had been significant since the first half of the 16th century, comprising a majority of the Algerian naval forces. (Belhamissi, 1966) The number of Ottoman Turks increased during the 11th century AH / 17th century AD, and the reason for this can be attributed to the continued recruitment process from Anatolia and the eastern Ottoman provinces. This group relied on recruiting volunteers to various Ottoman provinces, including the province of Algeria, in order to maintain the governance system in Algeria and strengthen. As for their settlement areas, we find that the lower part of the city of Algiers represents the area of population attraction, especially by the ruling Turkish minority, as it is an area that gathers economic activities (markets, shops and inns), in addition to the major centers of political and military power (Jenina Palace) and the main religious shrines and institutions (mosques and congregations). On the other hand, this area is crossed by the three main streets of the city, which are Bab Azoun, Bab El Oued and Bab El Jedid. It also represents a center for the military barracks of the Janissaries. However, despite the concentration of their individual properties around the governor's palace - Jenina - some of them are present throughout the city, which shows the mixing of its individuals with the local population. (Raymond, 1991)

3.2. The Andalusian communities

The Andalusian migration expanded towards the end of the 9th century AH / 15th century AD and continued until the late 17th century AD, as a result of the mass expulsion decrees issued by the Spanish King Philip III to eradicate Islam in Spain. Many Andalusians turned to Algerian cities, with a significant number settling in Algiers. Consequently, due to successive migrations of Andalusians, Algiers transformed into an environment strongly influenced by Andalusian culture. The total number of Moriscos reached approximately 25,000, residing in around a thousand houses occupied by 2,000 Andalusian families. (Razzouk, 1998) This influx of Andalusians (Moriscos) made them a significant proportion of Algiers' population, potentially accounting for a quarter of the total population alongside other urban groups like the Krachla, the Kouloughlis, the Beranis, and the intruders. (Haedo(FD), 1780) In the context of discussing the concentration of the Andalusian community in Algerian cities, especially Algiers, this map illustrates the concentration of the Andalusian group in Algerian cities after the decrees of

mass expulsion. (Saïdouni, 2003) We note from the map a significant concentration of Andalusian migrations in the city of Algiers compared to other Algerian cities. By looking at the locations of some properties owned by Morisco groups, we find that they are distributed throughout the city, including the old Casbah neighborhood, the Bab El Oued district, the Sidi Ali El Qadi district, the Bab El Jedid district, the Suq El Jemaa district, the Bab El Souk district, the Sidi Ramadan district, and Bab Azoun Street. This indicates the mixing of Andalusians with the local population.

3.3. People of the Covenant Community (Jewish and Christian)

-Jewish Community

Historical studies divided the Jewish community in Algeria into two groups based on their antiquity. The first group consisted of Jews who joined Africa after their dispersion in the East. (Mercier, 1871) The second group comprised Jews who migrated from the Balearic Islands, Italy, Northern Europe, France, and England starting from the 7th century AH / 13th century AD, and later their descendants. The number of individuals in this group notably increased after Jews from Spain joined following the fall of Granada in the year 898 AH / 1492 AD. (Haedo(FD), 1780) The map shows the concentration of Jews after the expulsion decree of 1492 from Andalusia. This distribution indicates that the largest number headed to Islamic countries like Morocco and Algeria. Jews also migrated to the Ottoman Empire, where the Ottoman Sultans showed tolerance towards them by allowing them to settle in their territories. In this regard, Sultan Bayezid II ibn Muhammad the Conqueror (1483-1512) issued a decree permitting Jews to reside in these lands. (Sahraoui, 2009) The attraction of the Ottoman provinces in the Maghreb for Jews was based on a license dating back to the era of Sultan Selim I (1512-1520), which allowed Jews to engage in commercial activities in Ottoman ports. (Mouden & Benhada, 2003). In the province of Algeria, the Ottomans also welcomed the Jews expelled from Spain, seeing them as allies in their struggle against the Spanish and as an important economic factor to revitalize crafts and trade with Mediterranean ports. (Sahraoui, 2009) It is notable that many Jews settled in coastal cities like Algiers, Jijel, Annaba, Oran, and major inland cities like Tlemcen and Constantine. However, what concerns us are the late migrations since the late 17th century and the early 18th century, where significant groups of Jews from Livorno, Italy migrated to the city of Algiers. (Chanouf, 2008).

-Christian Community

This group includes foreign merchants, consuls, missions, and agents of commercial institutions. They fall under the category of free people. (Choitam, 2006 , p. 66) Mostly Spaniards, Portuguese, Italians, and Germans. Their number was very small in the city of Algiers, and they usually enjoyed the respect of the Turks, being under the protection of one of the European countries at peace with the government of the Dey. (J.O.Happenstreit, 2008) In addition to this, we find European captives of various European origins, as well as some American captives. The number of these captives was unstable, varying from one period to another, as it was influenced by the nature of Algeria's relations with European countries on the one hand, and the extent of its fleet's superiority at sea on the other hand. In the 10th century AH / 16th century AD, the number of captives reached twenty-five thousand. (Choitam, 2006). Regarding the population settlements, Jewish quarters emerged in cities like Fez, Meknes, and Tunis. In the case of Algeria, Jewish neighborhoods were established officially, coinciding with the presence of just and

righteous rulers. For instance, in Constantine, the Jewish quarter was built by order of Salah Bey, who allocated a vast land in Sidi El Kettani for them. Similarly, Bey Mohammed the Great summoned Jews from Mascara, Mostaganem, Nedroma, Tlemcen, and provided them with ample space to build their new neighborhood and a piece of land for a cemetery. (Saadallah, 2024). In Algiers, their settlement was in three areas: around the governor's palace, near Bab El Oued, and in the Grand Market area. This indicates that the social segregation phenomenon mentioned in some studies is unfounded, as this community enjoyed a high level of freedom. However, Historical sources do not mention any Christian neighborhood in the city. The existence of an oven called "Bakousha Al-Nasara" in the city is not related to a religious entity but rather to the significant number of slaves and captives, constituting a quarter of the city's population. They were allowed to practice their religious rituals, especially during religious seasons. (Hammouche, 1999)

4. The Manifestations of Influence on the Local Society

The Turkish presence marked a new event on the stage of events, as this reality imposed the emergence of a relationship between the Turks and the locals. The Ottoman rule represents an important stage in the modern history of Algeria, especially in its social and economic aspects. One of the tributaries of this presence in its social aspect is the population diversity in terms of ethnic and religious affiliation, in addition to the doctrinal diversity. The judiciary witnessed a distinctive coexistence between the Maliki and Hanafi schools of thought. The Ottomans introduced the Hanafi's school to the province of Algeria, similar to the central authority in the Sublime Porte. A kind of competition emerged between the two schools, which directly affected the legislative aspect. The Ottoman system of governance exhibited a degree of flexibility in dealing with various segments and sects comprising the city's society, through the establishment of a range of organizations and legislations that aligned with the nature of Algerian society, including the incoming and foreign elements. This was particularly relevant to the People of the Covenant, where the Jewish community enjoyed full freedom to practice their religious rituals and build their synagogues. The Eastern cultural influences of the Ottomans within Algerian society were evident. The Ottomans brought Eastern civilizational means to Algeria, influencing customs, traditions, industries, titles, architecture, and the establishment of structures serving social and scientific purposes. (SaadAllah, p. 1/149) Urbanistically, they expanded many cities, including Algiers, aiming to make it the capital of the entire Maghreb region. The construction activities were continuous, with the building of walls and fortifications, earning Algiers the title of the "Fortified City". (Spencer, 2006). Due to its sturdy walls. Hassan al-Wazzan praised these walls, describing them as "magnificent, very strong walls built of massive stone". (Elouzan, 1983). This defensive attribute was crucial, especially considering the numerous attacks on Algiers by Christian forces. Consequently, its rulers focused on fortifying it by constructing forts, towers, barracks, and palaces. Foreign travelers who visited the city of Algiers during the Ottoman era noted that the city had a commercial character, inhabited by groups of various nationalities engaged in different types of trade to meet their needs. This economic activity attracted trade caravans from within Algerian territories, especially pilgrim caravans and some ships from the north in general. Foreign merchants consumed everything produced by local factories. (Nicolay, 1568, p. 17). In the city of Constantine, the arrival of the Turks had a significant impact on shaping the city's character. The Beys introduced important improvements and reorganized it, making it the capital of the eastern province (Beylik of Constantine) and the center of its

government in the first regional division known in Algerian history. Therefore, the Turkish period in the city's history is closely linked to the prosperity of trade and urban development. (Zubairi, 1972)

As for the Andalusians, their migration was a factor in economic prosperity, urban development, and population growth. They revived cities from their ruins after they had declined, such as Tenes, Dellys, and Cherchell. New cities were also established, like El Kolea and Blida, while some old cities like Tlemcen and Arzew were developed. (Saidouni & El-Bouabdali, 1984). In any case, their presence in Algeria had positive repercussions on economic, social, and cultural life. A number of Andalusians joined the Ottoman army to confront the Spanish threat that loomed over the Algerian coastal cities. Aruj relied on these Andalusians during his conquest of the city of Tenes in 1517. (Haedo, 2004). They also played a prominent role in shipbuilding. A family of Andalusian architects, the family of Musa al-Andalusi, Ali, and Ibrahim Musa, constructed barracks, gates, and military installations. The settlement of the Andalusians in Algerian lands resulted in unprecedented economic activity in various fields, such as agriculture, industry, and commerce. They reclaimed agricultural lands and introduced new crops. They also established workshops to practice various crafts and industries. The commercial activity was no less important and significant than the other sectors. (Saïdouni, 2003). In the cultural field, the Andalusians contributed to the spread of the Arabic language in areas that had used the Berber dialect until their arrival, such as Cherchell, Dellys, Tenes, and Bejaia. They also played a role in the dissemination of muwashshah poetry and the recitation of eulogies. (Saïdouni, 2003). As for the Jewish community, they were influenced by Algerian culture on many occasions, such as Algerian folklore, marriage customs and rituals, and some superstitious practices. They also participated in some festivals, such as the first and second "Purim" celebrations, commemorating the failure of the Spanish campaign against Algiers in 1541. Some Jewish elites even composed Sufi religious poetry alongside Muslims. In contrast, this group had a clear influence in the late Ottoman period at the level of the system of governance, amidst the deteriorating economic and social conditions and the Janissary rebellions. This community contributed to the rise of some Deys to power, such as Dey Mustafa (1798-1805), who was said to have been a street sweeper before the Jews elevated him to the rank of Dey. (Esquer, 1929). Another example is Dey Ali, known as "Al-Ghassal" (the Washer), because he used to wash the dead before 1808. (Grammont, 1887). The status that the Jews held with the ruling class in Algeria was based on relationships built on interests. The Jews managed to gain the trust of the Turkish rulers due to the services they provided, as well as the information they gathered about various movements within society, especially tribal movements. This helped the ruling class maintain control and preserve their positions. On the other hand, the Jews faced significant resentment from the local population, despite the status and trust they had earned from the Turkish rulers. This was due to the prevailing belief that this group contributed to the deterioration of the country's social and economic conditions.

Conclusion

This study explored social history through the lens of foreign migration to Algerian cities during the modern period, focusing on Algiers as a case study. By examining this phenomenon, we were able to answer several interconnected questions and arrive at a number of key findings. During the modern period of Algerian history witnessed a

significant transformation due to its annexation by the Ottoman Empire. This shift impacted not only the political and administrative systems, but also the social fabric. New social groups, including migrants from various backgrounds, joined Algerian society. These migrations, particularly to major cities like Algiers, Constantine, Oran, and Tlemcen, resulted in a mosaic-like social structure with diverse ethnic, religious, and sectarian dimensions. The influx included Andalusians, Jews, and Christians, alongside a continuous flow of Turkish elements and internal migrations within Algeria. The openness of the Jews to the local community through buying and selling transactions, as indicated by the records of the Sharia courts, and their life within the urban community made them influenced by its interactions on more than one level, as was the case for the Andalusians. Unlike European societies where class struggle was prominent, Algerian urban society, particularly Algiers, appears to have had a more fluid social ladder. Here, race played a lesser role, and social standing depended more on the interests and activities of different groups within the city. This suggests a social order that preserved the influence, activities, and relationships of these various groups, rather than a rigid hierarchy with clear winners and losers. This indicates a kind of integration and coexistence between the local element and the newcomer. The image of this coexistence was further enhanced by the neighbourhood or *houma*, where the Turks lived alongside the Andalusians and even the *dhimmi*s.

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