



Oran, el Maqam

The guide of the glorious memory



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المركز الديمقراطي العربي

للدراستات الاستراتيجية، الاقتصادية والسياسية

Democratic Arab Center

for Strategic, Political and Economic Studies

In collaboration with

**The Laboratory of Dialects & Speech Processing (Oran 1) –
Algeria**

Collective Book :

Oran El Maqam

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Introduction

The reason behind this book!

Algeria occupies the forefront of Africa in terms of its area. It is the tenth in the world; this geographical advantage and environmental diversity make it abound in the richness of its regions. Additionally to its distinctive nature: coasts, hills, and desert. The city of Oran is one of the largest and most important Algerian cities in terms of tourism and economics, as the capital of the Algerian West. And due to its strategic location overlooking the coastal strip of the Mediterranean; it is a popular tourist destination, known as the great diamond, whether at the level of internal or external tourism.

We also point out that the city of Oran “El Bahia” witnessed various unique civilizations throughout successive historical eras, starting from the prehistoric era, as evidenced by the results of some discoveries of archaeological sites, including the stoves of the city of Oran and its suburbs, and the caves at the southeastern foot of Mount Marjago Al-Dhib, which includes hills and valleys. As well as the period of ancient history, including the Phoenician, Roman, and Islamic periods, which witnessed the founding of the city of Oran in (902) by (Mohammed bin Abi Aoun and Muhammad bin Abdoun), and what

happened during that period of facts narrated by the memory of Bahia in the testimony of those who witnessed its events of demolition and obliteration, and the burning of some monuments and landmarks, despite all that, the city flourished and witnessed a development in various fields, recorded by its scientists, educated people, known personalities, and travelers.

Most of the thirteenth century was recorded to the period of the first Spanish occupation, and the emergence of two states: El-Zayanyeen, then El-Marinyeen, and the birth of the scholar Sidi al-Hawari (1350), where his name was associated with the history of Oran and many other figures, righteous people, mujahedeen and scholars of our time.

It should be noted that the Portuguese attack was in (1501) on Oran; however, it only increased the scientific activity and the cultural movement, so institutes and schools were established. Oran fell again under the Spanish colonialism after the fall of the Great Marina and the Battle of Musarghin. To come The period of the Ottoman presence and the first liberation of Oran led by (Bey Bushlaghem) and the Spanish occupation returns in the year (1752) followed by the second liberation of Oran in the year (1792).

From one occupation to another, there comes the French occupation and the emergence of leaders, icons and revolutionaries who, like all Algerians, participated in thought, fights and reform. Cities were established until independence, and events that we recorded in detail in the chapters of this book.

This collective work (Oran “El-Maqam” the guide of the glorious memory) came within the framework of the dialect and speech processing laboratory meetings. Based on the preparation of the calendar of its annual activities that continue throughout the year, we preferred to start a long-term project; in an attempt to understand what is relevant to our country, our heritage, our culture and our identity. We chose Oran history, scholars, righteous people, manuscripts, artists and athletes, revolution, freedom, struggle. Then we linked them to our heritage, customs and traditions as the heritage of women’s and men’s clothing and its various traditional dishes.

And because “El-Bahia” with all its amenities, is about to host an international sporting event represented in the “Mediterranean Games” scheduled for (25 June 2022), it was our duty to be determined and keen through this work to raise awareness for improvement. Also, to commemorate and remind the need to pay attention to our landmarks and shrines of

glories which symbolize our civilization, history, and unity. We have been busy and worked on these topics in successiveness, integration, and harmony, to introduce El-Bahia Oran, to clarify its shrines, and to save the memory of its glories in the three languages: (Arabic, French, and English), to bring it closer to those who are interested in it.

In conclusion, we say: The idea came to us; we tried to embody it, and we will continue to develop it in our new projects, hoping that this work will be well-received by you.

With the best greetings of the landmarks of El-Bahia Oran, painted in the memory of our glories

Written by Prof.Souad BESNASSI, Director of the Dialects and Speech Processing Laboratory, Oran University, Ahmed Ben Bella.

22/05/2022.

The first chapter

Oran History

Benyoub Ismail

- Benyoub Ismail¹

Oran History

Oran, the Prehistoric Period

Introduction

Oran recorded her presence in history through all the historical chronicles of her history from the earliest period on the historical ladder, the prehistoric period. Prehistoric research has led to the discovery of a large number of raids and stoves in the open air of Oran and its suburbia. All the caverns are located in the South-Eastern of Aïdour (Murdjajo) Mountain, which contains a series of plateaus and hills cut off by valleys, namely the Court of Training on Cannon Firing Cavern, Barrack Cavern, and Caveman Cavern and Open-Air Cavern. "The Court of Training on Cannon Firing Cavern is located in Ifri

¹-Researcher in the local history of Oran, and a tourist guide in the National

-Translation into French Dr. Ziaf Fatima Al-Zahra in the margin, translation into English Miss. Maroua DRIS / Supervision and review by Prof. Souad BASSNASSI & Prof. Abdelkader FIDOH

Mountain. Papary and Doumergue's research (1889-1891) asserted the discovery of three layers. Lower layer found the remains of vertebrae such as pig, rhino, donkey, buck and deer, while in the middle layer, found the bones of an old man and a young one, as well as other vertebrates' residue. While in the upper layer, an old-woman's skull and skeleton were discovered, with old man, young man and children skeletons were discovered, as well as vertebrates' residue, such as the great cow, buck and ram. In addition to all this, weapons and polished bone machines have also been found and these raids have been classified as New Stone Age (Modern).

Period of Ancient History

Phoenician Period:

It seems Oran had been forgotten during ancient times and nothing was found dating back to this period. Besides, we don't know if the Carthaginians had established Oran city, but they founded the great archaeological Bethioua city, which is located approximately 40 kilometers east of Oran, which they

had established in the 6th century B.C. Also, they had built a city in Al-Andalouses site west of Oran, so that the archaeologists found a Bouni cemetery dating back to the third and second centuries B.C. as well as Madagh Port.

Roman Period

The Roman Occupation presence was not in Oran, but in the west of the present city, Mers El Kébir, which was called “Portus Divini” in the Roman period, meaning the Divine Port, and Bethioua area, which became known as the Great Harbour “Portus Magnus”. Moreover, they conquered the Al-Andalouses area and Arbal village near to Tafaraoui city, South of Oran

Oran (Islamic Period)

Establishment

Muhammad bin Abi Aoun and Mohammed bin Abdoun founded Oran city in 902 A.D with the support of Andalusian expert sailors’ approval by two groups from **the Wazdaja** tribe that inhabited Nefzaoua and Misserghin. They selected this site because it contains a bay that helps them can load and land their goods, with

another small bay nearby, where their boats were also secured from wind and storm (Mers El Kébir Port).

Etymology (Name Origin)

The name "Oran" varied according to many words, almost all of which were fiction-making as it seemed, including the novel "Wah" Rana. Dr. George Sayqui had another opinion that he had conveyed with Leon Fey's reservation, namely that Oran's name might have been taken from a Fatimid princess who was called BucharamWarhamOran. Sivian also stated that Oran was called the small marina, distinguishing it from El Mers El kébir.

-Name of the watercourse descending from the mountain that bears the name Warranouaran.

This is based on the novel of the English doctor Shaw who visited Oran in the era of Bay Bushlaghem. If we go to the Levant, we will find several sources speaking of an Arab tribe named Banu Oran, as follows:

**Al Hamadani stated that Bani Oran is A belly from the rock of Arab Karak, their homes in the Al-Sham Auf mountains.

Since its establishment in 902 A.D, Oran city has been subjected to several incineration and demolition as a result of the wars and conflicts that existed in that period until it was conquered by the Almoravids led by Yusuf ibn Tashfin in 1081/1082.

The city of Oran undoubtedly flourished under its new rulers, who owned it until 1145 A.D, when it became the scene of bloody events, such as the killing of the Prince of Almoravids State, Tashfin Ben Ali.

The incidence:

According to many histories, the murder of Tashvin Ben Ali is stated in many literary works: "Tashvin came out at night to strike in the enemy area, where horses and men abound. On 29th Ramadan, 1145, and a dark rainy night, he escaped in front to pass a very high mountain that overlooked the sea. He thought that it was level ground, so he came off of his horse to die in Oran.

Abu Al-Fida Sahib Hamah Had Stated Briefly:

"When it was the twenty-ninth night of Ramadan 539 AH, a night greatly exalted by Moroccans Shashvin walked through a campaign in disguise to visit a place on

the sea in which worshippers and righteous to bless. They exploded and surrounded him, riding his mare and carrying him to escape, falling from a high cliff with his wife, Aziza, and his mare, called Rhyhana.

*Mouhamed Ben Youcef Al-Zayani stated in his book: the guide of Alharan and Anis Al-Sahran

"The position in which he died is now known as the horse leap near Sidi Dada Ayoub's bathroom between Oran and Mers Al Kébir. He then found tomorrow dead in the face of the sea as a cheek, hard on a torso, swiped his head and loaded into Al-Aqsa Morocco. These are the outlines of Oran's political history from its founding to the late twelfth century. Let us now see what we know about her economic, social and scientific life:

The Oldest Arab Geographer

Portuguese Invasion of Oran

During the early 15th century, Oran was attacked by the Portuguese under the leadership of King John I on 14 Ott 1415 where they were able to occupy the Grand Morah and then Oran, who also managed to enter a fierce resistance from the people of Oran and the Zionist State,

who were able to recapture the city after exactly 20 years 1437. The Portuguese returned to the occupation of Oran led by King Alfonso in 1771, but their presence did not last long as Muslims were able to liberate Oran in 1777 after a six-year siege.

Oran's Circumstances during the 15th Century

Despite this widespread and intense political turmoil in the Zayani emirate, Oran did not lose its economic and cultural significance and the trade movement flourished with great prosperity as Oran was competing with Tlemsan and became the capital of an independent nation. In 1435, Abu Yahya settled in Oran with his entourage and his followers. He declared his independence and ruled the district for fourteen years. After his death, Abu Abdullah, his brother's grandson, was able to open tennis and miniature and add it to Oran, where the latter became their capital.

The cultural movement has also been very active and has established several schools of education and teaching, during which several scholars, known as Sidi al-Hawari and his disciple Sidi Ibrahim al-Tazi, have emerged.

During this century Oran received the months of the Andalusian masters Mohammed al-Aisari and Abba Abdullah al-Zaghl, who had a private residence in Kasba Oran where he stayed for several weeks and then intended to touch where he died.

In 1501, Oran witnessed a Portuguese attack in the month of Juan, involving 30 ships and 3 thousand soldiers, but the Oranian army fought a violent war, forcing the Portuguese to quickly board their ships, leaving behind a large number of dead, wounded, and captured people on the coast.

Spanish-Crusade Conquest of Oran:

Mers El Kébir Down-Fall

In the early 16th C, the Spanish raids against Oran and the Mers El Kébir intensified as part of their crusade against the countries of Morocco and their Muslim peoples after achieving their goal of expelling Muslims from the Andalusian country. In late August 1505, Marquis Gomares led a large naval campaign consisting of 5 thousand men and traveled to the village of Grand Marsa west of Oran and imposed a blockade for nearly

two months. After strong resistance from the people of Oran, the Great Marina fell into the hands of the Spanish occupation on October 23rd, then converted its mosque into the Church of San Miguel.

Misserghin Battle and Muslims' Victory (1507):

The Spaniards tried to enter Oran in an unsuccessful attempt by clogging at night Joan 1507 carrying the entire Spanish garrison behind them. The first phase prevailed over Muslims, many of whom were martyred, but soon regained steadfastness after being joined by the people of the nearby countryside (Kharaza _ Qusafer), and then support arrived from Oran, where Muslims and Oran were able to eliminate the overwhelming majority of Spanish soldiers.

Oran Fall into the Spanish Grip

Cardinal Jiménez had processed his major campaign against the city of Oran, which was considered his first objective in his bitter effort to eliminate Islam in the Maghreb. The campaign sailed from Spain's Cartagena on 16 May 1509, involving 17 thousand of the most powerful fighters led by Pedro Navarro, and was blown

away by good winds in the mother of the Grand Marina on 18 May Spain has the great marina. And the Governor of the Spanish Marina created all the means and reasons for a quick victory and the men of the maritime fleet joined the army and took Oran to fight.

The Mujahideen Muslims were no less protected and no less determined than the Spaniards. They came out to meet with the enemy outside the city walls, but fewer and fewer than several. They were forced, under the pressure of the Spanish and the intensity of their number, to return immediately to Oran and shelter in their fortification and resilient walls. Each band stood on the wall under its protection or behind the doors of the city charged with defending it and prepared to fight the battle.

Mers El Kébir Governor had set up the battle in another way and had been seen in abundant gold and with the immense promises of the Jewish myth, an Andalusian immigrant rescued by Oran and its people from Spanish incinerators.

While the Muslims were alert and barricaded behind the fences, the traitor set up a legend and traitors with whom

he opened the door in the face of the Spaniards who flowed into the city, as if they were shouting whoever found him on their way without regard to sex or age. Muslims were stunned by Hall's tragic surprise and escaped the reins of the situation on their hands. The Spaniards stormed the rest of the doors and barricaded the city from every side, slaughtering, killing, and destroying. The roads were filled with dead bodies, numbering more than 4 thousand Muslims and Muslims. Sousa (guard commander) marveled at his and said: "Sir, they were an abundance, and like them, they did not deserve pity." And the cardinal replied, "They were abundance, but their death deprives me of a major benefit from the benefits of acquiescence, so I wanted to bring them a better stone of Christianity." This indicates that the Spanish war on Oran was purely crusader.

The massacre was over with 8 thousand prisoners after 4 thousands of Muslims fell to defend the city. Spanish spoils were also estimated at 47 million Algerian dinars (DA) shared by the soldier. Cardinal Jimenez Al-Muntasser also initiated the conversion of the mosques of

Oran into churches and became the Greatest Cathedral the cardinal kept himself with Muslim flags, precious weapons, precious art books, and the lamp of the Greatest Mosque. They are all now preserved at the Madrid Library.

Algerians Seeking Turkish Aids and their Interests in Oran and Mers El Kebir

In 1516, the brothers Arouj, Kheirbuddin Berberus, and Isaac were stationed in Algiers after the residents of this city were exhumed in Jijel and asked for help and assistance against the Spaniards. These brothers worked on jihad, and the sailors tasted evil and conquered them. The wars near Béjaïa, however, continued his naval jihad against the Spaniards until he was martyred in an asymmetric battle in 1518 in a place called "Meat Division" near Oran and in other sources is said to have killed the Algerian-Moroccan border, and in the same year, his brother Isaac was martyred in the same year in the historic Kala area.

Bey Shaaban's Martyrdom in His Attempt to Conquer Oran

After several attempts by Hassan bin Kheirbuddin Barbros in 1558 and the great victory of the latter by the battle of Moustaganem near Oran, in which the Spanish ruler of Oran, Count Alcudet, fell in 1558. Bey Shaban al-Zaniqi, who took over the Baylic order in 1679, prepared a major campaign in the 1686 year in which 3 mobilized thousands of soldiers, providing them with the necessary ammunition and ammunition. He came out on their head and ran into the Spanish in a place named after him. He defeated them and dispersed them and followed them to the walls of the city and proceeded to fling their siege and narrow them, but one of the traitors who sold their pronouns and patriotism managed to wound him with a murderous arrow and beheaded him and hung him on Oran's doors.

The First Liberation of Oran

Al-Bai Bushlaghem paid great attention to Oran and Mers El Kebir and expressed his willingness to liberate

them. Al-Dai Bakdash's grandfather in Algiers Morin and his assistant promised him a campaign of 3 thousand men and large ammunition sent to him under his brother-in-law's command. "Ozan Hassan" When a camp led by Bushlaghem arrived after he joined his troops and headed to Oran. The quickest people to answer the Sultan to this blessed jihad were students of the flag and the Qur'an campaign. Each of them saw his death before his brother imposed, and their number was more than a thousand rattles and decreased to 700.

After this, the Islamic Army proceeded to Oran City, which they besieged from each side and failed to open and break into it on 20 January 1708. They then left the towers and opened them with the other twist, the last of which was 14 February 1708.

From there, they went to Mers El Kebir Tower, surrounded it, opened loopholes in its walls with bombs, and stormed it on 16 April 1708 killing most of the soldiers sheltering inside the fort, estimated at 3 thousand men. Bey Bushlaghem also remained at the helm of the

Baylis for almost a quarter of a century until 1732 this year, when Spain's occupation resumed.

The Spanish Conquistadors Re-Entry (1732):

The defeat took place on the Spaniards in Oran and the Grand Marina and the takeover of the cities was cruel and painful in Spain alone but in the Christian country as a whole, and if Muslims considered that conquest a special Islamist victory at a time when wars were indisputably religious. From that hour, the Spaniards were thinking about the second round and preparing for it, setting up some 30 thousand fighters on 525 bomb-loaded vessel and cannons, and at the head of that campaign, Duke Montmarand his counterpart Bey Bushlaghem was preparing to defend with his powers and gathered more than 20 thousand people's warriors with about 2500 men from the army, but the Spaniards won this time and Bushlaghem was forced, after strong resistance, to hand over the city and withdraw, to continue to resist from beyond the city.

Bey Bushlaghem withdrew to Moustaganem and settled it and took from there to launch raids on Spaniards

throughout that year until his son's battle on November 04, 1732, during the establishment of Bushlaghem Moustaganem who built the Turk Tower. A few years later, Bushlaghem died, and his shrine is still on the side of Turk Tower.

The Second and the Last Liberation of Oran

Oran and the Grand Marina remained under the authority of the Spaniards, but under a narrow siege and battles that lasted almost 60 years until their final liberation in 1792. On October 8th and 9th, 1790, Oran suffered a devastating earthquake, destroying more than two-thirds, and killing more than 3 thousand Spaniards. Of course, this earthquake shattered the spirits of the Spaniards and took advantage of their status and strength. Bei Mohammed al-Kabir took advantage of the opportunity and collected what could be collected from men and materiel and crawled on Oran, harassed by the Spaniards. The Spanish hoped to retain the city and Spain asked Day Algeria to accept the application of the peace in 1785, refusing the day, but Spain accepted to withdraw from Oran and Mers El Kebir. Then the Spanish King Carlos 4

wrote a letter to Day Hassan in which he said Spain intended to leave Oran and Mers El Kebir and evacuate them. This observation took place on 28 September 1791. He was asked for 6 months to vacate them. During that time, numerous negotiations were held between Spain and Algeria, which concluded with the conclusion of an agreement on 9 December 1791, which stipulated the following:

- 1- Spain withdraws from Oran and Mers El Kebir unconditionally
- 2- The amount of 120 thousand francs is paid annually to Algeria.
- 3- Algeria returns its 1732 Oran guns and weapons.
- 4- The Ottoman Sultan sends two golden keys to the two cities and a few of them.
- 5- Algeria allowed Spain to buy 3 1,000 kilos of Algerian wheat
- 6- It also allows them to establish a trade center for invasions.
- 7- It allows it to catch coral on Algeria's western coasts.

Bey Mohammed al-Kabir entered Oran on February 27th, 1792. All Muslims and all sides of Algeria enjoyed joy. Bey Mohammed Ben Othman was interested in its reconstruction and revitalization, and people came to live with it from many sides and to return its Arab-Islamic face to the foundation of several mosques and schools. He died in 1799 and was succeeded by his son, Othman, at the helm of the Western Eyalet (regency).

1. Othmane ben Mohamed El-Kebir (1799-1802)
2. Houssin Bey Almanzeli Ben Mouhamed (1802-1805)
3. Mohamed Ben Mohamed Ben Othmane (Mohamed El Meklech (1805-1807)
4. Houssin Bey Almanzeli Ben Mouhamed (1807)
5. Bey Mohamed El Rakid (Mohamed Boukabouss) (1807-18012)
6. Bey Ali Kra (Karabaghli) (1812-1817)
7. Bey Hcen (1817-1830)

French Invasion of Oran

The French occupier officially entered Oran on the 4th of January 1831, 6 months after the occupation of Sidi

Fradj, where Bey Hassan left for the capital; from there to Alexandria and then to Mecca, where he died.

On February 6, 1831, Bey of Tunisia was brought by the French colonizer and assigned to the head of the Oran sector and charged with sending an annual tax in favor of France of 1 million, but Oran's people rejected it, so he left the city back to Tunisia on 17th August 1831.

The Emergence of Sheikh Muhieddine

The French ruler of Oran tried to sow discord and disunity between the Oran communities until quitting the situation by scientists and honorable, namely Sheikh Muhieddine, the father of Prince Abdelkader.

Sheikh Muhieddine intended neighboring entities and eminent personalities at the time, famed by HadjjAbdelkhader Ben Zian, and he tried to seek his assistance to reunite and call for Jihad, with the brave Khalifa Ben Mahmoud, who remained to incite the Oranian Gharaba Community to fight the enemy.

Sheikh Muhieddine could gather a volunteer army to fight the enemy and engage him in several battles, with regional dignitaries, among these battles:

1. Kheng-Nettah First Battle (7th April 1832)
2. Ras al-Ain Battle (3rd-4th-5th-6th May 1832)
3. Kheng-Nettah Second Battle (31st August 1832)

Prince Abdelkhader Inauguration

Because of these jihadist facts, in which Prince Abdelkhader showed great courage, his father proposed to him to be the prince of Muslims, where Prince Abdelkader was first inaugurated on November 27th, 1832 at the elm tree and the second Inauguration was on February 4th, 1833 at the Ottoman inauguration mosque in Mascara.

Prince Abdelkhader Resistance lasted for about 17 years from his Inauguration until the end of 1847. This resistance has experienced failures, as well as several major achievements and victories over the enemy, namely:

1. Sidi Kadour al-Dabi Battle in Oran on the 8th May 1833
2. Makhta Battle 28th Juin 1835
3. Tefna Battle 24th January 1836

4. Sidi Brahim Battle 22nd September-26th September 1845

Establishment of the New City District

At the behest of the French general Christophe Léon Louis Juchault de Lamoricière, a new neighborhood was established (1845), with a human composition coming from the most prominent Oranian communities, such as Douair and Zméla that are Oranian Tribes; i.e. the state of Bey Mohamed Ben Othman El Kebir during Ottoman period.

This revenue was named using several names. At the first, it was called Zméla village, then Jalis village, until it became called the new city. This city was divided into four sectors, which are as follows:

1. The Urban City of Dignitaries
2. The City of Slaves: which is also called the village of Negros that is named for dark-skinned African people, who had settled in this city that is mediated by Sidi Bilal Square was called the name of the loyal companion Bilal Ibn Rabah

3. Cheraga City, which contains inhabitants from Relizane Province, Meliana and Zemmoura
4. Tahtaha: it is a square that was taken by the inhabitants for having a picnic and to mark religious ceremonies, especially the birthday of the Islamic prophet Muhammad (Mawlid)

Cholera Pandemic Hits Oran City (1849)

Oran had affected by the cholera epidemic several times, most notably in 1849, when severe heatwaves in October caused a terrible epidemic; it has killed 2,472 people, including 1,512 Arabs, and 882 French military personnel have died and thousands have been infected amid confusion and doctors have been unable to trap the epidemic.

In that horrible situation, the Marshal of France “Aimable-Jean-Jacques Pélissier” had proposed engaging the church and constructing a huge statue of the Virgin Mary on the high of Murdjajo Mountain to pray and supplicate Allah, “may be the cholera is going to be thrown at sea”, according to Marshal.

In front of that procession and the Christian religious atmosphere that emerged from the Church of San Luis in the Sidi al-Hawari City, it is said that during that evening, heavy rains fell and clean sewerages and stagnant ponds. That was considered a divine miracle by all Oranians with different religions.

Re-fortification of Oran City

In 1868, the French Colonial had re-fortified the city by establishing enormous ramparts, about five meters high. In addition to five control towers and right doors to further those ramparts, the doors are as follows:

1-Tlemcen Door, 2-Mascara Door, 3-Makbara Door (Cemetery Door), 4-Railway Station Door, 5-Sidi Shahmi Door, 6-Mostaganem Door, 7-Pillar Door, 8-Arzew Door

City Hall

In 1886, Oran City Hall has been inaugurated, which overlooks the 1st November Square that was called the Arab of Oran Daar Seboua.

The stairs of this architectural masterpiece were built with a rare quality marble brought from the Aïn Tekbalt region, located between Aïn Témouchent and Tlemcen,

and the second floor of the city hall consists of a concert hall.

In 1888; i.e. after two years, the city hall was decorated with two bronze lions that were sculptured by the French sculptor, who is Auguste Rodin

In 1962, the city hall was burned by the Secret Armed Organisation (OAS), which distorted the beautiful decoration that was on the city hall's roof.

Opera Theatre

In December 1907, the Opera theatre was opened. This Architectural Gem is considered one of the most beautiful cultural monuments in Oran that is over 100 years old. During the 1940s, Muhieddine Bachtarzi, Mohamed Touri and Rouiched sparkled on stage.

After independence, this theatre was known to continue in the cultural artwork with Abdul Rahman Kaki, Abdul Qader Alloula, and Serat Boumedyen. The theatre also continues to attract a large number of spectators interested in theatre pieces. This cultural monument is surrounded by several ancient cafes such as the Theatre Cafe, the City Hall Cafe, and the Maxville Cafe.

Mers El Kebir Naval Base Was Under Fire

On the 3rd and the 6th July 1940, Mers El Kebir Naval Base was heavily shelled by the British military forces. This naval battle had led to multiple victims according to the French Navy Declaration. The casualties were estimated at 1,297 murders, and 351 injuries. At that time, the biggest loser is the Algerians who found themselves among two enemies, leading to the withdrawal of Oran families to the cities and the courtyards that were far from the shelling.

The American Landing at Oran

It was an Allied invasion of North Africa occupied by France during the Second World War and called the "Torch Operation ", which began on 8th November 1942. Several Allied Forces decided to deploy across the shores of Oran with 39 thousand soldiers, infantry, paratroopers, and machine gunners. The landing took place under the command of US Lieutenant General Lloyd Ralston Fredendall on 7 November through the following points

1. Arzew Gulf (East of Oran)
2. Andalusia Gulf (West of Oran)
3. Bouzedjar Beach (West of Oran)
4. Moor of Oran (Sebkha) had known an airdrop of military forces of 550 paratroopers. The purpose behind this operation is to tighten control along with Tafaraoui and Ahmed Ben Bella (Es-Senia) Airport Airports

Attack on the Central Post Office (5th April; 1949)

On the 5th of April, 1949, the organization planned and attacked the central post office in Oran, which was planned by Ben Bella, Ait Ahmed, and Hamou Butlelis.

It was led by Bakhti Namesh, Ahmad Zabaneh, Ben Naoum, Quadifi Ben Ali, and Boushouayb, where it was agreed to seize the money inside the post office and conduct an armed operation that is very similar to the Hollywood cinema action films.

The pioneers of the private organization were able to carry out the operation successfully and get 3 million francs was, later, used to blow up the liberation revolution.

In 1950, after accomplishing the mission, this latter mastermind, HamouButlelis, was arrested, with a prison sentence of seven years that were spent from one prison to another one. He did not see the freedom sun because he was abducted and murdered under very mysterious and unknown circumstances to this day. Hamou Butlelis was and still is the brave man who was nicknamed the martyr without a grave.

Algerian Revolution Eruption in Oran

According to the French archive testimony, Oran is the first Algerian city that had seen a Commando (Fedayeen) Revolutionary Process.

After agreeing on the date for the unified bullet to be fired across the national territory, it will be at 00:00 o'clock on the mid-night of the first November, The hero, Cherait Ali Sharif, accompanied by his assistants, Fattah Mohammed and Abdullah, moved from the current November 1st Square via a taxi, whose Jewish driver was Azoulay, worked as a mole for the French intelligence agencies. It was a planned mission towards Al Kamin City Garrison at the hour agreed-upon, but the driver

Azoulay had realized that Cherait Ali was about to do suspicious action. MrCheraithad killed the driver and withdrew at maximum speed. After that, the French archive recorded that operation as the first anti-French operation during the Algerian War of Independence on 31st October 1954 at 10:00 o'clock at night.

The significant Battles in Oran

1. Bouzedjar Battle 31st May 1956
2. MedaaBattle 19th/20thJun 1956
3. Sidi Ghalem Battle 18th-19th-20th July 1956
4. El Braya Battle 17th August 1958

Annihilation of Ahmed Zabana

In the early dawn of 19 June 1956, the martyr Ahmed Zabbana was executed in Serkadji Prison in the capital, using the guillotine, after he was sentenced to death after being arrested in an unequal battle Boudjlida cave (Southern Oran) on 8th November 1954. Ahmed Zabbana was the first martyr executed using guillotine in the history of the Algerian liberation revolution.

Tahtaha Bombings

On the 23rd of Ramadan, while people were fasting, OAS had inflicted the center of the new city public district through two car bombs exploded with 105mm bombs

The bombing took place at 04:00 p.m, leaving behind more than 80 murders, most of them had not been identified because of the bombing severity (bodies cut into pieces), and more than 105 injuries.

Tahtaha Operation was considered the colony's most horrific operation against the inhabitants since the Algerian Liberation Revolution Eruption, exceeding the major criminal bombing that took place in the capital's port on 02nd May of the previous year.

Independence Atmosphere in Oran

Like all Algerians, Oran inhabitants had seen the national independence on the 5th of July on edge in festive and hysterical celebrations on-street by all age groups and categories to express their great joy, their grandparents have been waiting for almost a century and a half.

We must also mention that this day had witnessed bloody events that were classified, by some European historians, as a massacre against Europeans, where about 95 Europeans were killed and 453 disappeared.

The second chapter

Oran: City of Righteous

Prof. Mouhamed CHERGUI

Dr. Khadidja BOUMESSLOUK

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Oran: City of Righteous

Many visitors to Oran city are unaware that their legs are trampled on pure soil that is trodden by righteous feet, and many monuments are ranked with mausoleums and shrines of righteous men who disappear in narrow alleys and trails (such as the new city courtyard), others are presented in public squares, such as shrines of Sidi Hamad- Waterfront, Sidi Bilal-New City Square, Sidi Al-Senoussi-Maraval....etc.

Oran districts and very small villages are fragrant with their righteous men spirits, who kept pace with time fluctuations with different incidents. We are going to mention some of their persons:

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-Sidi Hidour-



Sidi Hidour Mountain

Touloua Saad Al Soud presented Sidi Hidour by saying: that he is the famous sheik, the great, and the solemn. He was buried in his grandparents (Tassala). One of the most known mountains in Oran was named using his name, before naming it Murdjajo (Aïdour) Mountain, then Sidi Abdelkader Mountain, and Moul El Mayda Mountain, respectively...

-Deda Ayoub Maghraoui-

He is a righteous man who lived in Albhar Beach, between Oran and Mers El Kebir ports in the west in the 4th century. After the Second World War, there was a bathhouse named after him, and it was an ancient place

that was visited by worshippers and righteous people to be blessed, but it was destroyed

- **Sidi Al Imam Mouhamed Ben Omar Al Houari**
(1350 A.D/1439 A.D)



Sidi Al Imam Al Houari Shrine

For many ages, Sheik Al-Imam Mouhamed Ben Al Houari Al Maghraoui is one of the greatest righteous men in Oran. He is honorable and chivalrous. According to what had been stated by Toulouaa Saad Al Saoud, he lived close to many scientists and ascetic people in the Two Holy Mosques. Then, He traveled to Jerusalem after touring AlShaam and settling down for a while at the Great Mosque of Damascus (Umayyad Mosque). He was a source of Shariah and Sufi knowledge for many

Oranians which is why he settled down in Oran, which is too close to his hometown “Mostaganem Province”.

He has many literature titles, namely **“Forgetting and Awakening”** which was written with a simple style for children to teach them the proper religious doctrine. His shrine is the destination of many people to be blessed.

- **Sidi Ibrahim Alttazi (1390 A.D-1462 A.D)**



Sheikh Sidi Ibrahim Alttazi Shrine

He is Sheikh Ibrahim Ben Mouhamed Ben Ali Alttazi, who is a student of Mohamed Ben Marzough (Tlemcen), then he traveled to Oran to meet Sheikh Al Imama Al Houari. He moved away to AL Hijaz to be inspired by

one of Othmane Ben Affan's (God bless him) grandsons (Sheikh CharrafEddineAlmaragui) to wear a Sufi rag. Also, he had been taught by different Imams Al Malki Mohamed Ben Ahmed Al Fessi, and Abi Lfath Ben Abi Bakr Al Gourashi. Then he went back to his first teacher Mouhamed Ben Omar El Houari, to be his successor after his death. All Oranian inhabitants stated that he has an honorable social status because he is the first who gave the interest to modernize the water distribution system, after providing the city with water using riches. He was buried in Oran, then in Bani Rached Citadel in Relizane.

-Sidi Mouhamed Ben Yabgha-

He is Sidi Abou Abdullah Mouhamed Ben Yabgha, who was buried in the Western of Arzew. He is righteous man, whose life is only for worship.

Sidi Ghalem El Torki El Ghamri



Sidi Ghalem shrine (Taфраoui)

His shrine is situated in Sidi Ghalem village within 6 km of Taфраoui. He lived in Bani Ouaragh before moving to Oran. According to many righteous men and scientists of the city, he has a glorious status and many dignities, and one of the most famous stories concerning his dignity, one day he was assaulted by a horde of bounds, who obliged him to butcher a sheep that was his source of milk and when they finished eating, then they wanted to seek the shadow of a cave because the hot weather, he started to say “Oh Haaf, the cave was destroyed to kill the bounds and only blind and disabled persons..”. That

was exactly what happened, all the bounds died only a blind man with a disabled one with Allah's mercy

Abi Djemaa Al Mazghraoui's Sons: Sheik Ahmed and Sheik Mouhamed (Sheik Al Houari's Grandsons)

They were great masters, while Ahmed was a teacher, Mohamed was a linguist and he has his own He has a strong background in astronomy and mathematics fields. In 1505, Sidi Mohamed issued a fatwa for Muslims to pretend that they are Christians for preserving their Islamic religion and upbringing of their children at home. They died together in the 16th century.

- Sidi Lhassni El Cherif El Wazani-



He is a righteous man and the sheikh of the **Taybia** small mosque in Oran, where he died in 1321 Hijri at the age of 94 years old



Sidi LhasniMawssim (Zarda)

Oran Mawssim is a religious and cultural assembly that is held every year with the theMouride participation of Al-Taybia small mosques, Sufi individuals, and folkloric bands from all over the country. The celebrations are held over three days where the attendees are fed and the Holy Quran is recited. This **Mawssim** is known for dressing the righteous men shrine; marching from **Sidi al-Hasani** shrine to **Imam Sheikh**

Sidi LHawari shrine in a spiritual contact, and the non-stop march is from Thursday afternoon to Friday morning.



Sheik Lmahdilbouabdelli

He is one of the famous Algerian masters, who got involved in researching and investigating History. He has a solid background with many achievements in Fikh and Religion, in addition to a culture and heritage encyclopedia that contains many historical and heritage figures in his book store in lbouabdelli small mosque in Bethioua, where he died in 1992.



He is from an honorable family because he is one of Sidi Abdullah Lmghoufel's grandsons, and he is the son of Sidi Abou Abdullah, the founder of Al Alouia small mosque in Bethioua. His family is well known for Fikh, Education, and Judgment, which carried up the flag of Sufism and Education. Far and wide, it had been confirmed that this family is educated and honest toward Doctrine and Sunnah precepts.

All the mentioned prominent figures are just a few samples of many Allah's People, who have strong religious beliefs in Oran. That is why we could not mention all of them. Therefore, each place and each district in Oran has been named by one of those persons' names, such as Sidi Lbachir Cemetery, Sidi Lhassni

Cemetery, Sidi Snoussi District, Sidi Bilel District, Sidi Lhouari District, and so on. In addition to many sacred places for Sidi Abdelkhader Ljlali in Oran, Arzew, The Prince Abdelkader, and so forth.

Literary Figures from Oran's Cultural History

Oran is the biggest Algerian City. It was, sometimes considered the Oranian Sector Capital that extends beyond Bechar in the Algerian desert, to the Tlemcen frontiers, and the Moroccan frontiers as is stated in the Turkish era.

Also, it extends beyond Ouarsenis and Chlef in the east to touch the frontiers of Beylik of Twitter. The vast surface of this sector grants Oran the chance to be the land of various people from different origins and cultures, without forgetting that Oran is an excellent Mediterranean maritime trade city that hosts different European persons, in terms of languages and dialects because it looks down on the Mediterranean Sea. All that had helped Oran to be oftentimes an autonomous trade

city from the political entities, especially during the Middle Ages.



Oran-

The opening advantage of Oran over other Maghrebian cities had attracted Master Abdurrahmane Ben Khaldoun, who had stated that Oran has its special status, by saying: “Trade in Oran makes it a very successful city. It is miserables’ paradise, so who comes to the great walls of Oran as a poor one, he will come out of it as rich one...”. Also, in the 10th Century, Ibn Hawqal said: “It is a modernized city. It has a great rammed earth wall. it is a beautiful place, its water is from the source. It has a great number of sheep flocks. Oran has a very secure marina that it has ever seen in all Berber Land. Oranian people

are rich and smart... It is, now, I, Youcef Ben Ziri Ben Mennad City”. Also, in the 10th century, Oran had been visited by the famous poet Ibn Khamis, who stated that he appreciates two places in Maghreb, which are: Khazrom of Oran and Buluggin of Algier...”



-Mers El Kebir-

The famous geographer Muhammad al-Idrisi has described Oran by saying: “Oran is a maritime city with a great rammed earth wall, vast markets, various factories, and good business. It is similar to Almeria city on Andalus Coast. It has a great marina for big ships, with no rival in the whole Maghreb. Different Andalusian ships come to its marina because it is characterized by

wealthy, brave, and chivalrous inhabitants. Also, the voyager Al-Hasan ibn Muhammad al-Wazzan has confirmed the previous descriptions of Oran by saying: “It is a big city that contains 6000 houses with 6000 lamps and a great wall. It contains all facilities and services. The half of the city is a horizontal area, while the remained half is a large area of high flat land. The majority of its inhabitants are artisan and masters in knitter who are too generous and kindhearted”.

The cultural history of Oran makes it more than a local city since its strategic local and its opening on land and at sea helped this city to promote cross-fertilization of ideas and cultures between its inhabitants and visitors, whose hearts were pierced by Oranian characterization. In this context, we cannot mention all the names of this city’s intellectual authors; however, we can point out a couple of them:

- 1- Abou Mohamed Ben Abdullah Ben Talha Ben AmrounAlouhrani:** A master in medicine and mathematics and Sufism. In 1037, he moved to

Sevilla to work as a teacher and a merchant as well. He was mentioned by his student **Ibn Lkharaz Louarani**

- 2- **Sheikh Abou Issak Ibrahim Louahrani** is one of the 10th century scholars and Fakih (legist), who taught many students, as Abdelbar Alnamri El Andalussi.
- 3- **Abou Abdullah Mohamed Louahrani** :in 1195, he is the Fakih and the judge in Sevilla, Oran, and Tlemcen
- 4- **Sheikh Abou Tammam El Waaid Louahrani** :one of the 13th century scholars. He moved to Bejaia to be a teacher, but he was well known in Fikh, Hadith, and Shariah. His literary pieces were translated by **Ibn Abi Zaraa and El Ghebrini**.

In addition to many other scholars and masters, who settled in Oran, such as Sheikh Al-Imam Mohamed Ben Omar Al Houari, Sheikh El Tazzi, Sheikh Mohamed Ben Abi Jemaa El Maghraoui, and so forth. This brief

mentioning of those figures will lead to state other literary intellectuals of this city, who have a solid background in standard literature, folk literature, or colonial literature. The following names are

-Rukn Al-Dīn Mohamed Ben Mohamed Ben Mehrez Louahrani-

After leaving Oran to move to the oriental land, Louahrani stated in one of his rhymed short stories introduction that Oranian inhabitants are funny since the 12th century because they used humor and jokes in their speeches. **Rukn Al-Dīn Mohamed** is one of this city's pride because of his great path in the Arabic literature history, and his works were translated by many translators, who compiled the celebrated biographical encyclopedia of Muslim scholars and important men in Muslim history, such as Ibn Khallikān, Ibn Fadlallah al-Umari, Carl Brockelmann, Salah al-Dīn al-Ṣafadī, and so on.

He was born in Oran, where he lived for a very long period. He moved to the Islamic Maghreb States and Sicily during the Almoravids and Almohads Ages, then, he moved to Egypt, Tunisia, Levant, and Baghdad to settle, finally, in Damascus, where he worked as an Imam of the Daraiya Mosque. In 1179, he died in Damascus.

He was inspired by Abi Alaa Al Maari's style and he was too famous through his letters, where he used comic style through sharp and offensive expressions to criticize princes, imams, sheiks, authors, poets, and Sufism advocates, to produce ironic texts in a funny style. He has his style, his literature figure (Raihanah the Mule) and he has many literary works, namely:

the Great Dream, Levant Mosques (Rhymed short story), Sicily (Rhymed short story)

Despite that period of eloquence, he presented satirist verses:

Wretch time brings weird forward

To eradicate ethics and properties duties

**It brought exotic habits, so when my hands start
writing about them**

I will turn them back to their original status

-Sheikh Belouahrani-

He was born in in Mawssa city in Mascara and was buried in Sidi Belhachmi cemetery. He is a poet and Fakih, who learned in Sheikh Saleh Sidi Abdurrahim and Abi Raas Alnassri Schools. His single famous simultaneous poem is called:

“Oh..Sheikh..look closely ..”

“Oh ..Sheikh what is going to happen”

This poem contains 105 verses that had been selected to indicate the righteous Shiekh’s anticipations and his incredible strength of looking ahead at the future before any invention at that time. He stated those inventions in various verses, such as the stereo (3rd verse), the fighter aircraft (4th verse), the wire-line phone (5th verse), and Television (6th verse). Considering that this poem had

been composed in 1802 A.D, it indicated the French Colonization of Algeria before 28 years (2nd verse).

-Sheikh Znaghi (AbdelliBouhafss)-

He is from Ain Temouchent. His name is related to Oran because he had built great and kind relations with its inhabitants. His simultaneous poem of 173 verses (Al-jafria) that was known by 'I had seen a nightmare'. Many of his poems had known by wisdom and anticipating. He described his nostalgia to Oran by saying:

I miss the beautiful Oran

Where I had left my family

Meat and Fish are too expensive

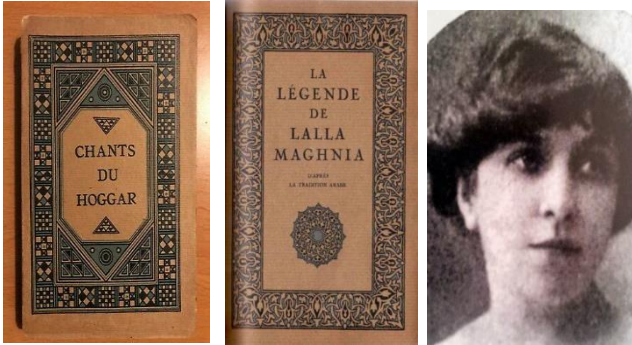
As for the price of jewelry... don't ask!

Overnight, prices were changed

As merchants want, so sane people become freaks.

Those verses are too clear because they were written using a simple style since the poet's dialect is approximately the same as ours. He anticipated people's life chances and the expensive prices of everything,

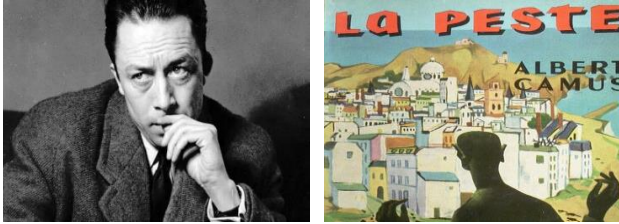
which reflects what we live now with a rhetorical style that shows the present scourges that we live and cannot be expressed.



Angele Maraval-Berthoin is a Colonial intellectual author, who was born in 1875. She is a famous poet in Oranian literature and culture. In 1931, she was the director of the Children and Girls Protection Institution and she was the winner of the French Academic twice for her two literary works: Red Hearts and Hoggar Hymn. Because Angele M.A was affected by the local Arabic and Touareg traditions, she has had her prosperous literary and artistic background that was produced in various literary and poetic works, such as Lala Maghnia

Legend, Hoggar Music, Day and Night Sultans, and so on. She died in 1961 in Sainte-Eugenie.

-Albert Camus (The Plague)-



Albert Camus (1913-1960) is Algerian-born French (El Tarf city in Algeria). He is an absurdist philosopher, author, novelist, and playwright, who has a great impact on philosophy and literature fields that granted him the opportunity to be awarded the 1957 Nobel Prize in Literature. This famous novelist has his own story with Oran, concerning literature. After his engagement, he lived in the center of Oran city. The Plague is one of his novels that were about French districts without mentioning the Algerian inhabitants there. He mentioned Oran as if it is a French colonial citizen (woman). He did not state the real plague that affect Oran (1921-1931-1944) because it did not turn into a pandemic, as what

had been seen when Oran was conquered by Spanish invasion, between 1556 and 1678. This novel's events are about the French resistance prospect against Nazi Invasion in the Second World War (WW2). Camus was asked to choose between his mother country (France) and justice (the Algerian Revolution), he had chosen his country, while justice had chosen the People's Democratic Republic of Algeria and Oran as a piece of his country. Like that, Camus used his plague literature.

-Oran: The Arts' Incubator-

In 1847, France had mapped out the Negro Village that was known as the New City of the Arabic Inhabitants, but it was not aware that this city will become a big square with its coffee shops known as Tahtaha that contains many districts from Oran and other neighboring cities. This city was the arts' incubator and national culture.

Numerous coffee shops in this city were the first stage of all Algerian ideas exchanging and bouncing around to speak about the national warfare that was the first step of

November's Blessed Revolution. The new city was not racist towards the Algerian inhabitants of the City's center as was expected from France, but this was turned this city to reflect Algeria's heritage and cultural identity in its broader geographical extent, which includes all Western cities. Tahtaha's visitors came to its coffee shops to drink coffee in Sidi Bel Abbes, Mascara, Mostaganem, and Relizane, then to eat Couscous after listening to Badawi's songs and poems, among them: Sheikh Ibn Samir (1877/1983) and Sheikh Abdulkhader Lkhaldi (1896/1964). Therefore, French Police Moles started to snoop the poetry and song creativity that was recited in those coffee shops to arrest the poets because of their poems' expressions, namely SheigLhannani who was arrested because of his poet " the Ready Gunpowder and Air gun owners"

This poem was composed exactly for the Commemoration of France's centenary of its existence in Algeria

-sheikh Abdulkhader Lkhaldi (1896/1964)



He is one of the famous Algerian poets of Malhun (the melodic poem) that originated from the Oran and Al-Badawi genre, which took place in the 1820s. he was born in Froha (Mascara) and died in Oran. He learned in the Qu'ranic and French Schools, where he passed the sixth grade (General Primary Certificate).

He is an expert in melodic poetry. Lkhaldi left Mascara in the earliest of 1940s for the capital (El Harrach) before settling in Oran permanently in 1946 to be the idol of this type of poetry in the new city. His poetry collection is the blooming source for many singers, such as Ahmed Wahbi, Belaoui Lhouari, and Ahmed Saber to sing

various songs, such as the assaulted heartache, and bakhta...

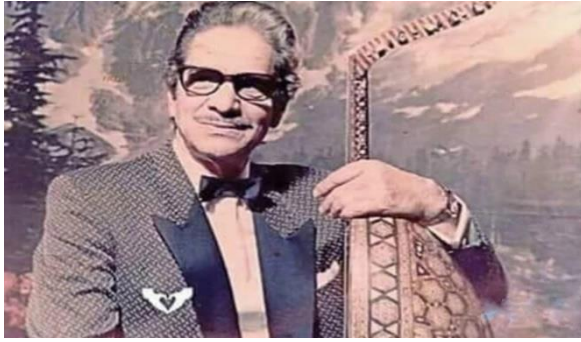
Bakhta was a very skinny and dark woman with little charm. All LKhaldi's friends were impressed and urged him to meet her, especially because of her humble beauty, but he replied to them by saying: "I would like to lend you my eyes to see the person with whom I am in love." In 1995, these poetic eyes that feel the poem's inner meaning made it an international poetry piece again after singing it by Cheb Khaled. This song has hitched us with Lkhaldi age and Tahtaha square which were sung before the time of independence.

He came to me in the daylight

He found me injured and unable to be still quiet

Because I am in thinking in plight

All places are too tight



Ahmed Wahbi (1921/1993)

One of the modern Oranian songs founders together with **Blaoui Houari** tried to preserve the expressions and rhythm of Oranian songs in a modern style by integrating an oriental touch into them with the assistance of Mohammed **Abdel Wahab** and **Farid El-Atrache**.

He was born in Marseille to an Algerian father and an Italian-French mother. His father is a prayer call maker with a pleasant voice. Because he is an orphan, he lived with his grand sister in the new city. His meeting with Lkhaldi was destined in the late 1940s To create an artistic collaboration, and he received his best poems. Then, developed his talent and experience by enrolling in

the Music Institution in Paris to spend ten years (1947/1957) before joining the National Liberation Front (FNL) band as a music composer of many poems by Lkhaldi, such as: Why You Blame Me?, OH Oran...Oh, Oran...etc.

Blaoui Houari (1926-2017)



Blaoui Houari began his career as a singer-songwriter in the 1940s. He contributes to promoting the Algerian song by releasing an album that contains over 500 songs. Some of these songs were sung by him, while the others were sung by **Houari Benchenet, Djahida, Cheb Khaled, and so forth.**

In the 1960s and 1970s, his song presented a modern touch in Algerian music, such as **Rani m'hayer,**

**Biyadaqelmour, Yaelwachem, Hamama,
Almourssam, Zabana...etc.**

Ahmed Sabri (1937/1971)



His original name is **Bennaceur El Baghdadi**, the first Algerian singer, who sang clinging political songs by expressing his wrath toward the existing situation and showing up the public fund robbers, bribery, and nepotism during the 1960s.

At the beginning of his life, he was too close to humble people ex officio (Scrivener) before moving to theatre stages to meet great artists, and melodic poem poets;

hence, he became very famous. He met many artistic figures, such as the poet Abdulkhader El Khaldi, who granted him a collection of his poems. Besides, he met the public poet Sheikh Omar El Mokhrani, who wrote him a simultaneous long poem that was recorded by Ahmed Saber on four disks

His album contains various clinging songs that reflect true social issues through mordacious satire criticism, which is only represented through his songs, such as The Betrayer (Lkhayen) “your end is coming, and you be punished.. your malicious quality will appear and nothing will help you”, in addition to many other songs, such as Potato’s Merchant (Biyaa Lbatata). In 1971, he died, leaving behind an artistic heritage with a social touch that will not be forgotten by the Oranians across successive generations.

**Hawzi between MchikhaLmadyouni and
OranianRinette Voice-**



Saoud Lmadyouni with the Blind OranianRinette

The Jewish community undertook the responsibility of preserving Hawzi Art in Algeria and Oran specifically, alongside the prevalence and the progress of the Oranian Art and IBadwi in Tahtaha Coffee-shops. At the beginning of the 1970s, the life conditions of this community were much better since their full French citizenship. This is evidenced through the Andalusian music and voices in the Jewish community and districts, which were the experts of this music type since their arrival from the Maghrebian anchorage to live with Musulman in Andalus and to escape from the Inquisition.

Oran was awful crowded with Jewish musicians and singers, such as **Saoud**



-Mouriss El Mediouni (Saoud Nephew)

In the mid-20th century, Saoud ZIMediouni is one of Hawzi Sheikhs and a genius player of the violin musical instrument. Saoud is the uncle of Morriss the famous Piano player, who moved to Israel to teach Reinette the Hawzi Art. He had a coffee shop in Oran that was the preferred space of Hawzi fans. Then, in 1938, he emigrated to Marseille, where he launched a music coffee shop, but he was arrested by the German forces to die there in 1942. Also, Morriss was the teacher of Sultana Daoud, the amazing voice since she was 16 years old. He taught her how to play the trumpet, and then she was a

member of his music band to sing on the stage of the Derb district coffee shop. After that, she decided to go with him to Marseille.



Sultana Daoud (Oranian Rinette)

Rinette had been affected negatively by her teacher's arrest by the German forces. She felt guilty till her last breath because she thought that she dumped her teacher out of nostalgia for her hometown (Oran). Therefore, she perpetuated the anniversary of his death through her famous song '**I Thank the Generous**' which was one of the classical poetry masterpieces of public music. Soon thereafter the WW2, she moved to Algiers city with her husband **George Layani** to live in the traditional quarter of **Casbah**. It happened that she enrolled in the

main Andalusian singing school in Algeria as a whole, which was known as Fakhardjia Band. In the late 1940s, she enrolled in El Hadj M'Hamed El Anka Band as a singer and lute player.

-Rai Songs Rising-

After the national independence and during the 20s, **Rai art** was neglected, while the Oranian Song had experienced a modern tendency, despite both of those genres depending upon the collections of the melodic Badoui Poetry lyrics, Rai did not deal a lot with the Folk Poetry. During the 1950s, Ahmed Wahbi had recorded the song of (Wahran Wahran), Lhouari had recorded the song of Rani Mhayer (1953) in Pathé Studio, where Shikha Remity had recorded, also, her song Chrakh Gata3 (1957), and Shikha Lwachma her song Gatele Zizia (1957). Therefore, the Rai and Oranian songs' foundations were simultaneous, but the Oranian song nature was appropriate for the social principle and it had a great spread, while Rai rising was delayed

Cheb Khaled (the Rai King)



During the 1980s with the rise of the first Rai festival in 1985, this music genre was imposed itself as a real type of music over the Oranian songs and the Algerian songs as a whole to carry on the career of the previous singers by the appearance of young singers of Rai, such as Chen Khaled, Cheb Mani, Houari Benchenet, Zahouania,...etc. In addition to many other singers, who based their departure on the careers of the real founders, such as Boutheldja Belgacem, Ben Zergha, Rayna Rai,...etc.

Khaled Hadj Ibrahim is the most famous artist (Rai singer) and he was known as the king of Rai song, he was born in 1960. During the 1960s, he established an artistic bridge from **Europe** to New City (Tahtaha) by passing

the lyrics of Sheikh El Khaldi's poem (Bakhta) over a global artistic start beyond the Algerian Civil War (Black Decade). Khaled has many notorious songs, such as Di Di, Aicha, Abdulkhader YaBoualam...etc.

Cheb Hasni (1968/1994)



Cheb Hasni, born Hasni Chakroun commenced his singing career in 1986. His songs and albums have known a rapid prevalence and incredible sales to be fierce competitors locally and internationally. He preferred to enfold hope in hurt Algeria at the expense of the immigration during the bloody madness period, which triggered Hasni's death on the September 29th, 1994, leaving behind very beloved songs, such as Rani Khalithalak Amana, ani Nadem 3la Layam, Tal Ghyabek YaGzali.

**Abdelkader Alloula (1939/1994)(Algerian Theatre
Martyr)**



Alloula was born in Ghazaouet (Tlemcen). He studied Drama in France and in 1963, he joined the National Algerian Theatre which helped him to build himself. During the period 1972-1975, He was the director of this theatre, then a director of Oran Regional Theatre in 1976. On March 10th, 1994, terrorists shot him down to die on the 14th of the same month, leaving behind great pain and agony among Algerian artists and intellectuals.

He was known for using the chain theatre because he was influenced by epic poems. This unique experience took more than 15 years that he invested to establish a Chain Theatre in form and performance after being convinced

that the Aristotelian theatre format was not appropriate to show his artistic perspective and social message. His experience essence was presented through the play that was known as **El akwal, El Ajwad, and Aletham Play.**

SiratBoumediène (1947/1995)



He is an Algerian stage actor, who is Abdelkader Ould Abderrahmane Kaki's discovery; hence, Kaki Had granted him the opportunity to play various roles in various plays. He was known for his extraordinary ability to play many roles at once, whether on stage or on TV because of his unique talent for acting using body language and humor.

He has many artistic achievements, as many plays (**El akwal, El Ajwad, Aletham, Hammam Rani, Lkhobza...etc.**), with many Cinema and TV

works (**Film Ramade, Film Essoura, AichBelhef...etc.**). He was awarded Carthage Festival Price in Tunisia, after standing face to face with the Egyptian artist **Abdullah Gaith**, for his good performance

Hdidouane (1948/1996)



Mohamed Raouf Ikkache, well known artistically as Hdidouane, was born on 31 August 1948 in Rabat, Morocco, he was an Algerian children's theatre actor. He is known for the character of **Hdidouane**, which he played mainly in the children's show **El HadikaEsSahira** (the charming garden), with **Hamza Feghouli**, who played the role of Ma Messaouda. In 1994, he died, without leaving behind a similar version of him, despite he will not being forgotten ever.

-Manuscripts and Literary Works about Oran-



According to what has been mentioned, Oran is the most uprooted Algerian city geographically and identically, compared with the other coastal cities because it was invaded by the Christian colonization many times which made this city unbalanced historically; therefore, it was separated geographically, politically, socially, and culturally from the country's map.

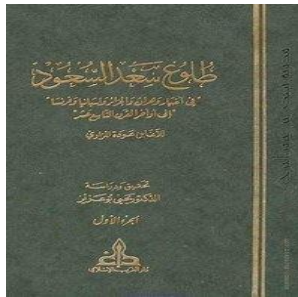
Oran was invaded by the **Spanish Empire** Twice; the first invasion was from 1509 to 1708 under the **Zayyanid dynasty rule**, while the second was from 1732 to 1792 under the **Turkish authority**. Then, in 1831, it was conquered by the French colonization as all cities.

The population composition was affected by the colonial surge and the revolution regression. Therefore, this city's inhabitants were obliged to immigrate and move away, thus, losing their right to live in a peaceful land that will ensure them their historical permanence as original inhabitants

During the homeless inhabitants and the city's instability, many Algerian authors wrote down many manuscripts and literary titles about their invaded city; to ensure its reality and its political, social, and cultural history, out of what had been recorded by the Spanish and French colonists. The following examples are a few manuscripts and literary works about **Oran**:

Touloua Saad ESo'oud (Oran News and Its Black Store)

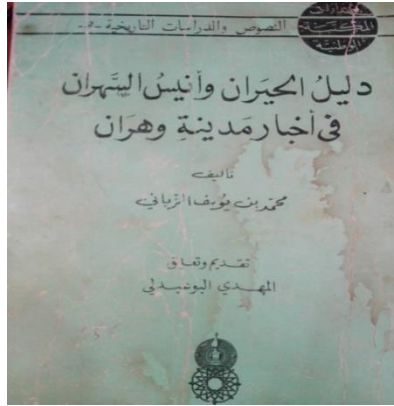
Agha Ben Ouda El Mazar/ Verified by Yahia Bouaziz



It was written by **Abou Ismail Ben Aouda Ben Hadj Mohamed El Mazari**, whose father and father's uncle Moustafa Ben Ismail were Aghas during Prince Abdulkader's rule, and then they joined the French community in 1835. According to what had been stated by this manuscript author about the French rulers of Algeria and Oran during the period (1881/1890), it was written down on an unknown date, but it was likely at the late 80s and beginning of 90s of the 19th century.

This manuscript is considered a significant source of Oran and its establishment, righteous men, masters of History

Mohamed Ben Youcef El Zayani/ verified by Sheikh
Mahdi Albuabdla



It was written by Mohamed Ben Youcef ElZayani Lbordji, then Louahrani, who was born in Lborj in Mascara. He is the cousin of Ahmed Ben Youcef El Zayani, who is a master and a judge during Bey Ibrahim El Malyani (Bey of the west). In 1861, he was the judge of Lborj court, then of Oued Tilet and Sigh. He died in 1902, leaving behind a brave daughter, who was well known as Lgaida Halima in the Oranian sector

It is considered one of the most significant manuscripts that handle Oran History to publicize it and to state its

founders; the cause of its name; masters; righteous men, and rulers. Then, the conflict between Zayyanid Dynasty and Marinid Sultanate is stated. After that, the author has stated the Spanish Empire of Oran and Ottoman Empire and its Successors, with mentioning Algeria's Pashas and west's Beys and their contribution in quashing the Darqawi revolution to reach Frankes State as an uncompleted title for personal political reasons since he was a judge for France.

Odd and Traveler Friend

**Mousslem Ben AbdulkhaderLouhrani / verified by
RabehBounar**



It was mentioned in the aforementioned manuscripts as Abou Abdullah Mousslem Ben Abdulkhader Elhamidi Ezzayri. Also, it was stated by the verifier as Mohamed Mohamed Ben Mousslem Louhrani. According to plenty of historians, he died in 1832 in Ain Temouchent which was his residence after the French colonization of Oran, because he was the Bookkeeper (Defterdar) with the last Oran Bey Hacen Ben Moussa

This manuscript recorded all the last incidences that took place in Oran after retrieving it from the Spanish empire in 1792 until it was invaded by the French in 1832. The author had taken back the invasion of Algerian cities to Turkish oppression. The author had stated the Turkish armies' defeat and the decline of Algeria and Oran that hurt him, and he put into terms his pain through poetry verses:

**Olds wars revolted against in it
For the abundance of injustice and crime
Joumani Mouth in Oranian Mouth Smile
Ahmed Ben Sahnoun Errachdi/ verified by Sheikh
Mahdi Albuabdla**



This manuscript's author is Ahmed Ben Mohamed Ben Ali Ben Sahnoun Errachdi, who was born in Mascara. He is one of the Western Baylikhistorians and he was the Bookkeeper of Oran liberator (Bey Mohamed Ben Othman El Kabir), and he was known as a poems composer. In 1769, he died. In 1792, he has stated in his argumentation with the Christian Spanish, the French

colonization, and all the related events after liberating Oran. Also, he mentioned the contribution of the students to that liberation.

Oran, the Spanish city and Its Visitors' Delight as the Bedouins (Bani Ameur)

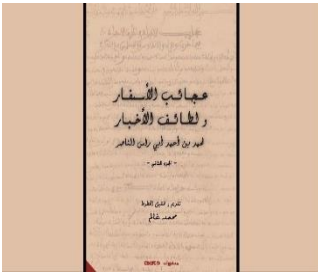
Abdulkhader El Mouchrefi El Maaskri



This manuscript writer is Abdulkhader El Mouchrefi who was born in Oran. According to his student (Abou RassEnnasri) representation: "...our Sheikh has brilliant and clear perspective, hospitable position, and hidden secret..."

Spanish and their invasion of Oran have been identified in this manuscript. In addition to the tribes that moved to it during that period. Then, he has stated the Turkish conquer of this city and the destiny of the antagonist and betrayer tribes. **Master Lhafed Abi Raas Ennasri**

Manuscripts and Compilations-



Sidi Mouhamed Abou Raas Ahmed Ben Nacer Errachdi Ennasri was born in 1751 in Mascara, where he died and buried in 1823.



Master Lhafed Abi Raas Ennasri Shrine-

He is a master, verifier, and historian, who brought education, Sharia, and righteousness together. He moved from Algiers to Constantine and from Tunisia to Egypt, Hejaz, Levant, and Palestine in order to learn. He was known in all those Islamic states with his broad knowledge and high ability to learn by heart. Therefore, he was called in Egypt as Islam Sheik. During his period, Mascara was known as the small Egypt since he taught

700 students to be Fakihs in Mohammadia School. He has multiple literary works in many fields, such as Qu'raan, Fikh, Syntax, Sufism, Language, Literary Interpretations, and History.

He had mentioned Turkish History of the Western Algeria (Oran) and Andalus in many historical manuscripts, where he focused on the events that took place in Oran, which are about the participation of Bey Mohamed Ben Othmane El Kebir Army to conquer Oran, by mentioning detailed events about this city in various manuscripts

-Other Books-

Of course, we cannot state all the books that handled **Oran History Truth**, despite the non-existence of enough titles, but there are many modern attempts to revive this city once again geographically and historically, especially after the independence through many compilations, among which are:

1- Oran Over History (Dr. Yahia Bouaaziz)

2- Sitting up Carpets / Ga3da fougHssayer (Tchikou Bouhassoun)

3- Oran Facing His Memory (Algeria's High Council, Paris, 2003)

Historical Events and Figures: Oran Memory

This section does not contain Oran's history, but it will handle the turning points that were drawn by the visitors of this universal city, in terms of its strategic position, economy, and even its population. All the mentioned factors led some figures to depend their names on the name of this city.

The Early Oran

Oran was a small village before being a big city, and it was named as **Ifri** that was located on the left bank of **Rahi River**, well known now as **Ras Ain**. **Oran** as a word is a tribute for the Arabic silver that means **the Lion**, the others proposed that the origin of this city's name is the name of **Elherran River** (Berber Origin), despite this city is known through **Atlas Lions**

This city, also, was known for its significant seaports during the Roman Era, such as **Oran port** and **Mers El Kabir port** were known as the **Divine Port**, as well as, the strategic **Bethioua port**. **Oran** occupied an important position within the Roman ports map, and it was named the **Unica Colonia**, which means **The Unique Colony**.

The Foundation of Maghraoua Tribe

In the 9th century, **Maghraoua Tribe** was credited with founding Oran as a city under Khazar Ben Magraw. This city faced many events ruled by Beni Misserghin, in which it had been destroyed and re-established by Mohamed Ben Abi Aoun, Mohamed Ben Abdoun, and a group of Andalusian sailors, together with Beni Misserghin, who came back to this city again

MkabLfarass High Ground and the Tashfin Ibn Ali place of Drath



**The Back side of Sidi Hidour Mountain on the
Waterfront**

Almohads armies **have overthrown** the Almoravid Dynasty **strength, by** Abdulmoumen Ben Ali, where Tachfin ibn Ali was **the last ruler**. This latter son was **the caliph** of Marrakesh and he sent to his naval fleet ruler (Mouhamed Ben Mimoun) in Andalus to ask for additional boats to the Mer El Kebir. In 1145, Oran was rushed suddenly **upon** Abdulmoumen Ben Ali **with the sit-down** residence of Tachfin. Almoravid King moved with a **hidden face** among a group of persons to visit a coastal region that was visited by worshipers and righteous men to be blessed. After that, he tried to escape with his wife because he was trapped by the

Almoravid army, but his horse had fallen causing their death, in which their cadavers were found next to Sidi Dada Ayoub's bath-house (between Oran and Mers El Kebir). Therefore, that place was now named as MkabLfarass. We have to know that his head was separated to be sent to Almoravid Capital. Oran had lived a great tragedy that led to the Almoravids Dynasty State foundation..

-Spanish conquest of Oran-

After the fall of **Granada** in 1492, the Spanish armies systematically attacked the Islamic South African regions, namely many Algerian cities such as Béjaïa, Mostasganem; Oran ...etc. were a direct purpose of the Spanish fleets that went after the fugitive Muslims from Andalusia. Oran was an attractive city for the Spanish kings, who tried to launch successive campaigns to control its significant sea-port (**Mers El Kabir**), and they achieved this goal in 1505 under **Zayyanid Dynasty's** fragility.



With that Spanish greediness led Oran inhabitants to live under pressure because they noticed that their city is under Christian Control from 1509 to 1792. In 1509, exactly on the 13th of May, the big doors of this city were opened by the Jewish hypocrite **Istoura**, who did it while the inhabitants were sleeping. Therefore, this event led to a horrific massacre of the inhabitants (12.000protectors of the city) under the leadership of the famous Spanish corsair and the sailor **Pedro Navarro**



The Spanish corsair and the sailor Pedro Navarro

The Spanish Cardinal Francisco Jiménez de Cisneros



According to what had been stated in many registers, the leader of this campaign cried when he saw the massacre after turning this city into an empty city, while the general leader was too happy, and he said: “**This is the best city in the whole world**”. **Jiménez** tried hard to turn the city’s mosques into churches, namely **Baytar Mosque**; he established bastions against the inhabitants; and he plundered everything wealthy he found (books, candlesticks, jewelry...etc.) and took them to **Spain**.

- Bey Shaaban ZnaghiMartyrdom -

In 1558, and during the Ottoman rule, the Spanish were faced sustained and fierce popular resistance through the Mazagran Battle which was the first defeat of Spanish

forces, which did not live in peace in this city, and they were always worried and under pressure

Bey ChabaanZnaghi (1679/1686) was one of the well-known heroes of Jihad and resistance against Spanish authority, who conquered Oran many times to draw its special background of wars against that authority that was largely defeated. During his rule, the Spanish could not leave the city, only with the assistance of Arabic moles. He settled in Mazouna, where he organized with his 3000 knights a great campaign to invade their peace through Mascara, in 1686. He won that battle, but he was killed by an Arabic mole from Beni Ameer, by a mortal arrow. Then, the Spanish decided to separate his head in a horrible way that made **Algiers Dey** and **Morocco Sultan**, who wanted to conquer Oran during a period, to be furious.

Kangh Enntah Battle



Since the coming of the French to Algeria, public resistance was deflagrated in each piece of this holy land. Muhieddine Ben Mostafa Ben Lmokhtar Leghrissi, the father of Prince Abdelkader, is one of the greatest leaders, who grant themselves to protect this country. He tried hard to gather Arabic tribes in Mascara and Oran, since the earliest colonial, in which he killed many French people in many wars, namely the first Kangh Enntah Battle in Oran and Ras al-Ayn Battle. Therefore, the French knew that invading Western Algeria was a hard mission.



Prince Abdelkader-

In 1832, **Sheikh Muhiddene** had sent a whole army to invade **Oran** under the leadership of his son **Prince Abdelkader** with **Sheikh Abdelkader Ben Zian** to make the french army in a shock. The prince's army went after the Christian colonists from Jenn Beni Mizab to Khang Entah and in front of French hail of bullets in continuous battles that led the prince to carry on fighting through various places in Oran, where he made the french live a tragic situation they will not forget ever.



KanghEntah Square-

After that, the prince had lost his blond horse in one of his battles, and he was obliged to ride another one to continue fighting, to let the French feel surprised that time and forever. That bloody war contributed to showing the prince's bravery and courage to be a strong leader. Before appointing him (Dardara Tree Appointment), he was awarded a medal for all his battles around Oran. Then, the prince had ruled the second Rangk Ntah Battle.

Oran: The City of Lions and Sidi Lemhaji Maakoud



Oran's name and symbol are related to lions. It is well known for its two bronze lions that were sculpted and put as the interface of Oran's municipality. According to many historians, the last Atlas lion was witnessed in Kahr Mountain (the Black Mountain in the west of Oran), where it was the last place of that lion in Algeria as a whole.



Oran was well known by its lion's hunters and tames, among them **Sidi Maakous Lemhaji**, whose shrine is

situated in **Sidi Lfilali Cemetery** in **Lmouzariin avenue**.

Clementine History



A clementine (*Citrus Clementina*) is a tangor, a citrus fruit hybrid between a willow leaf mandarin orange and a sweet orange. It was derived from Mandarin orange but without seeds. It is a green fruit that turns orange during the ripeness period. In 1892, this fruit was known in Oran through a French missionary (the Father Climoune 1829-1904), who was the director of the Orphans House for Culture in Messergine, next to Oran. He tried with French botanist and physician **Louis Charles Trabutto** to hybridize the Mandarin tree to be Clementine. This kind of fruit was too famous at that time; therefore,

the French wanted to export it to Corsica, France, Morocco, Tunisia, and Spain.

Then, this fruit had traveled to be known in Mashreq, i.e. Lebanon and Palestine as Youssefi. It had been stated that this fruit discovered by Father Clementine, had led him to appoint someone, called Youssefi to guard the experimental garden before being known by the scientific world (horticulture) in 1902.

The leader (Lgayda) Halima (1859/1944)

This is Halima as a brave soldat

She is coming be far Oh... miserable



This section is the first verse of a very long poem that describes this woman. The poem lyrics are derived from the public Oranian memes to be sung by many singers such as Ahmed Ben Naceur, whose songs have presented this brave woman as unforgotten memory in Oran be as a strong feminine figure, who obliged the French colonists to kneel. Halima is from a very famous family that lived in a rural aristocracy.

She is the daughter of **Wassila Sheikh Kadi Mohamed Ben Youcef** and a widow of one of the wealthy men in Oran (Weld Kadi). He was the leader of her properties in various regions, namely Malta, Tlilette, and Ain Temouchent. He had managed her husband's inheritance with excellence, by hiring French and European laborers, and he was known as a philanthropist. For example, she made one of her large lands a cemetery in Ain Lbayda to bury Oranian inhabitants, and she built Sheikh Ben Kabou Mosque. Also, after banishing the prince Abdelkader, she took the responsibility to provide the orphans of Algerian immigrated families' to Syria with all required services.

The third chapter

Traditional Clothing and Oran Jewelries

Prof. Souad BESNACI

Dr. Aicha Doballah

Researcher: Imen Arar

Third Section: Traditional Clothing and Oranian Jewelries

*Prof. Souad BESNACI

Traditional Clothing and Oranian Jewelries

Algeria's big space and its varied topography, in addition to its people's multifarious cultures; have led to a wide variety of customs and traditions among from one region to another, reflecting on the accent, eating, food, clothing and traditional costumes, as well as on the accompanying jewelries. Each region is characterized by its own accent, food and clothing. This continental country has inherited all that to its children generation after generation, who must be proud and cherished of that diversity and rich traditions, and they should seek to develop such

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Translation into French Dr. Fatima Al-Zahra DIAF, and the translation into English Miss. Maroua DRIS/ Reviewed and Audited from Prof. SouadBessnassi/Prof. Abdelkader FIDOH

important national merits and to modernize them with keeping their original touch and artistic identity.

Oran is an Algerian city that is located in the west part. It is always proud of its history, and traditions, where the Oranian women have their artistic quality to choose their traditional dresses according to the ceremony, among these dresses:

The OranianBlusa



The Oranian bride's trousseau should contain such a piece, in contrast with other dresses that may be neglected. The Oranian Blusa can be worn by different women age groups in various family ceremonies, such as

Engagement days, Henna days, Wedding days, baby circumcising days, Birth Sacrifice Feast days... etc.

The Oranian Blusa is about a long satin, velvet, plastic, cotton, or lace fabric, with embroidered and decorated chest with beads and agate. This kind of dress is with shirt sleeves, with a waistband that has the same decoration as the Blusa, or with a Gold or silver waistband, depending on the color of the dress. To wear Blusa, the Oranian woman shall wear an underdress with the same color in satin that is called Jaltita and she can put on all the gold jewelry she wants.

LjassBlouza



This dress is made of the original Mensoudj, using golden threads, while the chest and sleeve parts are decorated with various decorative stones and the waistband with the same Mensoudj and decoration. The name of this dress is reverted to the decoration that is put on the head, which is about two forehead jewelry (Jbin) with a collection of Zerouf thread that was hidden by Mnadil borders (with the same Blouze Mensoudj), with silk threads on the shoulders. Various kinds of jewelry must be put on with the dress, such as Mníchra (necklace), as well as bracelets, such as Constant, Msibaat, and Mnafekh. At weddings, the brides wear this dress as a second dress, after wearing Chedda with the invitees on her day of Henna. After the wedding, she can wear this dress and go to the bathhouse, and, small girls can wear it, also, in many family ceremonies, like weddings or to celebrate the commemoration of the Prophet's Birth Anniversary.

Haik



Thehaik is a traditional Maghrebien women's garment. It can be usually one white piece. The most well-known kind of Haik is Called Haik Lmramma which is worn by Oranian women to attend different family ceremonies, such as Weddings, ESboua, Khitan ...etc. this type of traditional clothes is a must in the bride's trousseau to hide her body when leaving her father's house to go to her husband's house, but the only difference is that the bride decorates her Haik Lmramma borders with stone and agates.

Oranian Woman Bathrobe



After the wedding, the Oranian bride wears the traditional dress of the bathhouse that was selected by her husband's family, which is divided into two parts; the first one is made in gold or silver Mensoudj that must be worn to only enter the bathhouse, and bride's companions should put it outside just after entering to not get wet, while the second part can be touched by water, with a clog. After finishing the bath, the bride wears a bathrobe of two pieces (a small bath towel for the head, and a big bath towel for the body), with the bath mantle to get out to the dressing room. After that, she will wear

the Zerif, a triangle piece for the head with what is called Bnigha (A hat with long borders that are tied in the front of the head to be hung down Mnadilthat are put on Bnigha with silk threads). The bride wears a special clog to get out of the bathhouse. All the pieces of bath dress are gathered in a big envelope that is the same mantle color, while the toiletries are gathered in a special bag that has the same color as the envelope.

Algerian Traditional Jewelry

The Algerian traditional jewelry is about various created designs that are a collection of elegance and experience to make them with luxurious, high and created designs, which ideally suited different ceremonies. The country's craftsmanship and aesthetic heritage are clear through this traditional Algerian jewelry of various kinds and forms, which are made in very high quality, beyond the jewelry's scope to become a high-end art masterpiece.

KaravashBoulahia (The Algerian Love Knot)



It is a noble origin of Algerian traditional jewelry that was classified by UNESCO as a great Algerian heritage with Chedda. It is about a crooked gold chain with a pendulous stand necklace, studded with precious stones. Karavash has become an essential piece with some traditional Algerian dresses, such as Chedda, Oranian Dress, and Djebba Fergani.

The Gold Waistband:

It is an Algerian traditional jewelry made out of Louiz, which are about pure gold ancient coins, characterized by many ornaments and engravings. Algerian women can put it on, especially in family ceremonies, with only traditional dresses, such as Sataifi, Naili, Annabi, and Oranian dresses.



Zrouf (khîErouh)

In the family ceremonies, Algerian women can put this traditional jewelry on the forehead or as a necklace. It is about a gold necklace with tiny flowers and balls, encrusted with precious stones, and it is considered an Algerian exceptional jewelry, in terms of the way it is made and kept pace with traditional dresses, such as Karakou, and Chedda that are worn in various family ceremonies.

Meskia:

It is a teardrop-shaped gold necklace. Its length exceeds 10 cm, and it is worn by Algerian women with traditional dresses, such as Chedda, Djebba Fergani, and Oranian Blusa.



The Clove Necklace (Skheb)



A traditional necklace that made of a pyramid- shape dry clove dough with a good essence that is pierced and collected as a chain with gold or silver pieces. It is well-known in several Algerian regions; such as Tebessa, Kenchela, Boussaada, Constantine...etc. this jewelry piece is considered a modern and essential feminist accessory in many ceremonies.

Lkhamssa:

It is another beautiful hand-shape Algerian traditional jewelry that is made of gold, which stands for five basic principles of Islam (Faith, Worship, Fast, Charity, Pilgrimage “Hajj”), and it is put on by women with some traditional dresses, such as DjebbaFergani and the OranianBlusa.



It is also called ankle chain, ankle bracelet, or ankle string, and is an Algerian traditional ornament for women to be put on around the ankle every day. It is made of gold or silver, encrusted with priceless gems and jewels. Its borders have the shape of two small balls, flowers, or snake heads.

Mgwess (Smyiin):

Traditional 1 cm carved bracelets made of gold that is put on by Algerian women all the time or even in different family ceremonies



Njoud Earrings :

It is a kind of traditional hanging earring, encrusted with precious stones. The Algerian woman can put on these earrings with traditional dresses, such as Djebba Fergani, Oranian Blusa, Chedda, and Karakou



Book Chain:

It is a an Islamic Holy Book-shaped gold necklace with Allah's name that can be put on with different Algerian traditional dresses, such as Djebba Fergani and Oranian Blusa.



Dollar Chain:

It is a gold long necklace with a piece of louiza or Deblouna, which is an ancient French coin made of pure gold. It is put on by Algerian women with various traditional dresses, such as Djebba Fergani, and Oranian Blusa..



Algerian Male Traditional Clothes:

As females, Algerian males have their famous traditional dresses, namely: The Mantle or Burnoose that is worn by the Oranian men in different ceremonies; the bride's and her groom's fathers have to wear this piece on the engagement day. Also, it can be worn by the bride's father to get her out to her husband, who is going to wear a white burnoose on the wedding night

Kachabia:

It is a long traditional garment that is worn by all Algerians males (Children , Young and Old) in winter because it is made of pure wool or wbar (camel hair), which is longitudinally Woven with traditional looms, with some embroideries, and long pockets and sleeves

that protect the men from bitter cold. It is with a hood that is comparable to the djellaba but considerably thicker that protect the head from the cold weather. We can find Kachabia with different colors, but the most significant colors are: Brown, Black and White.



Bouffant Pants (Bean (Loubia) Pants, or Arab Pants)

It is one of the Oranian traditional Clothes and it has numerous names according to its cut and shape. It is called Bean pants because it has the same shape as this grain, and it is made of Viscose gauze. It is a very chunky special pant, from the top to the bottom of the thighs, and then it, gradually, becomes narrow to the

heel. It can be made in several colors, but the most predominant color is white. In the past, Oranian man wears Arabic pants at some events, including weddings, while nowadays, only elders wear them; however, we find that some male children wear such kinds of pants on holidays and circumcision feasts, as a beautiful and indispensable habit.

The Algerian Traditional Turban (Re'zza):



The Algerian traditional turban is a type of headwear based on cloth winding to protect the head from cold or hot weather. It is five to seven meters long of a particular kind of lame with unique embroidery and several colors, including white, black and green, but the most dominant color is yellow. The Oranian Elders wear this turban because it makes them dignified and respected.

***** All the aforementioned Algerian traditional dresses are a drop in the ocean of many other Algerian Oranian costumes that made all inhabitants, without any exception, proud to wear them and to bequeath all that love and passion to succeeding generations .***

The Fourth chapter

section for culinary arts

Dr Hafida Ait Mokhtar

***Dr HafidaAit Mokhtar**

a section for culinary arts

The culinary art of any region in the world represents more than its name suggests. We find that it refers, at first glance, to food, to the different dishes prepared in such and such a region, to their gastronomic specialties. But, the meaning of this art goes far beyond what any reader would think. Who says culinary art, says habits and customs, behavioral and other cultures, identity, geographical delimitation.

The city of Oran represents a region of western Algeria as mentioned in the coming parts of this guide. It has experienced colonization, like the other regions of Algeria. The colonizer never leaves a conquered country without leaving consequences on all levels. These countries manifest themselves on the linguistic, cultural,

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identity, religious, historical, social, and even gastronomic levels.

So many dishes known in Oran are associated with this region, but, in truth, they come to us from elsewhere, through colonization. These foods draw, today, the basis of the food of Oran families. Much appreciated dishes; they symbolize the features of the Oran culture, even if their origin refers to another country, in this case, Spain, France, or Morocco. Often, Oran dishes give off Moroccan flavors, such as Hrira, Bestilla, and this would be explained by the proximity of Morocco to the West of Algeria, where incessant comings and goings were recorded before, before the closure of the geographical borders between the two countries.

We can take a tour of Oran gastronomic specialties, presenting dishes renowned for their Oran origin, or even for those borrowed from elsewhere. As this is a guide to the city of Oran, and not particularly interested in the culinary arts, our task will not be exhaustive. We fly

over, just, some specialties, the best rated, and the most prepared by the Oran population.

The menu, in gastronomy, is generally the name given to a set of foods constituting, in their entirety, a complete meal, in restaurants, more than in homes. It is composed of several kinds of consumable dishes at different temperatures. We attend appetizers (cold or hot), main dishes (almost all hot), desserts (lukewarm), and drinks (cold or hot).

As far as the pastry is concerned, Oran pastry is more traditional than anything else since all the new kinds of cakes, known today among Oran pastry chefs, or even Algerians, are revisits of old recipes, or new presentations thereof. We will try; in this present project, to see what represents the Oran identity and culture of sweet dishes.

Before starting our menu, we present a photo of an appetizer, a model. You can prepare several with seasonal vegetables, cooked or raw. Sometimes rice cooked in salted water is added. Everything is drizzled

with vinaigrette or presented with it, separately. Salads are very varied in Oran.



Varied salad

Starters:

Oran tradition for a starter has always been represented by two dishes, one is a hot starter and the other one is lukewarm.

The first refers to the Oran Hrira. A soup prepared with special spices including Ras El hanout (a mixture of spices). It represents the entrance to all the Oran menus, especially during the holy month. We are witnessing families who prepare thirty Hrira in thirty days. An

orange-colored soup, based on a considerable amount of tomatoes and spices, its scents, so strong, reach far away points from the house that prepares it. It is eaten hot.



Hrira

Second, Felfel, on the other hand, is represented by two vegetables associated in a very simple way. Grilled, fried, or baked tomatoes and peppers with added salt and olive oil. It is an essential dish for Oran families, especially during the holy month, because it accompanies the Hrira. It is eaten lukewarm.

Other foods are recorded in all Oran families. They constitute an appetizer or an accompaniment to hot appetizers, they are eaten together. They form a sort of dishes based on meat, generally, vegetables, or both at

the same time. These are dry, baked, or fried meals. They are:

Maakouda, mashed potato pancakes, cooked in boiling water, coated in eggs and flour, and then fried. This dish represents the traditional accompaniment of the Hrira. There are, until now, families who advocate this for the thirty days of the holy month. Today, the recipes have undergone changes, cheese is added to them, breadcrumbs, and other elements.

After the tradition of ma3qouda, came the bourek. The same composition of meat or vegetables but wrapped in Dyoul leaves. This does not only refer to the Oran population. It is famous throughout Algeria, especially in the center.



Salty food Bourek

More and more, the salty ones replace AL Maakouda. Prepared with raised dough, shortcrust pastry, or puff pastry, they accompany the Oran Hrira every day of the sacred month. Sometimes, we even witness families who prepare both at the same time, in this case, boureks and the salted ones.

As for cold starters (lukewarm starters), they refer to different kinds of salads called appetizers in culinary jargon.

The main dishes:

The main dishes in Oran may or may not contain meat. Some, renowned for Oran dishes, while researching their origin, we discover that they come to us from Spain, such as Grantita, Paella, and Spaghetti.

The most famous dish is Grantita or Kalantita, or Karen as the inhabitants of western Algeria call it. This dish strongly resembling a gratin is prepared with chickpea flour, water, and salt. It is recommended in fast food for its very affordable price to the whole population. It

constitutes, on its own, a complete meal, it is eaten, in a hot sandwich, even hot in some, accompanied by a spicy red sauce called Harissa.

Its history dates back to the beginning of the 18th century, at the Fort of Santa Cruz where Spanish soldiers who lacked food resources had managed by preparing a meal with what was left of chickpeas. And it was the birth of the Calentica. And during the French colonization, it was recommended to consume this dish seasoned with salt, pepper, and cumin to enhance the flavors.



Prepared Grantita for a family food restaurants



Prepared Grantita for fast

Other dishes are added to the Grantita borrowed from Spain, but which has become purely Oran over time. What everyone thinks about it is, in fact, not right, because this recipe came to us from the Spaniards. Its preparation has, of course, undergone modifications over the centuries. However, the essential flavor, smell, and taste remain the same.

Among these dishes we find Rwa. A dish very similar to Algerian Couscous, the difference is only in the composition of the sauce which does not contain vegetables, as it is known for couscous.

The sauce here is orange in color because it contains Saffron. We put an onion, a tomato, chickpeas, and lamb meat. It accompanies couscous with Smen (animal fat), chickpeas presented separately, raisins are added.



Couscous and Rwa

This dish is very famous among Oran families, especially at wedding parties, where a piece of meat is presented on the Couscous, on a plate for four to five people.

Couscous is presented in several ways in this city. We know the ordinary Couscous known in the four corners of Algeria (Couscous with vegetables and meat that we mentioned above). But there is also the Mesfouf or Seffa of Oran. A dish prepared from wheat grains rolled into Couscous but mixed with raisins, sometimes peas are added to the dish.

Seffa is usually made with Couscous and raisins. It is eaten with sugar, honey, served with (L'ben) or milk (Raïb). A recipe recommended by Algerian families in general, and Oran, in particular, because it is very light,

and at the same time, contains important nutritional contributions to the human being. It is present in Ramadan evenings, in the S'hour, in parties. Today, it becomes the everyday dinner.



Mesfouf or Seffa

Another dish is known throughout Algeria, but very famous in Oran for its special preparation and well-chosen spices; is Berkoukes. The Oran Berkoukes is usually presented to guests on family occasions, such as births, Nfas, in Oran or even in Western Algeria, they call it: Berkoukes b'ta3mir.

This recipe is composed of pellets, a sauce, and ta3mir. The sauce is prepared with Hrira spices. And the novelty, here, is the ta3mir which is roasted semolina, to which

we add minced meat, eggs, and the same spices of the sauce. We prepare a sausage. The plates are prepared as the guests arrive. The dish is thus prepared: Berkoukes in the sauce, all around, we put the slices of ta3mir, in the middle, chicken cut into very small pieces, and all presented with a saucer containing Ras-El Hanout for those who would like to add more.



Berkoukes

For the same occasion, **the Reggag** is presented to the guests. He is also there at funerals (Janaza). It is a kind of combination of roast chicken, couscous sauce, and thin dough made from the same dough like that of Msemen (which we will explain later). The three presented on a plate from the Regag. This recipe represents a new habit

among the people of Oran, coming after the tradition of Berkoukes. But today, we prepare both on the occasions mentioned above.



the Reggag

M'hamer. A recipe based on lamb meat only. It is recommended for wedding parties or special occasions. Having a yellow sauce following the capacity saffron (very famous among the inhabitants of Oran), we put lamb meat in pieces, seasoned with ginger and cinnamon.



M'hamer

Today, this dish has changed. Minced meatballs are added in marriages, and decorated with slivered almonds. Some families accompany it with fried potatoes.

Another very common recipe in Oran is a dish sold in fast food places. This is Chqamba.

The staple of this recipe is Douara, lamb, or veal tripe. These tripe are cooked with zucchini and chickpeas in a sauce very similar to that of Chtitha Douara (an Algerian dish) containing tomato and garlic which must be strong. And when the whole thing is mixed and put back in the oven in the form of a gratin, then sold in a sandwich, it will be called Orani Osbane, by cutting pieces, and putting them in baguettes. This we find in street vendors, a very delicious meal, according to the Oran inhabitants, very appetizing, and representing a complete meal for those who consume it.

Some families prepare another recipe with tripe called: Bekbouka. The same recipe is called, in some adjoining

towns: Osbane. While the Osbane in Oran refers to something else. We pointed this out above. This Bekbouka is a kind of stuffed dish. These are large pieces of the belly that are stuffed with the rest of the tripe. All cut into small pieces, mixed with rice and spices. The stomachs are then sewn up and cooked in a red sauce made with garlic and chickpeas.



Bekbouka

Always, among the main dishes of Oran, we find the Paella left in Oran by the Spaniards. Its origin dates back to the 18th century. It is from Valencia (Spain). Presented as a main course, it contains several vegetables and

meats, to which rice is added, which is the basic element. This dish was prepared, only, with several varieties of fish, but over time it has changed. Today, it can contain several types of meat to which several kinds of fish are added, and this, according to the financial means of the families.

From a dish of poor people, patella, or small dish (since it brings together all the ingredients of which only crumbs remain), it is transformed into a dish of the rich because it includes seafood and the various meats available at the market. It is now becoming one of the dishes recommended in invitations, and even at parties.

For the same holidays, another recipe comes into effect and becomes an essential component of the Oran menu. This is the stuffed roast chicken roll. This dish replaces, in some Oran families, the TadjineZitoune (olives cooked with pieces of chicken and carrots. Present in almost all Oran festivals) of the past. This dish represents the modernity of Oran cuisine because combining the two culinary operations: roasting and stuffing is something

new. Only one is recommended in old recipes. This Roulé is always accompanied by a cheese sauce. This will provide a new attraction to the presentation of this culinary specialty, completely different from what was done before.

We can cite another well-known dish in Oran, even if the recipe known and prepared by the Oranais comes from Morocco. This is LhamHlou (sweetmeat).

This dish is a sweet main course as its name suggests. However, the difference between the recipe prepared in Oran, and that of other regions of Algeria, lies in the preparation of the sauce where the meat is cooked. It is salty in the former, and sweet in the latter.



LhamHlou

The salty sauce is accompanied by dried fruits such as raisins, steamed prunes and presented on a yellowish color preparation (containing Saffron or Turmeric) with salted meat. This is called sweet/salty.

The second form is to let the meat cook, then we add dried fruit, sugar, or honey, and let everything simmer to give us a sweet dish, even the taste of the meat is sweet here.

This dish was previously the main course since it contained meat. But, today, although it is very varied with the different dry and dried fruits available in the market, such as pineapples, apricots, kiwis, apples, pears, quinces, almonds, grains sesame, and walnuts, it no longer contains meat, so it is presented as an accompaniment to soup during the holy month, or at weddings. It has even been transformed by changing its culinary nature; from the main dish, it becomes a dessert that is eaten fresh.

- Sweets/ cake/ la patisserie:

The Oran pastry counts, today, among the best Algerian pastries. This notoriety is given to it after it has

undergone several changes on its old models, traditional recipes, or even, after having created new kinds of sweets and cakes.

As for the traditional, it is not very rich, since it is, most of the time, borrowed from neighboring countries of Algeria, European countries, or even from the cities bordering Oran. We will try to identify, precisely, what is intimately linked to the Oran tradition, while highlighting the best cakes borrowed from elsewhere, and naturalized, Oran. Their cooking was done, before, at the bakers, and not in the houses. As there was a lack of variety, only the two or three known kinds were prepared, so they were prepared in large quantities that were difficult to cook in gas stove ovens.

Quite the opposite is recorded today, because the kids are very numerous, which leaves families preparing them in small quantities to vary the tastes and colors.

Among the most famous cakes before, and even today, we have the dry cakes named: Torno by the Oranais, or HalwatTaba'a for all Algerians. It is a kind of cake that still keeps its old reputation. It is preferred to other kinds

by all Algerians, due to its simple preparation based on oil and eggs, its special flavor flavored with lemon zest and its low sugar content. A cake that can perfectly accompany coffee, milk, or even tea, it represents the favorite model and taste of all Oranians, and even all Algerians.



Torno

The second traditional sweet is that of the funnel or El Kherraj. Like the first one, this sweet retains its reputation among all Algerians. Its consumption is perfect with a coffee with milk. It is also made from eggs, oil, and flour. Its dough must be a little firm for the pieces that are taken out of the funnel, it takes on the streaks and decorations of the latter. Some families now replace oil

with butter. But the result is always the same in terms of form. As for the taste, the presence of butter changes the texture of the cake somewhat, which becomes melting while with the oil it is crispy.

And the third traditional sweet that still retains its flavor, even though it has undergone many changes in terms of its ingredients, is Ghribia. This cake is prepared in all Algerian cities, loved by most Algerians for its simple, easy, and tasty preparation. It is a sweet made only of flour, sugar, and oil, flavored with cinnamon when cooked. The crispy cake is the favorite of people allergic to eggs. Its smell is special, and its cooking is fast.

Although it has undergone several modifications, in particular in its composition, which has now become rich in butter in some families, in eggs in others, and even in cornstarch for others too, its form of presentation is kept in small or large balls. It is decorated with cinnamon.



Ghribia

-Pastries:

Always in the traditional cakes, more specifically, in the pastries, we record the presence, until our days, of certain very old preparations in Oran. Oran families keep them and still prepare them even if they have embraced the metamorphosis of time generating new models, and new kinds of cakes. They thus join tradition and modernity.

We are talking here about Kahk Wehrane or “Ka3k Wehrane”. A kind of brioche dough to which different grains are added to flavor it, Among these grains, we have anise seeds, Shennan seeds, sesame seeds. Orange blossom water (Ma Z’har) can replace plain water. The cake is shaped into rings brushed with egg yolk.

This Kahk brings together happy and sad occasions. It is generally prepared for funerals, offered to visitors. It is also the cake that represents, in first class, El Eid celebrations, in particular, in the plates taken to neighbors, relatives, or acquaintances. A galette occupies the entire plate. Other small Torno parts are added. But the smell given off by elKahk is very strong, it perfumes the whole dish.



EL Kahk

Another kind of pastry, which is very well known in Oran, and even in all Algerian cities is La Mona.

It is another form of brioche dough shaped into galette grades that are cut into pieces to eat. It is prepared,

previously, with the traditional recipe. Today, some pastry chefs add buttercream. This cream is introduced to add a sweet flavor since it contains very little sugar. It is also consumed with coffee with milk. Presented in the mornings, for breakfasts, or even in the afternoons, with or without coffee, it is one of the cheapest cakes that all families can afford. Most families consume the ones sold in pastry shops. Today, some prepare it at home.

Its history goes back to the Spaniards. Several hypotheses explain the history of this Mouna. The best is that she is of Oran origin. The Valencians brought her there. France experienced this preparation around the sixties of the twentieth century, following the repatriation of the Pieds-Noirs.



La Mouna

We can add a traditional recipe, salted, fried, and consumed, most often with tea. It's the Sfindj, or Khfaf, or donuts. This preparation is based on a yeast dough that is prepared several hours in advance, or even the day before, for excellent fermentation. A very soft dough, rings are shaped quickly by hand and immersed in an oil bath. Sfindj is eaten without being sprinkled with sugar or filled with jam, just its salty taste is enough to accompany it with a coffee with milk, and above all, with tea.

Oran families tended to prepare this early in the morning, on the days of Eid El Fitr, or Eid El Kébir. Family members getting up in the morning, took their coffees with these hot donuts. Today, few families keep these traditions. Cakes have replaced these Sfindj, and the people of Oran have become accustomed to the sweet taste on the morning of Eid.

The same tradition was marked by the preparation of Msemen. On Eid mornings, it was eaten hot. But, just like donuts, there are only a few families left nowadays

who prepare this on these occasions. The preparations still exist, and for the Sfenj, and the Msemen. But, apart from these occasions.

Always, in frying, the city of Oran is known by a cake whose origin goes back, for some to Tiaret (an Algerian city located in the southwest of the capital, therefore, in the southeast of Oran). This is Griwech. This cake is made from unsweetened dough, containing orange blossom water. Very aesthetic shapes are made from it, braids or roses dipped in a bath of frying oil, then in honey and sprinkled with sesame seeds. It is very light and crispy. This cake is known in Morocco, but with another name.



Griweche

This is what constitutes, roughly speaking, the Oran culinary tradition. Some habits exist until today, while others have faded or have been replaced by new ones. We can quickly skim over what is done on occasions, even if we have referred to it previously.

In nowadays wedding parties:

In parties, Hrira, Boureks or Bestilla, Stuffed roast chicken roll are presented with a cheese sauce, and LhamHlou without meat presented as a dessert, chilled. (some families now offer Paella to their guests).

In Birthdays:

In birthdays, Berkoukes be'ta3mir, Tamina in small closed boxes (Taknetta in Oran), Msemen or Sfendj are presented.

Tamina was previously prepared from roasted semolina (cooked or dry-heated) in a pan, to which butter and honey were added.

Today, this preparation has undergone many changes; ground dried fruits are added to the semolina, and whole, placed on top as a decoration. A line of cinnamon is drawn, usually on the final side (for those who tolerate the taste of this strong spice).



Tamina

In deaths (funerals):

Regag presented in whole patties with roast chicken and couscous sauce. With oranKahk.

The 27th night of the holy month:

Regag. The menu is decided by the children since they are fasting for the first time. (the photo of this dish is already provided above, on this document).

The seventh day of the bride, among the Kabyles of Oran:

The bride prepares the Sfindj. (This can be done even on the third day of the wedding).

The days of EL Eid:

Msemen or Sfindj, Kahk in addition to several kinds of traditional and modern cakes. The Griweche and the Maqroun are first. Those who have sufficient financial means, prepare the Baqlawa. It is a superposition of layers of puff pastry, stuffed with peanuts (previously), almonds, walnuts (now), and cut into diamond shapes drizzled with honey.



Maqrout



Baqlawa

For Yennayer:

The meal is, usually, couscous with chicken, regardless of the composition of the sauce, because over time everything has changed and undergone modifications. But, in the evening, a variety of



Yennayer's festivals, today (left) and before (right).

confectionery, dried fruits are eaten with the family. All the members of the family gather to give everyone their share, in their bags.

To invite someone for dinner:

The poor give their all. The menu could contain up to six meals:

A traditional dish, Hrira, Bestilla, Stuffed chicken roll, LhamHlou, appetizers.

Some families add: Aghrum (savory pancakes prepared with semolina), and Felfel.



Aghrum

To invite someone for coffee:

Fresh fruit, juice, pie or dessert. Then, coffee, Baghrir (which represents good relations among the Oran people), tea and cakes.



Baghrir

For Ramadan evenings:

Flan, Chamia (which is QalbEllouz in central Algeria), Zelabia (very soft honey cakes), Ktaïf (Mashreq cakes) with tea.

Here are, roughly, the dishes that could represent Oran tradition. The results displayed on this modest research, we had them from Oran citizens, or at least, living in Oran for years, therefore, have already adopted the culinary culture of this Algerian city

Many varieties have affected Oran cuisine and pastry following constant exchanges with surrounding countries or adjoining towns. This only enriches this culinary culture that is unique to it, despite the various metamorphoses it has undergone.

I would like to thank all the people who assisted me in the preparation of this project. People, whose names are mentioned in the body of the document, Djamilia, Souhila, Souad, and Hafida, who provided me with the photos of the dishes mentioned above, which they prepared, just for this modest project. Others have enriched my knowledge of the Oran culinary tradition. For this, I express my deep gratitude to them.

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chapter Fifth

From the sports history of Oran

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From the sports history of Oran

Foreword:

In general, the city of Oran has a good infrastructure to serve sports and youth. It contains eight (8) sports complexes, including the one in Belkaid district, which is the largest Olympic sports complex on an area of 105 hectares, in which there is a modern football stadium with a capacity of 400,000 seats and a water sports complex consisting of three (3) swimming pools (one of them covered), a multi-sports hall with 6000 seats, a covered cycling field, a training field and another one for athletics. In addition, an administrative building, a school for training athletes with twenty-two accommodation

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Translation into English: Miss Khaoula DJIDEL, Setif, a member of Al-Wahrani Academy for scientific Studies and Cultural Interaction.

rooms, a covered multi-specialty hall with a length of twenty-five meters,

Tennis fields, a 300-seat lecture room, and two parking spaces.

The city has always been the headquarter of many sports clubs and associations. In 1987, the city witnessed the birth of the first African and Arab football club, the Oran Freedom Association Club (CALO). In May 1956, all Algerian Muslim Clubs and societies across the country boycotted the national competitions organized by the occupation. On the other hand, the National Liberation Front organized courses between the neighborhoods of Oran, Sal Mediouni, Al-Madina Al-Jadida, Al Hamri, and the surrounding regions such as Al-karma, Sidi Al-Chahmi, Douar Sania, Siq, and regional teams like USM Bel Abbes.

MC Oran is considered the dean of clubs in the city since it won a lot of titles in both national and international aspects and its stadium “Ahmed Zabana” has a capacity of 45,000 spectators. The other well-known club in the

city is ASM Oran, with a stadium of 20,000 spectators; Al-HBIB Bouaakal stadium.

The city is also known for individual sports, where various Oran athletes emerged within the local and international heroes like swimmer Salim ILES, winning numerous international and Arab medals. Also, Ahmed WAHBI is the champion of 110-meter barriers.¹

1) The most well-known football clubs in Oran:

a. Club Athletic Liberte D'Oran

From the Darb neighborhood in Oran, the football history began in Algeria when European settlers decided to form a sports team to entertain themselves and create a new activity for the youth of the neighborhoods. In 1897, They established "The Sports Club Team" in Oran.

At the beginning of 1921, the team merged with another club in the city, and it became the name of the Sports Club, Freedom of Oran, with many specializations besides football, where it is a branch of athletics,

Wikipedia: <https://ar.wikidpedia.org/w/index.php?title>, Oran,¹
18/04/2022, 15:10.

wrestling, weightlifting, and carrying the colors red and white. The first president of the club was Antoine Carava, who was of French nationality.



Club logo

A brief history of the club:

The club activity started among the amateur in the city's neighborhoods in the demonstrations organized by the settlers and the locals. Within time, The club became a structured club that participated in the regional league in Oran. The club won the championship, the Cup of Oran, and second place in the Eastern Algerian League in 1960, also the title of honorary champion of Oran in 1933.

Most of the "Club Athletic LibertéD'Oran" players were French, Spanish, Swedish, and Italian. While it

was represented by only a few Arab players; we mention “Kadour Boukhalfi”. As for the rest did not shine, but we mention among them: Sanchez, Linares, Nieto, Tovar, Karask, Ortiz, Eclabes, Mas, Mestere, Serra, Manuel Gonzalez, Antoine Munoz, Seka, A Navarro, Matera Paulin and Canizares¹.

The club competed in the form of local, regional, and national championships, and then the teams from Tunisia and Morocco. Also, it competed in the framework of the North African championship.

From Tunisia, it faced “Tunisian Italia club”, and “Tunisian Hammam al-and club”. From Morocco, it faced “Etihad Athletic Sports de Casablanca” and “Wydad Athletic Club”. From Algeria, we mention the following: Racing Algeria, Saint Eugin, Bahdjet Oran, Ghalia Oran, JS Bonn, and Oran Navy. They were all clubs with European players.

The electronic websiteTunis Gate: <https://tunisgate.net/posts>¹

في وهران-نشأ-أول-نادي-كرة-قدم-إفريقي-وعربي

on 18/04/2022, 15:30h

The Club Athletique Liberte D'Oran wrote its name in the history of Algerian football for 65 years before it collapsed forever after the Algerian independence in 1962, just like all European settlers' clubs; however, its name was written as the oldest Arab and African club¹.

b. MC Oran: in French “Mouloudia Club Oranais”:

MC Oran is an Algerian football club based in Oran, one of the most prominent Algerian, Arab, and African clubs. It was founded on May 14th, 1946. It plays in Ahmed Zabana Stadium. It was called, between 1977 and 1988, MouloudiaNaft of Oran. It is the only Algerian club that has played in the first division class since its inception in 1962 and did not play in the second division except for season "2008-2009" where it climbed back into the first division.

The same reference.¹



Club Logo

A brief history of the club:

It was founded on May 14th, 1946, when four men (the founders) met in the Hamri neighborhood to agree to create a team named Mouloudia of Oran. The founders are Mohamed Basoul, Ali Bin Toti, Omar Abuna, and Radwan Erik BouTali; the last was the first president of the club, while Miloud ben Draoa was the first president of the cycling association. Cheikh AL Tayeb AL Mahadji is considered one of the Algerian Muslim Scholars Association founders, with Cheikh Abdelhamid Bin Badis. Cheikh Tayeb called for Said Zamouchi and asked him to supervise the club's founding ceremonies in Abu Bakr Siddik Mosque. He

wished success for the club and hoped it to be an example for the Algerian youth¹.

MC Oran had a great history since the beginning of the Algerian championship in 1962. The club has always made, especially during the golden years in the seventies, eighties, and nineties, great names in Algerian football and even the African one, such as Lakhder Beloumi, TejBen Chawla, Nasr Eddin Drid, Karim Marok, Abdelkader Friha, Sid Ahmed Belkedrouci, Miloud Hadfi, Houari Bediar, Abdellah Guehra, Ben Yaakoub Sebah, Habib Ben Mimoun, Tahar Cherif Lwezani, Abdelhafid Tasfawet.

During this period, nationally, the club won the local league four times and the Algerian league cup once. And internationally, it won the Arab Cup for Clubs twice and the Arab Super Cup once. Mouloudia of Oran was the runner-up in the African Champions league in 1980 and the Arab champion league in 2001. Thanks to all these achievements and trophies, the club is

Cheikh Said Zamouchi (EL Chorouk, newspaper) –saved copy 7th 1
February 2020. Wayback machine website.

considered one of the oldest and largest Algerian Arab and African clubs.



Club Stadiums:

Mouloudia of Oran receives its competitors at Ahmed Zabana stadium or what was previously known as 19th June Stadium. The last is the most notable victory of the club since it can accommodate 40 thousand spectators. The global football legend, the Brazilian Pele, has previously played a match with his team “Santos” on it. Moulodia of Oran sometimes receives its competitors at Al Habib BouAakl stadium due to the adjustments at

Ahmed Zabana stadium. It is important to say that there is a new stadium to be built for MC Oran soon¹.

The supporters of Mouloudia are nicknamed “Al-Hamrawa” in relation to “Al-Hamri” neighborhood. The most important thing that distinguishes Al-Hamrawa is the powerful songs they release in the stadium. They are famous with writing sports songs since ancient times. Consequently, they contributed to the return of MC Oran to the first national division thanks to their presence in large numbers in the stadium. Hamrawa are known for their fanaticism toward their team, which caused them trouble with the police; there are often confrontations with the police. On may 28th, 2008, they faced the Algerian police for several days after the fall of MC Oran to the second division, but despite this, they are one of the best fans in the Arab countries².

Areqwebsite :<http://areq.net/m> on 19/04/2022, at 12:30¹

Marefawebste :<https://www.marefa.org> on 19/04/2022, at 14:04²



Ahmed Zabana stadium

Record numbers for the club:

- The best club in the African champions league in 1989.
- The best African club in 1989.
- The only club that played all seasons of the Algerian championship first division, except the 2008-2009 season.
- The Algerian league runner-up nine times.
- It reached the semi-finals of the Algerian Cup 21 times.
- The only Algerian club that won the Arab championship for clubs two times (1997/1998).
- The only Algerian club that won the Arab Super Cup in 1999

Great players throughout the club's history:

Some world-class players have passed through the history of MC Oran, among them Lakhdar Belloumi (the best Algerian footballer), Abdelkader Firoud (one of the best international coaches and the first coach of the Algerian national team), Abdelkader Friha (top scorer for the Algerian national team in the seventies), Miloud Hadfi (the African Kaiser), Abdelhafid Tasfawt (He was the best scorer for the Algerian National team ever), NasreddinDrid (one of the best goalkeepers in the history of Algeria), Tadj Ben Chawla (top scorer for the Algerian national team in the eighties), Tahar Cherif Al-Wazani (the player with most trophies and titles with the club and perhaps the best Algerian midfield defense of all time of all time¹.

c. Club de Derb Jeunesse d'Oran: (CDJ)

In short, it is an Algerian multi-sport club, founded in 1894 in Oran and plays in the Oran League – second

Legends of MC Oran, the official website of MCOoran, a saved copy ¹ March 6th, 2016; way back machine.

division - it is the oldest multi-sport club in Algeria and North Africa. The club's colors are blue and black. It was the first club to win the North African Football Cup in 1930.



Club Logo

Club History:

The club was founded on April 14th, 1894, by European settlers in the neighborhood Al-Darb in Oran under the name Club des Jeunesse. It was the first Arab team football that won the championship of North Africa, 1931; as we mentioned before, wins the Championship of Oran 8 times, Oran Cup 3 times, North Africa championship once and North Africa Cup 4 times. Among the stadiums where it played most of its matches

was Turin Stadium in the Gambetta district. The club was dissolved in 1962, after the Algerian independence¹.

d. ASMO: in French “Association Sportive Madinet

The Sports Association of Oran is an Algerian football club founded in 1933 in Oran as the Islamic Sports Association of Oran. It is playing now in the first division of the Algerian league, in Al-Habib Bou Akal stadium, which has a capacity of 20,000 spectators.



Al-Habib Bou Akal Stadium Club Logo

Wikiwand website : https://www.wikiwand.com/en/CDJ_Oran on ¹
21/01/2022 at 23:30

Club History:

The Sports Association of Oran was founded in 1933 in the New City neighborhood of Oran during the French colonialism under the name of the Islamic Sports Association of Oran. The team brought skilled players and coaches and has many excellent players¹.

Great players throughout the club's history:

Mustapha Boukar, RadhwanGhomri, HowariBelkhatwat, Faysal Meghni, AbdelmallekCharchar.

Club Titles:

- Algerian runner-up in 1991
- Algerian Cup 2012
- Arab Clubs Cup
- Runner-up of the Algerian Cup 1981 and 1983.

a. Olympic Moustakbel Arzew (OMA):

It is an Algerian football team in the city of Arzew; its colors are blue and white. It was founded in 1947.

Club History:

Its first foundation was in the thirties, and it was made up of Muslim and French players. But the local youth, who were enthusiastic about authenticity, created the first Arzew team, made up of Muslim players only, and gave it the name “The Muslim Star of Arzew” without being approved by the French league



Club Logo

Great players throughout the club's history:

Khaither Abdelhamid (goalkeeper), Belhadj Mohamed Ishak (defense) Ben Said Hichem (defense), Aissaoui Abbas Mohamed Djatal (midfield) Guayed Mohamed (midfield), Daham Houssin Maarouf (Attack), Rabiei

Abdul-Raouf (Attack), Sultani Mohamed Kamel (Attack), Zwawi Abdelkader (Attack)¹.

Athletes from different sports:

Oran witnessed the emergence of many athletes in different sports who honored the city and raised its name on various occasions, among them:

1. **Moussa Mustapha in Boxing:** he was born on February 2nd,1962, in Oran. He is the first to win the bronze medal in the history of Algeria, which was of the middle category (75-81kg) in the summer Olympiad 1984 in Los Angles².



Wikipedia encyclopedia : Olympic ¹

Arzew<https://ar.wikipedia.org/wiki/> on 22/04/2022 at 15:00

on 22/04/2022 at [مصطفى موسى](https://areq.net/) Areqwebsite : <https://areq.net/>²
16:23

2. Abdelkrim Ben Djamil in Handball:

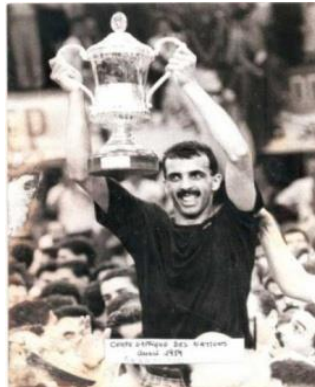
Abdelkrim is one of the stars of Handball in Algeria, whose name was brightened in the eighties, and was one of the makers of the glories of the Algerian handball. He contributed in the golden period gaining all titles, both with the National Algerian team and his team MC Oran. Ben Djamil was born on December 5th, 1959, in Oran. He is a player of high caliber because of his height (1.90), techniques, and strong shots that made him a star for many years.

The beginning of his career was not in handball. He almost became a judo wrestler, the sport that he practiced at first, and then he played football before choosing handball at school team “Ben Zarjab High school” in Oran; where it marks his real professional depart. He played with big stars in the cub category like Dobala, where they formed the strong team of MC Oran.

Ben Djamil and MC Oran won the National championship in 1983, and the Algerian Cup in 1984

and 1986. The team won African titles in (1987 and 1988) and Arab Titles in (1983, 1984,1985, and 1988). It presented professional levels under the leadership of Ben Djamil. The latter had a golden career with the national team, with which he won 5 consecutive championships (1981, 1983, 1985, 1987, and 1989).

Also, he achieved the Mediterranean title in 1987 and the gold medal for the African games in 1987.



Bin Djamil participated in three World championships (1982, 1986, 1990) and participated in two Olympic games (1980, 1984); this great player's record is rich with two other crowns

(Best Arab Player 1987 and Best African Player of the same year)¹.

3. HadfiMiloud in football:

He was born on March 12th, 1949, in Oran and died on June 17th, 1994. He is one of the excellent Algerian football players and even the African ones. The great player “Pelé” gave him the nickname of “the African Kaiser” because of the similarities between his way of playing and the one of Franz Beckenbauer.

Hadfi started his football career with the Association of Oran before joining the neighbor club Mouloudia Oran in the cubs' category. He played for Mouloudia until 1969 before moving to Wedad Tlemcen, which, at that time, made him an offer that he would not refuse, represented in the position of an employee in a national bank for a decent wage, plus the apartment and a grant of 300,000

The electronic newspaper AlChaab :¹

عبد-الكريم-بن-جميل-مساهمة-فعالة-في-تألق-كرة-اليد-

الجزائرية/81611/item/أعمدة-و-مقالات-ech-<http://www.ech-chaab.com/ar/>

dinars. It was the biggest deal at the time. in 1972 he returned to Mouloudia and won the Algerian Cup, then he ended his professional career in 1979 with Hillal Siq.



Hadfi played in various categories til the university team; he participated in 80 matches and missed only the Mediterranean games. His career as a coach: he trained Mouloudia in the early nineties. Ignoring a name like Hadfi may be a sort of craziness because the Brazilian player Pele nicknamed him “Kaiser” during the World Confederations Championship, which took place in Mexico when he played for the African team. In 1973, the Brazilian media agreed that Hadfi was technically better than Beckenbauer due to his unique characteristics.

He was a real artist, elegant, and good at dribbling the ball. He was one of those who invented the technique of infiltration. The international coach Amie Jacky who was a coach of Lyon in 1978, moved to Tlemcen to watch him in the Algerian cup semi-final against Nasr Hussein Dey. He went there with the great player Mario de Nalo; whome was a general manager of the Lyon, and tried to convince him to become a professional player. He refused Mario's offer though he was 29 years old, just because of his insistence on participating with the National Elite in the African Games. Hadfi had a strong personality; he was a man of principles; he was a man of principles¹ .

He loved Mouloudia and had to lose 20 million from his own money to convince HafidhTasfawt to stay. He kept loyal to his club even after his retirement.

Wikipedia :<https://ar.wikipedia.org/wiki/MiloudHadfi> on ¹
22/04/2022 at 17:11

4. Salim Iles:

He was born on May 14th, 1975, in Oran. He is an Algerian swimmer who won international and Olympic titles, honoring the country in international competitions. He started his journey in swimming in 1998¹.

The son of the city of Oran specializes in freestyle swimming (500 and 1100 meters) and participated four times in a row in the Olympic Games: Atlanta 2006, Sydney 2000, Athens 2004, and Beijing 2008.



Iles won the bronze medal in the 100 meters at the 2002 world junior swimming championships in Moscow; he

on 22/04/2022 at [إيلاس سليم](https://ar.wikipedia.org/wik) Wikipedia : <https://ar.wikipedia.org/wik>¹
23:23

also won the silver medal in the same tournament that was in 2004 in Indianapolis, USA. He shines in the biggest competitions, regional and international, where he took control over the swimming competitions in the 50 and 100 meters between 1997 and 2005 within the Mediterranean Games.

During the 1997 edition in Bari, Italy, he was crowned with bronze in 50 meters and gold in 100 meters. During the 2001 edition in Tunisia, he won gold in 50 meters and 100 meters, the same thing during the 2005 edition in Almeria, Spain. Continentally, Slim Iles won all disciplines during the 1998 African Championship. In the 2006 edition of Dakar, Senegal, he won the golds of 50 meters freestyle, 50 meters butterfly, and four times 100 meters.

Salim Iles shines during different editions of the African Games. For instance the 1995 edition in Harare (Zimbabwe) where he won 5 medals, including two gold. And the 1999 edition in Johannesburg, South Africa, where he won 3 silver and a bronze, in addition to the

2003 edition in Abuja, Nigeria, where he won 3 gold and one silver. 2007 edition in Algiers, where he won two **golds** and one silver. During the 1997 Arab Games in the Lebanese capital, Beirut, Iles won 3 gold medals in the 50 meters, 100 meters, and 200 meters.

Salim Iles was a professional in Racing France and won plenty of French championships, knowing that he also represented the Dolphin Club of Toulouse and the Oran Postal team. Iles is now a general manager of the sports complex that is being built in the east of the city of Oran in anticipation of the Mediterranean Games, which will be hosted by the capital of the west of Algeria in 2022¹.

Equestrian in Oran:

Equestrian was famous for being a sport belonging to the wealthy, and this sport is in particular places with particular laws and conditions. In Algeria, the government has paid attention to equestrians since 1980

Djazair search ¹
motor : www.djazair.com/eldjournhouria/163471 on 22/04/2022
at 23:45

by developing the sector of horse breeding. This interest was evident after the authentication of various laws on behalf of the ministry of agriculture; to create a system for the horse breeding sector. Horses had a major role in wars in Algeria. After the creation of the Algerian federation in 1963, they simplified the organization of competitions.

Algeria owns several equestrian clubs, especially in the city of Oran, which has the equestrian center Antar Ben Shaddad which is being reconfigured for the Mediterranean Games 2022.

The Equestrian Center "Antar Ben Shaddad" in Sanya is one of the ancient and important centers of equestrian sport in Algeria. Its establishment dates back to 1951 under the name of the club FC Oran, one of the oldest clubs in the game in Algeria, not only in the city of Oran.

This prestigious sporting edifice of international standards with distinction has been rehabilitated and revived; since there are several equestrian clubs like the club of FC Oran. Oran is considered ready to host the

Mediterranean Games this summer after they were postponed last year due to the Coronavirus.



Antar Ben Shaddad Equestrian Center

This center contains 240 stables, three ponds, and playgrounds of international standards. This center has been reconfigured by the Algerian State, where it allocated about 40 billion to host the Mediterranean Games. It also built stands for spectators more than 1,000 spectators, with a horse track and competition fields. This center also owns 70 horses, including 45 horses belonging to the club and 25 belonging to their owners.

Oran will benefit from this center, which will return, after the Mediterranean Games, to the benefit of the citizens who can engage in this sport recommended by the

Messenger of God; peace be upon him, saying: "Teach your children swimming, archery, and horse riding" The Olympic Committee, and the Organizing Committee, led by Governor Mohamed Aziz Darwaz, accompanied by the Vice President of the Olympic Committee Bernard Amslam, visited this sports edifice. After their visit, they decided that the Mediterranean Games would be organized this summer in the presence of several delegations from countries bordering the Mediterranean¹.

The Equestrian Center "Antar Ben Shaddad" includes many clubs that participate in various competitions held across the country. The national equestrian competition, in Oran in October 2021, in the equestrian field of the Oran Knight Club, which organized the event in partnership with the Algerian Equestrian Federation, witnessed the brilliance of many knights. Especially the Equestrian Club of the state of Oran, The Rekab of Oran Club, which ascended the podiums in many groups. The

¹The daily newspaper bola: مركز الفروسية- عنتر- ابن شداد- وهران-
يكتس/2022/03/25/https://bola.dz/2022/03/25/ at 02:30/24/04/2022

Oran El Maqam The Guide Of The Glorious Memory

competition lasted for three weeks in which 250 knights of all kinds participated, seniors, middles, and cubs from different parts of the country at 40 diverse sports.



Barrier jumping competition at the FC Oran club stadium in Oran

This event came to choose the athletes to represent Algeria in the Mediterranean Games during the summer of 2022 in Oran. It was under the slogan: "Equestrian is a heritage for the service of the Mediterranean Games" as well as to restore the atmosphere of the competition after a long absence, to evaluate their level, and it was an opportunity to prepare the national teams, especially the senior team next for many international competitions.

In this national race, the knight Fahd Mosbah, from Oran Stable Club, was able to win the grand prize "three stars" within the third and final week of the competition, where he took first and third places with two different horses. As for the female grand prize, Iman Ramili, who achieved a jump of 1 meter and 5 cm, went ahead of 15 participants¹.

Elahdaf newspaper¹

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