

The Ottoman Empire, 16th to 19th Century

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The Ottoman state

- Absolutist, agrarian-based, bureaucratic
- Four basic principles founded imperial ideology:
 - 1 Ghaza: holy war against the 'infidels'
 - 2 legacy of urban Islamic civilization
 - 3 Openness to local customs
 - 4 Division of the empire between *reaya* and *askeri*

Institutions of the Ottoman Empire

- Division of society between askeri and raya
- And among 4 categories and a top
 - The sultan
 - The men of the pen
 - The men of the sword
 - The men of negotiation
 - The men of husbandry

Institutions of the Ottoman Empire

- DEVSHIRME
 - Practice of kidnapping Christian children between 8-15 for Palace School and for the Janissary corps



Painting by Gentile Bellini



Institutions of the Ottoman Empire

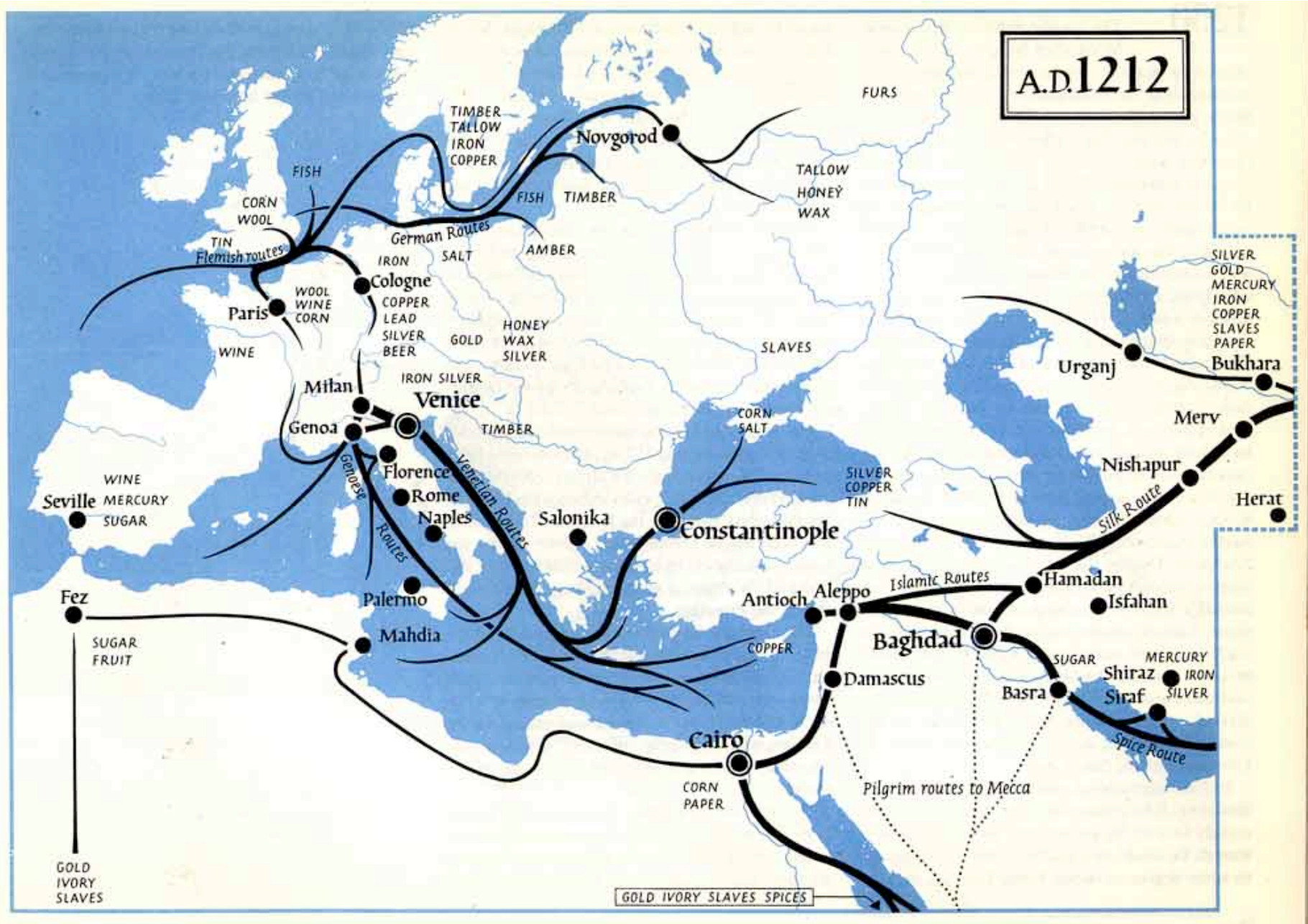
- The Millets:
 - Form of organization of Dhimmis communities: the three leading religious communities, Armenians, Greek Orthodox and Jewish headed by its own religious dignitary; they were responsible for:
 - Collection of taxes
 - Educational arrangements
 - Legal issues pertaining PERSONAL status (marriages, inheritance, divorce)

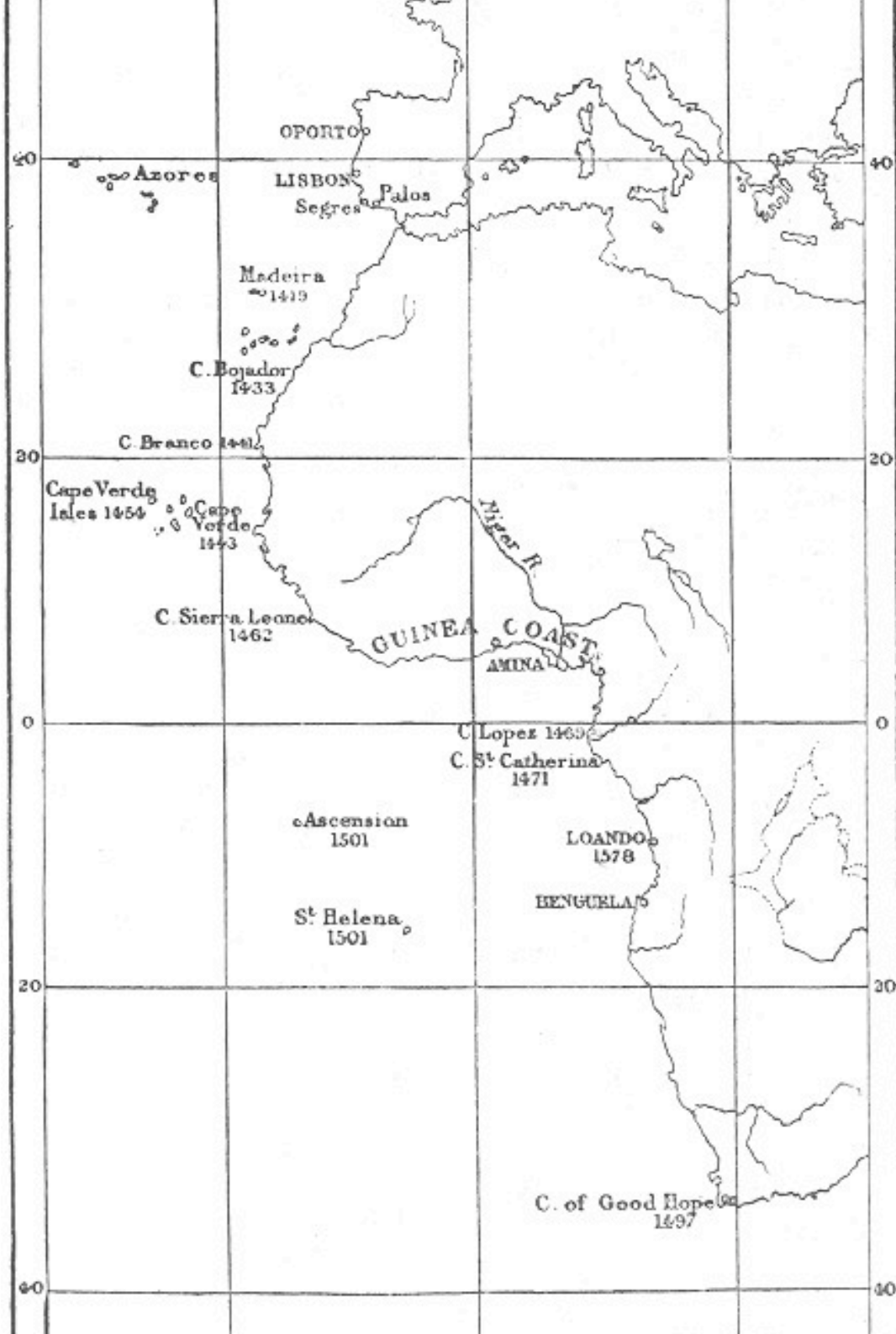
Institutions of the Ottoman Empire

Timar: tax farming

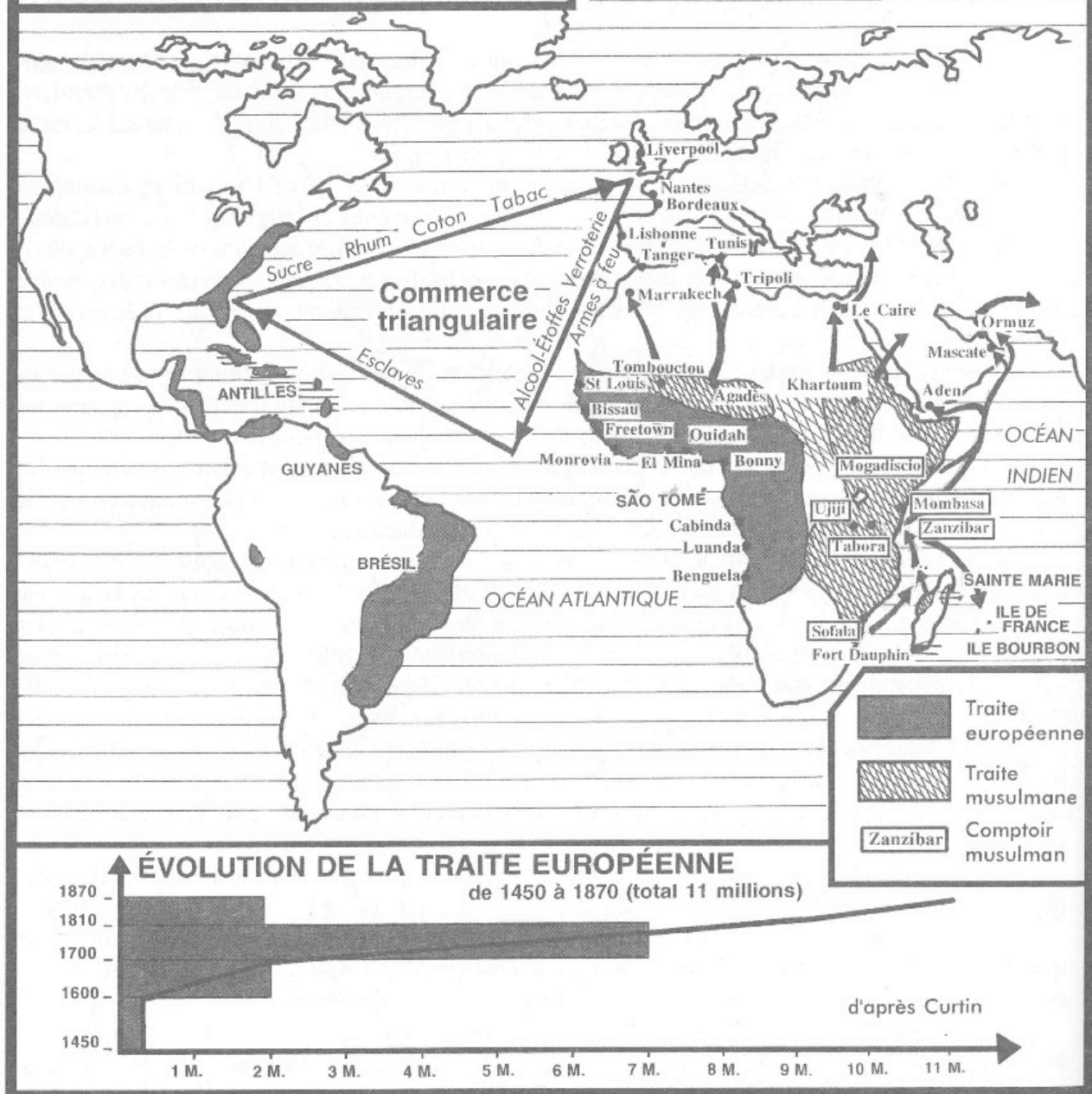
- In the Timar, the *askeri* (notables) are given a TAX SHARE of a certain territory (usually consisting in several villages).
- In return, they have to provide cavalry men during war and assist in the administration of the timar
- The timar is not a territory simply given to the *timarli*. A detailed bureaucracy regulates the relation between the timarli and the raya (subjects) :
 - Land survey (tahrir) that divided the area in Sanjak (administrative division), made by a commission headed by a judge
 - Register of population and goods in the sanjak; register of the regulations between askeri and raya

A.D.1212





LES TRAITES ESCLAVAGISTES



Losses of the Ottoman Empire



Loss of Superiority

- Displacement of the centre of the world economy: triangular trade and industrial revolution
- Territorial losses
- Economic dependency of the Ottoman Empire
- The Capitulations
 - Berats: certificates granted to minorities

Napoleon in Egypt, 1798-1801



DESCRIPTION
DE L'ÉGYPTE

OU

RECUEIL

DES OBSERVATIONS ET DES RECHERCHES

QUI ONT ÉTÉ FAITES EN ÉGYPTE

PENDANT L'EXPÉDITION DE L'ARMÉE FRANÇAISE

SECONDE ÉDITION

DÉDIÉE AU ROI

PUBLIÉE PAR C. L. F. PANCKOUCKE

CHEVALIER DE LA LÉGION D'HONNEUR

HISTOIRE NATURELLE

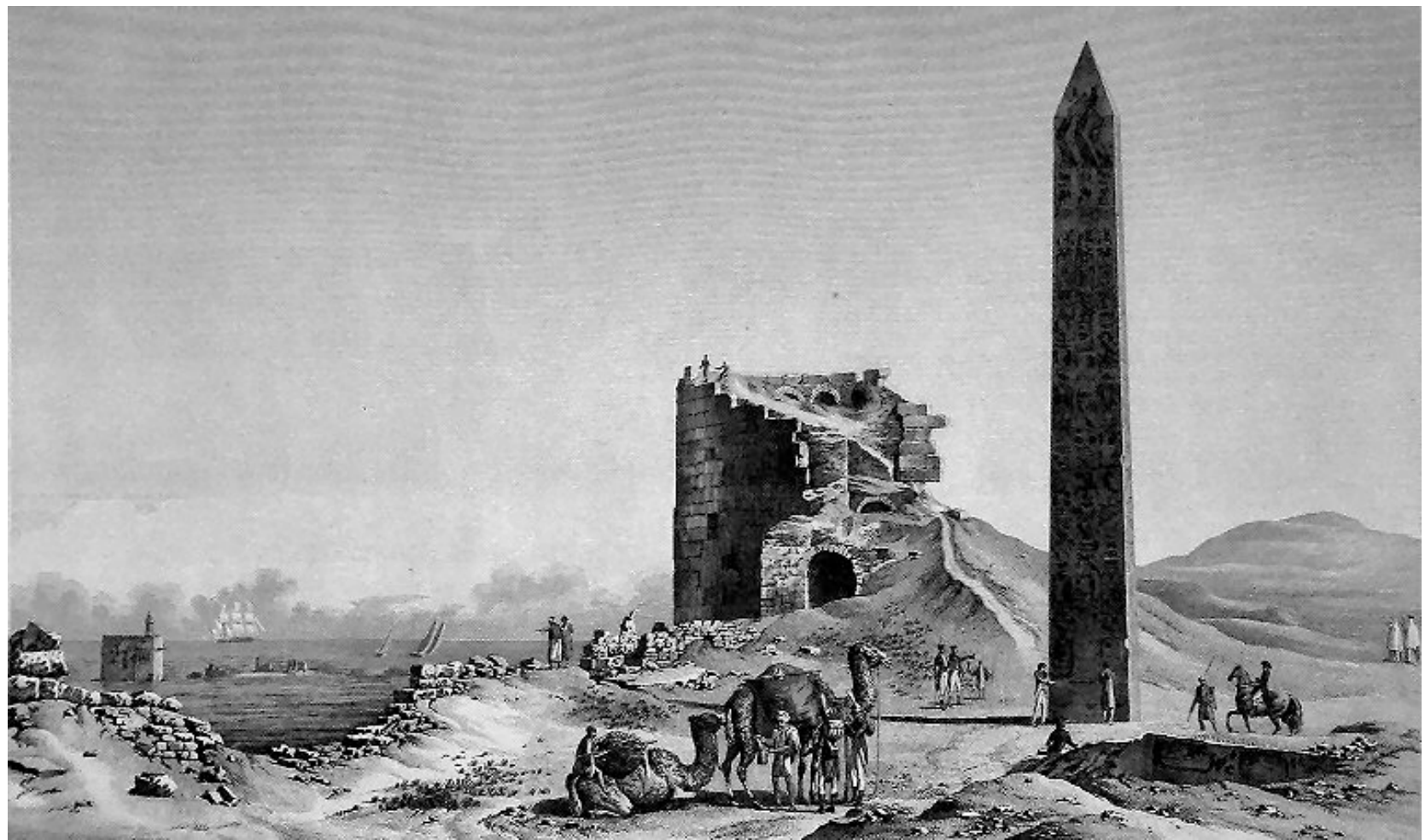
TOME DEUXIÈME [BIS]



PARIS

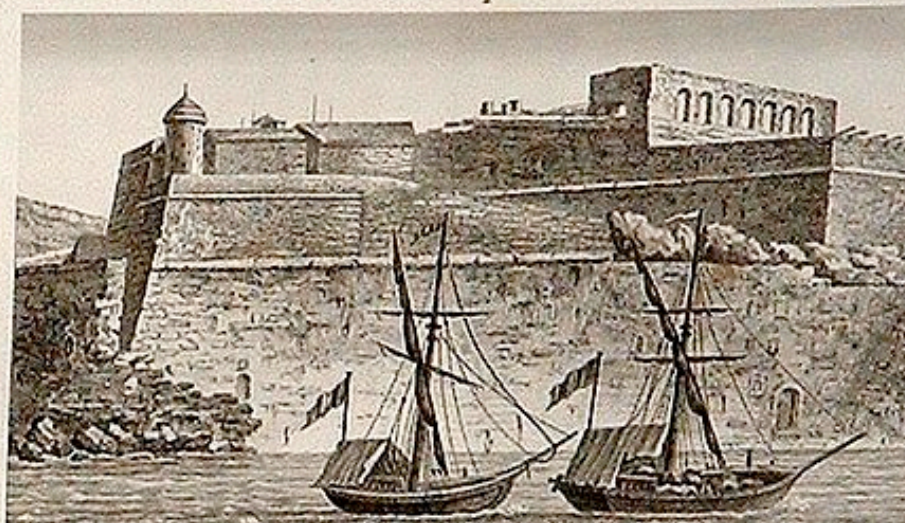
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Muhammad Ali, Khedive of Egypt from 1805



Reforms in Muhammad Ali's Egypt

- Land reform
- Reduction of the power of local notables
- Strict state control of economy
- New cash crops, irrigation works, etc.
- Attempt to create a modern industrial system
- State monopoly of trade
- Reform of the Army (Nizam al-Jadid)
 - Forced conscription of peasants

The 'cost' of reforms: the case of Egypt

- Ibrahim's invasion of Syria (1831-41)
- => treaty of Balta Liman in 1838: new step toward European commercial control of Ottoman areas
- Opening of the Suez Canal in 1869
- 1876: the Egyptian government declares bankruptcy

Imperialism

- British troops invade Egypt in 1881, to put down the 'Urabi Revolt'
- France invades and occupy Algeria in 1830
- France establish protectorates on
 - Tunisia in 1881-83
 - Morocco in 1912

Defensive developmentalism: 2 phases

- It starts already with Selim III (1789 to 1807) and Mahmoud II (1808-1839)
- 1 The period of Liberal Reforms -> 1836 to the Constitution of 1876
- 2 The period of Autocratic Reforms under Sultan Abdul Hamid (1878-1909)

The period of liberal reforms

- Sultan Abdul Mejid (1838-61)
- Rashid Pasha (1800-1858)
- Ali Pasha (1815-1871)
- Fuad Pasha (1815-1869)



Rashid Pasha

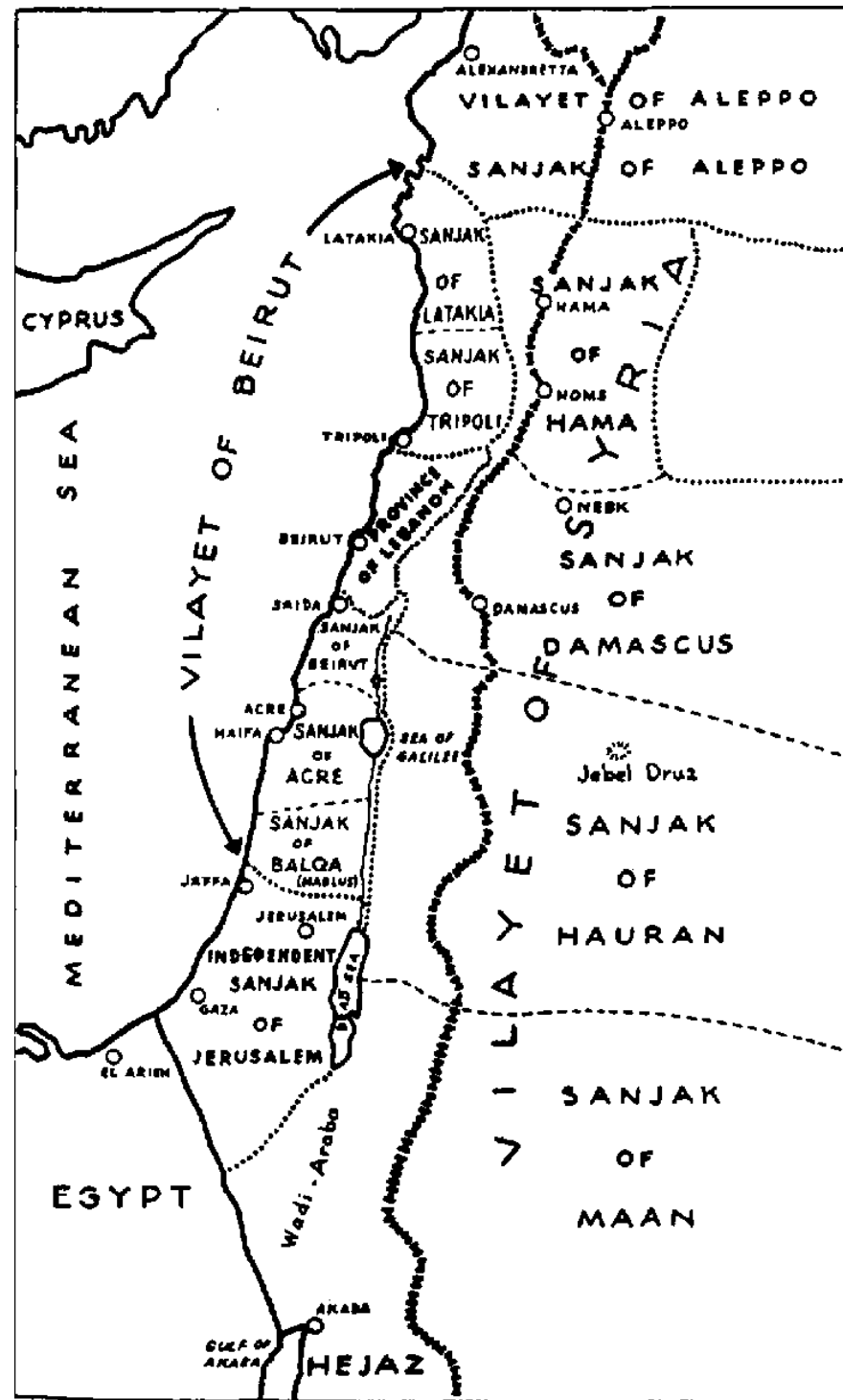


The period of liberal reforms

- HATT-I SHARIF of Gulhane, 1839, a pledge to:
 - Abolition of tax-farming
 - Obligatory conscription for all
 - Elimination of corruption
 - But for ALL the Ottoman subjects
- Hatt-i Humayan (also called Islahat Fernani), 1856
 - Religious liberty and equality for all the non-Muslim inhabitants of the empire

The period of liberal reforms

- Land reforms: 1858 Land Code
- Reforms in education
 - Creation of a Ministry of Education and state schools
- Reforms in the penal and civil code (Mejelle), creation of a ministry of Justice
- Economic reforms
- But, state bankruptcy in 1873



Greater Syria



* Clashes and civil war between
The Maronites and the Druzes
In Mount Lebanon

* Creation of the **MUTASARRIFIYYA**
in Mount Lebanon in 1861
Exclusively for the Maronites



The rise of
Sectarianism
In Greater Syria

The Ottoman constitution and its reactions



Sultan Abdul Hamid II

- The Ottoman constitution of 1876 and the Osmanlilik
- Sultan Abdul Hamid (1876-1908) withdraw the constitution and dissolved the parliament => Beginning of the time of the autocratic reforms

The time of Abdul Hamid (1876-1908)

- Pan-Islamism as a nature of the *Osmanlilik*
- Power to urban Muslim notables
- Continuation of reforms (education, communication, etc.)
- BUT repression of the political life
- First outbreak of violence against the Armenians (1895-96)

Sultan Abdul Hamid II and Islam

- Abdul Hamid assert the Islam-ness of his empire: loyalty to the state = loyalty to Islam
 - Support to missionary activities
 - State monopoly on religious printing
 - Integration of Ulama in the administration
 - Support of religious endowments

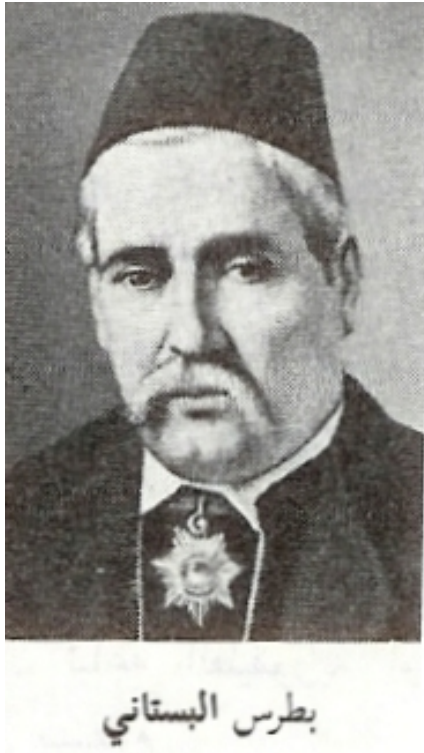
Osmanlilik: Islam is a nationality

- The position of Rifa'a Rafi' al-Tahtawi and of Jamal al-Afghani: the West against the East
- Change in the religious composition of the empire after the independence of the Balkans
- Islam of the modern age

The intellectuals and the various visions of the new Ottoman STATE (and not Empire)

- The Nahdah (the awakening)
- The Moderates
- The movement of Islamic revival

The Nahdah: Reform through Westernization



Butrus al-Bustani

- Literary renaissance
- Concept of Arabness
- Westernization

Islamic revivalism: The birth of a Salafist movement

- The al-salif al-salih (the pious ancestors) -> Salafist movement
- The Ijtihad: independent judgement based upon reason
- The Sanusiyya of Libya, founded by Muhammad Ibn Ali al-Sanusi (1787-1859)
- Wahabism, founded by Muhammad Abd al-Wahab around 1800

Islamic reformism: moderate approaches



- Jamal al-Din al-Afghani,
(1839-1897)
 - Unity and Action
 - Modernization does not equal Westernization

Islamic reformism: moderate approaches



- Muhammad Abduh (1849-1905)
 - Risalah al-Tawhid (treatise on the oneness of God)
 - People do not have to chose whether to be modern or be Muslims
 - Principle of the Ijtihad