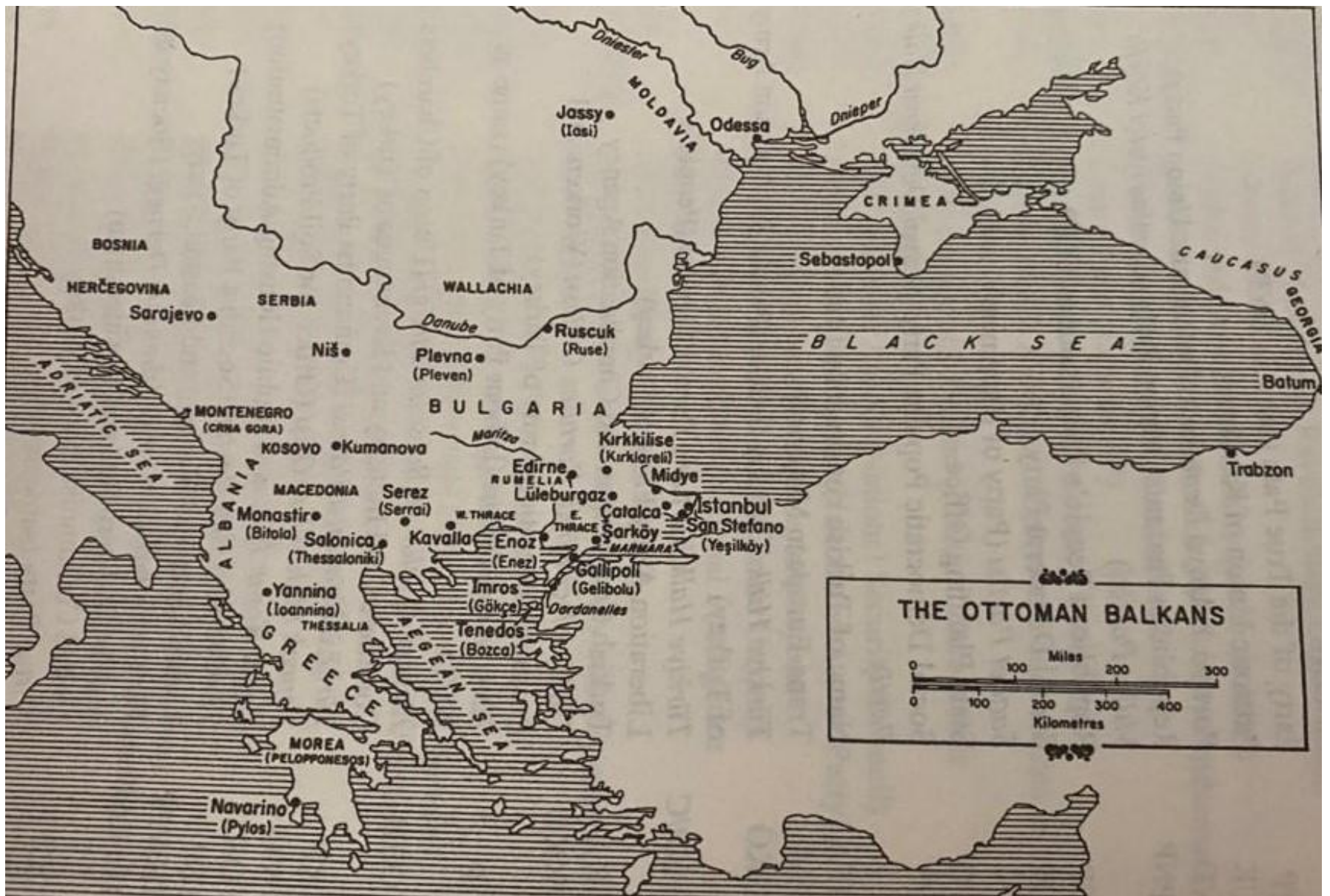




# MODULE I: MODERNIZATION IN THE MAKING

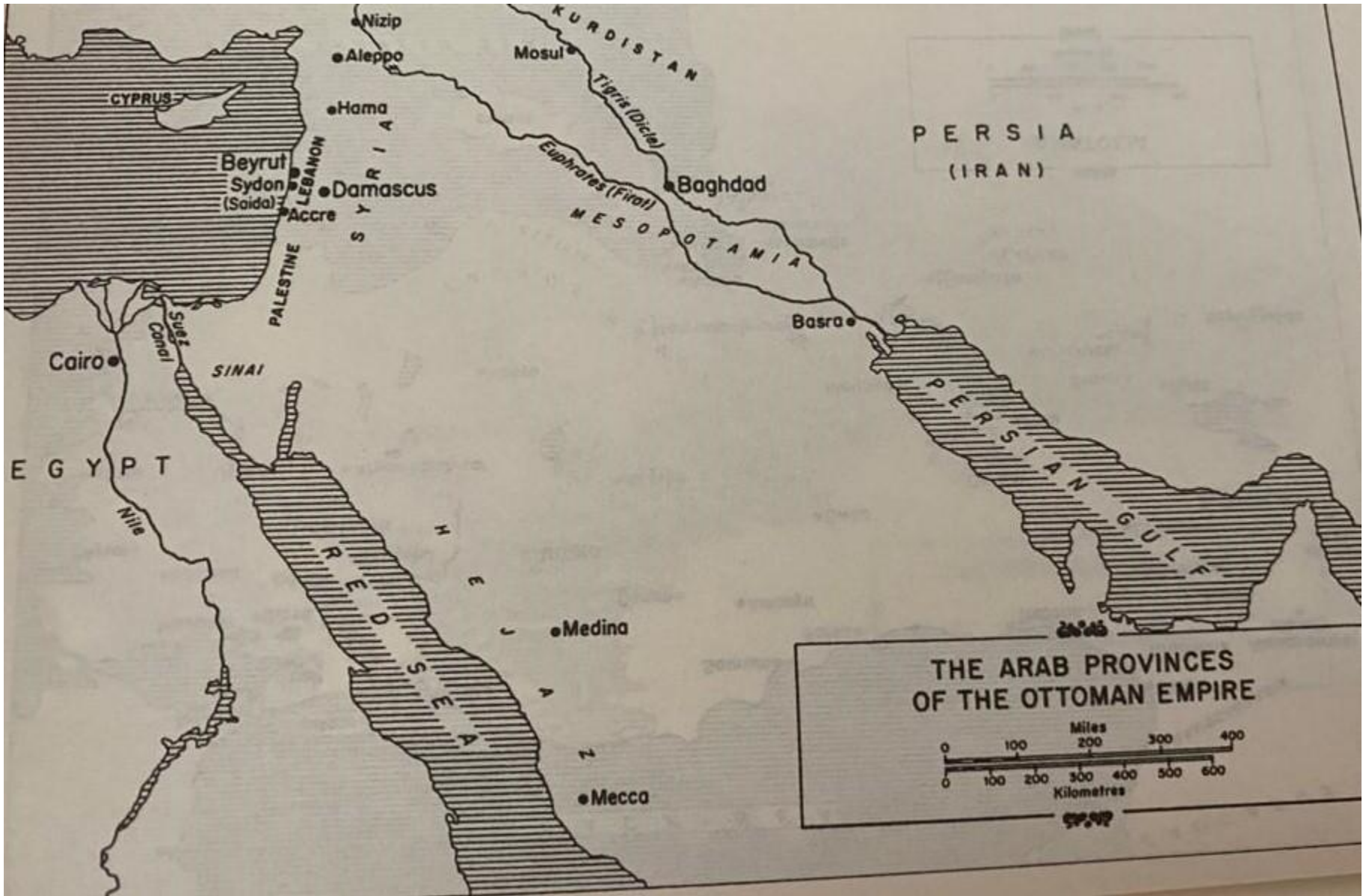
## **A.** Modernization of the State Apparatus

Transformation of the Ottoman Classical System,  
changes in the state structure, and Ottoman  
society

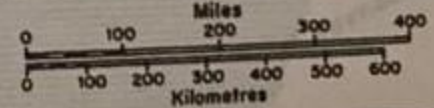


  
**THE OTTOMAN BALKANS**  


Miles  
 0 100 200 300  
 Kilometres  
 0 100 200 300 400



**THE ARAB PROVINCES OF THE OTTOMAN EMPIRE**



# What were the basic aspects of Ottoman Classical System?

- Pre-modern, agricultural
- EMPIRE
- Vast geography
- Diversity + fragmentation
- Limited transportation and communication
- Lacked sources to deal with each individual
- Conquest| the Ghazi ideal
- PATRIMONIALISM
- Legitimacy

- POPULATION
- MILLET SYSTEM: Who are the millets?
- Two major lines of division in the society:
  - Askeri – Military
  - Reaya – Flock
- CIRCLE OF JUSTICE

- Military
  - Janissaries, *devshirme*
  - Timar holders
  - Why did the Ottoman state resort to such a system?





# How did the Classical System begin to evolve in 16th and 17th Centuries?





- Changing internal and external dynamics
  - Inflation
  - Geographic Expeditions
  - Shift of military superiority and end of conquests
  - Population growth
- Geographical and logistical limitations; end of conquests

# Solutions and Changing Center-Periphery Relations

- İltizam and Mültezim
- Local notables (Ayan)
- Changing center-periphery relations
- Impact on Reaya



# Reforms & Transformations

Selim III & Mahmud II

# Selim III and his reforms (1789-1807)



# Nizam-ı Cedid: New Order

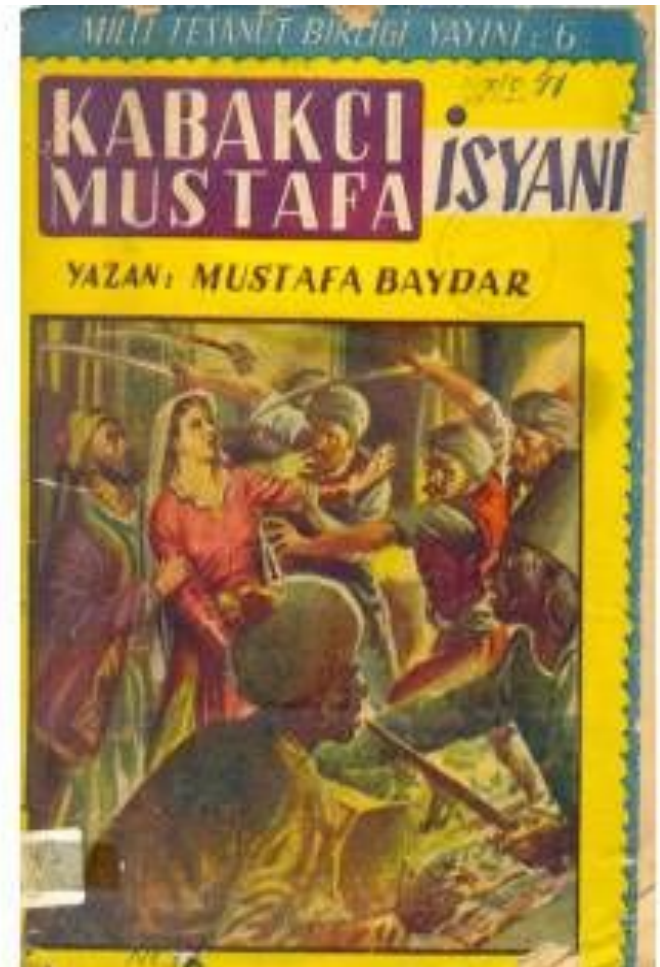


# Nizam-ı Cedid: New Order

- How to train the new army?
  - New military schools
  - France and Prussia
- Permanent embassies: London (1793), Vienna (1794), Berlin (1795), Paris (1796)
- How to finance the new order?
  - İrade-i Cedid
  - Additional taxes
- What do the ayans think of the new order?
- What is the problem of duality?
  - Ulema found those incompatible with the Islamic law.

# How did Nizam-ı Cedid (the New Order) end?

- Discontent among Janissaries, ulema, and Ottoman subjects
- Kabakçı Mustafa Revolt (1807)
- Dethronement of Selim III



# Reform in Ottoman Empire

Mahmut II





# Sened-i İttifak (the Deed of Agreement – October 1808)

- What did Ayans promise?
- What did the Sultan promise?

# Reforms in Military

- Vaka-i Hayriye (1826)
  - End of Janissaries
- Asakir-i Mansure-i Muhammediye (Trained Victorious Soldiers of Muhammed)
- New military schools



# Reforms in State Administration

- Centralizing reforms
  - Meclis-i Vala-yı Ahkam-ı Adliye
- Regular salaries
- Central appointment of provincial officials
- Tercüme Odası



# What were some other reforms under Mahmud II's rule?

- First census
- Postal service
- Transportation
- Takvim-i Vekayi
- Fez, 1829
- Memleket gezileri
- «From now on I do not wish to recognize Muslims outside the mosque, Christians outside the church or Jews outside the synagogue.»

# Tanzimat Era: 1839-1876

Sublime Porte, Reforms, Ottomanism  
«a movement in legislation»

# What are the motivations behind Tanzimat?

- Perceived need for reforms
- Diplomatic, political and economic support of Great powers
- Preventing Balkan nationalisms
- Centralization

## Critical Features:

- Loyalty to state
- Equality
- Ottomanism
- «saving the empire»





**Sultan Abdülmecit (1839-1861)**





## The Sublime Porte



*Tanzimat Fermanını Mustafa Resit Paşa tarafından okunması*

## Gülhane Hatt-ı Hümayun

# The Rescript of Gülhane-Gülhane Hatt-ı Hümayunu (1839)

- Equality of all subjects before law
- Guarantees for life, honour and property
- Equal, orderly, and just taxation
- Conscription system



- Art. 6,7,13,17 of Declaration of the Rights of Men and of Citizen

«The empire in consequence increased in strength and greatness, and all its subjects, without exception, had risen in the highest degree to ease and prosperity. In the last one hundred and fifty years a succession of accidents and divers causes have arisen which have brought about a disregard for the sacred code of laws and the regulations flowing therefrom, and the former strength and prosperity have changed into weakness and poverty; an empire in fact loses all its stability so soon as it ceases to observe its laws.»

«Full of confidence, therefore, in the help of the Most High, and certain of the support of our Prophet, we deem it right to seek by new institutions to give to the provinces composing the Ottoman Empire the benefit of a good administration.»

«These institutions must be principally carried out under three heads, which are:

1. The guarantees insuring to our subjects perfect security for life, honor, and fortune.
2. A regular system of assessing and levying taxes.
3. An equally regular system for the levying of troops and the duration of their service.»

«are not life and honor the most precious gifts to mankind ?»

«As to the regular and fixed assessment of the taxes, it is very important that it be regulated»

«Although, as we have said, the defense of the country is an important matter, and that it is the duty of all the inhabitants to furnish soldiers for that object, it has become necessary to establish laws to regulate the contingent to be furnished by each locality according to the necessity of the time, and to reduce the term of military service to four or five years. For it is at the same time doing an injustice and giving a mortal blow to agriculture and to industry to take, without consideration to the respective population of the localities, in the one more, in the other less, men that they can furnish; it is also reducing the soldiers to despair and contributing to the depopulation of the country by keeping them all their lives in the service.»

«From henceforth, therefore, the cause of every accused person shall be publicly judged, as the divine law requires, after inquiry and examination, and so long as a regular judgment shall not have been pronounced, no one can secretly or publicly put another to death by poison or in any other manner.

No one shall be allowed to attack the honor of any other person whatever.»

Each one shall possess his property of every kind, and shall dispose of it in all freedom, without let or hindrance from any person whatever; thus, for example, the innocent heirs of a criminal shall not be deprived of their legal rights, and the property of the criminal shall not be confiscated. These imperial concessions shall extend to all our subjects, of whatever religion or sect they may be; they shall enjoy them without exception. We therefore grant perfect security to the inhabitants of our empire in their lives, their honor, and their fortunes, as they are secured to them by the sacred text of the law.»

«As all the public servants of the empire receive a suitable salary, and as the salaries of those whose duties have not up to the present time been sufficiently remunerated are to be fixed, a rigorous law shall be passed against the traffic of favoritism and bribery (rüşvet), which the Divine law reprobates, and which is one of the principal causes of the decay of the empire.»

# Rescript of Reform-Islahat Fermanı (1856)

- Crimean War (1853-56)
- Abolishing cizye
- Introducing Bedel-i Askeri



# Ottomanism

- Union of the different communities around the Ottoman throne
- Emergence of citizen
- 1876: a new constitutional state, Osmanlı vatandaşı: All subjects irrespective of creed (religion), or language or race considered as loyal citizens with equal rights
- 1924 Constitution: Turk vatandasi/yurttası

«The guarantees promised on our part by the Hatt-ı Hümayun of Gülhane, and in conformity with the Tanzimat, to all the subjects of my Empire, without distinction of classes or of religion, for the security of their persons and property and the preservation of their honour, are today confirmed and consolidated, and efficacious measures shall be taken in order that they may have their full and entire effect.»

«Every Christian or other non-Muslim community shall be bound, within a fixed period, and with the concurrence of a Commission composed *ad hoc* of members of its own body, to proceed, with my high approbation and under the inspection of my Sublime Porte, to examine into its actual immunities and privileges, and to discuss and submit to my Sublime Porte the reforms required by the progress of civilization and of the age»

«The principle of nominating the Patriarchs for life, after the revision of the rules of election now in force, shall be exactly carried out, conformable to the tenor of their Firmans of Investiture.

The Patriarchs, Metropolitans, Archbishops, Bishops, and Rabbis shall take an oath on their entrance into office according to a form agreed upon in common by my Sublime Porte and the Spiritual heads of the different religious communities. The ecclesiastical dues, of whatever sort or nature they be, shall be abolished and replaced by fixed revenues of the Patriarchs and heads of communities, and by the allocation of allowances and salaries equitably proportioned to the importance, the rank, and the dignity of the different members of the clergy.»



«In the towns, small boroughs and villages, where the whole population is of the same religion, no obstacle shall be offered to the repair, according to their original plan, of buildings set apart for religious worship, for schools, for hospitals, and for cemeteries.

The plans of these different buildings, in case of their new erection, must, after having been approved by the Patriarchs or heads of communities, be submitted to my Sublime Porte, which will approve of them by my Imperial order, or make known its observations upon them within a certain time.

Each sect, in localities where there are no other religious denominations, shall be free from every species of restraint as regards the public exercise of its religion.

In the towns, small boroughs, and villages where different sects are mingled together, each community, inhabiting a distinct quarter, shall, by conforming to the above-mentioned ordinances, have equal power to repair and improve its churches, its hospitals, its schools, and its cemeteries. When there is a question of the erection of new buildings, the necessary authority must be asked for through the Sublime Porte, which will pronounce a Sovereign decision according to that authority, except in the case of administrative obstacles. The intervention of the administrative authority in all measures of this nature will be entirely gratuitous. My Sublime Porte will take energetic measures to ensure to each sect, whatever be the number of its adherents, entire freedom in the exercise of its religion.»

Every distinction or designation tending to make any class whatever of the subjects of my Empire inferior to another class, on account of their religion, language, or race, shall be forever effaced from the Administrative Protocol. The laws shall be put in force against the use of any injurious or offensive term, either among private individuals or on the part of the authorities.

As all forms of religion are and shall be freely professed in my dominions, no subject of my Empire shall be hindered in the exercise of the religion that he professes, nor shall be in any way annoyed on this account. No one shall be compelled to change their religion.

The nomination and choice of all functionaries and other employees of my Empire being wholly dependent upon my Sovereign will, all the subjects of my Empire, without distinction of nationality, shall be admissible to public employments, and qualified to fill them according to their capacity and merit, and conformably with rules to be generally applied.

All the subjects of my Empire, without distinction, shall be received into the Civil and Military Schools of the Government if they otherwise satisfy the conditions as to age and examination which are specified in the organic regulations of the said schools. Moreover, every community is authorized to establish Public Schools of Science, Art, and Industry. Only the method of instruction and the choice of professors in schools of this class shall be under the control of a Mixed Council of Public Instruction, the members of which shall be named by my Sovereign command.

All commercial, correctional, and criminal suits between Muslims and Christian or other non-Muslim subjects, or between Christians or other non-Muslims of different sects, shall be referred to mixed tribunals.

The proceedings of these tribunals shall be public. The parties shall be confronted, and shall produce their witnesses, whose testimony shall be received, without distinction, upon an oath taken according to the religious law of each sect.

Suits relating to civil affairs shall continue to be publicly tried, according to the laws and regulations, before the Mixed Provincial Councils, in the presence of the Governor and Judge of the place. Special civil proceedings, such as those relating to successions of others of that kind, between subjects of the same Christian or other non-Muslim faith, may, at the request of the parties, be sent before the Councils of the Patriarchs or of the communities.

Penal, correctional, and commercial laws, and rules of procedure for the mixed tribunals shall be drawn up as soon as possible, and formed into a Code. Translation of them shall be published in all the languages current in the Empire.

Proceedings shall be taken, with as little delay as possible, for the reform of the penitentiary system as applied to houses of detention, punishment, or correction, and other establishments of like nature, so as to reconcile the rights of humanity with those of justice. Corporal punishment shall not be administered, even in the prisons, except in conformity with the disciplinary regulations established by my Sublime Porte, and everything that resembles torture shall be entirely abolished.

«The equality of taxes entailing equality of burdens, as equality of duties entails that of rights, Christian subjects and those of other non-Muslim sects, as it has been already decided, shall, as well as Muslims, be subject to the obligations of the Law of Recruitment. The principle of obtaining substitutes, or of purchasing exemption, shall be admitted. A complete law shall be published, with as little delay as possible, respecting the admission into and service in the army of Christian and other non-Muslim subjects.»

«The taxes are to be levied under the same denomination from all the subjects of my empire, without distinction of class or of religion. The most prompt and energetic means for remedying the abuses in collecting the taxes, and especially the tithes, shall be considered. The system of direct collection shall gradually, and as soon as possible, be substituted for the plan of farming, in all the branches of the revenues of the State. As long as the present system remains in force, all agents of the Government and all members of the Meclis shall be forbidden, under the severest penalties, to become lessees of any farming contracts which are announced for public competition, or to have any beneficial interest in carrying them out. The local taxes shall, as far as possible, be so imposed as not to affect the sources of production or to hinder the progress of internal commerce.»

«Steps shall also be taken for the formation of roads and canals to increase the facilities of communication and increase the sources of the wealth of the country. Everything that can impede commerce or agriculture shall be abolished. To accomplish these objects means shall be sought to profit by the science, the art, and the funds of Europe, and thus gradually to execute them.»

# Opposition to Reforms

Kuleli Incident, 1859



# Young Ottomans



İbrahim Şinasi  
(1826-1871)



Namık Kemal  
(1840-1888)

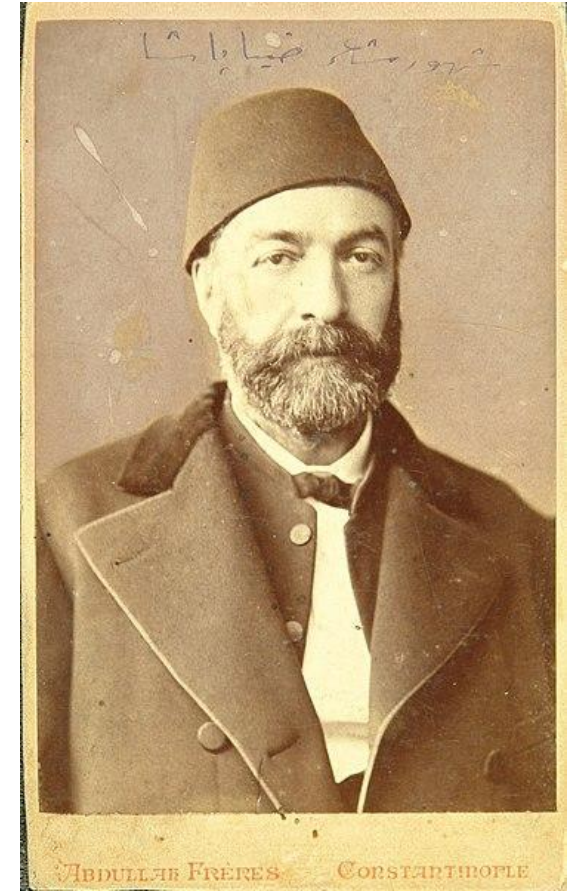


Refik Bey



Reşat Bey

İttifak-ı Hamiyet



Ziya Pasha



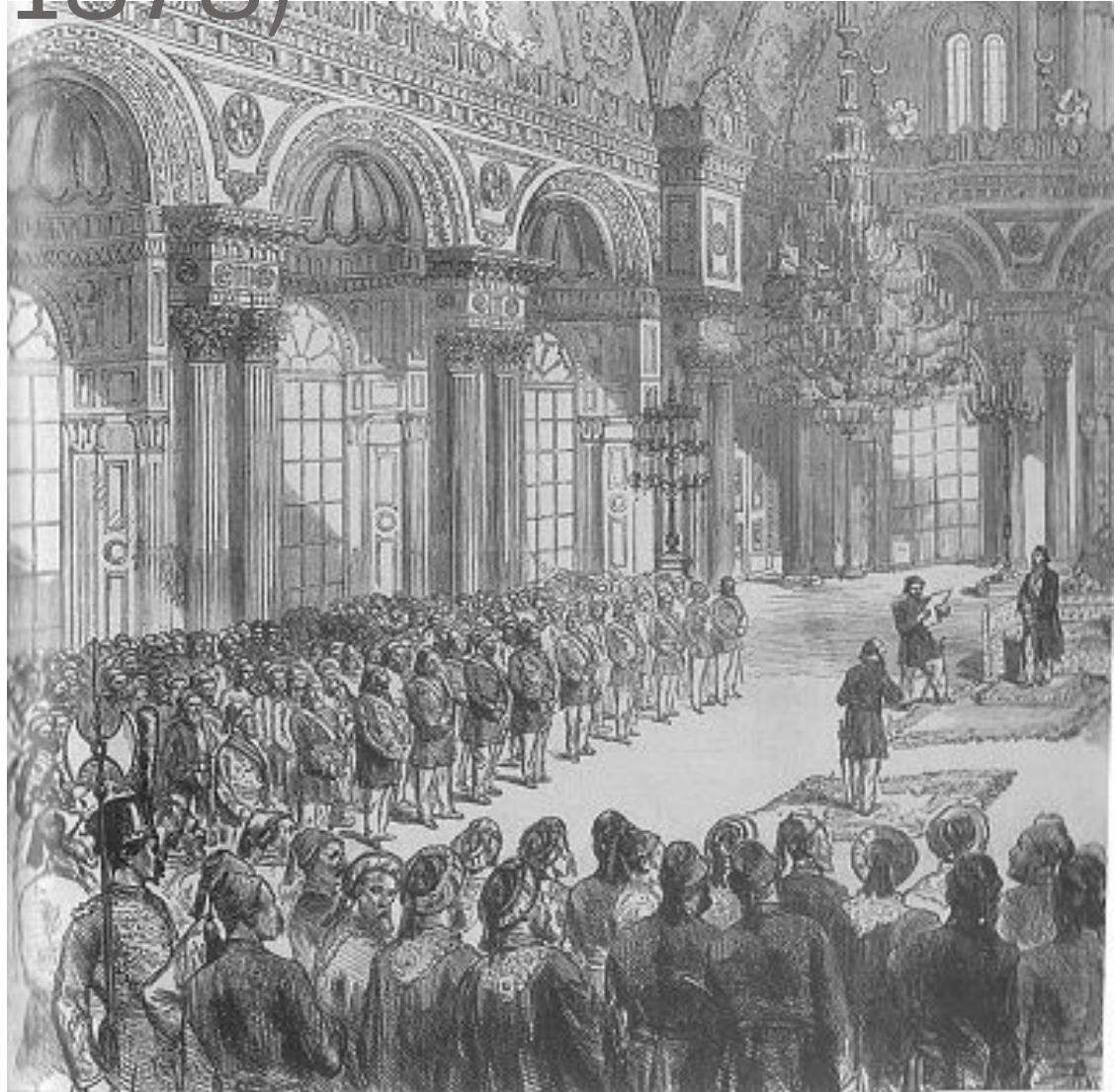






Abdul Hamid II  
(1842-1918)

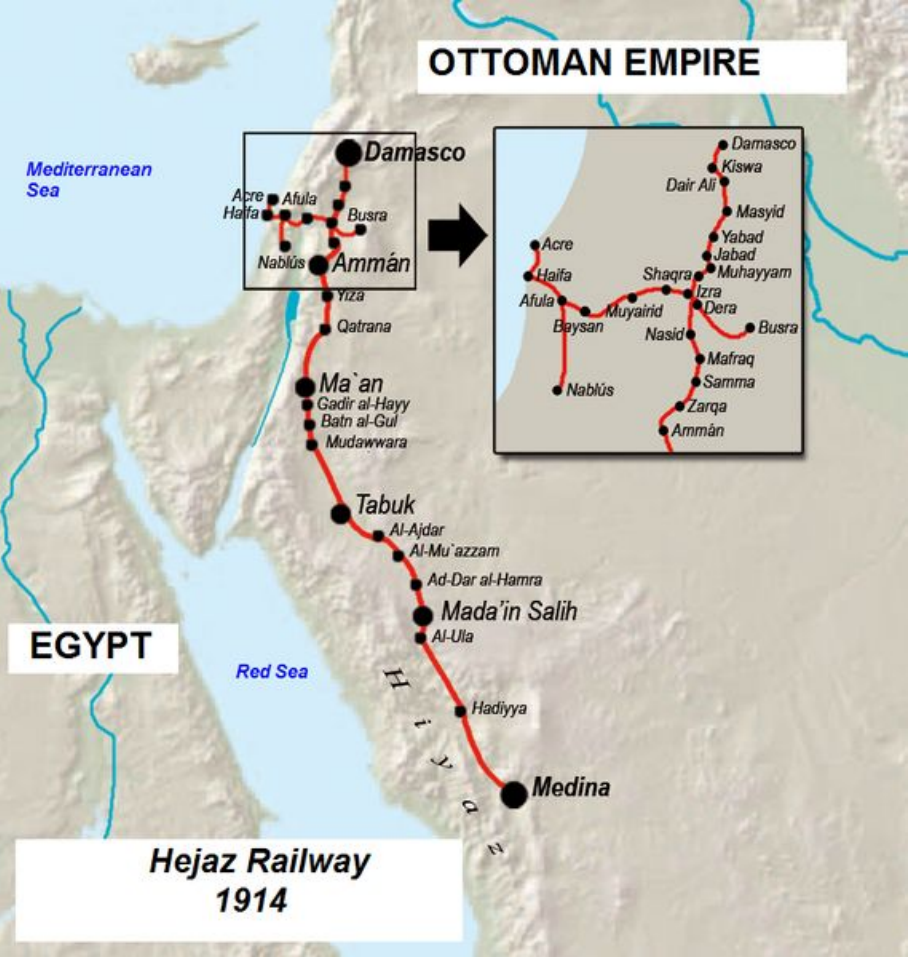
# First Constitutional Era (1876-1878)



# International Developments

- 1877-78 Crisis (93 Harbi)
  - Famine in Anatolia
  - Tax rises and maladministration in the Balkans
  - Russian Intervention and San Stefanos Treaty

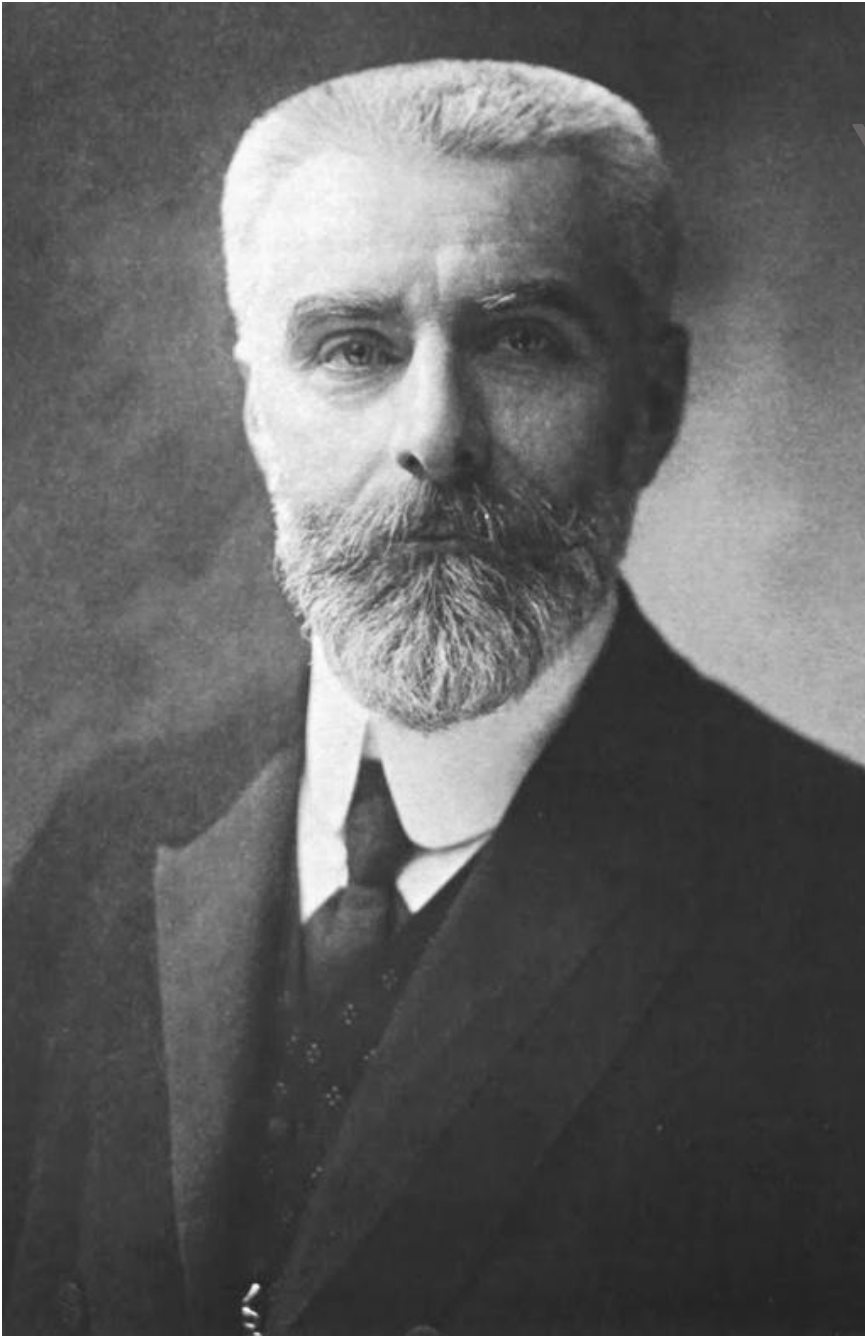






Ali Suavi  
(1839-1878)





# Young Turks

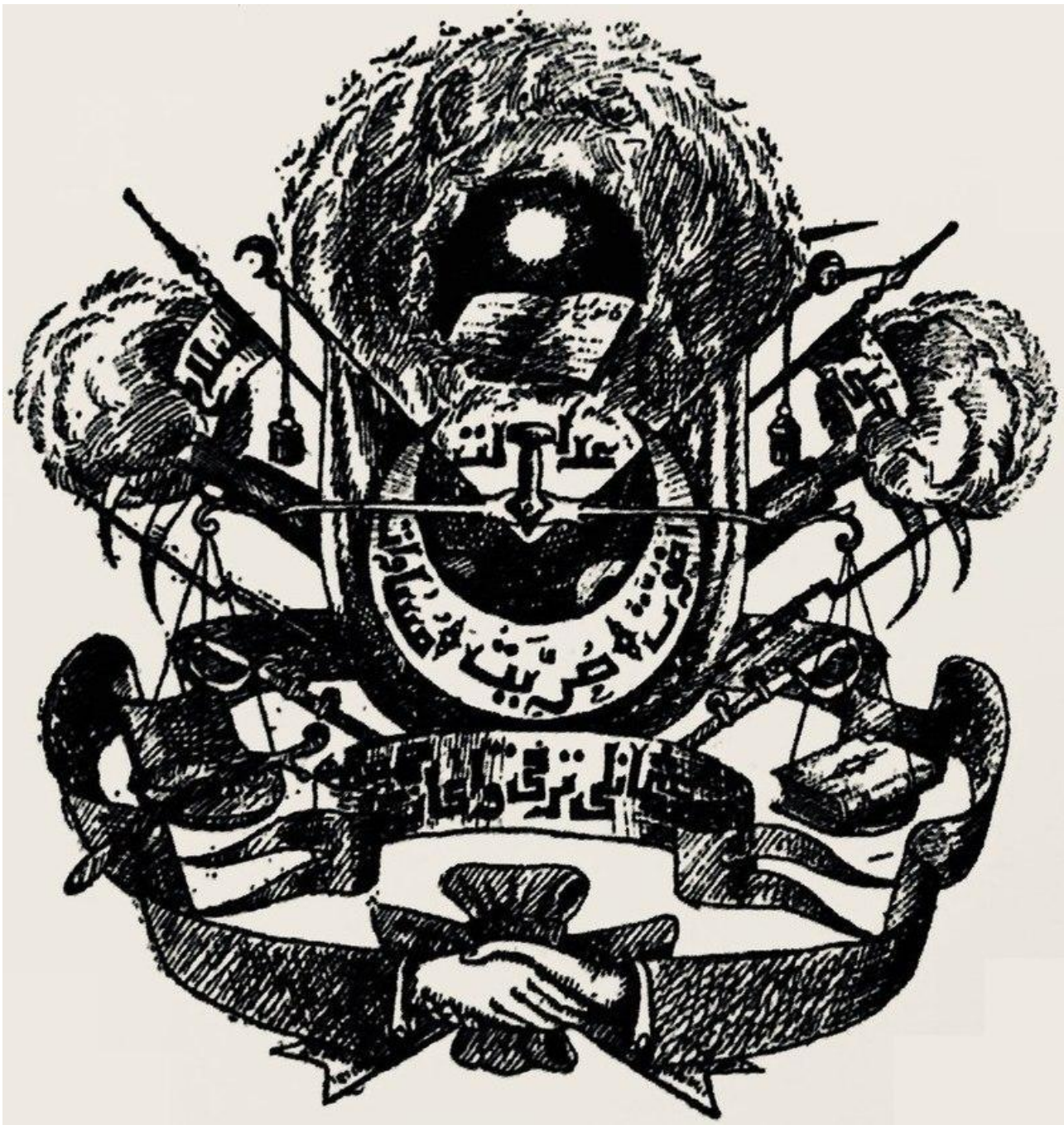
Ahmet Rıza Bey  
(1858-1930)



Mizancı Murat  
(1854-1917)



Prince Sabahaddin  
(1877-1948)





Mehmet V Resad  
(1844-1918)











# International Developments

- 5 October 1908, Bulgaria declared its independence
- 6 October 1908, Austria-Hungary annexed Bosnia Herzegovina
- 6 October 1908, Crete announced its decision to unite with Greece
- Uprisings in Albania, Yemen
- The occupation of Tripoli by Italy in 1911
- The Balkan Wars
  
- Opposition voices





## **The Ottoman Empire**

Art. 1. The Ottoman Empire comprises present territory and possessions, and semi-dependent provinces. It forms an indivisible whole, from which no portion can be detached under any pretext whatever.

Art. 2. Istanbul is the capital of the Ottoman Empire. This city possesses no privilege or immunity peculiar to itself over the other towns of the empire.

### **Sultan, “Supreme Caliph”**

Art. 3. The Ottoman sovereignty, which which includes in the person of the Sovereign the Supreme Caliphate of Islam, belongs to the eldest Prince of the House of Osman, in accordance with the rules established ab antiquo.

Art. 4. His Majesty the Sultan, under the title of “Supreme Caliph,” is the protector of the Muslim religion. He is the sovereign and padişah (emperor) of all the Ottomans.

Art. 5. His Majesty the Sultan is irresponsible; his person is sacred.

Art. 6. The liberty of the members of the Imperial Ottoman Dynasty, their property, real and personal, and their civil list during their lifetime, are under the guarantee of all.

## **Sovereign Rights of the Sultan**

Art. 7. Among the sovereign rights of His Majesty the Sultan are the following prerogatives: - He makes and cancels the appointments of ministers; he confers the grades, functions and insignia of his orders, and confers investiture on the chiefs of the privileged provinces, according to forms determined by the privileges granted them; he has the coining of money; his name is pronounced in the mosques during public prayer; he concludes treaties with the powers; he declares war and makes peace; he commands both land and sea forces; he directs military movements; he carries out the provisions of the Şeriat (the sacred law), and of the other laws; he sees to the administration of public measures; he respites or commutes sentences pronounced by the criminal courts; he summons and prorogues the General Assembly; he dissolves, if deems it necessary, the Chamber of Deputies, provided he directs the election of the new members.

## **Public Rights of the Ottomans**

### **Personal Liberties**

Art. 8. All subjects of the empire are called Ottomans, without distinction whatever faith they profess; the status of an Ottoman is acquired and lost according to conditions specified by law.

Art. 9. Every Ottoman enjoys personal liberty on condition of non interfering with the liberty of others.

Art. 10. Personal liberty is wholly inviolable. No one can suffer punishment, under any pretext whatsoever, except in cases determined by law, and according to the forms prescribed by it.

## Religion

Art. 11. Islam is the state religion. But, while maintainig this principle, the state will protect the free exercise of faiths professed in the Empire, and uphold the religious privileges granted to various bodies, on condition of public order and morality not being interfered with.

## The Press

Art. 12. The press is free, within limits imposed by law.

Art. 13. Ottomans have the power of forming commercial companies, industrial or agricultural, within limits imposed by law and statute.

## Right of Petition

Art 14. One or more persons of ottoman nationality have the right of presenting petitions in the proper quarter relating to the breaking of law and regulation, done either to their own or public detriment, and may likewise present in protest signed petitions to the General Ottoman Assembly, complaining of the conduct of state servants and functionaries.

## Education

Art. 15. Education is free. Every Ottoman can attend public or private instructions on condition of conforming to the law.

## Schools

Art. 16. All schools are under state supervision. Proper means will be devised for harmonizing and regulating the instruction given to all the Ottomans, but without interfering with the religious education in the various districts.

## Equality before the Law, Public Offices

Art. 17. All Ottomans are equal in the eyes of the law. They have the same rights, and owe the same duties towards their country, without prejudice to religion.

Art. 18. Eligibility to public office is conditional on a knowledge of Turkish, which is the official language of the State.

Art. 19. All Ottomans are admitted to public offices, according to their fitness, merit, and ability.

## Taxes

Art. 20. The assessment and distribution of the taxes are to be in proportion to the fortune of each taxpayer, in conformity with the laws and special regulations.

## Property

Art 21. Property, real and personal, of lawful title, is guaranteed. There can be no dispossession, except on good public cause shown, and subject to the previous payment, according to law of the value of the property in question.



## Inviolability of Domicile

Art. 22. The domicile is inviolable. The authorities cannot break into any dwelling except in cases prescribed by law.

## Tribunals

Art. 23. No one is bound to appear before any other than a competent tribunal, according to statutory form of procedure.

## Property. Forced Labour. Contributions in Time of War

Art. 24. Confiscation of property, forced labour (“corvée”), and taking temporary possession of property are prohibited. Nevertheless, contributions lawfully levied in time of war, and measures rendered necessary by the exigencies of war, are exempt from this provision.

## Taxes and Imports

Art. 25. No sum of money can be exacted under the name of a tax or impost, or under any other title whatever, except by virtue of law.

## Torture and Inquisition

Art. 26. Torture and inquisition, under any form, are wholly and absolutely forbidden.