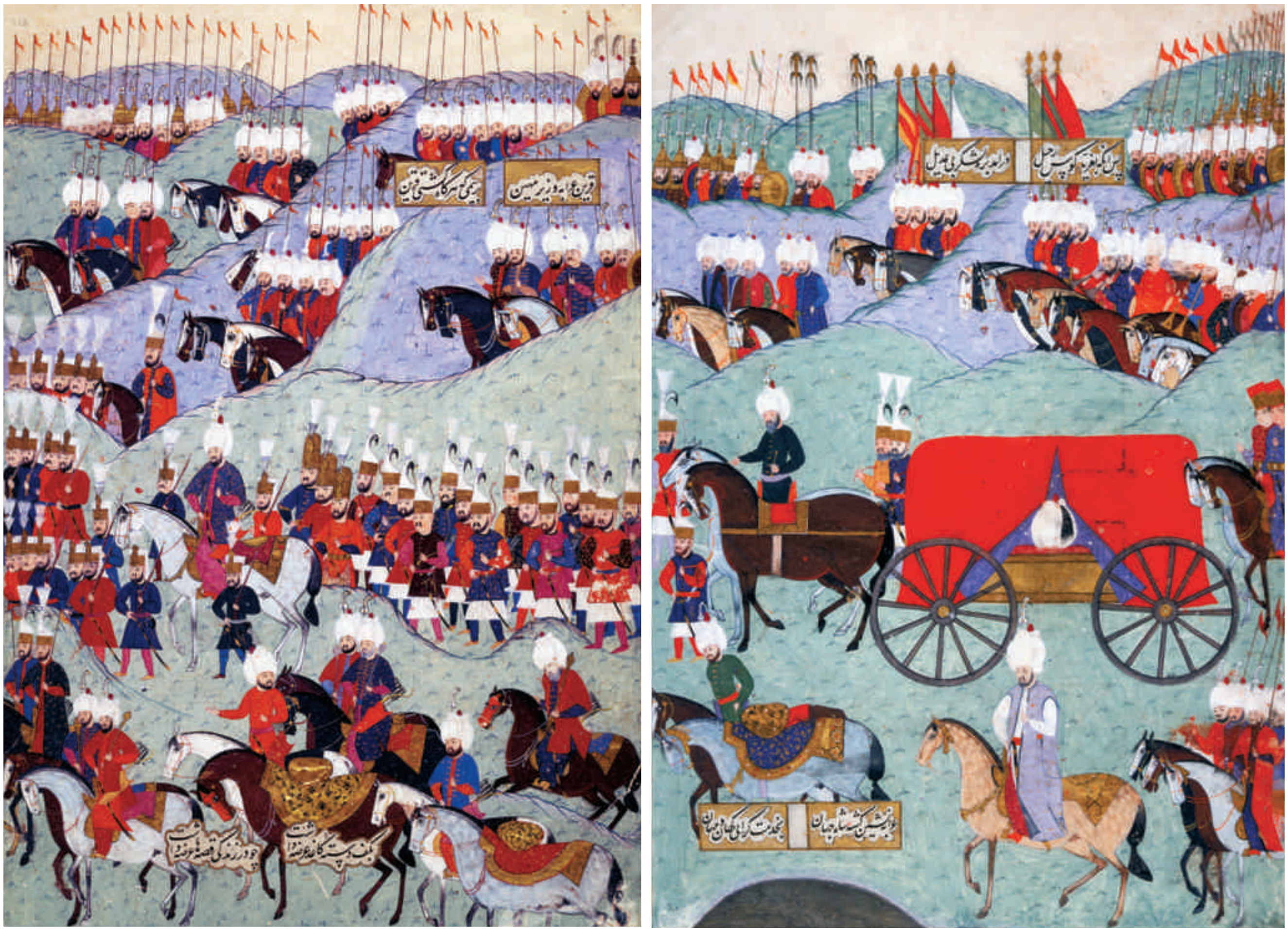
CHAPTER 19

CHAPTER OUTLINE

- The Ottoman Empire, to 1750
- The Safavid Empire, 1502–1722
- The Mughal Empire, 1526–1761
- The Maritime Worlds of Islam, 1500–1750
- Conclusion

DIVERSITY + DOMINANCE *Islamic Law and Ottoman Rule*

ENVIRONMENT + TECHNOLOGY *Tobacco and Waterpipes*



© The Trustees of The Chester Beatty Library, T. 413, f. 13b and f. 14a

Funeral Procession of Suleiman the Magnificent Each Ottoman sultan wore a distinctive turban, hence the visible turban representing the body in the hearse.

Visit the website and ebook for additional study materials and interactive tools: www.cengage.com/history/bullietearthpeople5e

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

Southwest Asia and the Indian Ocean, 1500–1750

- How did the Ottoman Empire rise to power, and what factors contributed to its transformation?
- How did the Safavid Empire both resemble and differ from its neighbors?
- How did the Mughal Empire combine Muslim and Hindu elements into an effective state?
- What role does maritime history play in the political and economic life of this period?

In 1541 a woman named Sabah appeared before an Ottoman judge in the town of Aintab in southern Turkey to answer several charges: that she had brought men and women together illegally and that she had fostered heresy. In her court testimony, she stated the following:

> I gather girls and brides and women in my home. I negotiated with Ibrahim b. Nazih and the two youths who are his apprentices, and in exchange for paying them a month's fee, I had them come every day to the girls and brides in my house and I had them preach and give instruction. There are no males at those sessions besides the said Ibrahim and his apprentices; there are only women and girls and young brides. This kind of thing is what I have always done for a living.[1]

Two male neighbors testified differently:

> She holds gatherings of girls and brides and women in her home. . . . While she says that she has [Ibrahim] preach, she actually has him speak evil things. She has him conduct spiritual conversations with these girls and brides. . . . [I]n the ceremonies, the girls and brides and women spin around waving their hands, and they bring themselves into a trancelike state by swaying and dancing. They perform the ceremonies according to Kizilbash teachings. We too have wives and families, and we are opposed to illegal activities like this.[2]

The judge made no finding on the charge of heresy, but he ordered Sabah to be publicly humiliated and banished from town for unlawfully mixing the sexes. Ibrahim was also banished.

This uncommon story taken from Ottoman religious court records sheds light on several aspects of daily life in a provincial town. It provides an example of a woman making her living by arranging religious instruction for other women. It also demonstrates the willingness of neighbors, in this case males, to complain in court about activities they considered immoral. And its suggestion that Sabah was promoting the qizilbash heresy, which at that time was considered a state threat because it was the ideology of the enemy Safavid Empire next door, shows that townspeople thought it plausible that women could act to promote religious doctrines.

Studies of everyday life through court records and other state and nonstate documents are a recent development in Ottoman and Safavid history. They produce an image of these societies that differs greatly from the pomp and formality conveyed by European travelers and official histories. As a consequence, accounts of capricious and despotic actions taken by shahs and sultans are increasingly being balanced by stories of common people, who were much more concerned with the maintenance of a sound legal and moral order than were some of the denizens of the imperial palaces. The doings of rulers remain an important historical focus, of course, but stories about ordinary folk perhaps give a better picture of the habits and mores of the majority of the population.

THE OTTOMAN EMPIRE, TO 1750

Ottoman Empire Islamic state founded by Osman in northwestern Anatolia ca. 1300. After the fall of the Byzantine Empire, the Ottoman Empire was based at Istanbul (formerly Constantinople) from 1453 to 1922. It encompassed lands in the Middle East, North Africa, the Caucasus, and eastern Europe.

The most long-lived of the post-Mongol Muslim empires was the **Ottoman Empire**, founded around 1300 (see Map 19.1). By extending Islamic conquests into eastern Europe, starting in the late fourteenth century, and by taking Syria and Egypt from the Mamluk rulers in the early sixteenth, the Ottomans seemed to recreate the might of the original Islamic caliphate, the empire established by the Muslim Arab conquests in the seventh century. However, the empire was actually more like the new centralized monarchies of France and Spain (see Chapter 16) than any medieval model.

Enduring more than five centuries, until 1922, the Ottoman Empire survived several periods of wrenching change, some caused by internal problems, others by the growing power of European adversaries. These periods of change reveal the problems faced by huge land-based empires around the world.

Expansion and Frontiers

Established around 1300, the Ottoman Empire grew from a tiny state in northwestern Anatolia because of three factors: (1) the shrewdness of its founder, Osman (from which the name *Ottoman* comes), and his descendants, (2) control of a strategic link between Europe and Asia on the Dardanelles strait, and (3) the creation of an army that took advantage of the traditional skills of the Turkish cavalryman and the new military possibilities presented by gunpowder.

The Battle of Kosovo

At first, Ottoman armies concentrated on Christian enemies in Greece and the Balkans, in 1389 conquering a strong Serbian kingdom at the Battle of Kosovo (KO-so-vo). Much of southeastern Europe and Anatolia was under the control of the sultans by 1402. In 1453, Sultan Mehmed II, "the Conqueror," laid siege to Constantinople. His forces used enormous cannon to bash in the city's walls, dragged warships over a high hill from the Bosporus strait to the city's inner harbor to get around its sea defenses, and finally penetrated the city's land walls through a series of direct infantry assaults. The fall of Constantinople—henceforth commonly known as Istanbul—brought to an end over eleven hundred years of Byzantine rule and made the Ottomans seem invincible.

Suleiman the Magnificent

Suleiman the Magnificent The most illustrious sultan of the Ottoman Empire (r. 1520–1566); also known as Suleiman Kanuni, "The Lawgiver." He significantly expanded the empire in the Balkans and eastern Mediterranean.

Selim (seh-LEEM) I, "the Grim," conquered Egypt and Syria in 1516 and 1517, making the Red Sea the Ottomans' southern frontier. His son, **Suleiman** (SOO-lay-man) **the Magnificent** (r. 1520–1566), presided over the greatest Ottoman assault on Christian Europe. Suleiman seemed unstoppable: he conquered Belgrade in 1521, expelled the Knights of the Hospital of St. John from the island of Rhodes the following year, and laid siege to Vienna in 1529. Vienna was saved by the need to retreat before the onset of winter more than by military action. In later centuries, Ottoman historians looked back on the reign of Suleiman as the period when the imperial system worked to perfection, and they spoke of it as the golden age of Ottoman greatness.

While Ottoman armies pressed deeper and deeper into eastern Europe, the sultans also sought to control the Mediterranean. Between 1453 and 1502, the Ottomans fought the opening rounds of a two-century war with Venice, the most powerful of Italy's commercial city-states. The initial fighting left Venice in control of its lucrative islands for another century. But it also left Venice a reduced military power compelled to pay tribute to the Ottomans.

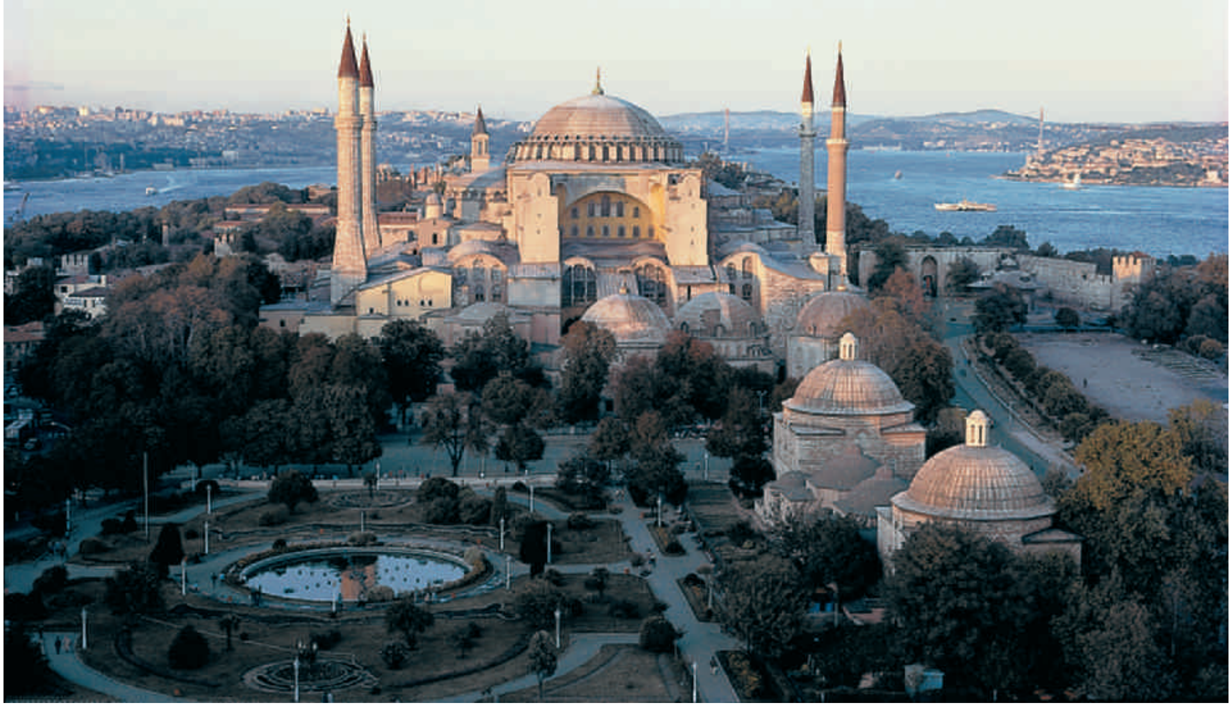
The Portuguese Threat

In the early sixteenth century, merchants from southern India and Sumatra sent emissaries to Istanbul requesting naval support against the Portuguese. The Ottomans responded vigorously to Portuguese threats close to their territories, such as at Aden at the southern entrance

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

CHRONOLOGY

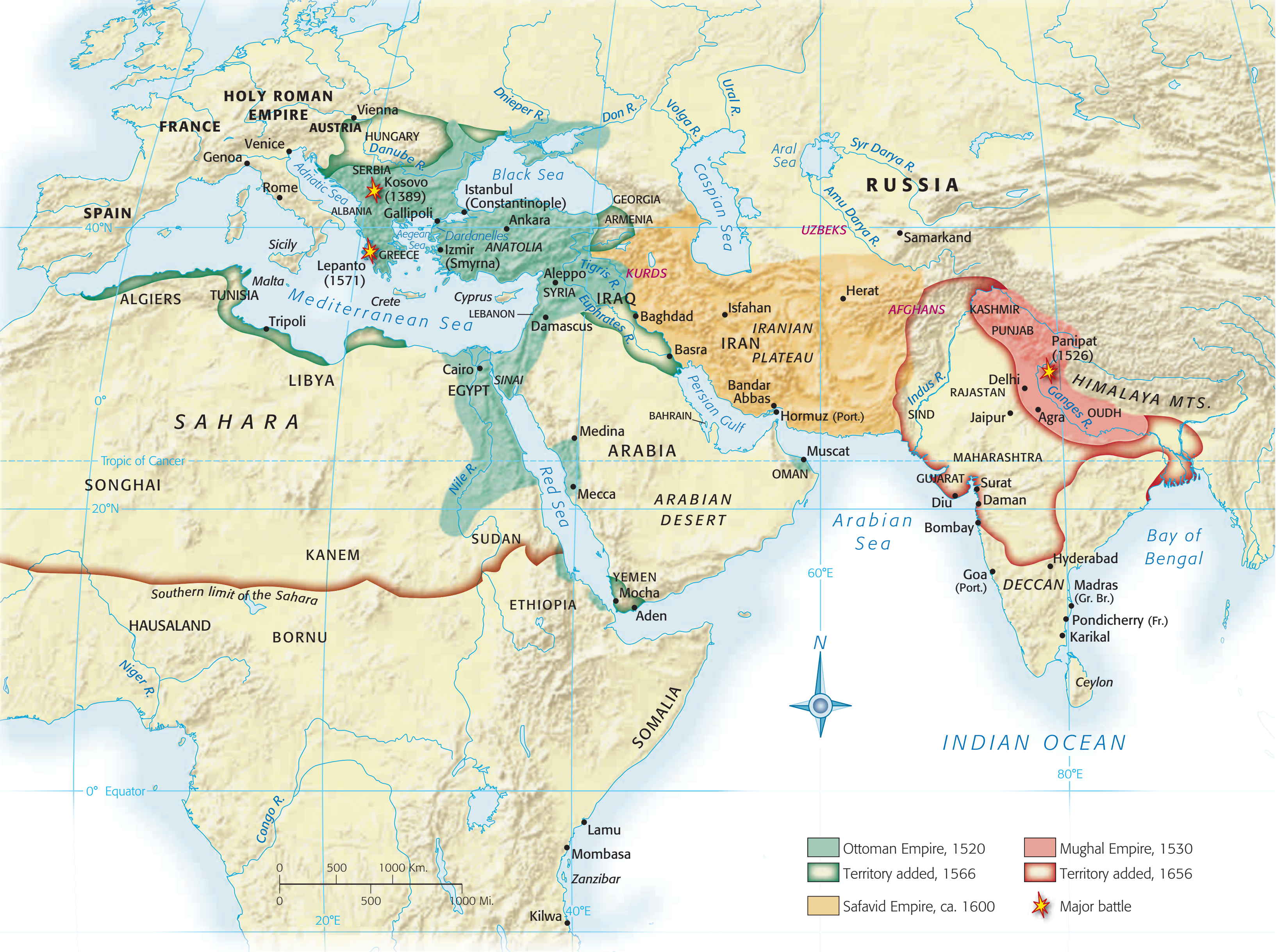
	Ottoman Empire	**Safavid Empire**	**Mughal Empire**
1500		1502–1524 Shah Ismail establishes Safavid rule in Iran	
	1516–1517 Selim I conquers Egypt and Syria		
	1520–1566 Reign of Suleiman the Magnificent; peak of Ottoman Empire		1526 Babur defeats last sultan of Delhi
	1529 First Ottoman siege of Vienna		
			1556–1605 Akbar rules in Agra; peak of Mughal Empire
	1571 Ottoman naval defeat at Lepanto		
		1587–1629 Reign of Shah Abbas the Great; peak of Safavid Empire	
1600			
	1610 End of Anatolian revolts		
			1658–1707 Aurangzeb imposes conservative Islamic regime
1700			
		1722 Afghan invaders topple last Safavid shah	
	1730 Janissary revolt begins period of Ottoman conservatism	1736–1747 Nadir Shah temporarily reunites Iran; invades India (1739)	1739 Iranians under Nadir Shah sack Delhi



Robert Frerck/Woodfin Camp & Associates

Aya Sofya Mosque in Istanbul Originally a Byzantine cathedral, Aya Sofya (in Greek, Hagia Sophia) was transformed into a mosque after 1453, and four minarets were added. It then became a model for subsequent Ottoman mosques. To the right behind it is the Bosporus strait dividing Europe and Asia, to the left the Golden Horn inlet separating the old city of Istanbul from the newer parts. The gate to the Ottoman sultan's palace is to the right of the mosque. The pointed tower to the left of the dome is part of the palace.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.


HOLY ROMAN EMPIRE
FRANCE
AUSTRIA
Vienna
HUNGARY
Danube R.
Venice
Genoa
Rome
SPAIN
40°N
Adriatic Sea
SERBIA
Kosovo (1389)
ALBANIA
Gallipoli
Istanbul (Constantinople)
Black Sea
Dnieper R.
Don R.
Volga R.
Ural R.
Caspian Sea
Aral Sea
Syr Darya R.
Amu Darya R.
RUSSIA
GEORGIA
ARMENIA
Ankara
UZBEKS
Samarkand
Sicily
GREECE
Aegean Sea
Dardanelles
Izmir (Smyrna)
ANATOLIA
Lepanto (1571)
Malta
ALGIERS
TUNISIA
Tripoli
Crete
Mediterranean Sea
Cyprus
Aleppo
SYRIA
Tigris R.
KURDS
Euphrates R.
IRAQ
Baghdad
LEBANON
Damascus
Isfahan
IRANIAN PLATEAU
IRAN
Herat
AFGHANS
KASHMIR
PUNJAB
Panipat (1526)
HIMALAYA MTS.
Basra
LIBYA
Cairo
EGYPT
SINAI
Persian Gulf
BAHRAIN
Bandar Abbas
Hormuz (Port.)
Indus R.
SIND
RAJASTAN
Delhi
Jaipur
Agra
Ganges R.
OUDH
0°
SAHARA
Medina
ARABIA
Tropic of Cancer
SONGHAI
20°N
Nile R.
Red Sea
Mecca
ARABIAN DESERT
Muscat
OMAN
MAHARASHTRA
GUJARAT
Surat
Diu
Daman
Arabian Sea
Bombay
Bay of Bengal
SUDAN
KANEM
Southern limit of the Sahara
YEMEN
Mocha
Aden
ETHIOPIA
60°E
Hyderabad
Goa (Port.)
DECCAN
Madras (Gr. Br.)
Pondicherry (Fr.)
Karikal
HAUSALAND
BORNU
Niger R.
N
Ceylon
SOMALIA
INDIAN OCEAN
80°E
0° Equator
Congo R.
Lamu
Mombasa
Zanzibar
Kilwa
40°E
20°E
0 500 1000 Km.
0 500 1000 Mi.
Ottoman Empire, 1520
Territory added, 1566
Safavid Empire, ca. 1600
Mughal Empire, 1530
Territory added, 1656
Major battle

© Cengage Learning

MAP 19.1 **Muslim Empires in the Sixteenth and Seventeenth Centuries** Iran, a Shi'ite state flanked by Sunni Ottomans on the west and Sunni Mughals on the east, had the least exposure to European influences. Ottoman expansion across the southern Mediterranean Sea intensified European fears of Islam. The areas of strongest Mughal control dictated that Islam's spread into Southeast Asia would be heavily influenced by merchants and religious figures from Gujarat instead of from eastern India.

Interactive Map

to the Red Sea, but their efforts farther afield were insufficient to stifle growing Portuguese domination.

Eastern luxury products still flowed to Ottoman markets. Portuguese power was territorially limited to fortified coastal points, such as Hormuz at the entrance to the Persian Gulf, Goa in western India, and Malacca in Malaya. It never occurred to the Ottomans that a sea empire held together by flimsy ships could truly rival a great land empire fielding an army of a hundred thousand men. Why commit major resources to subduing an enemy whose main threat was a demand that merchant vessels, mostly belonging to non-Ottoman Muslims, buy protection from Portuguese attack? The Ottomans did send a small naval force to Indonesia, but they never formulated a consistent or aggressive policy with regard to political and economic developments in the Indian Ocean.

Central Institutions

The Janissary Corps

By the 1520s, the Ottoman Empire was the most powerful and best-organized state in either Europe or the Islamic world. Its military was balanced between cavalry archers, primarily

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

Janissaries Infantry, originally of slave origin, armed with firearms and constituting the elite of the Ottoman army from the fifteenth century until the corps was abolished in 1826.

Turks, and **Janissaries** (JAN-nih-say-rees), Christian prisoners of war induced to serve as military slaves.

Slave soldiery had a long history in Islamic lands, but the conquest of Christian territories in the Balkans in the late fourteenth century gave the Ottomans access to a new military resource. Converted to Islam, these "new troops," called *yeni cheri* in Turkish and *Janissaries* in English, gave the Ottomans unusual military flexibility. Since horseback riding and bowmanship were not part of their cultural backgrounds, they readily accepted the idea of fighting on foot and learning to use guns, which at that time were still too heavy and awkward for a horseman to load and fire. The Janissaries lived in barracks and trained all year round.

Child Levy

AP* Exam Tip Ottoman social and political institutions are topics that are tested on the exam.

The process of selection for Janissary training changed early in the fifteenth century. The new system, called the *devshirme*, imposed a regular levy of male children on Christian villages in the Balkans and occasionally elsewhere. Recruited children were placed with Turkish families to learn their language and then were sent to the sultan's palace in Istanbul for an education that included instruction in Islam, military training, and, for the most talented, what we might call liberal arts. This regime, sophisticated for its time, produced not only the Janissary soldiers but also, from among the chosen few who received special training, senior military commanders and heads of government departments up to the rank of grand vizier.

The cavalrymen were supported by land grants and administered most rural areas in Anatolia and the Balkans. They maintained order, collected taxes, and reported for each summer's campaign with their horses, retainers, and supplies, all paid for from the taxes they collected. When not campaigning, they stayed at home.

Naval Warfare

A galley-equipped navy was manned by Greek, Turkish, Algerian, and Tunisian sailors, usually under the command of an admiral from one of the North African ports. The balance of the Ottoman land forces brought success to Ottoman arms in recurrent wars with the Safavids, who were much slower to adopt firearms, and in the inexorable conquest of the Balkans. Expansion by sea was less dramatic. A major expedition against Malta in the western Mediterranean failed in 1565. Combined Christian forces also achieved a massive naval victory at the Battle of Lepanto, off Greece, in 1571. But the Ottomans' resources were so extensive that in a year's time they had replaced all of the galleys sunk in that battle.

The Military Class

The Ottoman Empire became cosmopolitan in character. The sophisticated court language, Osmanli (os-MAHN-lih) (the Turkish form of *Ottoman*), shared basic grammar and vocabulary with Turkish, but Arabic and Persian elements made it distinct from the language spoken by Anatolia's nomads and villagers. Everyone who served in the military or the bureaucracy and conversed in Osmanli was considered to belong to the *askeri* (AS-keh-ree), or "military," class. Members of this class were exempt from taxes and owed their well-being to the sultan.

The Ottomans saw the sultan as providing justice for his "flock of sheep" (*raya* [RAH-yah]) and the military protecting them. In return, the raya paid the taxes that supported both the sultan and the military. In reality, the sultan's government remained comparatively isolated from the lives of most subjects. As Islam gradually became the majority religion in Balkan regions, Islamic law (the Shari'a [sha-REE-ah]) conditioned urban institutions and social life (see Diversity and Dominance: Islamic Law and Ottoman Rule). Local customs prevailed among non-Muslims and in many rural areas, and non-Muslims looked to their own religious leaders for guidance in family and spiritual matters.

Crisis of the Military State, 1585–1650

As military technology evolved, cannon and lighter-weight firearms played an ever-larger role on the battlefield. Accordingly, the size of the Janissary corps—and its cost to the government—grew steadily, and the role of the Turkish cavalry diminished. To pay the Janissaries, the sultan started reducing the number of landholding cavalrymen. Revenues previously spent on their living expenses and military equipment went directly into the imperial treasury. Inflation caused by a flood of cheap silver from the New World bankrupted many of the remaining landholders, who were restricted by law to collecting a fixed amount of taxes. Their land was returned to the state. Displaced cavalrymen, armed and unhappy, became a restive element in rural Anatolia.

Crisis and Revolt

This complicated situation resulted in revolts that devastated Anatolia between 1590 and 1610. Former landholding cavalrymen, short-term soldiers released at the end of the campaign season, peasants overburdened by emergency taxes, and even impoverished students of reli-

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

DIVERSITY + DOMINANCE

Islamic Law and Ottoman Rule

Ebu's-Su'ud was the Mufti of Istanbul from 1545 to 1574, serving under the sultans Suleiman the Magnificent (1520–1566) and his son Selim II (1566–1574). Originally one of many city-based religious scholars giving opinions on matters of law, the mufti of Istanbul by Ebu's-Su'ud's time had become the top religious official in the empire and the personal adviser to the sultan on religious and legal matters. The position would later acquire the title Shaikh al-Islam.

Historians debate the degree of independence these muftis had. Since the ruler, as a Muslim, was subject to the Shari'a, the mufti could theoretically veto his policies. On important matters, however, the mufti more often seemed to come up with the answer that best suited the sultan who appointed him. This bias is not apparent in more mundane areas of the law.

The collection of Ebu's-Su'ud's fatwas, or legal opinions, from which the examples below are drawn shows the range of matters that came to his attention. They are also an excellent source for understanding the problems of his time, the relationship between Islamic law and imperial governance, and the means by which the state asserted its dominance over the common people. Some opinions respond directly to questions posed by the sultan. Others are hypothetical, using the names Zeyd, 'Amr, and Hind the way police today use John Doe and Jane Doe. While qadis, or Islamic judges, made findings of fact in specific cases on trial, muftis issued only opinions on matters of law. A qadi as well as a plaintiff or defendant might ask a question of a mufti. Later jurists consulted collections of fatwas for precedents, but the fatwas had no permanent binding power.

On the plan of Selim II to attack the Venetians in Crete in 1570

A land was previously in the realm of Islam. After a while, the abject infidels overran it, destroyed the colleges and mosques, and left them vacant. They filled the pulpits and the galleries with the tokens of infidelity and error, intending to insult the religion of Islam with all kinds of vile deeds, and by spreading their ugly acts to all corners of the earth.

His Excellency the Sultan, the Refuge of Religion, has, as zeal for Islam requires, determined to take the aforementioned land from the possession of the shameful infidels and to annex it to the realm of Islam.

When peace was previously concluded with the other lands in the possession of the said infidels, the aforenamed land was included. An explanation is sought as to whether, in accordance with the pure shari'a, this is an impediment to the Sultan's determining to break the treaty.

Answer: There is no possibility that it could ever be an impediment. For the Sultan of the People of Islam (may God glorify his victories) to make peace with the infidels is legal only when there is a benefit to all Muslims. When there is no benefit, peace is never legal. When a benefit has been seen, and it is then observed to be more beneficial to break it, then to break it becomes absolutely obligatory and binding.

His Excellency [Muhammad] the Apostle of God (may God bless him and give him peace) made a ten-year truce with the Meccan infidels in the sixth year of the Hegira. His Excellency 'Ali (may God ennoble his face) wrote a document that was corroborated and confirmed. Then, in the following year, it was considered more beneficial to break it and, in the eighth year of the Hegira, [the Prophet] attacked [the Meccans], and conquered Mecca the Mighty.

On war against the Shi'ite Muslim Safavids of Iran

Is it licit according to the shari'a to fight the followers of the Safavids? Is the person who kills them a holy warrior, and the person who dies at their hands a martyr?

Answer: Yes, it is a great holy war and a glorious martyrdom.

Assuming that it is licit to fight them, is this simply because of their rebellion and enmity against the [Ottoman] Sultan of the People of Islam, because they drew the sword against the troops of Islam, or what?

Answer: They are both rebels and, from many points of view, infidels.

Can the children of Safavid subjects captured in the Nakhichevan campaign be enslaved?

Answer: No.

The followers of the Safavids are killed by order of the Sultan. If it turns out that some of the prisoners, young and old, are [Christian] Armenian[s], are they set free?

Answer: Yes. So long as the Armenians have not joined the Safavid troops in attacking and fighting against the troops of Islam, it is illegal to take them prisoner.

On the Holy Land

Are all the Arab realms Holy Land, or does it have specific boundaries, and what is the difference between the Holy Land and other lands?

Answer: Syria is certainly called the Holy Land. Jerusalem, Aleppo and its surroundings, and Damascus belong to it.

On land-grants

What lands are private property, and what lands are held by feudal tenure [i.e., assignment in exchange for military service]?

Answer: Plots of land within towns are private property. Their owners may sell them, donate them or convert them to trust. When [the owner] dies, [the land] passes to all the heirs. Lands held by feudal tenure are cultivated lands around villages, whose occupants bear the burden of their services and pay a portion of their [produce in tax]. They cannot sell the land, donate it or convert it to trust. When they die, if they have sons, these have the use [of the land]. Otherwise, the cavalryman gives [it to someone else] by *tapu* [title deed].

On the consumption of coffee

Zeyd drinks coffee to aid concentration or digestion. Is this licit?

Answer: How can anyone consume this reprehensible [substance], which dissolute men drink when engaged in games and debauchery?

The Sultan, the Refuge of Religion, has on many occasions banned coffee-houses. However, a group of ruffians take no notice, but keep coffee-houses for a living. In order to draw the crowds, they take on unbearded apprentices, and have ready instruments of entertainment and play, such as chess and backgammon. The city's rakes, rogues and vagabond boys gather there to consume opium and hashish. On top of this, they drink coffee and, when they are high, engage in games and false sciences, and neglect the prescribed prayers. In law, what should happen to a judge who is able to prevent the said coffee-sellers and drinkers, but does not do so?

Answer: Those who perpetrate these ugly deeds should be prevented and deterred by severe chastisement and long imprisonment. Judges who neglect to deter them should be dismissed.

On matters of theft

How are thieves to be "carefully examined"?

Answer: His Excellency ʻAli (may God ennoble his face) appointed Imam Shuraih as judge. It so happened that, at that time, several people took a Muslim's son to another district. The boy disappeared and, when the people came back, the missing boy's father brought them before Judge Shuraih. [When he brought] a claim [against them on account of the loss of his son], they denied it, saying: "No harm came to him from us." Judge Shuraih thought deeply and was perplexed.

When the man told his tale to His Excellency ʻAli, [the latter] summoned Judge Shuraih and questioned him. When Shuraih said; "Nothing came to light by the shari'a," [ʻAli] summoned all the people who had taken the man's son, separated them from one another, and questioned them separately. For each of their stopping places, he asked: "What was the boy wearing in that place? What did you eat? And where did he disappear?" In short, he made each of them give a detailed account, and when their words contradicted each other, each of their statements was written down separately. Then he brought them all together, and when the contradictions became apparent, they were no longer able to deny [their guilt] and confessed to what had happened.

This kind of ingenuity is a requirement of the case. [This fatwa appears to justify investigation of crimes by the state instead of by the qadi. Judging from court records, which contain very few criminal cases, it seems likely that in practice, many criminal cases were dealt with outside the jurisdiction of the qadi's court.]

Zeyd takes ʻAmr's donkey without his knowledge and sells it. Is he a thief?

Answer: His hand is not cut off.

Zeyd mounts ʻAmr's horse as a courier and loses it. Is compensation necessary?

Answer: Yes.

In which case: What if Zeyd has a Sultanic decree [authorizing him] to take horses for courier service?

Answer: Compensation is required in any case. He was not commanded to lose [the horse]. Even if he were commanded, it is the person who loses it who is liable.

On homicides

Zeyd enters Hind's house and tries to have intercourse forcibly. Since Hind can repel him by no other means, she strikes and wounds him with an axe. If Zeyd dies of the wound, is Hind liable for anything?

Answer: She has performed an act of Holy War [*jihad*].

QUESTIONS FOR ANALYSIS

1. **What do these fatwas indicate with regard to the balance between practical legal reasoning and religious dictates?**
2. **How much was the Ottoman government constrained by the Shari'a?**
3. **What can be learned about day-to-day life from materials of this sort?**

Source: Excerpts from Colin Imber, *Ebu's-Su'ud: The Islamic Legal Tradition*. Copyright © Colin Imber, originating publisher Edinburgh University Press. All rights reserved. Used with permission of Stanford University Press: www.sup.org, and Edinburgh University Press, www.euppublishing.com.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

Image not available due to copyright restrictions

gion formed bands of marauders. Anatolia experienced the worst of the rebellions and suffered greatly from emigration and the loss of agricultural production. But an increase in banditry, made worse by the government's inability to stem the spread of muskets among the general public, beset other parts of the empire as well.

Janissary Privileges

In the meantime, the Janissaries took advantage of their growing influence to gain relief from prohibitions on their marrying and engaging in business. Janissaries who involved themselves in commerce lessened the burden on the state budget, and married Janissaries who enrolled sons or relatives in the corps made it possible in the seventeenth century for the government to save state funds by abolishing forced recruitment. These savings, however, were more than offset by the increase in the total number of Janissaries and in their steady deterioration as a military force, which necessitated the hiring of more and more supplemental troops.

Economic Change and Growing Weakness

A very different Ottoman Empire emerged from this crisis. The sultan once had led armies. Now he mostly resided in his palace and had little experience of the real world, and the affairs of government were overseen more and more by the chief administrators—the grand viziers.

Tax Farming

The Janissaries took advantage of their increased power to make membership in their corps hereditary. Their involvement in crafts and trading took a toll on their military skills, but they continued to be a powerful faction in urban politics. Land grants in return for military service also disappeared, and tax farming arose in their place. Tax farmers paid specific taxes, such as customs duties, in advance in return for the privilege of collecting a greater amount from the actual taxpayers.

Rural administration, already disrupted by the rebellions, suffered from the transition to tax farms. The former military landholders had kept order on their lands in order to maintain their incomes. Tax farmers were less likely to live on the land. The imperial government therefore faced greater administrative burdens and came to rely heavily on powerful provincial governors or on wealthy men who purchased lifelong tax collection rights and behaved more or less like private landowners.

The Port of Izmir

Rural disorder and decline in administrative control sometimes opened the way for new economic opportunities. The port of Izmir (IZ-meer), known to Europeans by the ancient name "Smyrna," had a population in 1580 of around two thousand, many of them Greek-speaking Christians. By 1650 the population had increased to between thirty thousand and forty thousand. Along with refugees from the Anatolian uprisings and from European pirate attacks along the coast came European merchants and large colonies of Armenians and Jews. A French traveler in 1621 wrote: "At present, Izmir has a great traffic in wool, beeswax, cotton, and silk, which the Armenians bring there instead of going to Aleppo . . . because they do not pay as many dues."[3]

Izmir transformed itself between 1580 and 1650 from a small town into a multiethnic, multireligious, multilinguistic entrepôt because of the Ottoman government's inability to control trade and the slowly growing dominance of European traders in the Indian Ocean. Spices from the East, though still traded in Aleppo and other long-established Ottoman centers, were not to be found in Izmir. Aside from Iranian silk brought in by caravan, European traders at Izmir purchased local agricultural products—dried fruits, sesame seeds, nuts, and olive oil. As a consequence, local farmers who previously had grown grain for subsistence shifted their plantings more and more to cotton and other cash crops, including, after its introduction in the 1590s, tobacco, which quickly became popular in the Ottoman Empire despite government prohibitions (see Environment and Technology: Tobacco and Waterpipes). In this way, the agricultural economy of western Anatolia, the Balkans, and the Mediterranean coast—the Ottoman lands most accessible to Europe (see Map 19.1)—became enmeshed in a growing European commercial network.

Second Siege of Vienna

At the same time, military power slowly ebbed. The ill-trained Janissaries sometimes resorted to hiring substitutes to go on campaign, and the sultans relied on partially trained seasonal recruits and on armies raised by the governors of frontier provinces. A second mighty siege on Vienna failed in 1683, and by the middle of the eighteenth century it was obvious to the Austrians and Russians that the Ottoman Empire was weakening. On the eastern front, however, Ottoman exhaustion after many wars was matched by the demise in 1722 of their perennial adversary, the Safavid state of Iran.

Trade Agreements

The Ottoman Empire lacked both the wealth and the inclination to match European economic advances. Overland trade from the East dwindled as political disorder in Safavid Iran cut deeply into Iranian silk production. Coffee, an Arabian product that rose from obscurity in the fifteenth century to become the rage first in the Ottoman Empire and then in Europe, was grown in the highlands of Yemen and exported by way of Egypt. By 1770, however, Muslim merchants trading in the Yemeni port of Mocha (MOH-kuh) (literally "the coffee place") were charged 15 percent in duties and fees. But European traders, benefiting from long-standing trade agreements with the Ottoman Empire, paid little more than 3 percent.

Such trade agreements, called capitulations, from Latin *capitula*, or chapter, were first granted as favors by powerful sultans, but they eventually led to European domination of Ottoman seaborne trade. Nevertheless, the Europeans did not control strategic ports in the Mediterranean comparable to Malacca in the Indian Ocean and Hormuz on the Persian Gulf, so their economic power stopped short of colonial settlement or direct control in Ottoman territories.

The Tulip Period

A few astute Ottoman statesmen observed the growing disarray of the empire and advised the sultans to reestablish the land-grant and devshirme systems of Suleiman's reign. Most people, however, could not perceive the downward course of imperial power, much less the reasons behind it. Far from seeing Europe as the enemy that would eventually dismantle the empire, the Istanbul elite experimented with European clothing and furniture styles and purchased printed books from the empire's first (and short-lived) press. Ottoman historians named the period between 1718 and 1730 when European fashions were in favor the **"Tulip Period"** because of the craze for high-priced tulip bulbs that swept Ottoman ruling circles. The craze echoed a Dutch tulip mania that had begun in the mid-sixteenth century, when the flower was introduced into Holland from Istanbul. The mania peaked in 1636 with particularly rare bulbs going for 2,500 florins apiece—the value of twenty-two oxen.

Tulip Period (1718–1730) Last years of the reign of Ottoman sultan Ahmed III, during which European styles and attitudes became briefly popular in Istanbul.

Patrona Halil Rebellion

In 1730, however, gala soirees at which guests watched turtles with candles on their backs wander in the dark through massive tulip beds gave way to a conservative Janissary revolt with strong religious overtones. Sultan Ahmed III abdicated, and the leader of the revolt, Patrona Halil (pa-TROH-nuh ha-LEEL), an Albanian former seaman and stoker of the public baths, swaggered around the capital for several months dictating government policies before he was seized and executed.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

ENVIRONMENT + TECHNOLOGY

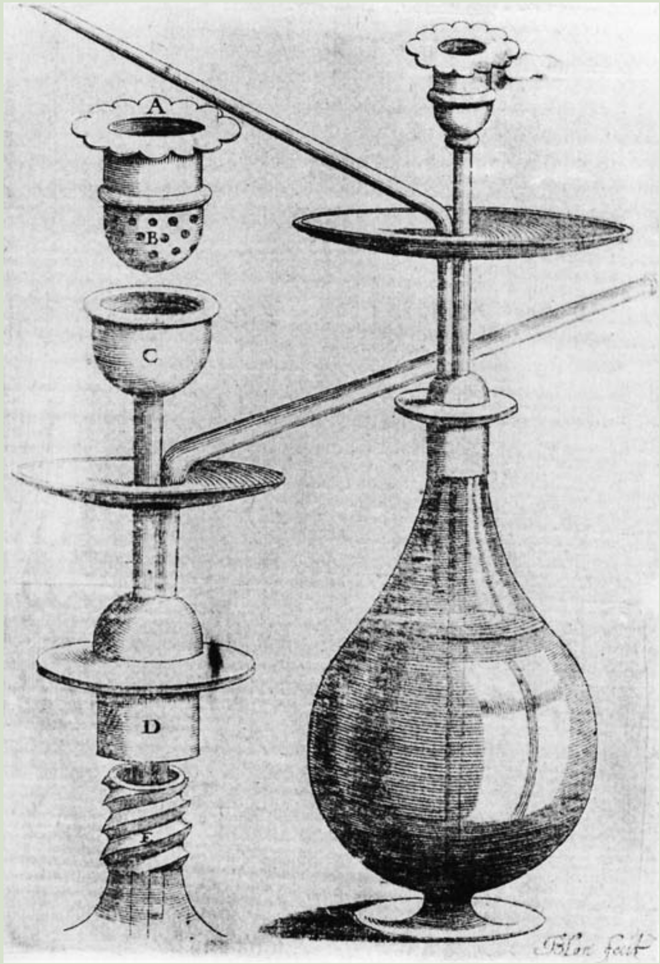
Tobacco and Waterpipes

Tobacco, a plant native to the Western Hemisphere, may have been introduced into Ottoman Syria as early as 1570 and was certainly known in Istanbul by 1600. In Iran, one historian noted that when an Uzbek ruler entered the northeast province of Khurasan in 1612 and called for tobacco, it was quickly provided for him, while a Spanish diplomat remarked just a few years later that Shah Abbas, who had banned smoking as a sinful practice, nevertheless permitted an envoy from the Mughal sultan to indulge. European traders initially brought tobacco by sea, but it quickly became a cultivated crop in Mughal India, whence it was exported to Iran. By the middle of the seventeenth century, however, it had also become a significant crop in Ottoman and Safavid territories.

The waterpipe became a distinctive means of smoking in the Islamic world, but when the device came into use is disputed. Iranian historians assert that it was invented in Iran, where one reference in poetry goes back to before 1550. This early date suggests that waterpipes may have been used for smoking some other substance before tobacco became known. Straight pipes of clay or wood were also used, especially in Turkish areas and among poorer people.

The Persian word for a waterpipe, *qalyan*, comes from an Arabic verb meaning “to boil, or bubble.” Arabic has two common words: *nargila*, which derives ultimately from the Sanskrit word for “coconut,” and *shisha*, which means “glass” in Persian. In India, where coconuts were often used to contain the water, the usual term was *hookah*, meaning “jar.” The absence of a clear linguistic indication of the country of origin enhances the possibility that waterpipes evolved and spread before the introduction of tobacco.

All levels of society took to smoking, with women enjoying it as much as men. The leisurely ceremony of preparing and lighting the waterpipe made it an ideal pastime in coffeehouses, which became popular in both the Ottoman and Safavid Empires. In other settings, the size and fragility of the waterpipe could cause inconvenience. When traveling, wealthy Iranian men sometimes had a pipe carrier in their entourage who carried the *qalyan* in his hand and had a small pot containing hot coals dangling from his saddle in case his master should wish to light up on the road.



From Rudi Matthee, *The Pursuit of Pleasure: Drugs and Stimulants in Iranian History, 1500–1900* [Princeton: Princeton University Press] p. 125

Iranian Waterpipe Moistened tobacco is placed in cup A, and a glowing coal is put on top of it to make it smolder. When the smoker draws on the stem sticking out to the side, the smoke bubbles up from beneath the water, which cools and filters it. The sophisticated manufacture shown in this drawing, which was rendered in 1622, supports the theory that the waterpipe went through a lengthy period of development before the seventeenth century.

The Patrona Halil rebellion confirmed the perceptions of a few that the Ottoman Empire was facing severe difficulties. Yet decay at the center spelled benefit elsewhere. In the provinces, ambitious and competent governors, wealthy landholders, urban notables, and nomad chieftains took advantage of the central government’s weakness. By the middle of the eighteenth century groups of Mamluks had regained a dominant position in Egypt. Though Selim I had defeated the Mamluk sultanate in the early sixteenth century, the practice of buying slaves in the Caucasus and training them as soldiers reappeared by the end of the century in several Arab cities. In Baghdad, Janissary commanders and Georgian mamluks competed for power, with the latter emerging triumphant by the mid-eighteenth century.

Muhammad ibn Abd al-Wahhab

In Aleppo and Damascus, however, the Janissaries came out on top. Meanwhile, in central Arabia, a puritanical Sunni movement inspired by Muhammad ibn Abd al-Wahhab began a remarkable rise beyond the reach of Ottoman power. Although no region declared full independence, the sultan's power was slipping away to the advantage of a broad array of lower officials and upstart chieftains in all parts of the empire while the Ottoman economy was reorienting itself toward Europe.

SECTION REVIEW

- The Ottoman Empire grew through the skill of its founding rulers, control of strategic territory, and military power.
- The empire expanded into southern and eastern Europe, the Middle East, and Africa, reaching its height under Suleiman the Magnificent.
- Unwilling to build a strong navy, the Ottomans never adapted to developments in the Indian Ocean.
- The empire rested on the military led by the sultan, and changes in military structure ultimately weakened the state.
- As the imperial economy reoriented toward Europe, the central government weakened, permitting the rise of local powers.

THE SAFAVID EMPIRE, 1502–1722

Safavid Empire Iranian kingdom (1502–1722) established by Ismail Safavi, who declared Iran a Shi'ite state.

The **Safavid Empire** of Iran (see Map 19.1) resembled its long-time Ottoman foe in many ways: it initially relied militarily on cavalry paid through land grants; its population spoke several different languages; and it was oriented inward away from the sea. It also had distinct qualities that to this day set Iran off from its neighbors: it derived part of its legitimacy from the pre-Islamic dynasties of ancient Iran, and it adopted the Shi'ite form of Islam.

Safavid Society and Religion

Iranian Shi'ism

Shi'ites Muslims belonging to the branch of Islam believing that God vests leadership of the community in a descendant of Muhammad's son-in-law Ali. Shi'ism is the state religion of Iran.

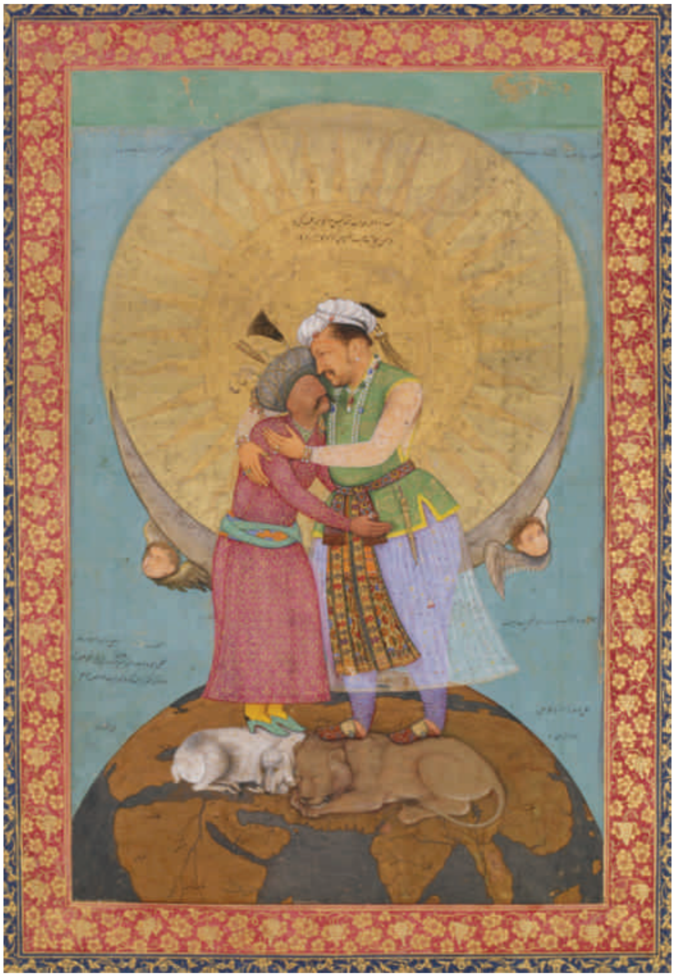
The ultimate victor in a complicated struggle for power among Turkish chieftains west of the Ottoman Empire was Ismail (IS-ma-eel), a boy of Kurdish, Iranian, and Greek ancestry. In 1502, at the age of sixteen, Ismail proclaimed himself shah of Iran and declared that from that time forward his realm would be devoted to **Shi'ite** Islam, which revered the family of Muhammad's son-in-law Ali. Although Ismail's reasons for compelling Iran's conversion to Shi'ism are unknown, the effect of this radical act was to create a deep chasm between Iran and its neighbors, all of which were Sunni. Iran became a truly separate country for the first time since its incorporation into the Islamic caliphate in the seventh century.

Persian Culture

The imposition of Shi'ite belief made the split permanent, but differences between Iran and its neighbors had long been in the making. Persian, written in the Arabic script from the tenth century onward, had emerged as the second language of Islam. Iranian scholars and writers normally read Arabic as well as Persian and sprinkled their writings with Arabic phrases, but their Arab counterparts were much less inclined to learn Persian. After the Mongols destroyed Baghdad, the capital of the Islamic caliphate, in 1258, Iran developed largely on its own, having more extensive contacts with India—where Muslim rulers favored the Persian language—than with the Arabs.

In the post-Mongol period, artistic styles in Iran, Afghanistan, and Central Asia also went their own way. Painted and molded tiles and tile mosaics, often in vivid turquoise blue, became the standard exterior decoration of mosques in Iran but never were used in Syria and Egypt. Persian poets raised verse to peaks of perfection that had no reflection in Arabic poetry, generally considered to be in a state of decline.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.



Freer Gallery of Art, Smithsonian Institution, Washington, D.C.: Purchase, F1945.9a

Mughal Emperor Jahangir Embracing the Safavid Shah Abbas Painted by the Mughal artist Abu al-Hasan around 1620, this miniature shows the artist's patron, Jahangir, on the right standing on a lion, dominating the diminutive Shah Abbas, standing on a sheep. Though this may accurately reflect Jahangir's view of their relationship, in fact Shah Abbas was a powerful rival for control of Afghanistan, the gateway to India and the meeting point of the lion and the sheep. The globe the monarchs stand on reflects the spread of accurate geographical ideas into the Muslim world.

To be sure, Islam itself provided a tradition of belief, learning, and law that crossed ethnic and linguistic borders, but Shah Ismail's imposition of Shi'ism set Iran significantly apart. Shi'ite doctrine says that all temporal rulers, regardless of title, are temporary stand-ins for the **"Hidden Imam"**: the twelfth descendant of Ali, the prophet Muhammad's cousin and son-in-law, who disappeared as a child in the ninth century. Some Shi'ite scholars concluded that the faithful should calmly accept the world as it was and wait quietly for the Hidden Imam's return. Others maintained that they themselves should play a stronger role in political affairs because they were best qualified to know the Hidden Imam's wishes. These two positions, which still play a role in Iranian Shi'ism, tended to enhance the self-image of religious scholars as independent of imperial authority and stood in the way of their becoming subordinate government functionaries, as happened in the Ottoman Empire.

Shi'ism also affected the psychological life of the people. Annual commemoration of the martyrdom of Imam Husayn (d. 680), Ali's son and the third Imam, regularized an emotional outpouring with no parallel in Sunni lands. Day after day for two weeks, preachers recited the woeful tale to crowds of weeping believers, and elaborate street processions, often organized by craft guilds, paraded chanting and self-flagellating men past crowds of reverent onlookers. Of course, Shi'ites elsewhere observed rites of mourning for Imam Husayn, but the impact of these rites was especially great in Iran, where 90 percent of the population was Shi'ite. Over time, the subjects of the Safavid shahs came to feel more than ever a people apart.

Hidden Imam Last in a series of twelve descendants of Muhammad's son-in-law Ali, whom Shi'ites consider divinely appointed leaders of the Muslim community. In occlusion since ca. 873, he is expected to return as a messiah at the end of time.

A Tale of Two Cities: Isfahan and Istanbul

Shah Abbas

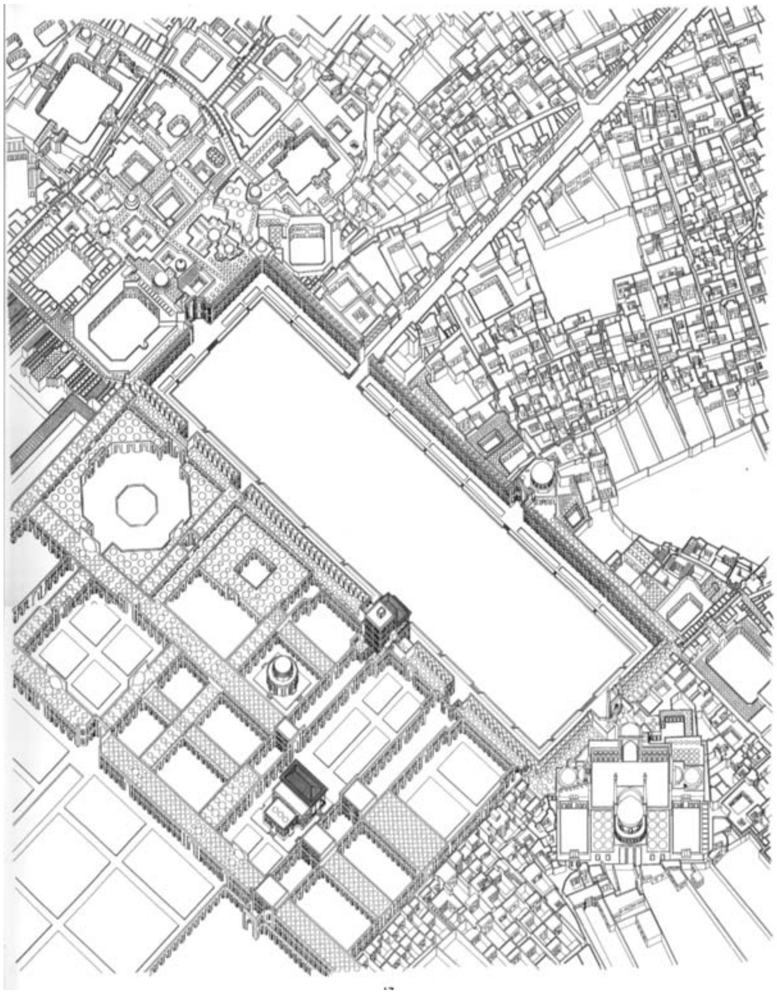
Shah Abbas I The fifth and most renowned ruler of the Safavid dynasty in Iran (r. 1587–1629). Abbas moved the royal capital to Isfahan in 1598.

Differences and Similarities

Outwardly, the Ottoman capital of Istanbul looked quite different from Isfahan (is-fah-HAHN), which became Iran's capital in 1598 by decree of **Shah Abbas I** (r. 1587–1629). Built on seven hills on the south side of the narrow Golden Horn inlet, Istanbul boasted a skyline punctuated by the gray stone domes and thin, pointed minarets of the great imperial mosques. The mosques surrounding the royal plaza in Isfahan, in contrast, had unobtrusive minarets and brightly tiled domes that rose to gentle peaks. High walls surrounded the sultan's palace in Istanbul. Shah Abbas in Isfahan focused his capital on the giant royal plaza, which was large enough for his army to play polo, and he used an airy palace overlooking the plaza to receive dignitaries and review his troops.

The harbor of Istanbul, the primary Ottoman seaport, teemed with sailing ships and smaller craft, many of them belonging to a colony of European merchants perched on a hilltop on the north side of the Golden Horn. Isfahan, far from the sea, was only occasionally visited by Europeans. Most of its trade was in the hands of Jews, Hindus, and especially a colony of Armenian Christians brought in by Shah Abbas.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.



Reproduced with permission from Klaus Herdeg, *Formal Structure in Islamic Architecture of Iran and Turkestan* [New York: Rizzoli, 1990]

Royal Square in Isfahan Built by the order of Shah Abbas over a period of twenty years starting in 1598, the open space is as long as five football fields (555 by 172 yards). At the upper left end of the square in this drawing is the entrance to the covered bazaar, at the bottom the immense Royal Mosque. The left-hand side adjoins the shah's palace and state administrative office. A multistory pavilion for reviewing troops and receiving guests overlooks the square across from the smaller domed personal mosque of the shah.

Beneath these superficial differences, the two capitals had much in common. Wheeled vehicles were scarce in hilly Istanbul and nonexistent in Isfahan. Both cities were built for walking and, aside from the royal plaza in Isfahan, lacked the open spaces common in contemporary European cities. Streets were narrow and irregular. Houses crowded against each other in dead-end lanes. Residents enjoyed their privacy in interior courtyards. Artisans and merchants organized themselves into guilds that had strong social and religious as well as economic bonds. The shops of each guild adjoined each other in the markets.

Concealment of Women

Women were seldom seen in public, even in Istanbul's mazelike covered market or in Isfahan's long, serpentine bazaar. At home, the women's quarters—called *anderun* **(an-deh-ROON)**, or "interior," in Iran and *harem*, or "forbidden area," in Istanbul—were separate from the public rooms where the men of the family received visitors. In both areas, low cushions, charcoal braziers for warmth, carpets, and small tables constituted most of the furnishings.

The private side of family life has left few traces, but it is apparent that women's society—consisting of wives, children, female servants, and sometimes one or more eunuchs—was not entirely cut off from the outside world. Ottoman court records reveal that women, using male agents, were very active in the urban real estate market. Often they were selling inherited shares of their father's estate, but some both bought and sold real estate on a regular basis and even established religious endowments for pious purposes.

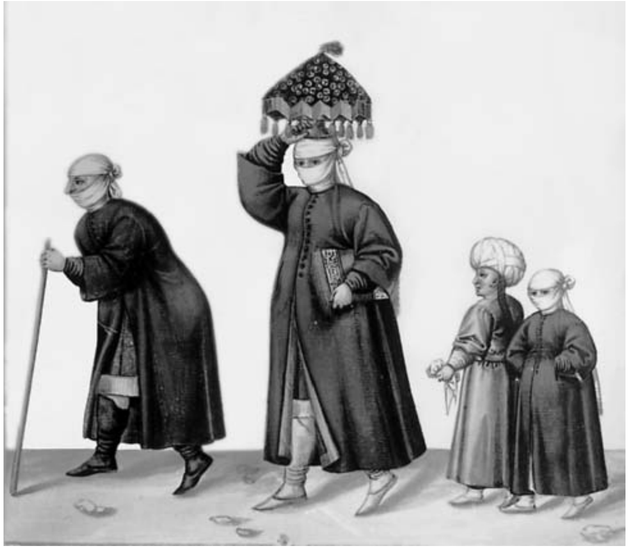
Women and Islamic Law

The fact that Islamic law, unlike some European codes, permitted a wife to retain her property after marriage gave some women a stake in the general economy and a degree of independence from their spouses. Women also appeared in other types of court cases, where they often testified for themselves, for Islamic courts did not recognize the role of attorney. Although comparable Safavid court records do not survive, historians assume that a parallel situation prevailed in Iran.

Styles of Dress

European travelers commented on the veiling of women outside the home, but the norm for both sexes was complete coverage of arms, legs, and hair. Miniature paintings indicate that ordinary female garb consisted of a long, ample dress with a scarf or long shawl pulled tight over the forehead to conceal the hair. Lightweight trousers, either close-fitting or baggy, were often worn under the dress. This mode of dress was not far different from that of men. Poor men wore light trousers, a long shirt, a jacket, and a hat or turban. Wealthier men wore over their trousers ankle-length caftans, often closely fitted around the chest.

Public life was almost entirely the domain of men. Poetry and art, both somewhat more elegantly developed in Isfahan than in Istanbul, were as likely to extol the charms of beardless boys



Istanbul Family on the Way to a Bath House Public baths, an important feature of Islamic cities, set different hours for men and women. Young boys, such as the lad in the turban shown here, went with their mothers and sisters. Notice that the children wear the same styles as the adults.

Austrian National Library, picture archive

as pretty women. Despite religious disapproval of homosexuality, attachments to adolescent boys were neither unusual nor hidden. Women who appeared in public—aside from non-Muslims, the aged, and the very poor—were likely to be slaves. Miniature paintings frequently depict female dancers, musicians, and even acrobats in attitudes and costumes that range from decorous to decidedly erotic.

Cosmopolitan Istanbul

Despite social similarities, the overall flavors of Isfahan and Istanbul were not the same. Isfahan had its prosperous Armenian quarter across the river from the city's center, but it was not a truly cosmopolitan capital, just as the peoples of the Safavid realm were not remarkably diverse. Like other rulers of extensive land empires, Shah Abbas located his capital toward the center of his domain within comparatively easy reach of any threatened frontier. Istanbul, in contrast, was a great seaport and a crossroads located on the straits separating the sultan's European and Asian possessions.

People of all sorts lived or spent time in Istanbul: Venetians, Genoese, Arabs, Turks, Greeks, Armenians, Albanians, Serbs, Jews, Bulgarians, and more. In this respect, Istanbul conveyed the cosmopolitan character of major seaports from London to Canton (Guangzhou) and belied the fact that its prosperity rested on the vast reach of the sultan's territories rather than on the voyages of its merchants.

Economic Crisis and Political Collapse

The silk fabrics of northern Iran were the mainstay of the Safavid Empire's foreign trade. However, the manufacture that eventually became most powerfully associated with Iran was the deep-pile carpet made by knotting colored yarns around stretched warp threads. Different cities produced distinctive carpet designs. Women and girls did much of the actual knotting work. Overall, Iran's manufacturing sector was neither large nor notably productive. Most of the shah's subjects, whether Iranians, Turks, Kurds, or Arabs, lived by subsistence farming or herding. Neither area of activity recorded significant technological advances during the Safavid period.

Military Costs

The Safavids, like the Ottomans, had difficulty finding the money to pay troops armed with firearms. This crisis occurred somewhat later in Iran because of its greater distance from Europe. By the end of the sixteenth century, it was evident that a more systematic adoption of cannon and firearms in the Safavid Empire would be needed to hold off the Ottomans and the Uzbeks (UHZ-bex) (Turkish rulers who had succeeded the Timurids on Iran's Central Asian frontier; see Map 19.1). Like the Ottoman cavalry a century earlier, the warriors furnished by the nomad leaders were not inclined to trade in their bows for firearms. Shah Abbas responded by establishing a slave corps of year-round soldiers and arming them with guns. The Christian converts to Islam who initially provided the manpower for the new corps were mostly captives taken in raids on Georgia in the Caucasus (CAW-kuh-suhs).

In the late sixteenth century, the inflation caused by cheap silver spread into Iran; then overland trade through Safavid territory declined because of mismanagement of the silk monopoly after Shah Abbas's death in 1629. As a result, the country faced the unsolvable problem of finding money to pay the army and bureaucracy. Trying to

SECTION REVIEW

- The rise of the Shi'ite Safavid Empire completed the long-growing split between Iran and its neighbors.
- Despite significant differences, Istanbul and Isfahan showed some cultural similarities between the Ottoman and Safavid Empires.
- Silks and carpets were important manufactures, but most Safavid subjects made a living by farming or herding.
- High military costs, inflation, and decline of overland trade weakened the state, which fell to Afghan invaders in 1722.

Nomads and Inflation

unseat the nomads from their lands to regain control of taxes was more difficult and more disruptive militarily than the piecemeal dismantlement of the land-grant system in the Ottoman Empire. The nomads were still a cohesive military force, and pressure from the center simply caused them to withdraw to their mountain pastures until the pressure subsided. By 1722, the government had become so weak and commanded so little support from the nomadic groups that an army of marauding Afghans was able to capture Isfahan and effectively end Safavid rule.

THE MUGHAL EMPIRE, 1526–1761

What distinguished the Indian empire of the Mughal (MOH-guhl) sultans from the empires of the Ottomans and Safavids was the fact that India was a land of Hindus ruled by a Muslim minority. Muslim dominion in India was the result of repeated military campaigns from the early eleventh century onward, and the Mughals had to contend with the Hindus' long-standing resentment of the destruction of their culture by Muslims. Thus, the challenge facing the Mughals was not just conquering and organizing a large territorial state but also finding a formula for Hindu-Muslim coexistence.

Mughal Empire Muslim state (1526–1857) exercising dominion over most of India in the sixteenth and seventeenth centuries.

Political Foundations

Babur and Akbar

Babur (BAH-bur) (1483–1530), the founder of the **Mughal Empire**, was a Muslim descendant of both Timur and Genghis Khan (*Mughal* is Persian for "Mongol"). Invading from Central Asia, Babur defeated the last Muslim sultan of Delhi (DEL-ee) in 1526. Babur's grandson **Akbar** (r. 1556–1605), a brilliant but mercurial man, established the central administration of the expanding state. Under him and his three successors—the last of whom died in 1707—all but the southern tip of India fell under Mughal rule, administered first from Agra and then from Delhi.

Akbar Most illustrious sultan of the Mughal Empire in India (r. 1556–1605). He expanded the empire and pursued a policy of conciliation with Hindus.

Akbar granted land revenues to military officers and government officials in return for their service. Ranks, called ***mansabs*** (MAN-sabz), some high and some low, entitled their holders to revenue assignments. As in the other Islamic empires, revenue grants were not considered hereditary, and the central government kept careful track of their issuance.

mansabs In India, grants of land given in return for service by rulers of the Mughal Empire.

Akbar's Reign

With a population of 100 million, a thriving trading economy based on cotton cloth, and a generally efficient administration, India under Akbar was probably the most prosperous empire of the sixteenth century. He and his successors faced few external threats and experienced generally peaceful conditions in their northern Indian heartland.

Foreign trade boomed at the port of Surat in the northwest, which also served as an embarkation point for pilgrims on their way to Mecca. Like the Safavids, the Mughals had no navy or merchant ships. The government saw the Europeans—after Akbar's time, primarily Dutch and English, the Portuguese having lost most of their Indian ports—less as enemies than as shipmasters whose naval support could be procured as needed in return for trading privileges.

Hindus and Muslims

Rajputs

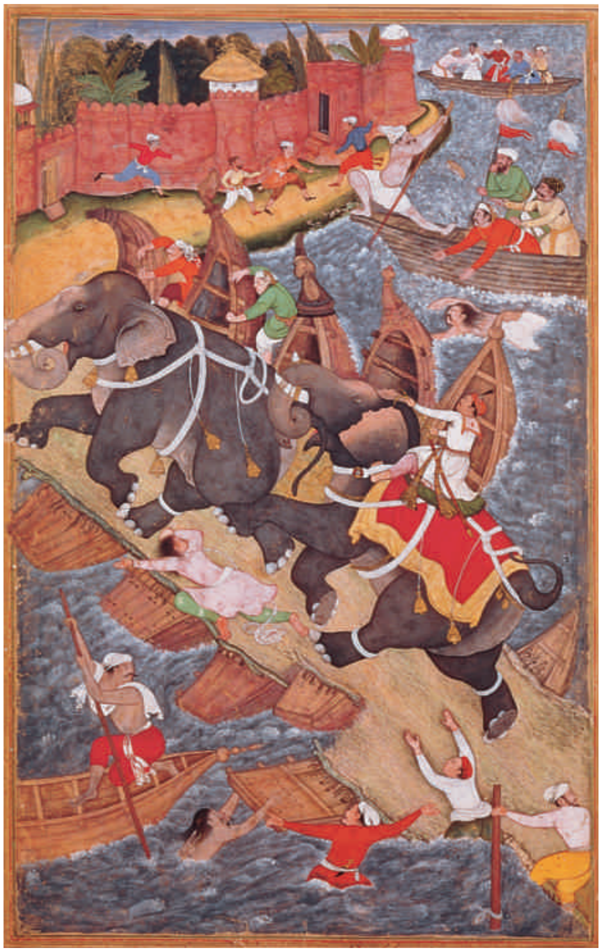
The Mughal state inherited traditions of unified imperial rule from both the Islamic caliphate and the more recent examples of Genghis Khan and Timur. Those traditions did not necessarily mean religious intolerance. Seventy percent of the *mansabdars* (man-sab-DAHRZ) (officials holding land revenues) appointed under Akbar were Muslim soldiers born outside India, but 15 percent were Hindus. Most of the Hindu appointees were warriors from the north called **Rajputs** (RAHJ-putz), one of whom rose to be a powerful revenue minister.

Rajputs Members of a mainly Hindu warrior caste from northwest India. The Mughal emperors drew most of their Hindu officials from this caste, and Akbar married a Rajput princess.

Akbar, the most illustrious ruler of his dynasty, differed from his Ottoman and Safavid counterparts—Suleiman the Magnificent and Shah Abbas the Great—in his striving for social harmony and not just for more territory and revenue. His marriage to a Rajput princess signaled his desire for reconciliation and even intermarriage between Muslims and Hindus. The birth of a son in 1569 ensured that future rulers would have both Muslim and Hindu ancestry.

Akbar ruled that in legal disputes between two Hindus, decisions would be made according to village custom or Hindu law as interpreted by local Hindu scholars. Shari'a law was in force for Muslims. Akbar made himself the legal court of last resort, creating an appeals process not usually present in Islamic jurisprudence.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.



Victoria and Albert Museum, London/The Bridgeman Art Library

Elephants Breaking Bridge of Boats This illustration of an incident in the life of Akbar illustrates the ability of Mughal miniature painters to depict unconventional action scenes. Because the flow of rivers in India and the Middle East varied greatly from dry season to wet season, boat bridges were much more common than permanent constructions.

Akbar also made himself the center of a new "Divine Faith" incorporating Muslim, Hindu, Zoroastrian, Sikh (sick), and Christian beliefs. He was strongly attracted by Sufi ideas, which permeated the religious rituals he instituted at his court. To promote serious consideration of his religious principles, he oversaw, from a catwalk high above the audience, debates among scholars of all religions assembled in his octagonal private audience chamber. When courtiers uttered the Muslim exclamation "Allahu Akbar"—"God is great"—they also understood it in its second grammatical meaning: "God is Akbar."

Akbar's religious views did not survive him, but the court culture he fostered, reflecting a mixture of Muslim and Hindu traditions, flourished until his zealous great-grandson Aurangzeb (ow-rang-ZEB) (r. 1658–1707) reinstituted many restrictions on Hindus. Mughal and Rajput miniature paintings reveled in precise portraits of political figures and depictions of scantily clad women, even though they brought frowns to the faces of pious Muslims, who deplored the representation of human beings. Most of the leading painters were Hindus. In addition to the florid style of Persian verse favored at court, a new taste developed for poetry and prose in the popular language of the Delhi region. The modern descendant of this language is called *Urdu* in Pakistan and *Hindi* in India.

Central Decay and Regional Challenges

Nadir Shah's Sack of Delhi

Mughal power did not long survive Aurangzeb's death in 1707. Some historians consider the land-grant system a central element in the rapid decline of imperial authority, but other factors were at play as well. Aurangzeb's additions to Mughal territory in southern India were not all well integrated into the imperial structure, and strong regional powers arose to challenge Mughal military supremacy. A climax came in 1739 when Nadir Shah, a warlord who had seized power in Iran after the fall of the Safavids, invaded the Mughal capital and carried off to Iran the "peacock throne," the priceless jewel-encrusted symbol of Mughal grandeur. Another throne was found for the later Mughals to sit on; but their empire, which survived in name to 1857, was finished.

Increasing Fragmentation

In 1723, Nizam al-Mulk (nee-ZAHM al-MULK), the powerful vizier of the Mughal sultan, gave up on the central government and established his own nearly independent state at Hyderabad in the eastern Deccan. Other officials bearing the title *nawab* (nah-WAHB) became similarly independent in Bengal and Oudh (OW-ad) in the northeast, as did the Marathas in the center. In the northwest, simultaneous Iranian and Mughal weakness allowed the Afghans to establish an independent kingdom.

Some of these regional powers, and the smaller princely states that arose on former Mughal territory, were prosperous and benefited from the removal of the sultan's heavy hand. Linguistic and religious communities, freed from the religious intolerance instituted during the reign of Aurangzeb, similarly enjoyed greater opportunity for political expression. However, this disintegration of central power favored the intrusion of European adventurers.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

French Traders

In 1741 Joseph François Dupleix (doo-PLAY) took over the presidency of the French stronghold of Pondicherry (pon-dih-CHER-ree) and began a new phase of European involvement in India. He captured the English trading center of Madras and used his small contingent of European and European-trained Indian troops to become a power broker in southern India. Though offered the title *nawab,* Dupleix preferred to operate behind the scenes, using Indian princes as puppets. His career ended in 1754 when he was called home. Deeply involved in wars in Europe, the French government was unwilling to pursue further adventures in India. Dupleix's departure opened the way for the British, whose ventures in India are described in Chapter 25.

SECTION REVIEW

- Founded by Babur, the Mughal Empire grew under Akbar and his successors to encompass most of India.
- The empire prospered through trade and granted trade privileges to Europeans in exchange for naval support.
- Akbar included both Muslims and Hindus in his government, respected Hindu customs, and strove for religious harmony.
- A hybrid culture flourished, but Aurangzeb practiced Muslim intolerance.
- After Aurangzeb's death, the empire declined through foreign invasion, the rise of regional powers, and European encroachment.

THE MARITIME WORLDS OF ISLAM, 1500–1750

As land powers, the Mughal, Safavid, and Ottoman Empires faced similar problems in the seventeenth and eighteenth centuries. Complex changes in military technology and in the world economy, along with the increasing difficulty of basing an extensive land empire on military forces paid through land grants, affected them all adversely. These difficulties contributed to the often dynamic development of power centers away from the imperial capital.

Joint-Stock Companies

The new pressures faced by land powers were less important to seafaring countries intent on turning trade networks into maritime empires. Improvements in ship design, navigation accuracy, and the use of cannon gave an ever-increasing edge to European powers competing with local seafaring peoples. Moreover, the development of joint-stock companies, in which many merchants pooled their capital, provided a flexible and efficient financial instrument for exploiting new possibilities. The English East India Company was founded in 1600, the Dutch East India Company in 1602.

AP* Exam Tip
Changes and continuities in interregional trading patterns are covered on the multiple choice and essay sections of the exam.

Although the Ottomans, Safavids, and Mughals did not effectively contest the growth of Portuguese and then Dutch, English, and French maritime power, the majority of non-European shipbuilders, captains, sailors, and traders were Muslim. Groups of Armenian, Jewish, and Hindu traders were also active, but they remained almost as aloof from the Europeans as the Muslims did. The presence in every port of Muslims following the same legal traditions and practicing their faith in similar ways cemented the Muslims' trading network. Islam, from its very outset in the life and preaching of Muhammad (570–632), had favored trade and traders. Unlike Hinduism, it was a proselytizing religion, a factor that encouraged the growth of coastal Muslim communities as local non-Muslims associated with Muslim commercial activities converted and intermarried with Muslims from abroad.

Jesuit Missionaries

Although European missionaries, particularly the Jesuits, tried to extend Christianity into Asia and Africa (see Chapters 15 and 20), most Europeans, the Portuguese excepted, did not treat local converts or the offspring of mixed marriages as full members of their communities. Islam was generally more welcoming. As a consequence, Islam spread extensively into East Africa and Southeast Asia during precisely the same time as rapid European commercial expansion. Even without the support of the Muslim land empires, Islam became a source of resistance to growing European domination.

Muslims in Southeast Asia

Indians in the East Indies

Historians disagree about the chronology and manner of Islam's spread in Southeast Asia. Arab traders appeared in southern China as early as the eighth century, so Muslims probably reached the East Indies (the island portions of Southeast Asia) at a similarly early date. Nevertheless, the dominance of Indian cultural influences in the area for several centuries thereafter indicates that early Muslim visitors had little impact on local beliefs. Clearer indications of conversion and the formation of Muslim communities date from roughly the fourteenth century, with the strongest overseas linkage being to the port of Cambay in India (see Map 19.2) rather than to the Arab world. Islam first took root in port cities and in some royal courts and spread inland only slowly, possibly transmitted by itinerant Sufis.

Although appeals to the Ottoman sultan for support against the Europeans ultimately proved futile, Islam strengthened resistance to Portuguese, Spanish, and Dutch intruders. When the Spaniards conquered the Philippines during the decades following the establishment of their first fort in 1565, they encountered Muslims on the southern island of Mindanao (min-duh-NOW) and the nearby Sulu archipelago. They called them "Moros," the Spanish term for their old enemies, the Muslims of North Africa. In the ensuing Moro wars, the Spaniards portrayed the Moros as greedy pirates who raided non-Muslim territories for slaves. In fact, they were political, religious, and commercial competitors whose perseverance enabled them to establish the Sulu Empire based in the southern Philippines, one of the strongest states in Southeast Asia from 1768 to 1848.

Acheh Sultanate Muslim kingdom in northern Sumatra. Main center of Islamic expansion in Southeast Asia in the early seventeenth century, it declined after the Dutch seized Malacca from Portugal in 1641.

Other local kingdoms that looked on Islam as a force to counter the aggressive Christianity of the Europeans included the actively proselytizing Brunei (BROO-neye) Sultanate in northern Borneo and the **Acheh** (AH-cheh) **Sultanate** in northern Sumatra. At its peak in the early seventeenth century, Acheh succeeded Malacca as the main center of Islamic expansion in Southeast Asia. It prospered by trading pepper for cotton cloth from Gujarat in India. Acheh declined after the Dutch seized Malacca from Portugal in 1641.

The Dutch Capture Malacca

How well Islam was understood in these Muslim kingdoms is open to question. In Acheh, for example, a series of women ruled between 1641 and 1699. This practice ended when local Muslim scholars obtained a ruling from scholars in Mecca and Medina that Islam did not approve of female rulers. After this ruling, scholarly understandings of Islam gained greater prominence in the East Indies.

Islam and Literacy

Historians have looked at merchants, Sufi preachers, or both as the first propagators of Islam in Southeast Asia. The scholarly vision of Islam, however, took root in the sixteenth century by way of pilgrims returning from years of study in Mecca and Medina. Islam promoted the dissemination of writing in the region. Some of the returning pilgrims wrote in Arabic, others in Malay or Javanese. As Islam continued to spread, *adat* ("custom"), a form of Islam rooted in pre-Muslim religious and social practices, retained its preeminence in rural areas over practices centered on the Shari'a, the religious law. But the royal courts in the port cities began to heed the views of the pilgrim teachers. Though different in many ways, both varieties of Islam provided believers with a firm basis of identification in the face of the growing European presence. Christian missionaries gained most of their converts in regions that had not yet converted to Islam, such as the northern Philippines.

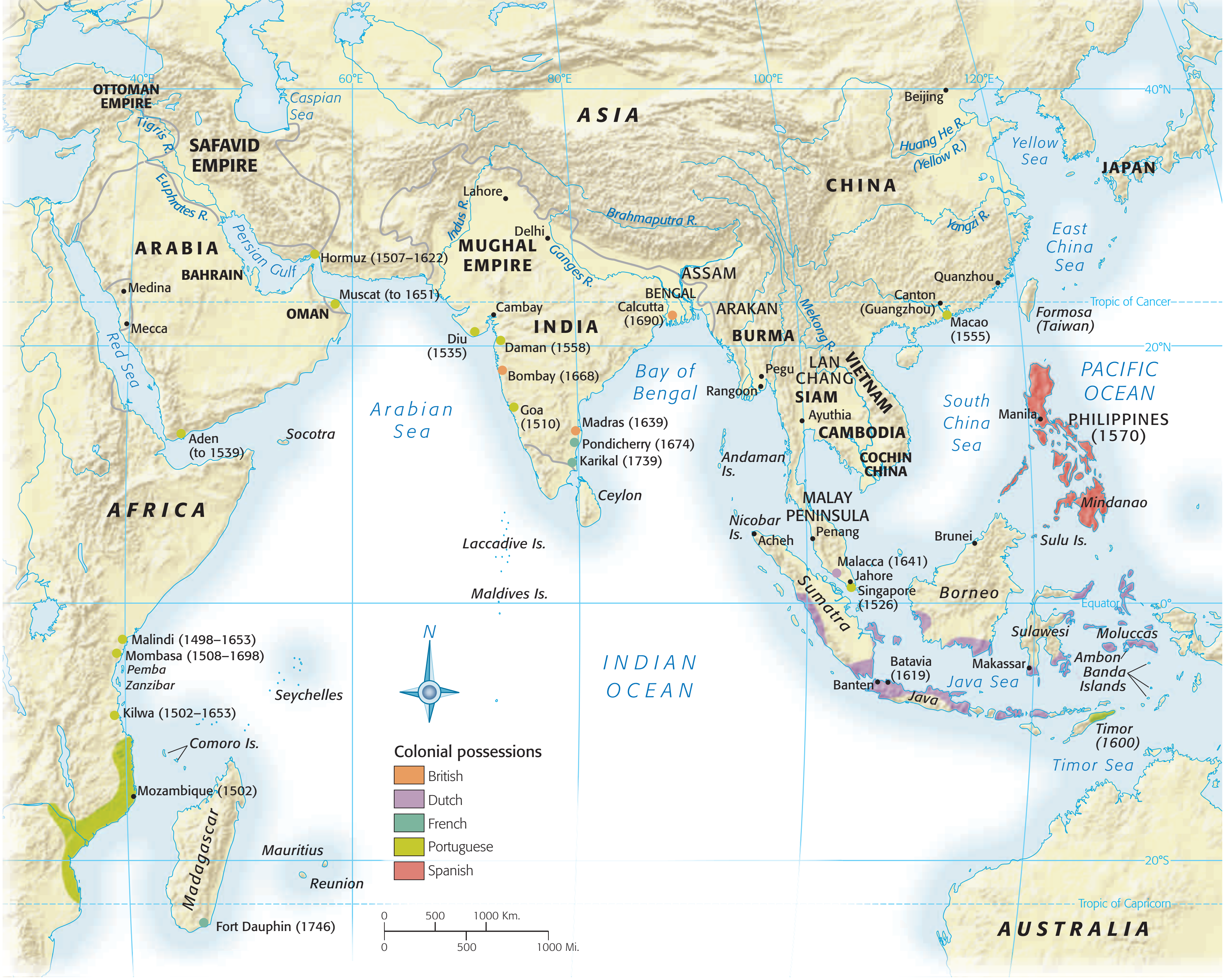
Muslims in Coastal Africa

Muslim rulers also governed the East African ports that the Portuguese began to visit in the fifteenth century, though they were not allied politically (see Map 19.2). People living in the millet and rice lands of the Swahili Coast—from the Arabic *sawahil* (suh-WAH-hil) meaning "coasts"—had little contact with those in the dry hinterlands. Throughout this period, the East African lakes region and the highlands of Kenya witnessed unprecedented migration and relocation of peoples because of drought conditions that persisted from the late sixteenth through most of the seventeenth century.

Trading Ports

Cooperation among the trading ports of Kilwa, Mombasa, and Malindi was hindered by the thick bush country that separated the cultivated tracts of coastal land and by the fact that the ports competed with one another in the export of ivory; ambergris (AM-ber-grees) (a whale byproduct used in perfumes); and forest products such as beeswax, copal tree resin, and wood. Kilwa also exported gold. In the eighteenth century slave trading, primarily to Arabian ports but also to India, increased in importance. Because Europeans—the only peoples who kept consistent records of slave-trading activities—played a minor role in this slave trade, few records have survived to indicate its extent. Perhaps the best estimate is that 2.1 million slaves were exported between 1500 and 1890, a little over 12.5 percent of the total traffic in African slaves during that period (see Chapter 18).

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.


40°E
60°E
80°E
100°E
120°E
40°N
20°N
Tropic of Cancer
Equator
0°
20°S
Tropic of Capricorn
OTTOMAN EMPIRE
Caspian Sea
Tigris R.
SAFAVID EMPIRE
Euphrates R.
ASIA
Beijing
Huang He R. (Yellow R.)
Yellow Sea
JAPAN
CHINA
Lahore
Indus R.
Brahmaputra R.
Yangzi R.
ARABIA
Persian Gulf
Delhi
MUGHAL EMPIRE
Ganges R.
East China Sea
Hormuz (1507–1622)
BAHRAIN
Medina
Muscat (to 1651)
ASSAM
Quanzhou
BENGAL
Canton (Guangzhou)
OMAN
Mecca
Cambay
Calcutta (1690)
ARAKAN
Mekong R.
Formosa (Taiwan)
INDIA
BURMA
Macao (1555)
Red Sea
Diu (1535)
Daman (1558)
Pegu
LAN CHANG
VIETNAM
Bombay (1668)
Bay of Bengal
Rangoon
SIAM
PACIFIC OCEAN
South China Sea
Arabian Sea
Goa (1510)
Ayuthia
Manila
PHILIPPINES (1570)
Aden (to 1539)
Socotra
Madras (1639)
CAMBODIA
Pondicherry (1674)
Andaman Is.
COCHIN CHINA
Karikal (1739)
AFRICA
Ceylon
MALAY PENINSULA
Mindanao
Nicobar Is.
Acheh
Penang
Brunei
Sulu Is.
Laccadive Is.
Malacca (1641)
Jahore
Singapore (1526)
Borneo
Sumatra
Maldives Is.
Malindi (1498–1653)
Mombasa (1508–1698)
Pemba
Zanzibar
N
INDIAN OCEAN
Sulawesi
Moluccas
Ambon
Banda Islands
Batavia (1619)
Makassar
Seychelles
Banten
Java Sea
Java
Kilwa (1502–1653)
Timor (1600)
Comoro Is.
Timor Sea
Colonial possessions
British
Dutch
French
Portuguese
Spanish
Mozambique (1502)
Madagascar
Mauritius
Reunion
Fort Dauphin (1746)
0 500 1000 Km.
0 500 1000 Mi.
AUSTRALIA

© Cengage Learning

MAP 19.2 **European Colonization in the Indian Ocean, to 1750** Since Portuguese explorers were the first Europeans to reach India by rounding Africa, Portugal gained a strong foothold in both areas. Rival Spain was barred from colonizing the region by the Treaty of Tordesillas in 1494, which limited Spanish efforts to lands west of a line drawn through the mid-Atlantic Ocean. The line carried around the globe provided justification of Spanish colonization in the Philippines. French, British, and Dutch colonies date from after 1600, when joint-stock companies provided a new stimulus for overseas commerce.

Interactive Map

Malindi

The Portuguese conquered all the coastal ports from Mozambique northward except Malindi, with whose ruler Portugal cooperated. A Portuguese description of the ruler names some of the cloth and metal goods that Malindi imported, as well as some local manufactures:

> *The King wore a robe of damask trimmed with green satin and a rich [cap]. He was seated on two cushioned chairs of bronze, beneath a rough sunshade of crimson satin attached to a pole. An old man, who attended him as a page, carried a short sword in a silver sheath. There were many players on [horns], and two trumpets of ivory richly carved and of the size of a man, which were blown through a hole in the side, and made sweet harmony with the [horns].*[4]

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

Robert Harding World Imagery

Portuguese Fort Guarding Musqat Harbor Musqat in Oman and Aden in Yemen, the best harbors in southern Arabia, were targets for imperial navies trying to establish dominance in the Indian Ocean. Musqat's harbor is small and circular, with one narrow entrance overlooked by this fortress. The palace of the sultan of Oman is still located at the opposite end of the harbor.

Oman Arab state based in Musqat, the main port in the southeast region of the Arabian peninsula. Oman succeeded Portugal as a power in the western Indian Ocean in the eighteenth century.

Initially, the Portuguese favored the port of Malindi, which caused the decline of Kilwa and Mombasa. Repeatedly plagued by local rebellion, Portuguese power suffered severe blows when the Arabs of **Oman** in southeastern Arabia captured their south Arabian stronghold at Musqat (1650) and then went on to seize Mombasa (1698), which had become the Portuguese capital in East Africa. The Portuguese briefly retook Mombasa but lost control permanently in 1729. From then on, the Portuguese had to content themselves with Mozambique in East Africa and a few remaining ports in India (Goa) and farther east (Macao and Timor).

Oman Builds an Empire

Swahili Bantu language with Arabic loanwords spoken in coastal regions of East Africa.

The Omanis created a maritime empire of their own, one that worked in greater cooperation with the African populations. The Bantu language of the coast, broadened by the absorption of Arabic, Persian, and Portuguese loanwords, developed into **Swahili** (swah-HEE-lee), which was spoken throughout the region. Arabs and other Muslims who settled in the region intermarried with local families, giving rise to a mixed population that played an important role in developing a distinctive Swahili culture.

Islam also spread in the southern Sudan in this period, particularly in the dry areas away from the Nile River. This growth coincided with a waning of Ethiopian power as a result of Portugal's stifling of trade in the Red Sea. Yet no significant contact developed between the emerging Muslim Swahili culture and that of the Muslims in the Sudan to the north.

Muslim Revival in Morocco

In Northwest Africa the seizure by Portugal and Spain of coastal strongholds in Morocco provoked a militant response. The Sa'adi family, which claimed descent from the Prophet Muhammad, led a resistance to Portuguese aggression that climaxed in victory at the battle of al-Qasr al-Kabir (Ksar el Kebir) in 1578. The triumphant Moroccan sultan, Ahmad al-Mansur, restored his country's strength and independence. By the early seventeenth century naval expeditions from the port of Salé, referred to in British records as "the Sally Rovers," raided European shipping as far as Britain itself.

Corsairs, or sea raiders, working out of Algerian, Tunisian, and Libyan ports brought the same sort of warfare to the Mediterranean. European governments called these Muslim raiders pirates and slave-takers, and they leveled the same charges against other Muslim mariners in the Persian Gulf and the Sulu Sea. But there was little distinction between the actions of the Muslims and of their European adversaries.

European Powers in Southern Seas

The Dutch in the East Indies

Through their well-organized Dutch East India Company, the Dutch played a major role in driving the Portuguese from their possessions in the East Indies. Just as the Portuguese had tried to dominate the trade in spices, so the Dutch concentrated at first on the spice-producing islands of Southeast Asia. The Portuguese had seized Malacca, a strategic town on the narrow strait at the end of the Malay Peninsula, from a local Malay ruler in 1511 (see Chapter 15). The Dutch took it away from them in 1641, leaving Portugal little foothold in the East Indies except the islands of Ambon (am-BOHN) and Timor (see Map 19.2).

Batavia, the Center of Dutch Trade

Batavia Fort established ca. 1619 as headquarters of Dutch East India Company operations in Indonesia; today the city of Jakarta.

Although the United Netherlands was one of the least autocratic countries of Europe, the governors-general appointed by the Dutch East India Company deployed almost unlimited powers in their efforts to maintain their trade monopoly. They could even order the execution of their own employees for "smuggling"—that is, trading on their own. Under strong governors-general, the Dutch fought a series of wars against Acheh and other local kingdoms on Sumatra and Java. In 1628 and 1629 their new capital at **Batavia**, now the city of Jakarta on Java, was besieged by a fleet of fifty ships belonging to the sultan of Mataram (MAH-tah-ram), a Javanese kingdom. The Dutch held out with difficulty and eventually prevailed when the sultan was unable to get effective help from the English.

Suppressing local rulers, however, was not enough to control the spice trade once other European countries adopted Dutch methods, learned more about where goods might be acquired, and started to send more ships to Southeast Asia. In the course of the eighteenth century, therefore, the Dutch gradually turned from being middlemen between Southeast Asian producers and European buyers to producing crops in areas they controlled, notably in Java. Javanese teak forests yielded high-quality lumber, and coffee, transplanted from Yemen, grew well in the western hilly regions. In this new phase of colonial export production, Batavia developed from being the headquarters town of a far-flung enterprise to being the administrative capital of a conquered land.

Beyond the East Indies, the Dutch utilized their discovery of a band of powerful eastward-blowing winds (called the "Roaring Forties" because they blow throughout the year between 40 and 50 degrees south latitude) to reach Australia in 1606. In 1642 and 1643 Abel Tasman became the first European to set foot on Tasmania and New Zealand and to sail around Australia, signaling European involvement in that region (see Chapter 25).

SECTION REVIEW

- From its inception in the time of Muhammad, Islam flowered in places of trade, and beginning around 1500, the majority of non-European shipbuilders, captains, sailors, and traders were Muslim.
- A number of local kingdoms in Southeast Asia took on Islam as a force to resist the aggressive Christianity of the Europeans.
- Many Muslims in coastal Africa intermarried with locals, creating a mixed population that played a key part in the development of a distinctive Swahili culture.
- Over time the successes of European trading companies changed the balance of power in the southern seas, but local merchants never completely disappeared from the commercial scene.

CONCLUSION

It is no coincidence that the Mughal, Safavid, and Ottoman Empires declined simultaneously in the seventeenth and eighteenth centuries. The complex changes in military technology and in the world economy that were under way in smaller European countries either passed them by or affected them adversely. Despite their efforts on conquering more and more land, these

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

land-based empires faced increasing difficulty in maintaining traditional military forces paid through land grants.

The opposite was true for seafaring countries intent on turning trade networks into maritime empires. Improvements in ship design, navigation accuracy, and the use of cannon gave an ever-increasing edge to European powers competing with local seafaring peoples. In contrast to the age-old Asian tradition that imperial wealth came from control of broad expanses of agricultural land, European countries promoted joint-stock companies and luxuriated in the prosperity gained from their ever-increasing control of Indian Ocean commerce.

That a major shift in world economic and political alignments was well under way by the late seventeenth century was scarcely perceivable in those parts of Asia and Africa ruled by the Ottoman and Mughal sultans and the Safavid shahs. They relied mostly on land taxes, usually indirectly collected via holders of land grants or tax farmers, rather than on customs duties or control of markets to fill the government coffers. With ever-increasing military expenditures, these taxes fell short of the rulers' needs. Oblivious to the fundamental problem of the entire economic system, imperial courtiers pursued their luxurious ways, poetry and the arts continued to flourish, and the quality of manufacturing and craft production remained generally high. Eighteenth-century European observers marveled no less at the riches and industry of these eastern lands than at the fundamental weakness of their political and military systems.

KEY TERMS

Ottoman Empire p. 548
Suleiman the Magnificent p. 548
Janissaries p. 551
Tulip Period p. 555
Safavid Empire p. 557
Shi'ites p. 557
Hidden Imam p. 558
Shah Abbas I p. 558
Mughal Empire p. 561
Akbar p. 561
mansabs p. 561
Rajputs p. 561
Acheh Sultanate p. 564
Oman p. 566
Swahili p. 566
Batavia p. 567

EBOOK AND WEBSITE RESOURCES

Interactive Maps

Map 19.1 Muslim Empires in the Sixteenth and Seventeenth Centuries

Map 19.2 European Colonization in the Indian Ocean, to 1750

Plus flashcards, practice quizzes, and more. Go to: www.cengage.com/history/bullietearthpeople5e

SUGGESTED READING

Arjomand, Said Amir. *The Shadow of God and the Hidden Imam: Religion, Political Order, and Societal Change in Shiite Iran from the Beginning to 1890*. 1984. Contains the best analysis of the complicated relationship between Shi'ism and monarchy.

Braude, Benjamin, and Bernard Lewis, eds. *Christians and Jews in the Ottoman Empire: The Functioning of a Plural Society*. 1982. Diverse studies dealing with religious minorities.

Goffman, Daniel. *The Ottoman Empire and Early Modern Europe*. 2002. Compares the Ottomans with contemporary European kingdoms.

Hattox, Ralph S. *Coffee and Coffeehouses: The Origins of a Social Beverage in the Medieval Near East*. 1988. An excellent contribution to Ottoman social history.

Ikram, S. M. *History of Muslim Civilization in India and Pakistan*. 1989. A broad treatment of the entire development of Islamic society in India with emphasis on the Mughal period.

Imber, Colin. *The Ottoman Empire, 1300–1650: The Structure of Power*. 2002. On the Ottoman Empire in its prime.

Inalcik, Halil, and Donald Quataert, eds. *An Economic and Social History of the Ottoman Empire, 1300–1914*. 1994. A valuable collection of articles on nonpolitical matters.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

Lapidus, Ira. *A History of Islamic Societies*, 2nd ed. 2002. Offers the best comprehensive and comparative account of the post-Mongol Islamic land empires.

Marcus, Abraham. *The Middle East on the Eve of Modernity: Aleppo in the Eighteenth Century*. 1989. An outstanding study of an Arab city under Ottoman rule.

Martin, Esmond Bradley, and Chryssee Perry Martin. *Cargoes of the East: The Ports, Trade and Culture of the Arabian Seas and Western Indian Ocean*. 1978. A popular and well-illustrated work on the western Indian Ocean.

Matthee, Rudi. *The Pursuit of Pleasure: Drugs and Stimulants in Iranian History, 1500–1900*. 2005. Studies court life and popular culture through wine, tobacco, opium, coffee, and tea.

Newman, Andrew. *Safavid Iran: Rebirth of a Persian Empire*. 2006. A provocative reinterpretation of Safavid rule.

Ogot, B. A., ed. *UNESCO General History of Africa*, vol. 5, *Africa from the Sixteenth to the Eighteenth Century*. 1992. A useful collection of articles on an understudied field.

Peirce, Leslie. *The Imperial Harem: Women and Sovereignty in the Ottoman Empire*. 1993. Skillfully treats the role of women in the governance of the empire.

Richards, John F. *The Mughal Empire*. 1993. A comprehensive history.

NOTES

1. Leslie Peirce, *Morality Tales: Law and Gender in the Ottoman Court of Aintab* (Berkeley: University of California Press, 2003), 258.

2. Ibid., 262.

3. Daniel Goffman, *Izmir and the Levantine World, 1550–1650* (Seattle: University of Washington Press, 1990), 52.

4. Edmund Bradley Martin and Chryssee Perry Martin, *Cargoes of the East: The Ports, Trade and Culture of the Arabian Seas and Western Indian Ocean* (1978), 17.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.

AP* REVIEW QUESTIONS FOR CHAPTER 19

1. One of the major reasons for the early success of the Ottoman armies was
   (A) their use of the saddle.
   (B) the fact that they used Mongol war tactics.
   (C) their use of gunpowder.
   (D) their superior generals.

2. The Ottoman armies conquered
   (A) Mamluk Egypt.
   (B) Songhai.
   (C) Kiev.
   (D) Sicily.

3. Enslaved Christian prisoners were often converted to Islam. The males who converted were often
   (A) made to farm for the Ottomans.
   (B) encouraged to marry Muslim women.
   (C) enlisted into the Ottoman armies as "Janissaries."
   (D) given positions in the Ottoman government because they were not biased.

4. In the middle 1600s, the Ottoman government had to stop providing land grants in return for military service. This system
   (A) was stopped because the imams indicated that it was a violation of Muslim law.
   (B) caused tax revenues to decrease to the point of bankruptcy.
   (C) was replaced with tax farming.
   (D) was replaced with a new system of internal duties on crops.

5. The Ottoman government did not react quickly to changes in trade and taxes in its empire. One example of this problem was
   (A) the shift in trade to India and away from the Ottoman lands.
   (B) the use of capitulations to benefit European over Ottoman merchants in places like Mocha coffee markets.
   (C) the diversion of caravans into southern Russia as a way to avoid having to pay taxes in Ottoman cities.
   (D) the loss of the spice trade to Malacca and ports in areas controlled by the Portuguese.

6. Under the Safavid founder, Ismail, Iran became
   (A) a Turkish kingdom.
   (B) the major trade center of the Ottoman Empire.
   (C) Shi'ite.
   (D) a provider of caravan goods.

7. Which of the following is true of the Safavid Empire?
   (A) Nomadic groups made up the bulk of its population.
   (B) Its manufacturing sector was neither large nor overly productive.
   (C) Under Ismail, it developed the largest army in the region.
   (D) Isfahan was a very cosmopolitan city and brought people from all over the region.

8. One major weakness of the Safavid Empire is that it
   (A) never developed a naval force.
   (B) used only gold as a medium of exchange.
   (C) encouraged Hindus and Buddhists to settle in its territories.
   (D) severed all relations with the Mongols to its north.

9. Mughal India was
   - (A) never a power on the Indian subcontinent.
   - (B) linked by marriage with the Ottoman Empire and the Byzantine Empire.
   - (C) a land of Hindus ruled by a Muslim minority.
   - (D) the most inclusive of the governments of the region.

10. Under the Mughal ruler Akbar
   - (A) the empire was threatened by nomadic invaders from the north.
   - (B) the empire built a very strong naval force.
   - (C) foreign trade dwindled.
   - (D) the economy, based on cotton cloth, thrived.

11. One reason for the failure of the European explorers to extend Christianity into the region around the Indian Ocean was that
   - (A) Europeans did not welcome converts as full members of their communities.
   - (B) Islamic leaders killed all converts to Christianity.
   - (C) Buddhism was more appealing to any person who wanted to leave the Muslim faith.
   - (D) the Mughal Empire and the Safavid Empire banned Christian missionaries.

12. The Bantu language of the East African ports of Kilwa, Mombasa, and Malindi
   - (A) dominated the region and spread into Oman and the southern regions of the Arabian peninsula.
   - (B) absorbed Arabic, Persian, and Portuguese loanwords and developed into Swahili.
   - (C) is not related to the Bantu spoken in West Africa or in southern Africa.
   - (D) was the language spoken by the majority of the slaves brought into the region.

13. Over time, the economic gains made by European trading companies changed the balance of power in the Indian Ocean
   - (A) and led to the domination of the region by strong, unified European colonies.
   - (B) and led to the development of powerful Muslim naval forces.
   - (C) but local traders never disappeared from the scene.
   - (D) and the Hindu majority in India controlled trade there.

Copyright 2011 Cengage Learning. All Rights Reserved. May not be copied, scanned, or duplicated, in whole or in part. Due to electronic rights, some third party content may be suppressed from the eBook and/or eChapter(s). Editorial review has deemed that any suppressed content does not materially affect the overall learning experience. Cengage Learning reserves the right to remove additional content at any time if subsequent rights restrictions require it.