

Chapter 1 : Ottoman Empire - Oxford Islamic Studies Online

Of the various monopolies exercised by the Ottoman ruling stratum in their long domination over South-eastern Europe, the most lasting in its effects was their monopoly over information.

The economic history falls into two distinctive sub periods. The first is the classic era enlargement , which comprised a closed agricultural economy, showing regional distinctions within the empire. The Second period was the reformation era that comprised state organized reforms, commencing with administrative and political structures through to state and public functions. Change began with military reforms extending to military associated guilds and public craft guilds. The Ottomans saw military expansion and fiscalism as the main source of wealth, with agriculture seen as more important than manufacture and commerce. Western mercantilists gave more emphasis to manufacture and industry in the wealth-power- wealth equation, moving towards capitalist economics comprising expanding industries and markets whereas the Ottomans continued along the trajectory of territorial expansion, traditional monopolies, conservative land holding and agriculture. The Jelali revolts of the 16th and 17th centuries did much to disrupt the land transport network in Anatolia. The empire could no longer ensure the safety of merchants who then had to negotiate safe passage with the local leader of the area they were travelling through. Only in the 18th century with concerted efforts to improve the safety of the caravanserai network and the reorganization of a corps of pass-guards did land transport in Anatolia improve. Land System A Miri land: Ownership of the owned by the government land. Miri land main ones are: Income from land to the state treasury is directly. Statesmen of the land in return for services as property Home and Family Territories: During the conquest, some commanders, including the territories of the services. Tax revenue, service, or salary statesmen and soldiers of the soil. The owners are as they wish use, may sell, or leave their children had already been inherited. Income from left to charities by the person or government land. Conquered a place at regular intervals, or accident and flags taxpayer "male population" and to determine the amount of taxes paid by their "Tahrir" called a census done. Tahrir books, "Shooter" keeps another copy preserved in the state. Agriculture The Ottoman Empire was an agrarian economy, labour scarce, land rich and capital poor. Majority of the population earned their living from small family holdings and this contributed to around 40 percent of taxes for the empire directly as well as indirectly through customs revenues on exports. Cultivator families drew their livelihoods from a complex set of different economic activities and not merely from growing crops. This included growing a variety of crops for their own consumption as well as rearing animals for their milk and wool. The rising commercialization of agriculture commencing in the 18th century meant more people began to grow more. With increased urbanisation, new markets created greater demand, easily met with the advent of railroads. An increase in productivity resulted from irrigation projects, intensive agriculture and utilisation of modern agricultural tools increasing in use throughout the 19th century. By , tens of thousands of plows, reapers and other agricultural technologies such as combines were found across the Balkan, Anatolian and Arab lands. Agricultural reform programs in the late 19th century saw the state founding agricultural schools, model farms, and education of a self-perpetuating bureaucracy of agrarian specialists focused on increasing agricultural exports. Husbandry contribution to the Ottoman economy are as follows: Wool and leather clothing, used as raw material in the production of woven and shoes. Horse, mule, donkey being used to transport animals such as transportation. State taxes on animals and animal products were the main income sources. Livestock not only agricultural economy, was one of the basic elements of the Ottoman overall economy. Nutrition, leatherwork, weaving branches of the economy as a raw material is indisputable. At the same time the most important power source of transportation and the transport sector. Agriculture in the field of transport and transport at the same time for all working families, families with a sufficient number of animal feeds. In addition, a rich source of nomadic tribes livestock. Bursa silk, Ankara, mohair, Thessaloniki, evening, Bulgaria has made an important raw material livestock production. Mining Mines in the Ottoman Empire were distributed as iltizam. Exported to be processed out of most of the minerals the removed in the country. Osman Bey, the Ottoman Empire timely operation of the mine. With the conquest of Bilecik iron mine operated here. The Ottoman Economy

Industry Segment of the industry guilds in the Ottoman Empire Guild this in pre- production at the beginning, the current industry fulfilled the needs of the country. Before the conquest of Istanbul, Edirne and Bursa, Istanbul after the conquest was the casting plant. The first gunpowder factory was established at Gallipoli. Muslims product of the land tax. Usually taken as one tenth of the product obtained tax. The would be carried. Gromming System TIMAR With the law of land Arazi Kanunnamesi property belong to state saving belong to the public taxes belonging to the soldier Sipahi people had to comply with the rules: In Sipahi behalf of the state, in order to live with the villagers trust and other officials are responsible and liable for the armies. Ahi Organization Ahilik Teskilati Spread to Anatolia in 13th century Artisans, craftsmen and workers collecting organization. Ahi Organization had a religious, moral, social and economic quality The professionals have to comply this rules trust, integrity, repentance Industry Industrial production in the field, carried in the balance of supply and demand. Needs of production is planned and produced in a limited commodity price is determined by taking into consideration the consumer. This process of determining to officially called. Industry benches and small businesses often manually, respectively. These are entirely concentrated in the cities and large towns. Industry trades called branch employees. Some of the professions had a reputation in some places. Trade Life The Ottomans had a rich and vibrant commercial life. Trade sector of the economy can be divided into two. One of these shops, artisans produce marketing. The other is to buy goods to sell domestically or abroad, and to give. Ottoman merchants also established trade colonies abroad. The state also encouraged trade and traders is always maintained. For this purpose, cities and larger towns inn, commercial centers, such as bazaars, roads and residential centers, inns and over caravanserais. Country orderly and safe road network built. Trade life Public economics, public finance means. The most important source of income taxes paid by the people of Ottoman finances. Taxes collected in two main groups. One of them is Sharia, and the other customary taxes. Fier taxes, according to the Islamic Law gather. Tithe, extortion, and capitation depart into three parts. By order of the sultan konulurdu customary taxes. Convention taxes consisted of a variety of taxes.

Chapter 2 : Social class in the Ottoman Empire - Wikipedia

Studies in Modern Capitalism: Economic Life in Ottoman Europe: Taxation, trade and the struggle for land, by Bruce McGowan, , available at [Book Depository](#) with free delivery worldwide.

Transportation[edit] 16th, 17th and 18th Centuries[edit] The quality of both land and sea transport was driven primarily by the efforts of the Ottoman administration over this time. The story of transport in the empire should not be seen as one of continual improvement. Indeed, the road infrastructure was significantly better in the 16th century than it was in the 18th century. It was in the interest of the empire to ensure the safety of couriers and convoys and by extension merchant caravans. The caravanserai network was extended into the Balkans and provided safe lodgings for merchants and their animals. The Jelali revolts of the 16th and 17th centuries did much to disrupt the land transport network in Anatolia. The empire could no longer ensure the safety of merchants who then had to negotiate safe passage with the local leader of the area they were travelling through. Only in the 18th century with concerted efforts to improve the safety of the caravanserai network and the reorganization of a corps of pass-guards did land transport in Anatolia improve. Sea[edit] The empire did not take an active interest in sea trade preferring a free-market system from which they could draw a tax revenue. However such laissez-faire policies were not always followed. The main arenas of maritime activity were: Through the invention of the steam engine in Britain, water and land transport revolutionised the conduct of trade and commerce. The steam ship meant journeys became predictable, times shrank and large volumes of goods could be carried more cheaply. Quataert cites the Istanbul-Venice route, a main trade artery, taking anything from fifteen to eighty-one days by sail ship, was reduced to ten days by the steam ship. Sail ships would carry 50 to 100 tonnes. In contrast, steamships could now carry 1,000 tonnes. Rivers that carried cargoes only in one direction could now be traversed both ways bringing innumerable benefits to certain regions. New routes like the Suez Canal were created, prompted by steamships, changing trade demographics across the Near East as trade was rerouted. By sailboats accounted for just 5 percent of ships visiting the Istanbul. However, this 5 percent was greater in number than any year of the 19th century. In Istanbul handled 4. The development of larger ships accelerated the growth of port cities with deep harbours in order to accommodate them. Europeans however owned 0 percent of commercial shipping operating in Ottoman waters. Not all regions benefited from steam ships as rerouting meant trade from Iran, Iraq and Arabia now did not need to go through Istanbul , Aleppo , and even Beirut , leading to losses in these territories. The European provinces connected by wheeled transport and the non-wheeled transport of Anatolia and the Arab world. Rail-roads revolutionized land transport profoundly, cutting journey times drastically promoting population movements and changing rural-urban relations. Rail-roads offered cheap and regular transport for bulk goods, allowing for the first time the potential of fertile interior regions to be exploited. When rail-roads were built near these regions agriculture developed rapidly with hundreds of thousands of tons of cereals being shipped in this way. Rail-roads had additional benefits for non-commercial passengers who began using them. Railroads also created a new source of employment for over 13,000 workers by Most of the capital for rail-roads came from European financiers, which gave them considerable financial control. The businesses and animals used previously to transport goods between regions found new work in moving goods to and from trunk lines. The Aegean areas alone had over 10,000 camels working to supply local rail-roads. Ankara station had a thousand camels at a time waiting to unload goods. Like sailing vessels, land transport contributed to and invigorated trade and commerce across the empire. Agriculture[edit] The Ottoman Empire was an agrarian economy, labour scarce, land rich and capital poor. Majority of the population earned their living from small family holdings and this contributed to around 40 percent of taxes for the empire directly as well as indirectly through customs revenues on exports. Cultivator families drew their livelihoods from a complex set of different economic activities and not merely from growing crops. This included growing a variety of crops for their own consumption as well as rearing animals for their milk and wool. Some rural families manufactured goods for sale to others, for instance Balkan villagers travelled to Anatolia and Syria for months to sell their wool cloth. Nomads played an important role in the economy, providing animal

products, textiles and transportation. They were troublesome for the state and hard to control “ sedentarization programs took place in the 19th century, coinciding with huge influxes of refugees. This dynamic had the effect of a decline in animal rearing by tribes and an increase in cultivation. The rising commercialization of agriculture commencing in the 18th century meant more people began to grow more. With increased urbanisation, new markets created greater demand, easily met with the advent of railroads. State policy requiring a greater portion of taxes to be paid in cash influenced the increased production. Finally, increased demand for consumer goods themselves drove an increase in production to pay for the same. An increase in productivity resulted from irrigation projects, intensive agriculture and utilisation of modern agricultural tools increasing in use throughout the 19th century. By , tens of thousands of plows, reapers and other agricultural technologies such as combines were found across the Balkan, Anatolian and Arab lands. However, most of the increases in production came from vast areas of land coming under further cultivation. Families began increasing the amount of time at work, bringing fallow land into use. Sharecropping increased utilising land that had been for animal pasturage. Along with state policy, millions of refugees brought vast tracts of untilled land into production. The empty central Anatolian basin and steppe zone in the Syrian provinces were instances where government agencies parcelled out smallholdings of land to refugees. This was a recurring pattern across the empire, small landholdings the norm. Foreign holdings remained unusual despite Ottoman political weakness “ probably due to strong local and notable resistance and labour shortages. Agricultural reform programs in the late 19th century saw the state founding agricultural schools, model farms, and education of a self-perpetuating bureaucracy of agrarian specialists focused on increasing agricultural exports. Between and , the value of agricultural exports just from Anatolia rose by 45 per cent whilst tithe proceeds rose by 79 percent. The closest such organization that can be identified is the Ahi Brotherhood, a religious organization that followed the Sufi tradition of Islam during the 13th and 14th centuries. Most of the members were merchants and craftsmen and viewed taking pride in their work as part and parcel of their adherence to Islam. However, the organization was not a professional organization and should not be confused with the professional guilds that emerge later. What is known for sure is that by guilds had become a well established aspect of contemporary Ottoman society. The global markets for Ottoman goods fell somewhat with certain sectors expanding. However, any changes were compensated by an increase in domestic consumption and demand. The lack of capital, as in other areas of the economy, deterred the mechanization of production. Nonetheless, a number of factories did emerge in Istanbul, Ottoman Europe and Anatolia. In the s steam powered silk reeling factories emerged in Salonica, Edirne, West Anatolia and the Lebanon. However, these declined by the early 19th century and half a century later production for export re-emerged in the form of raw silk and oriental carpets. The two industries alone employed , persons in two-thirds in carpet-making for European and American buyers. Most workers were women and girls, receiving wages that were amongst the lowest in the manufacturing sector. Much of the manufacturing shifted to the urban areas during the 18th century, in order to benefit from the lower rural costs and wages. Guilds provided some form of security in prices, restricting production and controlling quality and provided support to members who hit hard times. However, with market forces driving down prices their importance declined, and with the Janissaries as their backers, being disbanded by Mahmut II in , their fate was sealed. Analysing these producers is difficult, as they did not belong to organizations that left records. Manufacturing through the period “ witnessed remarkable continuities in the loci of manufacturing; industrial centers flourishing in the 17th century were often still active in By the early s, Egypt had 30 cotton mills , employing about 30, workers. Coal was also imported from overseas, at similar prices to what imported coal cost in France, until the s, when Egypt gained access to coal sources in Lebanon , which had a yearly coal output of 4, tons. Compared to Western Europe, Egypt also had superior agriculture and an efficient transport network through the Nile. Economic historian Jean Batou argues that the necessary economic conditions for rapid industrialization existed in Egypt during the s, as well as for the adoption of oil as a potential energy source for its steam engines later in the 19th century. In contrast to the protectionism of China, Japan, and Spain , the Ottoman Empire had a liberal trade policy, open to foreign imports. The liberal Ottoman policies were praised by British economists such as J. McCulloch in his Dictionary of Commerce , but later criticized

by British politicians such as Prime Minister Benjamin Disraeli , who cited the Ottoman Empire as "an instance of the injury done by unrestrained competition" in the Corn Laws debate: It has destroyed some of the finest manufactures of the world. As late as these manufactures existed; but they have been destroyed. That was the consequences of competition in Turkey, and its effects have been as pernicious as the effects of the contrary principle in Spain. Domestic[edit] Domestic trade vastly exceeded international trade in both value and volume though researchers have little in direct measurements. The French Ambassador in commented that total textile imports into the empire would clothe a maximum of , of a population of at least 20 million. In less than a quarter of agricultural produce was being exported the rest being consumed internally. Finally, amongst the sparse internal trade data are some s statistics for three non-leading cities. Their sum value of their interregional trade in the s equalled around 5 percent of total Ottoman international export trade at the time. Given their minor status, cities like Istanbul, Edirne, Salonica, Damascus, Beirut or Aleppo being far greater than all three, this is impressively high. These major trade centres, dozens of medium-sized towns, hundreds of small towns and thousands of villages remains uncounted â€” it puts into perspective the size of domestic trade. Wars had major impact on commerce especially where there were territorial losses that would rip apart Ottoman economic unity, often destroying relationships and patterns that had endured centuries. The role of government policy is more hotly debated â€” however most policy-promoted barriers to Ottoman international and internal commerce disappeared or were reduced sharply. International[edit] Global trade increased around sixty-fourfold in the 19th century whereas for the Ottomans it increased around ten to sixteenfold. Exports of cotton alone doubled between and The largest increases were recorded from the ports of Smyrna and Salonica in the Balkans, however they were partially offset by some reductions from Syria and Constantinople. While cotton exports to France and England doubled between the late 17th and late 18th centuries, exports of semi-processed goods to northwest Europe also increased. Whilst the Ottoman market was important to Europe in the 16th century, it was no longer so by

Chapter 3 : Russia's economy: Life for ordinary people - BBC News

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This article mainly covers the cultural encounters between Europe and the Ottomans who had become immediate neighbours on the Balkans and the Mediterranean after the Ottoman state expanded into Central Europe. Günsel Renda which is available here as 24 page PDF file This study covers mainly the cultural encounters between Europe and the Ottomans who had become immediate neighbours on the Balkans and the Mediterranean after the Ottoman state expanded into Central Europe. The two cultures met in different geographies under different conditions and through the centuries the rulers and art patrons as much as the political, diplomatic and trade relations had a great role in the cultural exchange. Sultan Mehmed II is considered as one of the rare rulers who changed the course of world history but less well-known is his art patronage that left deep traces in the Western and Eastern world. Mehmed II, who was interested in ancient history and Western culture from an early age, was the first Ottoman ruler who had cultural relations with the West. He enriched his library with a great number of scientific books written in various languages in the fields of geography, medicine, history and philosophy. Among these were Bibles and classical Greek works. The first portrait of the sultan produced in Europe has the inscription El Turco and it is based on the image of the Byzantine Emperor Johannes Paleologus found on a medal struck on the occasion of the council that convened in Florence in with the purpose of uniting Eastern and Western churches. Mehmed II, who followed developments in Renaissance art and science, wanted to immortalize his own image with medals and portraits, like the Greek and Roman rulers and the Renaissance humanists whose portraits were objects of diplomatic and cultural exchange. He requested artists from several rulers in Italy. This Venetian medallist stayed in Istanbul in the mids and struck medals with portraits of the Conqueror. After the peace agreement made with Venice, in , political and cultural exchanges with the Venetians had increased. The Sultan asked the Doge of Venice for a bronze caster who could make medals and a painter. Moreover, it is thought that the Sultan sent this medal to Lorenzo dei Medici with whom he had good relations. According to recent research, the crowns on both sides of the arch in the portrait symbolize the Ottoman Sultans preceding Mehmed II. The seventh crown that of the reigning Sultan Mehmed is found on the embroidered cover. The important point is that Mehmed II obtained what he wanted and the portrait medals he commissioned and their copies made in Europe ensured the spread of the image of the Sultan in Europe. A portrait of the Sultan attributed to a local artist, Sinan Bey, shows how borrowings from Western painting were transformed into Islamic norms. Bellini as well as many other fifteenth and sixteenth century painters, led by the Venetian painters, used figures dressed in Turkish costumes in their paintings depicting scenes from the Bible. It is known that in this period the Ottoman fabrics and carpets were imported to Italy by Italian merchants. Moreover, fabrics similar to these were produced in some of the Italian cities. Turkish carpets depicted in fifteenth century European paintings are proof of their popularity. A look at the European-Ottoman relations throughout the centuries clearly indicates that the cultural relations stayed firmly behind political and economic developments. Among the Islamic communities, the Turks have always had the closest relations with the Western Christian world. The way these relations were reflected in art and culture since the fifteenth century shows variations according to political alliances, victories and defeats, diplomatic relations, and even the personalities of the art patrons. While in the earlier years the Turkish image in Europe carried an exoticism brought by the unknown, for the Europeans in the sixteenth century, the Ottoman Empire was a state administered by powerful rulers, having great political significance for Europe. In this connection, the powerful rulers of this empire, the pompous ceremonies of the Ottoman court and the elaborate Ottoman costumes were reflected in European art. No doubt, the unique topography and interesting monuments of Istanbul, the capital city of the empire, were drawn by almost every artist. However, during these centuries the European-Ottoman cultural relations preserved their unilateral character. More accurately, a profound European influence was not encountered in the Ottoman culture and art until the eighteenth century. However, after the eighteenth century, both the

Ottomans and the Europeans attempted to become more closely acquainted with each other under equal terms and have been even more inspired from each other. The European influence penetrating into Turkish art in parallel with the Turquerie fashion developing in Europe is a concrete indicator of these relations. The political balances in the nineteenth century pushed the Ottomans into an intensive westernization and the European culture was much more influential. It is a fact that Ottoman-European cultural interactions developing throughout history have contributed a rich content to both European and Ottoman art and indicates that different cultures can create powerful syntheses.

Chapter 4 : Economic history of the Ottoman Empire - Wikipedia

Of the various monopolies exercised by the Ottoman ruling stratum in their long domination over South-eastern Europe, the most lasting in its effects was their monopoly over information. The scanty knowledge that outsiders had of this area improved only in the nineteenth century as, one after.

The Ottomans have captured the imagination in a way that we do not talk about the Hohenzollerns or the Hapsburgs. The Ottomans are cool! Or, the Ottomans are cool because they are a mirror for Europe, they have been since their founding. The Europeans have looked to the Ottomans to see what they were up against, and also who they were. So, they really, in one entity that lasts for an extraordinary long time, encompass and give us a lens through which to look at all of these different trends that happen as the world changes really dramatically from what we think of as the classical medieval period to the contemporary world. The Turkic tribes had their origins as nomadic herdsmen on the steppes of Central Asia. Photo by Christopher Rose. How did that happen? Chapter 1, how they get there, is itself really interesting. If you look at the 11th century, for example, we have Turks mostly outside of Anatolia to the east, and then we have the Byzantine Empire in Anatolia. This is not a black-and-white us vs. This is a couple of centuries later, when we have the mixing of populations over time. What sets this proto-Ottoman state up? Why are they special? Why are they the ones out of all of these principalities that take over everything? The first answer is: They really start in a good spot, sandwiched between these other principalities who are Muslim, and the rump of the Byzantine Empire, or as we like to say, the Eastern Roman Empire on the other. They have a variety of strategies that they can bring to bear of expansion in terms of their own rhetoric, their own brand being Osman and the followers of Osman, this warlord or leaders. Or they can also talk in an Islamic sense in terms of expansion vs. That gives them a variety of different antagonists against whom to expand, and also whom they can bring into the fold when they are able to overwhelm them, or negotiate with them. So, the people have very heterodox religious backgrounds: And, in this really heterodox kind of religious atmosphere, any band that gets together and is successful militarily, Osman and his followers would bring them on board and incorporate them without looking too closely at their religious affiliations. Later on, they would try to consolidate and bring those people more under control in religious terms by bringing them toward orthodoxy, and in religious terms by standardizing the hierarchy of power. And, again, we draw these lines from a European perspective of who the enemy was, and we make the Ottomans represent Islam, and I think that confuses us on a number of fronts. One, as you say, one of the best strategies for early Ottoman expansion was to make an alliance with a Christian noble of some kind who might ally with you so that he can gain territory at the expense of his rivals, who were also Christian, and then bring him in as a vassal and allow him to keep his holdings. So, very very clever. The earliest warriors were Turks, but they very quickly begin to intermarry—and in some ways, the preferred marriages were alliances, reproductive alliances, maybe we can say—often with non-Muslim women who were from the Caucasus or Georgia or the Balkans, and so you have very often the next to line to the throne, the sons, would be half-Turk, and half-whatever their mothers were, and the same with the succeeding generation and so-on and so-on. But you had many, many people who would work for the Ottomans, even though they retained their Christian identity, and they might eventually convert as well. So, there were a lot of pathways, so that you can see that the Ottomans were not religiously exclusive, at least in the early days, and you can certainly see that in the beginning they were not religiously orthodox. They were open to allowing a certain amount of heterodoxy. Later on, that changes. They hop the Dardanelles, without taking Constantinople, taking possessions in Eastern Europe. I think you can look at that even before the conquest of Constantinople, but really, with the conquest of Constantinople that was, for the Ottomans themselves, had clearly been the golden apple from the beginning. And they very explicitly themselves lay claim to this multi-confessional, multi-ethnic expanse, and see themselves as creating a new kind of empire, a new kind of synthesis. The Ottoman Empire at the height of its expansion The Historical Atlas by William R. I think the point that you just raised there is worth noting: So, their sense of self at that point was really tied in with expansion and absorption of European places of pride, these great cosmopolitan centers. Pera, the

neighborhood on the north side of the Golden Horn, was originally a settlement of European traders. Today, its major landmarks are Galata Tower and Taksim Square. One of the things that I think about is that the Ottoman Empire was really a place of interchange, similar to the story of Islamic Spain, and even Norman and Arab Sicily, which of course, nobody talk about. Even at the same time that the Ottomans were conquering Europe, they were trading, interchanging, with it. Venice, for example, was certainly benefiting from the Ottoman domination of trade in the eastern Mediterranean. How did that play a role in developing this cosmopolitan nature? What kind of lives did the Ottomans live sitting astride all of these trade routes? I think the Ottomans were very aware of the value of their location, and the value of the necessity, in fact, of making alliances with, or opening spaces for trade by people who were not necessarily Muslim Turks. They recognized the need for trade, and so they created openings for other states like the Venetians or the Genoese, etc. They not only made it possible in terms of tax policy and encouragement, etc. So, you had the center city on the southern side of the Golden Horn, which was the seat of government, etc. The Ottoman economic ethos was one of provisionism, that is, that for them the most important thing was to make sure that the city, in particular, was supplied. It goes back to that circle of justice: Can we talk a bit about the Janissaries, who they were, why they were so special? Our image of the Janissaries is typically the Janissaries at the height of their military power, so, in the early centuries of the Ottoman Empire the Janissaries were really a formidable fighting force. You make them loyal to the central government by cutting ties to their own communities and making them loyal only to you. The Ottomans did this in two ways: They got special dispensation to do that. They took young men of extraordinary promise from these communities. Now, this is a huge nationalistic issue. The populations now see this as an enormous, oppressive yoke around the Greek population or the Bulgarian population, etc. But, at the same time, they then had open to them a pathway to success and rising up that most Muslim Turks would not have had in the Ottoman Empire. They were converted to Islam, they were farmed out to farming communities so that they would learn Turkish, and how to be a Muslim. They were then brought back to Constantinople and, depending on their skills, they were either trained as soldiers or trained in the palace school to become administrators of the empire. So, for example, Sinan the great architect of the Ottoman Empire was born a Christian and recruited through the devshirme. So, this devshirme system of recruitment populates the Janissary corps. Everyone is terrified of them. The student understands how, after the collapse of classical empires, new political, economic, and social systems evolved and expanded from to The student is expected to: The student understands the causes and impact of European expansion from to The student understands the impact of geographic factors on major historic events and processes. The student understands the history and relevance of major religious and philosophical traditions. The student understands the distribution, patterns, and characteristics of different cultures. The student understands the ways in which cultures change and maintain continuity. World History Era 5 Standard 1C: The student understands how pastoral migrations and religious reform movements between the 11th and 13th centuries contributed to the rise of new states and the expansion of Islam. Analyze how the migrations of Turkic peoples from Turkestan into Southwest Asia and India in the 11th and 12th centuries contributed to Islamic expansion and the retreat of Byzantium and Greek Christian civilization. Assess Sufism as an important dimension of Islamic faith and practice and how it enriched Muslim life and contributed to Islamic expansion. The student understands how interregional communication and trade led to intensified cultural exchanges among diverse peoples of Eurasia and Africa. Identify the maritime routes extending from East Asia to northern Europe and assess the importance of trade across the Indian Ocean for societies of Asia, East Africa, and Europe. Compare the importance of such cities as Canton Kuang-Chou , Melaka, Calicut, Samarkand, Kilwa, Cairo, Constantinople, and Venice as centers of international trade and cosmopolitan culture. The student understands major political developments in Asia in the aftermath of the collapse of Mongol rule and the plague pandemic. Analyze the origins and early expansion of the Ottoman state up to the capture of Constantinople. The student understands major global trends from to CE. Trace major migratory and military movements of pastoral peoples of Asia and Africa and analyze the consequences of these movements for agrarian states and societies of Eurasia and Africa. Account for the continuing spread of Islam and explain the importance of Muslims and Muslim civilization in mediating long-distance commercial, cultural, and intellectual exchange. Analyze ways in

which encounters, both hostile and peaceful, between Muslims and Christians in the Mediterranean region affected political, economic, and cultural life in Europe, North Africa, and Southwest Asia. World History Era 6 Standard 3B: Analyze how the capture of Constantinople and the destruction of the Byzantine empire contributed to the expansion of Ottoman power. Analyze the political, institutional, and economic development of the empire in the context of its religious and ethnic diversity. Tweet Share and Enjoy: These icons link to social bookmarking sites where readers can share and discover new web pages.

Chapter 5 : Episode History of the Ottoman Empire, Part I | 15 Minute History

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It is a fine art to keep the treasury full and to expend it properly. The oldest books still around today in this regard were written in the Islamic world. Less tax equals more obedience In Islamic law, the state treasury, which is also referred to as Bayt al-Mal House of Wealth , consists of four parts: These are the poor, slaves, debtors, the stranded, those whose hearts will be warmed to Islam, those who serve in the way of God and the zakat takers. If these incomes were insufficient for the expenditure of the state treasury, advance taxes could also be collected for certain services from the people using these services. However, efficient Ottoman governments content themselves with these in order to ensure that the people are pleased with them and obey them more from the heart. If the Bayt al-Mal revenues were collected properly and spent locally, there was no need to collect other taxes or borrow from the people. In accordance with the tradition dating back to the Huns, there were two types of treasuries in the Ottoman Empire, one belonging to the state and one to the sovereign. The former was called the Outer Treasury Birun Hazinesi because it was kept outside the palace. The second, composed of the property of the sultan, was called the Inner Treasury Enderun Hazinesi because it was kept in the palace. History of privatization According to Islamic law, the state does not intervene in economic life. It does not deal with trade and industry. Individuals carry out these transactions. There is no room for communism in this respect. The sole work of the state is to ensure internal and external security. It uses the treasury to fulfill this duty. Foundations run education and health services. For construction, those benefiting from the services participate physically or financially. Even the costs of the courts are met by those who apply. Then, military costs remain. By leasing state lands to the public, Ottoman rulers raised soldiers to the official post called "sipahi" cavalryman with the wages to be paid from them, and the wages of all kinds of officers were also covered in this way. The state took the necessary measures to ensure that order was provided and maintained in the community. It prepared the necessary conditions for this and served as some kind of coordinator between individuals. Economic order was based on social justice. The state allowed private enterprise and everybody to do what they wanted in a legitimate circle. No one could intervene in a gain earned with great effort. Freedom to acquire and save was complete. This economic system is close to the liberal system applied in free world countries now. But it is not an idle liberalism, because it is in the hands of the state to set price ceilings *narh* , collect and expend treasury income such as zakat, and jizya production is based on private enterprise as much as possible while social justice is essential in the distribution of income. Pictures on coins Economic life in the Ottoman Empire was run according to the following principles: Private property was inviolable. When public interest such as road expansion was required, personal property might be purchased without seeking the consent of the owner by the government. Unjust profits of civil servants were confiscated and put back in the treasury. Engaging in trade affairs was free of charge. However, when necessary, a price ceiling could be set on goods such as bread, meat and other items. Trade of goods such as wine and pork, which are forbidden in Islam, was banned only for Muslims. Trade was subject to a method called "gedik. People were not allowed to open a new shop without a master or any time before the shop that did the same business closed its doors for good. Not every person was allowed to open a shop and perform any art or trade. The government was able to prohibit exports of some important materials, especially cereals, with the aim of not causing scarcity. Agricultural and industrial goods were first offered to the people of the town where they were produced. The rest could be exported to surrounding cities and then abroad. Overseas imports of some strategic materials such as cotton, Russian leather and mohair could also be banned by the state. There were monopolies in the production and sales of some goods. The purchase and sale of certain goods were carried out by the state. This system aimed to avoid any harm to the people due to cost differences or to control the circulation of strategic goods. Goods such as salt, tobacco, opium, bonito, silk, olive oil, cotton, mohair and fleece were subject to the state monopoly from time to time. This was abolished after Public

services were carried out through foundations. The government left the services such as temples, hospitals, fountains, bridges, imarets in which meals were served to the poor, schools and other places to the people. The state also supported these foundations by allocating an amount of income and exemptions. Even non-Muslim foundations that needed help or were about to be ruined, such as temples or orphanages, received financial support from the state. The state met their expenses from its income. The rest was sent to the central treasury. Therefore, the state had as much prosperity as it produced. Some Ottoman provinces were, therefore, more developed than others. Foreign traders were allowed. Apart from customs exemptions, they also had the opportunity to take their commercial cases to their consulates. The official currency was gold and silver. Copper coins were also minted for small needs. Everyone could mint money by taking the gold and silver they had to the state mint for a small fee. The seal or the picture on the gold and silver coins was not important in terms of value.

Chapter 6 : Economic Life in Ottoman Europe

Economic Life in Ottoman Europe: Taxation, Trade, and the Struggle for Land, (Studies in Modern Capitalism.) New York
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As a multiethnic, multireligious, and multicultural entity, the Ottoman Empire was the last of the great Islamic empires, which emerged in the later Middle Ages and continued its existence until the early twentieth century. The Ottoman Empire was created by a series of conquests carried out between the early fourteenth and late sixteenth centuries by ten successive capable rulers of the Ottoman Turkish dynasty. Starting as nomadic gazis Ar. These conquests were facilitated by policies that left the defeated Christian princes in control of their states as long as they accepted vassalage and provided tribute and warriors to assist further Ottoman conquests and that allowed Christian officials and soldiers to join the Ottoman government and army as mercenaries without being required to convert to Islam. This first Ottoman Empire incorporated territories that encompassed the modern states of Greece, Romania, Bulgaria, Macedonia, Serbia-Montenegro, Bosnia, and Croatia; it bypassed the Byzantine capital Constantinople, which, despite the depopulation and despoilage inflicted by the Latin Crusaders early in the thirteenth century, held out as a result of its massive defense walls as well as the services provided by soldiers from Christian Europe, though its emperors for the most part accepted the suzerainty of the Ottoman leaders. Efforts by the Byzantine emperors to reunite the Orthodox church with Rome in order to stimulate the creation of a new crusade to rescue their empire led to new internal divisions that prevented any sort of unified resistance to the Ottomans. This initial period of Ottoman expansion came to an end during the reign of Bayezid I r. The Muslim Turkomans who had led the conquests into Europe as gazis refused to participate in attacks on their Muslim coreligionists, however, particularly since the spoils available was far less than in Europe, so the conquests to the East were accomplished largely with contingents furnished by Christian vassals. Tamerlane also preferred to move through Iran into India, but fearing that Ottoman expansion eastward past the Euphrates might threaten his western provinces, he mounted a massive invasion of Anatolia that culminated in his rout of the Ottoman army and capture of Bayezid I at the Battle of Ankara To ensure that no single power would rise up to dominate Anatolia and threaten his domains, he went on to ravage the peninsula and restore the surviving Turkoman princes before resuming his invasion of India. Bayezid I died in captivity, but enough of his sons survived to contest for power during the Ottoman Interregnum that followed. As Mehmed I r. The city had been ravaged and largely depopulated since its occupation by Latin Crusaders in But Mehmed intended to restore it to its old splendor and prosperity so it could serve as the capital of the restored Roman Empire that he wished to create. Mehmed repopulated the new capital with Christians and Jews, in addition to Muslims. The rapid expansion of the Ottoman dominions created severe financial, economic, and social strains. These were, however, successfully resolved during the long and relatively peaceful reign of Sultan Bayezid II r. Sultan Selim I r. The sultans became guardians of the hajj and the holy places of Islam, and claimed primacy in the Islamic world as the Great Caliphs. The Ottoman Empire became the most powerful state in the Islamic world. With the stalemate in land warfare, the struggle between the Ottomans and Habsburgs was transferred to the Mediterranean Sea. Those who failed to meet these requirements were considered members of the subject class regardless of their origins or religion. Thus ruling class members could be the children of existing members, but only if they acquired and practiced all the required characteristics. The two groups struggled for power and prestige, with the ruler seeking to balance them with equal positions and revenues in order to control and use both. Within the institutions of the Ottoman ruling class, organization was maintained largely in accordance with financial functions. Each position had certain sources of revenue, either taxes of varied sorts, fees levied in return for the performance of official duties or salaries paid by the treasury. Most important were the religiously based communities, most often called millets, of which three were established by Mehmed the Conqueror soon after he made Istanbul his capital in The Greek Orthodox and Armenian Gregorian millets were led by their patriarchs and staffed by the clerics organized in hierarchies under their authority. The former included, in addition to ethnic Greeks, all the Slavs and Romanians living in southeastern Europe; the latter included not only Armenians, but also gypsies,

Nestorians, Copts, and other Eastern Christians. Mehmed II and his successor Bayezid II attempted to organize the Jewish millet like those of the Christians, appointing Moses Capsali, grand rabbi of Istanbul under the last Byzantines, as chief of all the rabbis and all Jews throughout the empire. In the countryside, villages were for the most part constituted entirely of members of one millet or another. In the larger towns and cities, quarters were. There was no municipal government as such in traditional Ottoman society. Whether rabbis or bishops or imams, the religious leaders of each quarter or village carried out all the secular functions not performed by the ruling class, basing these duties on their own religious laws as interpreted in their religious councils and courts, and conducting their affairs in their own languages and in accordance with their own customs and traditions. Thus they organized and operated schools, old-age homes, and kitchens for the poor. Leaders of the different urban millets came together on occasion for specific functions that required general cooperation, such as the celebration of certain festivals or organization against attacks, plagues or fires; but for the most part each lived independently with little input either by members of the ruling class or by members of the other millets. In the second half of the sixteenth century, there emerged a series of external and internal challenges to the classical Ottoman system, and this led to a series of crises and subsequent transformations of the empire in military, political, social, and financial institutions. The long and exhausting wars in the second half of the sixteenth century and early seventeenth century, often on two fronts, with the Habsburgs and Persians, both increased the financial burden and spoiled the classical military structure. And both of these gave way to corruption of the classical land system and the tax system. This in turn led to transformation in political, administrative, social, and financial structures of the empire, throughout the seventeenth and eighteenth centuries. New developments in European warfare demanded more soldiers with firearms. This brought about the elimination of timar holding sipahi cavalry which used traditional weapons, and the increase of the number of standing janissary army and mercenaries with firearms. This substantial increase put strains on the financial system and treasury. This huge financial strain turned into a profound financial crisis as a result of inflation caused by the influx of silver from the New World. The measures to remedy this financial crisis led to the gradual replacement of timar system with the direct taxation tax-farming system, transforming the Ottoman classical land and tax system. This transformation, coupled with the population growth in the sixteenth century, led to social and political unrest, and rebellions both in the center and in the provinces. Thus the economic and military changes in Europe, and subsequent crises and responses to these crises radically transformed the empire and its political, administrative and socioeconomic structure. These transformations from the late sixteenth to the late eighteenth centuries tended towards a decentralization of Ottoman authority and administration. In the center, the structure of political elites and political culture changed; weakening of sultanic power resulted in the formation and rise of households within the ruling class. In face of military defeats against the European powers and chronic internal political crises, the ruling elites attempted several reform initiatives in order to forestall the military decline of the empire, in the seventeenth and eighteenth centuries. Under the leadership of Sultan Murad IV r. This reform, however, was undertaken on the basis of the prevailing belief that Ottoman institutions and practices were superior to anything developed in Christian Europe; that therefore Ottoman weakness was due less to any inferiority of its institutions than to a failure to apply them as had been in the centuries of Ottoman greatness. Traditional reform at this time therefore consisted of efforts to restore the old ways, executing corrupt and incompetent officials and soldiers. As soon as the government and army had been restored sufficiently to beat back the European attacks, however, the corruption returned and continued until the next crisis forced similar efforts. Increasing losses to Russia and Austria during the eighteenth century, however, forced the sultans to modify this traditional reform, at least to the extent of acknowledging that European weapons and tactics were superior, and to accept at least partial reforms of the Ottoman military, which were introduced by a series of European renegades who entered Ottoman service. Inevitably, however, the Janissary corps refused to accept this sort of change, because their status in the ruling class depended on their monopoly of the traditional techniques and practices. This compelled the sultans to create a separate modern infantry and artillery corps, which, however, could not for the most part be used because of opposition by the Janissary corps, supported by members of the ruling class who also feared that the new forces would be used to eliminate them. From the

late eighteenth century onward the Ottoman Empire faced three prominent challenges, and responses to these challenges once more transformed the empire in the late eighteenth and early nineteenth centuries, thus paving the way for the Tanzimat period. The first was a strategic threat posed by the Russian Empire. In the eighteenth century, the emergence of Russia as a great power brought about a shift in the balance of power, at the expense of the Ottoman Empire. The Empire was in decline militarily, and Russia was eager to fill the vacuum that Ottoman weakness had created in the region. There were a series of Russo-Ottoman wars, resulting in the Russian invasion of Ottoman territory in the Balkans, southeastern Europe, and the Caucasus. The Ottomans were persistently defeated by the Russians with the exception of the Crimean War of 1853-1856, and the very heart of the Ottoman Empire, the capital Istanbul, was often threatened by the Russian army. At the same time, the decline of the empire and the prospect of its disintegration created a power struggle among European Great Powers. This struggle, known as the Eastern Question, over the fate of the empire to safeguard the strategic, territorial, and commercial interests of the European Great Powers in the Ottoman domains, lasted until the end of the empire. The second challenge was the emergence and spread of nationalist ideas and movements in the Ottoman Empire after the French Revolution, first among non-Muslim elements, and then among non-Turkish Muslim elements. From the beginning of the nineteenth century until the end of the First World War, the empire faced a series of nationalist and separatist uprisings, from different ethnic groups, seeking to break up the empire in order to secure their independence. The uprisings of the Christian minorities, supported by Russia and other European Great Powers, who sought to use these movements as vehicles to extend their influence within the Ottoman body politic and, ultimately, to replace Ottoman rule with their own. It started with the Greek revolution early in the century and continued in Serbia and Bulgaria; later in the century, it spread to Macedonia and to the Armenians in Anatolia. The resulting loss of territories and large-scale massacres of Muslim and in some cases Jewish subjects by the rebels as well as by the newly independent Christian states of southeastern Europe, aimed at securing homogenous national populations for the new nation-states, led to massacres and countermassacres that characterized the empire, with little break, during the last half century of its existence. A number of factors facilitated this penetration. The European powers acquired certain legal rights of interference in Ottoman internal affairs, through the reform provisions of the treaties of Paris and Berlin, through the capitulations, which gave their subjects legal and fiscal privileges within the Ottoman Empire, and through the religious protectorates that particular European powers asserted over particular groups of Ottoman Christians. This commercial influence was accompanied by cultural influences, promoted by missionaries and educational institutions. Finally, the omnipresence of European political influence was assured through chains of consuls that were established in almost every important provincial center throughout the Ottoman Empire. The Ottoman statesmen developed a number of responses to these challenges. First, all these challenges pushed the Ottomans into a new series of reforms directed towards centralization and Westernization. Therefore, an administrative centralization process began along with military modernization. Military modernization in turn gave way to bureaucratic, administrative, and legal modernization, and the state underwent a period of Westernization in political, social, economic, and cultural fields throughout the nineteenth century. As proclaimed in the Tanzimat reforms, the Tanzimat reforms promised an overall reorganization in every institution of state and society, from a more orderly tax collection to a fair and regular system of military conscription, and from a reform in education to a radical reorganization of the justice system. The proposed reforms were partially based upon European models, and initiated an unprecedented, though slow, process of institutional and cultural Westernization. The reformers of the Tanzimat believed that the Ottoman Empire could be saved only by being integrated into the Western political and economic system. They argued that it would be wiser for the Empire to join, rather than resist, Europe and would also benefit from joining the world economic system. In order to recruit assistance in the struggle against Russia, the Porte offered the British certain financial incentives in order to create a stronger bond. The traditional decentralized Ottoman system became increasingly centralized; the central government extended its authority and activity to all areas of Ottoman life, undermining, though not entirely replacing, the millets and guilds. Since functions were expanding, moreover, the traditional Ottoman governmental system in which the ruling class acted through the imperial council was replaced with an increasingly complex system of government, divided into

executive, legislative, and judicial branches. The executive was organized into ministries headed by ministers who came together in a cabinet led by the grand vizier. The legislative function was given to deliberative bodies, culminating in a partly representative council of state in the last quarter of the nineteenth century and in the democratically elected parliament introduced initially in 1876 and then again in the Young Turk constitutional period of 1908. Administration was turned over to a new hierarchy of well-educated bureaucrats memurs who dominated Ottoman governmental life until the end of the empire. The reforms introduced during the nineteenth and early twentieth centuries transformed the Ottoman Empire into a relatively well-governed and modern state. Emphasis was laid, however, on institutional and physical reforms, with the centralized bureaucracy exercising far more control over the lives of the subjects than was the case in the traditional decentralized Ottoman system. For all the difficulties and deficiencies in the implementation of government-sponsored reforms, it is clear that the Tanzimat era initiated a process of social and economic change, the development of modern communications, including telegraph lines, and steam navigation. Additionally, in the age of nationalism and imperialism, the most vital issue for the Ottoman elites was the effort to keep the independence and territorial integrity of the empire, which consisted of very different ethnic and religious elements. From the 1830s until the end of the empire, all the political discussions and struggles occurring among the political and military elites consisted of different, and often opposing, solutions for the prevention of nationalist and separatist tendencies among the non-Muslims who constituted about 40 percent of the population at the beginning of the nineteenth century. To forestall the nationalist challenge, Ottoman statesmen developed the policy of Ottomanism to promote the notion of one Ottoman nation, consisting of individuals with equal rights based on law, sharing the same mother country, and loyal to the state and the sultan. Ottomanism underwent several phases: First, the state acknowledged basic rights to its citizens, Muslim and non-Muslim alike, as reflected in the Imperial Rescript of Gulhane of 1839; second, the state tried to create socio-economic development together with a joint education system, especially in the Christian provinces of the Balkans, after the Imperial Rescript of Reform of 1856; and third, as a last hope to curb separatist tendencies among the Christians, the state gave its citizens political rights, turning the empire into a constitutional monarchy, with a constitution and a parliament in 1876. The Ottoman statesmen attempted to exploit the balance of power between the European powers and to exploit their rivalries, especially those between Britain and Russia. During the Tanzimat period, Britain and France and Austria at times emerged as the main supporter of the Empire against Russia. Although the Ottoman Empire was weak in comparison with the European Great Powers, it remained a significant international actor whose independent decisions could materially influence the interests and behavior of more powerful states.

Chapter 7 : Slavery and Servitude in the Ottoman Mediterranean

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Abstract Of the various monopolies exercised by the Ottoman ruling stratum in their long domination over South-eastern Europe, the most lasting in its effects was their monopoly over information. The scanty knowledge that outsiders had of this area improved only in the nineteenth century as, one after another, the Balkan nations regained independence and, with it, their identities. Well into the twentieth century, historians made do with very incomplete information about the period prior to the national revivals of the last century. The result was a tendency to offer disturbingly impoverished and flattened views of provincial life under Ottoman rule, inviting doctrinaire distortions of these eclipsed centuries. In this book, originally published in , Bruce McGowan presents material concerning this neglected area. His painstaking study of Ottoman records provides convincing analyses of economic, fiscal and demographic questions fundamental to our understanding of the region. Suggested Citation McGowan, Bruce, To find whether it is available, there are three options: Check below whether another version of this item is available online. Perform a search for a similarly titled item that would be available. More about this item Access and download statistics Corrections All material on this site has been provided by the respective publishers and authors. You can help correct errors and omissions. See general information about how to correct material in RePEc. For technical questions regarding this item, or to correct its authors, title, abstract, bibliographic or download information, contact: General contact details of provider: If you have authored this item and are not yet registered with RePEc, we encourage you to do it here. This allows to link your profile to this item. It also allows you to accept potential citations to this item that we are uncertain about. We have no references for this item. You can help adding them by using this form. If you know of missing items citing this one, you can help us creating those links by adding the relevant references in the same way as above, for each referring item. If you are a registered author of this item, you may also want to check the "citations" tab in your RePEc Author Service profile, as there may be some citations waiting for confirmation. Please note that corrections may take a couple of weeks to filter through the various RePEc services. More services and features.

Chapter 8 : The Ottoman Empire and Europe: Cultural Encounters | Muslim Heritage

Economic Life in Ottoman Europe: Taxation, Trade and the Struggle for Land, By McGowan Bruce. New York, Cambridge University Press,

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