

Islamic Gunpowder Empires

Directions. Printout and review the Chapter outline & Study Guide prior to reading the Chapter. Not all the terms or people are to be found in the Chapter. For these, you are expected to research their relevance and include them.

Publisher's Website -- http://highered.mcgraw-hill.com/sites/0072424354/student_view0/

Introduction. Three powerful Islamic empires emerged in India and southwest Asia after the fifteenth century. Beginning with the fall of Constantinople to the Ottoman Turks in 1453, Turkish warriors and charismatic leaders established first the Ottoman Empire, then the Safavid dynasty in Persia (1502), and finally the Mughal dynasty in India (1526). Three distinct empires emerged with different cultures and traditions. Yet there are some striking similarities, including:

Autocratic rule. All three empires began as military states in which all power and prestige centered on the person of the ruler. All three were plagued by problems of succession from one ruler to the next.

Islamic faith. All three empires embraced Islam. Sizeable Christian minorities in the Ottoman Empire and a large Hindu majority in India forced those rulers to craft policies of religious toleration. The Safavid dynasty followed the Shiite sect of Islam, which brought them into conflict with their Sunni Ottoman neighbors.

Inward-looking policies (isolationism). Although all three Islamic states maintained power through the military, neither the Safavid nor the Mughal dynasties developed a navy or a merchant fleet. Military resources were concentrated on defending inland borders. The Ottoman did have a powerful navy at one time, but by the eighteenth century, Ottoman armaments were outmoded and usually of European manufacture.

Agricultural economies. Agriculture was the basis of the Islamic empires, and the majority of the population was engaged in raising and processing food. In the seventeenth and eighteenth centuries, the Ottoman and Safavid populations grew slowly; the population in India grew more dramatically.

Ambivalence towards foreign trade. All three empires existed along important historic trade routes and derived benefit from their locations. The Safavids actively encouraged foreign trade. However, none of the three states sent merchants abroad or encouraged new industries.

Cultural insularity. The Islamic empires did not seek out new ideas or technologies and proved hostile to innovation by the eighteenth century. Like leaders in the Qing and Tokugawa dynasties, Islamic conservatives feared new ideas would lead to political instability.

The following section, including “**People & Terms**” is to be highlighted on the Chapter Outline. Words not appearing in the outline must be added to the outline. Incorporate the information for the Study questions into the notes you add to the outline.

People & Terms	Study Questions	Study Questions																				
<p>What is the contribution of each of the following to world history? Response should include answers to <i>who, what, where, when, how & why is this person important.</i></p> <hr/> <table border="0"> <tr> <td>Osman Bey</td> <td>Mehmed the Conqueror</td> </tr> <tr> <td>Shah Ismail</td> <td>Shah Abbas</td> </tr> <tr> <td>Babur</td> <td>Akbar</td> </tr> <tr> <td>Aurangzeb</td> <td>Suleyman</td> </tr> </table> <p>State in your own words what each of the following terms means and why it is significant to a study of world history.</p> <hr/> <table border="0"> <tr> <td>Ottomans</td> <td>Safavids</td> </tr> <tr> <td>Gunpowder Empires</td> <td>Mughals</td> </tr> <tr> <td><i>Ghazi</i></td> <td><i>Devshirme</i></td> </tr> <tr> <td>Janissaries</td> <td>Twelver Shiism</td> </tr> <tr> <td>Qizilbash</td> <td>Battle of Chadiran</td> </tr> <tr> <td>Sikhism</td> <td>Taj Majal</td> </tr> </table>	Osman Bey	Mehmed the Conqueror	Shah Ismail	Shah Abbas	Babur	Akbar	Aurangzeb	Suleyman	Ottomans	Safavids	Gunpowder Empires	Mughals	<i>Ghazi</i>	<i>Devshirme</i>	Janissaries	Twelver Shiism	Qizilbash	Battle of Chadiran	Sikhism	Taj Majal	<ul style="list-style-type: none"> ○ Discuss the religious and political issues that separated the Ottoman Turks and the Safavids during the sixteenth century. What steps did Shah Abbas take to achieve a strong and unified state? Compare the policies of Akbar and Aurangzeb. ○ Identify and compare the status of religious minorities within the three Islamic empires. What factors led to the economic, military, and political decline of these empires? ○ How did the response of the Ottoman Empire to foreign influence parallel that in China, Japan & Russia? What were the consequences of this response? 	<ul style="list-style-type: none"> ○ What factors led to the decline and eventual collapse of these Islamic states? Did they have any problems in common that would help explain their fall? ○ Explain the relationship between each of the following pairs. How does one lead to or foster the other? Be specific in your response. <ul style="list-style-type: none"> ● Janissaries & Topkapi palace ● Trading concessions & European weapons ● Muslim clerics & English muskets ● Treaty of Tordesillas & Mehmed the Conqueror
Osman Bey	Mehmed the Conqueror																					
Shah Ismail	Shah Abbas																					
Babur	Akbar																					
Aurangzeb	Suleyman																					
Ottomans	Safavids																					
Gunpowder Empires	Mughals																					
<i>Ghazi</i>	<i>Devshirme</i>																					
Janissaries	Twelver Shiism																					
Qizilbash	Battle of Chadiran																					
Sikhism	Taj Majal																					

GUNPOWDER EMPIRES

I. FORMATION OF THE ISLAMIC EMPIRES

A. The Ottoman empire (1289-1923)

1. Founded by Osman Bey in 1289, who led Muslim religious warriors (*ghazi*)
2. Ottoman expansion into Byzantine empire
 - a. Seized city of Bursa, then into the Balkans
 - b. Organized *ghazi* into formidable military machine
 - c. Central role of the Janissaries (slave troops)
 - d. Effective use of gunpowder in battles and sieges
3. Mehmed the Conqueror (reigned 1451-1481)
 - a. Captured Constantinople in 1453; it became Istanbul, the Ottoman capital
 - b. Absolute monarchy; centralized state
 - c. Expanded to Serbia, Greece, Albania; attacked Italy
4. Suleyman the Magnificent (reigned 1520-1566)
 - a. Sultan Selim the Grim (reigned 1512-1520) occupied Syria and Egypt
 - b. Suleyman the Magnificent expanded into southwest Asia and central Europe
 - c. Suleyman also built a navy powerful enough to challenge European fleets

B. The Safavid empire

1. The Safavids, Turkish conquerors of Persia and Mesopotamia
 - a. Founder Shah Ismail (reigned 1501-1524) claimed ancient Persian title of shah.
 - b. Proclaimed Twelver Shiism the official religion; imposed it on Sunni population
 - c. Followers known as *qizilbash* (or "Red Hats")
2. Twelver Shiism
 - a. Traced origins to twelve ancient Shiite imams
 - b. Ismail believed to be the twelfth, or "hidden," imam, or even an incarnation of Allah
3. Battle of Chaldiran (1514)
 - a. Sunni Ottomans persecuted Shiites within Ottoman empire
 - b. *Qizilbash* considered firearms unmanly; were crushed by Ottomans at Chaldiran
4. Shah Abbas the Great (1588-1629) revitalized the Safavid empire
 - a. modernized military; sought European alliances against Ottomans
 - b. new capital at Isfahan; centralized administration

C. The Mughal empire

1. Babur (1523-1530), founder of Mughal ("Mongol") dynasty in India
 - a. Central Asian Turkish adventurer invaded India in 1523, seized Delhi in 1526
 - b. By his death in 1530, Mughal empire embraced most of India
2. Akbar (reigned 1556-1605), a brilliant charismatic ruler
 - a. Created a centralized, absolutist government
 - b. Expanded to Gujurat, Bengal, and southern India
 - c. Encouraged religious tolerance between Muslims and Hindus
 - d. Developed a syncretic religion called "divine faith"

3. Aurangzeb (1659-1707)
 - a. Expanded the empire to almost the entire Indian subcontinent
 - b. Revoked policies of toleration: Hindus taxed, temples destroyed
 - c. His rule troubled by religious tensions and hostility

II. IMPERIAL ISLAMIC SOCIETY

A. The dynastic state

1. The emperors and Islam
 - a. All three Islamic empires were military creations
 - b. Authority of dynasty derived from personal piety and military prowess of rulers
 - c. Devotion to Islam encouraged rulers to extend their faith to new lands
2. Steppe traditions
 - a. Autocratic: emperors imposed their will on the state
 - b. Ongoing problems with royal succession
 - c. Ottoman rulers could legally kill his brothers after taking the throne
3. Royal women often wielded great influence on politics

B. Agriculture and trade

1. Food crops the basis of all three empires
 - a. Major crops: wheat and rice
 - b. Little impacted by new American crops
 - c. Imports of coffee and tobacco very popular
2. Population growth in the three empires less dramatic than in China or Europe
 - a. Significant population growth in India from more intense agriculture
 - b. Less dramatic growth in Safavid and Ottoman realms
3. Long-distance trade important to all three empires
 - a. Ottoman and Safavid empires shared segments of the east-west trade routes
 - b. Safavids offered silk, carpets, and ceramics to European trading companies
 - c. The Mughal empire less attentive to foreign or maritime trading
 - d. Mughals permitted stations for English, French, and Dutch trading companies

C. Religious affairs in the Islamic empires

1. Religious diversity created challenges to the rule of the empires
2. Religious diversity in India under the rule of Akbar
 - a. Portuguese Goa was the center of Christian missions
 - b. Jesuits welcomed at court of Akbar, but he was not interested in an exclusive faith
 - c. Akbar tolerated Sikhism, a new faith combining elements of Hinduism and Islam
 - d. Advocated syncretic "divine faith," emphasizing loyalty to emperor
3. Religious minorities generally tolerated in Islamic states
 - a. In Ottoman empire, conquered peoples protected, granted religious and civil autonomy in their own communities
 - b. In India, the Muslim rulers closely cooperated with Hindu majority
 - c. Under Aurangzeb: Islam proclaimed official state religion, nonbelievers taxed

D. Cultural patronage of the Islamic Emperors

1. All three sponsored arts and public works: mosques, palaces, schools, hospitals, etc.

	<ol style="list-style-type: none"> 2. Istanbul, the Ottoman capital, a bustling city of a million people <ol style="list-style-type: none"> a. Topkapi palace housed government offices and sultan's residence b. The Suleymaniye blended Islamic and Byzantine architectural elements 3. Isfahan, Safavid capital, the "queen of Persian cities" 4. Fatehpur Sikri, Mughal capital, created by Akbar <ol style="list-style-type: none"> a. Combined Islamic style with Indian elements b. Site abandoned because of bad water supply c. The Taj Mahal, exquisite example of Mughal architecture
	<p>III. <u>THE GUNPOWDER EMPIRES IN TRANSITION</u></p> <p>A. The deterioration of imperial leadership, the sixteenth to eighteenth centuries</p> <ol style="list-style-type: none"> 1. Dynastic decline -- negligent rulers, factions, & govt corruption 2. ↑ Tensions -- religious conservatives abandoned policies of tolerance <ol style="list-style-type: none"> a. Ottoman conservatives resisted innovations like the telescope and printing press b. In Safavid empire: Shiite leaders urged the shahs to persecute Sunnis, non-Muslims, and even the Sufis c. In Mughal India, Aurangzeb's policies provoked animosity of Hindus <p>B. Economic and military decline</p> <ol style="list-style-type: none"> 1. Strong economies in sixteenth century; stagnated by eighteenth century <ol style="list-style-type: none"> a. End of territorial expansion; difficult to support armies and bureaucrats b. Series of long and costly wars c. Officials resorted to raising taxes or corruption to deal with financial problems d. Failure to develop trade and industry; lost initiative to European merchants 2. Military decline <ol style="list-style-type: none"> a. Importing European weapons only promoted European weapon industries b. Imported arsenals outdated c. Ottomans even purchased military vessels from abroad <p>C. Cultural insularity</p> <ol style="list-style-type: none"> 1. Cultural conservatism <ol style="list-style-type: none"> a. Ottoman cartographer, Piri Reis, gathered together European maps b. Muslims seldom traveled to the West, confident of their superiority <ol style="list-style-type: none"> i. (similar to China & Japan) c. Ignorant of European technological developments--hostile to telescope, 1703 <ol style="list-style-type: none"> i. Suspicious of foreign, esp. European (Christian) influence 2. Resistance to printing press <ol style="list-style-type: none"> a. Introduced by Jewish refugees to Anatolia, late fifteenth century b. At first, Ottoman authorities banned printing in Turkish and Arabic c. Ban lifted in 1729, but conservatives forced closure of a Turkish press in 1742 d. In India, Mughal rulers showed little interest in printing technology 3. Foreign cultural innovations seen as a threat to political stability <ol style="list-style-type: none"> a. Similar to Qing & Tokugawa Japan